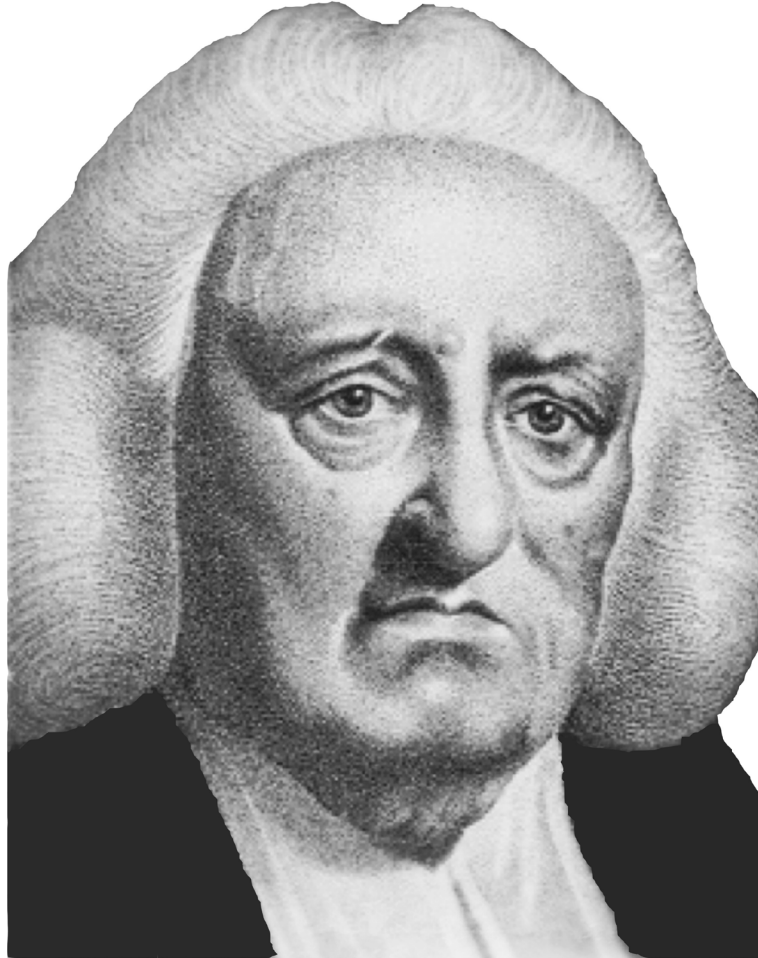


SERMONS AND TRACTS



BY DR. JOHN GILL

Volume 3

Republished by Bierton Particular Baptists
11 Hayling Close
Fareham
Hampshire
PO143AE
www.BiertonParticularBaptists.co.uk

These volumes are reproduced for the benefit of Bierton Particular Baptists Pakistan with a view to promote the gospel of our Lord Jesus Christ. It is the view of the publisher that Dr. J Gill is the clearest and most faithful in preaching and teaching the doctrines of grace. We dismiss the charges, that those who do not his writings, and call him a Hyper-Calvinist and ask you to read or your self and learn from a master in Israel.

Bierton Particular Baptists have republished the whole of **Dr. Gills Body of Doctrinal and Practical Divinity, The Cause of God And Truth. Sermons and Tracts in several volumes**, See our publications list at the end of this volume. We call our reader to **James Stuart Russell's book, "The Parousia"** to help in the study of eschatology as this will help clear the errors in Historicism, as mentioned in our publication, **Difficulties Associated With Articles Of Religion Among Particular Baptists.**

Contents

	1
1 The Doctrine Of The Saints Final Perseverance, Asserted And Vindicated;	4
2 A Discourse On Prayer	19
3 Neglect Of Fervent Prayer	29
4 Dissenter's Reasons For Separating From The Church Of England,	37
5 The Doctrine Of The Wheels, In The Visions Of Ezekiel, Opened And Explained.	43
6 Solomon's Temple A Figure Of The Church; And The Two Pillars, Jachin And Boaz, Typical Of Christ.	52
7 THE GLORY OF THE CHURCH IN THE LATTER DAY:	58
8 Attendance In Places Of Religious Worship Where The Divine Name Is Recorded, Encouraged. 1	69
8 Attendance In Places Of Religious Worship Where The Divine Name Is Recorded, Encouraged. 2	79
7 A Discourse On Singing Of Psalms As A Part Of Divine Worship	91
8 A Declaration Of The Faith And Practice Of The Church Of Christ, In Carter Lane, Southwark	103
9 A Dissertation Concerning The Rise And Progress Of Popery	105
10 Baptism: A Divine Commandment To Be Observed	118
11 Baptism: A Public Ordinance Of Divine Worship	127
12 The Ancient Mode Of Baptizing, By Immersion, Plunging, Or Dipping Into Water;	145
CHAPTER 1	145
CHAPTER 2	146
CHAPTER 3	150
CHAPTER 4	154
CHAPTER 5	157
CHAPTER 6	159
CHAPTER 7	163
CHAPTER 8	165
13 A Defense Of A Book, Entitled, The Ancient Mode Of Baptizing By Immersion	169
CHAPTER 1	169
CHAPTER 2	171
CHAPTER 3	173
CHAPTER 4	174
CHAPTER 5	176
14 The Divine Right Of Infant Baptism, Examined And Disproved;	181
CHAPTER 1	181
CHAPTER 3	185
CHAPTER 4	193
CHAPTER 5	199
CHAPTER 6	206
FURTHER PUBLICATIONS	214
Bierton Strict And Particular Baptists 2nd Edition	214
A Body of Doctrinal Divinity Book	215
The Cause of God And Truth, Part 1	216
The Parousia	217
Difficulties Associated With Articles Of Religion Among Particular Baptists: Second Edition	218
Christ Alone Exalted: Volume 1	219

1 The Doctrine Of The Saints Final Perseverance, Asserted And Vindicated;

In Answer to a late Pamphlet, called
 “SERIOUS THOUGHTS” on that Subject.

The doctrine of the saints final perseverance in grace to glory, being a doctrine so fully expressed in the sacred scriptures, so clearly wrote there as with a sun-beam, having so large a compass of proof; as scarce any other doctrine has; a doctrine so agreeable to the perfections of God, and the contrary so manifestly reflecting dishonour upon them, particularly the immutability of God, his wisdom, power, goodness, justice, truth, and faithfulness; a doctrine so well established upon his purposes and decrees, his counsel and covenant, and which so well accords with all his acts of grace towards, and upon his people; a doctrine so well calculated for their spiritual peace and comfort, and to promote holiness of life and conversation; a doctrine one would think, that every good man must wish at least to be true; it may seem strange, that any man believing divine revelation, and professing godliness, should set himself to oppose it, and call such an Opposition Serious Thoughts upon it, as a late writer has done; who has published a pamphlet under such a title, and which now lies before me, and which I have undertook to answer, and shall attempt to do it in the following manner. And, it is to be hoped, he will think again, and more seriously, and that his latter thoughts will be better than his former.

I shall not dispute his account of saints, and the characters of them, though there are some things which require distinction and explanation. He has rightly observed, that the question about the saints falling away, is not meant of barely falling into sin, but so as to perish everlastingly and therefore he has not produced the instances of David, Solomon, Peter, and others; which, with great impertinence and impropriety are usually brought into this controversy. He has put what he has to say upon this subject into Eight propositions, which he endeavors to confirm by scripture authorities. And,

The First is, “That one who is holy or righteous in the judgment of God himself, may nevertheless so fall from God, as to perish everlastingly;” in support of which he produces Ezekiel 18:24, but when the righteous turneth away from his righteousness, and committeth iniquity—In his trespass that he hath

trespassed, and in his sin that he hath sinned, in them shall he die. Which he understands of eternal death, as he thinks is evident from verse 26 (Serious Thoughts, hereafter S. T., pp.4, 5). But 1. such a sense of the words is contrary to the scope and design of the whole chapter, which not at all concerns the perseverance or apostasy of saints, and neither their salvation nor damnation; but the sole view of it is to vindicate the justice of God, from a charge of punishing the Jews, not for their own sins, but the sins of their fathers, and of injustice and inequality in his providential dealings with them, and has nothing to do with the spiritual and eternal affairs of men.—2. The whole context wholly and solely regards the house of Israel, and the land of Israel, and the conduct of the people of Israel in it, according to which they held or lost their tenure of it, and were either continued in it, or removed from it: so that it is quite impertinent to the case before us and this writer is guilty of what he calls a fallacy in others, in applying that to the saints in particular, which relates to the Jewish church and nation only, as distinguishable from all other people (S. T., p. 7), and so stands self-condemned.—3. The righteous man here spoken of, is indeed called and allowed by the Lord himself to be so; yet that righteousness by which he is denominated, only regards him as an inhabitant of the land of Israel, and as giving him a title and claim to the possession and enjoyment of it; but not as justifying him before God, and giving him a title to eternal life and happiness. For this righteousness is called his, his own, and not another’s, which he himself had done, and not what Christ had done for him, his own in which he trusted; it was a righteousness of works, as appears from verses 5-9, and not the righteousness of faith; there is not a word of faith in the account, nor of the obedience of Christ, nor of the sanctifying grace of the Spirit; this man does not appear to be either a righteous man or a holy man in an evangelical sense; wherefore the instance is quite impertinent. Millions of instances of this kind will never enervate the doctrine of the saints perseverance; let it be proved if it can, that any one that has been made righteous by the obedience of Christ, and has been truly and inwardly sanctified by the Spirit and grace of God, ever so fell away, as everlastingly to perish; let this be proved and we have done: As for a man’s own righteousness and outward

acts of holiness, we allow a man may turn from them and he lost, but not from the righteousness of Christ, which is everlasting, nor from an inward principle of grace and holiness, which ever abides.—4. Besides, admitting that a righteous man in an evangelical sense is here meant., though it cannot be allowed; yet what is here said is only a supposition, which puts nothing in being, and is no proof or instance of matter of fact.—And, 5. the death here spoken of, is not eternal death, or the death of soul and body in hell; for this death was now upon them, what they were complaining of as wrongfully punished with; it being, as they supposed, on account of their fathers sins, and not their own; and from which death also they might be delivered by repentance and reformation, see verses 23, 32. All which cannot be said of eternal death; but it is to be understood of some temporal affliction and calamity, which in Scripture is often called a death, as in Exodus 10:17; 2 Corinthians 1:10 and 11:23, such as captivity in which the Jews now were on account of their sins, and was the subject of their complaint. Dying in his iniquity, is the same as dying for his iniquity, and both in verse 26 (Ezekiel) signify the same thing, and are not two different deaths; which is repeated to shew the certainty of it; and is also what is meant by the death of the soul, not of the soul only, or of the body only, but of the person of the sinner, punished with a temporal affliction for his sins; and so falls short of proving that a truly righteous and holy man may perish everlastingly.

The Second proposition is, that “one who is endued with the faith that purifies the heart, that produces a good conscience, may nevertheless so fall from God, as to perish everlastingly.” In proof of which is produced, 1 Timothy 1:19, 20, holding faith and a good conscience, which some having put away, concerning faith have made shipwreck, of whom is Hymeneus and Alexander (S. T., p. 8)—But, 1. It does not appear that these men ever had their hearts purified by faith; this should be first proved, before they are produced as instances of the apostasy of real saints; the contrary appears in their characters; they were ungodly men, and were never otherwise for any thing that is said of them; and after their profession of religion, they increased and proceeded to more ungodliness; they were vain-babblers, opposers of the doctrines of the gospel, and blasphemers of it, and were never upon

the foundation that stands sure, or were known by the Lord as his, (see 1 Tim 1:20 and 2 Tim. 2:16, 19; 4:14, 15).—2. Nor is it clear from the text, that they ever had a good conscience, but rather that they never had one; putting it away does not necessarily suppose they had it, but rather that they had it not, they rejecting it with dislike; as the Jews who never had the gospel are said to put it away; when they contradicted, blasphemed and rejected it, the apostle says, ye put it from you, ἀπωθεισθε, the same word that is here used; ye rejected it, cast it from you, and would not receive it, so here; had these persons ever had a good conscience, it would rather have been said, which some having put out of them; but they never had it; when it was proposed to them, as the Christian religion proposes that a man should exercise a good conscience, they disliked it, and put it away, and would not attend to it, and chose rather to drop the faith they professed, as being contrary to their evil consciences and practices; besides, persons may have a good conscience in some sense, and as it is shews itself by an external behavior among men, which does not arise from an heart purified by faith; the apostle had such an one before he had faith in Christ, Acts 23:1. though it does not seem as if these men had ever such an one.—3. The faith they made shipwreck of, is not the grace of faith, which it does not appear they ever had, but the doctrine of faith, the Gospel; περι της πιστεως, concerning the faith, is a phrase that is never used but of the doctrine of faith, see Acts. 24:24. 1 Timothy 6:21. 2 Timothy 3:8. This is the faith they made shipwreck of, denied and destroyed, or contradicted and blasphemed, as it is explained in the next verse; and the particular doctrine of faith they made shipwreck of. erred concerning, and swerved from, was the doctrine of the resurrection of the dead, see 2 Timothy 2:17, 18. Men may profess the doctrine of faith and fall from it; but this is no instance of a man’s having true faith which purifies the heart, and falling from God so as to perish.

The Third proposition is (S. T., p. 9), that “Those who are grafted into the good olive tree, the spiritual invisible church: may nevertheless so fall from God, as to perish everlastingly.” To support which, the text in Romans 11:17-24 is produced, but to no purpose.—For, 1. By the olive tree, is not meant the spiritual and invisible church of Christ that is, the general assembly

and church of the firstborn which were written in heaven, and consists only of the chosen redeemed, and saved; to which there can be no addition, and of which there can be no diminution; no fresh engrafture can be made into it, nor any excision from it.—But, 2. The outward Gospel-church-state, or the outward state of the church under the Gospel-dispensation; the national church of the Jews being abolished, and its branches broken, see Jeremiah 11:16, which signify the unbelieving Jews; who because of their unbelief also were left out of the Gospel-church-state; and the few believing Jews were together with the Gentiles grafted into that true olive tree, the Gospel-church and the first coalition was at Antioch.—3. Those that are signified by the broken branches, were never true believers in Christ; and because of their unbelief, were broken off, and they were left out of the Gospel-church; they are distinguished from the remnant according to the election of grace among the Jews, and are the rest that were blinded, verses 5, 7; and so no instances of the apostasy of true believers.—4. Though the persons the apostle speaks to were grafted into the olive tree, and were holy believers, and stood by faith, and are threatened in case they did not behave suitable to their character and profession, that they should be cut off: yet this can only intend a cutting off from the outward church-state, in which they were, and from the privileges of it; and had it took place, would have been no proof of their perishing everlastingly.—5. There is a strong intimation, though this writer says there is not the least intimation given, that such that were cut off should be grafted in again; since it is not only said, that God is able to do it, but that if they abode not in unbelief, it should be done; and the probability of it is argued; and so it will be in the latter day, when the Jews shall be converted, and all Israel, be saved, verses 23-26 of which the first Jews that believed in Christ, were the first-fruits and root, said to be holy, verse 16, and so were the pledge and earnest of the future engrafture of their people into the Gospel-church-state. Upon the whole, this is an insufficient proof that any belonging to the invisible church ever so fell, as to perish everlastingly. Let it be proved, if it can, that ever any of the church of the first-born whose names are written in heaven; that any of that church of which Christ is the head, whom he loved, gave himself and died for; that any of that body which is the fullness of

him, that filleth all in all; or that any who are baptized by one Spirit into it, and have been made to drink of that Spirit, were ever lost or did eternally perish.

The Fourth proposition is, that “those who are branches of the true vine, of whom Christ says I am the vine, ye are the branches, may nevertheless so fall from God, as to perish everlastingly (John 15:1-5), where it is observed, the persons spoken of are branches in Christ, some which abide not in him, but are cast forth from him and his church, and are withered, and so consequently never grafted in again, yea cast into the fire and burned. Wherefore it is not possible for words more strongly to declare, that even those who are now branches in the true vine, may yet so fall, as to perish everlastingly” (S. T., p. 13). To which I answer, that there are two sorts of branches in Christ the vine, the one fruitful, and the other unfruitful; the one are such who were chosen in him before the foundation of the world to be holy and happy; and who are truly regenerated by his Spirit and grace in time, and made his new creatures; for if any man be in Christ, he is a new creature (2 Cor. 5:17); these are openly, truly, and savingly in him: he is the green fir tree to them, from whom all their fruit is found; they are rooted in him, and receive their life and nourishment and fruitfulness from him, and abide in him; and can never wither away and perish, as is clear from the text and context: these are the branches which the husbandman, Christ’s heavenly father, purges and prunes, that they may bring forth more fruit; and these as they were loved by Christ in the same manner as his father loved him, so they were chosen and ordained by him, to go and bring forth fruit, and that their fruit might remain and so not perish, verses 2, 9, 16, hence this parable of the vine and branches, furnishes out an argument for, and not against the perseverance of the saints. The other sort of branches are such who are in Christ only by profession: who submit to outward ordinances, and get into churches, and so are reckoned in Christ, being professors of him, and in a church-state; as the churches of Judea and Thessalonica, and others, are said to be in Christ though it cannot be thought, that every individual person in those churches were truly and savingly in him (Col. 1:21; 1 Thess. 1:1). These are such who were never rooted in Christ, or ever received any life, grace, or fruitfulness from him, and so are unfruitful branches; and in a course of time wither

away in their profession; and whom the husbandman by one means or another takes away; and who are cast out of the churches into which they get, and by which they have a name of being in Christ, either for their bad principles or practices, or both; and at last, as chaff are burnt with unquenchable fire; but what is all this to real saints or true believers in Christ? no proof at all of their falling and perishing everlastingly.

The Fifth proposition is, that “those who so effectually know Christ, as by that knowledge to escape the pollutions of the world, may yet fall back into these pollutions, and perish everlastingly” (S. T., p. 16); the text to prove it is 2 Peter 2:20, 21, which this writer understands of an experimental knowledge of Christ, which some had and lost and fell back into pollutions, and perished.—But, 1. it does not appear that the knowledge the persons in the text are said to have, was an inward experimental knowledge of Christ: had it been such, they could not have lost it for those who truly and experimentally know him, shall follow on to know him; and such a knowledge of him has eternal life inseparably connected with it; yea, that itself is eternal life, and therefore can never be lost (Hos.6: 3; John 17:3).— 2. The effect ascribed unto it, escaping the pollutions of the world, does not prove it to be an inward experimental knowledge; since that signifies no more than an outward reformation and amendment of life, which may follow upon a notional and speculative knowledge of Christ, or an outward acknowledgement and profession of him.—3. There is nothing said of these persons which shew that they were partakers of the true grace of God, or but what may be said of such that are destitute of it; all the characters of them in the context, for they are no other than the false teachers there described, shew them to be very vile and wicked men: they do not appear ever to have had any change wrought upon them; they ever were no other than dogs and swine; not, only before and after, but even while they were under a profession of religion, and outwardly abstained from gross enormities, as the application of the Proverb to them shews; it is happened to them according to the true proverb, The dog is turned to his own vomit again, and the sow that was washed to her wallowing in the mire, verse 22. Wherefore the characters and case of these persons can never be improved into an argument against the perseverance of real saints, and

such as have a spiritual and experimental knowledge of Christ.

The Sixth proposition is, that “Those who see the light of the glory of God in the face of Jesus Christ, and who have been made partakers of the Holy Ghost, of the witness and fruits of the Spirit, may nevertheless so fall from God, as to perish everlastingly;” for the proof of this, we are referred to Hebrews 6:4-6, where it is said, the expressions used are so strong and clear, that they cannot, without gross and palpable wresting, be understood of any but true believers (S. T., p. 17).— But, 1. admitting that true believers are meant, the words are only a supposition of their falling away, if they, fall away, and prove no matter of fact, that ever any did; and at most are only expressive of the danger they are in of falling, and of the difficulty of restoring them, from a partial fall, a final and total one being prevented by the power and grace of God. But, says our author, the apostle makes no supposition at all, there is no if in the original the words are in plain English, it is impossible to renew again to repentance, those who were once enlightened, and have fallen away but, though the if or condition is not expressed, yet it is implied, and the sense is the same as if it was an hypothetical or conditional proposition may be as truly expressed without an if, as with it, as it is here; the words in the original lie literally thus, it is impossible that those who were once enlightened, και παραπεσοντας, and they falling away, to renew them again unto repentance; that is, should they fall away, which in plain English is, if they fall away; our translators have therefore rightly resolved the participle into a conditional verb, as many other learned men have done, as Erasmus, Beza, Piscator, Paræus, and others, the words are indeed in some versions translated without the condition, but then in such manner as to contain an argument for the perseverance of the saints, thus: it is impossible that any that have been once enlightened, and have tasted of the heavenly gifts,—and yet fall away; that is, it is impossible that such should fall away; and so the Syriac version of the words is, it is impossible, &c. that they should sin again; so as to die spiritually, or lose the grace of God; which would require the crucifying of Christ again, and exposing him again to open shame; things impossible to be done, and therefore the former: for according to this version, the several other

things mentioned are joined the word impossible; as that they should be renewed to repentance; and also that they should crucify the Son of God and put him to shame.—But, 2. there is nothing in the characters of these persons which shew them to be true believers; there is nothing said of their believing in Christ, or that necessarily implies it; there is nothing said that is peculiar to true believers; they are not said to be regenerated by the Spirit of God, called by the grace of God, or sanctified, or justified, or adopted, or heirs of God, and meet for the inheritance, or sealed by the Holy Ghost, or any thing of that kind.—3. What is said of them, is no more than what is to be found in many that are destitute of the grace of God; they might be enlightened, or baptized, as the Syriac, and Ethiopic versions understand and render it; or they might be enlightened into the doctrines of the Gospel, and to such a degree as to preach them to others, and yet be strangers to the true grace of God, and the spiritual enlightenings that true believers have of their lost estate by nature, need of Christ, and interest in him; they might taste of the heavenly gift, whether it be understood of a justifying righteousness, remission of sins, or eternal life; that is, they might have some speculative notions about these things, and desires after them; which might only arise from a natural principle of self-love, and be destitute of any inward spiritual principle of grace: they might be partakers of the Holy Ghost, not of his person or special grace, but of his gifts; and that not only ordinary but extraordinary also, as Dr. Hammond and Dr. Whitby both understand the phrase, they might taste the good word of God, in the bare form and notion of it, and have a superficial knowledge of, and gust for it; and yet never have felt the effectual power of it upon their hearts; they might also taste the powers of the world to come; and these, whether they intend the glorious things relating to the state of the church after the first resurrection, or the ultimate joys and glories of heaven; they might have some notions of, and make some natural and self-pleasing reflections on them, without having those foretastes which are peculiar to the people of God: or whether they may intend the *δυναμεις*, miracles, and mighty works done in the times of the Messiah, the Jews, which many, as Judas, and others, were able to perform, who were not true believers in Christ, (see Matthew 7:22, 23).— Besides. 4. these persons

seem to be represented by the unfruitful earth (v. 8), which bears thorns and briers, and is rejected, and is nigh unto cursing, and its end to be burned; and true believers are manifestly distinguished from them, of whom the apostle was persuaded better things, things that accompany salvation, though he thus, spoke; put such a case, in the hypothetical and conditional form; and which was applicable enough to other persons, though not to them (v. 9), so that nothing can be fairly concluded from hence, against the final perseverance of the saints.

The Seventh proposition is, that “Those who live by faith, may yet fall from God, and perish everlastingly;” to establish which, the passage in Hebrews 10:38 is produced; now the just shall live by faith, but if any man draw back my soul shall have no pleasure in him: from whence it is inferred that a justified person that now lives the life that is hid with Christ in God, may not endure to the end, may draw back to perdition, and be utterly cast off (S. T., p. 20).— But, 1. One that is just and righteous by the righteousness of Christ, or that is truly justified by it, ever remains so; he cannot be condemned or enter into condemnation; he will be eternally glorified; whom he justified, them he also glorified (Rom. 8:30, 33, 34). Such whose life is hid with Christ in God, their life is safe, and can never be destroyed; therefore, when he their life shall appear, they shall appear with him in glory (Col. 3:3, 4), and such who live by faith on Christ, shall never die; for so our Lord himself says, whosoever liveth and believeth in me, shall never die (John 11:20), that is, he that lives by faith on Christ, shall never die spiritually, or die the second and eternal death; and therefore, such an one can never so fall, as to perish everlastingly.—2. These words are so far from militating against the doctrine of the saints deliverance, that they greatly establish it; for here are manifestly two sorts of persons mentioned: one that were “of faith;” that had true faith in Christ, and lived by faith on him, did not draw back to perdition, but went on believing to the saving of their souls; or till they received the end of their faith, even the salvation of their souls; of this number were the apostle and others with him, included in the word we, and every truly just, and righteous man. The other were “of the withdrawing,” or separation; who forsook the assembly of the saints (v. 25), withdrew from their society and communion, and apostatized from the

ways and worship of God; now by this distinction and opposition between these two sorts of persons, it clearly appears, that those that truly believe, do not draw back unto perdition, but continue in the faith of Christ, and in the true worship of God, until they are everlastingly saved; which is a firm testimony to the final perseverance of the saints; so likewise, that those that draw back unto perdition, were not of the faith, were not true believers, nor ever the just ones that live by faith: and so their drawing back or apostasy which was not from faith they never had, but from their profession of religion they once made, is no proof of one that lives by faith falling away, so as everlastingly to perish.—3. It is indeed said, that the text is not fairly translated, and that the original runs thus: the just man that lives by faith draws back, my soul shall have no pleasure in him; making he that draws back to refer to the just man that lives by faith; but that this cannot be the sense, and so not the true rendering of the words, appears from the original text in Habakkuk 2:4, from whence these words are taken; Behold his soul which is lifted up, is not upright in him; which the Greek version and the apostle render, if he withdraws, or draws back, my soul has no pleasure in him: this then is the man that draws back, and who is opposed unto, and distinguished from the righteous in the following clause, but the just shall live by his faith: hence it is a clear case, that he that draws back, and the righteous man, are not one and the same; and therefore, our translators are to be vindicated in rendering the words by an adversative but, and in their supplement of any man; which is supported by the authority of other learned men, as Flaccus, Illyricus, Beza, Piscator, and others; and even Grotius himself, who was no friend to the doctrine contended for, owns the justness of it, that τις, any one, ought to be supplied, as agreeable to the grammatical construction of the words. Besides, could the translation this writer gives be established, which upon a little reflection he will easily see is inaccurate; it only contains a supposition of a righteous man's drawing back, which proves no matter of fact; and moreover, though such a man may draw back partially, and so as to incur the divine displeasure, yet not draw back into perdition; for from one that does so, the just man is distinguished, as appears from the following verse; but we are not of them that draw back unto perdition, &c. which

seems to be mentioned on purpose to encourage true believers from the doctrine of perseverance when so many professors were forsaking their communion.

The Eighth proposition is, that “Those that are sanctified by the blood of the covenant, may so fall from God, as to perish everlastingly;” in proof of which, Hebrews 10:29 is produced; on which it is observed (S. T., p. 22), that it is undeniably plain, that the person mentioned was once sanctified by the blood of the covenant; that he afterwards by known willful sin trod under the foot the Son of God, and hereby incurred a sorer punishment than death, namely, death everlasting; whence it follows, that one so sanctified may fall, as to perish everlastingly. The sense of the passage, and the argument upon it, depend entirely upon the meaning of the phrase, sanctified by the blood of the covenant, and of whom it is spoken: and according to the rules of speech, since the immediate antecedent to the relative he, is the Son of God, it must be he and not the apostate that is here intended; and it is mentioned as an aggravation of the sin of such a person, that counted that blood unholy by which the Son of God himself was sanctified, set apart, hallowed and consecrated, to the discharge of that part of his priestly-office, which lay in intercession for his people; as Aaron and his sons were by the sacrifices of slain beasts, to minister in the priest's office: it was a most grievous sin to treat with contempt such a person, as not only God the Father had sanctified, and sent into the world, and who had also sanctified, and set apart himself for the redemption of his people, that they might be sanctified through the truth; but having offered himself a sacrifice for their sins, whereby the covenant of grace was ratified and confirmed, was through the blood of that covenant brought again from the dead, and declared to be the Son of God; and so was sanctified or set apart by it to accomplish the other part of his priestly office, intercession for his people; to do which he ever lives and sits at the right hand of God. And this being the sense of the words, it leaves no room for any argument to be taken from hence, against the final perseverance of the saints.—But., 2. admitting that the words are to be understood of the apostate having been sanctified by the blood of the covenant; it should be explained in what sense he had been so, which this writer does not pretend to do, that we may judge whether it is a descriptive

character of a real saint, or no; for if it is not, then it is still nothing to the purpose. It is not to be understood of the inward sanctification of nature, or of the heart; for that is by the Spirit of God; this the Arminians do not say: Dr. Whitby himself owns (*Discourse Concerning Election, &c.* pp. 141, 406), it has no relation to that; yet this is what ought to be proved, to make the person to be a real saint, or a true believer; or else he can be no instance of the saints final and total apostasy. Nor is it to be understood of remission of sins, and justification by the blood of Christ, as the above Doctor interprets it; for either this must be a partial remission of sins, and justification from them, or a full one; not a partial one, for when God forgives sins for Christ's sake, he forgives all sins, and justifies from all iniquities; and if a full one, then even these heinous crimes he is charged with, must be forgiven; and so he stood in no need of any more sacrifice for sin; nor could any punishment be inflicted on him for them nor need he fear any; and especially so sore and severe a one as is here represented: wherefore if these words are to be understood of an apostate, and of his having been sanctified by the blood of the covenant; the meaning must be, either that he was sanctified and separated from others by a visible profession of religion, had submitted to baptism, and partook of the Lord's Supper, had drank of the cup, the blood of the New Testament or covenant, though he did not spiritually discern the body and blood of Christ in the ordinance, but counted the bread and wine, the symbols thereof, as common things; or else that he professed himself to be sanctified, or to have his sins expiated by the blood of the covenant, and to be justified by it, and was looked upon by others to be so, when he really was not: and take the sense either way, it furnishes out no argument against the final perseverance of the saints.

Thus having gone through the Eight propositions, laid down by the writer of the *Serious Thoughts, &c.* and shewn that they are without any foundation or authority in the word of God, and that the doctrine of the saints final perseverance stands unshaken by them; I shall now proceed to offer some arguments in proof of it, and to establish the minds of God's people in it, and shall vindicate such of them, as are excepted to by the above writer. And,

First, This doctrine may be concluded from the

perfections of God: whatever is agreeable to them, and they make necessary, must be true; and whatever is contrary to them, and reflects dishonour on them, must be false. The doctrine of the saints final perseverance is agreeable to them, and is made entirely necessary by them, and therefore must be true; and the contrary doctrine, of the falling away of real saints, so as to perish everlastingly, is repugnant to them, and reflects great dishonour on them, and therefore must be false; as will appear by the following particulars.

1. The immutability of God is concerned in this affair; I am the Lord, I change not, therefore ye sons of Jacob are not consumed (*Mal. 3:6*): if they were, he must change in his love to them, and whom he now loves he must hate; he must alter his purposes concerning them; whereas, he has appointed them to salvation, he must consign them over to ruin and destruction; he must reverse his promises to them, and his blessings of grace bestowed on them; he must alter the thing that is gone out of his lips, his counsel, and his covenant, and be of a different mind from what he has been; but he is of one mind, and who can turn him? he is the same to-day, yesterday, and for ever: and, therefore, his saints shall never perish; this is inconsistent with the unchangeableness of his nature, will and grace, and would greatly reproach this glorious perfection of his. This doctrine makes God changeable, with whom there is no variableness nor shadow of turning; nor can this writer disprove it; he is indeed unchangeably holy, just and good, as he says (*S. T.*, p. 11); but he is also unchangeably loving to his people; unchangeably true and faithful, and unchangeable in his will, purposes, promises, and covenant; which he would not be, if his beloved, chosen, and covenant ones should perish.

2. The wisdom of God is concerned in this doctrine: No wise man that has an end in view, but will prepare and make use of proper means; and, if in his power, will make those means effectual to attain the end, or he will not act a wise part: the end which God has in view, and has fixed, is the salvation of his people; and is it consistent with his wisdom to appoint insufficient means, or not to make those means effectual when it is in his power to do it? which must be the case, if any of those he has appointed to salvation should perish: No, as he has appointed the end, salvation, he has fixed the means, sanctification of the Spirit, and belief

of the truth, which he prepares, produces, and makes effectual. Where would be his wisdom to appoint men to salvation, and never save them, to send his Son to redeem them, and they never the better for it; to begin a good work of grace in them, and not finish it? No, the wisdom of God is wonderfully displayed in this affair, in providing all blessings for his people in a covenant ordered in all things, and sure; in putting them into the hands of his Son for the security of them; in their complete redemption by him, wherein he has abounded in all wisdom, and prudence; and in assigning the work of sanctification in its beginning, progress, and issue, to the divine Spirit, who is equal to it, and will perform it. There is no searching of his understanding; hence he giveth power to the faint, and to them that have no might he increaseth strength.—Wherefore, they shall run, and not be weary, and walk, and not faint (Isa. 40:28, 29, 31); shall persevere to the end, and get safe to heaven and happiness.

3. The power of God is concerned in this matter: such who are the elect according to the fore-knowledge of God the Father, and are begotten again according to his abundant mercy, who have a lively hope of a glorious inheritance, these are kept by the power of God, through faith unto salvation (1 Pet. 1: 2, 3, 5); they are kept as in a garrison, as the word used signifies they are surrounded with the power of God: he is a wall of fire round about them (Zech. 2:5), to protect and defend them, and to offend their enemies: as the mountains are round about Jerusalem, so is the Lord round about his people, from henceforth, even for ever. Wherefore they that trust in the Lord, shall be as mount Zion, which cannot be removed, but abides for ever (Ps. 125:1, 2); and this power of God is continually employed in the preservation of his people, he keeps them night and day, lest any hurt them (Isa. 27:3); they are kept in, and through a course of believing unto the end; and their faith is as much secured and preserved by the power of God, as their persons are, who performs the work of faith with power, as well as begins it; they are kept by it, unto, and till they come to complete salvation in heaven; their whole spirit, soul and body, are preserved blameless, to the coming of our Lord Jesus, and safe unto his heavenly kingdom (1 Thess. 5:23; 2 Tim. 4:18): and therefore, since the power of God is so strongly engaged for them, they cannot fall so as to perish everlastingly. The writer,

I have to do with, owns, that “undoubtedly so are all they (kept by the power of God) who ever attain eternal salvation; it is the power of God only, and not our own, by which we are kept one day or one hour.” Now there are not any real saints who are not kept by the power of God, and do not attain salvation; and it lies upon him to shew how the falling away of such, so as to perish everlastingly, is consistent with the words the apostle Peter referred to, as he says it is, or with their being kept by almighty power.

4. The goodness, grace, and mercy of God, serve to establish this truth; his goodness endures for ever; his mercy is from everlasting to everlasting, on them that fear him (Ps. 103:17); the mercy of God as it is free and sovereign, plenteous, boundless, and infinite, so it is sure, permanent and perpetual; those that are once the objects of it, are always so, and therefore can never perish: it is of the Lord’s mercies we are not consumed, because his compassions fail not (Lam. 3:22); which they would, should any of his be consumed and perish. Can it be thought that that God who is gracious and merciful, abundant in goodness and truth, pardoning iniquity, transgression, and sin; that he who has begotten men again, according to his abundant mercy, and because he is rich in it, and for his great love to them, quickens them when dead in trespasses and sins, after all will suffer them so to fall, as to perish everlastingly? No, as the Psalmist says, the Lord will perfect that which concerneth me; the work of grace upon his heart, his whole salvation; his reason for it is, thy mercy, O Lord, endureth for ever: hence follows a prayer of faith, forsake not the work of thine own hands (Ps. 138:8); God will not.

5. The justice of God requires that those should be certainly and eternally saved, for whose sins Christ has died, for which he has made satisfaction by suffering the punishment due unto them; it is contrary to the justice of God to punish sin twice, once in the surety, and again in the redeemed, Christ is a surety for; and yet this must be the case, if true believers in Christ, for whom Christ suffered and died, should everlastingly perish: for to perish everlastingly, is the same as to be punished with everlasting destruction.

6. The truth and faithfulness of God secures the final perseverance of the saints; his counsels of old are faithfulness and truth (Isa. 25:1); whatever he has appointed shall be performed he is faithful that has

promised (Heb. 10:23); and will make good whatever he has said; and, whereas there are many things he has said respecting the perseverance of his saints, his faithfulness is engaged to fulfil them; God is faithful by whom they are called to the fellowship of his Son, to confirm them to the end, that they may be blameless in the day of our Lord Jesus (1 Cor. 1:8, 9): and though he suffers them to be afflicted and tempted, yet he is faithful, who will not suffer them to be tempted above that they are able to bear, but will with the temptation also make a way to escape (1 Cor. 10:13): and those whom he sanctifies, shall be preserved unto the coming of our Lord Jesus, faithful is he that has called them, who also will do it; and the same Lord is faithful, who shall establish and keep his people from evil (1 Thess. 5:23, 24; 2 Thess. 3:3): but if any of these should perish everlastingly, where is his faithfulness? we may be assured therefore they shall not perish, for he will never suffer his faithfulness to fail (Ps. 89:33): nor is there any condition annexed to those declarations and promises; the conditions this writer suggests (S. T., pp. 11, 12), are not of God's making, but of his own forging.

Secondly, The final perseverance of the saints, may be concluded from the everlasting love of God unto them. Those who are once the objects of God's love, are always so; his love to them in every state and condition into which they come is invariable and unalterable: it is constant, permanent, perpetual, and for ever God loves his people with the same love he loves his Son, and therefore it will always continue; and if it always continues, it is impossible they should ever perish; can a man perish everlastingly, and yet be the object of everlasting love? the love of God to him must cease, or he can never perish but that never can; God always rests in his love to his people; it is more immovable than hills and mountains; they may depart, but his loving-kindness never shall, that is from everlasting to everlasting; I have loved thee, saith the Lord (Jer. 31:3), with an everlasting love, therefore with loving-kindness have I drawn thee: but it is said (S. T., p. 7), this "simply declares God's love to the Jewish church; be it so, whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the scriptures might have hope (Rom. 15:4). The Jewish and Christian church are loved with the same love; saints under the gospel-

dispensation are not less loved, than under the legal one; if the Jewish church was loved with an everlasting love, then much more the Christian church, and believers in it, since their privileges are greater; and if the blessings of goodness bestowed on the Jewish church, by which the Lord drew and engaged them to himself, were evidences of his everlasting love to them; then surely the blessings of the new covenant bestowed upon saints under the present dispensation, and particularly, the Lord's drawing them by powerful and efficacious grace in conversion to himself, and to his Son, must be evidences of his everlasting love to them and therefore, they cannot everlastingly perish, because from his love they can never be separated; for I am persuaded, says the apostle (Rom. 8:38, 39), that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord: which words do not merely declare the apostle's full persuasion of his own perseverance at that time, as our author suggests (S. T., p. 12); for he does not say, shall not separate me, but us, and expresses his full persuasion of the perseverance of all saints, whether they themselves had the full assurance of faith, or no; even of all the elect of God, against whom no charge can be laid, because God has justified them, and on whom no condemnation can come, because Christ has died for them, and whose salvation is sure and certain, because he ever lives to make intercession for them, and had made them more than conquerors over all their enemies; and therefore, nothing can obstruct their eternal happiness, or the bringing of them safe to glory (Rom. 8:33-37).

Thirdly, This doctrine of the saints final perseverance, may be established from the counsels, purposes, and decrees of God; particularly the decree of election, which stands, sure, not upon the merit of works, but upon the will of him that calleth (Rom. 9:11), which is unalterable and irreversible. I take it for granted, that there is such a decree, by which God has chosen and appointed some men to everlasting salvation by Jesus Christ; this writer may dispute it with me if he pleases. My argument upon it is this, if God has chosen some men to eternal life by Christ, and any of these should everlastingly perish, then the purpose of God according to election concerning

them, would not stand; but his counsel shall stand, and he will do all his pleasure (Isa. 46:10); for who, or what can disannul his purpose? as he has thought, so shall it come to pass, and as he has purposed, so shall it stand (Isa. 14: 24, 27); and therefore they shall not perish. Divine predestination to life, and eternal glorification are inseparably connected together; the former infallibly secures the latter, and all the intermediate grace and means heading to it whom he did predestinate, them he also called, and whom he called, them he also justified, and whom he justified, them he also glorified (Rom. 8:30).

Fourthly, This truth will receive further strength, from the consideration of the covenant of grace, made with the elect in Christ, before the world began; which is ordered in all things, with all blessings and promises, as well to provide for, and secure the certain perseverance, and eternal salvation of the persons in it, as to promote the glory of God; and it is sure, all the blessings and promises of it, and the salvation in it, are sure to all the seed, to all the covenant-ones; it is a covenant of peace, that can never be removed; sooner may rocks, hills, and mountains be removed than that: it has the oath of God annexed to it, and the faithfulness of God is engaged to fulfil it; who says (Ps. 89:33-35), I will not suffer my faithfulness to fail, my covenant will I not break, nor alter the thing that is gone out of my lips; once have I sworn by my holiness that I will not lie unto David. Which covenant does not relate wholly to David and his family, literally understood, but to our Lord Jesus Christ, the son and antitype of David, and who is sometimes called David himself; this is he, whom the Lord found in his infinite wisdom to be a proper Saviour of lost sinners; this is the mighty one, on whom he laid the help of his people; this is he, whom he chose out from among them, and anointed to be, and invested with the office of, the Mediator, to whom he promised all help and assistance as man; this is his first-born, he has made higher than the kings of the earth, and whose spiritual seed and offspring shall endure for ever; all which can never be said of David and his family, in a literal sense. Nor was this covenant a conditional one; there is no condition either implied or expressed, on the failure of which God failed David, altered the thing that had gone out of his mouth, and broke the covenant of his servant; all which is without truth affirmed (S. T., p. 6): sooner may the covenant

with day and night be broken than this covenant with David. Indeed, in the latter part of the psalm, some objections are made to the everlasting love of God to his Son, to the immutability of his covenant and the certain performance of it, taken from the sufferings and death of Christ, and his continuance under the power of the grave; when the faith and hope of his people were almost sunk and gone, see Luke 24:21, and when it seemed to them, being under the prevalence of unbelief, that the covenant made with Christ was made void: but shall the unbelief of men make the faith of God of none effect? whom shall we believe, God that says, my covenant will I not break; or his people in unbelieving frames, saying, Thou hast made void the covenant of thy servant? not the latter, but the former. Besides, these persons whom the Psalmist represents, emerged out of their temptation, darkness, and unbelief, when they saw the Lord risen from the dead, and triumphing over death, and the powers of darkness, having obtained eternal redemption for them; wherefore the psalm is closed with expressions of joy and thankfulness; blessed be the Lord for ever more, amen, and amen. Since therefore the covenant of grace can never be broken and made void, those who are interested in it can never perish everlastingly; sooner may the heavens above be measured, and the foundations of the earth be searched, than that all, or any of the spiritual seed of Israel, and of the antitypical David be cast off so as to perish, and be lost eternally (Jer. 31:35-37; 33:20-21).

Fifthly, This may be further concluded from the special and particular promises made in this covenant, and which stand on divine record, relating to the perseverance of the saints; and these are so many, that to name them all, would be to transcribe a great part of the Scriptures; as that the Lord will establish and keep his people from evil; will confirm them to the end, and preserve them safe to his kingdom and glory (1 Cor. 1:8; 1 Thess 3:2; 2 Tim. 4:18); that he will uphold them with the right hand of his righteousness, that they shall not be utterly cast down (Isa. 41:10; Ps. 37:23, 24); that the righteous shall hold on their way, and shall grow stronger (Job 17:9); that he will put his fear into their hearts, and they shall never depart from him (Jer. 32:40); with a multitude of others of the same import, which are all yea, and amen, in Christ Jesus and these promises are absolute and unconditional: it

is indeed said (S. T., p. 12), that in many the condition is expressed, and in others implied; but let it be named what the condition is, that is either expressed or implied in the above promises: and let the condition be what it will, it will be no difficult thing to prove that it is either elsewhere absolutely promised by the Lord, or undertook by Christ, or will be performed by the Spirit of God, in, and upon the Lord's people; so that their perseverance is not at all affected with it: That famous promise, I will never leave thee, nor forsake thee, applied to New Testament believers, Hebrews 13:5. which, as it is an instance of a promise made to a particular person belonging to all the saints in common, and of one being made to a saint under the Old Testament, Joshua, belonging to those under the New Testament, so is not a conditional one, as is asserted (S. T., p. 22); so far is any condition from being expressly mentioned in it, or along with it, that that which is said to be so, is strongly enforced by this absolute and unconditional promise; and though it is recited to encourage in things temporal, yet it also may be, and is accommodated to things spiritual; and is of use with respect to such things, as appears from the inference deduced from it; so that we may boldly say, the Lord is our helper, and I will not fear what man shall do unto me; no, nor devils neither: and, if God will never leave his people in time nor eternity, as the phrase takes in both, then they cannot perish everlastingly: now, seeing the promises of God to his people are free, absolute, and unconditional, and he is able to perform them, and his faithfulness is engaged to do it, there is all the reason in the world to believe he will; and, if he will, and does make good these promises to them, it is impossible they should so fall, as to perish everlastingly.

Sixthly, This may be further argued from several acts of God's grace towards his people, which are of such a nature, as ascertain their sure and everlasting salvation; and, besides his acts of election of them, and making a sure covenant with his Son on their account, before-mentioned, and the putting of them into the hands of his Son, with all grace and glory for them, of which more hereafter, the following ones may be observed:

1. The adoption of them into his family. Predestination to it is according to the good pleasure of God's will, and does not arise from, or depend upon

any merit, motive, or condition, in the adopted; the covenant in which God takes men into this relation is absolute and unconditional; it runs thus, I will be a father to you, and ye shall be my sons and daughters (2 Cor. 6:18): all obstructions are removed, and way is made for the reception of this blessing through the redemption of Christ; the power and privilege of it is a gift of his, and his Spirit bears witness to it, hence called the Spirit of adoption; and such who thus become the children of God, always remain so; they that are of the household of God, are no more strangers and foreigners, they abide in his house and family for ever and are never cast out; if sons, no more servants, but heirs of God, and joint-heirs with Christ, and shall enjoy the eternal inheritance reserved for them (Eph. 2:19; John 8:35; Gal. 4:7); and, therefore, cannot perish everlastingly. To say as our author does (S. T., pp. 23, 246), that "he who is a child of God today, may be a child of the devil tomorrow," is a most vile expression, and reflects great dishonour on that manner of love the Father has bestowed on men, that they should be called the sons of God (1 John 3:1) his reason for it is weak and groundless: "That a believer today, may be an unbeliever tomorrow, seeing he may make shipwreck of faith, and so no longer be a child of God;" but what, though a blaspheming heretic may make shipwreck of the doctrine of faith, which is all that can be proved from the instance referred to, does it follow that a true believer can make shipwreck of the grace of faith? no he cannot: besides, adoption does not depend upon faith; it is not faith that makes men the children of God, but is what makes them manifest, or makes them appear to be so; it is the free sovereign grace of God, which puts them into this relation, and keeps them there, and therefore, they shall never perish.

2. The justification of them by the righteousness of Christ. Such who are justified, can never be unjustified, or be removed from the state of justification, in which they are, into a state of condemnation, but always remain righteous persons through the righteousness of Christ, imputed to them; the righteousness by which they are justified is an everlasting one; the sentence of justification passed upon them, can never be reversed by man or devil; if God justifies who can bring a charge of any avail? who or what can condemn? there is no condemnation to them that

are in Christ, and are clothed with his righteousness; they are passed into justification of life, and shall never enter into condemnation; they have a right to eternal glory, through the justifying righteousness of Christ, and shall enjoy it; between their justification and glorification there is an inseparable connection: Whom he justified, them he also glorified (Rom. 8:30, 33, 34). Wherefore, those that are righteous in the judgment of God himself, as all such are whom he justifies by the righteousness of Christ, cannot possibly so fall, as to perish everlastingly.

3. The pardon of their sins by the blood of Christ. Those for whom Christ has shed his blood, for whose sins he has made satisfaction by his sacrifice; these God pardons for Christ's sake; and these he forgives all trespasses; he heals all their diseases, and forgives all their iniquities (Col. 2:13; Ps. 103:3); not one sin of theirs is left unsatisfied for by Christ, or unpardoned by the Lord; and if so, then all the sins they ever fall unto, or are guilty of, are pardoned; and consequently, they never so fall, as to perish everlastingly: for, is it possible for a man to go to hell, and perish eternally, with the pardon of all sins? it is impossible; what should he, what can he perish for, when all his sins are satisfied for and forgiven?

Seventhly, This truth may be proved by the love of Christ to his saints, his care of them, what he has done and does for them, their interest in him, and relation to him.

1. The love of Christ to them. They are the objects of his everlasting love; before the world was, his delights were with these sons of men (Prov. 8:31), and have continued ever since; as his incarnation, sufferings, death, and intercession show. He loves them as his Father loved him (John 15:3); and therefore, his love to them must be very great, permanent and lasting, yea everlasting; and indeed, nothing can separate from it (Rom. 8:35): and therefore, such who are interested in it, can never perish everlastingly; having loved his Own which were in the world, he loved them unto the end (John 13:1). This, the writer I am concerned with (S. T., p. 14), understands of the apostles only, and of Christ's loving them to the end of his life, and not theirs; to which may be replied, that all the apostles were not his own in a special sense, one of them was a devil, and was the devil's, and was not the object of Christ's special love, nor did he love him to the end;

and besides, were the apostles the only persons that were his own? had he, and has he no special property in others also? certainly he has; who are equally the objects of his love as they were; and are loved by him, not to the end of his life on earth only, but to the end of their lives, even for ever, to all eternity; which is the sense of the phrase used: for to understand it only of Christ's life as man on earth, is a most trifling sense; it makes the love of Christ to be only an human affection, and to last no longer than he lived; whereas, Christ loves his not merely as a man, but as a divine person, and the Saviour of men; and loves them as much now he being in heaven, as when on earth; as his advocacy, intercession and preparations for them there show. Moreover, *εις τελος*, which we translate to the end, may be rendered continually, as in Luke 17:5, for ever; in which sense it is used by the Septuagint in Psalm 9:6, 18. and 44:23, and answers to an Hebrew word, which signifies for ever; and so the text in John is rendered by the Ethiopic version, he loved them for ever.

2. Those who are the objects of Christ's love, are given unto him by the Father, as his portion and inheritance, and to be kept and preserved by him: and will he lose his portion, his jewels, when it is in his power to keep them? He will not; he will keep them as the apple of his eye; they shall be mine, says he, in the day when I make up my jewels, and I will spare them, as a man spareth his only son that serveth him (Mal. 3:17): when they were given to him by his Father, it was with such a charge, with such a declaration of his Will, that of all which he gave him, he should lose nothing but should raise it up again at the last day (John 6:39); which Will he perfectly observed; those that thou gavest me I have kept, and none of them is lost but the son of perdition (John 17:12). It is indeed said, "the phrase, those that thou gavest me, signifies here (if not in most other places too) the twelve apostles, and them only; and that one of those whom the Father had given him, did not persevere unto the end, but perish everlastingly" (S. T., p. 15); and so is rather against than for the doctrine of perseverance; to which I answer, that what in the passage and throughout the chapter is spoken of the apostles, is not said of them purely as such, but as believers in Christ, and the disciples of him, and so in common belongs to all in that character; and, if such a fallacy

can take place, once and again observed by our author, that what spiritual things are said of the Jewish church under the Old Testament, and of the apostles in the New, must be restrained to them, and them only, there will be little left for the saints to build their faith and hope upon: besides, it is a most clear case, that others besides the apostles are meant by this phrase, in that chapter where it is so much used; more are meant by the many the Father had given him, verse 2, to more than the apostles had Christ manifested his Father's name verse 8, such as are given him by the Father are opposed to the whole world, and distinguished from them; and even all that the Father had are claimed by him as his, by virtue of this gift, and for whom he prays, verses 9, 10, and it is certain, he prayed for more than the apostles; even for all them that should believe in him through their word, verse 20, as for Judas, the son of perdition, it does not appear, though he was an apostle, that he was among those that were given him by the Father; he is distinguished from them in the very passage, and is opposed to them; for, *εἰ μὴ*, but, is not exceptive, but adversative; and the sense is, that none of those that were given to Christ in a way of special grace were lost, but the son of perdition, who was not given him in any such way, he was lost; and so is no instance of the apostasy of such who were given to Christ; for of every one of these at the great day, he will say, behold I and the children which God hath given me (Heb. 2:13).

3. These same persons were put into the hands of Christ for safety and preservation, even as early as the everlasting covenant was made with him: yea he loved the people, all his saints are in thy hands (Deut. 33:3): hence they are said to be preserved in Christ Jesus, as the effect of their being sanctified, or set apart by God the Father in election, and previous to their being called effectually by grace (Jude 1); so they were preserved through the fall of Adam, though not from it, and in their nature-state, till called to be saints, where they remain safe and secure; they are set as a seal on his heart, and as a seal on his arm; they are engraven on the palms of his hands, and their walls are continually before him; they are a crown of glory, and a royal diadem in his hand (Cant. 8:6; Isa. 49:16; 62:3), and can never be removed from thence; they are called the sheep of his hand (Ps. 95:7), from whence none can pluck them; I give unto them, says Christ

(John 10:28, 29), eternal life; and who or what then can hinder them of it? and they shall never perish; who dare say they may or shall, when Christ says they shall not? neither shall any man pluck them out of my hand; *τις*, not any one, man or devil, nor they themselves; nor is there any condition expressed in these words, or in the context, on which the fulfillment of them depends; hearing Christ's voice and following him, are not conditions of these promises, as is said (S. T., p. 13); but descriptive of the sheep of Christ in his hand, and are plain marks of their perseverance; which is in the strongest manner insured to them by these words of Christ, and still more confirmed by the following; my Father which gave them me is greater than all, and no man is able to pluck them out of my Father's hands. I and my Father are one.

4. They that are loved by Christ, given him by his Father, and put into his hands, are redeemed by him, and are the purchase of his blood, and therefore, can never perish; should they, it must be either for want of sufficiency in the price paid for them, or of power in Christ to keep them; neither of which can be said: the price of Christ's blood is a sufficient and effectual price for them; and he is able to keep them and will: he will never lose the purchase of his blood; should he in any one instance, his death would be so far in vain; nor could it be said, that the pleasure of the Lord has prospered in his hand, or that he sees of the travail of his soul, and is satisfied (Isa. 53:10, 11): but our author says (S. T., p. 23), *horresco referens*, enough to make a man shudder to read it; "If the oracles of God are true, one who was purchased by the blood of Christ, may go thither, (that is, to hell,) for he that was sanctified by the blood of Christ, was purchased by the blood of Christ, and such an one may nevertheless go to hell." The assertion is bold and shocking, and stands upon a mistaken sense of the passage in Hebrews 10:29, as has been shewn before, and is without any foundation in the oracles of God.

5. Those whom Christ loves, were given to him, and for whom he died, for them he ever lives to make intercession; in which he is always heard, and therefore they cannot perish: in particular he prays for their perseverance; he prays for them that their faith fail not; that God would keep them through his name, that they might be one; that he would keep them from the evil of the world, and that they might be with him

where he is, to behold his glory; and now as he himself says to his Father, I know that thou hearest me always: if he is always heard, and his intercession is prevalent and effectual in all things, for which it is made, then it is impossible that those for whom it is made, should perish everlastingly; and besides, should they, his preparations of mansions of glory for them in his Father's house would be in vain, John 14:2, 3.

6. There is a close and inseparable union between Christ and the saints which effectually secures them from a final and total falling away, or so as to perish everlastingly; he is the head, and they his body; they are members of his body; they are the fulness of him that filleth all in all (Eph. 1:23); and, if any one member, even the least, should perish, they could not be said to be his fulness: nay, they that are joined to the Lord, are not only one body, but one spirit, with him; they have their life from him; it is hid with him, and secured in him; because he lives, they shall live also; their life is bound up in the bundle of life with his (1 Cor. 6:17; Gal. 3:3; John 14:13; 1 Sam. 25:20): so, that as Luther said, *si nos ruimus, ruit & Christus*, "if we fall, Christ must fall too." They are laid on a foundation that is sure: they are built on a rock, against which, the gates of hell can never prevail; and from whence, all the winds and waves and floods of their own corruptions, Satan's temptations, and the world's persecutions can never remove them (Matt. 16:18; 7:24, 25).

Eighthly, The doctrine of the saints final perseverance, may be concluded from the Spirit's work of grace upon their hearts, from his habitation in them; and from his being the earnest of their inheritance, and the sealer of them unto the day of redemption.

1. From his work of grace upon their hearts. The grace that is wrought in them by him, is a seed which remaineth, and therefore, the man in whom it is, cannot sin, that is, the sin unto death, or so as to perish everlastingly; the seed he is born of is incorruptible, immortal, and never dies; the grace which is put into him, is a well of water springing up into everlasting life; eternal life is the certain fruit and effect of it; grace and glory are inseparable things; to whomsoever God gives grace he gives glory (1 John 3:9; 1 Pet. 1:23; John 4:14; Ps. 84:11). The several graces of the Spirit are abiding ones, particularly faith, hope, and love; and now abideth faith, hope, charity, these three (1 Cor.

13:13) love, though the first ardour of it, may be abated and first- love may be left, it cannot be lost; it may wax cold, yet cannot be extinguished; many waters cannot quench it; nothing can separate from the love of Christ (Cant. 8:7; Rom. 8:35); as not from Christ's love to his people, so neither from theirs to him, so that it is entirely gone: No, in the worst of times, under whatsoever darkness, desertion, temptation or affliction, a believer is, still Christ is the object of his love; as the cases of the church in Canticles (Cant. 3:1-3; John 21:17), and of Peter shew: hope is an anchor sure and stedfast, being cast on Christ the foundation, from whence it can never be removed (Heb.6:19); and faith is that race, which is much more precious than gold that perisheth (1 Pet. 1:7); and what gives it its superior excellency is, because it does not perish itself: Christ is the author and finisher of it; he prays for it that it fail not (Heb. 12:27; Luke 22:32), and performs the work of it with power: salvation is annexed to it, and inseparably connected within it; he that believeth shall be saved (Mark 16:16); nay it is said, that such an one hath everlasting life; is entered upon it, does in some sense possess it, has the foretaste, earnest, and pledge of it; and that he is passed from death to life; and shall not come unto condemnation (John 5:24); and therefore, cannot perish everlastingly. But our author says (S. T., p. 9), the plain meaning is, he that believeth, if he continue in the faith, shall be saved. But this is an interlineation of his; and to interline a record is felony; and what crime must that man be guilty of that interlines the record of heaven, the great charter of our salvation, the will and testament of our heavenly Father, confirmed by Christ the testator? Besides, he that believes shall continue in the faith; there is no if or doubt to be made of it; he is of them that believe, or goes on believing, to the saving of the soul, till he receives the end of his faith, even the salvation of his soul (Heb. 10:39; 1 Pet. 1:9); or otherwise it could only be said he may be saved: and moreover the phrase, he shall be saved, ascertains his continuance in faith, as well as his salvation. But then it is urged (S. T., pp. 8, 9), that "by all the rules of speech," the other part of the sentence must mean "he that does not believe at this moment, shall certainly and inevitably be damned." To which I reply, that there is a great difference between faith and unbelief, or between a believer and an unbeliever at the present

moment; the one is certainly final, the other may not be final; he that truly believes this moment goes on to believe, and shall certainly be saved: he that does not believe this moment may believe hereafter, and so not be damned: or take the answer in other words, more in the language of Scripture, he that believeth hath everlasting life, now, this moment; and according to the tenor of the Gospel, he shall be certainly and inevitably saved: he that believeth not, according to the tenor of the law, shall not see life, but the wrath of God abideth on him (John 3:36), even now, this moment; and he shall be certainly and inevitably damned, unless God of his grace bestows faith on him; and then he is openly entitled to what is in the other declaration, he that believeth shall be saved. Upon which every individual believer may thus argue, whoever believes shall be saved; I believe, and therefore I shall be saved, and not perish everlastingly.

2. In whomsoever the Spirit of God works the good work of grace, in them he takes up his residence; they are his temples in whom he dwells, and in these he dwells, for ever: I will pray the Father, says Christ (John 14:16), and he shall give you another Comforter, that he may abide with you for ever; and if he abides with them for ever, then they cannot everlastingly perish; he is that anointing they have received of Christ, which abideth in them (1 John 2:27), from whence they are denominated Christians, and by which they continue such; and it is by virtue of his inhabitation and abiding in them, that their mortal bodies shall be quickened and raised, and be brought into a state of immortality and bliss (Rom. 8:11).

3. The Spirit of God not only continues in the hearts of his people, but he continues there as an earnest of their inheritance, which ensures it to them, for as sure as they have the earnest, and which they have from God himself, and is no other than the Lord the Spirit, so sure shall they have the whole; and if an earnest makes things sure and certain among men, it must needs do so between God and his people. Moreover, the Spirit is the sealer of them until the day of redemption (Eph. 1:13, 14; 4:30); until their bodies are redeemed from the dust of death, from mortality and the graves, he has set his seal and mark upon them, which can never be broken or erased; and assures them of their salvation, and bears witness to their spirits, that they are the children of God, and so heirs

of him, and joint-heirs with Christ; but of what avail would this earnest, seal and witness be, if they should eternally perish? But from hence it may be most assuredly gathered that they never shall.

Ninthly, From all that has been said, it clearly appears, that the glory of all the three persons in the Godhead, Father, Son, and Spirit, is concerned in this affair, and they must lose it, if this doctrine is not true; or if the saints should everlastingly perish, where would be the Father's glory in election, in the covenant of grace, and in the mission of his Son? Where would be the glory of the Son of God in the redemption of his people, in his sacrifice and satisfaction, and in his intercession for them? And where would be the glory of the divine Spirit in the sanctification and sealing of them, if after all this they perish everlastingly? For all depends upon their final perseverance and complete salvation. And therefore we may be assured, that since the saints are held with this threefold cord, which can never be broken, their final perseverance is certain, and their everlasting salvation sure.

Tenthly, The contrary doctrine takes away the foundation of a believer's joy and comfort; it makes the love of God changeable: the covenant of grace failable; the redemption and satisfaction of Christ insufficient; and the work and graces of the Spirit loseable; and so, must consequently fill the minds of the children of God with great doubts, fears and distresses, if not despair; since their state and condition is so very precarious: what comfort can a believer take in his present circumstances, if they are such as by a single act of sin, to which he is liable every moment, he may be removed from a state of grace into a state of condemnation, and, notwithstanding all the favors bestowed on him, and promises made unto him, and grace given him, he may perish everlastingly? but this writer I have been considering tells us (S. T., pp. 19, 20), that his comfort is not affected hereby; it does not stand upon this, but upon his present knowledge, sight, faith, frames, and a good conversation; and bids men go and find a more solid joy, a more blissful comfort on this side heaven. But blessed be God, we have a better foundation for joy and comfort than all this; the true believer, though he lives by faith, he does not live upon it; he lives by it as Esau did by his sword (Gen. 27:40); he did not live upon it, that would have been hard living indeed, but he lived upon what

it brought him: so a believer lives not on his faith, but upon Christ, and the grace of Christ, faith brings nigh unto him. He has better things than uncertain precarious frames to live upon and receive his comforts from; even the unchangeable love of God; the unalterable covenant of grace; the faithfulness of God, who though we believe not, yet he abides faithful (2 Tim. 2:13); absolute and unconditional promises; Jesus Christ the same today, yesterday, and for ever; his precious blood, perfect righteousness, atoning sacrifice, and that fullness of grace which is in him.

To conclude: If a man may be confident of any one thing in this world, he may be confident of this very thing, that in whomsoever, whether in himself, or in any other, God hath begun a good work, he will perform it until the day of Jesus Christ (Phil. 1:9); and that all the true Israel of God shall be saved in the Lord with an everlasting salvation (Isa. 45:17); and that not one of them shall eternally perish.

2 A Discourse On Prayer

1 CORINTHIANS 14:15; former Part.

What is it then? I will pray the Spirit, and will pray with the understanding also.

The design of this epistle is chiefly to reprove the Church at Corinth for the divisions and contentions, which were there fomented and kept up on account of their ministers; some being for Paul, some for Apollo, and others for Cephas; and to remove some irregular practices from among them, which were either openly avowed, or connived at by them; such as continuing a wicked person in their communion, going to law with one another before heathen magistrates, and the disorderly attendance of many of them at the Lord's table. The apostle having finished this part of his design, does, in the twelfth chapter, largely insist on the subject of spiritual gifts; where he gives an account of the diversity of them, of their author, and of their various usefulness in the church of Christ; for which reason he exhorts the members of this church to covet them earnestly, though he would not have them depend on them, since they are not saving. In the thirteenth chapter, he prefers charity, or love, to them, and shews, that without this they are useless and unprofitable to those who have them. In this fourteenth chapter, he presses them to follow after charity, and desire spiritual gifts, but rather, says he,

that ye may prophesy. He proves, by many arguments, and especially by that taken from edification, that prophesying in a known language, in the mother tongue, which is understood by the people, is preferable to the gift of speaking in an unknown language, not understood by the people, and so unedifying to them. It is evident, that by prophesying, he means not only preaching, but praying, since he instances in it, and argues, in the words preceding my text, thus: For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful; that is, when I pray in an unknown language, being under the inspiration of the Spirit of God, I make use of that extraordinary gift which he has bestowed upon me, and my own spirit is indeed refreshed by it: But what I myself conceive, understand, and express, is useless and unprofitable to others, who do not understand the language in which I pray; therefore, says he, in the words of my text, What is it then? What is to be done in this case? What is most prudent and advisable? What is most eligible and desirable? Must I not pray with the Spirit at all? Shall I not make use of that extraordinary gift which the Spirit has bestowed upon me? Shall I entirely neglect it, and lay it aside? No, I will pray with the Spirit; I will make use of the gift I have; but then it shall be in such a way and manner, as that I shall be understood by others, I will pray with the understanding also. In these words may be considered,

I. The work and business of prayer, which the apostle resolved in the strength of Christ, and, by the assistance of his Spirit, to be found in the performance of; I will pray, &c.

II. The manner in which he is desirous of performing this duty; with the Spirit, and with the understanding also.

I. I shall consider the work and business of prayer, which the apostle resolved, in the strength of Christ, and by the assistance of his Spirit, to be found in the performance of. It will not be amiss, under this head to enquire into the object of prayer, the several parts of it, and its different kinds, I shall begin,

1. With the object of prayer, which is not any mere creature. Prayer is a part of religious worship, which is due to God only. To address a creature in such a solemn manner is idolatry. This is a sin the Gentiles have been notoriously guilty of, who have paid their devoirs this way, both to animate and inanimate

creatures. The idolatrous Heathen is thus described by the prophet; (Isa. 45:17) He maketh a god his graven image; he falleth down unto it, and worshipped it, and prayeth unto it, and saith, Deliver me, for thou art my god. Such a practice as this, is an argument of great ignorance and stupidity; (Isa. 45:20) They have no knowledge, that set up the wood of their graven image, and pray unto a god that cannot save. It is no wonder that their prayers should be in vain, since their idols are silver and gold, the work of men's hands: They have mouths, but they speak not; eyes have they, but they see not; they have ears, but they hear (Ps. 115:4-6) not, They are insensible of the wants of their votaries, and unable to help them; they are not in a capacity to give them the least relief, or bestow the least temporal mercy on them: Are there any among the vanities of the Gentiles that can cause rain? Or can the heavens give showers? Art not thou he, O Lord, our God? Therefore we will wait upon thee; for thou hast made all these things. (Jer. 14:22) The Papists have followed the Pagans in their idolatrous prayers to angels, the virgin Mary, and other saints departed, and even to many that were not saints; but it may be said to them, what Eliphaz said to Job, (Job 5:1) in another case; Call now, if there be any that will answer thee; and to which of the saints wilt thou turn?

God only is, and ought to be the object of prayer. My prayer, says David, shall be unto the God of my life. (Ps. 42:8) God has a right to this part of worship from us, as he is the God of our lives, in whom we live, move, and have our being; who grants us life and favour, and whose visitation preserves our spirits; who daily follows us with his goodness, and loads us with his benefits; to whom we are obliged for every mercy, and on whom the whole support and continuance of our beings depend: and we are under greater obligation still, as well as have greater encouragement, to address the throne of his grace, as he is the God of all grace, who has blessed us with all spiritual blessings, in heavenly places, in Christ Jesus; all which may assure us, that his eyes are upon us, his ears are open to our cries, that he has both a heart and a hand to help and relieve us; he is a God that hears and answers prayer, to whom all flesh shall come, who are sensible of their need of him, and dependence upon him; his arm is not shortened, that it cannot save, nor his ear heavy that he cannot hear; nor did he ever say to any of the

seed of Jacob, Seek ye me in vain.

Though the Lord our God is but one Lord; there is but one God, which, with the Scriptures, we assert, in opposition to the polytheism of the Gentiles, who had gods many, and lords many; yet there is a plurality of persons in the Deity, which are neither more nor fewer than Three, the Father, the Word, and the Holy Ghost, which Three are One; the Father is God, the Word is God, and the Holy Ghost is God; and yet there are not three Gods, but one God. Though the Persons in the Godhead are more than One, yet the Godhead itself is single and undivided. Now God in either and each of the Three divine Persons, may be prayed unto. It is lawful for us to address in prayer either God the Father, or God the Son, or God the Holy Ghost distinctly, though not any of them to the exclusion of the others, This I mention, to disentangle the minds of some, who may have some scruples and hesitations about praying to the distinct Persons in the Deity. Now it is easy to observe, that there are petitions directed to each of the three Persons distinctly; of which I shall give some few instances from the Scriptures.

God the Father is sometimes singly and distinctly prayed unto, though not to the exclusion of the Son or Spirit. It would be too tedious to reckon up all the instances of this kind: The epistle to the Ephesians will furnish us with a sufficient number to our purpose. In one place the apostle says to them, (Eph. 1:16, 17) I cease not to give thanks for you, making mention of you in my prayers, that the God of our Lord Jesus Christ, the Father of glory, may give unto you the Spirit of wisdom and revelation in the knowledge of him; where God the Father is prayed unto, as distinct from the Lord Jesus Christ, whose God and Father he is, and distinct from the Spirit of wisdom and revelation, who as such is prayed for. And in another place, he says, (Eph. 3:14, 16, 17) For this cause I bow my knees unto the Father of our Lord Jesus Christ, that he would grant you, according to the riches of his glory, to be strengthened with might, by his Spirit in the inner man, that Christ may dwell in your hearts by faith; in which passage God the Father is addressed, as the object of prayer, distinct from Christ and the Spirit; the former of which he desires might dwell in their hearts by faith, and that they might be strengthened by the latter in their inner man. If these instances were not sufficient, others might be produced; but about

God the Father's being the object of prayer, there is no question nor hesitation.

God the Son, the Lord Jesus Christ, may be distinctly prayed unto, of which are many instances in Scripture. Sometimes he is prayed unto in conjunction with his Father, as appears from all those passages (Rom, 1:7; 1 Cor. 1:3; 2 Cor. 1:2; Gal. 1:3; Eph. 1:2; Phil. 1:2; Col. 1:2; 1 Thess. 1:1; 2 Thess. 1:2; 1 Tim. 1:2; 2 Tim. 1:2; Titus 1:4; Philemon 3; 2 John 3; Rev. 1:4, 5) in the epistles, where grace and peace are desired from God our Father, and the Lord Jesus Christ; and from many others such as these: (1 Thess. 3:11, 12) Now God himself, and our Father, and our Lord Jesus, direct our way unto you; and the Lord, that is, the Lord Jesus, make you to increase and abound in love one toward another, and towards all men, even as we do towards you; and in another place, (2 Thess. 2:16, 17) Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope, through grace, comfort your hearts, and establish you in every good word and work. Sometimes Christ is prayed unto singly and alone; as by Stephen at the time of his death, when he prayed, saying, (Acts 7:59) Lord Jesus, receive my spirit. By the apostle Paul, (2 Cor. 12:8, 9) when he had a thorn in the flesh, the messenger of Satan to buffet him; for this, says he, I besought the Lord thrice, that is, the Lord Jesus Christ, as appears from the context, that it might depart from me: And he said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. By the apostle John, when Christ said to him, (Rev. 22:20) Surely I come quickly, he replies, Amen, even so, come, Lord Jesus. And by many others; such as those mentioned by Ananias to Christ, when he bid him arise, and go to Saul; (Acts 9:14) Lord, says he, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem; and here he hath authority from the chief priests to bind all that call on thy name.

God the Holy Ghost may be also prayed unto, as he is sometimes and singly alone, and as distinct from the Father and the Son; (2 Thess. 3:5) The Lord direct your hearts into the love of God, and into the patient waiting for Christ. By the Lord, I understand the Lord the Spirit, whose work it is to direct the hearts of

believers into the love of God, and to shed it abroad in their hearts; who is manifestly distinguished in this petition from God the Father, into whose love, and from the Lord Jesus Christ, into a patient waiting for of whom, the hearts of the saints are desired to be directed by him. Sometimes he is prayed unto distinctly, in conjunction with the other two Persons, as by the apostle Paul; The grace of our Lord Jesus Christ, and the Love of God, and the communion of the Holy Ghost, be with you all. Amen. (2 Cor. 13:14) And by the apostle John, (Rev. 1:4,5) Grace be unto you, and peace, from him, which is, and which was, and which is to come; and from the seven spirits which are before his throne, and from Jesus Christ, who is a faithful witness. By the seven spirits cannot be meant angels; for it cannot be thought that they being creatures, should be put upon a level with the divine Being, and be with him addressed in such a solemn manner; but by them we are to understand the Holy Spirit of God, who is so called either in allusion to Isaiah 11:2, or on account of the seven churches of Asia, to whom John wrote by his dictates, or to denote the perfection and fulness of his gifts and graces.

Now though each divine Person may be singly and distinctly addressed in prayer, and all Three together, being the one God, be considered as the object of it; yet, according to the order of persons in the Deity, and suitably to their several and distinct parts, which they, by agreement, take in the affair of man's salvation, God the Father, the first Person, is generally addressed as the object of prayer, though not to the exclusion of the Son and Spirit: Christ is the Mediator, by whom we draw nigh to God; and the Holy Ghost is the inditer of our prayers, and who assists in the putting of them up unto him.

The first Person is usually addressed in prayer under the character of a Father, and as our Father; so Christ taught his disciples to pray, (Matthew 6:9) Our Father which art in heaven, &c. and he is to be considered in this relation to us, either as the Father of our spirits, the Author of our beings, by whom we are provided for, supplied, and supported in them. In this manner the church in Isaiah's time applied to him, (Isa. 64:8, 9) saying, But now, O Lord, thou art our Father; we are the clay, and thou our potter, and we are all the work of thy hand. Be not wroth very sore, O Lord, neither remember iniquity for ever: Behold, see, we beseech

thee, we are all thy people. Or he may be considered as the Father or Author of our mercies, temporal and spiritual, which he, in a kind and gracious manner, bestows on us, through Christ, and that as the Father of Christ, and as our God and Father in Christ. In this view the apostle addresses him, when he says, (2 Cor. 1:3) Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort. And, in another place, (Eph. 1:3) Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ. Now these several considerations furnish out so many reasons and arguments to induce and encourage us to apply to him who is the God of all grace, and is both able and willing to supply our needs according to his riches in glory by Christ Jesus.

The second Person, the Lord Jesus Christ, who is both God and man, is the Mediator between God and man. God absolutely considered, is a consuming fire; there is no approaching to him as creatures, and especially as sinful creatures. Job was sensible of this, when he said, (Job 9:32, 33) He is not a man as I am, that I should answer him, and we should come together in judgment; neither is there any days-man betwixt us, that might lay his hands upon us both. Now Christ is the days-man, the Mediator, the middle Person, who has opened a way for us to God, even a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh. (Heb. 10:20;

John 14:6; Eph. 2:18 and 1:6; 1 Peter 2:5) He himself is the way, the truth and the life; he is the way of access to God; through him, both Jews and Gentiles, have an access, by one Spirit, unto the Father; he is the way of acceptance with God; our persons are accepted in the Beloved, and our spiritual sacrifices of prayer and praise are acceptable to God by Jesus Christ: The prayers of the saints are called odours; (Rev. 5:8 and 8:3, 4) they are of a sweet smelling savour to God; which is owing to the mediation of Christ, the Angel of God's presence, who stands continually at the golden altar before the throne, with a golden censer in his hand, to whom is given much incense, with which he offers the prayers of all saints, and which makes them a sweet odour to God. Our encouragements to prayer, and to the exercise of grace in that duty, are chiefly taken from, and our pleas for the blessings of grace, are founded on the person, blood, righteousness,

sacrifice, and intercession of Christ. Seeing then, says the apostle, (Heb. 4:14-16) that we have a High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession: For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need. And in another place, (Heb. 10:22) he exhorts and encourages to this work in much the same manner; Having, says he, an High Priest over the house of God, let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

The third Person, the Holy Spirit, takes his part, and has a peculiar place in this work; he is the author of prayer, the inditer of it, who forms it in our hearts, creates breathings, and desires after spiritual things, stirs us up to prayer, and assists in it. Hence he is called, (Zech. 12:10) The Spirit of grace and supplications; both the gift and grace of prayer come from him; he informs us of our wants, acquaints us with our necessities, teaches us both, in what manner, and for what we should pray; what is most suitable for us, and agreeable to the will of God to bestow on us, and helps us under all our infirmities in prayer; which is observed by the apostle, for the use, instruction, and comfort of believers, when he says, (Rom. 8:26, 27) Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered; and he that searcheth the heart, knoweth what is the mind of the Spirit, because he maketh intercession for the saints, according to the will of God. As Christ is our Advocate with the Father, pleads our cause, and makes intercession at the right hand of God for the acceptation of our persons and prayers, so the Holy Spirit is our Advocate within us; he makes intercession for us in our own hearts; he puts strength into us; he fills our mouths with arguments and enables us to plead with God. Christ is Mediator, through whom, and the Spirit, the assister, by whom we have access to the Father. God, as the God of all grace, kindly invites us to himself; Christ, the Mediator, gives us boldness; and the Spirit of grace, freedom and liberty in our access unto him; and this

is what the scriptures call Praying with all prayer and supplication in the Spirit, and praying in the Holy Ghost. But of this more hereafter. I proceed,

2. To consider the several parts of prayer; in which I do not design to prescribe any precise form of praying, but to observe to you the method and matter of it, which may serve to direct and assist you in it. It is proper to begin this work with a celebration and adoration of some one or more of the divine perfections; which will at once have a tendency to strike our minds with a proper sense of the divine Majesty, glorify him and encourage us in our supplications to him; all which is highly necessary in our entrance on it. All the perfections of God are instructive to us in this work, and serve to influence our minds and affections towards him, command our fear and reverence of him, engage our faith in him, strengthen our dependence on him, and raise in us expectations of receiving good things from him. The greatness, glory, power, and majesty of God, the holiness, purity, and righteousness of his nature, oblige us to an humble submission to him, and reverential awe of him. The consideration of his love, grace, mercy, and goodness, will not suffer his dread to make us afraid. We learn from his omniscience, that he knows not only our persons, but our wants, and what is most suitable for us, when the most convenient season, and which the best way and manner to bestow it on us. It can be no small satisfaction to us, that all things are naked and open unto the eyes of him with whom we have to do; the thoughts of our hearts are not hid from him; the secret ejaculations of our minds are known to him; the breathings and desires of our souls are before him; he understands the language of a sigh and groan; and when we chatter like a crane or a swallow, it does not pass unobserved by him. His omnipotence assures us that nothing is too hard for him, or impossible to him; that he is able to do exceeding abundantly above all that we ask or think; that we cannot be in such a low estate or distressed condition, or attended with such straits and difficulties, but he is able to relieve, deliver and save us. We conclude from his omnipresence, that he fills the heavens and the earth; that he is in all places, at all times; that he is a God at hand, and a God afar off; that he is near unto us, wherever we are, ready to assist us, and will be a very present help in trouble. His immutability in his counsel, and

faithfulness in his covenant, yield the heirs of promise, strong consolation. These give us reason to believe that not one of the good things which the Lord has promised shall ever fail; that what he has said, he will do: and what he has either purposed or promised, he will bring to pass: He will not suffer his faithfulness to fail; his covenant he will not break, nor alter the thing that is gone out of his lips. You see that the notice of these things is necessary, both for the glory of God and our own comfort. It is also very proper when we begin our addresses to God, to make mention of some one or more of his names and titles, as Jehovah, Lord God, &c, and of the relations he stands in to us; not only as the God of nature, the author of our beings, the Donor of our mercies, and the Preserver of our lives, but as the God of grace, the Father of Christ, and our Covenant God, and Father in Christ. After this manner our Lord directed his disciples to pray, saving, Our Father which art in heaven, &c.

In the next place, it highly becomes us to acknowledge our meanness and unworthiness, to make confession of our sins and transgressions, and pray for the fresh discoveries and manifestations of pardoning love and grace. When we enter into the divine presence, and take upon us to speak unto the Lord, we should own with Abraham, (Gen. 18:27) that we are but dust and ashes; and with Jacob, (Gen. 32:10) that we are not worthy of the least of all the mercies, and of all the truth which God has shewed unto us. Confession of sin, both of our nature and of our lives, is a very proper and necessary part of this work. This has been the practice of the saints in all ages; as of David, which appears from his own words; (Ps. 32:5) I acknowledge my sin unto thee, and mine iniquities have I not hid: I said, I will confess my transgressions unto the Lord, and thou forgavest the iniquity of my sin. So Daniel, when he set his face unto the Lord God, to seek by prayer and supplications, made confession both of his own and of the sins of others; I prayed unto the Lord my God, says he, (Dan. 9:4-6) and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant, and mercy to them that love him, and to them that keep his commandments. We have sinned and committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts, and from thy judgments; neither have we hearkened unto thy servants the prophets,

which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land. And the apostle John, for the encouragement of believers in this part of the duty of prayer, says, (1 John 1:9) If we confess our sins, he, that is, God, is just and faithful to forgive us our sins, and to cleanse us from all unrighteousness: Not that confession of sin is either the procuring cause, or means, or condition of pardon and cleansing, which are both owing to the blood of Christ; in justice and faithfulness to which, and him that shed it, God forgives the sins of his people, and cleanses them from them; but the design of the apostle is to shew that sin is in the saints, and is committed by them, and that confession of sin is right and acceptable in the sight of God; and, to animate and encourage them to it, he takes notice of the justice and faithfulness of God in pardoning and cleansing his people, through the blood of Christ, which, as he had a little before observed, cleanseth from all sin. Nay, we are not only to make confession of sin in prayer, but to pray for the pardon and forgiveness of it. Christ directed his disciples to this part of their duty, when he bid them pray after this manner; (Matthew 6:12) Forgive us our debts, as we forgive our debtors. This has been the constant practice of the saints, as of Moses; (Ex. 34:9) O Lord, let my Lord, I pray thee, go amongst us, and pardon our iniquities and our sin, and take us for thine inheritance. Of David; (Ps. 25:11) For thy name's sake, O Lord, pardon mine iniquity, for it is great. Yea, he says to the Lord, (Ps. 32:6) For this, shall every one that is godly pray unto thee, in a time when thou mayest be found. And of Daniel, (Dan. 9:19) O Lord, hear; O Lord, forgive; O Lord, hearken and do, defer not, for thine own sake, O my God; for thy city and thy people are called by thy name. Now it ought to be observed, that very frequently when the saints pray, either for the forgiveness of their own, or others sins, their meaning is, that God would, in a providential way, deliver them out of present distress, remove his afflicting hand, which lies heavy on them, or avert such judgments which seem to hang over their heads, and very much threaten them which, when he does, is an indication of his having pardoned them. We are to understand many petitions of Moses, (Ex. 32:32; Num. 14:19, 20) Job, (Job 7:21) Solomon, (1 Kings 8:30, 34, 36, 39, 50) and others, in this sense: Besides, when believers now pray for the pardon of sin, their

meaning is not that the blood of Christ should be shed again for the remission of their sins; or that any new act of pardon should arise in God's mind, and be passed by him; but that they might have the sense, the manifestation, and application of pardoning grace to their souls. We are not to imagine, that as often as the saints sin, repent, confess their sins, and pray for the forgiveness of them, that God makes and passes new acts of pardon; for he has, by one eternal and complete act of grace, in the view of his Son's blood and sacrifice, freely and fully forgiven all the trespasses of his chosen ones, all their sins, past, present, and to come: but whereas they daily sin against God, grieve his Spirit, and wound their own consciences, they have need of the fresh sprinklings of the blood of Jesus, and of renewed manifestations of pardon to their souls; and it is both their duty and interest to attend the throne of grace on this account.

Another part and branch of prayer lies in putting up petitions to God for good things, temporal and spiritual mercies, the blessings of nature and of grace. As we ought to live in a dependence on divine providence, so we should daily pray for the common sustenance of our bodies, the comfort, support, and preservation of our lives; as our Lord has taught us, saying, Give us this day our daily bread. (Matthew 6:11) Our requests in this way ought, indeed, to be frequent, but not large: we should not seek great things for ourselves. Agur's prayer (Prov. 30:7-9) is a proper copy for us to follow: Two things, says he to the Lord, have I required of thee, deny me them not before I die; Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me, lest I be full and deny thee, and say, Who is the Lord? Or lest I be poor and steal, and take the name of my God in vain. The spiritual blessings we should ask for, are such as God has laid up in the covenant of grace, which is ordered in all things, and sure, Christ has procured by his blood, the gospel is a revelation of, and the Spirit of God makes intercession for in our own hearts, according to the will of God; for these things we should pray in faith, nothing wavering; (James 1:6; 1 John 5:14, 15) for this is the confidence that we have in him, that is, God, that if we ask any thing according to his will, he heareth us; and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

When we pray for special mercies, spiritual blessings, such as converting grace for unconverted friends and relations, we ought to pray in submission to the secret will of God.

Thanksgiving for mercies received, is another thing which we should not be forgetful of at the throne of grace; In every thing, by prayer and supplication, with thanksgiving, says the apostle, (Phil. 4:6) let your requests be made known to God. As we have always mercies to pray for, so likewise to return thanks for; it becomes us to continue in prayer, (Col. 4:2) for constant supplies from heaven, and to watch in the same with thanksgiving, that is, to wait for the blessings we have been praying for; and when we have received them, to watch for a proper opportunity, and make use of it, to offer the sacrifice of praise to God, that is, the fruit of our lips, giving thanks to his name. When this part is neglected, it is highly resented by the Lord; as appears from the case of the ten lepers, (Luke 17:15-18) when one of them saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks: and he was a Samaritan; upon which our Lord says, Were there not ten cleansed? But where are the nine? There are not found that returned to give glory to God save this stranger.

Before we conclude the exercise of this duty, it is proper to deprecate such evils from us, which are either upon us, or we know we are liable to, or may befall us; such as temptations of Satan, the snares of the world, the distresses of life, public calamities, &c. This was in part practiced by Daniel: O Lord, says he, (Dan. 9:16) according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain; because for our sins, and the iniquities of our Fathers, Jerusalem and thy people are become a reproach to all that are about us. And this is intimated by Christ to his disciples, in that excellent directory of prayer he gave them, part of which was this; Lead us not into temptation, but deliver us from evil. (Matthew 6:13)

At the close of this work of prayer, it is necessary to make use of doxologies, or ascriptions of glory to God; as we begin with God, we should end with him; as in the entrance on this duty, we ascribe greatness to him, so at the conclusion of it we should ascribe glory to him. Such an ascription of glory to God, we find,

was used by Christ at the end of the prayer he taught his disciples, in this manner: (Matthew 6:13) Thine is the kingdom, the power and the glory. By the apostle Paul in this form; (Eph. 3:21) Unto him, that is, God, be glory in the church, by Christ Jesus, throughout all ages, world without end. And in another place thus; (1 Tim. 1:17) Now unto the king eternal, immortal, invisible, the only wise God, be honour and glory, for ever and ever. By the apostle Jude in these words; Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory, with exceeding joy; to the only wise God, our Saviour, be glory and majesty, dominion and power, both now and ever. (Jude 24, 25) And by the apostle John after this manner; (Rev. 1:5, 6) Unto him that hath, loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. These, and such like ascriptions of glory to God, Father, Son, and Spirit, are necessary at the finishing of our supplications, since the mercies and blessings we have been either petitioning, or returning thanks for, come from him; besides, they serve to shew forth the praises of God, and to express our sense of gratitude to him, our dependence upon him, and our expectation of receiving good things from him.

The whole of this exercise of prayer should be concluded with pronouncing the word Amen; as a testification of our hearty assent to what we have expressed, and of our sincere desires and wishes, that what we have been praying for might be accomplished, and of our full and firm persuasion and assured belief that God is able, willing, and faithful to perform all that he has promised, and give whatsoever we have been asking of him, according to his will. But I proceed,

3. To consider the several sorts and kinds of prayer, or the various distributions into which it may be made, or the different views in which it may be considered.

Prayer may be considered either as mental or vocal. Mental prayer is what is only conceived in the mind; it consists of secret ejaculations in the heart, which are not expressed with an audible and articulate voice. Such was the prayer of Hannah, of whom it is said; (1 Sam. 1:12, 13) that as she continued praying before the Lord, that Eli marked her mouth. Now Hannah she spake in her heart, only her lips moved; but her voice was not heard, therefore Eli thought she

had been drunken. Vocal prayer is that which, being conceived and formed in the heart, is expressed by the tongue, in words, with an audible and articulate voice, so as to be heard and understood. This the prophet intends, when he says, (Hosea 14:2) Take with you words, and turn unto the Lord, say unto him, Take away all iniquity, and receive us graciously; so will we render the calves of our lips.

Again, Prayer may be considered either as private or public. Private prayer is that which is either performed in the family, by the head or master of it, the rest joining with him in it, or by a society of Christians in a private house, or by a single person in secret and alone; concerning which Christ gives these directions and instructions: (Matthew 6:5, 6) When thou prayest, says he, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men: verily, I say unto you, they have their reward. But thou, when thou prayest, enter into thy closet; and when thou hast shut the door, pray to thy Father, which is in secret, and thy Father which seeth in secret, shall reward thee openly. Public Prayer is what is used in the house of God, which is therefore called, (Isa. 56:7) an house of prayer; where the people of God meet together, and, with the other parts of divine, public, and social worship, perform this. The first Christians, in the early days of the gospel, are commended, among other things, for their continuing stedfastly in prayers, that is, in public prayers, (Acts 2:42) they constantly met where prayer was wont to be made; and God was pleased to give a signal testimony of his approbation of this their practice; for, at a certain time, they had prayed, the place was shaken, where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. (Acts 4:31)

Once more: Prayer may be considered either as extraordinary or ordinary. Extraordinary prayer is that which is made use of on particular and special occasions; as that exercise of prayer, which was kept by the church on account of Peter's being in prison. The divine historian says, (Acts 7:5) that Peter was kept in prison; but prayer was made without ceasing of the church unto God for him; which instance of extraordinary prayer was followed with an extraordinary event; for whilst they were praying, an

angel was dispatched from heaven, and loosed Peter from his bonds, who came to the place where the church was assembled, before they had broke up their exercise. Such also were the prayers of the elders of the church in those times for the sick, which the apostle James speaks of; (James 5:14, 15) is any sick among you? let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up. Ordinary prayer is what is used in common in the church of God, in a religious family, or by a single person, at stated times; which, with David and Daniel under the Old Testament, were three times a day, (Ps. 55:17; Dan. 6:10) evening, morning, and at noon; which practice is laudable enough to follow, provided no stress is laid on the punctual performance of this duty at these precise times, and is not made the term and condition of our acceptance with God, and of our standing in his favour, which would be to reduce us to the covenant of works, ensnare our souls, and bring us into a state of bondage.

II. I come now to consider the manner in which the apostle was desirous of performing this duty.

1. With the Spirit. By the Spirit, some understand no more than the human breath, or voice; and suppose, that the apostle's meaning is, that he would pray vocally, with an articulate voice, with distinct sounds, so as to be understood: perhaps some passages in this chapter, which may seem to favour this sense, might incline them to it; as when the apostle observes, (1 Cor. 14:7-11) that things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped? For if the trumpet give an uncertain sound, who shall prepare himself to the battle? So likewise you, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air. There are, it may be, so many kinds of voices in the world, and none of them are without signification; therefore, if I know not the meaning of the voice, I shall be unto him that speaketh a Barbarian; and he that speaketh, a Barbarian unto me. But the apostle here, by voice and distinction in sounds, does not intend a clear, distinct, articulate voice, but the mother-tongue, a known language, in opposition to an unknown tongue and foreign

language, not understood by the people. This sense of the words is mean, low, and trifling, as well as forced and strained.

By the Spirit, rather is meant the extraordinary gift of the Spirit bestowed on the apostle and others, by which they spoke with divers tongues, and which he determined to make use of, though in such a manner, as to be understood: He would not use it without an interpretation. This is the sense I have given of it already, and is the most generally received sense of interpreters, and which may be confirmed by the use of the word in the context; as in verse 2. He that speaketh in an unknown tongue, speaketh not unto men, but unto God, for no man understandeth him; howbeit, in the Spirit, that is, by exercising the extraordinary gift of the Spirit, he speaketh mysteries; and in verse 14, If I pray in an unknown tongue, my spirit prayeth, that is, I pray by virtue of the extraordinary gift of the Spirit, bestowed on me; but my understanding is unfruitful; I am of no use and service to those that hear me. So likewise in verse 16. Else when thou shalt bless with the Spirit, that is, when thou givest thanks in an unknown tongue, through the gift of the Spirit, how shall he that occupieth the room of the unlearned, say, Amen, at thy giving of thanks, seeing he understandeth not what thou sayest?

There is another sense of the phrase, which I am unwilling to omit, and that is this: By praying with the Spirit, some understand the apostle's own spirit, or his praying in a spiritual way, with a spirit of devotion and fervency; and indeed, in such a manner he performed every part of religious worship and service, whether preaching or praying, or any thing else: God is my witness, says he, (Rom. 1:9) whom I serve with my spirit, in the gospel of his Son; which kind of service is most agreeable to the nature of God: (John 4:23) He is a Spirit, and they that worship him, must worship him in spirit and in truth. And it becomes us to be fervent in spirit, whilst we are serving the Lord. Such a frame of soul particularly in prayer, is most suitable to the work, most desirable to the saints, acceptable to God, and powerful with him; the effectual fervent prayer of the righteous man availeth much. (James 5:16)

We may be said to pray with our spirits, or in a spiritual way, when we draw nigh to God with a true heart; or when we are enabled to lift up our hearts with our hands unto God in the heavens; people may

draw near to him, as the Jews of old did, (Isa. 29:13) with their mouth, and with their lips honour him, and yet, at the same time, their heart may be removed far from him, and their fear towards him, be taught by the precept of men. It is one thing to have the gift of prayer, and another to have the grace of prayer, and that in exercise: it is one thing to pray with the mouth, and another to pray with the heart. Praying in a formal, graceless manner, is mere outside worship, lip-labour, bodily exercise, that profiteth nothing; it is useless to men, and unacceptable to God, who accounts of it, and calls it no other than howling. Hence he says of some, (Hosea 7:14) They have not cried unto me with their hearts, when they howled upon their beds. Spiritual fervent prayer is, more or less, performed in the exercise of the grace of faith; such who draw nigh to God with a true heart, should also in full assurance of faith. The apostle James directs to prayer in this way; (James 1:5-7) If any of you, says he, lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him: But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea, driven with the wind and tossed: for let not that man think, that he shall receive any thing of the Lord. We should not only have an assurance of faith, with respect to the object whom we address, which is absolutely necessary; (Heb. 11:6) For he that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him; but also with respect to the things we pray for, when they are such which God has promised, which he has laid up in his covenant, put into the hands of his Son, and, we know, are according to his revealed mind and will to give; all which is consistent with that reverence and godly fear, by which we serve God acceptably; with that humility which becomes supplicants, and is grateful to God, who resisteth the proud, but giveth grace to the humble: and with that submission and resignation of our wills to his will, in which Christ is a glorious pattern to us, when he in prayer said, (Luke 22:42) Father, if thou be willing, remove this cup from me; nevertheless, not my will, but thine be done. In a word, when we pray with our spirits, or in a spiritual way, we not only lift up our hearts to God, and what we ask for, ask in faith, with a reverential, filial fear of the divine Majesty, in deep humility of soul, and with an entire submission to God's will; but also in

the name and for the sake of our Lord Jesus Christ; we do not present our supplications to God for our righteousness's, but for the Lord's sake, and for his great mercies; we come not in our own name, but in Christ's; we go forth not in our own strength, but in his; we make mention of his righteousness, and of his only; we plead the merits and efficacy of his blood; we bring his sacrifice in the arms of our faith; we expect audience and acceptance upon his account alone, and that our petitions and requests will be heard and answered for his sake and we leave them with him, who is our Advocate with the Father. This may be called true, spiritual, fervent, and effectual prayer.

Prayer cannot be performed in such a manner, without the grace, influence, and assistance of the Spirit of God. Some therefore think, that by the Spirit, in my text is, meant the Holy Spirit of God; and that praying with the Spirit, is the same which the apostle Jude calls, praying in the Holy Ghost. If we take the words in this sense, we are not to suppose that when the apostle says, I will pray with the Spirit, that he imagined he could pray with the Holy Spirit, and under its influences when he pleased; his words must be considered only as expressive of the sense he had of the need of the Spirit of God in prayer, and of his earnest desires, after his gracious assistance in the performance of it. I have already observed what place the Holy Ghost has in the work of prayer; he is the Author of it; he is the Spirit of grace and supplications; the inditer of it, he forms it in the heart; (James 5:16) the effectual fervent, *ενεργουμένη*, the inspired, the in-wrought prayer of a righteous man availeth much; that is, such a prayer as is formed in the soul by a powerful energy of the Spirit of God, who puts things into the heart and words into the mouth: Take (Hosea 14:2) with you words, and turn to the Lord; say unto him, Take away all iniquity, and receive us graciously: He directs in the matter of prayer; (Rom. 8:26, 27) for we know not what we should pray for as we ought; he maketh intercession for the saints, according to the will of God. And, indeed, who so proper as he, who searches the deep things of God, and perfectly knows his mind? he helps the saints under all their infirmities; when they are shut up in their souls, and cannot come forth in prayer with liberty, he enlarges their hearts, and gives them freedom of soul, and liberty of speech, so as they can pour out their souls before God, and

tell him all their mind: Where the Spirit of the Lord is, there is liberty. (2 Cor. 3:17) Without him we cannot pray, either with faith or fervency; nor can we call God our Father without him, the Spirit of adoption, or use that freedom with him, as children with a Father; but because ye are sons, says the apostle, (Gal. 4:6) God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

Perhaps it may be objected, that if the Spirit of God is so absolutely necessary in prayer, then men ought not to pray, unless they have the Spirit, or are under the immediate influences of his grace. To which I answer, That prayer may be considered as a natural duty: and as such is binding on all men, even on a natural man, destitute of the Spirit, and ought to be, and may be, performed by him in a natural way; to which there is something analogous in the brute creatures, whose eyes wait upon the Lord; And he giveth to the beast his food, and unto the young ravens which cry. (Ps. 145:15 and 147:9) And we may observe, that the apostle Peter put Simon Magus upon prayer, though he was in a state of unregeneracy; Repent, says he, (Acts 8:22) of this thy wickedness; and pray God, if perhaps the thought of thine heart may be forgiven thee. It is true, none but a spiritual man can pray in a spiritual manner; but then the spiritual man is not always under the gracious and Powerful influences of the Spirit of God; he is sometimes destitute of them, which seems to be David's case when he said, (Ps. 51:11, 12) Cast me not away from thy presence, and take not thy holy Spirit from me; restore unto me the joy of thy salvation, and uphold me with thy free spirit; and yet we are to pray without ceasing, to pray always, and not faint. (1 Thess. 5:17) And one thing we are to pray for is the Spirit, to influence and assist us in prayer, and to work in us whatever is well pleasing in the sight of God; And we have reason to believe that such a petition will be heard and answered; for if earthly fathers know how to give good gifts unto their children, how much more shall our heavenly Father give the Holy Spirit to them that ask him? (Luke 18:1) And, indeed, when we are in darkness and distress, without the light of God's countenance, the influences of his Spirit, and the communications of his grace, we have need of prayer most, and ought to be most constant at the throne of grace, that we may obtain mercy, and find grace to help in the time of need. This

was David's practice; (Ps. 130:1) Out of the depths, says he, have I cried unto thee, O Lord; and so it was Jonah's, when he was in the belly of hell, and said, I am cast out of thy sight; yet, says he, I will look again towards thy holy temple: (Jonah 2:2, 4, 7) And he adds, When my soul fainted within me, I remembered the Lord; and my prayer came in unto thee, into thine holy temple.

And so it was the practice of the church in Asaph's time; who, under darkness and distress, said, (Ps. 130:3, 4, 19) Turn us again, O God, and cause thy face to shine, and we shall be saved. O Lord God of hosts, how long wilt thou be angry against the prayer of thy people? But I proceed,

2. To observe that the apostle is desirous of performing this duty of prayer, with the understanding also, that is, in a language that may be understood by others; for, as he observes in verse 9, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? And for his own part, he declares, in verse 19, he had rather speak five words in the church with his understanding, that by his voice he might teach others also, than ten thousand words in an unknown tongue. This condemns the practice of the Papists, who pray in a language not understood by the people.

Or to pray with the understanding, is to pray with the understanding illuminated by the Spirit of God, or to pray with an experimental spiritual understanding of things. A man may use many words in prayer, and put up a great many petitions, and yet have no savoury experience, or spiritual understanding of the things he prays for. The understanding of man is naturally dark, as to divine and spiritual things. The Holy Ghost is the spirit of wisdom and revelation in the knowledge of Christ, who enlightens the eyes of our understanding, to see our lost state and condition by nature, the exceeding sinfulness of sin, the impurity of our hearts, the imperfection of our obedience, the insufficiency of our righteousness, the need of Christ, and salvation by him, and the aboundings of God's grace and mercy, streaming through the Mediator's person. Such who are thus enlightened, are able to pray with the understanding also: they know who they pray unto, whilst others worship they know not what; they can come to God as their God and Father, as the God of all grace and mercy: they know the way of access to him,

and are sensible of their need of the Spirit to influence and assist them, by whom they know what to pray for, as they ought, and are well assured of the readiness of God to hear and answer them for Christ's sake: And, says the apostle, (1 John 5:15) If we know that he hears us, whatsoever we ask, we know that we have the petitions that we desired of him. These are the persons who pray with the Spirit, and with the understanding also; these find their account in this work, and it is a delight to them.

I shall conclude this discourse with a few words, by way of encouragement to this part of divine worship. It is good for the saints to draw near to God; it is not only good because it is their duty, but because it yields their souls a spiritual pleasure; and it is also of great profit and advantage to them: It is often an ordinance of God, and which he owns for the quickening the graces of his spirit, for the restraining and subduing the corruptions of our hearts, and for the bringing of our souls into nearer communion and fellowship with himself. Satan has often felt the force and power of this piece of our spiritual armour; and it is, indeed, the last which the believer is directed to make use of. Praying souls are profitable in families, neighbourhoods, churches, and common-wealths, when prayerless ones are in a great measure useless. The believer has the utmost encouragement to this work he can desire; he may come to God, not as on a seat of justice, but as on a throne of grace. Christ is the Mediator between God and him, his way of access to God, and his Advocate with the Father; the Spirit is his Guide, Director, and Assister; he has many exceeding great and precious promises to plead with God; nor need he doubt of a kind reception, a gracious audience, and a proper answer, though never so mean and unworthy in himself; since the Lord will regard the prayer of the destitute, and not despise his prayer.

3 Neglect Of Fervent Prayer

Complained of.

A Sermon,

Preached November, 21, 1754, at a Monthly Exercise of Prayer, in the Reverend Mr. Steven's Meeting- House near Devonshire-Square.

ISAIAH 64:7

And there is none that calleth upon thy name, that stirreth up himself to take hold of thee.

These words are an address of the church and people of God unto the Lord in a prayer, which begins in the latter part of the preceding chapter; in which they first expostulate with him, about his love, grace, and mercy, and the sounding of his bowels towards them, which they feared were restrained; and plead the relation he stood in to them as a father, of which they were assured, however others might; he ignorant of it; and put him in mind of being their redeemer, whose name, as such, was from everlasting; they desire to be returned to God and his worship; complain of the violation of the sanctuary by their adversaries, and observe the difference between them and themselves, with respect to their relation to God: which is mentioned as an argument to engage his regard unto them: and in the beginning of this chapter, they most earnestly entreat that God would rend the heavens, and come down, and give some manifest tokens of his presence; they urge, that he had been used to do so in times past, when he did terrible things, and unexpected; they take notice of unseen and unheard of things, that God had prepared for those that wait for him, which the apostle Paul (1 Cor. 2:9) applies to the doctrines of the gospel; and suggest that it had been his wonted manner to meet in a way of love, grace, and mercy, and indulge with communion with himself, at the throne of grace, and in his house and ordinances, such that rejoice, and work righteousness; that rejoice not in a carnal sinful, and hypocritical way, or in their own boastings, all such rejoicing being evil; but in the Lord, in the person of Christ, in his righteousness and salvation, in his grace, and in the hope of glory and that work righteousness; not a justifying one, no man can work such a righteousness, nor ought any man to work righteousness with such a view; the best way of working righteousness is to lay hold by faith on the righteousness of Christ, and to do works of righteousness in faith, without which it is impossible to please God: or perhaps such persons are designed and described, who rejoice to work righteousness, who do it in a cheerful and joyful manner, from right principles, and with right views; and such the Lord usually takes notice of, and manifests himself unto; even such that remember him in his ways; in his ways of providence, in his ways of love, grace, and mercy, and in his institutions, ordinances, and appointments; or in the ways of his

word and worship; but as for them, the people of God now praying, they own indeed they had sinned, and were deserving of the divine displeasure; behold, thou art wroth, for we have sinned; and yet they despaired not of salvation; for they add, in these continuance, and we shall be saved; either in these sins there is continuance, which are so displeasing to God; for the words may be rendered, in these we have been of old, or always; we have been old sinners, sinners in Adam, sinners from our first birth; and, more or less, have continued so ever since; and yet we hope for salvation from sin, through the promised Messiah: or in these works of righteousness there is continuance, and in a cheerful performance of them, under the influence of divine grace, saints persevere in faith and holiness, and so are saved: or rather, the meaning is, in these ways of love, grace and mercy of God, in which his people remember him, is continuance: God continues in his love; in that is permanency, perpetuity, and eternity, as the word used signifies: the love of God is from everlasting to everlasting, immutable and invariable, and therefore the sons of Jacob are not consumed, but saved with an everlasting salvation; for that the church did not expect salvation from her own works of righteousness, but only from the free grace and love of God, is clear from what follows; but we are all as an unclean thing or person; like the leper, that was legally polluted, as well as covered with a loathsome disease, and therefore separated from the society of men: by this the church and people of God confess the impurity of their nature; and it may be, have respect to a general corruption in doctrine and manners, which prevailed in those times among the professors of religion: and all our righteousnesses are as filthy rags; which is to be understood not of the righteousness of hypocrites, which lay in external rites and ceremonies; or of legal and self-righteous persons, consisting of the outward observances of the law; but of works of righteousness done by the best of men, and in the best manner: these are rags, imperfect, and so insufficient to cover their persons, and hide their sins from the sight of God; they are filthy, being attended with sin and imperfection, and need washing in the blood of Christ, and so cannot render men acceptable before God: and we all do fade as a leaf, or fall like leaves in autumn: which might be true of the generality of the professors of that age; but not of such who have

the root of the matter in them, who are rooted in the love of God, and engrafted into Christ; therefore their leaf shall not wither, but be ever green; or at least shall not finally and totally fade and fall, though they may have their decays; but this is true only of such who are carnal professors, destitute of the grace of God, who fade away and drop their profession, especially in a time of tribulation, just as trees drop their leaves in the fall of the year: hence it follows, and our iniquities, like the wind, have taken us away; as a fading falling leaf is carried away by the wind, so formal professors are carried away by their sins into a total defection and apostasy; and this general declension the church goes on to acknowledge and lament in the words first read; and there is none that calleth upon thy name, that stirreth up himself to take hold of thee; intimating, that there were but very few that prayed to the Lord, or were concerned about his continuance with them, or return unto them, In the words are acknowledged these two things:

I. That there were none, or but few praying souls among them.

II. That there were as few that observed this, and aroused and bestirred themselves to lay hold on and retain a departing God, or to solicit his return unto them.

1. That there were none, or but few praying souls among God's professing people, in the times referred to: not that there were none at all, not one individual praying person; for this complaint itself is made in prayer to God; so that there were some praying persons, though their number were: but few, the instances scarce and rare; as when David says, Help, Lord, for the godly man ceaseth, for the faithful fail from among the children of men: (Ps. 12:1) his meaning is, not that there was not a godly or faithful man living, but that there were but few of this character: likewise, when the apostle Paul observes, that all seek their own, not the things that are Jesus Christ's; (Phil 2:21) his sense is, not that there were none that sought the things of Christ, for he himself was one that did, and Timothy was another, of whom he is speaking, and whom he is commending; but that they were but very few that sought the things of Christ, in comparison of others that sought their own things; and in like manner are we to understand the expressions here, not simply and absolutely, but comparatively: and when we consider

what an incumbent duty on professors calling on the name of the Lord is; or rather, what a privilege it is to be allowed to do it, the neglect of it here complained of must be a very aggravated sin, as will appear by opening the nature of this duty or privilege; in order to which, it may be proper to consider the object to be called upon, the name of the Lord; what he is to be called upon for, and when; the manner of calling upon him; and the arguments in brief exciting and encouraging thereunto.

1st, The object of invocation or prayer, the name of the Lord; which includes the nature, being, and perfections of God, as well as his titles and character; also the divine persons in the Godhead; and particularly points at the special name in which God is to be called upon.

1. It takes in the nature, being, and perfections of God; the name of the Lord is the Lord himself: as when it is said, the name of the Lord is a strong tower; the righteous runneth into it, and is safe; (Prov. 18:10) that is, the Lord himself is a strong tower of safety to the righteous, that betake themselves to him; and again, (Ps. 20:1) the name of the God of Jacob defend thee; that is, the God of Jacob himself, or he who is so named, protect and defend thee from all evils and enemies. Once more; (Ps. 8:1) O Lord our God, how excellent is thy name in all the earth! that is, what a glorious display is there of thy divine perfections, in the works of creation and providence, throughout the whole world, and especially in those of grace and redemption! and there is something in the name of God, in his nature, and in all his attributes and perfections, which is engaging and encouraging to saints to call upon him: he, whose name is to be called upon, has proclaimed his name, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth; (Exod. 34:6) which is very inviting end engaging to souls to make their application to him for grace and mercy. Benhadad's servants having heard that the kings of Israel were merciful kings, proposed to make their addresses in an humble manner to the king of Israel, in favour of the life of their prince; and a very similar argument Joel makes use of, to encourage the Jews in his time to humble themselves before the Lord, and turn to him, since he is gracious and merciful, slow to anger, and of great kindness; for who knows, says he, if he will

return and repent, and leave a blessing behind him. (Joel 2:13, 14) The Lord, whose name is to be called upon, is the Lord God omnipotent; he is able to fulfill all the requests, answer all the expectations, and supply all the wants of his people: the heathens pray to a God that cannot save; (Isai. 45:20) but we pray to one whose hand is not shortened, that it cannot save; (Isai. 59:1) and who indeed is able to do exceeding abundantly above all that we ask or think. (Ephes. 3:21) The Lord, on whose name we should call, is the Lord God omniscient; he with whom we have to do in prayer, to whom our speech is directed, (Heb. 4:13) and our addresses made, has all things naked and open to his eyes; he knows our persons, our cases, our wants, and all the desires and breathings of our souls; he knows the meaning of our sighs and groans, even those that are unutterable; whether we pray in public or private, in the house of God, or in our own houses, or in our closets, our Father seeth in secret, and will reward us openly. (Matt. 6:6) The God we are called upon to pray unto, is the Lord God omnipresent, who is every where, and fills heaven and earth with his presence; he is at hand to hear the petitions of his people, to assist, protect, and defend them; he is a present help in all their times of trouble; this is their great privilege, and in which they excel all other people, that they have God so nigh unto them, as the Lord their God is, in all things that they call upon him for. (Deut. 4:7) He is also El-shaddai, God all-sufficient, the God of all grace, the author and giver of it; who is able to cause all grace to abound, and whose grace is sufficient at all times, and in all cases. And to these perfections and attributes of God may be added, that the name and title he takes to himself for the encouragement of his people in prayer, is, that he is a God that hears prayer, (Ps. 65:2) and answers it too; he never said, no not at any time, to the seed of Jacob, seek ye my face in vain: (Isai. 65:19) every praying soul can set his seal to the truth of this testimony, that it is always good to draw near to God; (Ps. 73:26) for his eyes are always upon the righteous, and his ears are open to their cry. (Ps. 34:15) To say no more, the Lord that is to be called upon, stands in the relation of a father to his people; and they are taught and instructed to address him in prayer under this character and relation, our Father which art in heaven: (Matt. 6:9) and the Lord loves to have his children come about him, and call

him their Father, and not turn away from him; it is with pleasure he hears. them cry Abba, Father, in the strength of faith, and under the testimony of the spirit of adoption; and such may assure themselves, that he will graciously hear and answer their requests; for if earthly fathers know how to give good things to their children, how much more shall our heavenly Father give the Holy Spirit to them that ask him, (Luke 11:13) and all other good things they stand in need of. And since then there is such great encouragement from the name, nature, and perfections of God; from the titles, characters, and relations he bears, how heinous must the sin be, to neglect calling upon his name!

2. The Name of the Lord takes in all the divine persons who are to be invoked: as baptism so be administered in the name of the Father, and of the Son, and of the holy Ghost; so the name of the Father, Son, and Spirit, is to be called upon in prayer, either separately or together. The name of the Father is to be invoked, and for the most part is called upon; if ye call upon the Father, or seeing ye call upon the Father, who without respect of persons judgeth; (1 Peter 1:17) the apostle Paul says, I bow my knees unto the Father of our Lord Jesus Christ: (Ephes. 3:14) The scriptural instances of prayer are generally in this way; the address is commonly made to the first person, and we usually and for the most part, direct our petitions to him; and there is good reason why they should be directed to him; since the other two Persons sustain an office which he does not, an office with respect to prayer: The Son is the Mediator, by whom we draw nigh to God; and the Spirit, is the Spirit of grace and supplication, who helps and assists in approaches to him; though this is not to be done to the exclusion of either the Son or Spirit, who, in conjunction with the Father or apart, may be called upon or addressed in prayer: the same blessings of grace and peace (Rom. 1:7) are frequently wished from our Lord Jesus Christ, as well as from the Father. Ananias exhorted Saul, when converted, to arise and be baptized, calling on the name of the Lord, (Acts 22:17) that is, calling on the name of the Lord Jesus Christ; and the apostle Paul directs one of his epistles to the Corinthians, and to all that in every place call upon the name of Jesus Christ our Lord: (1 Cor. 1:2) special petitions are sometimes put up to him; particularly Stephen, in his last moments, called upon him, and said, Lord

Jesus receive my spirit: (Acts 7:59) The holy Ghost is also prayed unto: sometimes along with the other two persons, as in Rev. 1:4, 5. and sometimes he is singly invoked, as when the apostle thus prays, the Lord direct your hearts into the love of God, and into the patient waiting for Christ; (2 Thess. 3:5) where the Lord, the Spirit, seems to be designed as distinct from God and Christ.

3. This phrase of calling on, or in the name of the Lord, as it may be rendered, seems particularly to point at the invocation of God, in the name of Christ; and which perhaps is the true meaning of it here, and in that remarkable passage, then began men to call upon, or in the name of the Lord; (Gen. 4:26) not that men did not pray unto God, or call upon him before; but now another seed being raised in the room of Abel, whom Cain slew, and this increasing and multiplying, men either began to meet together in bodies, in communities, to carry on social worship, particularly to perform social prayer; or having now clearer discoveries, and better notions of the promised seed, the Messiah, they began to call upon God in his name; and this was practiced, more or less, by the saints in all succeeding ages; though it seems greatly to have got into disuse in the times of Christ, who exhorted his disciples to pray to the Father in his name; assuring them, that whatsoever they asked in this way, both he and his Father would do it for them; and complains of their neglect of it; hitherto have ye asked nothing in my name; ask, and ye shall receive: (John 14:13, 14 and 14:23, 24) Christ is the only mediator between God and men; the days-man that lays his hands on both, the only way to the Father, the new and living way by which we have access to God with boldness and confidence; his name is to be used in prayer; our supplications are not to be presented to God for our righteousness-sake, but for his name-sake; we are to make mention of his righteousness, and of his only, and plead his precious blood and sacrifice, and desire the Lord would look upon the face of his anointed, and regard us for his sake; acceptance of our persons and services is only through him: our righteousness is as filthy rags, and cannot render us acceptable unto God; our acceptance is only in the beloved; our sacrifices of prayer and praise become only acceptable unto God, as they are offered up through Christ, and on him, that altar which sanctifies every gift: and all

favours and blessings of grace are conveyed through him to his people; the first grace in conversion is shed in the hearts of men abundantly through Christ their Saviour, and all after-supplies of grace are out of his fulness; and therefore, seeing we have such a mediator, advocate, and interceding high priest, to introduce our persons, to present our petitions, and to obtain all grace for us, we have great encouragement to call upon the Lord in his name, and to neglect this, must be an aggravated evil. I proceed,

2dly, To consider for what, and when we are to call upon the name of the Lord, or in his name; and this we are to do for all things; for he is nigh to us in all things we call upon him for: (Deut. 4:7) we should pray unto him for all temporal mercies, for he is the father of them we are directed to pray to him for our daily bread, (Matt. 6:11) which takes in all the necessaries of life; and such who have the true grace of God, and the power of godliness in them, may expect to be heard and answered; for godliness has the promise of this life, (1 Tim. 4:8) as well as of that which is to come: and we are to call upon him for spiritual mercies, for all spiritual blessings in Christ; for though these things are in his heart, and in his hands, and which he has laid up in his Son, and in the covenant of his grace, for his people, yet he will be enquired of by them, to do them for them; (Ezek 36:37) even for the fresh discoveries and application of pardoning grace, for the light of his countenance, and communion with him, and for all supplies of grace and mercy, to help in time of need. And this is to be done at all times; our Lord spake a parable to encourage men to pray always, and not faint; (Luke 18:1) and the apostle Paul exhorts the saints to pray always, with all prayer and supplication, and to pray without ceasing, (Ephes. 5:18; 1 Thess. 5:17) constantly, continually, and incessantly, and especially in times of trouble; Call upon me, says the Lord, in the day of trouble, I will deliver thee, and thou shalt glorify me: (Ps. 50:15) all times and seasons are proper for prayer, but especially afflictive ones; a time of affliction is a peculiar time for prayer; Is any afflicted? let him pray; (James 5:13) yea sometimes, when the people of God are negligent of the work and business of prayer, he sends an affliction to them, to bring them to his throne of grace; in their affliction they will seek me early: (Hos. 5:15) and particularly in times of public calamity and distress, it is right and

highly necessary to call upon God; and happy it is for a nation, when there are, at such seasons, many praying souls in it; it was well for Israel they had a Moses to stand in the breach, and deprecate the wrath and vengeance of God, that he might not destroy them; and that they had an Aaron, who put on incense, and made atonement., and then stood between the living and the dead, and so the plague was stayed : but sad is the case of a people, when there is not one to stand in the gap, and intercede for them, that they perish not. This is what is here complained of.

3dly, The manner in which this duty of calling upon God should be performed; that is, in faith, with fervency, in sincerity of heart, and with great importunity. It cannot be done aright without faith; for how shall they call on him, in whom they have not believed ? (Rom, 10:14) Whoever comes to God, or draws near to him, in any part or branch of worship, and particularly in prayer, must believe that he is, (Heb. 11:6) not only that he exists, and is possessed of all divine perfections, but that he is the God of all grace, that keeps covenant, and is faithful to his promises: he must not only believe in the object of prayer, but with respect to the things prayed for; these must he asked in faith, for it is the prayer of faith that is prevalent with God; (James 1:6 and 5:15) this is the holy confidence that should he cherished, that. whatever we ask according to the revealed will of God, that will make for his glory, and our good, shall be given us: and then our petitions should not be put up in a cold, lukewarm, and indifferent manner, but it becomes us to be fervent in spirit, serving the Lord (Rom. 12: 11) in every part of worship, and particularly in this of prayer; for it is the effectual fervent prayer of the righteous man that availeth much: (James 5:16) and we should also draw nigh to God, in this duty, with true hearts, as well as with full assurance of faith, in the sincerity and uprightness of our souls; for if men draw near to God with their mouths, and honour him with their lips only, but remove their hearts far from him, and their fear towards him is taught by the precept of man, (Isai. 29:13) they cannot expect to be regarded by him; but he is nigh to all them that call upon him in truth; (Ps. 145:18) who are hearty and sincere in their requests unto him; and such may, and should, use an holy importunity with him. Our Lord has given us two instances of importunity, (Luke 11:

5-9 and 13:1-8) on purpose to encourage the same in prayer; the one is of a man that had a friend come to his house late at night, and he without provisions, upon which he calls up his neighbour at midnight, to lend him some bread, but he excuses rising on account of his door being shut, and his children in bed with him; nevertheless, continuing to solicit him, he rises, and gives him what he would have, not on the score of friendship, but because of his importunity the other instance is that of the unjust judge, who neither feared God, nor regarded man, yet being pressed by a poor widow, time after time, to take her case in hand, and do her justice; he at length did undertake it, not for the sake of doing justice, but lest he should be wearied by her continual coming; which our Lord applies thus, and shall not God avenge his own elect, that cry day and night unto him? such as, Jacob-like, lay hold on the Lord, and will not let him go without the blessing, always succeed; God cannot deny them any thing that ask in faith, fervently, sincerely, and importunately; and therefore a man that neglects this duty and privilege, must be greatly wanting to his own interest.

4thly, Many are the scripture arguments, exciting and encouraging the saints to call upon the Lord; I shall do little more than name the passages in which they are the Lord himself, whose name is to be called upon, bids, invites, and encourages men to call upon him; Call upon me in the day of trouble, I will deliver thee; ask, and it shall be given you; seek, and ye shall find; (Ps. 50:15; Matt. 7:7) what more can be desired, than to ask and have? The Lord is nigh to all that upon him in truth; (Ps. 145:18) he draws near to them in a way of grace and mercy, that draw nigh to him in a way of duty: he is rich unto all that call upon him; (Rom. 10:12) that is, he liberally bestows on such the riches of his providential goodness, the riches of his grace here, and the riches of glory hereafter he is plenteous in mercy to all that call upon him; (Ps. 86:5) he largely and plentifully bestows his grace and mercy on such ; abundantly pardons their sins, which, as it is an encouraging argument with sensible sinners, to turn unto the Lord, so it is a no less powerful one, to engage saints to pray unto him for fresh discoveries of pardoning grace and mercy. To add no more, it is said, that whosoever shall call upon the name of the Lord, shall be saved; (Rom. 10:13) saved from all afflictions and distresses; saved out of the hands of enemies; saved

with a temporal, and with an everlasting salvation.

And now how great must the sin and folly be of such professors, that neglect to call upon the name of the Lord! not to call upon the name of the Lord is heathenish; and of heathens nothing else is to be expected; for how should they call on him, in whom they have not believed? (Ro. 10:14) they know not God, and have no faith in him, and therefore it is no wonder they do not call upon him; and yet the wrath and fury of God are imprecated on the heathen, that know him not, and on the families that call not on his name; (Jer. 10:25) and even these, in time of distress, will call upon those they take to be God, as did Jonah's mariners. Not to call upon God, is to do as hypocrites do; who, though they may pray openly and publicly before men sometimes, that they may be seen of them, and seem outwardly to take delight in approaching to God; yet as Job says, (Job 27:10) will he, the hypocrite, delight himself in the Almighty? will he always call upon God? No, he will not; he may for a time, but not always: nor does he ever take any real delight and pleasure in it. Now, for a professing people not to call upon God, is to do as heathens and hypocrites do: and such must be under great decays and declensions, if truly gracious persons, that restrain prayer before God; (Job 15:4) so to do is highly resented by the Lord; it is a charge he once brought against his church of old, she drew not near to her God: (Zeph. 3:2) such act very unbecoming the names of Jacob and Israel, by which they are called. Jacob had the name of Israel given him, because wrestling with God, he had power as a prince, and prevailed; but how unsuitable is this name to such who call not on the Lord? or how disagreeable to their name and character do they act? the Lord complains of it, Thou hast not called upon me, O Jacob, but thou hast been weary of me, O Israel: (Isai. 43:22) and this is the first branch of the complaint here in our text. I proceed to consider the other part of it.

II. That there were none, or few, that bestirred and aroused themselves to lay hold of the Lord. Here I shall briefly shew what is to lay hold on the Lord; and then, what it is for a man to stir up himself to do this; the neglect of which is complained of.

1. It is to exercise faith upon him, as to lay hold on Christ is to believe in him; Wisdom, or Christ is a tree of life, the Author and Giver of Spiritual and eternal life to them that lay hold upon him, (Prov.

3:18) that is, that exercise faith on him; by faith men look to Christ, go to him, and lay hold upon him; the believer lays hold on Christ as his Saviour; and says, he also shall be my salvation, and none else; and, though he slay me; yet will I trust in him; (Job 13:15, 16) this is laying hold on Christ to a purpose: believers come to Christ as the mediator of the covenant, and to the blood of sprinkling, and deal with it for pardon, peace, and cleansing; they lay hold on his righteousness, the skirt of him that is a Jew, as their justifying-righteousness; they lay hold on him as the strength of the Lord, and say, surely in the Lord have I righteousness and strength; (Isai. 45:24) this is laying hold on him for themselves, and exercising faith upon him; and so to lay hold on God, is to exercise faith on him, as a covenant-God and father; it is to avouch him to be our God. It was a noble act of faith in David, when he said, I trusted in thee, O Lord; I said, Thou art my God; (Ps. 31:14) Job wished to find him, that he might come even to his seat; (Job 23:2) and what would he have done there and then? why, lay hold on him as his own God. And such believers as these will lay hold on the covenant itself; for this is one of the characters of a good man, that he chooses the things that please God; and takes hold of his covenant; (Isa. 56:4) claims his interest in it, and which is his support in life and in death; as it was to David in his last moments, who could say, Although my house be not so with God, yet he hath made with me an everlasting covenant, ordered in all things and sure; (2 Sam. 23:5) this was taking fast hold of the covenant for himself: and such will claim all the blessings of it as theirs, even all spiritual blessings, which are in Christ; he being theirs; and also all the promises of it, of which they are heirs, and so have a right unto them; and who, when they find them; take them to themselves, and rejoice at them, and plead them with God; for there is not a promise in the covenant, but the meanest believer has a right unto: promises as well as blessings are common to all; as may be observed from that peculiar promise made to Joshua, I will never leave thee, nor forsake thee; which every 'believer may take hold on for himself, and take the comfort of, as appears from Heb. 13:5, 6.

2. To lay hold on God, is to exercise faith on him, particularly in prayer: prayer is a wrestling with God; and in wrestling, persons lay hold on one another;

faith lays hold of God in prayer, as Jacob did on the angel he wrestled with, and will not let him go, without having the blessing he is earnest for: and when this is the case, whatever men ask in prayer, believing, they shall receive. (Matt. 21:22) The Lord sometimes seems to be departing from his church and people: As the glory of the Lord in Ezekiel's Vision (Ezek. 10: 4, 18) went up from the cherub, and stood over the threshold of the house; and then departed from the threshold of the house, and stood over the cherubim, threatening a removal from the temple; so the Lord sometimes seems to be taking his leave of his people; which, when observed by truly gracious souls, they hold upon him, and most earnestly solicit his continuance with them; as the two disciples that travelled with Christ to Emmaus, when he seemed as if he would go further, they constrained him; (Luke 24:28, 29) they most earnestly intreated him to stay with them; they held him from going further; and thus faith in prayer lays hold on a departing God to retain him. Sometimes the Lord does really depart from his people; their sins and iniquities separate between God and them, and cause him to hide his face from them; when they seek after him, and seeking find him, and having found him, they hold him fast, and will not let him go, until he returns to his church again; their importunate request to him is, Return we beseech thee, and behold and visit this vine, and the vineyard thy right hand hath planted. (Ps. 80:14) Sometimes the Lord, being offended with his dear children, lifts up his hand to correct and chastise; when faith in prayer steps in between, and lays hold on his hands, when he is just going to strike the blow; even as when a father displeased with his child, lifts up his hand to strike him; and a friend that is by him, lays hold on his hand, and will not suffer him to give the blow: this might be exemplified in the case of the Israelites, when they had made the golden calf, and worshipped it; the Lord was greatly provoked by them, and thought to destroy them, or signified his desire to do so; and therefore says to Moses, who he knew would intercede for them, Let me alone that my wrath may wax hot against them, and that I may consume them; and I will make of thee a great nation. (Exod. 32:10) But Moses would not let him alone, nor suffer him to do what he seemed desirous of doing; but interceded for the people, and, as it were, held the hands of the Lord from destroying

them. What amazing condescension is this, that the infinite and tremendous Being, should suffer himself to be held by a creature from doing what he shewed an inclination to! See here the force of prayer, and the strength of faith! and what encouragement saints have to stir up themselves to lay hold on him; and what that is, I shall next consider.

2dly, To stir up a man's self to lay hold on God, is to be diligent in the use of means in seeking after him; as Job was, when being at a loss for him, he went backwards and forwards, on the right hand, and on the left, in order to find him; and as the church, who sought her beloved in the streets of the city, and broad-ways, and inquired here and there, of one, and of another, till she got tidings and sight of him, and then laid hold upon him: (Job 23:3, 8, 9; Song 3:1-4) it is to seek the Lord, where and when; and while he is to be found; and to call earnestly and importunately on him, where and when, and while he is near; (Isai. 55:6) and even when afar off, not to quit the pursuit of him, and inquiry about him, until he is pleased to appear and shew himself. This stirring up a man's self, is no other than a frequent use of the gift of prayer: gifts, like some metals, if not used grow rusty, but the more they are used, the brighter they are; yea, gifts may be lost, though grace cannot; the gift of preaching, through disuse, may come to nothing, and therefore should be stirred up; that is, not neglected, but diligently cultivated, and frequently exercised: hence that advice of the apostle to Timothy, Stir up the gift of God which is in thee; just as one would stir up coals under ashes, and embers which seem to be dead, and would go out if not stirred; and is the same with, neglect not the gift that is in thee: (2 Tim. 1:6; 1 Tim. 4:14) so to stir up the gift is not to neglect it, but frequently to use it; and in like manner the gift of prayer should not be neglected, but be often used; and so to do, is to stir it up: and this is not only to be stirred up, but a man should stir up himself to it; which he may be said to do, when he exerts himself, when he calls upon his soul and all within him as to bless and praise the Lord for favours bestowed on him, so to pray unto him in faith, for what he stands in need of; as the church resolved to do; With my Spirit within me will I seek thee early; (Isai. 26:9) that is, with my whole heart and soul, in the most earnest and pressing manner, will I pray unto thee, and seek thy face and favour.

Stirring up a man's self is opposed to slothfulness in business, and is expressive of that diligence which becomes the people of God: who should be diligent in the exercise of grace, and discharge of duty; and as they should be diligent to add one virtue to another, as to the exercise thereof, and to make their calling and election sure and manifest to others, and to be found of Christ in peace; so they should diligently seek the Lord, who is a rewarder of all such: the frame of spirit here complained of, is a backwardness to prayer; a remissness in the performance of that duty; a doing this part of the work of God negligently, or in a cold, lukewarm, sleepy, drowsy manner; being like the disciples of our Lord, who were sleeping whilst he was praying; whom he thus rebukes, Could ye not watch with me one hour? (Matt. 26:40) It becomes christians to bestir, awake, and arouse themselves, as the word here used (see Isai. 51:17) signifies, from their spiritual stupor and lethargy, at least, to implore the spirit and grace of God to enable them so to do.

The church of Christ and its members are sometimes as it were asleep; the wise as well as the foolish virgins all slumbered and slept; and this is the case with them, when grace lies dormant, or there is a non-exercise of it; an indifference to the duties of religion, or at most a contentedness in the outward performance of them; an unconcernedness about sins of omission and commission; and little or no regard to the glory of God, and the interest of religion. Such a spirit arises from the prevalence of the flesh, or corrupt nature; from the heart being over charged and surfeited with worldly cares; from a weariness in spiritual exercises, and a cessation from religious ones; from keeping carnal company; and from its being a night-season: great and many are the dangers such are exposed unto, and the church of God by their means; which is liable to be filled with hypocrites, and over-run with errors and heresies ; for while men sleep, the enemy sows his tares; (Matt. 13:25) such are personally exposed to every sin, and snare, and temptation; liable to have spiritual poverty and leanness brought upon them; to lose their spiritual peace, joy, and comfort ; and to be surprised with the midnight-cry wherefore it is high time for them to bestir themselves, and awake out of sleep; (Rom. 13:11) Christ calls upon them to this purpose, and says, Awake thou that sleepest, and arise from the dead; shake off thy lethargy; throw off thy

dead companions, and converse no more with them who have been the means of bringing on this sleepy, drowsy frame, and Christ shall give thee light; (Ephes. 5:14) pray, as well as thou canst, that the Lord would quicken thee, that thou mayest call upon his name. (Ps. 80:18)

To come to a close; we may see our own picture in the people here described, that called not on the name of the Lord, and stirred not up themselves to lay hold on him: this is exactly our case; there are none, or however very few, heartily engaged in such spiritual exercises, and which should be matter of lamentation and humiliation: what has been said, should serve to stir up our minds by way of remembrance of the state wherein we are, and from whence we are fallen; and to quicken us to every duty of religion, and particularly to this of prayer, and to the exercise of faith in it; and as we should stir up ourselves, so one another, to this, and every other good work; and which is a principal end of our meeting together at such times as these; and the Lord grant this end may be answered by this discourse and God be glorified.

The
4 Dissenter's Reasons For Separating From The
 Church Of England,

Occasioned By

A Letter wrote by a Welch Clergyman on the Duty of Catechizing Children. Intended chiefly for the Dissenters of the Baptist Denomination in Wales.

Whereas Dissenters from the church of England are frequently charged with schism, and their separation is represented as unreasonable, and they are accounted an obstinate and contentious people; it may be proper to give some reasons why they depart from the Established church; by which it will appear that their separation does not arise from a spirit of singularity and contention, but is really a matter of conscience with them; and that they have that to say for themselves, which will sufficiently justify them, and remove the calumnies that are cast upon them; and our reasons are as follow.

I. We dislike the church of England because of its Constitution, which is human; and not divine: it is called The church of England as by law Established; not by the law of God, but by the law of man: it is said to be the best constituted church in the world,

but we like it never the better for its being constituted by men: a church of Christ ought to be constituted as those we read of in the Acts of the Apostles, and not established by Acts of Parliament; as the articles, worship, and discipline of the church of England be; a parliamentary church we do not understand; Christ's kingdom or church is not of this world; it is not established on worldly maxims, nor supported by worldly power and policy.

II. We are not satisfied that the church of England is a true church of Christ because of the form and order of it; which is national, whereas it ought to be congregational, as the first Christian churches were; we read of the church at Jerusalem, and of the churches in Judea besides, so that there were several churches in one nation; and also of the churches of Macedonia, and likewise of Galatia, and of the seven churches of Asia, which were in the particular cities mentioned; yea of a church in an house, which could not be national; there were also the church at Corinth, and another at Cenchrea, a few miles distant from it, and a sea-port of the Corinthians. A church of Christ is a congregation of men who are gathered out of the world by the grace of God, and who separate from it and meet together in fume one place to worship God; and to this agrees the definition of a church in the sixth Article of the church of England, and is this; "The visible church of Christ is a congregation of faithful men:" which is against herself; for if a congregation, then not a nation; if a congregation then it must be gathered out from others; and if a congregation, then it must meet in one place, or it cannot with any propriety be so called; as the church at Corinth is said to do (1 Cor. 11:18, 20; 14:23), but when and where did the church of England meet together in one place? and how is it the visible church of Christ? where and when was it ever seen in a body together? is it to be seen in the King, the head of it? or in the Parliament, by whom it was established? or in the upper and lower houses of Convocation, its representatives? To say, that it is to be seen in every parish, is either to make a building of stone the church, which is the stupid notion of the vulgar people; or to make the parishioners a church, and then there must be as many churches of England as there are parishes, and so some thousands, and not one only.

III. We object to the matter or materials of the

church of England, which are the whole nation, good and bad; yea, inasmuch as all the natives of England are members of this church, and are so by birth, they must in their original admission, or becoming members, be all bad; since they are all conceived and born in sin, and great part of them as they grow up are men of vicious lives and conversations; whereas a visible church of Christ ought to consist of faithful men, as the above mentioned Article declares, that is, of true believers in Christ and such were the materials of the first Christian churches; they were made up of such as were called to be saints, sanctified in Christ Jesus, and faithful brethren in him; as were the churches at Rome, Corinth, Ephesus and Colosse: there were churches of saints; but the church of England is a church of the world, or consists for the most part of worldly men; and therefore we cannot hold communion with it.

IV. We are dissatisfied with the doctrine preached in the church of England, which generally is very corrupt, and not agreeable to the word of God; and therefore cannot be a true church of Christ, which ought to be the pillar and ground of truth; for the visible church of Christ, as the 19th article runs, is "a congregation of faithful men, in the which the pure word of God is preached;" of which pure word, the doctrines of grace are a considerable part; such as eternal election in Christ, particular redemption by him, justification by his imputed righteousness, pardon through his blood, atonement and satisfaction by his sacrifice, and salvation alone by him, and not by the works of men; the efficacy of divine grace in conversion, the perseverance of the saints, and the like; but there doctrines are scarce ever, or but seldom, and by a very few, preached in the church of England: since two thousand godly and faithful ministers were turned out at once, Arminianism has generally prevailed; and scarce any thing else than Arminian tenets and mere morality are preached, and not Christ and him crucified, and the necessity of faith in him, and salvation by him; wherefore we are obliged to depart from such a communion, and seek out elsewhere for food for our souls. And though the xxxix Articles of the church of England are agreeable to the word of God, a few only excepted; yet of what avail are they, since they are seldom or ever preached, though sworn and subscribed to by all in public office; and even these are very defective in many things: There are no articles

relating to the two covenants of grace and works; to creation and providence; to the fall of man; the nature of sin and punishment for it; to adoption, effectual vocation; sanctification, faith, repentance, and the final perseverance of the saints; nor to the law of God; Christian liberty; church-government and discipline; the communion of the saints; the resurrection of the dead, and the last judgment.

V. We dissent from the church of England, because the ordinances of Baptism and the Lord's supper are not duly administered in it, according to the word of God, and so is not a regular church of Christ; for, as the above Article says, "The visible church of Christ is a congregation of faithful men, in the which — the sacraments be duly ministered, according to Christ's own ordinance, in all those things that of necessity are requisite to the same:" but the said ordinances are not duly administered in the church of England, according to the appointment of Christ; there are some things which are of necessity requisite to the same, which are not done; and others which are of necessity requisite, which are enjoined, and with which we cannot comply.

First, The ordinance of Baptism is not administered in the said church, according to the rule of God's word: there are some things used in the administration of it, which are of human invention, and not of Christ's ordination; and other things absolutely necessary to it, which are omitted; and indeed the whole administration of it, has nothing in it agreeable to the institution of Christ, unless it be the bare form of words made use of, I baptize thee in the name of the Father, etc.

1. The sign of the cross used in baptism is entirely unscriptural, an human invention, a rite and ceremony which the Papists are very fond of, and ascribe much unto; and indeed the church of England makes a kind of a sacrament of it, since the minister when he does it says, that it is done "in token, that hereafter he (the person baptized) shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner against sin, the world, and the devil, and to continue Christ's faithful soldier unto his life's end:" this is such an human addition to a divine ordinance, as by no means to be admitted.

2. The introduction of sponsors and sureties, or godfathers and godmothers, is without any foundation

from the word of God; it is a device of men, and no ways requisite to the administration of the ordinance: besides, they are obliged to promise that for the child, which they cannot do for themselves, nor any creature under heaven; as "to renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so as not to follow or be led by them; and constantly believe God's holy word, and obediently keep God's holy will and commandments, and walk in the same all the days of his life."

3. The prayers before and after baptism may well be objected to, suggesting that remission of sins and regeneration are obtained this way; and that such as are baptized are regenerated and undoubtedly saved: in the prayer before baptism are these words; "We call upon thee for this infant, that he coming to thy holy baptism, may receive remission of his sins by spiritual regeneration;" and when the ceremony is performed, the minister declares, "that this child is regenerate, and grafted in the body of Christ's church;" and in the prayer after it, he says, "We yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this infant with thy holy Spirit;" and in the rubric are these words; "It is certain by God's word, that children which are baptized, dying before they commit actual sin, are undoubtedly saved;" yea in the Catechism, the person catechized is instructed to say, that in his baptism he "was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven:" which seems greatly to favor the popish notion, that the sacraments confer grace *ex opere operato*, upon the deed done. There are things which give disgust to many Dissenters, that are for infant-baptism; but some of us have greater reasons than these against the administration of baptism in the church of England; for,

4. The subjects to which it is administered are not the proper ones, namely infants; we do not find in all the word of God, that infants were commanded to be baptized, or that ever any were baptized by John, the first administrator of that ordinance, nor by Christ, nor by his apostles, nor in any of the primitive churches: the persons we read of, that were baptized in those early times, were such as were sensible of sin, had repentance for it, and had faith in Christ, or professed to have it; all which cannot be laid of infants:

nor can we see, that any argument in favor of infant-baptism can be drawn from Abraham's covenant, from circumcision, from the baptism of households, or from any passage either in the Old or New Testament. Moreover,

5. We cannot look upon baptism as administered in the church of England, to be valid, or true Christian baptism; because not administered in a right way, that is, by immersion, but either by sprinkling or pouring water, which the rubric allows of in care of weakness; nor do we understand, that it is ever performed in any other way, at least, very rarely; whereas we have abundant reason to believe, that the mode of immersion was always used by John the Baptist, and by the apostles of Christ, and by the churches of Christ for many ages.

Secondly, There are many things in the administration of the Lord's supper, which we think we have reason to object unto, and which shew it to be an undue one: and not to take notice of the bread being ready cut with a knife, and not broken by the minister, whereas it is expressly said, that Christ brake the bread, and did it in token of his broken body; nor of the time of administering it, at noon, which makes it look more like a dinner, or rather like a breakfast, being taken fasting, than a supper; whereas to administer it in the evening best agrees with its name, and the time of its first institution and celebration; but not to insist on these things.

1. Kneeling at the receiving of it is made a necessary requisite to it, which looks like an adoration of the elements, and Foetus to favor the doctrine of the real presence; and certain it is, that it was brought in by pope Honourius, and that for the sake of transubstantiation and the real presence, which his predecessor Innocent the iiird had introduced; and though the church of England disavows any such adoration of the elements, and of Christ's corporal presence in them; yet inasmuch as it is notorious that this has been abused, and still is, to idolatry, it ought to be laid aside; and the rather sitting should be used, since it is a table-gesture, and more suitable to a feast; and was what was used by Christ and his apostles, and by the primitive churches, until transubstantiation obtained; or however, since kneeling at most is but an indifferent rite, it ought not to be imposed as necessary, but should be left to the liberty of persons to use it or not.

2. The ordinance is administered to all that desire it, whether qualified for it or not; and to many of vicious lives and conversations; yea the minister, when he intends to celebrate it, in the exhortation, which in the book of Common Prayer he is directed to use, says; "unto which, in God's behalf, I bid you, all that are here present, and beseech you for the Lord Jesus Christ's sake, that ye will not refuse to come thereto." Whereas it cannot be thought, that all present, every one in a public congregation, or in a parish, are fit and proper communicants; and there are many persons described in the word of God, we art not to eat with (1 Cor. 5:2). Yet the rubric enjoins, "that every parishioner shall communicate, at the least, three times in the year;" and directs, "that new-married persons should receive the holy communion at the time of their marriage, or at the first opportunity after it;" though none surely will say, that all married persons are qualified for it.

3. This sacred ordinance is most horribly prostituted, and most dreadfully profaned, by allowing and even obliging persons, and these often times some of the worst of characters, to come and partake of it as a civil test, to qualify them for places of profit and trust; whereas the design of this ordinance is to commemorate the sufferings and death of Christ, and his love therein; to strengthen the faith of Christians, and increase their love to Christ and one another, and to maintain communion and fellowship with him and among themselves.

4. This ordinance is sometimes administered in a private house, which took its rise from laying of private mass; and to sick persons, to whom it seems to be given as a viaticum, or a provision for the soul in its way to heaven; and to two or three persons only, and even in some cases to a single person; whereas it is a church-ordinance, and ought to be administered only in the church, and to the members of it.

VI. As the church of England has neither the form nor matter of a true church, nor is the word of God purely preached, and the ordinances of the gospel duly administered in it; so neither is it a truly organized church, it having such ecclesiastical officers and offices in it, which are not to be found in the word of God; and which is another reason why we separate from it. The scripture knows nothing of Archbishops and Diocesan Bishops, of Archdeacons and Deans, of Prebends, Chantors, Parsons, Vicars, Curates, etc. The

only two officers in a Christian church are Bishops and Deacons; the one has the care of the spiritual, the other of the temporal affairs of the church; the former is the same with Pastors, Elders, and Overseers; and such men ought to be of sound principles, and exemplary lives and conversations; and moreover ought to be chosen by the people; nor should any be imposed upon them contrary to their will: this is an hardship, and what we cannot submit to: and it is a reason of our reparation, because we are not allowed to choose our own pastors.

VII. The church of England has for its head a temporal one, whereas the church of Christ has no other head but Christ himself. That our lawful and rightful sovereign King GEORGE is head of the Church of England, we deny not; he is so by Act of Parliament, and as such to be acknowledged; but then that church can never be the true church of Christ, that has any other head but Christ; we therefore are obliged to distinguish between the church of England and the church of Christ. A woman may be, and has been head of the church of England, but a woman may not be head of a church of Christ; since she is not allowed to speak or teach there, or do any thing that shews authority over the man (1 Cor. 14:34, 35; 1 Tim.2:11, 12).

VIII. The want of discipline in the church of England, is another reason of our dissent from it. In a regular and well-ordered church of Christ, care is taken that none be admitted into it but such as are judged truly gracious persons, and of whom testimony is given of their becoming conversations; and when they are in it, they are watched over, that their walk is according to the laws and rules of Christ's house; such as sin, are rebuked either privately or publicly, as the nature of the offense is; disorderly persons are censured and withdrawn from; profane men are put out of communion, and heretics, after the first and second admonition, are rejected: but no such discipline as this is maintained in the church of England. She herself acknowledges a want of godly discipline, and wishes for a restoration of it; which is done every Lent season, and yet no step taken for the bringing of it in: what discipline there is, is not exercised by a minister of a parish, and his own congregation, though the offender is of them, but in the Bishop's Court indeed, yet by laymen; the admonition is by a let of men called

Apparitors, and the sentence of excommunication and the whole process leading to it by Lawyers, and not Ministers of the word.

IX. The Rites and Ceremonies used in the church of England, are another reason of our separation from it. Some of them are manifestly of pagan original; some favor of Judaism, and are no other than abolished Jewish rites revived; and most, if not all of them, are retained by the papists; and have been, and still are, abused to idolatry and superstition. Bowing to the east, was an idolatrous practice of the heathens, and is condemned in scripture as an abominable thing (Ezek. 18:15, 16). Bowing to the altar, is a relic of popery, used by way of adoration of the elements, and in favor and for the support of transubstantiation, and the real presence; and therefore by no means to be used by those that disbelieve that doctrine, and must be an hardening of such that have faith in it. Bowing, when the name of Jesus is mentioned, is a piece of superstition and will-worship, and has no countenance from (Phil. 2:10). The words should be rendered in, and not at the name of Jesus; nor is it in the name Jesus, but in the name of Jesus, and so designs some other name, and not Jesus; and a name given him after his resurrection, and not before, as the name of Jesus was at his birth; and besides some are obliged to bow in it, who have no knees in a literal sense to bow with, and therefore bowing of the knee cannot be meant in any such sense. And as for such ceremonies which in their own nature are neither good nor bad, but indifferent, they ought to be left as such, and not imposed as necessary; the imposition of things indifferent in divine service as necessary, as if without which it could not be rightly performed, is a sufficient reason why they ought not to be submitted to: such and such particular garments worn by persons in sacred office, considered as indifferent things, may be used or not used; but if the use of these is insisted on, as being holy and necessary, and without which divine worship cannot rightly be performed, then they ought to be rejected as abominable. Nor can we like the surplice ever the better for being brought in by pope Adrian, A. D. 796. The cross in baptism, and kneeling at the Lord's-supper, have been taken notice of before.

X. The book of Common Prayer, set forth as a rule and directory of divine worship and service, we have

many things to object to.

1. Inasmuch as it prescribes certain stinted set forms of prayer, and ties men up to the use of them: we do not find that the apostles of Christ and the first churches used any such forms, nor Christians for many ages; and of whatever use it can be thought to be unto persons of weak capacities, surely such that have spiritual gifts, or the gift of preaching the gospel, can stand in no need of it, and who must have the gift of prayer; and to be bound to such pre-composed forms, as it agrees not with the promise of the Spirit of grace and supplication, so not with the different cases, circumstances, and frames that Christians are sometimes in; wherefore not to take notice of the defectiveness of these prayers, and of the incoherence and obscurity of some of the petitions in them; the frequent tautologies and repetitions, especially in the Litany, so contrary to Christ's precept in Matthew 6:7 are sufficient to give us a distaste of them.

2. Though we are not against reading the scriptures in private and in public, yet we cannot approve of the manner the Liturgy directs unto; namely, the reading it by piece-meals, by bits and scraps, so mangled and curtailed as the Gospels and Epistles are: we see not why any part of scripture should be omitted; and the order of these being an invention of a Pope of Rome, and the fixing them to matins and even-songs smelling so rank of popery, no ways serve to recommend them to us: not to take notice of the great impropriety of calling passages out of Isaiah, Jeremiah, Joel, Malachi, and the Acts of the apostles, by the name of Epistles: but especially it gives us much uneasiness to see lessons taken out of the Apocrypha, and appointed to be read as if of equal authority with the sacred scriptures; nay not only out of the books of Baruch, Wisdom, and Ecclesiasticus, but out of the histories of Tobit, Judith, Susanna, Bel and the dragon, and such lessons out of them as contain the most idle and fabulous stories.

3. The book of Common Prayer, enjoins the reading of the book of Psalms in the corrupt translation of the Vulgate Latin, used by the papists; in which there are great omissions and subtractions in some places; as every where, the titles of the Psalms are left out, and in all places there words Higgaiion and Selah, and the last verse of Psalm 72 and in others, there are manifest additions, as in Psalm 2:12; 4:8; 13:6; 22:1, 31; 39:12; 132:4; 136:27; 147:8 and three whole verses in Psalm

14, whereas nothing should be taken from, nor added to the word of God; some sentences are absurd and void of sense, as Psalm 58:8; 68:30, 31; and in others the sense is perverted, or a contrary one given, as in Psalm 17:4; 18:26; 30:13; 105:28; 106:30; 107:40; and 125:3. This translation of the Psalms stands in the English Liturgy, and is used and read in the churches in England.

4. It directs to the observation of several fasts and festivals, which are no where enjoined in the word of God, and for which it provides collects, gospels and epistles to be read: the fasts are, Quadragesima or Lent, in imitation of Christ's forty days fast in the wilderness, Ember weeks, Rogatian days, and all the Fridays in the year; in which men are commanded to abstain from meats, which God has created to be received with thanksgiving. The festivals, besides, the principal ones, Christmas, Easter and Whitsuntide, are the several saints days throughout the year; which are all of popish invention, and are either moveable or fixed, as the popish festivals be; and being the relics of popery makes us still more uneasy and dissatisfied with them.

5. Besides the corruptions before observed in the ordinances of Baptism and the Lord's supper, in the order for the Visitation of the Sick stands a form of Absolution, which runs thus; "And by his (Christ's) authority committed to me, I absolve thee from all thy sins, in the name of the Father, and of the Son, and of the holy Ghost;" which is a mere popish device; Christ having left no such power to his church, nor committed any such authority to any set of men in it; all that the Ministers of Christ have power or authority to do, is only ministerially to declare and pronounce, that such who believe in Christ shall receive the remission of sins, and that their sins are forgiven them; and that such who believe not shall be damned.

6. It appoints some things merely civil, as ecclesiastical and appertaining to the ministry, and to be performed by ecclesiastical persons and ministers, and provides offices for them: as,

1. Matrimony; which seems to favor the popish notion of making a sacrament of it; whereas it is a mere civil contract between a man and a woman, and in which a minister has nothing to do; nor do we ever read of any priest or Levite, that was ever concerned in the solemnization of it between other persons, under

the Old Testament, or of any apostle or minister of the word, under the New; not to say any thing of the form of it, or of the ceremonies attending it.

2. The Burial of the Dead; which is a mere civil action, and belongs not to a gospel-minister, but to the relations of the deceased or other neighbors, friends or acquaintance (Matthew 8:21, 22; Acts 8:2): nor is there any necessity for a place to be consecrated for such a purpose. Abraham and Sarah were buried in a cave, Deborah under an oak, Joshua in a field, Samuel in his house, and Christ in a garden (Gen. 23:9; 35:8; John 24:30; 1 Sam. 25:1; John 19:41). Nor do the scriptures ever make mention of any service being read, or of any divine worship being performed at the interment of the dead; and was any thing of this kind necessary, yet we must be obliged to object unto, nor could we comply with, the service used by the church of England on this occasion; we cannot in conscience call every man and woman, our dear brother, or our dear sister, as some who have lived vicious lives, and have not appeared to have had true repentance towards God or faith in Christ, have been called; or "commit their bodies to the ground in sure and certain hope of the resurrection to eternal life;" since we know there will be a resurrection to damnation as well as to eternal life; nor can we give thanks to God on account of many, "that it has pleased him to deliver them out of the miseries of this sinful world;" nor join in the following petition, which seems to favor the popish notion of praying for the dead; "beseeching — that we, with all those that are departed in the true faith of thy holy name, may have our perfect consummation and bliss, both in body and soul," etc.

XI. We cannot commune with the church of England, because it is of a persecuting spirit; and we cannot think such a church is a true church of Christ: that the Puritans were persecuted by it in Queen Elizabeth's time, and the Dissenters in the reign of King Charles the second, is not to be denied; and though this spirit does not now prevail, this is owing to the mild and gentle government of our gracious sovereign King GEORGE, the head of this Church, for which we have reason to be thankful; and yet it is not even now quite clear of persecution, witness the Test and Corporation- acts, by which many free-born Englishmen are deprived of their native rights, because they cannot conform to the church of England;

besides, the reproaches and revilings which are daily cast upon us, from the pulpit and the press, as well as in conversation, shew the same: and to remove all such calumnies and reproaches, has been the inducement to draw up the above reasons for our dissent; and which have been chiefly occasioned by a late Letter on the duty of Catechizing Children, in which the author, is not content highly to commend the church of England, as the purest church under heaven, but reflects greatly on Dissenters, and particularly on such whom he calls rebaptizers; and repeats the old stale story of the German Anabaptists, and their errors, madness and distractions; and most maliciously insinuates, that the people who now go by this name are tinctured with erroneous principles; for he says, they spread their errors in adjacent countries, which are not fully extinguished to this day: whereas they are a people that scarce agree with us in any thing; neither in their civil nor in their religious principles, nor even in baptism itself; for they were for the repetition of adult-baptism in some cases, which we are not: and used sprinkling in baptism, which we do not: the difference between them and us is much greater than between the papists and the church of England; and yet this letter-writer would think it very hard and unkind in us, should we rake up all the murders and massacres committed by Paedobaptists, and that upon principle, believing that in so doing they did God good service; I mean the Papists, who are all Paedobaptists; and yet this might be done with as much truth and ingenuity, as the former story is told: and besides, the disturbances in Germany were begun by Paedobaptists; first: by the Papists before the reformation, and then by Lutherans after it, whom Luther endeavored to dissuade from such practices; and even the disturbances in Munster were begun by Paedobaptist ministers, with whom some called Anabaptists joined, and on whom the whole scandal is laid. But what is all this to us, who as much disavow their principles and practices, as any people under the heavens? nor does our different way of thinking about baptism any ways tend to the same.

5 The Doctrine Of The Wheels, In The Visions Of Ezekiel, Opened And Explained.

A Sermon,

Preached April 25, 1765, to an Assembly of Ministers and Churches, at the Meeting—house of the Rev. Mr.

EZEKIEL 10:13

As for the Wheels, it was cried unto them in my hearing, O Wheel.

SOME time ago, on a public occasion, I delivered a discourse (since printed) concerning the Cherubim, or Living Creatures, frequently mentioned in these visions of Ezekiel; and I then intimated, that as by the Cherubim we are to understand the Ministers of the gospel; so by the Wheels, the Churches of Christ under the Gospel-dispensation. And since I am about to preach to an assembly of Churches, there can be no impropriety in treating on such a subject at this time.

Various are the interpretations given of these Wheels. The more commonly received sense of them is, that they signify the World, and all things in it, which are changeable, unsettled, and uncertain; and the Providences of God, which are various and different, and cause changes, revolutions, and vicissitudes, in men and things one generation passeth away, and another cometh; some are wheeling out of the world, and others wheeling into it; things whirl about continually as the wise man says (Eccles. 1:4, 6) of the wind, and return again according to their circuits; and yet they are not carried by a blind impetus, but are tinder the guidance of unerring wisdom, and under the direction of the omniscient Being, whose eyes run to and fro through the whole earth; (Zech. 4:10) hence it is thought these wheels are said to befall of eyes: and though the providences of God, many of them are intricate and obscure, and so are as it were a wheel within a wheel: the reasons of them are not easily penetrated into, nor the ends God has in view at once to be seen; his judgments are unsearchable, and his ways past finding out; (Rom. 11:33) yet there is a harmony and consistency between them, they are all of a piece; the Wheels have all one likeness; and when the mystery of God in providence shall be finished, and his judgments are made manifest, they will appear harmonious, beautiful, and delightful. But from this generally received interpretation, many have thought fit to recede; some, as by the Cherubim, or Living Creatures, understand the Churches of God, composed of living saints: so by the Wheels they suppose angels are meant, and that what wheels are to chariots, that angels are to churches, useful and subservient to them; ministering spirits sent forth to minister for them

who are the heirs of salvation: (Heb. 1:14) others are of opinion, that churches and members of churches are designed both by the Cherubim and the Wheels; by the one the superior members of the churches, and by the other the inferior ones: such a distinction in churches may be admitted, for God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, &c. and the rest of the members, the private and common ones, may be reckoned the inferior, yet all useful and necessary; the Cherubim are thought to be meant by the former, the wheels by the latter; and a chariot without wheels is of little or no use, as wheels without a chariot, or other carriage, are insignificant; and thus, as the apostle argues with respect to the members of an human body, the eye cannot say to the head, I leave no need of me; nor again the head to the feet, I have no need of you; yea, much more those members of the body, which seem to be more feeble, are necessary. (1 Cor. 12:21-23, 28) Others, as they interpret the Cherubim of the ministers of the gospel, and I think rightly, so the wheels of the work of their ministry, which is sometimes called a course, a race, or running; thus John's ministry is said to be his course, and the apostle Paul joins his course and ministry together, as meaning the same thing; and elsewhere directs, to pray that the word of the Lord might have free course, and be glorified: (Acts 13:25 & 20:24) and it is observed, that there is but one wheel, one faith, one doctrine of faiths or system of truths to be delivered and received; and though ministered by different persons, and these have different gifts, yet, as to the sum and substance of it, is the same; as the apostle says, The son of God, Jesus Christ, who was preached among you by us, even by me, and Sylvanus and Timotheus, was not yea and nay; (2 Thess. 3:1; 2 Cor. 1:19) we did not contradict ourselves, nor one another; there is an unity, harmony, and consistence, in the ministration of the gospel; the wheels have one likeness; and though the doctrines of the gospel are mysterious, abstruse, and hidden to many, are like a riddle, or an enigma, or as a wheel within a wheel yet they are plain to enlightened minds, to them that find spiritual and experimental knowledge: and as wheels when set in motion roll on with force and rapidity; so the doctrines of the gospel, when the Spirit of God is in those wheels, or when they are attended with his energy, they come with demonstration and power,

and are the power of God unto salvation.

But the key for the interpretation of the Wheels, as the Cherubim, is to be taken from John's vision in the fourth chapter of the Revelation; for as the Cherubim, or living creatures, in Ezekiel's visions, are the same with John's four beasts, or living creatures; so the Wheels here are the same with the four and twenty elders there, which are the representatives of gospel-churches; described by their number, in allusion to the four and twenty courses of the priests, in the time of David; by their character, as elders, in distinction from the church of the Old Testament, and its members; who were as children in their non-age, under the elements of this world; whereas gospel-churches, and their members, are young men and fathers, grown men in knowledge and understanding; by their seats, and thrones on which they sat, expressive of their power and authority of judging and determining things relative to their own affairs within themselves; as who shall be received among them, retained by them, or excluded from them: What have I to do, says the apostle, to judge them that are without? Do not ye judge them that are within?(1 Cor. 5:12) They are also described by their raiment, clothed in white linen; that fine linen, clean, and white, which is the righteousness of the saints, and that is the righteousness of Christ; and by having on their heads crowns of gold, signifying they are made kings and priests unto God by Jesus Christ. And now that these and the wheels signify the same, may be concluded partly by their situation; the same situation the elders have in John's vision, the wheels have in Ezekiel's; in John's vision there was a throne, and one on it, the Lord Jesus Christ; next to this throne were the four living creatures, or ministers of the word; who receive their commission, power, and authority, gifts, grace, light and knowledge, from Christ; on the throne; next to them are the elders, or gospel-churches, to whom they communicate what they receive from Christ; see Rev. 4:2, 4 and v. 6, and 7:11. So in the visions of Ezekiel, there was a throne, and nearest to the throne were the Cherubim; and by the Cherubim were the wheels, see Ezek. 1:15, 26 and 10:1, 2, 6, 9, and partly by their dependence on one another, and their order of operation: in John's vision the four living creatures move first, and give the lead in divine worship. Rev. 4:9, 10 and v. 14. So in Ezekiel's visions, as the Cherubim, or living creatures moved,

so the wheels did; when the living creatures went, the wheels went by them; and when the living creatures were lift up from the earth, the wheels where lift up, Ezek. 1:19. And again, when those went, these went; and when those stood, these stood; and when these lifted up from the earth, the wheels were lifted up over against them, ver. 21; see also chap. 10:16-19. In this light, in this view of things, I shall consider the wheels, and shew the agreement between them and the gospel-churches; and my business will be to observe their name, their number, their situation, their form, figure, and appearance, and their motion.

First, Their name, Wheels, or Wheel; as for the wheels, it was said in my hearing; or they were called in my hearing, by the following name, Galgal; which signifies something that may be rolled, a wheel, and that is round as that is, a circle, or a globe, or sphere: now as the round and circular form is a symbol of perfection; this may denote the comparative perfection of the gospel-churches to that of the Old-Testament-church under the law: the law made nothing perfect; the sacrifices of it were not perfect, nor could it by them make the comers thereunto perfect: but the bringing in of a better hope did; (Heb. 7:19) Christ, who is come an high priest of good things to come, the ground and foundation of all solid hope; he by one sacrifice has perfected his people for ever, obtained perfect peace and reconciliation, made a full atonement, wrought out a complete righteousness, and procured a full pardon, and is become the author of eternal redemption and salvation; God having provided some better thing for us, under the gospel dispensation, that they, of the former dispensation, without us should not be made perfect: (Heb. 11:40) they were, as before observed, as children not grown up to maturity; but members of gospel-churches, in comparison of them, are arrived to the measure of the stature of Christ; though in comparison of the church triumphant, or saints in heaven, they are imperfect, know but in part, and prophesy but in part. The word here used, as hinted before, signifies a globe, or sphere, and is used of the heavenly sphere, the concave, or expanse, which surrounds our globe, and in which the heavenly bodies move; and it is translated heaven in Psalm 78:18. The voice of thy thunder was in the heaven; in Galgal, in the heavenly sphere: and it is easy to observe, that the gospel-church-state is called

the heavenly Jerusalem, (Heb. 12:22) in distinction from the former dispensation, and heaven itself; and in which sense it is almost always, if not always, used throughout the book of the Revelation; and this may suggest unto us, that members of gospel-churches are, or should be, souls born again, born from above; heaven-born souls, partakers of the heavenly calling, and such as are pressing towards the mark, for the prize of the high calling of God in Christ.

Gospel-churches may be signified by wheels, because of their moveableness and changeableness. Wheels are rolled about and moved from place to place, and so have churches been. The first gospel-churches were planted in Judea, and then the kingdom of God, or gospel-church-state, was taken from thence, and carried into the Gentile world, where various churches were raised, as the seven churches of Asia; and what was threatened to one of them, the church of Ephesus, has been true of them all; that the candlestick, or church-state, should be removed out of its place; for where are those churches now? Gospel-churches were first in the eastern part of the world, then they came more westerly, and now more northerly, where their chief seat is. Thus they have been wheeled about, and perhaps may take another circuit more southerly. Gospel-churches are not always in the same state and condition, as well as not in the same place: sometimes in prosperity, and sometimes in adversity; sometimes in a state of persecution, and sometimes in a state of peace and liberty. The first gospel-church was at Jerusalem, and was at first prosperous and numerous; but at length a persecution arose, by which its members were made havoc of, and its ministers scattered abroad; and so it fared with other churches; but after a time the churches had rest throughout Judea, Galilee, and Samaria, and were edified and multiplied; (Acts 8:1 and 9:31) and so it was with the churches among the Gentiles, they had tribulation ten days under the ten Roman emperors that persecuted them; and then there was silence in heaven for half an hour; peace and quietness in the churches for a small space of time; in the reign of Constantine. (Rev. 2:10 and 8:1) At one time, the church is represented in a most glorious and splendid manner, as clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars; expressive of her dignity, and of her purity in doctrine and worship; and

presently we hear of her taking two wings, and fleeing into the wilderness, where she is nourished for a time, and times, and half a time; (Rev. 12:1, 6, 14) and in a changeable state on one account or another, have the churches of Christ been ever since; our forefathers in the last century suffered persecution; we now enjoy peace and liberty; what this will issue in, time only can discover.

The Cherubim are sometimes called the chariot of the cherubim; (1 Chron. 28:18) not that they themselves, abstractedly considered, form a chariot; though the Lord is said to ride upon a cherub; (Ps. 18:10) but, they with the wheels make one; for a chariot without wheels, as before observed, is of no use; but with wheels it is fit for carriage; such is the church of Christ; it is said, king Solomon made himself a chariot of the wood of Lebanon; (Song. 3:9) by king Solomon is not meant literally Solomon king of Israel, but a greater than he, Christ his antitype, the prince of peace: and by the chariot he made for himself, his own use, service, and glory, may be meant his church; which, as composed of persons possessed of the fragrant graces of the Spirit, and having the odours of prayer and praise, and being persevering saints in faith and holiness, may be said to be made of the sweet-smelling and incorruptible wood of Lebanon; and in this chariot Christ rides up and down in the world, and does his work and business: and indeed wherever there are wheels of any sort, and upon any account, there is work to be done; and there is scarce any manufacture, but there is a wheel made rise of in one part and branch of it, or another: and in and by the churches of Christ much work is done; here the gospel is preached, the ordinances are administered, the sacrifices of prayer and praise are offered up, souls are converted, and saints edified and comforted, and God in all things glorified. And when wheels are in motion, they make a great rattling and noise: we often read of the rushing of chariots, of the rumbling of their wheels, and of the noise of them on the tops of mountains; see Jer. 47:3; Joel 2:5; and when there is any work doing in the churches of Christ, especially any thing remarkable, it makes a great noise in the world. So in Judea, when the gospel was first preached there, and souls were in great numbers converted, and churches planted, the Sanhedrin, the elders, scribes, pharisees, and Sadducees, were alarmed with it; and in

the Gentile world, wherever there was a door opened, a door of opportunity to preach the gospel, and a door of utterance in ministers, and a door of entrance into the hearts of men, there were many adversaries; (1 Cor. 16:9) to oppose Christ's ministers, to stir up men against them, and give out the cry, those that have turned the world upside down, are come hither also: (Acts 17:6) yea, there are great noises and shoutings in ministers of the word, and the churches themselves, when any remarkable and extraordinary work is going forward; so at the time of the Reformation, which the 10th chapter of the Revelation describes, when the voice of Christ was as when a lion roareth, he being the lion of the tribe of Judah; the seven thunders, the Boanerges, or sons of thunder, uttered their voices; and when the judgments of God will come down upon antichrist, and upon the antichristian states, and the marriage of the lamb will be come, and the church, the lamb's wife, made ready for him, and the spiritual reign of Christ will take place, a great voice of much people will be heard in heaven, the church; and a voice out of the throne, and the voice of a great multitude, as of many waters, and of mighty thunderings, saying Allelujah, salvation, glory, honour, and power, to the Lord our God: the Lord God omnipotent reigneth. Rev. 12:1-7.

Secondly, The number of the wheels is next to be considered. They are called wheels, in the plural number, in our text, and yet according to it were named a wheel, one wheel, as elsewhere in the vision, and yet four; see chap. 1:15, 16; they seem to be formed in this manner, like two hoops put in a cross and transverse manner, which intersect each other, and make four semicircles; and these four semicircles make one globe or sphere; and so there were one and yet four, and four and but one. Indeed, from ver. 9, 14, it seems as if there were four in this form, since there was a wheel to every cherub, and every wheel had four faces; that is, on the four semicircles: now considered as one wheel, they represent the church catholic and invisible, the general assembly and church of the first-born, consisting of all the elect that have been, are, or shall be, even all those whose names are written in heaven; and this is but one, of which Christ says, There are threescore queens, and fourscore concubines, and virgins without number; many visible congregated churches, and a great number of particular saints: My

love, my undefiled, is but one; she is the only one of her mother, the choice one of her that bare her. (Song. 6:8, 9) There is but one church, of which Christ is the head, the head of the body, the church; but one church, that he has loved with an everlasting love, and has given himself an offering and a sacrifice for unto God. But particular congregated churches are many; and they are signified by the number four, partly with respect to the four cherubs, as appears from ver. 9. And when I looked, behold, the four wheels by the cherubim, one wheel by one cherub, and another wheel by another cherub; so in the first gospel churches, in every church elders were ordained; and in every city, that is, wherever there was a church, an elder, or pastor was appointed, and constituted over it; and for the most part but one in a church; though in some churches, which might be very large, there were more: hence we read of the elders of the church at Ephesus, and of bishops in Philippi; (Acts 20:17; Phil. 1:1) but in the seven churches of Asia, there was but one angel, pastor, or bishop over each church, one wheel by one cherub; and partly the number four may be used with respect to the four parts of the world, where churches have been, or will be placed.

Christ gave his apostles a commission to preach the gospel to all nations, in every part of the world; and they did go, and their sound also, into all the earth, and unto the ends of the world; and multitudes were converted, and churches raised in all parts of it; and so it will be again, before the end of the world, and the coming of Christ; the earth will be filled with the knowledge of the Lord; great numbers will be converted in the four parts of the world; God will bring the spiritual seed of Christ, and of his church, from the east, and gather them from the west; he will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; (Isai. 403:5, 6) who shall be gathered into gospel-churches; and at the close of time Christ will send forth his angels, and gather together his elect from the four winds, (Matt. 24:31) where they have lived in a gospel-church state.

Thirdly, The situation of the wheels; they were upon the earth, and by the cherubim.

1. They were upon the earth; Behold, one wheel upon the earth, chap. 1:15; and where one was, the four were; this is observed, to distinguish the churches

of Christ here, from the church triumphant in heaven. Christ's family is partly in heaven, and partly on earth those whom Christ redeemed and gathered together in one head, himself, and reconciled unto God, are things in heaven, and things on earth; the chosen, redeemed, and called, are first gathered into Gospel-churches on earth, before they are removed to heaven, from whence they will descend again, as a bride adorned for her husband. This points out the place where saints for the present are; though they are chosen, and called out of the world, yet; they are still in it; and the work done in churches is done by them whilst in the world; here the gospel is preached, and ordinances administered, conversion-work wrought, and edification in the way and manner it is; these are only done on earth: and this may also denote that the moveable and changeable state of the churches of Christ, before observed, is only on earth, and in the present earth; for in the new earth, the tabernacle of God that will be there and then with men, will be a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken; (Rev. 21:3; Isai. 35:10) no removing, no rolling, no wheeling from place to place, no change of state, condition, and circumstance; when the ransomed of the Lord are come to Zion, to the church above, everlasting joy will be upon their heads—and sorrow and sighing shall flee away: (Isai. 35:10) though this may likewise signify the firmness of gospel-churches; they are not in the air, nor on the sea, where wheels cannot be employed, but on terra firma; and what that is to wheels, Christ is to his churches, the base and foundation of them; the Lord has founded Zion, and it is well founded; he has laid in it for a foundation stone, a tried stone, a precious corner-stone, which is Jesus Christ; the foundation of the apostles and prophets; of their laying ministerially; and on which gospel-churches in all ages are laid, a rock firm and sure, against which the powers of hell and earth cannot prevail.

2. The wheels are said to be by the cherubim, or living creatures; see chap. 1:15. and 10:9, 16, 19; to be put in motion by them. The churches are placed by the ministers of the word, near them, and beside them, to put them in mind of, and to stir them up to the exercise of every grace, faith, hope, love, &c., and to put them in mind of every duty both towards

God and man; that they be ready to every good work, and careful to maintain it; and to put them in remembrance of the doctrines of the Gospel they have made a profession of, that they hold them fast unto the end. They are placed by them to instruct them in matters of faith, to declare to them the whole counsel of God, and keep back nothing from them that may be profitable to them; and to go before them, and give the lead to them in matters of worship, and to direct them in matters of discipline; to observe to them the rules of it, that they withdraw from persons that walk disorderly; and an heretic, after the first and second admonition, reject. They are placed by them to watch over them, to watch for their souls, for the good of them, and to preserve them from every evil and false way, from immorality and heresy, from every thing dangerous and pernicious. They are called watchmen, in allusion both to watchmen that go about the city, to give the time of night, and notice of any danger; and to watchmen on the walls, set there to descry an enemy, and give the alarm of his near approach, to provide against him. They are placed by them, the churches by the ministers, that they may feed them with knowledge and understanding, with the wholesome words of Christ, with the words of faith and good doctrine, with the sincere milk of the word, and with the bread of life. Wherefore, if any should make the inquiry, where Christ feeds his flocks, let them take the answer and direction he gives; Go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds tents; (Song. 1:7, 8) go where the cherubim and wheels be, where ministers and churches meet together for religious exercises.

Fourthly, The form, figure, colour, and appearance of the Wheels, the description of which is various.

1. They are said to have four faces, as in the following verse; ver. 14. And every one had four faces; the first face was the face of a cherub, and the second face was the face of a man, and the third face the face of a lion, and the fourth the face of an eagle; the same with the faces of a cherubim. Ministers, of the churches are, or should be, of the same mind, of the same judgment, and of one accord; they should have the same face and look, and draw the same way; and then they are like a company of horses in Pharaoh's chariot; (Song. 1:9) they will put shoulder to shoulder, and serve the Lord with one consent. The first face was that of a

cherub, that is, of an ox, as appears from chap. 1:10; which has its name from plowing, in which the ox was employed, and gives the denomination to the whole figure: now this is a proper emblem of the members of gospel churches, it being a clean creature that chews the cud; and so describes such who ruminate on the word, who meditate in the law and doctrine of God night and day, constantly, as they have leisure and opportunity; and their meditation is sweet when they are led to the nature, perfections, and promises of God, to his everlasting love, and the covenant of grace, to the person, offices, and grace of Christ. The ox is patient under the yoke when accustomed to it; and so are saints who have learnt, and have been inured to bear the yoke in their youth; whether the yoke of Christ's commands, which is easy and light; or the yoke of affliction, reproaches, and persecution, which they bear patiently for Christ's sake; tribulation works patience in them, and patience has its perfect work. The ox is a laborious creature, strong to labour, and constant in it; and so fitly represents the members of gospel churches, who are, or should be, steadfast, immoveable, always abounding in the work of the Lord; as the members of the first gospel-church were, who continued steadfastly in the apostles' doctrine, and in fellowship, and in breaking of bread, and in prayers.

The second face was the face of a man; signifying that they were knowing and understanding persons; were, in understanding, men, and had attained to a large measure of knowledge of divine and spiritual things, and were still growing in grace, and in the knowledge of Christ; and that they were, or should be, humane, kind to one another, tender-hearted, and put on bowels of compassion and tenderness to each other; and forgive one another any quarrel they lead, as God for Christ's sake forgave them; and that they were sympathizing with each other in every condition and circumstance; wept with those that wept, and rejoiced with those that rejoiced.

The third face was the face of a lion; denoting courage, holiness, and intrepidity in the saints, who are, should be, as bold as a lion in the cause of Christ, and in the profession of him, holding fast his name, and not denying his faith, even where Satan's seat is; not being afraid of the faces of men, as they have no reason; for if God is for them, and on their side; if he

is their light and life, their salvation and strength, they have nothing to fear from men or devils.

The fourth face was that of an eagle, a bird that has a piercing eye, and soars aloft, and describes such who mount up with wings as eagles, in the exercise of faith and love: who dwell on high, in God and Christ, and upon everlasting things; who seek after, and set their affections on things above, where Jesus is.

2. The appearance of the wheels was as the colour of a beryl stone, ver. 9, so in chap. 1:16; which was one of the precious stones in the high priest's breast-plate, and one of the twelve foundations of the new Jerusalem, and with which the hands of Christ are said to be adorned. This may denote the preciousness of the members of gospel-churches, what worth and value they are of in the esteem of Christ; these precious sons of Sion are not only comparable to fine gold, for their lustre, splendor, worth, and duration; but to jewels and precious stones; they shall be mine, says Christ, (Mal. 3:17) when I make up my jewels: and may signify the beauty and glory of the churches of Christ, and the members of them; whose cheeks are comely with rows of jewels, and their necks with chains of gold; (Song. 1:10) as they are adorned with the graces of the Spirit, and arrayed with the robe of Christ's righteousness, and the garments of his salvation; when they are as richly decked as the bridegroom with his ornaments, and the bride with her jewels. The colour of the beryl is the colour of the sea, or a sea-green; and the word for it, Tarshish, is used for the sea itself; and may lead to think of the fluctuating state of the churches or Christ in this world; which is as a tempestuous sea, and they as ships upon it, tossed with tempests, and not comforted; Christ is their pilot, faith the cable, and hope the anchor, sure and steadfast; and through the skill, ability, and guidance of the pilot, they are brought at last, through many storms and tempests, to the desired haven.

3. The four wheels had one likeness, ver. 10. and chap. 1:16. Gospel-churches consist of one and the same sort of persons; who are enlightened by the Spirit of God to see their lost state by nature; are directed to Christ alone for salvation, and obtain like precious faith for nature, though not to the same degree; and whose experiences are similar: for as face answers to face in water, (Prov. 27:19) so do the hearts and experiences of God's people answer

to each other: for though the Spirit of God may take a different course with some than with others; some have more of, and are held longer under, the terrors of the law; whilst others are drawn with the cords of love, almost at once; they may have different promises applied, and different providences may be sanctified to them; yet the sum and substance, and tendency of their experience are the same, to debase the creature, exalt Christ, and magnify the riches of God's grace. Gospel-churches have the same faith, the same doctrine of faith; for there is but one faith delivered to the saints they have the same ordinances, baptism and the Lord's supper; and the same officers, bishops and deacons; they have the same power and authority to choose their own officers, as the first church did Matthias in the room of Judas; and deacons, when they became necessary: they have the same power to receive and exclude members; they are independent of others, and call no man master on earth; they have the same form of government, under Christ their Head, Lord and Master, whom they own and profess to be their King, Lawgiver, and Saviour, and no other. They have pastors over them under Christ, whom they not only honour and esteem, but yield subjection to, when ruling well, according to the laws and institutions of Christ.

They are said to be a wheel in the middle of a wheel, ver. 10 and chap. 1:16; not inclusively, as if one wheel was included in the other: for then they would not be alike, but one would be lesser than another; but they were put in that cross and transverse way before described, so that they seemed but one wheel, one globe or sphere; that is, one catholic church, built on the same foundation of the apostles and prophets; and which grows up into an holy temple in the Lord, and is built as one habitation for God, Father, Son, and Spirit.

5. The rings, circles, and circumferences of these wheels deserve some notice: as for their rings, it is said, chap. 1:18; they were so high that they were dreadful; and their rings were full of eyes round about them four.

(1.) These were very high, and so must in proportion be very large: and which may signify the visibility and extensiveness of the churches of Christ under the gospel-dispensation, especially in the latter day. The churches of Christ are like a city upon a high hill, which cannot be hid, but is seen at a great distance.

They are built upon a rock, that is exceeding high; and in the latter day they will be exalted above the high mountains and hills, the kingdoms and states of this world; and will be so enlarged when the nation of the Jews, and the fulness of the Gentiles are brought in, that there will be want of room for the members to dwell in them, Isai. 2:2. and chap. 49:20.

(2.) They are said to be very dreadful, as the church militant is to her enemies, terrible as an army with banners; (Song. 6:4, 10) having Christ as a general at the head of it, with a large number of good soldiers of his under him, and accoutered with the whole armour of God, in rank and file, and colours flying; and as the church will be in her elevated state, when her slain witnesses are risen, and shall ascend to heaven; that is, come into a glorious and happy state in the sight of their enemies, and seven thousand men of name slain, and the remnant affrighted. Or the word may here be rendered reverent; they were both reverent and reverent; respectable, in high esteem, as the church will be in the latter day, even to great personages; kings will be nursing fathers to her, and queens nursing mothers; and they will bow down towards her, and lid the dust of her feet, Isai. 49:23, and reverent; or there was fear, or they had fear in them; the fear of God is in his churches; he is greatly to be feared in the assembly of the saints; and the true members thereof serve him with reverence and godly fear.

(3.) These rings were full of eyes round about; the same is said of the wheels, that is, of the rings of them, ver. 12. This shews that the members of gospel-churches are such who have the eyes of their understanding enlightened by the Spirit of God, to see the exceeding sinfulness of sin, and the demerit of it; to behold the preciousness, excellency, suitableness, and fulness of Christ, as a Saviour; to look to him for life and salvation, for righteousness and strength, and every supply of grace; and that they have an insight into, and knowledge of the truths of the gospel, which are unseen and unknown to natural and carnal men; being led into them by the Spirit of truth, and having that anointing which teacheth all things necessary to salvation: and they are full of eyes, to watch over themselves and others; over themselves, that they walk circumspectly, not as fools, but as wise, as becomes the gospel of Christ they profess; and over others, looking diligently, acting the part of a bishop or overseer, as

every member of a church in this respect should: lest any man fail of the grace of God; come short of it, drop or deny any doctrine of grace: lest any root of bitterness, immorality, or heresy, springing up, trouble some of the members, and many thereby be defiled (Heb. 7:15) with bad principles, or with bad practices.

Fifthly, The motion of the wheels, which motion,

1. Was not retrograde; they went on their four sides, they turned not as they went, ver. 11, neither to the right, nor left: or they returned not when they went, chap. 1:17, they did not go back, but went straight on; true members of gospel churches; are such she draw not back to perdition, but go on believing; having put their hand to the plough, (Heb. 10:39; Luke 9:62) having made a profusion of Christ, and his gospel, they neither look back, nor draw back, or they would not befit for the kingdom of heaven; they turn not to the right hand, nor the left; but walk on in Christ, and their profession of him, as they have received him, and in all the commandments and ordinances of the Lord, which he has appointed to be observed.

2. Their motion is the same with the cherubim, or living creatures: as the one moved, so the other did; the wheels went by the cherubim, by the sides of them, ver. 16,19. Ministers are, or should be, examples to the churches in purity or doctrine and conversation; and churches should walk as they have them for an example, and be followers of them, as far as they are followers of Christ; they are to go by their side, and keep pace with them in faith and practice; when they, the cherubim, stood, these, the wheels stood; when they were lifted up, these lift up themselves also, ver. 17; see chap. 1:19, 21. Churches observe the motions of the ministers, and act accordingly; they give the lead in worship, as before observed; when they lift up their hearts with their hands in prayer and praise, the members of churches follow, and join them; when they are it elevated frames of soul in their work, and are warm and lively in their ministrations, generally speaking, the churches are so likewise; but if they are dull and heavy, motionless and inactive, slothful in business, and not fervent in spirit, the members are so too; as ministers are, for the most part, the churches be.

3. The wheels followed the head, which guided and directed them: to the place where the head looked, they followed it, ver. 11. the head or face on each

semicircle, the same with those of the Cherubim; and so may denote ministers, pastors, guides, and governors of the churches; whose faith they are to follow, considering the end of their conversation: or rather Christ, the head of the church, the Lamb, that is to be followed whithersoever he goes, and in whatsoever he directs; unless,

4. The Spirit of God is meant, since it is said in chap. 1:20. Whithersoever the Spirit was to go, they went; truly gracious souls walk not after the flesh, but after the Spirit; they are led by him into all truth, as it is in Jesus; and they walk in all the paths of faith and duty, as they are influenced and guided by him in a right way, to the city of their habitation, to a land of uprightness; for,

5. The spirit of the living creatures was in them, ver. 17, that is, in the wheels, chap. 1:20, 21, the spirit of life which is in Christ, and from Christ, is in his ministers; and the same spirit that is in his ministers, is in the churches; and he is both a spirit of life, and a spirit of liberty, in the exercise of grace, and performance of duty; for there is but one spirit in all, though in a different measure; even as saints are by one spirit baptized into one body, the church, and are called in one hope of their calling (1 Cor. 12:13; Ephes. 4:4) to the same happiness and glory.

Now these visions of Ezekiel, in this and the first chapters as they give a glorious and beautiful representation of the state of ministers and churches under the gospel-dispensation; they may be read with pleasure, delight, and profit, when spiritually understood; yet they are closed with a melancholy scene of things; the cherubim are represented as mounting up from the earth, and the wheels beside them; and the glory of the God of Israel above them all, ready to take their flight, and depart, ver. 19, and chap. 11:22, 23, which may signify the removal of gospel-ministers from earth to heaven by death, and the breaking up of gospel-churches, and the departure of God from his professing people, of which we have already had some instances: and, without pretending to a spirit of prophecy, things will continue to go on in this way, worse and worse, till the kingdom of God will be taken from us, the candlestick be removed out of its place, the glory of God depart, and an Ichabod be wrote on his interest; which will be completed when the witnesses are slain: and then scarce a cherub

will he seen, nor a wheel in motion; the dead bodies of the witnesses will lie unburied, none daring to shew a decent regard unto them. From what has been said, we may learn,

1. The nature of gospel-churches, the matter of which they consist, the form of them, the work that is done in them, and by them, and their state, condition, and circumstances, under the present dispensation. 2. The necessity there is of an harmony between ministers and churches it is highly requisite they should agree, and act in concert; the wheels should be by the cherubim, and move as they do; they should join and unite to promote the interest of religion or things will never go on happily and comfortably. 3. This may instruct and direct us to pray for the Spirit of God to be poured down upon both ministers and churches that ministers may have a larger measure of it, and that the spirit of the living creatures might be in the wheels; the same, or a like measure of the spirit that is in ministers, might be in the churches; and for this we should pray importunately and incessantly; for we shall never have happy times, or halcyon days, until the Spirit be poured down upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest; then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field; and the work of righteousness shall be peace, and the effect of righteousness quietness and assurance for ever; and my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places. (Isai. 32:15- 18)

6 Solomon's Temple A Figure Of The Church; And The Two Pillars, Jachin And Boaz, Typical Of Christ.

1 KINGS 7:21

And he set up the pillars in the porch of the temple: and set up the right pillar, and called the name thereof Jachin: and he set up the left pillar, and called the name thereof Boaz

THESE two pillars were set in the porch of the temple that was built by Solomon; and he is the person that is said to set them there ; that is, they were set there by his order. Reference is had to the place of their standing, in various passages of Scripture, in an allusive way. The human body of our Lord Jesus Christ

is called the temple, and that by himself; destroy this temple, and in three days I will raise it up. (John 2:19) The Jews who heard him say these words, understood them in a literal sense; as if he was speaking of the material temple that was built by Zerubbabel, and repaired by Herod. Therefore they said, forty and six years was this temple in building, and wilt thou rear it up in three days? Whereas, the evangelist observes, he was speaking of the temple of his body, that true tabernacle which God pitched and not man: which was a greater and more perfect tabernacle than was built by Solomon, or by Zerubbabel, or repaired and ornamented by Herod. He, the Word of God, the eternal Logos, when made flesh, tabernacled and dwelt among us. Herein the fulness of the Godhead dwelt bodily; even all the perfections of the divine nature. The train of the divine perfections filled the temple of the human nature of Christ; according to the glorious vision which Isaiah had thereof. (Isa. 6:1)

Sometimes, in reference to this temple, particular believers are called the temple of God: Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you. (1 Cor. 3:16) It was known, or it might be known, from the inhabitation of the Spirit of God and then it is added, if any man defile the temples of God, by insinuating bad principles into them, or drawing them into evil practices, him shall God destroy. He will shew his resentment against such persons: for the temple of God is holy, therefore should not be defiled with bad principles or bad practices. Which temple, says the apostle, ye particular believers are: for that he means not the collective body, the church, but particular believers, is clear, by what he afterwards observes in the same epistle; Know ye not, that your body is the temple of the holy Ghost, which is in you? which must refer to individuals. As also in another epistle of his to the same church, he says, what agreement hath the temple of God with idols? (2 Cor. 6:16) That is, what agreement is there between those who are the true worshippers of God, and such as worship idols?

But at other times, and in other places, we may observe the whole church of God is called a temple, in allusion to the temple at Jerusalem. Thus, in that famous prophecy of the Messiah, Zechariah 6:12, it is said, Behold the man whose mane is the Branch

(which is a descriptive character of the Messiah), and he shall grow up out of his place, and he shall build the temple of the Lord; even he shall build the temple of the Lord, and he shall bear the glory. That is, he shall build the Church of God, and he shall have the glory of it, as the sole builder; and thus speaks our Lord himself. Upon this rock will I build my church, and the gates of hell shall not prevail against it. (Matt. 16:18) And here I shall take occasion to observe, that the temple of Jerusalem may very properly be considered as a figure and emblem of the church of God, on various accounts.

I. With respect to the several parts of it. It consisted particularly of these three: them was,

1. The great court in which stood the altar of burnt-offerings, and the laver, and where the people of Israel in common assembled to worship God.

2. There was the holy place, where stood the golden candlestick, the golden altar of incense, and the table of shew-bread; and into which Done but the priests might enter and officiate. And,

3. There was the holy of holies, in which was the ark of the mercy-seat, and the cherubim; into which none but the high priest might enter, and that only once a year.

Now the first of these, the great court, was a figure and emblem of the outward and visible church of God, in which are both good and bad. To this the Holy Ghost refers, Revelation 11:2; where mention is made of the outward court, which was left out in the measuring of the temple; having respect unto such who were only outward court worshippers, who were not to be taken into the measure to which that prophecy has a reference. Thus in all ages, more or less, it has been the case of the outward visible church of Christ upon the earth; that there have been some good, and some bad among them. This was represented by our Lord in that parable of the field, in which good seed was sown; which good, seed was emblematical of true believers in Christ, gracious souls, partakers of the grace of God in truth. Among these, tares were sown by the enemy, which grew up with the wheat; and both. were suffered to continue until the harvest, the time of death, the end of the world, and universal judgment. So in the parable of the virgins, the kingdom of God, or a church state, is represented by ten virgins; five

of whom were wise, and five were foolish. In Sion, in the outward visible church of God, there always were, and always will be more or fewer hypocrites; called hypocrites in Zion, (Isa. 33:14) as well as there are the precious sons of Zion, comparable to fine gold.

The holy place was an emblem and figure of the invisible church of God; or such persons as are truly spiritual, believers in Christ, partakers of the grace of God in truth, who are a royal priesthood, and built up a spiritual house to offer up spiritual sacrifices unto God. Inward court worshippers, who are made light in the Lord signified by the golden candlesticks in that place, and whose light so shines before men, that those who behold their good works, may glorify their Father who is in heaven. The prayers of these are set before the Lord, as incense; and the lifting up of their hands as the evening sacrifice. These sit down at the table with their Lord, and sup with him, and he with them: or, in other words, they have fellowship with the Father, and with his Son Jesus Christ.

These are they that worship God in the Spirit rejoice in Christ Jesus, and have no confidence in the flesh.

There was also the holy of holies; which was a figure and emblem of heaven itself, into which our great High Priest hath entered with his own blood, having obtained eternal redemption for us; where he appears in the presence of God for his people, and ever lives to make intercession for them. Where stands the mercy-seat, the throne of grace; and to which there is a way open, even a new and living way through the veil, that is to say, Christ's flesh. In virtue of his blood, true believers have boldness to enter even into the holiest of all. That is, into heaven, and the church triumphant there, where none shall enter that defiles, or maketh an abomination, or a lie.

II. The temple built by Solomon, may be considered as a figure of the church of God, with respect to the situation of it. It was built upon an eminence, upon mount Moriah. (2 Chron. 3:1) The church of Christ is also built upon an hill, and upon a Rock, the Rock Christ Jesus: Upon this Rock will I build my church. (Matt. 16:18) Zion is well founded by the Lord of Hosts; for a good foundation the Lord hath laid in Zion: even a stone, a tried stone, a precious corner stone, a sure foundation: (Isa. 28:16) such a foundation as will always abide, will never give way, and upon which

those who are laid are safe and secure to all eternity.

III. The temple was typical of Christ, in respect of the builder of it, which was Solomon, whose name signifies peace, or peaceable; and he was chosen to be the builder of the temple on that account. His father was rejected because he was a man of war, and a man of blood: but Solomon's reign being peaceable, he had leisure for that service; and being a man of peace, was a proper person for being engaged therein. And herein he was a type of Christ, the Prince of Peace; who is in his nature peaceable, and the author and giver of peace, spiritual and eternal. A greater than Solomon was concerned in building the church of God; and that not only on account of his being the Prince of Peace, but because in every thing he excelled him, even in those things in which Solomon excelled others, particularly in wisdom and riches. A greater than Solomon is the builder of the church of God; even he in whom are hid all the treasures of wisdom and knowledge; (Col. 2:3) and whose riches are unsearchable. (Eph. 3:8)

IV. This temple was a figure of the church of God, as to the materials of it. The materials, we are told, were costly stones: (1 Kings 5:17) such as were of great worth, and were bought at a great price. Hence the antitype, the church of God, is said to have its foundations laid with sapphires, its windows of agates, its gates of carbuncles, and all its borders of pleasant stones: (Isa. 54:12) by which are meant the precious sons of Sion, comparable to gold, and all that is valuable. The stones of which the temple was built were hewn stones, ready prepared to be laid in the building; for there was not so much as a hammer or an axe, the noise of which was heard all the while the temple was building, as it is said in the preceding chapter. This denotes, that such as are laid in the spiritual building, are taken from nature's quarry, separated from the rest of mankind; are hewn by the Spirit of God, and so fitted for the spiritual building. And it suggests, that in this spiritual building, the church, there shall be no discord, no clamours, no jars; but all concord, harmony, peace, and love. The noise of an axe or a hammer ought not to be heard there.

Moreover, cedar wood was greatly made use of as a material in building that temple. As the temple was built of costly and precious stones, hewn and fitted for the building; so the wall was wainscoted

and floored with wood of cedar, fetched from mount Lebanon. A fragrant and durable wood; so a proper emblem of those who are the materials of the spiritual building, the church. Our Lord Jesus Christ, because of the excellency of his person and offices, is said to be excellent as the cedars: (Song 5:15) and his people also, because of the fragrancy and grace bestowed upon them, and because of their duration and perseverance in grace and holiness, are said to grow as the cedar in Lebanon. (Ps. 92:12)

Once more: That stately, famous building, the temple, where these two pillars were placed, mentioned in our text, was covered or overlaid with gold. Solomon overlaid the house within with pure gold: and he wade a partition, by the chains of gold before the oracle; and he overlaid it with gold. And the whole house he overlaid with gold, until he had finished all the house. (1 Kings 6:21, 22) What a magnificent, splendid building must this be! a proper emblem and figure, therefore, of the church of God, and of true believers in Christ, who are the materials thereof; who stand in the presence of Christ, at his right hand, in gold of Ophir; whose clothing is of wrought gold, and who are all glorious within, ornamented with the graces of the blessed Spirit. But,

V. This temple was a figure of the church, with respect unto its pillars; which leads me to take a more particular notice of the passage which I have read unto you. There were other pillars in this building besides these two; but these were the principal ones; the most open to view; the most to be taken notice of, as they stood at the entrance into the court of the temple. And he set up the pillars in the porch of the temple: and he set up the right pillar, and called the name thereof Jachin: and he set up the left pillar, and called the name thereof Boaz. The church of Christ itself is sometimes said to be a pillar. So the apostle tells Timothy, that he wrote unto him, that he might know how to behave himself in the house, or church, "of the living God," which is the pillar and ground of the truth. (1 Tim. 3:15) The pillar and ground of the truth; that both holds forth truth, and holds it fast. Some pillars had inscriptions upon them; and so held forth to view some fact, of which a declaration was made upon them. In this sense the church is the pillar of truth. It holds forth the truths of the gospel, by its ministers,

and by its members. Other pillars are for support; and in this sense the church may be said to be the pillar and ground of the truth. The support thereof, which keeps the faith of Jesus; that is, the doctrine of Christ, and denies not his faith; but maintains and supports it to the uttermost.

Particular believers in Christ, are sometimes signified by pillars. Him that overcometh I will make a pillar in the temple of my God. (Rev. 3:12) Such are, in a sense, pillars in the temple of God; who have, through divine grace, a place and a name there, better than that of sons and daughters; and who are honourable members of the church of God. Such as come into the church in a right way, that come in by the door of the sheep-fold, which is Christ; they are honourable members of the church. He that comes in upon a true and rich experience of the grace of God; upon a profession of faith in Christ, and submission to his ordinances; who abides by the truths and ordinances of the gospel; forsakes not the assembly of the saints, but closely attends to the word, worship, and ordinances of God; and whose conversation is as becomes the gospel of Christ; such as they may be said to be pillars in the temple of God, or honourable members of his church. Such as are upright in heart; have the root of the matter in them; and a right spirit created in them; Israelites indeed, in whom there is no guile: who are upright in conversation; walk as becomes the gospel of Christ, according to the rule of the divine word: these are, according to the measure of gifts bestowed upon them, in one way and another, pillars and supports of the cause of God; who have a natural concern for the good of the interest of a Redeemer; and who exert themselves to the utmost for the maintenance of the same, either by their purses, as God hath given them ability, or by their conversation, or by their prayers. In one way or the other they may be said to be pillars; who maintain and support the truths of the gospel, and contend earnestly for the faith once delivered to the saints, according to the abilities which God hath given them. Besides, they support those that are feeble and tottering, by their conversation and prayers with them; and therefore, may in this sense, be said to be pillars. Like pillars also, they are steady and steadfast; not like children, tossed to and fro with every wind of doctrine; but established in their principles, as well

as constant in their practice. They stand fast in the faith, quit themselves like men, are strong; continue in evangelical doctrine, and in communion with the saints, in breaking of bread, and in prayers. It becomes those who have named the name of Christ, to be steadfast and immovable, always abounding in the work of the Lord their God. Such are pillars that shall never go out, as is said in the forementioned chapter. (Rev. 3:12)

There are some that get into a church of Christ, and go out again; of whom the apostle says, They went out from us, but they were not of us; for if they had been of us, they would, no doubt, have continued with us: but they went out, that they might be made manifest that they were not of us. (1 John 2:19) And even those brazen pillars, called Jachin and Boaz, went out of the material temple. That is, they were carried out from thence; for they were carried into Babylon, as we read in the last chapter of the book of Jeremiah. But such who are really pillars in the spiritual building, are more lasting than those brazen pillars. They shall never go out of the church of God: servants abide not always in the house, but sons abide for ever; those who are really and truly the children of God.

Ministers of the everlasting gospel are represented as pillars in the spiritual temple. Thus Wisdom is said to build her house, and hew out her seven pillars; (Prov. 9:1) which may be understood of the ministers of the word. So the Lord tells the prophet Jeremiah, that he would make him an iron pillar, and a brazen wall, against the people he had to do with. (Jer. 1:18) And some of the apostles are by Paul represented as pillars; as when speaking of Cephas, James, and John, he says, Who seemed to be pillars, Galatians 2:9. And indeed the apostles, or first ministers of the word, may with great propriety be called pillars; and as Jachin and Boaz were placed in the front of the court of the temple, at the entrance into it, so they are set first in the church of God. (1 Cor. 12:28) And these may be said to be pillars, for their strength; as they were strong in the grace of Christ Jesus, and good soldiers that endured hardness patiently for his name's sake.

Ministers, like pillars, are, or should be, steady and steadfast, as Peter and John were: who when called before the great counsel of the nation, and threatened what should be done to them, if they persisted to

preach in the name of Christ, boldly answered, Whether it be right in the sight of God to hearken unto you, more than unto God, judge ye; (Acts 4:19) and then went on in their ministry, and counted it all honour to suffer shame for the name of Jesus. Such was the great apostle of the Gentiles; who, though he knew that bonds and afflictions awaited him wherever he came, yet none of these things moved him. He stood firm, as a pillar: unmoved under all he met with from men, being set for the defence of the gospel. All such may be said to be pillars in the house of God.

They, like pillars, are for the support of others. For though ministers of the word have no dominion over the faith of men, to impose articles of their own making; yet they are helpers of their joy. They are often instruments of supporting the weak, and comforting the feeble-minded.

Now here are two of these pillars set at the front of the temple. In the book of Proverbs, before referred to, we read of seven pillars and reference may be had there to the fulness of the gifts and graces of the Spirit of God, being bestowed upon gospel ministers for their work. Or rather, it may signify that there always has been, and will be, a sufficient number of them, to the end of the world, for the support of the churches of Christ; according to that word, Lo, I am with you always, even to the end of the world. (Matt. 28:20) But here is mention made of two pillars; so the apostles were sent two by two, the seventy disciples two by two. So there were two olive trees; and the two witnesses that stood and prophesied in sackcloth, and will do so till the second coming of Christ.

But Jachin and Boaz may rather be considered as an emblem of Christ, and of the two natures in him. Christ Jesus our Lord went before the children of Israel in a pillar of a cloud by day, and in a pillar of fire by night. In a pillar of cloud by day to protect them from the scorching heat of the sun; and in a pillar of fire by night, to direct them in the way. Of like use is he to his spiritual Israel, to screen them from the heat of Satan's temptations, and from the fury of wrathful persecutors; and to guide them in the path which they should go. But to return to the text. These pillars may be considered, as an emblem of the strength of Christ. As he is the mighty God, he bears up, and supports all things in the whole universe. By him all things

consist. He upholds all things by the word of his power. The whole world would soon dissolve and fall into ruin, did he not support it. The earth, and all the inhabitants thereof are dissolved: I bear up the pillars of it. Psalm 75:3. As God-man, and Mediator, he bears up his church and people. He is the grand pillar that supports them. He bears them up under all their trials and exercises in this life: under all their temptations, afflictions, and desertions: under the weight of all their burdens. He is that bearer of burdens, whose strength shall never decay. He hath the government of the church upon his shoulder; and for which he is abundantly qualified. His legs are as pillars of marble, set upon sockets of fine gold. (Song 5:15)

The two pillars, Jachin and Boaz, stood in the porch of the temple, just as the people entered into it; and either these names were inscribed upon them, or rather were given them by Solomon under divine direction. They were also well known; so that whoever entered the temple, knew that these were the names of those pillars: which name served to encourage them that entered therein. The one signifies, he shall establish; and the other, in him is strength: suggesting, that the Lord would establish his true worshippers: and that they should have strength to perform the duties required of them.

Our Lord Jesus Christ is the door of his spiritual temple; and whoever goes in and out there shell find pasture. There is encouragement from a consideration of what is in him; for he will establish his people; and in him they shall find spiritual strength. This leads rue a little more particularly to consider these pillars, as they may have respect to our Lord Jesus Christ, the way into the church of God.

The name of the first signifies, he shall establish; that is, the Lord shall establish. Establish who? The church, signified by the temple; and all true believers, real members of a gospel church. The Lord will establish the church itself. This is often affirmed: As we have heard, so have we seen, in the city of the Lord of hosts, in the city of our God. God will establish it for ever. (Ps. 48:8) Again. Of Zion it shall be said, this and that man was born in her; and the Highest himself shall establish her. (Ps. 87:5) Now the church is well established upon Christ, the sure foundation: being built upon that Rock against which the gates of hell can

never prevail: that sure foundation which God hath laid in Sion. Yet, sometimes, with respect to its outward state, it is very unsettled and unstable. O thou afflicted, tossed with tempests and not comforted. (Isa. 54:11) This is said of the church. Tossed about; either by the attacks of false teachers, or by the fury of persecutors. Tossed to and fro, afflicted and not comforted. It is removed, sometimes, from place to place. One while, it was in the land of Judea; then it was carried into the Gentile world, a nation bringing forth the fruits thereof, as our Lord foretold. (Matt. 21:43) And the visible church of Christ has been subject to a variety of removals. The candlestick, as was threatened to the Church at Ephesus, has been removed out of its place. But there is a time coming when the church shall be in a more stable condition; when the mountain of the Lord's house shall be established upon the top of the mountains, and all nations shall flow unto it. (Isa. 2:2) This will be in the Philadelphian church state, to which the passage I have referred, and applied to particular persons, may have respect; Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out. (Rev. 3:12) Thenceforward, the church will no more be in that unsettled state it has been in. Thine eye shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. (Isa. 23:20) Now it is like a tabernacle that is removed from place to place; but then it shall be no more unpinned, no more taken down. Being fixed, it shall remain: and not a stake plucked up, or a cord broken. The Lord will establish her. This may be signified by Jachin.

Moreover, the Lord will establish also particular believers: all such as enter into a gospel church state in a right manner, that are true members thereof. The name of this pillar, and the inscription upon it, may serve to encourage them to believe, that he will establish them. In some sense they are in a stable, certain fixed state already. They that trust in the Lord are as mount Sion, which shall never be removed, but standeth fast for ever. Their place of defence is the munition of rocks. They are out of the reach of men and devils; and cannot be hurt by them. They are secure in the everlasting covenant of God's grace. They are safe in the arms of everlasting love, from

which they can never be separated. They are engraven upon the palms of the Lord's hands and their walls are continually before him. They are, in this respect, in the most safe condition. And so they are as considered in Christ; for in Christ they are established. He which establisheth us with you in Christ, says the apostle. (2 Cor. 1:2) There is no stability but in Christ. There was none in the first Adam. There is none in ourselves; it is only in Christ. The Lord's People, as chosen in him to holiness and happiness, are stable. And they are united to him; for he that is joined to the Lord is one spirit. They are stable, as they are built upon him the sure foundation; against which, all the temptations of Satan, the snares of the world, the corruptions of their own hearts, and the persecutions of the world, avail nothing. As they are regenerated by the Spirit of God, they are also in a stable condition. For the good work of grace being begun in them, it shall be performed until the day of Christ. Every grace of the Spirit of God in them is firm and stable; and cannot be removed. Faith is the substance of things hoped for, and the evidence of things not seen. (Heb. 11:1) Hope is an anchor, sure and steadfast; (Heb. 6:19) and every grace of the Spirit, has an abiding in them. Now remain and abide these three, faith, hope, and love. But these graces, though stable in themselves, as to the principle, are oftentimes very unstable as to their exercise. With respect to faith, many doubts arise in the minds of the Lord's people, as they did in Peter, to whom our Lord said, O thou of little faith. (Matt. 14:31) Hope is sometimes so low in those that are possessed of it, that they say, as the church did, My strength and my hope is perished from the Lord. (Lam. 3:18) Love waxes cold; so that there is need of being established, with respect to the exercise of these graces. As to the doctrines of the gospel which the people of God have received, and that in a very comfortable way too; they may be like children tossed to and fro, and he carried away, for a season, by the error of the wicked: so have need to be established in the truth of the doctrines they have received. And it is the Lord's work to do this. It is he that establisheth us with you in Christ. It is God that gives them that stable condition they have in Christ: that establishes their graces, and the exercise of them; and establishes them in the truth; and he does it by the gospel. Now to him that is of power to establish you by

my gospel, (Rom. 16:25) says the apostle, who desired that he might come to the Romans, to impart unto them some spiritual gift, to the end that they might be established.

The name of the other pillar is Boaz; which signifies, in him is strength. This agrees with what our Lord says of himself; I am Understanding, I have strength. (Prov. 8:14) In him is everlasting strength. Trust in the Lord for ever, for in the Lord Jehovah is everlasting strength. (Isa. 26:4) Believers find it in him; they go to him for it, and say, Surely, in the Lord have we righteousness and strength. There must needs be strength in Christ, since he is the mighty God, whose hands have laid the foundations of the earth, and the heavens are the work of his fingers: who upholds all things by the word of his power, and governs the whole universe. For the kingdom is his, and he is the Governor among the nations.

There is strength in him, as Mediator. All power in heaven and in earth is given to him. The spirit of strength and fortitude, as well as of wisdom and the fear of God, rests upon him. He is the man of Gods right hand, whom he hath made strong for himself. There is strength in him, adequate to the work, that he, as Mediator, engaged to perform. He engaged to redeem his people, and he is mighty to save: (Isa. 63:1) able to save to the uttermost, all that come unto God by him. He is a match for all his and our enemies. He is stronger than the strong man armed; and able to deliver his people out of the hands of him that is stronger than they. He has overcome the world, and abolished death, the last enemy. In him there is strength also for his people, to bear them up under all the temptations and difficulties that attend them in this life. He hath strength to communicate unto them. He giveth power to the faint, and to them that have no might, he increaseth strength. (Isa. 40:29) There is strength in him to enable them to bear the cross he lays upon them; and that patiently. He gives them strength to perform every duty of religion, to which they are unequal in themselves: for without him they can do nothing; but through his strengthening them, they can do all things. In him there is strength to enable them to resist every sin and temptation. They have no might of their own to resist the many enemies they are engaged with; and are ready to fear they shall perish by the hands of one or another of them: but

the grace of Christ is sufficient for them, and they find it so. Their hands are made strong, by the hands of the mighty God of Jacob. In short, there is strength in him, to enable them to hold on their way to the end; to persevere in faith and holiness. He is the support of their lives, to strengthen them throughout their whole course, to do or suffer whatever he calls them to: and when flesh and heart fail, he will be the strength of their hearts, and their portion for ever. Thus he is their Boaz, in whom they have strength.

Upon the whole, we may observe, that happy are those persons who are within the walls where these pillars stand, Jachin and Boaz. He (the Lord) shall establish, and in him is strength. Happy are they that dwell in this house; not only because of the work and service in which they are employed, praising the name of the Lord for all the great things he hath done for them: but because their strength is in him, and they go from strength to strength, from one degree of it to another, until they appear before God in Sion.

This may serve as an encouragement to all those within these walls, that have entered, at the right door, into a gospel church state. It may serve to encourage them to look to Christ for fresh supplies of grace and strength. Trust in the Lord for ever; for in the Lord Jehovah is everlasting strength, to go on in the performance of every religious duty, and act of religious worship. And this may teach the people of God, to give Christ the glory of all they have, are, and do. It is he that establisheth and strengthens them. It is owing to his grace and strength, that they do, and shall persevere in faith and holiness unto the end. He is their Jachin and their Boaz; or their strength in life and death; and will bring them safe to the everlasting enjoyment of himself, in glory.

7 THE GLORY OF THE CHURCH IN THE LATTER DAY:

A SERMON,

Preached at a Wednesday's Evening Lecture, in
GREAT EAST-CHEAP, Dec. 27, 1752.

Psalm 87:3

Glorious things are spoken of thee, O city of God!
Selah.

Some think this psalm was written by David, under a prophetic view of the temple to be built by his son Solomon; others, that it was composed by

one that returned from the Babylonish captivity, for the comfort of those that wept at the laying of the foundation of the second temple: but let it be wrote by whom it will, or on whatsoever occasion; it is pretty evident that the subject-matter of it is the church of God in gospel-times, especially in the latter-day glory; when there will be abundance of converts in the places herein mentioned. The title of the Syriac version is “concerning the redemption of Jerusalem.” It begins in a very abrupt manner, as the Song of Songs does, with a relative without an antecedent; his foundation is in the holy mountains: the foundation of the Lord which he has laid, who loveth the gates of Zion, and whose city is here spoken of, which is founded by him; or its foundation, the foundation of the city of God, the church, which comes to the same sense; for the church’s foundation is the Lord’s, being of his laying. [1] In allusion to the mountains of Zion and Moriah, on which the temple stood, a type of the church; or to the mountains round about Jerusalem, which also frequently signifies the church; this foundation is said to be in the holy mountains, or mountains of holiness, the purposes and decrees of God, those mountains of brass, Zechariah 6:1, particularly the decree of election, the foundation of God that stands sure, and is the source of all true holiness; likewise the covenant of grace, its blessings and promises, sure and immovable, and which provides both for internal and external holiness; and is especially Jesus Christ, the rock of ages, the sure foundation laid in Zion, the holy One of Israel, and the sanctification of his people.

It follows: The Lord loveth the gates of Zion more than all the dwellings of Jacob; he loves the church, which often goes by the name of Zion; and therefore he has chosen and founded it, and took up his rest and residence in it; and he loves her gates, or public ordinances, and them that attend them; the work done by them, their prayers and praises, and exercise of graces, and every act of religious worship: and though he loves the dwellings of Jacob, the private habitations of his

people, having fixed the bounds of them from eternity, and delighted in these habitable parts before they dwelt in them; though he loves the persons that dwelt there, and what is done in them, their closet and family devotion; yet he prefers public worship

and ordinances to them, where he is more openly worshipped, and by more; and which makes more foe his manifestative glory: hence follow the works first read, Glorious things are spoken of thee, O city of God: which is not to be understood literally of the city of Jerusalem, though great and honourable things might be spoken of that; as that it was a magnificent city, compact together, full of stately buildings, the metropolis of Judea, and the seat of the kings of Judah, and above all, the city of the great God; where his temple stood, in which were many glorious things; where God was worshipped, and he granted his presence: and many glorious things have been said of it, and which have been fulfilled; as that the Messiah should come into the temple, and give it a greater glory than the second temple had, which he accordingly has done; here he preached his glorious doctrines, and wrought his glorious miracles; near this place he suffered, died, was buried, and rose again, and ascended to heaven; and here he poured forth his holy spirit in an extraordinary manner; and from hence went forth the word of the Lord, and doctrine of the gospel, throughout all the earth: but rather this is to be understood figuratively of the church of God, which is often in scripture compared to a city, and is a city of God’s building, and where he dwells; the name of it is Jehovah Shammah, the Lord is there (Ezek. 48:35); of which things may be said: as that it is the city of the king of kings, its foundation is Christ, its walls and bulwarks are salvation, its gates praise; here glorious ordinances are administered, and glorious truths are preached; and so the words may be rendered, as they are in the Syriac version, Glorious things are spoken in thee, O city of God. There are many glorious things which have been spoken of the church, which have been fulfilled already in the first times of the gospel, when there was an increase of it in Judea, and in the Gentile world; when the gospel was spread, when the apostles triumphed in every place; when Christ went forth in their ministry, conquering and to conquer; when paganism was demolished, and Christianity established throughout the Roman empire: and so likewise many glorious things spoken of the church were accomplished at the time of the reformation from popery; when gospel-light broke forth and spread itself throughout several nations of Europe; but my intention is to give an account of the

glorious things spoken of it, which yet remain to be fulfilled.

In my two last anniversary sermons, at this time of the year, I have touched upon future things. In the former,[2] I took notice of the several revolutions of nights and mornings from early times to the end of the world, and showed you the dark side of the cloud, and what a dismal night we are now entering into. In the latter,[3] I pointed at those things which Israel, or the people of God, ought to do in the prospect of such times; and now I shall hold out unto you the bright side of the cloud, and give you in one view an account of the glorious things spoken of the church of God in the latter day; and which will be accomplished both in the spiritual reign, and in the personal reign of Christ; which two are very distinct things, and lie at some distance from each other, and ought to be carefully distinguished, and not confounded: by help of which distinction, we may better understand many prophecies of the Old Testament, which are to be ranged under these different heads, and to be referred to these distinct periods of time; which are too often huddled and jumbled together by those that speak and write of these things. And,

I shall begin with the spiritual reign of Christ; by which I mean a future period of time eminent for spiritually; for otherwise Christ now reigns, not only in heaven, at his Father's right hand where he must reign until all enemies are put under his feet, but also in the hearts of his people, by his spirit and grace; into which he enters as the king of glory, causing the everlasting doors to open to him; where he implants his grace as a governing principle, sets up his throne, and dwells there by faith, and erects a kingdom, which lies in righteousness, peace, and joy in the holy Ghost; and here he reigns in a spiritual manner, and so he has done in all ages, and now does: but this period of time I speak of, will be remarkable for his spiritual presence among his people; when he will come down, in the communications of his grace, like rain upon the mowen grass, as showers that water the earth (Ps. 72:6); when there will be a large and plentiful effusion of his spirit; when his people in general will be more spiritual in the temper of their souls, and in the frames of their mind; and more spiritual and savory in their discourses, and in the whole of their behavior and conversation, and will eminently worship God in spirit

and in truth; not that they will arrive to a perfection of spiritually; though there will be a great deal of light and glory break out, yet there will be a mixture of darkness, obscurity, and imperfection; in which this state will differ from the personal reign of Christ in the new Jerusalem; of which it is said, the gates of it shall not be shut at all by day, or there shall be no night there (Rev. 21:25); which of this state is differently expressed, thy gates shall be open continually, they shall not be shut day or night (Isa. 40:11): it will be only in the personal reign that the church's sun shall no more go down, neither shall her moon withdraw itself; when the Lord shall be here everlasting light. And the days of her mourning shall be ended (Isa. 40:20). In the spiritual reign there will be the ministry of the word for the conversion of sinners, and the administration of ordinances for the comfort and edification of saints; all which suppose an imperfect state: whereas in the personal reign there will be none of these things, nor any need of them, or use for them; the new Jerusalem church-state will have no need of the sun, neither of the moon to shine in it; no need of the gospel, and gospel-ordinances to be administered as now, for the light and comfort of the saints; for the glory of God will lighten it, and the lamb will be the light thereof (Rev. 21:23). In the spiritual reign the temple of God will be opened in heaven, and the ark of the testimony will be seen in it (Rev. 11:19); public worship will be set up and restored to its primitive purity; but in the personal reign, or new Jerusalem church-state, no temple will be seen there; for the Lord God almighty, and the Lamb are the temple in it (Rev. 21:22). The spiritual reign of Christ will be on this earth as it now is; formed as now, as eating and drinking, marrying and giving in marriage, procreation of children, carrying on trade and commerce, and attention to the several callings and duties of civil life; neither of which will have place in the personal reign: it is the present earth that will be filled with the knowledge of the Lord; the kingdoms of this world, that will become Christ's, when his dominion shall be from sea to sea, and from the river to the ends of the earth (Isa. 11:9; Rev. 11:15; Ps. 72:8), as now situated: whereas the seat of the personal reign will be the new heaven, and new earth, in which no sea will be seen (Rev. 21:1): for at the personal appearance of Christ, the earth and the heaven that now are, will flee away. This spiritual

reign of Christ will take place upon the rising, and ascending, of the witnesses into heaven, and denotes a more pure, spiritual, and heavenly state of the church; it will be introduced upon the blowing of the seventh trumpet, when the kingdoms of this world shall be subjected to Christ, through the power of his spirit, and grace accompanying his word; when the four and twenty elders, the representatives of gospel-churches, shall give him thanks, because he has taken to himself his great power and has reigned (Rev. 11:15-17): this state is no other than the Philadelphian church-state; all that is said of that church perfectly agrees with this, and which will follow upon the Sardian church-state, in which we now are; so that we hope it is at hand: and whereas at the Laodicean church-state is between this and the personal reign of Christ; it appears that they are two distinct things, very different, and at some distance from each other. But to proceed, and take notice of the glorious things which shall be during this interval, or period of time, And,

1st, The destruction of antichrist is the grand leading event to the glories of this state. This is hinted at in the epistle to the church at Philadelphia, the emblem of the spiritual reign; it will be the last struggle of the beast that will cause the hour of temptation, which shall come upon all the world to try the inhabitants of it (Rev. 3:19): when the seventh trumpet will be sounded, which will bring on the spiritual kingdom of Christ throughout the world, he will destroy them which destroy the earth (Rev. 11:18), meaning the Papists, who have destroyed the inhabitants of the earth with their false doctrines, superstitious worship, and with those bloody wars, murders, and massacres, they have been at the bottom of. And till this is done, the spiritual reign cannot take place, especially in its full compass, and in all its branches; for so long as antichrist reigns, the church will be more or less in an afflicted state: the dates of the church's troubles, and of the reign of antichrist, are alike, and will expire together: the power given to the beast, is to continue forty two months; and so long the holy city, or church is to be trodden under foot; and so long the witnesses will prophesy in sackcloth, even one thousand two hundred and threescore days, which are equal to forty-two months; wherefore there can be no truly good and happy days, till these dates are ended.

The destruction of antichrist will be by the spirit of

Christ's mouth, and the brightness of his coming (2 Thess. 2:8); that is, by his coming is a spiritual way; or through the word of his mouth, his gospel, attended by his spirit and power; which will shine out with so much lustre, splendor, light and glory, as will chase away the darkness of popery, and enlighten the minds of people, to see into all the fopperies, absurdities, and wickedness of that religion, and cause them to cast it off; yea even to open the eyes of the kings and princes of the earth, to behold and loathe the abominations of the whore of Rome, they have committed fornication with; and fill them with wrath and indignation against her; as to hate her, make her bare and desolate, and burn her with fire (Rev. 17:16).

This work will be greatly effected by the pouring out the seven vials of God's wrath, or the inflicting the seven last plagues upon the antichristian states, upon the western and eastern antichrist, the Pope and Turk; who must be both removed to make way for the spiritual reign of Christ. These seven vials will be poured out, or those plagues inflicted by Angels; by whom we are to understand protestant kings, and princes, and generals of armies; and these will be given them by one of the first of the four beasts, or living creatures, the emblems of gospel-ministers; who having some notice of the time of antichrist's destruction being at hand, will stir up and animate the Christian princes and potentates to take this work in hand; and who are therefore said to go forth from the temple, the church, the place of divine and spiritual worship, and where they themselves are worshippers; and from thence they have orders to go forth and do their work (Rev. 15:1, 6, 7; 16:1).

The first five of these vials concern the western antichrist, and his dominions: between which, and the trumpets, there is a great correspondence, though they respect different times and persons. The first vial will be poured out upon the earth, and design those popish countries which are upon the continent, as France and Germany, especially the latter; and as the first trumpet brought the Goths into Germany, so the first vial will bring great distress upon the popish party in the empire, and issue in a reformation from popery. The second vial will be poured out upon the sea, and may intend the maritime powers belonging to the see of Rome, particularly Spain and Portugal; and as the second trumpet brought the Vandals into

these places, so this vial will effect the same, and bring wars and desolations into them, and make a change in their religion. The third vial will be poured out upon the rivers, and fountains of water, which may point to those places adjacent to Rome, as Italy, and Savoy; and as the third trumpet brought the Huns into those parts, so this vial will bring in large armies hither, which will cause much bloodshed, and a great revolution in church and state. The fourth vial will be poured out upon the sun, which must denote some person, or persons of great dignity and influence; and as the fourth trumpet brought destruction upon the emperor of Rome, the sun of the empire, and upon governors under him, signified by the moon and stars; this vial will bring on the ruin of the pope of Rome, the sun of the antichristian empire, with all his cardinals, bishops, priests, &c. The fifth vial will be poured out upon the soul of the beast, and will produce great darkness in his kingdom; though as of yet it will not be utterly destroyed, which is reserved for the seventh vial. Now these several vials, as they will be so many plagues on the western antichrist, and make up so many breaches and ruins upon his states and dominions, so they will be so many gradual steps to the advancement of the glory and kingdom of Christ, and issue in the reformation of these places from popery. The sixth vial will be poured out on the river Euphrates, which designs the Turkish empire, in the midst of which that river is; and as the sixth trumpet let loose the four angels, or the head of the Ottoman family into Europe, so this vial affects the same empire, and brings destruction on it, signified by the drying up the water of that river, Babylon's destruction is expressed by the drying up of her sea, Jeremiah 51:36, which will make way for the kings or kingdoms of the east: the kingdoms of Persia and Tartary, and others, to receive and embrace the Christian religion: This is the second or Turkish woe, which shall pass away; when the kingdoms of this world will become Christ's, and his dominion will be from sea to sea, from the Mediterranean sea to the Persian sea; and from the river Euphrates to the ends of the earth. The seventh vial will be poured out upon the air, the whole kingdom of Satan, in all the branches of it, who is the prince of the powers of the air; and this vial will clear the whole world of all the remains of Christ's enemies, Pagan, Papal, and Mohammedan, which the other vials left

or did not reach;[4] and will Christ's kingdom be in its full glory. Now the Heathens, Papists, Pagans, and Mohammedans, will perish out of his land, and these sorts of sinners will be consumed out of the earth, and such wicked ones will be no more (Ps. 10:18; 104:36).

It may be observed, that there is a great likeness between these vials and the plagues of Egypt; the noisome sore on men under the first vial, agrees with the plague of boils and blains on man and beast; the sea, rivers, and fountains of waters, being turned into blood, under the second and third vials, are the same with the plague, which in like manner affected the waters of Egypt: the beast's kingdom being full of darkness, under the fourth vial, much resembles the gross and thick darkness the Egyptians were in for some days; and under the fifth vial there is a manifest reference to the frogs that plagued Pharaoh, and his court; and the great hail-storm under the seventh vial, bears some resemblance to the plague of hail. And this observation may confirm the application of these vials or plagues, to the great city, which is spiritually called Egypt and Sodom: and it may be also observed, that as the plagues of Egypt were very quick one upon another, so it may be thought that those vials, when once they begin pouring, will soon be poured out; God will make a short work in righteousness, upon the enemies of his church: as yet I take it, none of them are poured out, though some great and learned men have so thought; as yet there have been no such devastations on the continent, as in France and Germany, as to produce the above effects; nor in the countries of Spain and Portugal; nor in Italy and Savoy, and the like places near Rome; nor in the seat of the beast, Rome itself; nor on the pope and his cardinals; the river Euphrates is not dried up; the Ottoman empire is yet in being; the Turkish woe is not passed away; and much less the world cleared of all the enemies of Christ and his church; no, before this work is done, the outer court must be given to the Gentiles, and the witnesses must be slain. Had they begun to be poured out at the time of the Reformation, as some have thought, in all likelihood they would have been destroyed, and better times than we are now in, would have succeeded: but, however, this we may be assured of, that as the plagues in Egypt issued in the destruction of Pharaoh, and in the deliverance of the Israelites, so these vials will end in the ruin of antichrist, and in the salvation of the

church of Christ. As soon as these things will take place, nay, as soon as you hear of those seven plagues, immediately you hear of persons on a sea of glass, triumphing over antichrist, having the harps of God, and singing the song of Moses and the Lamb (Rev. 15:1-3); and no sooner is it said, that Babylon is fallen, but voices are heard in heaven, ascribing salvation, glory, honour, and power to God, for his judgments on the great whore; declaring that the Lord God omnipotent reigneth; that the marriage of the Lamb is come, and his bride made ready; and proclaiming them happy that are called to the marriage- supper of the lamb (Rev. 19:1, 2, 6, 7, 9); all which respect the spiritual reign of Christ, now introduced by the ruin of antichrist.

2ndly, There will follow upon this a general spread of the gospel; for which, way will be made into the several nations of the world by the pouring out of the vials. The gospel had very great spread in the first times of it. The apostles having a commission to go into all the world, and preach the gospel to every creature; accordingly carried it not only into the several parts of Judea, Galilee, and Samaria, but into neighboring countries and islands, Phoenicia, Cyprus, and Antioch, and even into all the Gentile nations; the apostle Paul himself went from Jerusalem round about to Illyricum, preaching the gospel of Christ, which he says was come into all the world, and preached to every creature under heaven; and by one or other of the apostles it was carried into all the then known parts of the habitable world;[5] as it seems it was to be before the destruction of Jerusalem; for our Lord says, the gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come (Matt. 24:14); the end of the world to the Jews, the end of their civil and church-state, when their temple should be destroyed, and not one stone left upon another. And ever since it has been preached in one place or another; and sometimes has had a greater spread, and sometimes a lesser; but now it is brought into a very narrow compass, and lies in a very few hands; there are but few persons that preach it in the purity of it; the times are now, or near at hand, which Dr. Owen seems to have had in view; of whom it is reported he should say, "the time is coming when a faithful minister would be more precious than fine gold, even than the golden wedge of Ophir;" meaning, they would be scarce and rare; referring to the passage

in Isaiah 13:12, and few there are that receive the gospel in the power of it, cordially embrace it, and sincerely profess it, and walk according to it: it looks like the time our Lord speaks of when he should come, and would not be able to find faith, the doctrine of faith, on the earth (Luke 18:8). But though the gospel is now within such narrow limits, ere long it will have a free course, and run and be glorified. The earth, the inhabitants of it, will be filled with a spiritual and saving knowledge of God and Christ, communicated by it, and of the truth of it; and that not in a superficial way and manner, but even as the waters cover the sea (Isa. 11:9), which are very deep, and large, and spreading; and which knowledge will be communicated to a large number of persons. This will be, when the angel, not any particular minister, as Luther, or any other, but a set of gospel ministers in the latter day, so called from their office, shall flee in the midst of heaven; discharge their office with great readiness and swiftness, and in the most public manner, in the church of God; having the everlasting gospel; not a little dry morality, but the gospel of the grace of God, the good news of life and salvation by Jesus Christ; which consists of everlasting things, of everlasting love, an everlasting covenant, an everlasting Saviour, and everlasting salvation; and which was ordained before the world, as well as will continue to the end of it; having this not in their heads only, but in their hearts and in their mouths, and a commission to preach it to them that dwell on the earth, and to every nation, and kindred, and tongue, and people (Rev. 14:6). These will be very diligent and industrious, spare no pains, be indefatigable in their work; they will be many, and will run to and fro; and by this means knowledge will be increased (Dan. 12:4): this will be the time, even in the Philadelphian state, when there will be an open door set, which no man can shut (Rev. 3:8); an opportunity of preaching the gospel every where, and which will be taken and used; a wonderful door of utterance will be given to ministers of the word, who will open their mouth freely, and boldly, and with great success. The doctrines of the gospel are the living waters, so called for their refreshing and quickening nature, both to dead sinners and drooping saints, that at this time shall go out of Jerusalem, the church of God; half of them towards the former sea, or the eastern sea, as the Targum; the Persian sea, which lay east of Jerusalem, and so

before it: and half of them towards the hinder sea, or the western sea, as the paraphrase; the Mediterranean sea, which lies to the west of Jerusalem, and so behind it; and both denoting the spread of the gospel in the latter day, east and west, for the conversion of the eastern nations in China, Tartary, Persia, &c., and for the conversion of the western nations in Europe; in summer and in winter shall it be (Zech. 14:8). These waters will be ever flowing, these doctrines will be constantly preaching; nor will the ministry of the word be hindered by any heat of persecution, or by any coldness or indifference to it.

3rdly, There will be large conversions every where, in the several parts of the world: in all popish countries, and antichristian states; even the ten kings, that have given their kingdoms to the beast, have been associates of antichrist, and reigned with hem, shall withdraw from him; they and their subjects shall revolt from him, and be converted, and embrace the pure gospel: as it will be the Christian princes and potentates that will pour out the seven vials on antichrist, they will carry the gospel with them wherever they go; or however, the ministers of it will follow closely at their heels, way being made by the former for them; whose ministry will meet with great success every where, and those that escape the judgments of God in these nations, will not only be affrighted at them, but will be truly converted by the gospel, and give glory to the God of heaven (Rev. 11:13). In the Mohammedan nations, the Turkish woe being past, and that empire being destroyed, and way made for the gospel to be carried into the eastern kingdoms, great and large conversions will be made by it; there is a most glaring prophecy of this in Isaiah 60:7, which the whole chapter concerns the spiritual and personal reign of Christ; all the flocks of Kedar shall be gathered together unto thee; the rams of Nebaioth shall minister unto thee; they shall come up with acceptance on mine altar, and I will glorify the house of my glory. Now Kedar and Nebaioth were the sons of Ishmael (Gen. 25:13), who settled in Arabia, the country now possessed by the Turks;[6] so that this is a prophecy of the conversion of multitudes in those parts, whereby the interest of Christ will be increased, and his church glorified. Moreover, in all Pagan countries the gospel will make its way, and be successful, the covering and veil of blindness and ignorance, cast and spread over all people and

nations (Isa. 25:7), will be removed by it; not only the darkness of Popery and Mohammedanism, but the gross darkness of Paganism shall flee away at the light and brightness of Zion's rising; the Gentiles shall come to it; the fulness and forces of them shall be brought into the church, being converted by the word; and not only vast multitudes of the common people, but great personages also; kings shall be enlightened by it; these shall come to Christ, fall down before him, and worship him; these shall come into his church, and become members of it; kings shall be nursing fathers, and queens nursing mothers to his people; they shall bring their riches, honour, and glory into his house; and his saints shall suck the breasts of kings (Isa. 60:1, 2, 3, 5, 11, 16; 49:23; Ps. 72: 10, 11), be enriched, honoured, and protected by them. This will be the time when the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High (Dan. 7:27); not that there will be any change or alteration in the form and order of civil government, which will be the same as now; there will be kings and queens then, as at this time, as these prophecies show; it will not be until the personal reign of Christ takes place, that all rule, authority, and power, will be put down (1 Cor. 15:24): civil magistracy, in the spiritual reign, will continue as it is; only it will change hands, it will be entirely in the hands of Christian kings and princes all the world over: and no doubt but it will be better exercised, be more orderly and regular; and that truth and righteousness will prevail every where. But I must not forget the conversion of the considerable body of people, the Jews, who have been preserved a distinct people for several hundred years, for this purpose; the conversion of these people will be sudden, and of them, altogether, a nation shall be born at once (Isa. 66:8). It looks as if their conversion would be like that of the apostle Paul; and he seems to hint that it will, when he says, that he in obtaining mercy, was a pattern to them which should hereafter believe (1 Tim. 1:16); meaning, perhaps, his own countrymen, that should believe in Christ in the latter day, whose conversion would be similar to his; that as his conversion was sudden, in the midst of all his ignorance, unbelief, and rebellion, and without the word, by the immediate power, and grace of God, so will their be in like manner; nor is it likely that their conversion should be by means of the

word, since there is such an aversion in that people to the hearing of it; and a rare thing it is to see a Jew in a Christian assembly. But, however, all Israel shall be called, converted, and saved (Rom. 11:26). There is a famous prophecy of this in Hosea 3: 4, 5, in the first of these verses it is said, the children of Israel shall abide many days without a king, and without a prince; without any civil government of their own, the scepter having departed from them many hundred years ago; and without a sacrifice; daily or yearly, or on any occasion; they believing it to be unlawful to sacrifice any where but in their own land, and at Jerusalem, and on the altar of God there; and without an image, and without an ephod, and without a teraphim; without any manner of idols, or idol-worship; they being not addicted to idolatry, since their return from the Babylonish captivity: and now as all these things are exactly fulfilled in them, so will in like manner that which follows; afterwards shall the children of Israel return, by faith and repentance, from their evil way, from their impenitence and unbelief, and rejection of the Messiah; and seek the Lord their God, and David their king; the Messiah, the son of David, their king, as their own Targum paraphrases it; and shall fear the Lord and his goodness in the latter day; in the spiritual reign of Christ; and it is hinted at in the Philadelphian state (Rev. 3:9), then will the children of Israel appoint themselves one head, which is Christ, whom they will own and acknowledge to be their head, lord and king; and they shall come up out of the land, or countries, where they are, to their own land, and great shall be the day of Jezreel (Hos. 1:11), and this will make a considerable part of the glory of Christ's spiritual reign.

4thly, There will be at this time a large effusion of the spirit of God: the prophecy in Joel, quoted in Acts 2:17-20, was very applicable indeed to the case of the apostle at the day of Pentecost, but was not fully accomplished then; the Spirit was not poured upon all flesh; nor were those signs in heaven, in full extent of them, seen then, predicted in it; the pouring forth of the Spirit then was only a pledge and earnest of what will be in the latter days; some drops as it were, were only let down then; hereafter the Lord will pour the water out of his buckets, and his seed shall be in many waters (Num.24:7): it will be owing to this that the above events will have their accomplishment; the

destruction of antichrist will be by the spirit of Christ's mouth, which will blow a blast upon him; the success of the gospel every where, and the large conversions of men, must be attributed to the plentiful effusion of the spirit that will attend it; particularly the conversion of the Jews, will be owing entirely to the spirit of grace and supplication (Zech. 12:10) poured out upon them, when they shall look on him whom they have pierced and mourn, and it will be in consequences of the extraordinary pouring out of the spirit, that the following things will take place in this reign.

The light of the gospel, both in the preachers and professors of it, will be very great, clear, and distinct; the light of the moon, as in the present dispensation, to which may be compared, shall be as the light of the sun, to which that dispensation shall be like; and the light of the sun shall be sevenfold, as the light of seven days (Isa. 30:26); as if the light of seven days were collected together, and shone out at once; hyperbolical expressions, setting forth the exceeding greatness of gospel-light in those times: not only the watchman, ministers of the word, shall see eye to eye (Isa. 52:8), all truths clearly and distinctly; their ideas and sentiments shall be regular and uniform; there will be an entire harmony, and agreement between them; but even private Christians, common members, shall all know the Lord, and the things of the gospel in a very clear and comfortable manner, even from the least of them, unto the greatest of them (Jer. 31:34); when God shall lay Zion's stones with fair colors, and her foundations with sapphires; made her windows of agates, and her gates of carbuncles, and all her borders of pleasant stones; then all her children shall be taught of God (Isa. 54:11-13), to such a degree as they never were before, so clearly, fully and universally.

There will be great purity of gospel-worship and ordinances; the temple of God will be opened in heaven; the true worship of God will be restored, and observed according to the primitive pattern: the ark of the testimony (Rev. 11:19) will be seen in it; the ordinances of the gospel will be administered according to their original institution; there will be no disputes about the form or order of church-government; every thing relating to it will appear evident; the ordinances will be kept as they were delivered; nor will there be any doubts about the manner of performing them, or the subject to be admitted to them, or the ends to be

answered by them; all these things will stand in a clear light; and there will be no objector to them, or any division about them; nor will they be ever corrupted any more.

Brotherly love, which is now waxen cold, will be in its height and glory, agreeable to the name of this state, Philadelphia, which signifies brotherly love; there will be no more contentions, animosities, and quarrels: Ephraim shall not envy Judah; on account of pre-eminence of office, gifts, and grace; and Judah shall not envy Ephraim (Isa. 11:13); by any haughty and over bearing carriage, or with wrangling debates, and opprobrious language; the two sticks of Ephraim and Judah, shall be one in the hand of the Lord; there will be perfect harmony and love, nothing to disturb, distress, and make uneasy, or tend to alienate the affections of one from another; there will be no pricking briar, nor grieving thorn (Ezek. 28:24) among them; they will be like the first Christians, of one heart, and of one soul, being of one mind, and of one judgment; all studying to keep the unity of the spirit in the bond of peace.

Holiness, which becomes the house of God for ever, will now adorn every member in it; nor will there be so much immorality in the world as at this present time; holiness will be as common as profaneness is now; in that day there shall be upon the bells of the horses, holiness to the Lord:— yea, every pot in Jerusalem and in Judah, shall be holiness unto the Lord of hosts (Zech. 14:20, 21): Christ therefore takes his titles in writing to the church at Philadelphia, the emblem of the spiritual reign, suitable to its state; as truth and holiness shall them prevail, he addresses it thus, these things saith he that is holy, he that is true (Rev. 3:7); truth and holiness go together; truth influences the heart, and that the life and conversation.

There will be great peace and prosperity of all kinds, inward and outward, spiritual and temporal; in those days of the Messiah's spiritual reign, shall the righteous flourish, and abundance of peace so long as the moon endureth (Ps. 72:7): as the saints will enjoy great peace of conscience and tranquility of mind, so they will have nothing to disturb them without; there will be no more persecution; there will none to hurt or destroy in all the Lord's holy mountain (Isa. 11:9); as there will be no discord among themselves, so no distress from any enemies; violence shall no more be heard in their land, nor wasting and destruction

within their border (Isa. 60:18): O happy, halcyon days!—I go on to observe,

The glorious things which are spoken of, and will be done in the personal reign of Christ: Toward the close of the spiritual reign, things will be upon the decline; the Laodicean church-state will take place; there will be great coldness, and lukewarmness, in spiritual things, which will be very offensive to Christ; the Spirit of God will withdraw his gracious influences; and there will be little left but external gifts, and outward riches and honour, on which great stress will be laid; and there will be great boasting and bragging of them, as being rich and increased with goods, and in need of nothing; when, as to spiritual grace and the exercise of it, they will be wretched, and miserable, and poor, and blind, and naked (Rev. 3:15-18); and need the advice that Christ gives them, of applying to him for gold, white raiment, and eye-salve: a general sleepiness will seize professors of religion; the wise as well as foolish virgins will slumber and sleep, when the approach of the bridegroom is near; immorality and profaneness will again spread in the world; and it will be as the days of Noah and Lot; and in this condition will Christ find the world, and the church, when he comes a second time; which is what will introduce the glory of the following state.

1st, There will be a personal appearance of the Son of God, and a glorious one it will be: he will personally appear; the Lord himself shall descend (1 Thess. 4:16); not by his Spirit, or by the communication of his grace, or by his gracious presence, as before; but in person he will descend from third heaven, where he is in our nature, into the air, where he will be visible; every eye shall see him, when he cometh with clouds (Rev. 1:7); or in the clouds of heaven, which will be his chariot; he will descend on earth at the proper time; and his feet shall stand upon the mount of Olives (Zech. 14:4); on that spot of ground from whence he ascended to heaven. Job seems to have this descent of his in view, when he says, he shall stand at the latter day upon the earth (Job 19:25); which seems to respect not so much his first coming as his second; since it is connected with the resurrection of the dead.

This appearance of Christ will be a very glorious one; it is called the glorious appearing of the great God, and our Saviour Jesus Christ (Titus 2:13); for he will appear under both characters to his people;

when he appeared the first time, it was in the form of a servant; he came not to be ministered unto, but to minister; but now he will come as King of kings, and Lord of lords: then he was sent in the likeness of sinful flesh, to bear the sins, and work out the salvation of his people; but now he will appear without sin, to put them into the full possession of the salvation obtained for them: he will come in his own glory, and in his father's, and of the holy angels (Luke 9:26); he will appear in the glory of deity, and all the perfections of it; who is the brightness of his Father's glory, and the express image of his person (Heb. 1:3); it will then be evident, that he is the Lord God, omnipotent that reigneth; and that he is omniscient, the searcher of the hearts, and trier of the reins of the children of men (Rev. 19:6; 2:23); and he will be seen in all the glory of his human nature, and with that glory he has with the Father, as mediator: all which, in some sense, may be said to be his Father's; because his divine glory is the same with his Father's, and his human and mediatorial glory is what he has from him; and he will come with all that power and authority vested in him by his father as the judge of the world: he will be attended with his holy angels, as when on mount Sinai, and as when he ascended to heaven whom he will employ in one kind of service or another, and who will make a considerable figure in this apparatus: to which may be added, that all the saints will come along with Christ; the souls of all that have departed from the beginning of the world, in order to be re-united to their bodies, which will be raised; there will be Adam, and there will be Abraham, and all the ante-diluvian and post-diluvian saints, old and new testament-ones; when Christ will be glorified in them, and admired by them, and they shall appear with him in glory.

2dly, There will be a resurrection of the bodies of the saints; the dead in Christ, who died in union with him, believers in him, and partakers of his grace, shall rise first (1 Thess. 4:16); they will have the dominion over the wicked in the morning of the resurrection, who will not rise until the end of that day; there will be a thousand years distance between the resurrection of the one and of the other; hence the resurrection of the just (Luke 14:14), as that is named in distinction from that of the unjust, it called the first resurrection (Rev. 20: 5, 6).

This resurrection will be a glorious one; it will not

only be by the power of Christ, and in virtue of union with him, but in entire conformity to him, as by him will be the resurrection of the dead, and every one will rise in his order, and they that are his at his coming, and because they are his: so they will be fashioned like unto his glorious body (Phil. 3:21): though they are laid vile bodies in the grave, they will rise glorious ones; the body that is sown in corruption, will be raised in incorruption; and though sown in dishonour, will be raised in glory; being sown in weakness, it will be raised in power; and from a natural body will be raised a spiritual one (1 Cor. 15:42-44); and the righteous, in soul and body, shall shine forth as the sun in the kingdom of their father (Matt. 13:44).

3rdly, The next thing will be the change of living saints: this is the mystery the apostle says he would show the Corinthians; and perhaps he was the first man that was led into it, or however, the first that showed it to others; that we shall not all sleep, or die, but we shall all be changed (1 Cor. 15:51); even those that die: such as will be alive at the coming of Christ, shall undergo a change equivalent to death; their bodies shall be changed from mortal to immortal, from corruptible to incorruptible ones; and their souls shall become at once perfectly pure and holy. I have sometimes thought, that that change which passes upon the hearts of the people of God at the instant of death, or will pass upon living saints at the time I speak of, when hearts so full of sinful lust, pollution, and wickedness, will be at once cleared of all, is a greater evidence and display of the power of God, than the change that passes upon their bodies, either at the resurrection, or at this time. This being done, these living saints, changed, shall be caught up together with the raised ones, to meet the Lord in the air (1 Thess. 4:17); where it seems as if he and they should stop a while, until an after-event is accomplished.

4thly, The precious dust of the saints being collected out of the earth, and their bodies raised and united to their souls, and living ones changed, and both taken up from hence, and with the Lord, the general conflagration will begin; the heavens shall pass away with great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burnt up, with all the wicked in it; for the heavens and the earth that now are, that is, the earth with its surrounding atmosphere, are kept in

store, reserved unto fire, for the perdition of ungodly men (2 Pet. 3:7, 10); when,

5thly, There will succeed new heavens, and a new earth, which God has promised; and which, the apostle Peter says, saints look for according to his promise; and which the Apostle John had a vision of (2 Pet. 3:13). In this new earth Christ will descend and dwell; here the tabernacle of God will be with men; and he shall dwell with them (Rev. 21:1): this will be the seat of Christ's personal reign; here he will have his palace, and keep his court, and display his glory, and the greatness of his majesty; and here his people will dwell with him, who will now be all righteous, perfectly so, even righteousness itself; for in these new heavens and new earth will dwell righteousness (Isa. 60:21; 2 Pet. 3:12; Rev. 21:27); nothing shall enter into this glorious new Jerusalem-state, that makes an abomination or a lie; it will be perfectly an holy city, consisting wholly of holy persons; wherefore blessed and holy is he that hath a part in the first resurrection (Rev. 20:6): nor will there be any enemy to annoy the saints in this state; the wicked will be all burnt and destroyed at the general conflagration; the beast and false prophet before this will be cast alive into the lake of fire burning with brimstone. Satan will be bound by Christ, and cast into the bottomless pit, where he will remain till the thousand years are fulfilled: for so long will this state continue: so long Satan will be bound; so long the saints will live and reign with Christ (Rev. 20:1-6); this will be the day of the Lord, which is a thousand years, and which a thousand years will be as one day (2 Pet. 3:8). At the close of these years Satan will be loosed again, and the wicked dead will be raised;[7] which, with the whole posse of devils, will make the Gog and Magog-army, who shall be in the four quarters of the world, and go upon the breadth of the earth; and whose numbers shall be as the sand of the sea, being all the wicked that have been from the beginning of the world: a large army indeed, such an one as never was before, consisting of enraged devils, and of men raised with all that malice and wickedness they died in, with Satan at head of them; by whom they will be animated to make this last and feeble and foolish effort, for their recovery and liberty; in order to which they will compass the camp of the saints about, the beloved city; who will be in no manner of pain and uneasiness at the appearance of this seeming

formidable army; being clothed with immortality, secured by the power of God, and Christ being in person with them; when fire shall come down from heaven and devour the wicked; the wrath of God shall seize them, distress and terrify them, divert them from their purpose, and throw them into the utmost consternation and confusion; and when they shall be dragged to the tribunal of Christ, and stand before him, small and great, and be judged according to their works, and cast into the lake of fire; where they will be in company with the devil, the beast, and false prophet, and be tormented with them for ever and ever (Rev. 20:7-15).

This will issue in the ultimate glory; when the saints shall be for ever with the Lord; shall see him as he is; enjoy uninterrupted communion with Father, Son, and Spirit; have the company of angels, and be in possession of those things which eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive of. But my intention being only to give you an account of the glorious things that shall be in the spiritual and personal reign of Christ; here I stop, here I end, and close all with a word or two.

All this shows and proves, that the church and people of God are the objects of his love; that he loves the gates of Zion indeed; the church is his Hephzibah, in whom he delights, and to whom he is married; and therefore has he said these things of her; and therefore will he make them good: and if the saints have an interest in the love of God, they need not care what the world say or think of them, or what they can do unto them; though they are with them the off-scouring of all things, they are precious in the sight of God.

It is evident from hence, that the church of Christ is lasting and durable, and cannot be destroyed; its foundation is in the holy mountains; it is built on a rock the gates of hell cannot prevail against; its walls, in the spiritual reign, are salvation, and its gates praise; and what a description have we of it, of its wall and foundation, of its security an glory in the personal reign, under the name of the new Jerusalem. It will continue through the age, and come into every state it is said it should, and will endure to all eternity.

Seeing such glorious things are spoken of, and that by the Lord, we need not doubt, but should believe, there will be a performance of them; and should be looking for them, and at the worst should lift up our

ENCOURAGED. SERMON 1

heads with joy, since our redemption draws near.

Happy are those that belong to this city, who are fellow-citizens with the saints, and of the household of God; whose citizenship is in heaven, and they have a right to enter in through the gates into the holy city, the new Jerusalem; but miserable will those be, that will be without, for without are dogs: and then he that is unjust, will be unjust still; and he that is filthy, will be filthy still; and he that is righteous, will be righteous still, and he that is holy, will be holy still (Rev. 22:11).

ENDNOTES

[1] The Jewish writers connected these words with the title of the psalm, and make sense to this; the foundation or argument of it, the psalm is concerning the holy mountains of Zion and Jerusalem. So Aben Ezra, Jarchi, Kimchi, and Ben Melech: the Targum joins them together thus; "by the sons of Korah is said a song that is founded by the mouth of the fathers that were of old."

[2] Entitled, The Watchman's Answer to the Question, What of the Night? On Isaiah 21:11, 12. [3] Called, The Practical Improvement of the Watchman's Answer. On 1 Chronicles 12:32.

[4] See more of these vials in my Exposition on the 15th and 16th chapters of the Revelation; and Bedford's notes on Kidder's Demonstration of the Messiah, part 3, p. 41, 42.

[5] Vid. Fabricii Lux Evangelelii, p. 83.

[6] The Targum paraphrases these words, "all the sheep of the Arabians shall be gathered unto thee," &c., as it does the beginning of the preceding verse; "the multitude of the Arabians shall cover thee round about."

[7] As I do not suppose that the earth, at the conflagration, will be annihilated, or be destroyed, as to the substance of it; only purified by fire, refined and cleared of all noxious qualities, and therefore called a new earth; (so considering the omnipotence of God) there can be no difficulty about the repositories of the ashes of the wicked, or the place from whence they will be raised, any more than about the place where the dust of Adam, and of all from the beginning of the world, is laid up.

Encouraged. 1

Sermon I,

Preached October 9, 1757, at the Opening of a New Place for Worship, in Carter-lane St. Olave's- street, Southwark.

EXODUS 20:24

In all places, where I record my name, I will come unto thee, and I will bless thee.

THIS chapter begins with an account of the giving of the law of the Decalogue, or ten commands, on mount Sinai, to the children of Israel. A very compendious system of morality this, and was peculiarly calculated for that people; as the preface to it shows, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage; Thou shalt have no other God, &c. and was admirably adapted to their tempers, dispositions, and circumstances; and exceedingly well suited to correct their minds and manners; and to guide and direct them in matters of religion, and in their duty to God and man: not but that all of it, that is of a moral nature, is binding upon the Gentiles, and especially ought to be regarded by us Christians, who profess ourselves to be the followers of Jesus; since most of the precepts of it have been recited and urged by him, (Matt. 19:17-19) and the whole by him reduced to these two heads, love to God, and love to our neighbour; saying, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; this is the first and great commandment: and the second is like unto it, Thou shalt love thy neighbour as thyself: on these two commandments hang all the law and the prophets. (Matt. 22:37-40) And the apostle Paul, a disciple of his, and one that had the mind of Christ, having mentioned the several laws of the second table, observes; that if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.—Therefore, love is the fulfilling of the law; for he that loveth another hath fulfilled the law: (Rom. 13:8-10) and elsewhere he says, all the law is fulfilled in one word; (Gal. 5:14) even this Thou shalt love thy neighbour as thyself. And the rather this law should be attended to by us, since our blessed Redeemer and Saviour came not to destroy it, but to fulfill it, (Matt. 5:17) by his subjection to it, both to the precept and penalty of it; whereby, though he has delivered us

ENCOURAGED. SERMON 1

from the curse and condemnation of it, yet he has not exempted us from obedience to it; so that we are not without law to God, though freed from obligation to punishment for the transgression of it, through the satisfaction of our surety; but are under the law to Christ, (1 Cor. 9:21) as he is head, king, and lawgiver in his church. And it is with pleasure we can behold the law fulfilled for us by his obedience, sufferings, and death, and held forth in his hand, as king of saints, as a rule of walk and conversation unto us: in which view of it, every believer may say of it, as the apostle did, I delight in the law of God, after the inward man. (Rom. 7:22) The delivery of this law, indeed, was attended with very terrifying circumstances: such as a dark, thick, tempestuous cloud, fire, and smoke; thunders, lightnings, and earthquakes; which not only made the children of Israel to tremble, and to stand at a distance; but Moses himself said, I exceedingly fear and quake. (Heb. 12:21) These were emblems of the dreadful things uttered by the law, against the transgressors of it; and of the terrible consequences of their transgressions; and of the terrors raised by it in the consciences of awakened sinners; wherefore the apostle says, Tell me ye that desire to be under the law; (Gal. 4:21) that is, as a covenant of works, do ye not hear the law? the voice and language of it, its menaces and curses, what it saith to them who are under it, that every mouth may be stopped, and all the world may become guilty before God. (Rom. 3:19) It accuses of breaches and violations of it; it effectually supports its charges it convicts of guilt, and confounds the sinner; and says enough to the silencing of all objections; so that nothing can be said why judgment should not proceed, and the sentence be pronounced and executed. To them who are of the works of the law; who seek for justification, salvation, and eternal life, by obedience to it; it says, Cursed is every one that continueth not in all things, which are written in the book of the law, to do them. (Gal. 3:10) In short, it is a cutting and killing letter, and the ministration of condemnation and death. Hence a Mediator was found necessary, and desired by the people of Israel, at the time the law was given; They said unto Moses, Speak thou with us, and we will hear; but let not God speak with us, lest we die, ver. 19. This office Moses undertook, at their request, and drew near unto the

thick darkness, where God was, ver. 21, and became a Mediator between God and them; and has the name of one given him. Hence the law is said to be ordained by angels, in the hand of a Mediator; (Gal. 3:19) that is, Moses, who was a type of Christ, the Mediator between God and man; by whom we have access to him, with boldness and confidence, through his being the fulfilling end of the law for righteousness, (Rom. 10:4) by obeying the precept, and bearing the penalty of it.

Now, though this law, as to the manner of its delivery was so terrible; yet, as to the matter of it, it was holy, just, and good; a transcript of the divine nature, and a revelation of the will of God; and it was an high favour; and a peculiar privilege to be indulged with it: hence, says Moses, What nation is there so great, that hath statutes and judgments so righteous as all this law that I set before you this day? (Deut. 4:8) And the psalmist David also takes notice of this as an instance of the distinguishing goodness of God to the people of Israel; he sheweth his word unto Jacob; his statutes and his judgments unto Israel; he hath not dealt so with any nation; and as for his judgments they have not known them; praise ye the Lord. (Ps. 147:19, 20) And the apostle Paul reckons, among many special privileges of the Jewish nation, that to them pertained the covenant, the giving of the law, and the service of God. (Rom. 9:4) Wherefore, since Jehovah condescended to speak with them from heaven, and favoured them with a divine revelation; they were laid under obligation to serve and worship him, in the manner he should direct them, as well as in places where they should do it. You have seen, says he, ver. 22, 23. that I have talked with you from heaven: ye shall not make with me gods of silver: neither shall you make unto you gods of gold; and then directs them to make an altar, to offer on it sacrifice unto him, ver. 24. an altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, thy sheep and thine oxen; which altar was a type of Christ, who is that altar we christians, or believers in Christ, have; have a right unto, to use it, and partake of it; whereof they have no right to eat, that serve the tabernacle, (Heb. 8:10) or keep up the Jewish forms of worship, now abolished: that altar, that sanctifies every spiritual gift, presented on it by faith, and which

ENCOURAGED. SERMON 1

renders every spiritual sacrifice of prayer or praise acceptable to God. (Matt. 23:19; Isai. 56:7) Also the sacrifices offered up on the altar of earth, were typical of better; even of the sacrifice of Christ, which is of a sweet smelling savour to God; thereby sin being made an end of, and reconciliation and atonement made for it. Now, the Lord, to encourage the people of Israel to worship him in his own way, and where he would have them, promises his presence with them, and his blessing on them, in the words I have read to you; In all places where I record my name, I will come unto thee, and I will bless thee. As yet no particular places were appointed for worship; and, therefore, he says, where I record, or am about to record, or shall record. The tabernacle was not now erected, nor orders given for it, which afterwards were Let them make a sanctuary, that I may dwell among them. (Exod. 25:8) Nor as yet was the ark of the testimony made, over which was the mercy-seat; on which were the cherubim; between which Jehovah took up his residence; nor were any place or places, pointed at as yet, where the tabernacle, or the things in it, when made should he set up: and, though after this, the Lord did signify there was a place he should choose to put his name in, and cause it to dwell there; and where, and where only, they should come and offer their sacrifices, and keep their passover, and other feasts; yet he did not presently express this by name; eventually, and in the issue, it appeared to be the city of Jerusalem; though before that, the tabernacle and the ark in it, were at other places, as Gilgal, Shiloh, &c. but this was a fixed and stable place for it: here Solomon, by divine direction, built a magnificent temple, where the worship of God was continued some hundreds of years: this was destroyed by the Chaldeans, which occasioned an intermission of service for some time; and then it was rebuilt by Zerubbabel, which continued till the coming of Christ, and was a little time after demolished by the Romans; and ever since, the worship of God is not limited and restrained to any certain place; neither at Jerusalem, nor any other particular place, are men obliged to worship the Father; but they may worship him any where, so be it they worship him in spirit and in truth. (Gal. 4:21, 23, 24) Under the gospel-dispensation, men may lift up holy hands every where, without wrath or doubting; (1 Tim. 2:8) they may pray

and preach, and administer the ordinances of Christ, wherever they can find a place proper and convenient; the only description of places, and the only direction to us, where we should meet and worship, is, where God records his name: And, in this light and view of things, I shall consider the above words, by observing,

I. What those places are which God has a regard unto; and where his people have encouragement to serve and worship him; and these are, where he records his name.

II. The regard he has to such places, and the encouragement he gives to persons that worship him lie promises his presence and his blessing; I will come unto thee, and I will bless thee.

I. The place, or places where the people of God are directed to worship him, and he shews a regard unto, are where his name is recorded. Under this head I shall shew, what is meant by the name of the Lord; what by recording his name; and point at the places where this may be done.

First, What may be intended by the name of the Lord; which admits of various significations. 1. By it is sometimes meant the Lord himself; as, when it is said, The name of the God of Jacob defend thee; (Ps. 20:1) that is, God himself who is Jacob's God; for who else is the defence of his people?

He is a wall of fire round about them; he is their place of defence; which is the munition of rocks; and being so, they may sing unto God their strength, and say unto him, as David did, God is my defence, and the God of my mercy. (Ps. 59:17) Again, when it is said, The name of the Lord is a strong tower, the righteous runneth into it, and is safe. (Prov. 18:10) The meaning is, the Lord himself is a strong tower; and such the Psalmist often calls him, saying, he is my salvation and my high tower, a shelter for me, and a strong tower from the enemy. (Ps. 18:1 and 61:3) Hither do the saints betake themselves, in times of distress and danger; and here they remain safe until the calamities be overpast. So the name of Christ signifies Christ himself; In his name shall the Gentiles trust; (Matt. 12:17-21) that is, in himself; in his person for acceptance; in his righteousness for justification; in his blood for pardon; and in his fulness for all supply. Nor is any other the proper object of trust and confidence; not any creature or creature-act: Blessed is

the man that trusteth in the Lord, and whose hope the Lord is. (Jer. 17:7)

2. The name of the Lord sometimes intends his perfections; as, when it is said of Christ, the angel of God's presence; the angel that went before the Israelites, and guided and guarded them through the wilderness, to the land of Canaan, Beware of him, and obey his voice :—for my name is in him; (Exod. 23:21) The nature and perfections of God: the whole fulness of the Godhead dwells in him; every perfection of Deity; all that the Father hath, he has; he is the express image of his person; and so like him, having the whole divine nature in him, that he who sees the one sees the other. And, as these are in him, as God, as a divine person; so they are displayed in him as a mediator; in whom God has proclaimed his name; that is, his perfections of mercy, grace, goodness, justice, and holiness particularly; since it follows, The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; (Exod. 33 and 34:5-7) for these divine perfections are more especially glorified in our redemption and salvation by Christ; where mercy and truth are met together, righteousness and peace have kissed each other. (Ps. 85:10) Once more, where it is said, O Lord our God, how excellent is thy name in all the earth! (Ps. 8:1) The sense is; "What a glorious display of thy perfections is made in the earth, through the preaching of the gospel! whereby, in the first times of it, to which this passage belongs, was given the light of the knowledge of the glory of God, in the face, or person, of Jesus Christ?" (2 Cor. 4:6) that is, of the glorious perfections of God, as they are set forth in the person of Christ, and in the work of redemption: and so in the latter day, by the same means, will the earth be filled with the knowledge of the glory of the Lord, as the waters cover the sea. (Hab. 2:14)

3. By the name of the Lord may be meant, any or every name of the Lord, by which he is revealed, manifested, and made known to the sons of men. The first name of his we meet with, is that of Elohim; In the beginning God (Elohim) created the heavens and the earth; (Gen. 1:1) which name has the signification of worship and adoration in it; being derived from a root

ENCOURAGED. SERMON 1

which signifies to worship; God being the sole object of religions worship; and to which the apostle may be thought to have some respect, when he explains Deity, by that which is worshipped; for, speaking of antichrist, he says, who opposeth and exalteth himself above all that is called God, or is worshipped. (2 Thess. 2:4) And the word Elohim being of the plural number, may with propriety enough be rendered, the adorable ones; and very well he thought to denote a plurality; which, according to divine revelation, is a Trinity of persons, the Father, the Word, and the Holy Ghost; which three are one; and who manifestly appear in the creation of all things: The Father, who created all things by Jesus Christ; and the Word, who spake, and it was done; who commanded, and it stood fast; who said, Let such and such a thing be, and it was: and the Spirit of God, who garnished the heavens, and moved upon the face of the waters; and brought the confused and indigested chaos into the beautiful order the earth since was: So true is that of the Psalmist, By the word of the Lord were the heavens made, and all the host of them by the breath, or spirit, of his mouth. (Ps. 33:6) The next name by which God made himself known, is that of God Almighty; of which he himself says; I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty; (Exod. 6:3) referring, no doubt in the first place, and particularly to his appearance to Abraham, when ninety years of age; to whom he said, I am the Almighty God; walk before me, and be thou perfect. (Gen. 17:1) A name that well agrees with him; as is clear by his making all things out of nothing; by upholding, and maintaining in Being the things he has made; by the redemption and preservation of his people; and by fulfilling his purposes, prophecies and promises. And there is no name or title by which he makes himself known, that is more suited to encourage the faith and hope of his children, in times of difficulty and danger; since his hand is not shortened, that it cannot save. (Isai. 59:1) Another name following this, by which the divine Being has thought fit to manifest himself, is that of Jehovah; which it was not his pleasure to make himself known by to the above Patriarchs; for, he says, But by my name Jehovah was I not known to them. (Exod. 6:3) This is expressive of his existence; of him as the Being of beings; of his immutability and eternity; and

ENCOURAGED. SERMON 1

is referred to, when Moses, having asked of God, what he should say to the children of Israel, should they inquire of him who sent him to them, saying, What is his name? He is bid to say, I am that I am, hath sent me to you; (Exod. 3:13, 14) or, "I am that I was; and I am that I shall be;" or, as John well deciphers it, which is, and which was, and which is to come; (Rev. 1:4) taking in all time and tenses, past, present, and future. And this being a name peculiar to the most high God, and yet given to Christ, Jehovah our righteousness, is no inconsiderable proof of his proper and supreme Deity. Another name of God is, The Lord of hosts; and by which he is frequently called; The portion of Jacob is not like unto them, the idols of the Gentiles, the Lord of hosts is his name; (Jer. 10:16) The Lord of Sabaoth; (James 5:4) and James retains the Hebrew word untranslated, and our version of him; which is not to be pronounced and understood, as it often wrongly is, of the Lord of Sabbath; but of the Lord of hosts, or armies, both above and below; and not only of the sun, moon, and stars, sometimes called the host of heaven; but of the angels; the heavenly militia; that multitude of the heavenly host; part of which attended at our Lord's incarnation; these are at his beck, will, and command, as well as all the hosts and armies of men on earth; for, he doth according to his will, in the armies of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What dost thou? (Dan. 4:35) The name of the Lord God of Israel, is frequently given him in the prophetic writings, especially of Jeremiah, who often prefaces his prophecies with it; and is very properly given him; since he chose the people of Israel, above all people, to be his special people; and distinguished them from others, by many peculiar favours; he avouched them to be his people; and they avouched him to be their God; this was his Old Testament name and title; and was almost out of date, as one observes; when Zechariah, the father of John Baptist, used it, who is the last that did; saying, Blessed be the Lord God of Israel, for he hath visited and redeemed his people; (Luke 1:68) for, quickly after, another name of his took place; which is, his New-Testament name and title; the God and Father of our Lord Jesus Christ, (2 Cor. 1:3; Ephes. 1:3,17 and 3:14; 1 Peter 1:3) used by the apostles Paul and Peter. God is the God of Christ, as Christ is man;

the human nature of Christ is a creature of God, the true tabernacle, which God pitched and not man; and which he anointed, filled, and adorned with the gifts and graces of the Spirit, without measure; and Christ, as such, loved him, as his God, and obeyed his commands, from a law of love in his heart; him he hoped in from his mother's womb; and in him he believed, and had the strongest confidence in him, that he was near him, would help him, stand by him, and justify him; to him he prayed most fervently and frequently; sometimes a whole night together; and gave him thanks and praise for divers things, particularly for hiding the mysteries of grace from the wise and prudent, and revealing them to babes; and was in all things obedient to his God, throughout the whole course of his life, even unto death. God is the Father of Christ, as Christ is a divine person; and in such sense his Father, as he is to no other; and Christ is in such sense his Son, and in such a class of filiation and sonship, as none others are, angels, or men; angels are the sons of God by creation, saints by adoption: but to which of them, one or another, said he at any time, Thou art my Son, this day have I begotten thee. (Heb. 1:5) Christ is his own proper, natural Son; of the same nature with him; the Son of himself; the Son of the Father, in truth and love; (2 John 3) and not in an improper, figurative, and metaphorical sense; as magistrates, by office, are called the sons of God.

Christ himself may be signified by the name of the Lord; in and by whom he is so clearly made known and revealed to men; and in whom his name, his nature, and perfections are, as before observed; and to whom belong all the same glorious names; as the true God, God Almighty, Jehovah, the Lord of hosts, and the holy One of Israel; and who, besides these, has various precious and excellent names, worthy to be recorded. The first of these we meet with is Shiloh, in the famous prophecy in Jacob, The sceptre shall not depart from Judah, nor a lawgiver from between his feet, till Shiloh come; (Gen. 49:10) who is the true Messiah; which name, whether it has the signification of prosperous or peaceable, it agrees with Christ; in whose hands the pleasure and will of God, respecting the salvation of men, prospered; and who succeeded in all his conflicts with sin, Satan, and the world, and got the victory over them: and he is the prince of peace;

the man, the peace; with whom the covenant of peace was made; on whom the chastisement of our peace was laid, and who has made peace by the blood of his cross. His name Immanuel, given him before his birth, when prophesied of, to be born of a virgin, is a very precious one; which is, by interpretation, God with us; (Matt. 1:23) "God in our nature, God manifest in the flesh;" and through which, being made, he dwelt among men; which is a most wonderful instance of condescending grace. Another name with which it is said he should be called is, the Lord our righteousness, (Jer. 23:6) because as a surety, he undertook to bring in everlasting righteousness; and, therefore, it became him to fulfill all righteousness and for this purpose, he came in the likeness of sinful flesh, to obey the law in our nature, and condemn sin in the flesh, by the sacrifice of himself, that the righteousness of the law might be completely fulfilled in us; and he is become the fulfilling end of the law for righteousness, to every one that believes; and to whom he is also made righteousness, and they made the righteousness of God in him and, not to forget that delightful name of Jesus, given to him because he saves his people from their sins; nor Messiah, which signifies Christ, or anointed; he being anointed as prophet, priest, and king, with the oil of gladness, the holy Ghost, and his grace, above his fellows; and, from whom the saints receive the unction, that anointing, which teaches all things, and are denominated christians. To this name of Christ the church seems to allude, when she says, Thy name is as ointment poured forth, therefore do the virgins love thee. (Song 1:3)

5. The name of the Lord sometimes designs the gospel; as, when Christ says to his divine Father, I have manifested thy name unto the men which thou gavest me out of the world; (John 17:6) that is, his mind and will, which he revealed unto his disciples, having lain in his bosom, and being fully acquainted with it; the mysteries of his love and grace, which lay hid in his heart; the several doctrines of grace and truth, which relate to the great design of God in man's salvation, and came from God by him; for, this he afterwards explains, by saying, I have given unto them the words which thou gavest me; (John 17:8) namely, the words of eternal life, or the doctrines respecting the everlasting welfare and salvation of men so the Lord

ENCOURAGED. SERMON 1

said to Annanias, concerning the apostle Paul, he is a chosen vessel unto me, to bear my name before the Gentiles, and Kings, and the children of Israel; (Acts 9:15) which was no other, than to carry the gospel, and spread it, not only in Judea, but in the Gentile world; and abide by it, and continue preaching it; and bear a testimony to it, in the face of all opposition, from men of every rank, and of every nation. Now, from all this we may learn. in some measure what we are to understand by the name of the Lord; which may be taken in the most comprehensive sense; as to include himself, his nature, and perfections, and every appellation by which he is manifested and known; his son, his person, offices, and grace, and all things relating to him; the gospel, the various doctrines of it: all which, as they serve to celebrate the praise and glory of God, they are to be recorded and remembered in every place, where the worship of God is set up; which leads me to observe,

Secondly, What is meant by the Lord's recording his name, or causing it to be remembered; for so the words may be rendered, Where I make mention of my name, or where I cause to remember my name; or, you to remember it; that is, cause it to be remembered, or refresh the memories of men with it: which is done by appointing and setting up memorials of it.

1st, Under the legal dispensation, this was done by ordering the ark, mercy-seat, and cherubim, to be made, and to be placed first in the tabernacle, and then in the temple. These were symbols of the divine presence; here the Shekinah, or the divine Majesty, took up its abode: from hence God communed with men, and gave them intimations of his mind and will; by which they were put in mind of him, and directed where to apply to him, in every time of need; and so possessed were the Israelites of this notion, that God was where these were, that they would sometimes take the ark with them when they went to battle; promising themselves thereby protection, safety, and victory. And these were each of them, the ark and the mercy-seat, memorials of Christ, and served to put such as had knowledge of the Messiah, true faith in him, and expectation of his coming, in mind of him.

The ark was a type of Christ, in the matter, form, and use of it; it was made of Shittim wood, and overlaid with pure gold, denoting the incorruption,

ENCOURAGED. SERMON 1

purity, glory, excellency, and duration of Christ; its principle use was, to contain in it the testimony of the will of God, the two tables of stone, with the law of the ten commandments on them; which were renewed by the Lord, after they were broken by falling out of the hands of Moses, as he came down from the mount, when the people had sinned, and transgressed this law. The putting of that into the ark, signified the law being not only in the hands, but in the heart of Christ; his voluntary subjection to it; his perfect fulfillment of it, whereby it was magnified and made honourable; all its demands being answered by him, its precepts obeyed, and its sanction yielded to; and in whom it is preserved and continued, in all its perfection and lustre, and remains in full force, to answer the purposes for which it was given.

The mercy-seat is also a type of Christ, and a memorial of him; bringing him to remembrance, and refreshing the minds of true believers in him; leading them to some delightful views of the grace and mercy of God, as displayed in him. The same word which the Greek interpreters render the Hebrew word by, for the mercy-seat, is used by the apostle Paul concerning Christ, when he says of him, whom God hath set forth to be a propitiation, (Rom. 3:25) "a mercy seat." This was over the ark, in which the law was, a cover to it; and of the same length and breadth with it; shewing that Christ's obedience and propitiatory sacrifice, are commensurate to the law, and its requirements, and a covering of all the sins of God's people, for whom this sacrifice is offered, which are transgressions of the law, and through which God is gracious and merciful to sinners; for though he has proclaimed his name, a God gracious and merciful, it is only in Christ; the special mercy of God is only communicated through Christ; there is no mercy to be expected but by him; the poor publican was in the right, when he prayed, God be merciful, or be propitious, or shew mercy through the propitiatory sacrifice of Christ, to me a sinner. (Luke 18:13) The stores of mercy are laid up in Christ; it is for him, for his sake, and with him, that he keeps his mercy, his covenant- grace and mercy, for evermore: (Ps. 89:28) he is the throne of grace, or the mercy-seat, to which the saints should have recourse in all their times of need; and where, and where only, they may expect to find grace and obtain mercy; (Heb.

4:16) yea, it is to this mercy-seat, to the mercy of one Lord Jesus Christ, and for it., and to the mercy of God, displayed in him, they are to look for, and unto eternal life. (Jude 21)

Moreover the altar, and the sacrifices offered on it, were typical of Christ, and memorials of him, and the means of recording the name of the Lord, and causing it to be remembered; the altar was a type of Christ, as before observed; both the altar of burnt offering, and the altar of incense; the one served to put believers in mind of the sacrifice and satisfaction of Christ for sin; and the dolorous sufferings he underwent on that account, under a sense of the wrath of God, and to deliver, his people from it, by bearing it in their room and stead, when he became a whole burnt-offering for them; and the other was of use, to observe unto them the intercession of Christ, founded on his propitiatory sacrifice; through whose much incense, or all prevailing mediation, the prayers of the saints become acceptable unto God, and the blessings of grace are brought down upon them, and applied to them. The various sacrifices offered at the Jewish altar, were typical of the sacrifice of Christ; and were designed to put the sacrificers in mind of it, and to lead their faith to it, without which theirs were unacceptable to God. The lambs of the daily sacrifice, in the morning and evening, were remembrancers of Christ the Lamb of God, who taketh, continually takes away the sins of men, committed by them. So the slaying of the passover-lamb, the burning of the red heifer, with all other sacrifices, whether offered every day, every month, or every year; they all pointed at Christ, and his sacrifice, whereby he has put away sin, and perfected for ever them that are sanctified: and now, by appointing and continuing these, Jehovah caused his name to be remembered; whose perfections were displayed and glorified in the sacrifice of his Son; to which the faith of his people were by these directed.

2dly, Under the gospel-dispensation, God records his name by the ministry of the word, and by the administration of ordinances.

1. By the word, and by the ministers of it whose descriptive character is, that make mention of the Lord; (Isai. 62:6) or cause him to be remembered, or are his remembrancers which is much the same phrase that is here used: a principal part of their business is,

to admonish; to be the monitors of men; to put them in mind, as the word used signifies; (1 Thess. 5:12) to put them in mind of their privileges and duties; to put them in mind of the grace of God, and the blessings of it of Christ, his person, offices, and grace, and of the several doctrines of the everlasting gospel, for their comfort and edification. So the apostle Peter determined, whilst he was in this tabernacle, in the body, in the present state of things, so long as he remained in the world, to stir up the saints, by putting them in remembrance of these things, though they knew them, and were established in them; (2 Peter 1:12, 13) and then may the ministers of the gospel be said to record the name of the Lord, and the Lord to record it, by them; or cause it to be remembered, when,

(1.) They put those in mind, to whom they minister, of the love, grace, and mercy of God, displayed in salvation by Jesus Christ; when, as God has proclaimed his name, “a God gracious and merciful, abundant in goodness and truth, forgiving iniquity, and transgression, and sin;” they also publish and proclaim the same grace and mercy of his, as it is shewn forth in the several parts and branches of salvation; or, in other words, when they ascribe salvation, both in whole and in part, to the free grace and sovereign mercy of God in Christ. For instance, when they declare, that God’s choice of men to holiness here, and happiness hereafter, is wholly owing to his everlasting love, and sovereign will and pleasure; when they assert there is such an act in God; and that this is eternal; that it passed before men had done either good or evil, and had no respect to either; that the moving cause of it, is not the faith, or holiness, or obedience, and good works of men; nor the foresight of any, or either of them; that it does not stand upon the works of man, but upon the will of God; and therefore truly called the election of grace and which the apostle most clearly evinces, by arguing in such a strong and nervous manner about it; if by grace, then it is no more of works, otherwise grace is no more grace; but if it be of work’s, then is it no more grace; otherwise work is no more work. (Rom. 11:5, 6) Likewise, when they attribute the mission of Christ into this world, in order to obtain salvation for men, purely to the good-will, grace, and mercy of God, as the scriptures do; which assure us, that it

is owing to the tender mercy of our God, his bowels of compassion to sinful, miserable creatures, that the day-spring from on high, the Messiah, the Son of righteousness, whose rising and coming here, made the glorious gospel-day, has visited us; (Luke 1:78) by the beamings-forth of his love and grace, in the assumption of our nature; by sending forth the light of truth abroad in the world; and dispelling the darkness of error, ignorance, and infidelity; the design of whose appearance was not merely to deliver a system of doctrines, and to recommend them by his own example, but to suffer and die for us; and, by so doing, redeem us from sin and death, and everlasting ruin and, his coming on such an errand, is entirely the fruit and effect of divine love; God so loved the world, that he gave his only begotten Son, and sent him into the world, to be the propitiation, Saviour, and Redeemer; and in this the love of God is manifested to us; herein is love; (John 3:16; 1 John 4:9, 10) this is a full proof and demonstration of it; and it appears the more illustrious and free, when it is observed, the persons that God gave his Son for, into the hands of justice, and death, and Christ died for, are represented, not only as without strength, but as ungodly, sinners, and enemies in their minds, by wicked works. Now, when the love, grace, and mercy of God, in this instance, are published, then is the name of the Lord proclaimed and recorded, as a God gracious and merciful. Also, when the blessings of justification, and pardon of sin, are referred to the same source and origin, spring and fountain, even the unmerited grace of God in Christ; for, though upon the account of the righteousness of Christ, and the imputation of it, God is just, whilst he is the justifier of him that believes in Jesus; and as justification proceeds upon, and through the redemption that is in Christ; yet this hinders not but that is freely by the grace of God; (Rom. 3:24- 26) for it is grace that provided this righteousness, accepts of it, and imputes it; and it is the free gift of God to man; and so is faith itself, which receives it; ungodly men are justified by it; and this is imputed, without works, unto them and then is the grace of God, in this article, exalted and magnified, when it is roundly declared, for which there is the greatest authority, that by the deeds of the law, no man is, or can be justified; but that justification is by faith in Christ’s righteousness,

ENCOURAGED. SERMON 1

without the works of it. And so pardon of sin, though through the blood of Christ, which was shed for it, it is an act of justice in God to forgive it: and he is just and faithful in doing it on that account; yet it is according to the riches of his grace, and the multitude of his tender mercies, (1 John 1:9; Ephes. 1:7; Ps. 51:1) that he forgives sin, even for Christ's sake, and then is the name of the Lord recorded, when forgiveness of sin is preached in the name of Christ; and the name of God is published and proclaimed, a God forgiving iniquity, and transgression, and sin, freely and fully, on his account. In short, this is done, when salvation is asserted to be not according to men's works, but according to the purpose and grace of God; when it is affirmed, that it is not by works of righteousness the best men have done, and in the best manner, they are saved; but by the abundant mercy of God, through Christ; that it is by grace alone that salvation is, and not by works, lest any should boast; and that it is through faith; and that not of ourselves, for it is the gift of God. In a word; the name of God is recorded, when not the merits of men, but the mercy of God, is magnified; when not free-will, but free grace, is preached; when salvation is said to be, not of him that willeth, nor of him that runneth, but of God, that sheweth mercy; when regeneration is ascribed, not to the might and power of man, but to the Spirit of the Lord of hosts; when men are taught to attribute all they have, and are, and do, to the grace of God; and to say with the apostle, by the grace of God, I am what I am; (1 Cor. 15:10) and when it is the drift of the ministry, and the concern of those in it, to display the riches of divine grace, and the glory of it; which is the ultimate end of God, in the predestination, redemption, and salvation of men.

(2) Then do ministers of the word record, make mention of, and cause to be remembered, the name of the Lord; and God does it by them, when they preach Christ, and him crucified, as God's alone way of salvation. This was the course the first ministers of the gospel steered; they preached not themselves; as they did not seek themselves, so neither did they exalt themselves and others; they did not preach up the purity of human nature, the power of man's free-will, the sufficiency of good works to justify before God, and to render acceptable in his sight; but Christ Jesus

the Lord, (2 Cor. 4:5) as the only redeemer and saviour of lost sinners. Particularly, this was the resolution and determination of the great apostle of the Gentiles: for so he says, writing to the Corinthians, I determined to know, that is, to make known, nothing among you, save Jesus Christ, and him crucified; (1 Cor. 2:2) meaning, in the great affair and business of salvation; and this determination he abode by, notwithstanding all the opposition made unto him, and contempt that was cast on him for it: We preach, says he, Christ crucified, unto the Jews a stumbling-block, and to the Greeks foolishness. (1 Cor. 1:23) Thus did he, and other preachers of the gospel, record the name of the Lord to good purpose wherever they came; and so do all such who make mention in their ministry of the glorious person of Christ, as God over all blessed for ever, as the true God and eternal life; as the brightness of his Father's glory, and the express image of his person; whose glory is the glory of the only-begotten of the Father; being in the glorious form, and having all the glorious perfections of deity in him. When they describe him as the God-man, as white and ruddy, the chiefest among ten thousands, and altogether lovely in his person and offices; when they speak of him, and direct unto him as the only mediator between God and man; in whom the saints are blessed with all spiritual blessings; through whom they have a participation of all grace here, and have both a right unto, and meetness for, eternal glory hereafter; who is now the way of access to the father, and of acceptance with him; and by whom all the sacrifices of prayer and praise are to be offered to God, and become acceptable to him; as well as he will be the medium of all that glory that shall he enjoyed hereafter: then also do they record the name of the Lord, and he by them, when they declare there is no other name given among men whereby they must be saved, than the name of Christ; that there is salvation in none but him; that it is in vain to hope for it in the multitude of hills and mountains, or from men's works, be they ever so many; even though they were piled up as mountains aiming at heaven, and seeking to reach it: and when this is the subject of their ministry, the faithful saying and worthy of all acceptation, that Jesus Christ came into the world to save sinners; of whom, says the apostle, I am chief. (1 Tim. 1:15) When also they make mention of the

ENCOURAGED. SERMON 1

righteousness of Christ, and him only, as the matter of a sinner's justification before God; when they preach, that through Christ and his righteousness believers are justified from all things they could not be by the law of Moses, and obedience to it: and then may they be said to turn many to righteousness; (Dan. 7:3) or to justify many, that is, by guiding and directing them alone to Christ for righteousness: likewise when they speak well of the precious blood of Christ, and direct souls to deal with it, for the remission of their sins and shew that both justification and sanctification are through it; that peace and reconciliation are made by it; and a way is opened by means of it, into the holy of holies: moreover, when they exalt the sacrifice of Christ, and observe that all others, let them be of what nature they will among men, yet are insufficient to atone for sin; even thousands of rams, or ten thousand rivers of oil; yea, though the first-born should he given for transgression, and the fruit of the body for the sin of the soul; and that Christ's sacrifice alone has taken away sin: made an end of it, and made reconciliation for it; and that Christ, the Lamb of God, is only to be looked unto as the sin-bearing, and sin-atoning Saviour: To which may he added, that this is the case, when the advocacy of Christ is preached up; or he is represented as the advocate with the Father; who appears in the presence of God and ever lives to make intercession for his people; introduces their persons into the presence of his Father; presents their petitions, and pleads for the blessing's of grace to be applied to them they want; and the supplies of grace to be granted them they stand in need of. To say no more, then do faithful dispensers of the word record the name of the Lord, and he by them, when they preach the pure gospel of Christ free, unmixed, and unadulterated; when they do not corrupt the word, but sincerely preach it, as in the sight of God and Christ; when their ministry is not yea and nay, but all of a piece; consistent with itself, and with the word of God; when the trumpet does not give an uncertain sound; when only the joyful sound is heard; peace, pardon, righteousness, and salvation, are clearly, openly, without reserve or disguise, published and proclaimed.

2. Under the gospel-dispensation God records his name, by appointing ordinances, and by the

administration of them, as memorials of his love and grace; and particularly the ordinance of the Lord's-supper; and where that is truly administered, and carefully attended to, and the design of it answered, there the name of the Lord is caused to be remembered; and the memories of men are sweetly and comfortably refreshed with it. This ordinance is a commemorative ordinance, causing to remember, or bringing to remembrance. The design of it is to put in mind of the love of God in Christ; of the love of God in the gift of his Son, and of the love of Christ in the gift of himself; and it is hard to say which is the greatest instance of love, for God to give his Son, his only begotten Son, or for Christ to give himself, his soul and body, and both in union with his divine person; to lay down his life, to shed his blood, to offer himself a sacrifice unto God for us. The ordinance of the supper brings to our remembrance the love of the Father in providing his Son a lamb for a burnt-offering; in sending him into this world to be a Saviour of his people; in not sparing him, but delivering him up into the hands of justice and death for us all; and all this, when and while we were sinners. It refreshes our memories with the love in of Christ, in giving himself an offering and a sacrifice unto God, of a sweet-smelling savour. It is not a reiteration of the sacrifice, an offering up again the body and blood of Christ; but a commemoration of it, and of the love of Christ in it:

Hereby we perceive his love to us. It is very plain and evident that he laid down his life for us; it leads us to observe it has such an instance of love that is not to be found among men. Greater love hath no man than this, that a man lay down his life for his friends. (John 15:13) But Christ has shewn greater love than this, by laying down his life for his enemies. Now, the elements or symbols in the Lord's-supper, the bread and wine, are memorials of what Christ has done and suffered for his people; of his body being bruised and broken for them; of his blood being shed, and his soul poured out unto death on their account: and of his being stricken and smitten for their transgressions, and wounded for their sins; and of his bearing them and the punishment due unto them: and when the bread is eaten and the wine drunk; they are both to be done by our Lord's direction, in remembrance of him, and of the above things, and of his love in all: and then

is his name recorded, when his love is remembered more than wine; (Song 1:3) when saints call upon their souls, and all within them, to bless his holy name, and not forget his benefits; (Ps. 103:1-4) especially the redemption of their lives from destruction by him. Now,

Thirdly, The places which God has a regard to, and where his people should meet and worship him, are where his name is recorded: This appears from what has been said. They are such where his free grace is set forth, magnified and exalted in the salvation of men; where Christ crucified is preached, and the ordinances are truly and faithfully administered: and when this is the case, it matters not what or where they are. Under the former dispensation there were particular places for worship, namely, wherever the tabernacle and ark were, and especially the city of Jerusalem, where the temple was built. But now we are not obliged to go to Shiloh, or Gilgal, or Jerusalem. The only descriptive character which points out a place to us, and directs us where to go and worship, is where the Lord records his name; or his ministers record it, by faithfully preaching his gospel, and administering his ordinances: and these are not limited and restrained to any place. It matters not whether the edifice we worship in, is greater or smaller, built in a less or more pompous manner; nor what names it is called by; whether a meeting-house, church or chapel; a conventicle, or a cathedral: the only point is, is the name of the Lord recorded there? For we find under the gospel dispensation, the word has been used to be preached indifferently any where. Thus we may observe at one time, that our Lord sat upon a mountain, and delivered those excellent discourses contained in the fifth, sixth, and seventh chapters of Matthew. At another time he sat in a ship, and taught the multitude as they stood on the shore. And elsewhere we read of him preaching in a private house; as well as he sometimes went into the temple, the then public place of worship; and sat and taught there. (Matt. 5:1 and 13:3; Mark 2:1, 2; John 8:2) And so his apostles and disciples not only preached in the synagogues of the Jews as they had opportunity, but in other places not used before for religious worship. The apostle Paul disputed and discoursed in the school of Tyrannus, and continued this practice for the space of two years there; so that all Asia had the opportunity

of hearing the word of the Lord: And he also was two other whole years in his own hired house at Rome, preaching the kingdom of God, and the things concerning the Lord Jesus Christ. (Acts 19:9 and 28: 30, 31) I should now have entered on the second general head, but the consideration of that must be left to the afternoon

8 Attendance In Places Of Religious Worship Where The Divine Name Is Recorded, Encouraged. 2

Sermon II,

Preached October 9, 1757, at the Opening of a New Place for Worship, in Carter-lane St. Olave's- street, Southwark.

EXODUS 20:24

In all places, where I record my name, I will come unto thee, and I will bless thee.

Two things have been observed in these words, and proposed to be treated of:

I. The place, or places, God has a regard unto; and where his people should meet and worship him; and that is, where he records his name.

II. The regard he has to such place, or places; and the encouragement he gives his people to meet and worship him there; expressed by his presence with them and blessing on them, I will come unto thee, and I will bless thee.

The first of these heads has been discoursed on this morning; under which has been shewn, what is meant; by the name of the Lord; which takes in his Being, his Nature, his Perfections, and Attributes, and every title and appellation, by which he is made known unto men. And also his Son, in whom his name is; and all his characters; and likewise his gospel; which is a most glorious revelation of himself, and of his mind and will; so that it includes every thing relating to his essence and glory; to his Son in whom and to his gospel, and the doctrines of it, by which, he is declared and manifested; especially in his grace and mercy to the children of men. Moreover, it has been inquired into, what is intended by recording his name, or causing it to be mentioned, or remembered. And it has been observed, that this was done by the Lord, under the Old-Testament- dispensation, by appointing memorials of it; such as the Ark, and Mercy-seat, the Altar, and the Sacrifices offered on it:

and under the New-Testament-dispensation, by the ministry of the word, and the ministers of it; whose business it is, to make mention of the name of the Lord, and put men in mind of him; to publish and proclaim his free grace, good will, and favour, in the election, redemption, justification, and salvation of men; and to preach Christ and him crucified; to make mention of his person, as God-man; of his offices, as Mediator and Saviour; and of his blood righteousness, sacrifice, and intercession and purely, faithfully, constantly, and consistently, to dispense the doctrines and mysteries of grace, they are stewards of: likewise they record the name of the Lord, and he by them, through a faithful administration of his ordinances, especially the ordinance of the Lord's supper; which is designed to commemorate the grace of God, and the love of Christ until his second coming. And now, where the riches of the grace of God are displayed; Christ, in his person and offices, is exalted; his word is faithfully preached; and his ordinances truly and rightly administered; these are the places where the Lord may be said to record his name, and where his people should meet together to worship him.

And, as we have now opened a new place of worship, we enter upon it in this way, by recording the name of the Lord, in the manner before described; namely, by preaching the doctrines of the grace of God, and of free and full salvation alone, by Jesus Christ; and by the administration of gospel- ordinances, as they have been delivered to us. To do these from the to the, is our present view, and what, by divine assistance, we shall endeavour to pursue, in the course of our worship and ministrations here. What doctrines may be taught in this place, after I am gone, is not for me to know; but, as for my own part, I am at a point; I am determined, and have been long ago, what to make the subject of my ministry. It is now upwards of forty years since I entered into the work of the ministry; and the first sermon I ever preached, was from those words of the apostle, For I determined not to know any thing among you, save Jesus Christ, and him crucified; (1 Cor. 2:2) and, through the grace of God, I have been enabled, in some good measure, to abide by the same resolution hitherto, as many of you here are my witnesses; and I hope, through divine assistance, I ever shall, as long as I am in this tabernacle, and engaged in

such work. I am not afraid of the reproaches of men; I have been inured these, from my youth upwards; none of these things move me. But I hope you will pardon this digression; I return to my subject, and proceed to consider,

II. The regard which God has to such place, or places, where his name is recorded; and the encouragement he gives his people, to meet and worship him there; namely, the promise of his presence and blessing: I will come unto thee, and bless thee.

First, The Lord here promises his presence with his people, assembled together in his name, and where his name is recorded, and they meet to worship him, to celebrate his name, to make mention of it, and put one another in remembrance of it; I will come unto thee; that is, in such place, or places, where this is done. Under this head I shall endeavor to show, in what sense the Lord may be said to come unto his people, when gathered together for religious worship; under what considerations he comes unto them; and when it may be known that he is come unto them, and is in the midst of them; as well as the wonderfulness of this grace and favour; which will appear, by observing the contrast between the I, the person who says he will come; and the thee, or persons to whom he comes.

1. What is meant by his coming to his people. And this is to be understood not locally, of any change of place; or of his removing from place to place, which he is incapable of, being omnipresent. The Jews call God Makom, "place;" because he is every where, and fills up all places; the heaven is his throne, and the earth is his footstool; and neither of them can contain him; he fills both with his presence, and is not circumscribed by either: so that he cannot with propriety, be said to come or go from one place to another: when he is said to descend or come down from heaven to earth, it is not by local motion, but by some display and effects of his power, or of his grace and goodness. Thus; when he said Let us go down; and it is said, he came down, to see the city and tower the children of men were building, (Gen. 11:5, 7) this was done in a way of wrath and judgment; by shewing his power, and by confounding their language, and scattering them abroad upon the face of the whole earth; and when the Lord is said (Exod. 29:42 and 33:9) to descend, and stand at the door of the tabernacle, to meet his people

there, it is to be understood of displays of his grace, discoveries of his love, and intimations of his favor; and of his mind and will; and which is greatly the sense of the expression here for, it is not to be taken either in a corporal sense, as if any bodily shape was assumed by the Lord, and he appeared in it. Indeed, this is the sense of all those passages, which speak of, and foretell the coming of Christ, and contain the promise of it: such as, your God will come, even God with a recompence; he will come, and save you; and again, Behold, the Lord God will come with a strong hand; (Isai. 35:4 and 40:10) but these only belong to the second person in the Trinity, the Son of God, and his incarnation; to his coming into the world, by the assumption of human nature; to the Word being made flesh, and so dwelling among men; but cannot be said of Jehovah, the Father, who is the person speaking in our text, and who never appeared in any corporal form; for Christ expressly says, Ye have neither heard his voice at any the, nor seen his shape. (John 5:37) Nor is this coming of the Lord to his people, to be understood now of any visible token of his presence, as in former times; as in a cloud, or by fire, or any other way. Thus he came to Moses in a thick cloud; and descended on mount Sinai in fire. (Exod. 19:9, 18) These were indications of his being come, and of his being present. So he went before the children of Israel, as they travelled through the wilderness, in a pillar of cloud by day, and in a pillar of fire by night. (Exod. 13:21) When these were seen, it was known the Lord was there; when the tabernacle was set up, a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. (Exod. 40:34) The cloud was a visible symbol of the presence of the Lord in it: and the same may be observed of the temple of Solomon at the dedication of it by him: the cloud filled the house of the Lord, so that the priests could not stand to minister; for the glory of the Lord had filled the house of the Lord: (1 Kings 8:10, 11) and it was the cloud, as is plain, that was the visible token of that glory, or of the glorious presence of the Lord there. Sometimes God gave intimations of his presence with his people, and of his approbation of them, and their sacrifices, by sending down fire upon them and which is thought by some, to be the way and manner, in which he expressed his acceptance of

Abel's sacrifice. However, in this way he did signify his acceptance of others: it is said, And the glory of the Lord appeared unto all the people; and there came fire out from before the Lord, and consumed upon the altar the burn-offerings, and the fat; which when all the people saw, they shouted, and fell on their faces, (Lev. 9:23, 24) in reverence of the divine Being, who was present by this symbol; and they shouted for joy, and in thankfulness, for his declaring his approbation and acceptance of their sacrifices. And in like manner, the Lord shewed himself to be present, and to be the only Lord God, by causing fire to fall down and consume the sacrifice, the wood, stones, and dust, and lick up the water in the trench, when Baal could do nothing to make it manifest that he heard his prophets, or was present with them. (1 Kings 18:38, 39) But nothing of this kind is now to be expected, under the gospel-dispensation; the Lord's coming to his people, is only in a spiritual manner; by his Spirit and grace, and the communications of it; by his Spirit teaching, and instructing, enlightening, comforting, quickening them, and applying his word with power; and blessing that and his ordinances to them; in like manner as Christ promised his presence to his disciples; I will not leave you comfortless, I will come unto you; (John 14:8) meaning, that though they should be deprived of his bodily presence, yet they should have his spiritual presence with them, especially when administering his ordinances; and in this sense it is to be understood in a following verse; where he promises his presence to all that love him, and keep his commandments, and his father's also; saying, We will come unto him, and make our abode with him; (John 14:23) which cannot design the return of his bodily presence to his disciples, at his resurrection; but the gracious and spiritual presence of him, and his divine Father, with his people, in all ages; particularly, while they are employed in his worship, and are observing his commands and ordinances: and it is in this sense we may understand the expression in this passage; especially as it may be applied to gospel-times.

2. It may be inquired, under what considerations God may be said to come unto his people, in this gracious and spiritual manner, whilst worshipping him. He comes unto them, as into his own house and habitation; and that as the master, owner, and

proprietor of it; his church and people are built up, an habitation for him, through the spirit; believers are the lively stones, of which the spiritual house consists; and these being laid on the foundation, Christ, grow up unto an holy temple in the Lord; (Ephes. 2:21, 22) and for his use; and whither he comes; and of which he says, This is my rest; here will I dwell, for I have desired it; (Ps. 132:14) and from this the forward, that God takes up his abode and residence here, the name of such a place, city, and church, is, Jehovah Shammah, the Lord is there: (Ezek. 48:35) he comes unto them, as unto his family; as the father of it, who cares and provides for it. He is their father by adopting grace; and has taken them into this relation in the everlasting covenant, to which he predestinated them, according to the good pleasure of his will; in which he says of them, and to them, I will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty; (2 Cor. 6:18) and which grace he makes known unto them by the spirit of adoption, sent unto them: in consequence of this, he will not leave them comfortless, or orphans, as is Christ's word concerning them; (John 14:18) but will come unto them, in a spiritual way, as he promises; and shew his paternal love to them, and care of them, bringing food in his hands for them; asking one and another of them, Children, have ye any meat? (John 21:5) and puts it into their hands and mouths, and blesses Zion's provisions, the word and ordinances, to them, and satisfies his poor with bread; with the bread of the gospel; with the bread of life, Christ Jesus. He comes unto them as to his flock, and as the shepherd of it: it being under his peculiar watch and care, and he the proprietor of it: his own the sheep are, the sheep of his hand, and the sheep of his pasture: to these he comes; and he looks well to this his flock; and inspects narrowly and carefully into their state, case, and condition: he comes to search and seek out those that are straying, and scattered in the dark and cloudy day; to look up that which is lost and driven away, and restore them, and lead them into green pastures, and beside the still waters; to bind up broken hearts, and broken bones, and strengthen the sick, and heal all their spiritual maladies, and do all the offices of a good shepherd to them; by feeding them in a good pasture, and making them to lie down in a good fold; (Ezek. 34:12-16) He conies unto them, as to his

friends, and pays kind visits; he makes a feast of fat things for them, in his holy mountain; he brings them into his banqueting house; he sits down at table with them; he sups with them, and they with him; whom he welcomes to the entertainment he makes for them; saying, Eat, O friends; drink, yea, drink abundantly, O beloved. (Song 1:12 and 2:4 and 5:1) To observe no more; he comes unto his people met together for worship, as his special favorites; for whom he has a peculiar respect, and admits to peculiar nearness to himself, and to peculiar enjoyments; whom he remembers with the favour he bears to his chosen ones; having loved them with an everlasting love, and distinguished them by the blessings of his grace, bestowed upon them; to those he loves, he shews his covenant; the blessings and promises of it, and their interest in them; discloses the secrets of his heart's love unto them, and sheds it abroad in them; makes known more fully to them the great salvation, and restores unto them the joys of it: indulges them with near and intimate communion with himself; and manifests himself to them, as he does not unto the world: by all which it appears, they are the delight of his soul, and the darling of his heart; the favorites of heaven, and friends of God.

3. It may be asked, how it may be known when God is come unto his people, in a spiritual manner, in public service and worship? In answer to which, it may be said, that it may be in some measure known, when the ministers of the word are assisted by him, both in praying and preaching; when they manifestly pray with the spirit, and with the understanding, and have their hearts enlarged in prayer and are directed to suitable petitions for those they represent; and have much freedom in their own souls, and much nearness to God, and familiarity with him; and when they have in their ministrations to the people, presence of mind, liberty of expression, a door of utterance, and fulness of matter; when they are brought forth in the fulness of the blessing of the gospel of Christ; and they are not straitened in themselves; but find a pleasure in their work, and have their own hearts affected and warmed; which may not only be felt by themselves, but be discerned by others. Also the presence of God may be observed, when the word preached by them is owned for conviction and conversion; when under it

men are pricked to the heart, and set a seeking after the right way of salvation; as the three thousand under Peter's sermon, on the day of Pentecost; and as those in Cornelius's house, on whom the Spirit of the Lord fell, while the same apostle was preaching; when the Spirit of God effectually convinces men, by means of the word, of sin and the evil nature of it; lays open all the sinfulness of their hearts, and brings to their remembrance the iniquities of their lives; and they are told, as the woman of Samaria was by Christ, all that ever they did; and then being convinced and judged of all, and the secrets of their hearts made manifest, as if the minister had privately been acquainted with their lives and characters, they fall down on their faces, and worship God, report that God is in ministers, and with his people, of a truth. (1 Cor. 14:24, 25) Likewise this appears to be the case, when the gospel is not only the means of faith, by which it comes, as it does by hearing the word; for when the hand of the Lord, or his power, goes along with his ministers, and accompanies his word, then men believe; but, when it is increased thereby; when the word is food for faith; when there are in souls a desire after the sincere milk of the word; an appetite for it; a gust and relish of it; when it is found under the ministry of it, and is eaten by faith, and is the joy and rejoicing of the heart; when it is not only received by faith, in the love of it, but is mixed with it, and digested by it; and so becomes very nourishing, strengthening and edifying. Moreover, this may be discerned, that God is come unto, and is present with his people, at such times, when their affections are moved and raised, and their minds enlightened, and judgments informed and established in the truth of the gospel; when these two go together, raised affections, and instructed minds; for it is dangerous to have them separated: when the word is like fire, and at once both warms the heart and illuminates the mind; and when, at the same time, the hearts of God's people burn within them; as did the hearts of the two disciples, that travelled with Christ to Emmaus, while he talked with them by the way, and opened to them the scriptures; (Luke 24:34) the eyes of their understandings are enlightened, and the veil is removed from them, and they behold wondrous things out of the law, (Ps. 119:18) or doctrine of the gospel; when the Lord opens their understandings,

that they may understand the scriptures, as Christ did his disciples'; and the Spirit of the Lord leads them into all truth as it is in Jesus; and applies it powerfully and comfortably to them, and they are established and confirmed therein; and then, ere they are aware, their affections are caught, and these rise up, like pillars of smoke perfumed with frankincense, and their souls are like the chariots of Amminadib; (Song 3:6 and 6:12) are on the full speed upwards; and God-ward. Again; then may the presence of God be perceived by his people, in public worship, whilst attending the word and ordinances; when the promises of the gospel are opened and applied; when a word that is sent unto Jacob, lights on Israel; when a word is spoken in season to weary souls, and it suiteth to their case and circumstances, and is so understood and observed; and which gives peculiar pleasure and delight, and yields a joy unspeakable, and full of glory; for a word fitly spoken, is like apples of gold in pictures of silver. (Prov. 25:11) And so it appears very sensibly, when the love of God is again manifested; when the experiences of the saints are renewed and confirmed; when fresh light is thrown upon the work of grace on their hearts, and the evidence of it is clear; and in Jehovah's light they see light, and are satisfied of the truth of grace in them; when the desires of their souls are drawn out after God, and their hearts pant after him, as the hart pants after the water-brook; and after the name of Christ and the remembrance of it: and they are indulged with intimate communion and fellowship with the Father, and with his Son Jesus Christ, and have some fresh pledges and tokens of their love to them. And now, it is this which makes the house of God delightful, the tabernacles of the Lord amiable and lovely; a day in his courts better than a thousand elsewhere; yea, to be more eligible be a door-keeper in the house of God, than to dwell in the tents of sin and wickedness: it is the presence of God and Christ; the discoveries of the love of Father, Son, and Spirit; the rich displays of divine grace, and those interviews which believers have with God; and the sweet fellowship they have with him and one another, that makes Wisdom's ways ways of pleasantness, and all her paths paths of peace; (Ps. 84:10 and Prov. 3:17) yea, amidst such spiritual and ravishing enjoyments as these, of a place of religious worship, it may be truly

said, this is none other but the house of God, and this is the gate of heaven. (Gen. 28:17)

4. The wonderfulness of enjoying such a favour, as to have God come to his people, and be with them in a spiritual manner in places where they meet to worship him, will appear by considering the contrast between the great Jehovah, who promises to come unto them, and does; and the persons he comes unto, and who enjoy his gracious presence. The one is, the Creator of the ends of the earth; the maker and former of all things visible and invisible; the earth, the sea, the heaven, and the heaven of heavens, and all that in them are; the angels of heaven, men on earth, the fishes of the sea, the fowls of the air, and the cattle on a thousand hills; with whom, and before whom, and in comparison of him, all the nations of the world are as a drop of a bucket, as the small dust of the balance; nay, are as nothing; yea, less than nothing, and vanity. And, on the other hand, those he comes unto and pays them a visit, and graciously converses with, are creatures of his; dust, earth, and worms: it is marvellous he should cast an eye upon them; with whom it is a condescension, a humbling of himself, to look upon things in heaven; it is amazing he should care for them in a providential way, support them in their beings, follow them with his goodness and mercy, and bestow upon them daily the bounties of his providence with respect to which, it is with wonder said, What is man that thou shouldst magnify him? and that thou shouldst set thine heart upon him? and that thou shouldst visit him every morning, and try him every moment? (Job 7:17, 18) But how must the wonder rise and increase, when it is observed, that this great and glorious Being, that has given being to all worlds, and creatures in them, vouchsafes to come unto such poor nothings, in a way of special grace and kindness; and communes with them in a spiritual manner, and tells them how he loves them, and has loved them, with an everlasting love; unbosoms himself to them, and communicates the riches of his grace, and assures them of their right and title to everlasting glory and happiness! Moreover, he who promises to come, and does come, to his people worshipping at his footstool, is the possessor of heaven and earth; (Gen. 14:22) as he has made them both, he has a right to each; the one he has reserved to he an habitation for himself: the

other he has given to the children of men; the one he has made his throne to sit on; the other his footstool to tread. on; and both are his property, and at his dispose, with all things in them: the riches of both worlds are his; and yet these riches are nothing to the perfections of his nature he is possessed of. And now, this high and holy one, that inhabits eternity, and dwells in the high and holy place, (Isai. 57:15) and not in temples made with hands, is graciously pleased to come unto poor frail mortals, that dwell in earthly tabernacles, in cottages of clay, which have their foundations in the dust, and visit beggars upon the dunghill; from whence he takes them, and sets them with princes, that they may inherit the throne of glory; (1 Sam. 2:8) as well as takes up his abode with such that are of an humble and contrite spirit; to revive the spirit of the humble, and the heart of the contrite ones. He who condescends to come unto his people, and he seen in the midst of them, is the King of kings, and Lord of lords; the Lord of the whole universe, whose the kingdom of nature and providence is, and who is the governor among the nations; that presides over all kings and princes, and over all kingdoms and states; who sits enthroned in the highest heavens, and does what he pleases in heaven and earth; and orders all things after his sovereign pleasure; and whose will cannot be resisted, or his power controlled, or his hand stayed; or he be called to an account for any thing done by him; nor does he, nor will he, give any account of his matters to the sons of men; but all are, and must be, accountable to him; kings and governors; those in the highest, as well as in the lowest class of life. Now, it is this great and universal Monarch, that vouchsafes to descend from heaven, in the displays of his love and grace, and shew himself among the poor of this world, though rich in faith, and heirs of the kingdom; (James 2:5) to come and make known himself, his Son and gospel, and open the treasures of his grace, to persons who, in the esteem of men, are things that are not, and are reckoned by them the filth of the world, and the offscouring of all things. (1 Cor. 1:28 and 4:13) It would seem strange, and be very surprising, and be thought an instance of wonderful condescension, should an earthly king go in a public manner, in his royal robes, and with his attendants, to the cottage of a poor peasant; there enter, sit down, eat

and drink. and freely converse with him for an hour or two; and yet, this is not to be mentioned with this wondrous favour of the King eternal, immortal, the blessed and only potentate, shewing himself in the assemblies of his saints, sitting down at table with them, and communing with them from above the mercy-seat; where they behold the King in his beauty, being held forth in the galleries of the ordinances; and sometimes in so glorious a manner, that they with wonder and rapture say, how glorious was the king of Israel to-day? (2 Sam. 6:20)

Once more; he who promises to come, and does come, and is among his people, while worshipping him, is a holy, just, and righteous Being; a God of purer eyes than to behold iniquity with any approbation or pleasure, or so as not to correct or punish for it; who is righteous in all his ways, and holy in all his works; glorious, as in all the perfections of his nature, so more especially in his holiness; being perfectly pure, unspotted, and untarnished, just and true, and without any iniquity at all: and yet, the persons he deigns to come unto, and take up his residence among, are sinful men; such as have sinned in Adam, and are made sinners by his disobedience; who are conceived, shapen, and born in sin; and are by nature, corrupt, depraved, polluted, and guilty creatures, and so children of wrath, as others; who have in the past lived according to the course of this world, in sin and wickedness, serving divers lusts and pleasures: and though now called by grace, yet have sin dwelling in them, and are frequently guilty of transgressing the law of God, in thought, word, or deed; and are often revolting and backsliding from God, and doing those things which might justly provoke the eyes of his glory; and yet he is pleased to come unto them, and take up his dwelling with them. Now, there is nothing that can account for all this, but his being the God of all grace; a God gracious and merciful, abundant in goodness and truth; a God pardoning iniquity, transgression, and sin, as he has proclaimed himself; it can be ascribed to nothing else but to his free, rich, sovereign grace; not to any deserts of men, or on account of any service done by them; which when done in the best manner, is unprofitable, with respect to him. It is all marvellous loving-kindness; it may well be wondered at, for it cannot be accounted for in any other way, but

on the foot of free and unmerited grace.

Solomon, at the dedication of his temple, said, but will God indeed dwell on the earth? behold, the heaven, and the heaven of heavens cannot contain him; how much less the house that I have built? (1 Kings 8:27) It is wonderful that such an infinite and incomprehensible Being should dwell on earth; it is more wonderful, that he should dwell with men on earth; it is more wonderful still, that he should dwell with sinful men here. But yet, since he has said he will come unto his people, where his name is recorded, it may be expected and believed he will; for he is a faithful God, a covenant-keeping God, true to every word of promise made by him; he will not suffer his faithfulness to fail; he cannot deny himself, nor will he alter any thing that is gone out of his lips: Christ has promised, that where his people, though ever so few, are gathered together in his name, and where his ministers preach in his name, and ordinances are administered in his name, and in the name of his Father, and of the blessed Spirit, he will be with them, even unto the end of the world: (Matt. 18:20 and 28:19, 20) And he has not only promised for himself, but for his divine father also, that such as keep his commandments, from a principle of love to him, they will come unto them, and make their abode with them; (John 14:23) and this being promised, may be most surely depended upon. If the Lord says, he will come, nothing shall hinder his coming: not Satan; he may hinder, as he sometimes has hindered the ministers of the gospel from coming to the churches, and ministering to them, for their comfort and edification as he hindered the apostle Paul, and others, from going to Thessalonica; as he affirms, Wherefore we would have come unto you (even I Paul) once and again, but Satan hindered us; (1 Thess. 2:18) but, when God says he will come, and is resolved to come, and pay a gracious visit to his people, Satan, and all his principalities and powers, cannot hinder: if any thing, the sins of God's people are most likely to hinder his coming to them; as they sometimes are the cause of his departure from them, and of their not having sensible communion with him; your iniquities have separated between you and your God, and your sins have hid his face from you. (Isai. 59:2) But when it is his pleasure to come among his people, and indulge them with

his gracious presence, even these shall not hinder; he will come leaping on the mountains, skipping on the hills, (Song 2:8) of all their sins and transgressions, revoltings and backslidings, indolence, negligence, and unbelief. So much for the first instance of God's regard to places where his name is recorded, and the first argument used, to encourage his people to meet and worship him there. I proceed,

Secondly, To consider the other instance and argument made use of, the promise of blessing them; and I will bless thee. God, when he comes unto his people, and pays them a visit, he does not come empty-handed; he brings a blessing, or blessings, along with him. And,

1. His very coming to them, his presence itself, is a blessing; a wish for this, is the sum and substance of the blessing of the high-priest, pronounced over the children of Israel, and on their account; The Lord bless thee, and keep thee, the Lord make his face to shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace. (Num. 6:24- 26) It is the presence of God, the displays of his grace and power, the shine of his face, and the light of his countenance, that fill every petition; and, indeed, a greater blessing than these cannot be enjoyed. Nothing is more desirable to a gracious soul, than the presence of God; be he where he will, or come and go where he will; this is what he is importunate for, that it might be with him; as Moses said, if thy presence go not with me, carry us not up hence. (Exod. 33:14) It signifies nothing where such a man is, or what he has, if he has not the presence of God; this is better to him than life, and all the enjoyments of it; whilst others are saying, who will shew us any good? Any good, any temporal good; any of the good things of this life will satisfy a worldly mind, but not a gracious heart; such will say, Lord, lift thou up the light of thy countenance upon us; and, when this favour is granted, and enjoyed, they will add, with praise and thankfulness, thou hast put gladness in my heart, more than in the the that their corn and wine increased. (Ps. 4:6, 7) No temporal mercy can so delight the heart of a good man, as the presence of God, and communion with him; his absence is darkness, and death, his presence is light, and life; it is night when he withdraws himself, and that causes weeping; it is morning when he appears

again, and that brings joy; this was the experience of the Psalmist; for his anger endureth but a moment; in his favour is life: weeping may endure for a night, but joy cometh in the morning. (Ps. 30:5) This might be exemplified in the case of Mary Magdalene, weeping at the sepulcher of Christ, when her Lord was taken away from her, and she knew not where he was laid; and of the disciples sorrowing, during the the of Christ's lying there; but, when he was risen again, and appeared to them, the one, exulting, said, Rabboni, which is to say, master; "O my dear Master, is it thou?" and of the other, it is said, Then were the disciples glad when they saw the Lord; (John 20:13, 16, 20) nothing more desirable, nothing more delightful, than the presence of God and Christ; nothing so much like heaven as this; this perfectly and everlastingly enjoyed, is heaven; In thy presence is fulness of joy, at thy right hand are pleasures for evermore. (Ps. 16:11) Wherefore, it is no wonder that this should be the one thing, that should be uppermost on the hearts of God's people, when they are worshipping in his sanctuary; that they may see his face, behold his beauty, and have a view of his power and his glory; (Ps. 27:4 and 58:2) as they have sometimes seen them there with inexpressible pleasure and satisfaction: and when they are thus favoured, they are blessed indeed! This is an antidote against all fears; they have nothing to be afraid of from all their enemies, men or devils, the rage of the one, or the reproaches of the other; or the severest persecutions; nor indeed, any affliction, trial, or exercise; nay, though they walk through the valley of the shadow of death, since God is with them; as he is, when they pass even through fire and water; wherefore since he says to them, Fear not, I am with thee; be not dismayed, I am thy God; (Isai. 41:10) they may say in return, The Lord is my light and my salvation, whom shall I fear? The Lord is the strength of my life, of whom shall I be afraid? (Ps. 27:1) And particularly, there is no need to fear any enemy, within or without, whilst worshipping him, since he is present: for, if God be with us, and for us, who shall, or can he against us? (Rom. 8:31)

2. The Lord blesses his people with fresh supplies of grace: what they have received, though it is much, and very abundant, yet not sufficient; as they are called to fresh duty and service, they want more grace;

particularly to assist them in the duties of religion; in acts of public worship; in waiting upon God, and serving him in his sanctuary: to do this aright they have need to have grace in their hearts, and that in exercise, and a fresh supply of it; that they may worship him in spirit and in truth; in righteousness and holiness; acceptably, with reverence and godly fear; and they may expect a supply of it from him. My God, says the apostle, shall supply all your need, according to his riches in glory, by Jesus Christ. (Phil. 4:19) The people of God are full of wants: they have many indigencies; they always stand in need of more grace; and never do they need more than when they are engaged in the public exercises of religion; to keep their hearts from wandering from God, and intent upon his word; to enable them to receive it in love, and mix it with faith: and in all, to seek the glory of God and they may hope to have it, since God, their covenant-God and Father, is the God of all grace; and is able to make all grace to abound towards them; that they having all sufficiency of it, may abound in every good work; (2 Cor. 9:8) whether performed in a more public, or in a more private way: and he has promised to give more grace to the humble dependents on him, and worshippers of him. Christ the mediator is full of Grace; all fulness of it is laid up in him, to be distributed to his people, whenever they want it; and as they have already received from thence, and grace for grace, (John 1:14, 16) or an abundance of it, they may have more by application to him for it: for he is a sun and shield; he will give grace; (Ps. 84:11) more grace to them that seek unto him: and there are the means of grace, the word and ordinances, which are the golden pipes; through which the golden oil (Zech. 4:12) of grace is communicated from Christ unto his saints; and there is the throne of grace, which they may come boldly to at all times, that they may obtain mercy, and find grace to help them in the of need; (Heb. 4:16) and to have a full supply of grace at such a time; as every time we worship God is, is a blessing indeed!

3. The Lord blesses his people when he comes unto them, while they are waiting upon him, and worshipping him, with peace: it is said the Lord will bless his people with peace; (Ps. 29:11) as if this was the one and only blessing he blesses them with; or, at least, the chief and principal one: and, indeed, it is a

very comprehensive blessing; it includes all prosperity, temporal and spiritual; and all kind of peace, outward and inward; especially peace of conscience, tranquility and serenity of mind; that peace of God which he is the author and giver of, that passeth all understanding (Phil. 4:7) of natural and unconverted men, who know not the way of peace; are strangers to, and intermeddle not with the joy those have that believe in Christ. This peace is from God; whence he is called the God of peace; (Heb. 13:20) who is not only at peace with his people through the blood of Christ, but gives peace unto them; and indeed, he only can give it; wherefore it is asked of him: and if ever it is had, it must come from him. This is a frequent prayer of the apostles for the churches, Grace to you, and peace from God our Father, and the Lord Jesus Christ. (Rom. 1:7) It is to no purpose to apply for it, or expect it elsewhere; and if he gives it, none can take it away; nor even disturb it, unless he suffers it: when he giveth quietness, who then can make trouble? (Job 34:29) In vain, do Satan, or the world, or any other enemy, seek to hinder the one, or make the other. This peace is through Christ; who is not only the prince of peace, the man, the peace, who is our peace, and has made peace by the blood of his cross; but gives it to his followers; even such peace as the world cannot give, nor take away; and which he continues with them amidst all their tribulations in this world: it flows from him, and from God through him: through his precious blood, which speaks better things than that of Abel; which speaks pardon, and so peace, to guilty souls; and by removing guilt, settles and secures peace; and through his righteousness, by which being justified, souls come to have, peace with God through Christ; and are in no fearful apprehensions of present or future wrath; and through the propitiatory sacrifice of Christ; in the view of which they joy in God, through him, by whom they have received the atonement of all their sins and transgressions; the consequence of which must be peace and joy.

And this great blessing, in which the comfort and happiness of the spiritual life consists, is enjoyed in a way of believing: the more faith, the more conscience-peace, and spiritual joy: it is assured as being what God has promised, Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in

thee; (Isai. 26:3) and it is a prayer of faith; and when so made, it may be expected it will be answered, the God of hope fill you with all joy, and peace in believing; (Rom. 15:13) and it is the experience of the saints, that the more faith is in exercise, in religious duties, in prayer, in hearing of the word, or in attendance on any ordinance; the more spiritual peace is enjoyed: And which blessing the believer is often favoured with, in public worship; in performing the duties of the house of God; and in observing his commands and ordinances: for though there is no reward for keeping them, yet in keeping of them there is a great reward; (Ps. 19:11) and this reward is peace of mind; and a sufficient one it is; and which all the Lord's people are blessed with, more or less, that keep close to him in his own ways, and pay a proper and constant regard to his institutions and appointments. Great peace have they which love thy law, or doctrine; the doctrine of faith; the doctrine of the gospel; and shew their love by a close and constant attention to it, and to the ordinances of it; nothing shall offend them; (Ps. 119:165) disturb their peace, and interrupt their joy; they shall walk comfortably in the light of God's countenance; go on their way rejoicing in Christ; feeling in their breasts a joy unspeakable, and full of glory; and so by good experience, they find the truth of this, that wisdom's paths are paths of peace. (Prov. 3:17)

4. Another blessing God blesses his people with, who meet and worship him in places where his name is recorded, is the free and full forgiveness of their sins: This. is only of God: none can forgive sin but him, against whom it is committed; whose law is transgressed, and whose justice is affronted: Were there any that could, they would be such as were like him, at least in this respect; whereas there are none. Who is a God like unto thee, who pardoneth iniquity, and passeth by the transgression of the remnant of his heritage! (Micah 7:18) There is none like him for it; and this he does of his rich grace and mercy; and for the sake of Christ, his blood, sacrifice, and satisfaction: Hence the apostle exhorts the saints to forgive one another, even as God, for Christ's sake, saith he, hath forgiven you: (Ephes. 4:32) and though this is done at once, and for all sins together; yet as every fresh commission of sin occasions fresh guilt to rise in the conscience, there is need of a renewed

application of pardoning grace and mercy; which believers are sometimes favoured with, through the public ministration of the word; where the name of the Lord is recorded, and the blessings of his grace are published; and this among the rest. Thus when the prophet Isaiah was cast down under a sense of the pollution and guilt of sin; when in a visionary way he was in the temple of the Lord; one of the seraphim, an emblem of gospel ministers, took a live coal from the altar, expressive of the expiating blood, and atoning sacrifice of Christ, and touched his lips with it, saying, thine iniquity is taken away, and thy sin is purged; (Isai. 6:5-7) signifying in a declarative way, according to the tenor of the everlasting gospel, and the doctrine of pardon in it, that his iniquity, of which he was truly sensible, was forgiven for the sake of the atoning sacrifice of the Lamb of God; and in this way, and at such seasons, namely, under the ministry of the word, is the pardon of sin sometimes applied and sealed to the consciences of God's people; and a special blessing this is: blessed is he whose transgression is forgiven, whose sin is covered: (Ps. 32:1) This is a chief and principal blessing in the covenant of grace; it stands first in the article of redemption; yea, redemption by the blood of Christ, is made chiefly to consist of it; that is explained by it; in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace: (Ephes. 1:7) the doctrine of it, is a main and principal one, in the ministration of the gospel; one of the first ordered to be preached and published in it; and is of the utmost importance; and it is among the first-rate blessings we are to call upon our souls to be thankful and bless God for. On this much of the peace, the comfort of the people of God depend; when he would have them comforted, it is by telling them that their iniquity is pardoned; and when he would have them be of good cheer, it is by assuring them their sins are forgiven; without which they cannot: but this will make the hones that are broken to rejoice; and will cure every soul-sickness and malady: for when this grace is applied, the inhabitant shall not say I am sick; the reason is, the people that dwell therein, shall be forgiven their iniquity; (Isai. 33:24) though storms and tempests may arise in the conscience of a sinner, through guilt fastened on it, yet let but a word of pardon by Christ

be spoken, all is hush and quiet; there is immediately a calm: and without this blessing, and a sense of it, a man cannot stand before God, and serve him in his sanctuary with pleasure; but let his conscience be sprinkled and purged by the blood of Christ, and that be applied to him for pardon; and then he will serve the living God freely and cheerfully: and, indeed no one can look into eternity with comfort, and think of a future state with any satisfaction, unless he has a good hope through grace, of an interest in this blessing; but when he sees that God has in love to his soul, cast all his sins behind his back; and in his mercy to him, has thrown them into the depths of the sea; so that when they are sought for they shall not be found, being all freely and fully pardoned; then, though upon the brink of eternity, and just launching into another world, he can sing and say, O death where is thy sting? O grave where is thy victory? The sting of death is sin, and that is taken away by Christ; The strength of sin is the law, and that is fulfilled by him: But thanks be to God, which giveth us the victory over sin, law, hell and death, through our Lord Jesus Christ, (1 Cor. 15:55-57) his blood, righteousness, and sacrifice.

5. The Lord also blesses his people with a justifying righteousness, and with fresh views of their interest in it, whilst they are serving him in places where he records his name, by the ministration of the gospel; for therein is this righteousness revealed from faith to faith; (Rom. 1:7) from one degree of it to another, until they arrive to a full assurance of its being theirs: and they are happy indeed, who receive this blessing from the Lord; even righteousness from the God of their salvation; they are truly blessed, thrice happy persons that are favoured with this grace, and indulged with a lively sense of it: David describeth the blessedness of the man unto whom God imputeth righteousness without works; (Rom. 4:6) but it is not easy to give after him the whole description of that happiness: such have acceptance with God; God is well pleased with Christ, and with all his people in him, being clothed with his pure and perfect righteousness; with which righteousness he is well pleased; because by it the law is magnified and made honourable; his justice is satisfied; and all his perfections reconciled and honoured in the justification of his people by it; and not only are their persons accepted with God

in the beloved, through the righteousness of Christ, and for the sake of it; but their services and duties; their sacrifices of prayer and praise also. Moreover, such have great peace in themselves, much quietness and ease of mind; for, the work of righteousness is peace, and the effect of righteousness, quietness and assurance for ever; (Isai. 32:17) not of the righteousness of man, which is impure and imperfect, and cannot justify before God; and therefore, can never lay any solid foundation for peace; but of the righteousness of Christ, by which those that are justified, have peace with God, and in themselves; for, the kingdom of God, in them, is righteousness and peace, and joy in the holy Ghost; (Rom. 14:17) that is, these are the fruits and effects of the righteousness of Christ, being received by faith, and so making a part of that kingdom of grace, in the heart of a believer, which can never be moved: to which may be added, that such who have an interest in this righteousness, are secured from condemnation and wrath; there is no condemnation to them that are in Christ, and are justified by his righteousness; for his blood-shed, sufferings, and death, which are a principal part of this righteousness, are their security from condemnation; so that they shall never enter into it, but shall pass from death to life; and they may assure themselves, that as they are justified by the blood of Christ, they shall be saved from wrath, through him: to say no more; they must needs be blessed and happy, since they are hereby entitled to eternal life. Hence justification by Christ's righteousness, is called, the justification of life; (Rom. 5:18) for, being justified through it, they are made heirs, according to the hope of eternal life, (Titus 3:7) and shall most assuredly enter into it; for, this righteousness will answer for them in a time to come, and give them admission into the kingdom of heaven; which a man's own righteousness, be it what it will, will leave him short of.

6. Such as serve the Lord, and worship him in a spiritual manner, where his name is recorded, are blessed by him with eternal life itself; for, there the Lord commands the blessing, even life for evermore; (Ps. 133:3) they are here blessed with an enlarged view of it; life and immortality, or an immortal life, being more clearly brought to light by the gospel, (2 Tim. 1:10) and the ministration of it: that presenting

to faith the best account that is given of the unseen glories, and invisible realities of another world; and here, under the gospel-ministry, saints are sometimes indulged as with a sight of the King in his beauty; so with a prospect of the good land that is very far off; (Isai. 33:17) their hope of possessing it is more and more encouraged, and their faith of it increased: and are, indeed, made to rejoice in the believing views, and hope of the glory of God, they have some glimpse of; yea, he that believes hath eternal life, in some sense, already; he has it in promise, and in faith and hope; and he has the earnest and pledge of it, yea, the beginning of it, which is grace in him, and the knowledge of God in Christ; for, this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent; (John 17:3) which spiritual and experimental knowledge, unto which life eternal is annexed, is increased yet more and more, by means of the word and ordinances, the memorials of the name of God in his house; these are appointed for that purpose, and continued for that end; till we all come in, or into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; (Ephes. 4:13) and this is no small encouragement to attend upon them: and when all this is considered, in how many instances, and by how many ways, God blesses his people, that meet and worship him, where he records his name: it will clearly appear what a regard he has to such places, and what inducements there are to his people to attend them.

This will be more evident, if it be observed, that these blessings are blessings indeed; true and real ones; such as Jabez prayed for when he said, O, that thou wouldst bless me indeed; (1 Chron. 4:10) or, "in blessing, bless me;" some blessings have only an appearance of blessings; are rather imaginary than real; at least they are not to be mentioned with these; as the outward blessings of life, temporal good things; for they sometimes are turned into curses, and are curses to wicked men; but these are covenant-blessings, the sure mercies of David, which come from a covenant-God, through Christ the mediator of the covenant; and in a way of covenant-grace, which makes them sure to all the spiritual seed of Christ: these are spiritual blessings, are of a spiritual nature,

in distinction from corporal ones, from blessings of the basket, and of the store; are suited to spiritual men, and make for the welfare of the spirit amid soul of man; amid are brought down, and brought near, revealed, and applied by the holy Spirit of God, who takes them, and shews believers their interest in them: these are solid and substantial blessings; in comparison of which, temporal ones are things which are not, that have no solidity and substance in them, mere nonentities; but the blessings of grace, which saints are made to inherit now, are substance; and that glory they shall possess hereafter, is a better and more enduring substance; than any thing enjoyed here. In a word; the blessings God blesses his people with, who are found true and spiritual worshippers of him, where he records his name, are unchangeable, irreversible, and for ever; he never repents of them, nor revokes them; when God gives commandment to bless his people, and does bless them, they are blessed; and it is not in the power of men or devils to reverse such a commandment, or such blessings; they come from the Father of lights, with whom there is no variableness, nor shadow of turning; and they are like him, invariable and unalterable; what Isaac said to Esau concerning Jacob, is applicable to these blessings; I have blessed him, yea, and he shall be blessed. (Gen. 27:33) And, it may be strongly argued from hence, that if a poor, frail, weak, and dying man, would not make any alteration in a blessing he had conferred on his son, though earnestly solicited to it; much less will that God, who is the immutable Jehovah, the everlasting I Am, make any change in, or reverse the blessings he has bestowed on his people: no, whatever he does in this way, is for ever; there is an inseparable connection between the blessings of grace, and eternal glory; to whom he gives the one he gives the other; whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he just tied, them he also glorified. (Rom. 8:30)

To conclude: We see how strong are the reasons, how forcible the arguments, how great the encouragement, to engage us to attend the house and ordinances of God; for, if his presence and blessing are not sufficient, what will be? The Lord, to encourage the people of Israel to wait at the door of the tabernacle of the congregation, promised to meet them there,

and commune with them: and Christ, to encourage his ministers and churches to attend to his word and ordinances, promised his presence with them, to the end of the world; than which nothing greater could be suggested to them: and, since God is to be met with in public places of worship; his grace is there displayed and communicated; Christ is to be found, and with him life, and righteousness, and salvation, and the love and favour of God to be obtained and enjoyed; this may induce us to a constant attendance in them; Blessed is the man, says wisdom, or Christ, that heareth me, watching daily at my gates, waiting at the posts of my doors; for whoso findeth me findeth life, and shall obtain favour of the Lord. (Prov. 3:34, 35) But then it should be observed, that the places where attendance is to be given, in a religious way, are where the name of the Lord is recorded; there only his presence and blessing are to be expected; not where there is no mention of him; where the free grace of God, in the salvation of men, is not set forth; where the name of Christ is not spoken of, but studiously concealed, and but only occasionally, or now and then taken notice of under some low epithet or another; but, instead thereof, man's free-will is exalted; the power and purity of human nature cried up; justification and salvation are attributed to the works of men, and only a moral scheme is advanced and enforced; in such places, the presence and blessing of God are not to be met with; and, indeed, they are here rarely thought of, or sought for: but, if the name of God is recorded in a place, in the sense in which it has been explained, it matters not what the place is, or is called, as has been observed; since Jehovah dwelleth not in temples made with hands, (Acts 12:24) at least is not limited and restrained unto them: nor does he regard the form and manner in which they are built; he dwells in a more stately temple than any that can be erected on earth; the heaven is his throne, and the earth his footstool; and, therefore, he may well say, where is the house that ye build unto me? and where is the place of my rest? (Isai. 66:1) Since there is none built, or can be built equal to the glory of his Majesty; therefore our great concern should be, to worship him in a spiritual manner, with our whole spirits, in the exercise of spiritual graces, and under the influence, and by the assistance of the Spirit of God, and to give unto him the glory due unto his name, even to each

divine person; to the Father, who has chosen us to holiness and happiness; to the Son, who has redeemed us by his precious blood; and to the Spirit, who has regenerated and sanctified us, and is the earnest of our future glory.

7 A Discourse On Singing Of Psalms As A Part Of Divine Worship

Preached The 25th Of December, 1733 To A Society Of Young Men, Who Carry On An Exercise Of Prayer On Lord's-Day Mornings, At A Meeting-House On Horslydown, Southwark.

1 CORINTHIANS 14:15 (Latter Part)

I will sing with the Spirit, and I will sing with the understanding also.

On this day in the last year, you were pleased to call me to preach to you from the former part of this verse; which led me to discourse concerning the work and duty of prayer, which, at your request, was published to the worldly and now, at your fresh instances, I am desired to insist upon the latter part of it, which regards the duty of singing; and, since the text and context were opened so far as was necessary, in my former discourse, I shall immediately attend to the consideration of the subject before me, which I shall handle in the following method:

I. I shall endeavor to show you what is singing, and the nature of it, as an ordinance of God. II. Prove that it is an ordinance not confined to the Old Testament dispensation.

III. Inquire into the subject matter of singing, or what that is which is to be sung.

IV. Point out to you the persons who are to sing. And

V. Observe the manner in which this ordinance should be performed.

I. I am to show you what is singing, or what is the common idea we have, or can have of it. Singing may be considered either in a proper, or in an improper sense; when it is used improperly, 'tis ascribed to inanimate creatures: So the heavens, the earth (Isa. 44:23; 49:13; 1 Chron. 16:33; Ps. 65:13), mountains, forests, the trees of the wood, the pastures clothed with flocks, and the valleys covered with corn, are said to ring and shout for joy, or are exhorted to it: And it is also in this improper sense that the heart is said to sing; as when Job says (Job 29:13), I caused the widow's heart to sing for joy; that is, greatly to rejoice; singing for joy being

put there for great joy, which is the cause of it. Singing, taken in a strict and proper sense, and as a natural act, is an act of the tongue, or voice; though not every action of the tongue, or sound of the voice, is to be called singing. Speech is an action of the tongue; but all kind of speaking, or saying, is not singing. Singing is speaking musically, or with the modulation of the voice: There two sounds, speaking, or saying, and singing, have not the same idea. When I am told, as it is commonly expressed, that such an one said grace before and after meat; I readily understand, that he asked a blessing of God upon his food before eating, and returned thanks for it afterwards, according to the common use of speech in prayer to God, and in conversation with men: But if it should be told me, that he sung grace before or after meat, I should not be able to form any other idea of it in my mind, but that he expressed all this in a tonical, musical way, with a modulation of the voice. Likewise it is not any clamor of the tongue; or every sound of the voice, that is to be accounted singing, but an harmonious, melodious and musical sound of it; otherwise; why should the tuneful and warbling notes and strains of birds be called singing, any more than the grunting of a hog, the braying of an ass, the neighing of a horse, the barking of a dog, or the roaring of a lion.

Let us now consider this action of the tongue, or voice, as performed religiously, and we shall find, that singing of God's praise is speaking out his praise musically; or it is an expression of it, with the modulation of the voice; and so is an ordinance distinct from prayer, praise, giving of thanks, and inward spiritual joy.

It is distinct from prayer, as is evident from my text; otherwise the Apostle must be guilty of a most wretched tautology; which is by no means to be admitted of. The Apostle James mentions prayer, and singing of psalms, as two distinct things; to which he advises different persons, or persons under different circumstances; when he says (Jam. 5:13), Is any among you afflicted? let him pray. Is any merry? let him sing psalms.

Nor ought it to be objected to us, that we sometimes sing petitions, or what is prayer-wise, since praying, or making petitions, is different from singing them: However, those who are of a different mind from us about singing, should not object this, since the only

way of singing, or at least, the most principal one, they pretend to make use of, is in prayer, and that is praising God in prayer. But,

Singing of God's praise is distinct from praising him; though we do praise him in singing, yet all praising of God is not singing; singing is one way in which we praise God; but there are many ways in which we praise him, when we cannot be said to sing: As for instance, we praise God when we give thanks unto him for mercies spiritual or temporal; when we speak well of his adorable perfections and glorious works, either in public or private; and we are capable of praising him by our lives and actions, as well as by our tongues; in neither of which senses can we be said to sing. If all praising is singing, I should be glad to know what singing of praise is. For, that it is different from giving of thanks, appears from the institution of the Lord's-supper; in which giving of thanks, and singing an hymn, or psalm, as in the margin of your bibles, or a song of praise to God, are mentioned as very distinct things but of this more hereafter: I shall now only just observe, that the Apostle Paul, in his epistle to the Ephesians (Eph. 5:19, 20), when he exhorts them to sing psalms, hymns, and spiritual songs, afterwards mentions giving of thanks to God in the name of Christ, as another duty incumbent on them.

Nor is inward spiritual joy, or heart rejoicing, singing of God's praise. True spiritual joy is wrought in the soul by the Holy Ghost, and takes its life from views of the person, blood, righteousness, sacrifice, and atonement of Christ; and is increased by the shedding abroad of the love of God in the heart, and by discoveries of covenant interest in the Father and in the Son. Now, when the soul is in such a comfortable situation, 'tis in the most agreeable frame to sing the praises of God; hence says James, is any merry? *Ευθυμει τις*, is any of a good mind, or in a good frame of soul? let him sing psalms: Not that these are the only persons that are to sing psalms, or this the only time, any more than that afflicted persons are the only ones that are to pray, and the time of affliction the only time of prayer: But as affliction more especially calls for prayer, so spiritual joy and rejoicing, for singing of psalms; but then this spiritual joy is not singing, but the cause or reason of it, and what eminently fits a person for it.

Though there is such a thing as mental prayer, there is no such thing as mental singing, for singing in the heart without the voice; speaking or preaching without a tongue, or voice, are nor greater contradictions, or rather impossibilities, than singing without a tongue or voice is; such an hypothesis is suited for no scheme but Quakerism: And we may as well have our silent meetings, dumb preaching, and mute prayer, as silent singing. Singing and making melody in the heart, is no other than singing with or from the heart, or heartily, or, as it is expressed in a parallel place, with grace in the heart, i.e. either with gratitude and thankfulness, or with grace in exercise; together with the voice.

Singing of God's praises is a vocal action, and should be performed in a social way, in concert with others; with the voice together shall they sing (Isa. 52:8), and not only with the voice, but with the modulation of it: It is not any noise of the tongue or voice, but an harmonious, melodious, joyful one (Ps. 95:1, 2). O come, let us sing unto the Lord; let us make a joyful noise to the rock of our salvation: Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms. But,

II. I shall endeavor to prove, that this ordinance of singing does not belong to the ceremonial law or was confined to the Old Testament dispensation, but is a part of natural religion, and moral worship, perpetually binding on all mankind, and so to be performed by believers in a spiritual and evangelic manner, under the gospel dispensation. And,

1. It will appear, from the practice of the Heathens, that it was a part of natural and moral worship, who, though greatly in the dark, both about the object and manner of worship, yet, by the dim light of nature, groped after the knowledge of both, if haply they might find them; and as by this dim light they were directed to pray to a superior Being when in distress, as Jonah's mariners did; so, by the same light, they were directed to sing praises to him when they received mercies, prayer and singing, being alike parts of natural religion and moral worship. So that though the Gentiles had no positive laws nor scheme of revelation to guide them in the worship of God, yet, in some instances, did, by nature, the things contained in the law; which shew the work of the law written on their hearts. I will just produce some few instances respecting the present case. Clemens Alexandrinus

intimates, that one part of the religious worship of the Egyptians, consisted of hymns to their gods; his words are these; "First a singer goes before, bringing forth some one thing of the symbols of music; and they say, that he ought to take two books out of those of Hermes, the one containing the hymns of the gods, the other, the method of a royal life." And a little after, he adds; "There are ten things which are suitable to the honour of their gods, and contain the Egyptian religion as sacrifices, first fruits, hymns, prayers, shows, feasts, and such like things." This is confirmed by Porphyry, who says that the Egyptians devote "the day to the worship of their gods; in which, three or four times, viz. morning and evening, noon and sun-setting, they sing hymns unto them: The same Porphyry says, concerning the Indians, that "they spend the greatest part of the day and night in prayers and hymns to the gods:" And moreover, that when they commit their bodies to the flames, that they may, in the purest manner, separate the soul from the body, they sing an hymn, and die". And, in another place, explaining that symbol of Pythagoras, "That drink offerings are to be poured out to the gods, by the ear of the cups; by this, says he, is intimated, that we ought to honour the gods, and sing hymns to them with music, for this goes through the ears."

Very remarkable is a passage of Arrianus, the stoic philosopher; "If, says he, we are intelligent creatures, what else should we do, both in public and private, than to sing an hymn to the Deity, to speak well of him, and give thanks unto him? Should we nor, whether digging or plowing, or eating, sing an hymn to God? Great is God, who has given us these instruments, by which we till the earth. Great is God, that has given us hands, a faculty of swallowing, and a belly; that we secretly grow and increase, and that, whilst we sleep, we breath; each of these things ought to be taken notice of in an hymn: But the greatest and most divine hymn we ought to sing is, that he has given us a reasonable faculty of using these things in a right way: What shall I say, since many of you are blind? ought not some one to fill up this place, and give our an hymn to God for you all? — If I was a nightingale, I would do as a nightingale; and is a swan, as a swan; but since I am a rational creature, I ought to praise God; this is my work; this I will do; nor will I desert the station to the utmost of my power; and I exhort you

to the self same song." And, in another place he says, "This is my work whilst I live, to sing an hymn to God; both by myself, and before one or many." Much of this language would well become the mouth of a Christian. It is observed concerning the muses, that they were chiefly employed about the hymns and worship of the gods, and that Come of them had their names from thence, as Mespomene, Terpsichore, and Polymnia; and that Homer got so much credit, admiration, and applause as he did, was owing, among other things, to the hymns which he composed for the gods; and there is still extant, among his works, an hymn to Apollo. Moreover, formerly rewards were proposed in the Pythian games, for such who best sung an hymn to the God. And Julian the emperor, takes notice of many excellent hymns of the gods, which he advises to learn, as being of great use in the knowledge of things sacred; most of which, he says, were composed by the gods; some few by men inspired by a divine spirit. From there, and other instances which might be produced, we may conclude, that the Gentiles wore obliged, by the law of nature, to this part of worship, and, by the light of nature, were directed to it; and consequently that it is a part of natural religion and moral worship. Moreover,

2. It is evident, that the people of God sung .longs of praise to him before the law was given by Moses. When the Lord so remarkably appeared for the children of Israel, by delivering them our of the hands of the Egyptians, and carrying them safely through the Red Sea, though their enemies were drowned in it; Then sang Moses and the children of Israel this song, unto the Lord, and spake, saying, I will sing unto the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea, etc. Miriam and the Israelitish women, sung the time. This is the first long the scriptures make mention of; though, the Jews say, Adam sung one before. Now, by what law did the Israelites sing this song? it could nor be by the Levitical law; for that system of laws was not as yet given to that people and when that body of laws was delivered to them, we do nor find that singing of God's praises was any part of it; it is not to be met with in the whole body of Jewish laws, given out by Moses; why then should it be reckoned of ceremonious institution, or a part of worship peculiar to the Old Testament? Nor was it by any positive law, or according to any part of external

revelation God had made to the sons of men, the children of Israel sung; for no such positive law was extant, or any such revelation made, as we know of. It remains then, that in doing this, they acted according to the dictates of their consciences, and the examples which might have been before them, by which they were influenced, as to cry to the Lord when in distress, so to sing his praises when they were delivered.

3. It may easily be observed, that when psalmody was in the most flourishing condition among the Israelites; under the direction and influence of David their king, the sweet Psalmist of Israel, it was not confined to that people; but all nations of the earth were called upon, and exhorted to sing the praises of God, even by the Psalmist himself; Make a joyful noise unto God, all ye lands, Hebrews all the earth, sing forth the honour his name; make his praise glorious. Let the people praise thee, O God, let all the people praise thee. O let the nations be glad and sing for joy; for thou shalt judge the people righteously, and govern the nations upon earth. Selah. O sing unto the Lord a new song ; sing unto the Lord all the earth, sing unto the Lord; bless his name, shew forth his salvation from day to day (Ps. 66:1,2; 67:3, 4; 96:1, 2). Now if singing was not a part of moral worship, but of a ceremonious kind, and peculiar to the Old Testament dispensation, the nations of the earth would have had no concern in it; it would not have been obligatory upon them, but proper only to the Israelites, to whom alone pertaineth the giving of the law and the service of God.

4. Nothing is more manifest, than that when ceremonial worship was in its greatest glory, and legal sacrifices in highest esteem, that singing of psalms and spiritual longs was preferred unto them, as being more acceptable to God; I will praise the name of God with a song, and will magnify him with thanksgiving, says David; This also shall please the Lord better than an ox or bullock, that hath horns and hoofs (Psalm 69:30, 31). Now can any other reason of this difference be given, than that the sacrifice of an ox or bullock was of ceremonial. institution; whereas, praising God was a part of moral worship, which might be performed in a spiritual and evangelic manner.

5. When the ceremonial law, with all its instituted rites, was abolished, this duty of singing, remained in full force. The Apostle Paul, in his epistles written to the churches at Ephesus and Colosse, declares in the

one, that the middle wall of partition, between Jew and Gentile, was broken down: Meaning the ceremonial law, and that which was the cause of enmity between both; even the law of commandments, contained in ordinances, was abolished (Eph. 2:14, 15). And in the other; says, Let no man judge you in meat or in drink, or in respect of an holy day, or the new moon, or of the sabbath day, which are a shadow of things to come, but the body is of Christ (Colossians 2:16, 17); and yet, in both (Eph. 5:19; Col. 3:16), exhorts them to sing psalms, hymns, and spiritual songs. Now it is not reasonable to suppose, that the same Apostle, in the same epistles, written to the same persons, should declare them disengaged from some things, and under obligation to regard others, if there equally belonged to the ceremonial law, and were alike peculiar to the Old Testament dispensation.

6. This practice of singing the praises of God, has been performed by creatures who were never subject to the ceremonial law; by whom I mean not the Gentiles, who have been already taken notice of, but the angels, who, though subject to the moral law, so far as their nature and condition will admit of; yet, in no one instance, were ever concerned in ceremonial service. Now these holy and spiritual beings were very early employed in this divine and heavenly work of singing; there morning stars, so called for their brightness and glory, sang together; these Sons of God, by creation, shouted for joy, when the foundations of the earth were fastened, and the corner stone thereof laid (Job 38:6,7): As they did also when the corner stone of man's redemption was laid in the incarnation of the Son of God; at which time there was with the angel, a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, good will towards men (Luke 2:14); who likewise will join with the saints in Hallelujahs and songs of praise to God, throughout an endless eternity. For,

7. We may say of this duty what the Apostle says of charity (1 Cor. 13:8, 11) that it never faileth, though prophecies, tongues, and knowledge shall. For, when all ordinances, whether of a moral nature, or of positive institution, shall cease, such as prayer, preaching, baptism, the Lord's-supper, and the like; this will continue, and be in its greatest glory and perfection. This will be the employment of saints when raised out

of their dusty beds, on the resurrection morn, in the power and virtue of the resurrection of their risen Lord. Thy dead men shall live, together with, or as my dead body, shall they arise: Awake and sing, ye that dwell in the dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead (Isa. 26:19): These having their souls and bodies reunited, shall come to the Zion above, with songs and everlasting joy upon their heads: These shall stand upon the mount with the Lamb, and sing in the height of it, even that new song which no one can learn, but those who are redeemed from the earth, But I proceed,

III. To consider the subject matter of singing, or what that is which is to be sung. The direction of the Apostle Paul in this case, is certainly to be regarded, who, in two distinct epistles (Eph. 5:19; Col. 3:16), exhorts to the singing of psalms, hymns, and spiritual songs; and what these are, it will be proper to inquire. And,

1. By psalms, is meant the book of psalms, composed by David, Asaph, Heman, and others, under the inspiration of the Spirit of God; which is the only sense in which this word is used throughout the whole New Testament: Nor is there any reason to believe, that the Apostle Paul designs any other in the above mentioned places; or the Apostle James, when he says (Jam. 5:13), Is any merry? let him sing psalms. Those who are of a different mind, ought to shew in what other sense this word is used, and where, and what those psalms are we are to sing, if not the psalms of David, etc. since it is certain, there are psalms which are to be sung under the New Testament dispensation.

2. By hymns, we are to understand, not such as are composed by good men, without the inspiration of the Spirit of God. I observe indeed, from ancient writers, and. from ecclesiastical history, that such compositions were made use of very early, even from the times of the Apostles; and I deny not but that they may now be useful; though a great deal of care should be taken that they be agreeable to the sacred writings, and the analogy of faith, and that they be expressed, as much as can be, in scripture language; yet, after all, I must confess, that I cannot but judge them, in a good measure, unnecessary, since we are so well provided with a book of psalms and scriptural songs, indited by the Spirit of God, and suitable on all occasions: However, I cannot think that such composure's

are designed by the Apostle; nor can I believe that he would place such between psalms and spiritual songs, made by men inspired by the Holy Ghost, and put them upon a level with them, and to be sung equally with them, to the edification of the churches; therefore, I take hymns to be but another name for the book of psalms; for the running title of that book may as well be, the book of hymns, as of psalms; and so it is rendered by Ainsworth, who also particularly calls the 145th psalm, an hymn of David: So the psalm which our Lord sung with his disciples, after the supper, is called an hymn, as the psalms of David in general, are called, by Philo the Jew, *ὑμναι* hymns, as they are also songs and hymns by Josephus.

By spiritual songs, may be meant the psalms of David, Asaph, etc. the titles of some of which, are, songs, as sometimes a psalm and song, a song and psalm, a song of degrees, and the like; together with all other scriptural songs, written by men inspired by God, and are called spiritual, because the author of them is the Spirit of God, the writers of them men moved and acted by the same Spirit; the subject matter of them spiritual, designed for spiritual edification, and opposed to all profane, loose and wanton songs.

These three words, psalms, hymns, and songs, answer to *מִלֵּהַת מִזְמוֹר*, and *מִירֵשׁ*, the titles of David's psalms; and are, by the Septuagint, rendered by the Greek words the Apostle uses. I shall not trouble you with observing to you how these three are distinguished by learned men, one from another, but only observe, what has been remarked by others before me; that whereas the Apostle, in his exhortations to singing, directs to the titles of David's psalms, it is highly reasonable to conclude, that it was his intention that we should sing them: But, inasmuch as there are some queries, scruples, and objections about the singing of them, it will be proper to attempt a satisfactory answer to them.

(1.) It is inquired, whether the book of psalms was originally written in verse or metre? The reason of this enquiry is, that if it should appear that it was not originally written in Hebrew metre, then there is no reason why it should be translated into metre in another language, and so consequently not to be sung in the manner we do. To which, I answer, That the book of psalms, with some other writings of the Old Testament, were originally written in metre, is

universally allowed by the Jews, and does also appear from the different accentuation of them, from that of other books. Josephus; a learned Jew, says, "That David being free from war, and enjoying a profound peace, composed songs and hymns to God, of various metre; some trimetre, i.e. consisting of three feet, and others pentametre, i.e. of five feet." David's psalms seem to be of the Lyric kind; hence Jerom, who, of all the fathers, best understood the Hebrew language, calls "David, our Simonides, Pindar, Alcaeus, Flaccus, Catullus, and Serentis," who were all of them Lyric poets. And in another place, he says, "If it should seem incredulous to any that the Hebrews have metre, or that the Psalms or the Lamentations of Jeremiah, or almost all the scriptural songs are composed after the manner of our Flaccus, and the Greek Pindar, and Alcaeus, and Sappho; let him read Philo, Josephus, Eusebius Caesariensis, and he'll find, by their testimonies, that what I say is true." The learned Gomarus, in his *Lyra*, has given out of the Psalms, and other poetical books of the scriptures, several hundred of instances of verse of the Iambic, Trochaic, Dactylic, Anapaestic, Choriambic, Ionic, Antispastic, and Paeonic kind, which he has compared with a like number out of Pindar and Sophocles. The Jews indeed have now lost the knowledge of the sacred poetry, and have been, for many hundred of years, unacquainted with it; though R. Benjamin Tudelensis says, that there lived in his time, at Bagdad, one R. Eleazar, and his brethren, who knew how to sing the songs as the singers did, when the temple was standing. But be this as it will, there's reason enough to conclude, that the book of Psalms was originally written in verse; and therefore it is lawful to be translated into verse, in order to be sung in the churches of Christ.

(2.) It is queried, whether the book of Psalms is suitable to the present gospel dispensation, and proper to be sung in gospel churches. I answer, Nothing is more suitable to the gospel state, or more proper to be sang in the churches of Christ; since it is so full of prophecies concerning the person, offices, grace and kingdom of the Messiah; concerning his sufferings, and death, his resurrection, ascension and session at the right hand of God; which are now more clearly understood, and are capable of being sung by believers, in a more evangelic manner than when they were first composed: Besides, this book is full of exceeding great

and precious promises, as the ground of the faith and hope of God's people; is a large fund of experience, a rich mine of gospel grace and truth, and is abundantly suited to every case, state and condition, the church of Christ, or a particular believer, is in at any time. A little care and prudence used in the choice of proper psalms, on particular occasions, would fully discover the truth of this.

(3.) It is objected, that persons often meet with things which are nor, and which they cannot make their own case; yea, sometimes with what is shocking and startling to a Christian mind; such as imprecations and curses, on enemies or wicked men. And it is asked, Should persons sing cases not their own, and such things as there now mentioned; would they not be guilty of lying to God, and of want of that charity to men which is so much recommended under the gospel dispensation? To which, I reply, That as to singing cases not our own, this is no more lying to God than reading them is, singing being but a flower way of pronounciation in a musical manner; therefore, if this ought to deter persons from singing, it should also from reading: Besides, in public worship, we sing not as single persons, but in conjunction with, and as parts of the community, and body of the people; so that what may not be suitable to one, may be so to another, and in both, the end of praise be answered. Moreover, when we sing the cases of others, and which we cannot make our own, we sing them as such, and not as our own sense and experience; which yet may be very useful to us, either by way of example, or advice, or comfort, or instruction, or admonition, and the like: And if this should not be the case, yet there are two other principal ends of singing, viz. the praise and glory of God, and the edification of others, which may be attained this way and, after all, the same objection will lie against public prayer, as much as against public singing; since no prayer put up by the minister, in public, at least, not all the petitions in it, any more than every psalm or hymn, sung in public, are suitable to the cases of all persons present; yet this has not been thought a sufficient argument against public prayer, or to deter persons from joining in it. As for imprecations and curses on wicked men, though the scriptural instances of them are no examples to us to do the like; because these were made by men under the inspiration of the Spirit of God; yet they were

prophetic hints of ruin and destruction to wicked men, and as such should be considered, and may be sung by us, and that to the glory of God and some instruction to our selves; for herein we may observe the justice and holiness of God, the vile nature of sin, the indignation of God against it, and the just abhorrence and detestation, that sin and sinners are had in with God, and should be had in with all good men.

(4.) It is said, that if we must sing the psalms of David, and others, then we must sing by a form; and if we may sing by a form, why not pray by one? I answer, the case is different; the ordinance of prayer may be performed without, a form, bur not the ordinance of singing: The Spirit of God is promised as a Spirit of grace and supplication, but nor as a spirit of poetry. And suppose a person had a gift of delivering out an extempore psalm or hymn, that psalm or hymn would be a form to the rest that joined with him; unless we suppose a whole congregation to have such a gift, and every one sing his own psalm or hymn; but then that, namely, joining voices together, which is the beauty, glory, and harmony of this ordinance, would be mere jargon, confusion, and discord. Besides, we have a book of psalms, but we have not a prayer book: Had we a book of prayers, composed by men inspired by the Spirit of God, as we have a book of psalms made by such, we should think our selves under equal obligation to pray by a form, as we now do to sing by one. Add to this, that the psalms of David were composed on purpose to be sung by a form, in the very express words of them, as they accordingly were. David, when he had wrote them, sent them to Asaph, and his brethren, or to the chief musician, the master of the song, who had the management of it, or some such person, to be made use of in public; for thus it is written, (1 Chron. 16:7), Then on that day David delivered first this psalm, to thank the Lord, into the hands of Asaph and his brethren. And we may observe, that some hundreds of years after, the psalms of David and Asaph were sung in the express words of them, by the order of king Hezekiah; for so it is said (2 Chron. 29:30) Moreover, Hezekiah, the king and the princes, commanded the Levites to sing praise unto the Lord, with the words of David and of Asaph, the seer; and they sang praises with gladness, and they bowed their heads and worshipped. Hence also, when the people

of God were exhorted to sing his praise, they were bid not to make, but take a psalm ready made to their hands (Ps. 81:1,2); Sing aloud unto God our strength; make a joyful noise unto the God of Jacob; take a psalm, and bring hither the timbrel, the pleasant harp, with the psaltery. Which leads me,

(5.) To consider another objection made against singing the psalms of David. The singing of there was formerly attended with the use of musical instruments; such as the harp, timbrel, cymbals, and the like: If then they are to be sung now, why not with these instruments, as heretofore? and if these are disused, why should not singing it self? I reply, That the use of musical instruments was not essential to singing; therefore, tho' these are laid aside, that continues. The Old Testament dispensation was a showy, gaudy, and pompous one, suited to the then infant state of the church; there were many ceremonious rites which attended the worship of God, even that part of it which was of a moral nature; which ceremonious rites, though now abolished, the worship being of a moral nature, remains in full force: As for instance; it was usual to burn incense at the time of prayer; now the use of incense, which was typical of the acceptance of the prayers of the saints, through the mediation of Christ, is laid aside; but the duty of prayer, being of a moral nature, continues: So the use of musical instruments, which attended the work of singing the praises of God, and was typical of inward spiritual melody, is at an end, when singing, being equally of a moral nature with prayer, is still obligatory. It is now sufficient, if, when we sing vocally, at the same time we make melody in our hearts to the Lord. I close this with an observation of an ancient writer; "Barely to sing, says he, is not fit for babes, but to sing with inanimate instruments, with cymbals, and with dancing; wherefore, in the churches (i. e. under the gospel dispensation) the use of such instruments, and others, fit for babes, is taken away, and bare or plain singing remains." I proceed,

IV. To point out to you the persons who are to sing, and who ought to be found in the performance of this duty, I shall take no notice of a private person's singing by himself, alone, or of the family discharge of this duty, or of its being done in concert, between two or more persons; no doubt but it is lawful for a single person to sing the praises of God alone, at home, in his

own house, in his closet, when he thinks proper; and it may very laudably be performed in Christian families, where they are able to carry it on with decency and good order; yea, any two, or more persons, may join together in this part of divine service, as Paul and Silas did in prison (Acts 16:25), who, at midnight, prayed and sang praises unto God; which is an instance of singing vocally, and in concert, and was attended with some miraculous operations; with which all gospel ordinances were at first confirmed, and which brought on, and issued in the conversion of the jailor. Bur what I shall chiefly attend to, will be to prove that gospel churches, or the churches of Christ, under the gospel dispensation, ought to sing the praises of God vocally; and this I shall do from the following considerations.

1. From the prophecies of the Old Testament, which declare, that the churches, in gospel times, should sing; and in which they are called upon, exhorted, and encouraged to do it. In many of the psalms, which respect the times of the Messiah, and the gathering of the Gentiles to him under the gospel dispensation, such as the 47th, 68th, and 95th, the people of God are frequently invited to sing praise unto him, and make a joyful noise unto him with psalms. Likewise, in the prophecies of Isaiah (Isa. 52:7, 8, 9; 35:1, 2, 6, 10; 26:1; 54:1) it is declared, that not only the watchmen, gospel ministers, such whose feet are beautiful on the mountains, who bring good tidings, and publish peace and salvation, shall lift up the voice, and that with the voice together shall they sing; but also the churches under their care, and such souls they are made useful to, are called upon to break forth into joy, and sing together; yea, it is promised, that the Gentile church, under the name of the wilderness, and solitary place, shall be glad and rejoice, even with joy and singing; that even the tongue of the dumb shall sing, and the ransomed of the Lord return, and come to Zion with songs and everlasting joy upon their heads.

Moreover, that in that day, meaning the gospel day, shall this song be sung in the land of Judah, in the gospel church: We have a strong city; salvation will God appoint for walls and bulwarks. To add no more; how expressly is the Gentile church exhorted and encouraged to this work, in another part of these prophecies? where it is said, Sing, O barren, thou that didst not bear; break forth into singing; and cry aloud, thou that didst not travail with child; for more are

the children of the desolate than the children of the married wise, saith the Lord. Blessed be God, these predictions are, in a great measure, fulfilled; gospel churches among the Gentiles, as well as in the land of Judea, have lift up their voices, and sung the praises of God according to these prophecies; which is, at once, a confirmation of the authority of the scriptures, and of the truth of this ordinance. But,

2. I prove it to be a duty incumbent on gospel churches, under the New Testament dispensation, from express precepts and directions given to them concerning it. It is not only prophesied of in the Old Testament, but it is also commanded in the New, that they should sing. The church at Ephesus was a gospel church, as was also that at Colosse; and they are both expressly enjoined as such, by the Apostle Paul, who in this, as in their things, had the mind of Christ to sing psalms, hymns, and spiritual songs (Eph. 5:19; Col. 3:16). Besides, if singing was not a duty belonging to New Testament churches, why should any directions about it be given to them? such as to sing with grace in their hearts, with the spirit, and with the understanding; and to do it in such a manner, so as to speak to themselves, and to teach and admonish one another (1 Cor. 14:15; Eph. 5:19; Col. 3:16).

3. That New Testament churches should sing, will more fully appear from New Testament instances and examples. There are not only prophecies and precepts, but also precedents in favor of this practice; and the first instance of this kind I shall mention, is, that of Christ and his Apostles, who sung an hymn, as a church, at the close of the Lord's supper; of this the evangelist assures us; When they had sung an hymn, says he, they went out unto the mount of olives (Matthew 26:30):

Our ears are continually dinned, by those who are of a different mind from us, with an old translation, in which, they say, the words are rendered, When they had given thanks. But, First, This work was done already; he, i.e. Christ, took the cup, and gave thanks.

Secondly, A different word from that is here used, and which, in its first and primary sense, signifies to sing an hymn, or song, to the honour of God. And,

Thirdly, This old translation must be a false one, since it fixes such a character of rudeness and arrogance upon the Apostles, as is unbecoming the disciples of the meek and lowly Jesus; what, they give

thanks! What business had they to give thanks? Had they done so, they had took upon them an office, and thrust themselves into a province that did not belong to them. Who should give thanks but Christ, the master of the feast, who was then in person present at his own table? No, they sung an hymn in concert, with their Lord at the head of them; which hymn was either one of Christ's composing on that special occasion, or rather was a part of the Hallel the Jews sung at the Passover, which began with the 113th, and ended with the 118th psalm; the first part of which they sung before they sat down to eat, and the other after they had eaten, and after they had drunk the fourth and last cup; which last part seems to have been postponed the eating of the Lord's supper, as containing in it several verses suitable to that ordinance, especially the closing part, which is this: I will praise thee, for thou hast heard me, and art become my salvation. The stone which the builders refused, is become the head stone of the corner. This is the Lord's doing; it is marvelous in our eyes. This is the day which the Lord hath made; we will rejoice and be glad in it. Save now, I beseech thee, O Lord. O Lord, I beseech thee, send now prosperity. Blessed be he that cometh in the name of the Lord. We have blessed you out of the house of the Lord. God is the Lord which hath shewed us Light. Bind the sacrifice with cords, even unto the horns of the altar. Thou art my God, and I will praise thee; thou art my God, I will exalt thee. O give thanks unto the Lord, for he is good: for his mercy endureth for ever. For my own part, it would be agreeable to me, if this was always sung at the celebration of this ordinance. But to return to my argument. This hymn, or psalm, was sung by Christ and his Apostles, at a church; which, though one of the least of the churches, yet the purest that ever was on earth; where Christ sung, according to his promise made long before, when he said (Ps. 22:22), I will declare thy name unto my brethren: In the midst of the congregation wilt I praise thee; which the author of the epistle to the Hebrews; cites in this manner; I will declare thy name unto my brethren, and in the midst of the church will I sing praise unto thee, ὑμνήσω σε; will I sing a hymn unto thee; which he accordingly did sing in the midst of the congregation, the church, among his brethren, the Apostles, at the institution of the supper; and is an example we ought to follow at the administration of

that ordinance. The church at Corinth, in the times of the Apostles, sung psalms: There were, indeed, some disorders among them, in the performance of this, as well as other parts of public worship, which the Apostle Paul endeavors to rectify in his epistle to them; How is it then, brethren? says he, when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation; let all things be done to edifying(1 Cor. 14:26) where he does not blame them for those things, provided care was taken to avoid confusion, and that the edification of each other was regarded: And what he says in my text, with respect to himself and his own conduct in the discharge of both the duties of prayer and singing, is designed as an example and an instruction to this church.

The book of Revelation is a representation of the slate and condition, service and sufferings of the churches of Christ on earth, in the several periods of time, until his second coming; in which we have frequently an account of their being concerned in this work of singing (Rev. 5:9, 10; 14:1, 3; 15:3; 19:1-7); either the Lamb's new song or the song of Moses, or both; and which is represented as their employment, more or less, until the end of time. Now, since we have prophesy, precept, and precedent, for the practice of singing in New Testament churches, none should scruple the performance of it. But, before I dismiss this part of my subject, it will be necessary to give an answer to the two following queries.

(1.) Whether women should sing in public, or in the churches? The reason of this query is, because the Apostle says (1 Cor. 14:34, 35), Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home; for it is a shame for women to speak in the church. From whence it is inferred, that if women are to be silent, and not speak in the church, then they are not to sing or speak to themselves and others, in psalms, hymns, and spiritual songs. To which I answer, that it is evident the Apostle is to be understood of such kind of speaking in public, as carries in it authority over the man, which singing does not; so he explains himself in another place, Let the women learn in silence, in all subjection. But I suffer not a woman to teach, nor to

usurp authority over the man, but to be in silence (1 Tim. 2:11, 12). It is certain, that all kind of speaking in the church, is not forbidden to women; otherwise it would not be lawful for them to give an account of the work of God upon their souls, by word of mouth; nor could they be witnesses for or against any member of the church chargeable with any iniquity. In these and such like cases, they have, no doubt, a right, and should have the liberty of speaking in the church: As for singing of psalms, though, as an ancient writer observes, "The Apostle commands women to be silent in the church; yet they are capable of performing this service well, which is agreeable to every age, and fit for both sexes." And indeed, if this is a part of moral worship, as, I think, I have sufficiently proved it is, it must be a duty belonging to them, and binding on them: Besides, it has been practiced by them in all ages of the church. Miriam, and the Israelitish women, sung, as well as Moses and the children of Israel, at the Red Sea; as did also Debora with Barak; and not to take notice, of the singing women in the temple service, there is a prophecy of gospel times, in which it is said (Jer. 31:8-12), that a great company of the blind and lame, with the woman with child, and her that travaileth with child, should come and sing in the height of Zion; and indeed, what else is the woman's prophesying (1 Cor. 11:5), which the Apostle does not object to, though he does to her doing it with her head uncovered, any other than her singing of psalms? as is well judged by a learned writer, since prophesy is explained by the same Apostle, by singing as well as by praying and preaching in another place (1 Cor. 14:15, 24, 26).

(2.) It is a case of conscience with some, whether they should sing in a mixed multitude, or in the presence of unbelievers, they joining with them. The solution of which, I would attempt in the following manner; let it be observed, that singing, as a part of moral worship, is binding on all men, without exception, believers and unbelievers; the former, indeed, are the only persons who are capable of performing it in a spiritual and evangelic manner; but the latter may have a sense of God's goodness upon their minds, and be able to praise him for their temporal mercies, though they cannot do it in faith, nor without sin; nor indeed, can they perform a natural or civil action, any more than a moral one, without sin; for the plowing of the wicked

is sin (Prov. 21:4). But it does not from hence follow, that a man must not plow, or perform any civil action, because he sins in it. And so likewise it ought not to be concluded, that a man should not pray, or sing psalms, or perform any other moral action, because he cannot do it in a spiritual way; for it is better for him to do it in the best way he can, than not at all. But, supposing that it is not the duty of unbelievers to sing psalms, it will be very difficult to know who are such in public assemblies; and if such should join with you, why should this affect you that are believers? Will this sin of theirs be ever laid to your charge, or you be accountable for it? Should you neglect your duty because they are not in theirs? Must your mouths be stopped because theirs are open? Should you not rather blush and take shame to your selves? When you see them so forward to what you judge is not their duty, and you your selves so backward to it. Besides, it has been the practice of the saints, in all ages, to sing in mixed assemblies. There was a mixed multitude which came up with the Israelites out of Egypt, in whose presence Moses and the children of Israel sung at the Red Sea, and who, very probably, joined with them in the song, since they had a share in the common deliverance. The psalmist David, declared it as his resolution, and, no doubt but it was his practice, when he had opportunity, to sing the praises of God among the Heathens. Therefore, says he, will I give thanks unto thee, O Lord, among the Heathen, and sing praises unto thy name. I will praise thee, O Lord, among the people, I will sing unto thee among the nations (Ps. 18:49; 57:9). The church, in Solomon's song, is represented, not only as taking her part in the song in the midst of, but as joining with the daughters of Jerusalem, though they were ignorant of Christ her beloved. It is evident, that the church at Corinth sung psalms in the presence of unbelievers, as well as performed other parts of public worship; which was one reason that made the Apostle so desirous of rectifying the irregularities in this, as in the rest; that so unbelievers, who came in among them, might be convinced and obliged to own, that God was in them of a truth. Moreover, inasmuch as unbelievers are admitted to public prayers, and to join with you in them, why not to public singing? especially, since some ends of this ordinance cannot be answered without their presence; which are to declare the Lord's doings

among the people, and make known his wonders and his glory among the Heathen: (Ps. 9:11; 96:3) To add no more, this ordinance has been an ordinance for conversion; I have known it to be so, and so have others besides me; and a good reason this is why it should be continued publicly in our churches, and unbelievers be admitted to an attendance on it.

V. I come now to consider the manner in which this ordinance should be performed, which I shall do very briefly, and shall chiefly regard what is expressed in my text, in which the Apostle is desirous that he might, and determines to, sing with the Spirit, and with the understanding also.

1. With the Spirit. By which may be meant, either the extraordinary gift of the Spirit, by which the Apostle was capable of delivering out a psalm or hymn extempore, and that in an unknown tongue; though he was determined to make use of this gift in such a way, as to be understood by others, that so they might receive some profit and edification by it; or else, by the Spirit, may be designed the Spirit of God, who is absolutely necessary to the spiritual performance of this duty. Believers, in the discharge of this work, stand in great need of him to excite their attention, assist their meditations, enlighten their understandings, raise their affections, strengthen their faith, and make a comfortable application of what is sung to themselves; or, by singing with the Spirit, may be meant, singing with his own spirit; and indeed, believers should be servant in spirit, whilst they are serving the Lord in any ordinance: As God is a Spirit, he must be worshipped in spirit, or with our spirits, that is, with our hearts engaged in the work we are concerned in; and then may we be said to sing with the spirit, when we sing with grace in our hearts, or in the lively exercise of faith, and hope, and love; for to the due performance of this ordinance in a spiritual way, is required a large measure of grace, a good deal of spiritual light, knowledge, experience and judgment, for we should sing,

2. With the understanding also, i.e. either in a language that is to be understood, or with the understanding of what is sung (Ps. 47:7), sing ye praises with understanding; or to the understanding of others; for one end of this duty is, to teach and admonish others as well as our selves; and, perhaps, the Apostle may have some regard here to one of the

titles of David's psalms, viz. מִשְׁכִּיל, *maschil*, which signifies a psalm, giving instruction, or causing to understand. Unless we sing in all these senses with understanding, we sing with little advantage, either to our selves or others. In a word, besides our mutual edification, we should have in our view the glory of God; we are to sing unto the Lord, not to our selves, or to raise our natural affections, or to gain applause from others, by the fineness of our voice, and exact conformity to the tune; but to the glory of Father, Son and Spirit, who are that one God, who condescends to inhabit the praises of Israel. Having now considered the several things I proposed, relating to the ordinance of singing, I shall subjoin a short account of the faith and practice of the saints in the three first centuries of Christianity, with respect either to singing alone, or in the family, or in the churches; which added to the scriptural account of this duty, may serve the more to confirm us in the practice of it. If the Therapeutae, a sect of religious persons mentioned by Philo the Jew, who was contemporary with the Apostles, were Christians, as Eusebius thinks, then we have a proof, besides the scripture ones, of the Christians' singing of psalms and hymns in the times of the Apostles; for of there Philo says, "That they not only gave themselves up to a contemplative life, but composed longs and hymns to God, in various kinds of metre and verse, and which they wrote as was necessary in graver rhyme, and which they not only composed but sung" tho' perhaps, he may intend the Essenes, of whom Porphyry says, that "They kept the seventh day of the week in hymns to God, and in rest."

There are some, indeed, who think they were neither, but a sect of Jewish philosophers: However this be, 'tis certain, That there is now extant an epistle of Pliny to Trajan the emperor; in which he tells him, that one part of the charge against the Christians was, "That they used to meet together at a flared time, before it was light, and sing a hymn among themselves, to Christ, as to a god". Tertullian refers to this letter, and expresses the charge in it thus; "That they had their meetings before it was day, to sing to Christ and to God. Eusebius cites the same, and observes, that "Pliny declared that he found nothing impious in them, nothing done by them contrary to the laws, except that rising early together, they sung an hymn to Christ after the manner of a god." Now this letter was

written in the latter end of the first century, or at the beginning of the second, and, as some think, whilst the Apostle John was yet living. Justin Martyr, Anno 150 in his epistle to Zena and Serenus, if it will be allowed to be genuine, speaks of the singing of psalms, hymns, and songs; and directs to the use of psalmody, in such a manner, as not to grieve our neighbors.

Athenogenes, a martyr, in the second century, as he was going to the fire, delivered an hymn to those that stood by, in which he celebrated the Deity of the blessed Spirit. Clemens Alexandrinus, Anno 190, or 200, speaking of a good man, says, "His whole life is a continual holy day, his sacrifices are prayer and praise, the scriptures are read before eating of food; and, whilst eating, psalms and hymns are sung; and, at night, before he goes to bed prayer is performed again. And, in another place, he observes, that "a man's love, friendship, and good will to God, should be shewn by thanksgiving and singing of psalms," and he himself composed an hymn to Christ, which is still extant at the end of his Paedagogue.

Tertullian, who lived about the same time, has many things in his writings, which shew that singing of psalms, both publicly and privately, was practiced in his day; in one place, he says, "After washing of hands, and lighting up of candles, meaning at their Christian meetings, and love feasts, every one might come forth, and sing to God, either out of the holy scriptures, Or what was of their own composing." And elsewhere, among the arguments he makes use of to prevail on Christians to marry among themselves, this is one; "psalms and hymns," says he, "are harmoniously sung between the happy pair; and they provoke each other to sing the better to their God." And in another place, he speaks of the reading of the scriptures, singing of psalms, preaching, sermons, and of prayer. as the several parts of public worship. And to add no more, in another book he makes this to be one part of the happiness of a chaste and continent man, that, "If he prays to the Lord, he is near to heaven; if he studies the scriptures, he is wholly there; if he sings a psalm, he pleases himself."

Origen, Anno 226, or 230 speaking of the need of the Spirit of God in prayer, adds, "Even as no man can sing a psalm or hymn to the Father in Christ, in good rhyme, proper verse and metre, and in concert, except the Spirit, who searcheth all things, even the deep

OF THE CHURCH OF CHRIST, IN CARTER LANE, SOUTHWARK,

things of God, first searches, and, as much as can be, comprehends the deep things of the mind, with songs of praise and hymns”.

Cyprian, Anno 246 exhorted Donatus to the practice of singing of psalms, in an epistle to him, “Let a psalm, says he, be sung at a feast, kept with moderation; and that thou mayest have a retentive memory, let thy voice be melodious. Begin this work after the usual manner.” Nepos, an Egyptian bishop, Anno 260 is greatly commended by Eusebius, not only for his faithfulness, labor, and diligence in the scriptures, but for his psalmody; which was very grateful to many of the brethren at that present time. I might go on to produce testimonies, proving psalmody to be in use in the church in the times of Constantine, not far from the third century, which, as Eusebius, who was on the spot, relates, was performed with a very decent and agreeable modulation of the voice. As also, in the churches at Alexandria and Milan, when Athanasius was bishop of the one, and Ambrose of the other, who both lived in the fourth century. I might also observe, what spiritual delight and comfort the great Austin found in attending on this ordinance; but I choose to go no further than the three first centuries, which were the purest and most incorrupt ages of Christianity.

Paulus Samosatenus, who denied the divinity of Christ, is the only person I have met with in this period of time, that objected to the psalms and songs sung in the churches, which he condemned as novel compositions; and yet provided women to sing in the church concerning himself: His reason for it seems to be, because the divinity of Christ was in an excellent manner let forth in the old songs and psalms; as appears from a passage in Eusebius, mentioned to confront Artemon and Theodotus, who had represented Christ’s divinity as a novel doctrine. “The psalms and songs of the brethren, says Eusebius, which were written by the faithful, from the beginning, set forth the praises of Christ as the word of God, ascribing divinity to him.” From the whole it may be concluded, that this ordinance of singing of psalms, as it was used by Christ and his Apostles, so it was continued in the ages next to them; and though it has been dragged through the sinks of popery, yet it ought not to be rejected on that account: Had our reformers treated

the ordinances of Christ in such a manner, because they found them corrupted, we should have had no ordinance now in being: Let us rather do all we can to clear this of every degree of superstition, and restore it to its native simplicity and spirituality.

8 A Declaration Of The Faith And Practice Of The Church Of Christ, In Carter Lane, Southwark

UNDER THE PASTORAL CARE OF Dr. JOHN GILL,

Read and assented to at the Admission of Members.

HAVING been enabled, through divine grace, to give up ourselves to the Lord, and likewise to one another by the will of God, we account it a duty incumbent upon us, to make a declaration of our faith and practice, to the honour of Christ, and the glory of his name; knowing, that as with the heart man believeth unto righteousness, so with the mouth confession is made unto salvation; (Rom. 10:10) a which declaration is as follows, namely,

I. We believe, That the Scriptures of the Old and New Testament, are (2 Tim. 3:15-17; 2 Peter 1:21) the word of God, and the only (John 5:39; Acts 17:11; 2 Peter 1:19, 20) rule of faith and practice.

II. We believe, That there is but one (Deut. 6:4; 1 Cor. 8:6; 1 Tim. 2:5; Jer. 10:10) only living and true God: that there are (1 John 5:7; Matthew 28:19) three persons in the Godhead, the Father, the Son, and the Holy Ghost, who are equal in nature, power, and glory; and that the Son ((John 10:30; Phil. 2:6; Rom. 9:5; 1 John 5:20) and the Holy Ghost (Acts 5:3, 4; 1 Cor. 3:16, 17; 2 Cor. 3:17, 18) are as truly and properly God as the Father. These three divine persons are distinguished from each other, by peculiar relative properties: The distinguishing character and relative property of the first person is begetting; he has begotten a Son of the same nature with him, and who is the express image of his person; (Ps. 2:7; Heb. 1:3) and therefore is with great propriety called the Father: The distinguishing character and relative property of the second person is that he is begotten; and he is called the only begotten of the Father, and his own proper Son; (John 1:14; Rom. 8:3, 32) not a Son by creation, as angels and men are, nor by adoption, as saints are, nor by office, as civil magistrates; but by nature, by the Father’s eternal

generation (Ps. 2:7) of him in the divine nature; and therefore he is truly called the Son: The distinguishing character and relative property of the third person is to be breathed by the Father and the Son, and to proceed from both, (Job 33:4; Ps. 33:6; John 15:26 and 20:26 and 20:22; Gal. 4:6) and is very Properly called the Spirit, or breath of both. These three distinct divine persons, we profess to reverence, serve, and worship as the one true God. (1 John 5:7; Matthew 4:10)

III. We believe, That before the world began God did elect (Eph. 1:4; 1 Thess. 1:4 and 5:9; 2 Thess. 2:13; Rom. 8:30; Eph. 1:5; 1 John 3:1; Gal. 4:4, 5; John 1:12) a certain number of men unto everlasting salvation whom he did predestinate to the adoption of children by Jesus Christ of his own free grace, and according to the good pleasure of his will; and that in pursuance of this gracious design, he did contrive and make a covenant (2 Sam. 23:5; Ps. 89:2, 28, 34; Isa. 42:6) of grace and peace with his son Jesus Christ, on the behalf of those persons; wherein a Saviour (Ps. 89:19; Isa. 49:6) was appointed, and all spiritual (2 Sam. 23:5; Isa. 55:3; Eph. 1:3) blessings provided for them; as also that their (Deut. 33:3; John 6:37, 39 and 10:28, 29; Jude 1) persons, with all their grace (2 Tim. 1:9; Eph. 1:3; Col. 3:3, 4) and glory, were put into the hands of Christ, and made his care and charge.

IV. We believe, That God created the first man, Adam, after his image, and in his likeness, an upright, holy, and innocent creature, capable of serving and glorifying him: (Gen. 1:26, 27; Eccl. 7:29; Ps. 8:5) but he sinning, all his posterity sinned in him, and came short of the glory of God; (Rom. 5:12 and 3:23) the guilt of whose sin is imputed; (Rom. 5:12, 14, 18, 19; 1 Cor. 15:22; Eph. 2:3) and a corrupt nature derived to all his offspring descending from him by ordinary and natural generation: (Job 14:4; Ps. 51:5; John 3:6; Ezek. 16:4-6) that they are by their first birth carnal and unclean; averse to all that is good, incapable of doing any, and prone to every (Rom. 8:7, 8 and 3:10-12; Gem 6:5) sin: and are also by nature children of wrath, and under a sentence of condemnation; (Eph. 2:3; Rom. 5:12, 18) and so are subject, not only to a corporal death, (Gen. 2:7; Rom. 5:12, 14; Heb. 9:27) and involved in a moral one, commonly called spiritual; (Matthew 8:21; Luke 15:24, 32; John 5:25; Eph. 3:1) but are also liable to an eternal death, (Rom. 5:18 and 6:23; Eph. 2:3) as considered in the first Adam, fallen

and sinners; from all which there is no deliverance, but by Christ, the second Adam. (Rom. 6:23 and 7:24, 25 and 8:2; 2 Tim. 1:10; 1 Cor. 15:45, 47)

V. We believe, That the Lord Jesus Christ, being set up from (Prov. 8:22, 23; Heb. 12:24) everlasting as the Mediator of the covenant, and he having engaged to be the (Ps. 49:6-8; Heb. 7:22) Surety of his people, did In al. 4:4; Heb. 2:14, 16, 17) human nature, and not before, neither in whole, nor in part; his human soul being a creature, existed not from eternity, but was created and formed in his body by him that forms the spirit of man within him, when that was conceived in the womb of the virgin; and so his human nature consists of a true body and a reasonable soul: both which, together and at once the Son of God assumed into union with his divine person, when made of a woman, and not before; in which nature he really suffered, and died (Rom. 4:25; 1 Cor. 15:3; Eph. 5:2; 1 Peter 3:18) as the substitute of his people, in their room and stead; whereby he made all that satisfaction (Rom. 8:3, 4 and 10:4; Isa. 42:21; Rom. 8:1, 33, 34) for heir sins, which the law and justice of God could require; as well as made way for all those blessings (1 Cor. 1:30; Eph. 1:7) which are needful for them both for time and eternity.

VI. We believe, That eternal Redemption which Christ has obtained by the shedding of his blood (Matthew 20:28; John 10:11, 15; Rev. 5:9; Rom. 8:30) is special and particular: that is to say, that it was only intentionally designed for the elect of God, and sheep of Christ, who only share the special and peculiar blessings of it.

VII. We believe, That the justification of God's elect, is only by the righteousness (Rom. 3:28 and 4:6 and 5:16-19) of Christ imputed to them, without the consideration of any works of righteousness done by them; and that the full and free pardon of all their sins and transgressions, past, present, and to come, is only through the blood of Christ, (Rom. 3:25; Eph. 1:7; Col. 2:13; 1 John 1:7, 9) according to the riches of his grace.

VIII. We believe, That the work of regeneration, conversion, sanctification, and faith, is not an act of (John 1:13; Rom. 9:16 and 8:7) man's free will and power, but of the mighty, efficacious, and irresistible grace (Phil. 2:13; 2 Tim. 1:9; James 1:18; 1 Peter 1:3; Eph. 1:19; Isa. 43:13) of God.

IX. We believe, that all those, who are chosen by

the Father, redeemed by the Son, and sanctified by the Spirit, shall certainly and finally (Matthew 24:24; John 6:39, 40 and 10:28, 29; Matthew 16:18; Ps. 125:1, 2; 1 Peter 1:5; Jude 24; Heb. 2:13; Rom. 8:30) persevere; so that not one of them shall ever perish, but shall have everlasting life.

X. We believe, That there will be a resurrection of the dead; (Acts 24:15; John 5:28, 29; Dan. 12:2) both of the just and unjust; and that Christ will come a second time to judge (Heb. 9:28; Acts 17:31; 2 Tim. 4:1; 2 Thess. 1:7-10; 1 Thess. 4:15-17) both quick and dead; when he will take vengeance on the wicked, and introduce his own people into his kingdom and glory, where they shall be for ever with him.

XI. We believe, That Baptism (Matthew 28:19, 20; 1 Cor. 11:23-26) and the Lord's Supper are ordinances of Christ, to be continued until his second coming; and that the former is absolutely requisite to the latter; that is to say, that those (Acts 2:41 and 9:18, 26) only are to be admitted into the communion of the church, and to participate of all ordinances in it, (Mark 16:16; Acts 8:12, 36, 37 and 16:31-34 and 8:8) who upon profession of their faith, have been baptized, (Matthew 3:6, 16; John 3:23; Acts 8:38, 39; Rom. 6:4; Col. 2:12) by immersion, in the name of the Father, (Matthew 28:19) and of the Son, and of the Holy Ghost.

XII. We also believe, That singing of psalms, hymns, and spiritual songs vocally, (Matthew 26:30; Acts 16:25; 1 Cor. 14:15, 26; Eph. 5:19; Col. 3:16) is an ordinance of the Gospel, to be performed by believers; but that as to time, place, and manner, every one ought to be left to their (James 5:13) liberty in using it.

Now all, and each of these doctrines and ordinances, we look upon ourselves under the greatest obligation to embrace, maintain, and defend; believing it to be our duty (Phil. 1:27; Jude 3) to stand fast in one spirit, with one mind, striving together for the faith of the Gospel.

And whereas we are very sensible, that our conversation, both in the world and in the church, ought to be as becometh the Gospel of Christ; (Phil. 1:27) we judge it our incumbent duty, to (Col. 4:5) walk in wisdom towards them that are without, to exercise a conscience (Acts 24:16) void of offence towards God and men, by living (Titus 2:12) soberly, righteously, and godly in this present world.

And as to our regards to each other, in our church-

communion; we esteem it our duty to (Eph. 4:1- 3; Rom. 12:9, 10, 16; Phil. 2:2, 3) walk with, each other in all humility and brotherly love; to watch (Lev. 19:17; Phil. 2:4) over each other's conversation; to stir up one (Heb. 10:24, 25) another to love and good works; not forsaking the assembling of ourselves together, as we have opportunity, to worship God according to his revealed will; and, when the case requires, to warn, (1 Thess. 5:14; Rom. 15:14; Lev. 19:17; Matthew 18:15-17) rebuke, and admonish one another, according to the rules of the Gospel.

Moreover, we think ourselves obliged (Rom. 12:15; 1 Cor. 12:26) to sympathize with each other, in all conditions, both inward and outward, which God, in his providence, may bring its into; as also to (Rom. 15:1; Eph. 4:12; Col. 3:13) bear with one another's weaknesses, failings and infirmities; and particularly to pray for one another, (Eph. 6:18, 19; 2 Thess. 3:1) and that the Gospel, and the ordinances thereof, might be blessed to the edification and comfort of each others souls, and for the gathering in of others to Christ, besides those who are already gathered.

All which duties we desire to be found in the performance of, through the gracious assistance of the Holy Spirit whilst we both admire and adore the grace, which has given us a place, and a name in God's house, better than that of sons and daughters. (Isa. 56:5)

9 A Dissertation Concerning The Rise And Progress Of Popery

What is generally meant and understood by Popery, is well known. As for the name it matters not from whence and from whom it is, nor when it began to be in use, nor in what sense the word papa is used in heathen and ecclesiastical writers. By the latter it was given to Christian bishops in common; as to Cyprian, Athanasius, Austin, Epiphanius, and others; until the bishops of Rome assumed it as peculiar to themselves: but it is not the name, but the thing we are inquiring after; and as things are before they have a name, so Popery was in being before it bore this name. It did not begin at Rome, nor was it always confined there; nor did it cease at the Reformation in the reformed churches; some of its unholy relics continued with them, and still do, and even in Geneva itself. It is commonly believed by Protestants, that the

Pope of Rome is Antichrist; and the Roman church, its hierarchy, doctrines and practices, Antichristian; and by Protestant writers and interpreters, for the most part, it is supposed that the same Antichrist is meant in 2 Thessalonians 2:3-10. to whom the description agrees; as, the man of sin, the son, of perdition, who exalts himself above all that is called God, or is worshipped; sitting in the temple of God, shewing himself to be God. Now this same man of sin, was then in being in the apostles time, though not arrived to his manhood; to deny this, would be just such good sense as to deny that an infant exists because it is not grown up to man's estate. Antichrist was not then revealed, but was to be revealed in his proper time, when that which hindered his being revealed was taken away, even the Roman empire: he was in being, though he lay hid and concealed till an opportunity offered to show himself. The mystery of iniquity, which is one of the names of mystical Babylon, or the Antichristian whore of Rome. Revelation 17:5 began to work already, when the apostle wrote the above prophecy, and gave the above description of Antichrist; and so the apostle John says, that the spirit of antichrist, which should come, even now already, is it in the world, (1 John 4:3). Antichrist was not only in embryo in the times of the apostles, but was arrived to some bigness, so as to be active and operative. Now Popery may be considered in a twofold respect; both as an hierarchy, and usurped jurisdiction, and tyrannical domination over others; and as a system of Antichristian doctrines and practices: and in both views it will appear, that what is now so called, had a very early beginning.

Popery may be considered as an Antichristian hierarchy, a tyrannical jurisdiction over other churches, gradually obtained by usurpation; and though such an affectation of preeminence and dominion was forbidden, and condemned by Christ, (Matt. 20:26, 27; 13:8, 11) and by his apostles, and even by Peter, whom the pope of Rome claims as his predecessor, (2 Cor. 1:24; 1 Pet. 5:3), yet this Diotrephesian spirit, or love of preeminence, appeared even in the apostolic age, (3 John 9) and though the office of bishop or overseer, and of presbyter or elder, and of pastor, is one and the same, and equal, according to the scripture account, (Acts 20:27) and there were but two officers in the church, bishops and deacons, (Phil. 1:1), yet we soon hear of the superiority of bishops to presbyters,

and of the subjection of presbyters to bishops, as well as of deacons to both, and of the people to them all; as appears from the epistles of Ignatius, in the second century; and in the third and following, we read of a great variety of offices, together with others since added, which make the present Antichristian hierarchy; as will be observed hereafter.

The bishops of Rome very early discovered a domineering spirit over other bishops and churches; they grasped at power and exercised it, though they met with rebuffs in it. In the second century there was a controversy about keeping Easter. The Asian churches observed it on the 14th day of the new moon, let it fall on what day of the week it might; but the church of Rome, with other churches, observed it on the Lord's day following. Victor then bishop of Rome, being a fierce, and blustering bishop, threatened at least to excommunicate, if he did not excommunicate, the said churches, for not observing Easter at the same time that he did. Eusebius says,[1] that he attempted to do it; from which Iren--ns [2] of France, endeavoured to dissuade him, though he was of the same mind with him, with respect to the observance of Easter; but Socrates the historian says,[3] he did send them an excommunication; which was an instance of tyrannical jurisdiction exercised over other churches. In the middle of the third century there was a dispute about rebaptizing heretics who repented and came over to the church: the African churches and bishops, as Cyprian and others, were for rebaptizing them, and did; but Stephen, bishop of Rome, violently opposed the baptism of them, and cut off all the churches in Africa for the practice of it; which is another instance of the power the bishop of Rome thus early usurped over other churches: though indeed it was highly resented by the eastern churches,[4] and displays his imperious and imposing temper, as if he wanted to make himself a bishop of bishops.[5]

In the beginning of the third century, in Tertullian's time, the bishop of Rome had the titles of Pontifex Maximus, and of Episcopus Episcoporum.[6] Julius I in the fourth century, took upon him to reprove some eastern bishops for deposing others, and ordered the restitution of them; though they despised his reproofs, and even deposed him for first communing with Athanasius and others.[7] Platina says,[8] that he reproved them for calling a council at Antioch,

without the leave of the bishop of Rome; which he urged, could not be done without his authority, seeing the church of Rome had the preeminence over the rest of the churches: but the same author says, they confuted his claim with a sneer. Adolphus Lampe, in his Ecclesiastical History,[9] observes, that it is thought that Mark, sitting in the Roman chair, A. D. 335 first arrogated to himself the title of universal bishop: and indeed if the letters of Athanasius and the Egyptian bishops to him,[10] and his to them, are genuine, they both gave the title to him, and he took it to himself; their letter to him runs thus, “To the reverend Mark, pope of the holy Roman and apostolic See, and of the universal church.” And his to them begins thus, “To the venerable brethren Athanasius, and all the bishops in Egypt, Mark, the bishop of the holy Roman and apostolic See, and of the universal church.” And in the former, the see of Rome is called the mother and head of all churches.

Though historians generally agree, that the title of universal bishop was given by Phocas to Boniface III in the year 606, at the beginning of the seventh century, yet an anonymous writer,[11] in an essay an scripture prophecy, p.104 published in 1724, quotes from Sigonius *De occid Imper.* p.106, and 314, two passages, showing, that Valentinian, the third emperor of the west, in A. D. 445 and Marcion, emperor of the east, in A. D. 450 assigned something like an universal power to pope Leo I which was more than a century and a half before the times of Phocas. The title of universal bishop might not be established by authority of the emperor until his time, yet pretensions were made to it, and it was claimed by the bishops of Rome before, and in some instances given. And though pope Gregory I in the sixth century, a little before the time of Phocas, condemned John of Constantinople as antichrist, for taking upon him the title of Oecumenical bishop, because it entrenched upon his own power and authority; yet this humble pope, who called himself *servus servorum*, asserted, that the apostolic see, meaning the see of Rome, was the head of all the churches; and vehemently inveighed against the emperor, for taking it to himself.[12] And it is certain that this pope claimed a jurisdiction over the churches in Britain, since he appointed his legate, Augustine the monk, metropolitan over the whole island;[13] who endeavoured to bring the British

bishops and churches to a conformity to the Roman church, and the rites of it, and to acknowledge the pope's authority. This was before the time of pope Boniface the third, who obtained of the emperor the title of universal bishop.

The primacy of the church of Rome to other churches, with respect to rank and order, which made way for primacy of power, was very early asserted, claimed, and allowed. Several sayings of the ancient writers much contributed to it: from the grandeur and magnificence of the city of Rome, being the metropolis of the empire, an argument was very early used to a superior regard to the church in it. Iren-
us,[14] who lived in the second century, observes, that “to this church (the Roman church) every church should convene (or join in communion;) that is, those everywhere who are believers; propter potentiorum principalitatem; in which always by them who are, everywhere is preserved that tradition which is from the apostles.” And Cyprian,[15] in the middle of the third century, calls it the chair of Peter, and the principal church, from whence the sacerdotal unity arises. Jerom,[16] in the fourth century, writing to pope Damasus, calls him his blessedness, and the chair of Rome, the chair of Peter: and Optatus,[17] in the same century, says, the Roman church is the episcopal chair, first conferred on Peter, in which he sat the head of all the apostles, and the chair of Peter: and earlier in this century the council of Nice was held, the sixth canon of which gave equal power to the bishop of Rome, over the bishops of his province, as the bishop of Alexandria had by custom; and by the third canon of the council at Constantinople, A. D. 381, 382, the bishop of Constantinople had the prerogative of honor after the bishop of Rome, because Constantinople was New Rome:[18] and this was confirmed by Justinian the emperor, in the sixth century, who ordained, that the pope of Rome should have the first seat, and after him the archbishop of Constantinople. And what served to strengthen the primacy of the church of Rome, and increase its power, and which the bishops of it failed not to avail themselves of, was the bringing of causes in difference between other bishops and their churches to them, either to have their advice or to be decided by them: and indeed this was done by the order of Constantine himself, who enjoined, that the causes of contending bishops should be brought

to the bishop of Rome and his colleagues, and there decided:[19] and this was advised to by some eminent doctors of the church, particularly Ambrose, who calls the Roman church the head of the whole Roman world or empire:[20] and advised Theophilus, that what was committed to him by the synod at Capna, should be referred by him to the priest of the Roman church (the pontiff).[21] And it is no wonder that Leo I in the fifth century, should require such respect and obedience to himself, who claimed the apostolical and episcopal dignity of Peter:[22] and subjection to the see of Rome, as to the blessed apostle Peter:[23] yea, he required of Theodosius the emperor himself, that the writings of the bishop of Constantinople might be sent to him; testifying that he embraced the true doctrine, and condemned those that dissented from it.[24] In his epistle to the bishop of Thessalonica,[25] he asserts his care of all the churches, and the see of Rome to be the apostolic see; and ordered him, that all matters of difference should be brought to him to decide, according to the pleasure of God. He ordered the African heretics who repented, to send the account of their repentance and faith to him, that it might appear they were catholic.[26] He also assumed a power of calling general councils:[27] and termed Peter's seat, or the see of Rome, universal:[28] and Peter the Praesul of the see of Rome, and the primate of all bishops.[29] In the beginning of the fifth century, during the sixth council at Carthage, which lasted six years, the popes Zozimus, Boniface I and Caelestinus I strove with all their might and main to get some sort of primacy and monarchy over the other bishops, though they failed in their attempt.[30]

The care of the church of Christ at first, with respect both to things temporal and spiritual, lay wholly and entirely in the hands of the apostles; but finding the temporal affairs of the church too burdensome to them, they directed it to choose a sort of officers called Deacons, to take care of them, Acts 4:1-6 and so there were two offices, and two only, as before observed, in the primitive apostolic churches, (Phil. 1:1) but they were soon increased, by distinguishing bishops and presbyters, making the latter to be a distinct office from and subservient to the former: and afterwards offices became numerous; and before the bishop of Rome had the title of universal bishop by authority; and were the same which now constitute the hierarchy

of the church of Rome, very few excepted; for even in the third century the following orders are ascribed to Caius bishop of Rome, as of his appointment, and as degrees to a bishoprick; first a door-keeper, then a reader, then an exorcist, an acolyte, a subdeacon, a deacon, and a presbyter, and then a bishop:[31] nor is it improbable that such orders and offices obtained as early, since Cyprian, in the same century makes mention of an acolyte often,[32] and of readers; of Aurelius a reader, and of Saturnus a reader,[33] and of Optatus a subdeacon, and of exorcists:[34] and Cornelius bishop of Rome, who lived about the same time Cyprian did, writing to Fabius bishop of Antioch, concerning Novatus, says, That in the catholic church were but one bishop, forty-four presbyters, seven deacons, and as many subdeacons, forty-two acolytes, exorcists and readers, with door-keepers, fifty-two. [35] All these are mentioned together, excepting acolytes, by Epiphanius in the fourth century.[36] And Eusebius [37] observes, that in the persecution under Dioclesian, the prisons were filled with bishops, presbyters, deacons, readers and exorcists: that in the council of Nice there were bishops, presbyters, deacons and acolytes. And Jerom[38] in the same century speaks of a reader, an acolyte, and a psalm singer: and likewise Ambrose,[39] speaking of the qualifications for different offices, one, he says, is fit to read distinctly; another is more agreeable for singing psalms; another for exorcising evil spirits; and another to take the care of the vestry: all which, he says, the priest should look after, and what every one is fit for, appoint him to that office. Sozomen[40] speaks of an archdeacon in the church of Alexandria, whose office it was to read the Holy Bible; and Optatus calls Caecilianus an archdeacon:[41] and in Persia, Sozomen says,[42] Simeon was archbishop of Selucia and Clesiphon, famous cities in it; and there were patriarchs appointed over provinces by the synod at Constantinople, as Socrates relates:[43] and both he[44] and Sozomen[45] make mention of Peter, an archpresbyter of Alexandria, and of Timothy an archdeacon there, in the fifth century; so that long before Popery arrived to its height, there was much the same popish hierarchy as now: that of Cardinals seems to be the only exception, yet there were of the name, though not of the same office and dignity.

In the fourth century, monkery, celibacy and

virginity came much into vogue; the monastic life was much commended in this age by Basil and his father, as may be seen in his works. The first of these Monks, Anchorites and Eremites, is said to be one Paul of Thebes, as Jerom relates;[46] and their disciples, in less than half an age, were so multiplied, that the deserts of Egypt and Arabia were full of them. These indeed were men of more strict and religious lives than those of later ages, who go by the name of monks. Even before the time of Constantine, and in it, there were societies of virgins, professing perpetual virginity, which he had a great regard unto;[47] and such Helena found at or near Jerusalem, in whose company she took great pleasure, and ministered unto them.[48] Arius is said to infect with the poison of his doctrine seven hundred virgins professing virginity.[49] And Ambrose says, the virgins came to Milan from various parts, even from the furthest parts of Mauritania, to be consecrated and veiled:[50] so early were monasteries and nunneries set up, at least the foundation of such institutions were so early laid, and the forms, rules, rites and ceremonies of them prescribed, which now make so great a figure in Popery.

Popery may be considered as a system of Antichristian doctrines and practices, some of the principal of which the apostle Paul has prophetically given notice of in a few words, 1 Timothy 4:1-3. Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgivings of them which believe and know the truth. All which are notorious doctrines and practices of the Papists, and are here plainly pointed at; and which, with others, are a branch of the mystery of iniquity which began to work in the times of the apostles, and more manifestly appeared soon after their departure. Very remarkable are the words of Hegeppus, an ancient historian,[51] testifying, that "till the times of Trajan (A. D. 100.) the church continued a virgin pure and incorrupt; --but after the sacred company of the apostles ended their lives by various kinds of death,--then the conspiracy of impious error began to take place, through the deceit of false teachers." For this branch of popery, or

mystery of iniquity, takes its rise from the heresies of false teachers of the first ages, and from unguarded expressions and errors of those who have been called fathers of the church; and who, in other points, were counted sound and orthodox; and which, by degrees, grew up to that enormous mass of Antichristian doctrines which are the peculiars of popery; and, to begin with those the apostle foretold in the above quoted passage.

Worshipping of angels and praying to saints departed; which are meant by the doctrines of devils, or demons, as Mr. Mede thinks, such as the heathens reckoned a sort of mediators between God and men; as the papists esteem angels to be mediators of intercession, though not of redemption; and therefore invoke them to intercede for them; and the papists are they who are meant in Revelation 9:20, said to worship devils, and idols of gold and silver, &c. And this doctrine of worshipping demons or angels, was embraced by a few, even in the times of the apostles; for the apostle Paul warns the Colossians, that no man beguiled them in a voluntary humility, and worshipping of angels (Col. 2:18). This was a tenet of Simon Magus, the father of heresies, who held, that the world was made by angels: and this is ascribed to him by Tertullian.[52] And Theodoret reckons it as the notion of Caspocrates, Epiphanes, Prodicus, and the Caiani;[53] and in his exposition of Colossians 2:18 he says, that this evil notion continued long in Phrygia and Pisidia wherefore the synod which met at Laodicea, the metropolis of Phrygia, forbade by a law to pray to angels; and he says, that to his time might be seen among the people of those countries, and those that bordered upon them, the oratories of St. Michael.

In the latter end of the second century lived the heretics Angelica, so called because they worshipped angels, as says Isidore.[54] Origen, who lived about the same time, and in the beginning of the third century, gives a form of prayer to angels: "Come, O angel, receive one in word converted from his former error, from the doctrine of devils, from iniquity, speaking highly; and receiving him as a good physician, cherish and instruct him; he is a little one, he is born today, an old man growing young again; and receive, retribution to him, the baptism of the second regeneration; and call to thee other companions of thy ministry, that all ye equally may instruct in the faith, who

were sometimes deceived.”[55] Austin in the fourth century, and beginning of the fifth, seems to favour the same: quoting Philippians 4:6 he observes,[56] requests are not to be understood “as made known to God, who knows them before they were made, but as made known by us to God through patience; or perhaps also, they are made known by angels, who are with God, that they might in some sort offer them to God; and consult concerning them, and that they might know what was to be fulfilled; he commanding, as they ought to know, and bring it to us, either openly or secretly;” for which he quotes, Tobit 12:12. The angel said to the man, When thou and Sarah prayest, I offer up your prayer in the sight of the love of God.

Praying to saints was used as early; so Origen directs a prayer to Job, in this manner; “O blessed Job, living for ever with God, abiding in the presence of the king and lord; pray for us miserable ones, that also the terrible majesty of God may protect us in all tribulations and deliver us from all the oppressions of the wicked one, and number us with the just, and write us with them who are saved, and make us rest with them in his kingdom, where we may perpetually magnify him with the saints.”[57] And elsewhere,[58] “I think, says he, that all the fathers who died before us, fight with us and help us by their prayers;” and which he confirms by a Doctor of the church senior to him. Cyprian, in the third century, hints the same, when he says,[59] “If any of us go first from hence, through the celerity of time divine worthiness, let our love persevere with God for our brethren and sisters; and let not our prayer for the mercy of the father cease.” So Basil, in the fourth century, in his homily on the forty martyrs, has these words; “Here is help prepared for Christians, namely, the church of Martyrs, the army of the triumphants, the chorus of those that praise God: often have ye used means, often have ye labored to find one praying for you: there are forty sending forth one voice of prayer; where two or three are met together, &c. but where there are forty, who can doubt of the presence of God; he who is pressed with any trouble, let him flee to them; he that rejoices, let him recur to them; the one to be delivered from evils, the other to continue in prosperity.” In the same century there are instances of Nazianzen praying to Cyprian, and to Basil dead,[60] and particularly to the virgin Mary very early was prayer made, and her

intercession implored. Iran--us,[61] in the second century, calls the virgin Mary the advocate of the virgin Eve, which at best is an unguarded expression. Athanasius, in the fourth century puts up a prayer to her in this manner,[62] “Hear, O daughter of David and Abraham; incline thine ear to our prayers, and do not forget thy people and us, who are of the family and house of thy father;--unto thee we cry, remember us most holy virgin, who hast remained a virgin from the birth, and reward us for those speeches with great gifts from the riches of thy grace--gift thou art full of--Hail full of grace, the Lord is with thee! intercede for us, dame, mistress, queen, and mother of God.” And Nazianzen makes mention of one Justina, a virgin, in the times of Cyprian, who was delivered from a temptation by applying to the virgin Mary.[63] Epiphanius[64] speaks of some who made a God of her, and of some in Arabia who offered cakes to her, and celebrated sacred things in her name: and in the fifth century, Petrus Gnaph--us, or the fuller, bishop of Antioch, ordered that the mother of God should be named in every prayer.[65]

Another tenet, and which is a popish one, the apostle Paul foretold would be broached in future time, is forbidding to marry, (1 Tim. 4:3) so antichrist, as described by the prophet Daniel, is said not to regard the desire of women, (Dan. 11:37). This was a tenet of the ancient heretics; this branch of the mystery of iniquity soon began to operate among them, and was held by them; by the Ebionites, who, as Epiphanius says,[66] magnified virginity, and by the Saturnalians, who said to marry and beget children was of the devil;[67] and that matrimony was a doctrine of the devil;[68] and by the Severians, who said, that a woman is the work of Satan[69] and by the Marcionites, who condemned marriage as an evil and unchaste business; and from these sprung the Encretites, at the head of whom was Tatian, who, as those before called marriages, corruptions and fornications:[70] and if the canons ascribed to the apostles are theirs, persons holding such a tenet were in their days, since the 51st canon runs thus; “If any bishop, presbyter, or deacon, or whole of the sacerdotal list, abstain from marriage, flesh and wine, not for exercise, but through abomination of them, forgetting that all things are very good, and that God made man male and female; but blaspheming, accuses the workmanship of God,

either let him be so corrected (amended or set right); or be deposed, and cast out of the church; and so if a layman." The notion of celibacy, and in disfavor of marriage, began to obtain early among those who were counted orthodox. Dionysius, bishop of Athens, supposed to be the same as in Acts 17:34, is said to write an epistle to the Gnoosians, still extant,[71] in which he admonishes Pinytus, their bishop, not to impose as necessary the yoke of chastity or continence upon the brethren; but to consider the infirmity which is in most men; which supposes that such a yoke was attempted to be laid. Athenagoras, in the second century, seems to speak too highly of celibacy; "you will find many of us, says he,[72] of both sexes, who are become old and are unmarried in hope of having more communion with God." And a little after, he speaks severely against second marriages, condemning them as adultery, and as a transgression of the law of God. In the third century, not only second marriages were spoken against by Tertullian, Origen, and Cyprian, but marriage itself was slightly spoken of, and continence, celibacy and virginity were highly extolled. Tertullian says,[73] "he preferred continence and virginity to marriage, though not forbid; but gave the preference to a fuller holiness." Origen calls virginity the work of perfection[74] and Cyprian commends chastity (or the single life) as a state of angelic quality,[75] and "virginity, he says,[76] equals itself to angels; yea, if ye diligently examine it, it exceeds, while it strives with the flesh it carries off a victory against nature, which angels have not and again,[77] though marriage is good and instituted by God, yet continence is better, and virginity more excellent, which neither necessity nor command compel to, but the choice of perfection persuades to it." I have observed already how the monastic life, celibacy and virginity, were in great vogue in the fourth century; in the former part of which the council of Nice was held, in which it was moved by some bishops, that those who were married before they were in holy orders, should not cohabit with their wives; upon which Paphnutius, a confessor, rose up and vehemently opposed it, as putting an heavy burden upon them; alleging, that all had not such strict continence, that marriage was honourable, and that to make such a rule might be an occasion of scandal to them and to their wives; and that it was sufficient to observe the ancient

tradition of the church, that those who came into holy orders unmarried, should not marry afterwards; but that those who were married before, should not be separated from their wives; to which the synod assented:[78] but then it should be observed, that it had been an ancient tradition that men in holy orders should not marry, if not married before they came into them. Athanasius, in the same century, says[79] many things in praise of virginity and continence, "O virginity, never failing opulence: O virginity, a never fading crown. O virginity, the temple of God and the dwelling place of the holy Spirit. O virginity, a precious pearl, to many inconspicuous, and found by a few only. O continence, hated by many, but known and respected by the worthy ones: O continence, which makes death and hell to flee, and which is possessed by immortality; O continence, the joy of the prophets, and the boast of the apostles: O continence, the life of angels, and the crown of saints; blessed is he that retaineth thee." Jerom has many things in his writings, too numerous to transcribe, in favour of virginity and celibacy, and to the discouragement of marriage. And Austin,[80] though he in some places speaks well of marriage, yet he was of the mind, that virgins devoted to holiness have more merit with God than believers who are married; opposing Jovinian, who denied it. It is easy to observe, how much these notions got ground, and monkery obtained, and was established in the fifth and sixth centuries before the man of sin was at his height.

Another popish tenet, foretold by the apostle Paul as a part of the apostasy which would hereafter come upon, is abstaining from meats, (1 Tim. 4:3) and observing fasts, such as the Quadragesima or Lent, &c. and which quickly took place: the above mentioned ancient heretics, the Saturnalians, Ebionites, Gnostics, Marcionites, and Encretites, who were against marriage, were also for abstinence from meats; as appears from Iren--us, Clemens, Alexandrinus, Tertullian, Origen, Eusebius, Epiphanius, and Theodoret, in the places before referred to. The Gnostics observed the fourth and fifth days of the week as fast days; and who knew, as Clemens of Alexandria says,[81] the enigmatical meaning of them, the one being called the day of Mercury; and the other the day of Venus; and the Montanists are said to be the first that instituted laws concerning fasting, and who laid the foundation for

many Antichristian practices. Quadragesima, or Lent, and fasting on Wednesdays and Fridays, very early obtained in the church. The former was differently observed by the ancients. Iren--us, in the second century, says,[82] there was a dispute about Easter day, and of the manner of the fast itself, that is, which was before it; some thought they must fast one day, others two, others more, some forty hours, reckoning a night and day for a day, and this difference was not in this present age, but long before. Socrates relates,[83] that the fast before Easter was differently kept; they at Rome fasted three weeks before it, excepting the sabbath, (Saturday) and the Lord's day; and they in Illyria and in all Greece and in Alexandria, fasted six weeks before it; and that, they called Quadragesima. Others began the fast seven weeks before Easter, and fasted three weeks only, and but five days in a week, nevertheless they called this Quadragesima but, says the historian, to me it seems wonderful that they should disagree about the number of days, and yet call it by the same name: and to the same purpose Sozomen says,[84] "that Quadragesima, in which in the people fast, some count it six weeks, as the Illyrians and the western nations, all Lybia and Egypt, with Palestine; some seven, as at Constantinople, and in all the provinces round about unto Phoenicia; some, out of these six or seven weeks, fast three weeks by intervals; others only three weeks together before the feast; some only two, as the Montanists." And Socrates the historian relates,[85] that "the ancients were not only found to differ about the number of days on which they fasted, but about the food also they abstained from; some abstained from animals entirely, others of animals only eat fish, some with fishes eat fowl also, because they are of the water, according to Moses; some abstained from fruits of trees, and from eggs; some eat bread only, and others not that." And Epiphanius observes,[86] that the customs of the church were various, "some abstained from all flesh, beasts, fowls and fishes, and from eggs and cheese; some from beasts only, but ate fowls and the rest; some abstained from fowls and used eggs and fishes; others did not eat eggs; and others fishes only; some abstained from fishes, but ate cheese; others did not make use of cheese; others, moreover, abstained from bread; and others abstained from the hard fruits of trees, and from nuts, and from things boiled." Wednesdays and

Fridays were kept as fast days in Tertullian's time, by the Catholics, whom he calls Psychici,[87] he being himself then a Montanist. And Origen[88] speaks of those days, and of Lent, as solemn fasts in his time. The canons, commonly called the canons of the apostles, were, according to bishop Beveridge,[89] collected before the end of the third century, and in them is one which runs thus, can. 60. "If any bishop, or presbyter, or deacon, or reader, or singer, does not fast on the holy Quadragesima of Easter, nor on the fourth day (of the week,) nor on the preparation (to the sabbath, Saturday, which preparation was on Friday,) except he is hindered through bodily weakness, let him be deposed; if a layman, let him be separated." In the fourth century, Jerom speaks of keeping Lent as an apostolical tradition; "We fast one Quadragesima, according to the tradition of the apostles, in the whole year, at the time agreeable to us; they (the Montanists) make three Quadragesimas in a year, as if three Saviours suffered." [90] And in another place,[91] he says, "The Lord himself, the true Jonah, being sent to preach the gospel, fasted forty days, and leaving us an inheritance of fasting, prepared our souls for the eating of his body under this number." And elsewhere[92] he observes, "should any say, if it is not lawful to observe days and months, and times and years, we must be guilty of a like crime in observing the fourth day of the week, the preparation, and the Lord's day, and the fast of Quadragesima, and the feast of Easter, and the joy of Pentecost." To which he makes answer. Austin likewise not only mentions the fast of forty days, but thus reasons for it:[93] "The Quadragesima of fasts has indeed authority both in the ancient books (the old testament,) from the fastings of Moses and Elias; and out of the gospel, because the Lord fasted so many days showing that the gospel does not dissent from the law and the prophets." And a little after, "In what part of the year could the observation of the Quadragesima be fixed more fitly, than near and contiguous to the passion of the Lord?" Ambrose, in the same century, has these words, "It is good at all times to fast, but it is better to fast with Christ in Quadragesima (or Lent); for this Quadragesima the Lord has consecrated to us by his own fasting." And in another place, "The Lord has so ordained, that as in his passion, and the fasts of Quadragesima, we should sorrow; so in his resurrection, and in the feasts of Quinquagesima, (or

Pentecost,) we should rejoice.”[94]

Popish festivals were observed very early, long before the Pope of Rome arrived to the height of his ambition. The feast of Easter was kept in the second century, as the controversy between Anicetus and Polycarp, and between Victor and the Asiatic churches, shows; yea in the fifth century, if Polycrates[95] is to be credited, who says, that, “Philip the apostle who died at Herapolis, and John at Ephesus, Polycarp bishop of Smyrna, Thraseas of Eumenia, Sagaris, who died at Laodicea, Papyrius and Melito, all kept Easter on the 14th day of the month; and the bishops of Rome, before Victor; as well as he, kept it on the Lord’s day following; so Anicetus, Pius, Hyginus, Telesphorus, Xytus and Soter.” And so did Iren--us in France; and thus it continued to be observed by the order of Constantine.[96] The vigils of the Passover, or Easter-eve, were very calmly observed; Eusebius[97] makes mention thereof as in the times of Narcissus, patriarch of Jerusalem, in the second century; and Tertullian[98] speaks of the whole night preceding Easter day, as very solemn; and Austin, in the fourth century, mentions Easter-eve[99] as solemn likewise. Pentecost was observed as early as Easter, and is spoken of along with it by Tertullian,[100] by Origen,[101] and by Jerom;[102] and Ambrose says,[103] “Let us rejoice on this holy day as at Easter; on both days there is the same and the like solemnity; at Easter all the Gentiles used to be baptized, and at Pentecost the apostles were baptized,” that is, with the holy Ghost.

Christmas-day, or Christ’s birth-day, was celebrated in the second century, on the 8th of the calends of January; as appears from the paschal epistle of Theophilus.[104] In the times of Dioclesian, and before the council at Nice, Anthimas, bishop of Nicomedia, with some thousands, were burnt, by fire being set to the place where they were assembled to keep the feast of Christ’s birthday.[105] Basil, in the fourth century, has a sermon upon it, in which he calls it Theophania, the appearance of God, and says, “Let us celebrate time solemnities of a saved world, the birth-day of mankind.” Ambrose has several sermons upon it; and in one of them, sermon ten says, “the vulgar used to call the Lord’s birth-day the new sun: and so Chrysostom in the fifth century.”

The feast of the Annunciation of the virgin Mary was observed by time ancients. Gregory of Neoc-

-sarca, called Thaumaturgus, in the third century, has three sermons on the annunciation, and calls it a festival. It is unmentioned by[106] Athanasius in the fourth century, concerning which he says, “This is one of the feasts of the Lord, and is quite venerable; so that according to the order of things which are preached in the gospel of Christ, it ought to be accounted an holy day, since in it we treat concerning the descent of the Son of God from heaven.” Feasts kept in memory of the martyrs, we read of still more early. Origen, in the latter end of the second century, says,[107] “We do memory to the saints, our parents and friends, who die in the faith;--we celebrate the religious with the priests, calling together the faithful with the clergy, inviting the needy and the poor, the fatherless and the widow, filling them with food, that our festivals may be done to the memory of rest to the deceased, whose memory we celebrate.” So Tertullian, in the beginning of the third century affirms,[108] “We make oblations for the dead, and for their anniversary birth-days.” And Cyprian, in the middle of it, says of some dead,[109] “The days on which they depart are registered by us, that we may celebrate their memories among the memories of the martyrs.” And even in a synod[110] in his time, notice is taken “of sacrifices and offerings made for persons after death.” In the fourth century it was usual in all churches to observe them. Eusebius[111] relates, that by the order of Constantine, governors of provinces, and those under them, not only observed the Lord’s day, but honored the feast days of the martyrs; also the ecclesiastical festivities. Sozomen reports,[112] that the Alexandrians kept with pomp a feast on the day that Peter their bishop was martyred; and Theodoret,[113] that the church at Antioch kept an annual feast to the honour of the martyrs Juventinus and Maximinus. Ambrose has a sermon for the saints throughout the year, and makes mention of the feasts of the apostles Peter and Paul;[114] and in one place he says,[115] “We forget the birth-days of the dead, but the day on which they die we renew with great solemnity;” and again, “Whose life we know not, their deaths we celebrate.” And Jerom observes,[116] that according to the variety of countries, different times are appointed in honor of the martyrs.

In the fourth century the relics of the martyrs came much in vogue. Sozomen[117] makes mention

of the relics of many saints and martyrs being found, and removed, and laid up with great honour and veneration. And so Ambrose,[118] of the bodies of St. Gervasius and Protesius, in a letter to his sister Marcellina, in which he gives an account of the finding and translation of them, and miracles done; and concludes, "Let us lay up the holy relics, and carry them into temples worthy of them, and celebrate the whole day with true devotion." In the sixth century, part of the wood of the cross on which Christ was crucified was found, and the relics of the martyr Sergius, as Evagrius relates.[119] And in the fourth and following centuries, temples were dedicated to the saints, and images placed in them, with wax candles and lamps burning.

The popish notions of a Limbus patrum, of purgatory and praying for the dead, were embraced long before the pope of Rome was declared an universal bishop. Clemens of Alexandria in the second century, had a notion, that before Christ came none were saved, but those that lived piously were in hell; and Christ, when he came went thither, and preached to them, and so did his apostles; and thereby they were converted and saved;[120] and of the place of the saints after death, Tertullian seems to have such a notion, that they were not in heavenly bliss; "the bosom of Abraham, he says,[121] is not celestial, yet higher than hell; and in the mean while affords refreshment to the souls of the righteous, until the consummation of all things at the resurrection." And a little after he says, "The bosom of Abraham is some temporal receptacle of believing souls." Purgatory was the opinion of Origen in the third century; he was the first, as Theophilus Gale says,[122] that introduced purgatory from the Platonic school at Alexandria into the church of God, and gave a great advance to the whole system of papism or antichristianism. "I think, says he,[123] the saints, when they depart out of this life, remain in some place the divine scripture calls paradise; and as in some place of learning, an auditorium, if I may so say, or a school of souls, in which they may be taught of all those things they have seen on earth." And in some places he gives plain hints of purgatory; "it is certain, says he,[124] there remains a fire, which is prepared for sinners, and we shall come to that fire, in which the fire will prove every one's work, what it is; and as I think we must all

come to the fire, even if any one is a Paul or a Peter, yet he must come to the fire; but such shall hear, though thou passest through the fire, the flame shall not burn thee; but if any one, like me, is a sinner, he shall come indeed to the fire, as Peter and Paul, but he shall not so pass through as Peter and Paul." In another place he says,[125] "Whose sin is such that it is neither forgiven in the present world, nor in that to come; he passes on in his uncleanness one and another week, and at the beginning of the third week he is purged from his uncleanness." And in another work of his,[126] he has these words, "To every one of these who have need of punishment by this fire, and together also of healing, it burns, but does not burn them out, who have no matter to be consumed by fire; but it burns and burns them out, who build on a building of actions, words and thoughts, figuratively called wood, hay, and stubble." And he has various hints of this kind in other parts of his writings. Lactantius in the fourth century, says,[127] "When God shall judge the righteous, he shall also try them by fire: them whose sins, either in weight or in number, have prevailed, they shall be touched by the fire, and shall be burnt; but those whose righteousness and virtue are in full maturity; they shall nor perceive the fire." And a little after, "Let no one think, that souls are immediately judged; after death they are all detained in one common prison, until the time comes, that the great judge shall make trial of the merits of men." Jerom expresses his faith in this point, thus;[128] "As we believe the eternal torments of the devil, and of all deniers and ungodly persons; so we believe a moderate sentence of the judge, mixed with clemency, on sinners and ungodly persons, and yet Christians, whose works are to be proved and purged by fire." Epiphanius, in the same century, delivers the faith of Christians in this manner,[129] "We believe that Christ came to give pardon to these who of old knew him, and did not stray from his deity, thought for errors were detained in hell; to them who were then in the world, by repentance; to them that were in hell, by mercy and salvation." And he was of opinion, that prayers made for the dead profited them, though they did not cut off all fault.[130] And of the same opinion was Austin,[131] who says, "It is not to be denied, that the souls of the dead are relieved by the piety of the living; since for them the sacrifice of the mediator is offered, or alms are made in the church;

but these are profitable to them, who when they lived merited, that they might be profitable to them afterwards." More of this may be read in another tract[132] of his. Elsewhere he says,[133] "In the old saints the Holy Spirit, was not so, as he is now in believers because when they went out of the world, they were in hell, and it is incongruous that he who goes from hence, having the Spirit of God, should be held in hell." And he seems in one place,[134] to grant a purgatory; "That some such thing is done after this life, is not incredible; and whether it is so may be enquired; that some believers are either found or hid by a certain purgatory-fire, how much the more or less they have loved perishing goods, so much the slower or sooner they are saved." Gregory Nyssene says of children dying in infancy,[135] "What shall we think of such, who so die? shall the soul see the judge? shall it be presented with others before the tribunal? shall it undergo the judgment of those who have lived? shall it receive a reward according to merit? or be purged with fire according to the words of the gospel? or be refreshed with the new of blessing?" Boetius, in the sixth century, is express for purgatory; his words are, "Are there no punishments after you leave the body dead? The answer is, yea and great ones truly; some are exercised, I think, with a severe punishment, and others with a mild purgatory." [136] Gregory I defended the opinion of purgatory in the same century.

The popish notion of transubstantiation had its rise from the old heretics, and was cherished and strengthened by the unguarded expressions and erroneous sentiments of the ancient fathers, even before the man of sin arrived to his manhood. Mark, the heretic, in the second century, would have it thought that he changed the wine into blood by invocation upon it,[137] just as a popish priest would be thought by pronouncing some words to change the bread into the body, and the wine into the blood of Christ. Iren--us,[138] in the same century, has an expression which has too favourable an aspect on this very absurd notion; "when the cup mixed, and the bread broken, perceive the word of God, they become the Eucharist of the blood and body of Christ." In the third century, the phrases of offering the sacrifice of Christ, and of sanctifying the cup by the priest, were used; as by Tertullian,[139] who calls the administration of the supper, offering the sacrifice;

and by Cyprian,[140] who speaks of the Lord's sacrifice being celebrated by a lawful sanctification, and of the priest's sanctifying the cup; and says, that "the priest officiates in the room of Christ, and imitates that which Christ did, and then offers up a true and full sacrifice in the church to God the Father." In the fourth century several unguarded expressions were used, as by Athanasius,[141] that there was nothing of the flesh and blood of Christ to be found in the world, but what was daily spiritually made by the hands of priests upon the altar; and by Nazianzen,[142] who speaks of some defiling the altars with blood, which have their name from time most pure and unbloody sacrifice: and Ambrose speaks often of celebrating mass and offering the sacrifice; and he composed some prayers preparatory to it, and he produces examples to prove, that "not that in which nature has formed, but which the blessing hath consecrated, and the greater is the force of blessing than of nature, because nature itself is changed by the blessing." And after many instances of the miracles in Egypt, he observes,[143] that, "if human blessing could do so much, what shall we say of the divine consecration itself, where the words of the Lord the Saviour operate?" And a little after, he has these words "this is my body; before the blessing of the heavenly words the species is named, after the consecration the body of Christ is signified, he calls it his own blood. Before the consecration another thing is said, after the consecration it is called blood. Cyril of Jerusalem says,[144] "The bread and the wine of the Eucharist, before the holy invocation of the Trinity are mere bread and wine; but when the invocation is made, the bread becomes the body of Christ, and the wine the blood of Christ." Gregory Nyssene says,[145] "The bread is made the body of Christ by sanctification; the bread a little before was common bread, but when the mystery has made it holy, it is made and called the body of Christ; so the mystical oil; so the wine, though of small worth before the blessing, after the sanctification of the Spirit, both of them work differently." A mind elsewhere,[146] he says, "I rightly believe that the bread sanctified by the word of God, *metapoieit ai*, is transmuted into the body of God the Word; for bread was that body, potentially it was sanctified by the indwelling of the Word, which tabernacled in the flesh; thence therefore the bread transmuted in that body, passes into a divine

power, by the same now also become equal.--The bread is immediately transmuted by the Word into the body, as it is said by the Word, This is my body.” Chrysostom, in the fifth century, seems to strengthen the doctrine of transubstantiation, when he says,[147] “Do you see the bread? Do you see the wine? do they go as the rest of the food into the privy? God forbid, that thou shouldst so think for as if wax put to the fire is assimilated to it, nothing of the substance remains; so likewise here think that the mysteries are consumed in the substance of the body.” In the sixth century, Gregory I says, it appears that they called the Lord’s supper a viaticum; and even in the fourth century, it used to be given to dying persons as such. Honoratus of Verceil, gave it to St. Ambrose who as soon as he received it died, carrying with him the good viaticum, as Paulinus in his life relates. And Ambrose himself says,[148] that in his time, travelers and sailors used to carry it with them. Yea, even in the third century, it used to be sent to those who were hindered by sickness from partaking of it; there is even an instance of its being sent by a boy, and put into the mouth of a dying man, upon which he expired.[149]

The first instance of corruption in baptism, as to the form of it, and also as to the mode of it, was made by Mark, the heretic, and his followers; who made a mixture of oil and water, and poured it on the head.[150] And the next instance is in Novatus, who received baptism on a sick bed by perfusion (as the Clinci also did,) if he might be said to receive it, as Cornelius, the then bishop of Rome observes;[151] and when he recovered, and got to be made a presbyter, all the clergy and many of the people, judged it was not lawful, that such an one, who was baptized in that manner, should be admitted among the clergy; nor could such an one be a presbyter, according to the 10th canon of the council of Neo--sarea. An innovation with respect to the subjects began to be made in the third century, in the African churches, and prevailed much in the fourth, through the zeal of Austin in favour of original sin, and for the salvation of infants, which he thought could not be saved without it. This use of chrism, exorcism, signing with the sign of the cross, and other corruptions early introduced, have been observed in some former treatises of mine. [152] Thus we see that the principal things of which the popish hierarchy consists, and the chief principles

and practices which are now reckoned popish ones, were held and maintained before the popes of Rome arrived to the full power they had long been aiming at; and which together make up what we call Popery.

THE COROLLARY

From all this is, That since it can be no objection to the doctrine of invocation of angels and saints departed, being called a popish doctrine; nor to time prohibition of marriage, and abstaining from meats, and keeping divers fasts and festivals, being called parts of popery; nor to the doctrines of purgatory and transubstantiation being popish ones, though they were severally broached and embraced ages before the pope of Rome was declared universal Bishop; it can be no objection to Infant Baptism being called a part and branch of popery, though it was introduced into the churches in the third and fourth centuries, and so before the Roman antichrist arrived to his highest pitch of grandeur; it being a tenet held by the Papists, as founded upon the tradition of the church; and being no more agreeable to the word of God, than the other above tenets held by them are. Truth indeed is most ancient; but error follows closely at its heels, and is nearly as ancient; so that high pretensions to antiquity in matters of faith and worship, are no otherwise to be regarded, but as they have the concurrent evidence and testimony of the sacred scriptures; they only can be trusted to with safety.

ENDNOTES:

- [1] Eccl. Hist. 1.5. c. 24,
- [2] Apud ibid.
- [3] Socrat. Eccl. 1.5. c. 22.
- [4] Vid. Cyprian Ep.75.
- [5] Council. Cathag, interopera Cyprian, p.397.
- [6] Tertullian de pudicitia, c. 1.
- [7] Socrates, 1. 2. c. 15. Sozomen, 1. 3. c.8, 11.
- [8] Vit. Pontific. p.44, 45.
- [9] L.2. c.5. s. 17.
- [10] Athanasii opera.
- [11] In the abstract of the history of popery, p. 1. margin.
- [12] Vid. Magdeburg. Eccles. Hist. Cent. 6. p.217.
- [13] Bed. Hist. Euseb.
- [14] Adv. Haeres. 1, 3, c. 3.
- [15] Ep, 55. p.119.
- [16] Opera tom. 2. p.44,45
- [17] De Schism. Donatist. 1. 2. p.35, 37, 40.

- [18] Socrat. Eccles. Hist. 1. 5. c. 8.
 [19] Euseb. Eccl. Hist. 1. 10. c. 5.
 [20] Ep, 1. 1. Ep. 4.
 [21] Ibid. Ep. 9.
 [22] Serm. In Annivers. Dic Assump. p.95.
 [23] Ep, 89. Ad episcop. Vienn. p.159
 [24] Ep, 22. p.118.
 [25] Epist. 84.
 [26] Ep, 87. c. 3.
 [27] Ep, 93. c. 17.
 [28] Spanheim. Isagog. Ad Hist. Eccles. p.22.
 [29] In annivers. Dic Assumpt. Serm. 2.
 [30] Vid. Alsted Chronolog. p.360, 408.
 [31] Platinae vit. Pontif. p.34.
 [32] Ep, 47. p.90. Ep,5. p.114.
 [33] Ep, 24. p.50. & Ep, 76. p.202.
 [34] Ep, 33. P.65.
 [35] Apud. Euseb. Eccl. Hist. 1.6. c.6.
 [36] Compend. De fide pope finem.
 [37] Eccl. Hist. 1.8 c.6.
 [38] Ad Nepotian. fol. 5.
 [39] De officiis 1.1. c. 44.
 [40] Eccl. Hist. 1.7. c. 19.
 [41] Contra Parmen. 1.1 p.18
 [42] Eccl. Hist. 1.2. c. 9.
 [43] Eccl. Hist. 1.5. c. 8.
 [44] Ibid. 1.6. c. 9 & 1.7. c. 7.
 [45] Eccl. Hist. 1.8 c. 12.
 [46] Ad. Eustach de virginitate fol.50. K. & in vita Paul Eremitae, fol. 81. K.
 [47] Euseb. de vita Constantin, 1.4 c. 28.
 [48] Socrat. Eccl. Hist. 1.1 c. 17.
 [49] Epiphan, haeres. 69.
 [50] De virginibus, 1.1 prope finem.
 [51] Apud Euseb. Eccl. Hist. 1.3. c. 32.
 [52] De pr--scrip, H--res. C. 33.
 [53] Divinar. Decret. Epitome, p. 259.
 [54] Origines, 1.7. c. 5.
 [55] Homil. 1. In Ezekiel fol. 133, 34.
 [56] Epist. 121. c. 9.
 [57] Tract. 2. In Job in time.
 [58] Homil.16 in Josuam fol. 168, 2.
 [59] Epis. 57. p.134.
 [60] Orat. 18. In fine & Orat. 20, in fine.
 [61] Adv, H--res, 1.5. c. 19.
 [62] De sanctissime Dei para prope finem.
 [63] Orat. 18. In laudem Cyprian.
 [64] Contra H--res, 1.3. h--r. 78, 79.
 [65] Theodori Lactor. Hist. Eccl. 1, 2 p.566.
 [66] Contr. H--res h--r. 30.
 [67] Ibid. 1.1. h--r 23. Iren--us adv. h--r 1.1. c. 22.
 [68] Theodoret H--ret. Fab. fab. 4.
 [69] Epiphan. h--r, 45. Vid. Origen in Rom. 1:10, fol. 216. 2.
 [70] Tertullian adv. Marcion. 1.1. c. 29, 30. & de pr--script, h--ret c. 33.
 [71] Apud Euseb. Eccl. Hist. 1.4, c. 23.
 [72] Legat. Pro Christian. p.37.
 [73] Adv. Marcion. 1.5. c. 15.
 [74] In Romans 1.10.
 [75] De singular cleric. p.532.
 [76] De bono pudiciti--, p.419.
 [77] De nativitate Christ. p.448.
 [78] Socrat. Eccl. Hist. 1.1 c. 11. Sozomen. ibid 1.1. c. 23.
 [79] De virginitate in fine.
 [80] De peccat. merit. 1.3, c. 7.
 [81] Stromat. 1.7. p.744.
 [82] Apud Euseb. Eccl. Hist. 1.5 c. 24.
 [83] Eccl. Hist. 1.5. c. 22.
 [84] Eccl. Hist. 1.7. c. 19.
 [85] Eccl. Hist. 1.5. c. 22.
 [86] Compend. de fide prope finem.
 [87] De jejun. c. 2. 14.
 [88] Homil. 10. in Levit. fol. 82, 4.
 [89] In ibid. 1.1. c. 2. s. 7.
 [90] Epist. ad. Marcellan, adv. Montanist. tom. 2. fol. 44. B.
 [91] Comment. in Jonam. Fol. 57. M. tom . 6.
 [92] Comment. in Galat. 4. fol. 79. A. tom. 9.
 [93] Ep. 86. & Ep. 119. c. 15.
 [94] Serm. 31. & serm. 60. tom. 5.
 [95] Apud Euseb. Eccl. Hist. 1.5. c. 4.
 [96] Socrat. Eccl. Hist. 1.5. c. 22.
 [97] Eccl. Hist. 1.6. c. 9. see c. 34.
 [98] Ad nxor. 1.2. c. 4.
 [99] Ep. 19. c. 2.
 [100] Coron. mil. c. 3.
 [101] Contr. Cela. 1.8. p.392.
 [102] Comment. in Gal. 4, fol. 79. A.
 [103] Serm. 60. p.82. tom. 5.
 [104] Vid. Magdeburg. Centuriat. cent. 2. P.89, 90.
 [105] Nicephor. 1.7. c. 6. Apud Selden of the birth-day of our Savior, s.4. p.33.

- [106] De sanctissima Dei para, p.810.
 [107] Tract. 3. in Job fol. 39. 2.
 [108] De Coron. mil. C. 3.
 [109] Ep. 37. p.32.
 [110] Concil. Carthag. cit. in Epist. 66.
 [111] De vita Constantin. 1.4. c. 22.
 [112] Eccl. Hist. 1.2. c. 17.
 [113] Eccl. Hist. 1.3 c. 15.
 [114] Serm. I. p.129. tom. 5.
 [115] De fide Resurrect. p.322, 327.
 [116] Comment. in Gal. 4. fol. 79. A.
 [117] Eccl. Hist. 1.2 13. & 3.14. & 59. & 7.30.
 [118] Epist. 1.7 cp. 54.
 [119] Eccl. Hist. 1.4. c. 26, 28.
 [120] Stromat. 1.6. p.637, 638.
 [121] Adv. Marcion, 1.4. c. 34.
 [122] Court of the Gentiles, part 3. B. 2 ch. 1, p.134, 135, 221.
 [123] De principiis. 1.2. prope finem.
 [124] Homil. 3. in Ps. 36. fol. 45. C.
 [125] Homil. 8. in Levit. fol. 75. C.
 [126] Contr. Celsum, 1. 5. p.241.
 [127] De divino pr--mio, 1.7. c. 21.
 [128] Comment in Esaiam, 1, 18. in fine.
 [129] Contr. H--res, 1.1 h--r. 46.
 [130] Ibid. 1.3. h--r. 75.
 [131] En hirid. ad Laurent. c. 110.
 [132] De cura pro mortuis.
 [133] Qu--stiones vet. & nov. Test. qu. 123.
 [134] Enchirid. c. 69.
 [135] De iis qui pr--mature abrup. p.754. vol. 2.
 [136] De Consolat. Philosoph. 1.4. p.101.
 [137] Iren--us adv. H--res 1.1. c. 9. Epiphan. contr. h--res 1.1 h--r. 34.
 [138] Adv. H--res. 1.5. c.2.
 [139] De cultu foemin. 1.2. c. 11.
 [140] Epist. 63. 148, 149.
 [141] De imagine Christi, c. 7.
 [142] Orat. 4. p.126.
 [143] De initiandis, c. 9.
 [144] Cateches, mystagog. 1. s. 4.
 [145] In baptism Christi, vol. 2. p. 802.
 [146] Caiechet. orat. c. 37. p.536. vol. 2.
 [147] De Eucharistia.
 [148] De obitu styr. Fratris.
 [149] Euseb. Eccl. Hist. 1.6. c. 44.
 [150] Iren--us adv. H--res. 1.1. c. 18.

[151] Apud Euseb. ut supra, c. 43.

[152] The argument from apostolical tradition, &c. and Infant-baptism, a part and pillar of Popery.

10 Baptism: A Divine Commandment To Be Observed

Being A Sermon Preached At Barbican, October 9, 1765 At The Baptism Of The Reverend Mr. Robert Carmichael, Minister Of The Gospel In Edinburgh.

The Preface

The following discourse was not designed for the press; had it, the subject of it would have been a little more enlarged upon; and, perhaps, might have appeared in a little better dress; but as the publication of it is become necessary, I chose to let it go just as it was delivered, as nearly in the very words and expressions, as my memory could assist me; the sense, I am sure, is no where departed from; that it might not be said, that any thing that was spoken is concealed, changed, or altered. The warmest solicitations of my friends would never have prevailed upon me to have made it public, being unwilling to renew the controversy about baptism unnecessarily; and being determined only to write in self-defense, when attacked, or whenever the controversy is renewed by others; for I am very sensible, that the argument on both sides is greatly exhausted, and scarce any thing new can be expected, that is serious and pertinent: but the rude attack upon the sermon in two letters in a news-paper, determined me at once to send it out into the world, as being a sufficient confutation of itself, without any remarks at all, of the lies and falsehoods, calumnies, cavils and impertinencies, with which the letters abound; whereby it will appear to every reader, how fairly that writer charges me with railing against my brethren, and the whole Christian world; and how injuriously he represents me, as treating all that differ from me as fools, unlearned, ignorant of the scriptures, and unclean. It is hard we cannot practice what we believe, and speak in vindication of our practice, without being abused, vilified and insulted in a public news-paper; is this treating us as brethren, as the writer of the letters, in a canting way, affects to call us? And how does this answer to the false character of Candidus, he assumes? I shall not let myself down so low, nor do I think it fitting and decent to go into,

and carry on a religious controversy in a newspaper, and especially with so worthless a writer, and without a name. This base and cowardly way of writing, is like the Indians' manner of fighting; who set up an hideous yell, pop off their guns behind bushes and hedges, and then run away and hide themselves in the thickets. However, if the publication of this discourse should be of any service to relieve or strengthen the minds of any, with respect to their duty in the observance of the ordinance of baptism, I am content to bear the indignities of men, and shall reckon it an over-balance to all their reproaches and insults. J. G.

Baptism A Divine Commandment

Being about to administer the Ordinance of Baptism, before we enter upon the administration of it, I shall drop a few words on the occasion, from a passage of scripture you will find in

1 JOHN 5:3

For this is the love of God, that we keep his commandments, and his commandments are not grievous.

What I shall say in the following discourse, will much depend upon the sense of the word commandments; by which are meant, not the ten commandments, or the commandments of the moral law delivered by Moses to the children of Israel; which, though they are the commands of God, and to be observed by Christians under the present dispensation; since we are not without law to God, but under the law to Christ (1 Cor. 9:21); and are to be kept from a principle of love to God, for the end of the commandment is charity, or love, out of a pure heart, and of a good conscience, and of faith unfeigned (1 Tim. 1:5); yet there commands are not easy of observation, through the weakness of the flesh, or corruption of nature; nor can they be perfectly kept by any of Adam's fallen race; for there is not a just man upon earth, that doeth good and sinneth not (Eccl. 7:20); and he that offends in one point is guilty of all (Jam. 2:10); and is exposed to the curse and condemnation of the law, which runs in this tenor, Cursed is every one that continueth not in all things which are written in the book of the law, to do them (Gal. 3:10); hence this law in general is called a fiery law, the letter which kills, and the ministration of condemnation and death, which make it terrible to offenders; however, it may be delighted in by believers in Christ after the inward man: nor are

the commandments of the ceremonial law intended, which being many and numerous, were burdensome; especially to carnal men, who were frequently ready to say concerning them, What a weariness is it? One of its precepts, circumcision, is called a yoke, which, says the apostle Peter, neither our fathers nor we were able to bear (Acts 15:10); because it bound persons to keep the whole law, which they could not do; and the whole is said to be a yoke of bondage (Gal. 5:1), and consequently its commandments grievous; besides this law was abrogated before the apostle John wrote this epistle, and its commandments were not to be kept; Christ had abolished this law of commandments contained in ordinances; and there is now a disannulling of the whole of it, because of its weakness and unprofitableness (Eph. 2:15; Heb. 7:18); rather the commandments of faith and love the apostle speaks of in chapter 3:23 may be designed; And this is his commandment, that we should believe in the name of his Son Jesus Christ, and love one another, as he gave us commandment: there were exhortations, injunctions and commands of Christ to his disciples, which were to be kept by them, and were not grievous. Ye believe in God, says he (John 14:1), believe also in me; and again, A new commandment I give unto you, that ye love one another, as I have loved you (John 8:34); but inasmuch as Christ, as lawgiver in his church, has appointed some special and peculiar laws and ordinances to be observed, and which he calls his commandments, he that hath my commandments and keepeth them, he it is that loveth me (John 14:21); very agreeably to our text; and after he had given his apostles a commission to preach and baptize, he adds, teaching them to observe all things whatsoever I have commanded you (Matthew 28:20); and whereas, among these commandments and ordinances, baptism and the Lord's supper are the chief and principal, I choose to understand the text of them;[1] and since we are about to administer the first of these at this time, I shall confine my discourse chiefly to that, and shall attempt the following things.

I. To shew that baptism, water-baptism, is a command of God and Christ, or a divine command.

II. That being a divine command, it ought to be kept and observed.

III. The encouragement to keep it; it is the love of

God, and it is a commandment not grievous.

I. The ordinance of water-baptism is a divine command. John, the forerunner of our Lord, was the first administrator of it, and from thence was called the Baptist; and he did not administer it of his own mind and will, but had a mission and commission from God to do it; There was a man sent from God, whole name was John; and he was sent by him, not to preach the gospel only, but to baptize; for so he himself says, he that sent me to baptize with water, the same said unto me, etc. (John 1:6, 33). Hence Christ put this question to the chief priests and elders of the Jews, the baptism of John, whence was it? from heaven or of men? (Matthew 21:25, 26), this brought them into such a dilemma, that they knew not what answer to give, and chose to give none; our Lord's design by the question was to shew that John's baptism was of divine institution, and not human; wherefore he charges the Pharisees and Lawyers with rejecting the counsel of God against themselves, being not baptized of him (Luke 7:30), that is, of John; and he elsewhere (Matthew 3:15), speaks of his baptism as a part of righteousness to be fulfilled, and was fulfilled by him. Now John's baptism and Christ's were, as to the substance of them, the same; John's baptism was allowed of and approved of by Christ, as appears from his submission to it; and the ordinance was confirmed by the order he gave to his apostles to administer it: one of John's disciples said to his master, Rabbi, he that was with thee beyond Jordan, to whom thou bearest witness, behold, the same baptizeth, and all men come to him (John 3:26); though, as is said afterwards, Jesus himself baptized not, but his disciples (John 4:2); that is, they baptized by his orders; and which were renewed after his resurrection from the dead, saying, Go ye therefore, and teach all nations, baptizing them, etc. (Matthew 28:19), and which orders were obeyed by his apostles, as many instances in the Acts of the Apostles shew; and that it was water baptism they administered, according to Christ's instructions and directions.

In matters of worship there ought to be a command for what is done; as this ordinance of baptism is a solemn act of worship, being performed in the name of the Father, and of the Son, and of the holy Ghost. God is a jealous God, and especially with respect to the worship of him; nor should any thing

be introduced into it but what he has commanded; and careful should we be hereof, lest he should say unto us, who hath required this at your hands? (Isa. 1:12), it is not enough that such and such things are not forbidden; for on this footing a thousand fooleries may be brought into the worship of God, which will be relented by him. When Nadab and Abihu offered strange fire to the Lord, which he commanded not, fire came down from heaven and destroyed them: we should have a precept for what we do, and that not from men, but from God; lest we incur the charge of worshipping God in vain, teaching for doctrines the commandments of men (Matthew 15:9), and involve ourselves in the guilt of superstition, and will-worship.

Wherefore, the baptism of infants must be wrong; since there is no command of God and Christ for it; if there was any, it might be expected in the New Testament, and in that only; it is absurd to send us to the Old Testament for a command to observe a New Testament-ordinance; it is a groin absurdity to send us so far back as to the 17th chapter of Genesis[2] for a warrant for the ordinance of baptism; we might as well be lent to the first chapter of that book; for there is no more relating to that ordinance in the one than in the other. Was there a like precept for the baptism of infants under the New Testament, as there was for the circumcision of infants under the Old Testament, there could be no objection to it; but it is an absurdity of absurdities to affirm, that baptism comes in the room of circumcision; since baptism was in force and use long before circumcision was abolished; circumcision was not abolished until the death of Christ, when that, with other ceremonies, had an end in him; but baptism was administered many years before to multitudes, by John, by the order of Christ, and by his apostles; now where is the good sense of saying, and with what propriety can it be laid, that one thing succeeds another, as baptism circumcision, when the one, said to succeed, was in use and force long before the other teared, it is pretended it succeeded?

If there is any precept for Infant-baptism, it must be in the New Testament; there only it can be expected, but there it cannot be found; not in Matthew 19:14, Suffer little children, and forbid them not to come unto me, for of such is the kingdom of heaven; which is no precept, but a permission, or grant, that little children might come, or be brought unto him; but for

what? not for baptism; but for that for which they were brought, and which is mentioned by the evangelist in the preceding verse, that he should put his hands on them, and pray, or give them his blessing; as it seems it was usual in those times, and with those people, as formerly, to bring their children to persons venerable for religion and piety, to be blessed by them in this way; and such an one they might take Jesus to be, though they might not know he was the Messiah. Two other evangelists say, they were brought unto him that he should touch them; as he sometimes touched diseased persons when he healed them; and these children might be diseased, and brought to him to be cured of their diseases; however, not to be baptized by him, for he baptized none; they would rather have brought them to the disciples, had it been for such a purpose; and had it been the practice of the apostles to baptize infants, they would not have refused them; and our Lord's entire silence about Infant-baptism at this time, when there was so fair an opportunity to speak of it, and enjoin it, had it been his will, has no favorable aspect on that practice. The reason given by him for the permission of infants to come to him, for of such is the kingdom of heaven, is figurative and metaphorical; and not to be understood of the infants themselves, but of such as they; of such who are comparable to them for their humble deportment, and harmless lives; or to use our Lord's words elsewhere, such who are converted, and become at little children (Matthew 18:2).[3] Nor is a command for Infant-baptism contained in the commission to baptize (Matthew 28:19), Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the holy Ghost.

It is argued, that "since all nations are to be baptized, and infants are a part of them, then, according to the command of Christ, they are to be baptized." But it should be observed, that the commission is indeed to teach all nations, but not to baptize all nations; the antecedent to the relative them, is not all nations; the words *παντα τα εθνη*, all nations, are of the neuter gender; but *αυτους*, them, is of the masculine, and do not agree; the antecedent is *μαθηται*, disciples, which is understood, and supposed, and contained in the word *μαθητευσατε*, teach, or make disciples; and the sense is, teach all nations, and baptize them that are taught, or are made disciples by teaching. If the

above argument proves any thing, it would prove too much; and what proves too much, proves nothing: it would prove, that not only the infants of Christians, but the infants of Turks, Jews, and Pagans, should be baptized, since they are part of all nations; yea, that every individual person in the world should be baptized, heathens, as well as Christians, and even the most profligate and abandoned of mankind, since they are part of all nations.[4]

And as there is no precept for the baptism of infants, so no precedent for it in the word of God. Though there was no clear and express command for it, which yet we think is necessary, and is required in such a case; yet, if there was a precedent of any one infant being baptized, we should think ourselves obliged to pay a regard unto it; but among the many thousands baptized by John, by Christ, or, however, by his order, and by his apostles, not one single instance of an infant being baptized can be found. We read, indeed, of households being baptized; from whence it is argued, that there might be, and it is probable there were, infants in them, who might be baptized; but it lies upon those who are of a different mind, to prove there were any in those households. To put us upon proving a negative, that there were none there, is unfair. However, as far as a negative can be proved, we are capable of it.[5] There are but three families usually observed, if so many; Lydia's, the Jailor's, and that of Stephanas, if not the same with the Jailor's, as some think. As for Lydia's household, or those in her house, they were brethren; whom, afterwards, the apostles went to see, and whom they comforted; and so not infants. As for the Jailor's household, they were such as were capable of hearing the word preached to them, and of believing it; for it is said, he rejoiced, believing in God with all his house (Acts 16:40, 34): and if any man can find any other in his house, besides all that were in it, he must be reckoned a very sagacious person. As for the household of Stephanas, (if different from the Jailor's) it is said, that they addicted themselves to the ministry of the saints (1 Cor. 1:16; 16:15): and whether this be understood of the ministry of the word to the saints, or of the ministrations of their substance to the poor, they must be adult persons, and not infants. Seeing then there is neither precept nor precedent for Infant-baptism in the word of God, of which I defy the whole world to

give one tingle precedent, we cannot but condemn it as unscriptural, and unwarrantable.[6] I proceed,

II. To shew that the ordinance of water-baptism, being a divine command, it ought to be kept, and observed, as directed to in the word of God.

First, I shall shew, by whom it is to be kept and observed. 1. By sensible, repenting sinners. John's baptism was called the baptism of repentance (Mark 1:4); because repentance was previous to it; and the very first persons that were baptized by him, were such who were sensible of their sins, repented of them, and ingenuously confessed them; for it is said, they were baptized of him in Jordan, confessing their sins; and whereas others applied to him for baptism, of whom he had no good opinion, he required of them, that they would first bring forth fruits meet for repentance; and not to think with themselves, we have Abraham to our father (Matthew 3:6-9); since such a plea would be of no avail with him; and the very first persons that were baptized after our Lord had given to his apostles the commission to baptize, were penitent ones; for under the first sermon after this, three thousand were pricked in their heart, and cried out, Men and brethren, what shall we do? To whom the apostle Peter gave this instruction and direction: Repent, and be baptized every one of you in the name of Jesus Christ (Acts 2:38); and accordingly, on their repentance, they were baptized. 2. This command is to be kept and observed by believers in Christ; he that believeth and is baptized, shall be saved (Mark 16:16). Faith goes before baptism, and is a pre-requisite to it; as the various instances of baptism recorded in the scriptures shew. Philip went down to Samaria, and preached Christ there to the inhabitants of it; and when they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women (Acts 8:12).

The same minister of the word was bid to join himself to the chariot of an Eunuch, returning from Jerusalem, where he had been to worship, and whom he found reading a prophecy in Isaiah; and said unto him, Understandest thou what thou readest? To which he answered, How can I, except some man should guide me? And being taken up into the chariot with him: from that scripture, Philip preached Jesus to him, his word, and ordinances, as the sequel shews; for when they came to a certain water, the Eunuch

laid, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. Otherwise not, it seems; for notwithstanding his religion and devotion, without faith in Christ, he had no right to that ordinance; He answered and said, I believe that Jesus Christ is the Son of God (Acts 8:36, 37); upon which profession of his faith, he was baptized. The apostle Paul preached the gospel at Corinth with success; and it is observed by the historian, that many of the Corinthians hearing, believed, and were baptized (Acts 18:8). First they heard the word, then they believed in Christ, the sum and substance of the word, and upon the profession of their faith, were baptized. 3. The ordinance of water-baptism is to be attended to, and observed by such who are the disciples of Christ; it is said that Jesus made and baptized more disciples than John (John 4:1). First made them disciples, and then baptized them; that is, ordered his apostles to baptize them; with which his commission to them agrees, Teach all nations, baptizing them; make disciples, and baptize them that are so made. Now, what is it to be disciples of Christ? Such may be said to be so, who have learned to know Christ, and believe in him; who are taught to deny sinful self, righteous self, and civil self, for his sake, and to take up the cross and follow him, in the exercise of grace and in the discharge of duty: and, 4. Such as have received the Spirit of God, are proper persons to observe the ordinance of baptism, and submit unto it: Can any man forbid water, that these should not be baptized, who have received the holy Ghost as well as we? (Acts 10:47); as a Spirit of illumination and conviction, as a Spirit of sanctification, faith and consolation, and as a Spirit of adoption.

2dly, Next let us consider in what manner the ordinance of baptism is to be kept and observed: and, 1. It should be kept in faith; for without faith it is impossible to please God; and whatsoever is not of faith, is sin (Heb. 11:6; Rom. 14:23).

2. In love, and from a principle of love to Christ, and which is the end of every commandment, and of this; If ye love me, says Christ's, keep my commandments (John 14:15 3). It should be kept as it was at first delivered and observed: the manner in which it is to be performed and submitted to, is immersion, or covering the whole body in water; and which agrees

with the primary sense of the word βαπτίζω, which signifies to dip or plunge, as all learned men know;[7] and he must be a novice in the Greek language, that will take upon him to contradict what has been ingenuously owned by so many men of learning. Had our translators thought fit to have translated the word, which they have not in those places where the ordinance of baptism is made mention of, for reasons easily to be guessed at, but have adopted the Greek word baptize in all such places; had they truly translated it, the eyes of the people would have been opened, and the controversy at once would have been at an end, with respect to this part of it, the mode of baptism; however we have proof sufficient that it was performed, and ought to be performed by immersion, as appears,

1. By the places where it was administered, as the river Jordan, where John baptized many, and where our Lord himself was baptized; and AEnon, near Salim, which he chose for this reason, because there was much water there (Matthew 3:6, 13); now if the ordinance was administered in any other way than by immersion, what need was there to make choice of rivers and places abounding with water to baptize in?

2. By the instances of persons baptized, and the circumstances attending their baptism, as that of our Lord, of whom it is said, When he was baptized, he went up straightway out of the water (Matthew 3:16); which manifestly implies that he had been in it, of which there would have been no need, had the ordinance been administered to him in any other way than by immersion; as by sprinkling or pouring a little water on his head, as the painter ridiculously describes it. The baptism of the Eunuch is another instance proving baptism by immersion; when he and Philip were come to a certain water, and it was agreed to baptize him, it is said, they went down both into the waters both Philip and the Eunuch, and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip (Acts 8:38, 39). The circumstances of going down into the water, and coming up out of it, manifestly shew in what manner the Eunuch was baptized, namely, by immersion; for what reason can be given why they should go into the water, had it been performed in any other way?

3.[8] The end of baptism, which is to represent the burial and resurrection of Christ, cannot be answered

any other way than by immersion; that it is an emblem of the burial and resurrection of Christ, and of the burial and resurrection of believers in him, is clear from Romans 6:4, Colossians 2:12 buried with him by baptism, and in baptism. Now only an immersion or covering of the whole body in water, and not pouring or sprinkling a little water on the face, can be a representation of a burial; will any man in his senses say, that a corpse is buried, when only a little dust or earth is sprinkled or poured on its face?

4. The figurative baptisms, or the allusions made to baptism in scripture, shew in what manner it was administered; the passage of the Israelites under the cloud, and through the sea, is called a being baptized in the cloud and in the sea (1 Cor. 10:1, 2); and with great propriety may it be called a baptism, as that is by immersion; for the waters standing up as a wall on each side of them, through which, and the cloud over their heads, under which they passed, they were like persons immersed in water:[9] likewise the overwhelming sufferings of Christ are fitly called a baptism, in allusion to baptism by immersion.[10] I have a baptism to be baptized with, says he; and how am I straitened until it be accomplished? (Luke 12:50); and which sufferings of Christ, in prophetic language, agreeable to baptism by immersion, are thus described; I am come into deep waters, where the floods overflow me (Ps.119:1, 2). Once more; the extraordinary donation of the Spirit on the day of Pentecost, is called a being baptized with the holy Ghost (Acts 1:5); the emblem of which was a rushing mighty wind, which filled all the house where they were sitting (Acts 2:2); so that they were as if immersed into it, and covered with it, and therefore very properly called a baptism, in allusion to baptism by immersion. I go on,

III. To observe the encouragement, motives, and reasons given to keep this ordinance, as well as others,

1. The apostle says, this is the love of God; that is, this shews love to God; it is a plain case, that a man loves God, when he keeps his commandments; this is an evidence, that he loves not in word, and in tongue only, but in deed and in truth. Others may say that they love God and Christ; but this is the man that truly loves them, even he that hath my commandments, says Christ (John 14:21), and keepeth them; he it is that loveth me: and it is a clear care, that such a man has a sense of the love of God and Christ; the love of the

Father is in him; and the love of Christ constrains him to observe his ordinances, and keep his commands; and such may expect greater manifestations of the love of God and Christ unto them; for of such that keep the commandments of Christ, he says, I will love him, and manifest myself to him; — and my Father will love him, and we will come unto him, and make our abode with him (John 14:23); which is no small inducement and encouragement to an observation of the ordinances and commands of Christ, and among the rest this of baptism.

2. Another encouraging motive and reason is, the commandments of God and Christ are not grievous, hard and difficult to be performed. The Lord's supper is not; nor is baptism. What is baptism in water, to the baptism of sufferings Christ endured for us? And yet how desirous was he of accomplishing it? (Luke 12:50). And therefore why should we think it an hardship, or be backward to comply with his will, in submitting to the ordinance of water-baptism? When Naaman was bid by Elisha to dip himself in Jordan, and be clean; which he relented as too little and trifling a thing, and thought he might as well have stayed in his own land, and dipped himself in one of the rivers of Syria; one of his servants took upon him to allay and repress the heat of his passion and resentment, by observing, that if the prophet had bid him do some great thing, which was hard and difficult to be performed, he would have gone about it readily; how much rather then, he argued, should he attend to the direction of the prophet, when he only bid him wash in Jordan, and be clean? (2 Kings 5:13). There are many that will go into baths, and plunge themselves in them for pleasure or profit, to refresh their bodies, or cure them of disorders; but if plunging in water is directed to, as an ordinance of God, then it is a grievous thing; and, indeed, no ordinance is grateful to a carnal mind; but to believers in Christ, wisdom's ways are ways of pleasantness, and her paths of peace. Christ's yoke, if it may be called so, is easy, and his burden light. Now to close with a few words:

1. Let none despise this command of God, the ordinance of baptism; remember it is a command of his; be it at your peril if you do; it is hard kicking against the pricks; it is dangerous to treat with contempt any of the commands of God, and ordinances of Christ; beware, lest that should come upon you, and be

fulfilled in you, behold, ye despisers, and wonder, and perish. (Acts 8:40, 41).

2. Let such who see it their duty to be baptized, not tarry, but immediately submit unto it; let them make haste, and delay not, to keep this command; remembering the motives, and encouragement to it.

3. Let those that yield obedience to it, do it in the name and strength of Christ; in the faith of him, from love to him, and with a view to his glory.

ENDNOTES:

1[1] Let the commandments be what they may, which are chiefly intended in the text; yet since water-baptism is a commandment of God, and allowed to be such, and the rest of the commandments mentioned are not denied to be, nor excluded from being the commandments of God; there can be no impropriety in treating on the commandment of baptism particularly and singly from this passage of scripture; and it might have escaped, one would have thought, a sneer, though it has not, of a scurrilous writer, in a late newspaper, referred to in the preface.

1[2] That we are ever referred to this chap. or, for a proof of Infant-baptism, is denied, and pronounced a willful, is representation, by the above mentioned writer, in his second letter in the newspaper. This man must have read very little in the controversy, to be ignorant of this. The very last writer that wrote in the controversy, that I know of, calls the covenant made with Abraham in that chapter "the grand turning point, on which the issue of the controversy very much depends; and that if Abraham's covenant, which included his infant-children, and gave them a sight to circumcision, was not the covenant of grace; then he freely confesses, that the main ground, on which they assert the right of infants to baptism, is taken away; and consequently, the principal arguments in support of the doctrine, are overturned." Bostwick's Fair and Rational Vindication of the Right of Infants to the Ordinance of Baptism, etc. p. 19.

1[3] The above letter-writer, in the news-paper, observes, "that the kingdom of heaven signifies either the kingdom, or church of Christ here, or the kingdom of glory above. If the former, they are declared, by Christ himself, real subjects of his among men; if the latter, if members of the invisible church, why not of the visible?" But, in fact, they themselves are not

intended, only such as they; such who are comparable to them for meekness and humility; for freedom from malice, pride, and ambition. But admitting that the words are to be understood of infants literally, the kingdom of heaven cannot design the kingdom, or church of Christ under the gospel dispensation, which is not national, but congregational; consisting of men gathered out of the world, by the grace of God, and who make a public profession of Christ, which infants are not capable of, and so cannot be real subjects of it; and if they were, they must have an equal right to the Lord's supper, as to baptism, of which they are equally capable. The kingdom of glory then being recant, it is asked, if members of the invisible church, why not of the visible? They may be, when it appears that they are of the invisible church, which only can be manifest by the grace of God bestowed on them; and it is time enough to talk of their baptism when that is evident; and when it is clear they have both a right unto, and meetness for the kingdom of heaven.

1[4] But our letter-writer says, "When the apostles received their commission, they could not understand it otherwise than to baptize the parents that embraced the faith of Christ; through their preaching, and all their children with them, as was the manner of the ministers of God in preceding ages, by circumcision;" but if they so understood it, and could not other ways understand it, it is strange they should not practice according to it, and baptize children with their parents; of which we have no one instance. By the ministers of God in preceding ages, I suppose, he means the priests and prophets, under the Old Testament-dispensation; but these were not the operators of circumcision, which was done by parents and others: and surely it cannot be said, it was the usual manner of ministers to baptize parents, and their children with them in those ages; and it is pretty unaccountable how they should baptize them by circumcision, as is affirmed; this is something unheard of before, and monstrously ridiculous and absurd.

1[5] The above writer affirms, that my manner of "proving the negative, was by barely asserting there were no children in any of the families, mentioned in the scriptures, as baptized." The falsity of which appears by the following descriptive, characters given of the patrons in the several, families, and the reasonings upon them.

1[6] In his turn, the writer in the news-paper, "defies me to produce one scripture precept, or precedent, for delaying the baptism of children of Christian parents; or for baptizing adult persons, born of such parents. On this the controversy hinges." It is ridiculous to talk of a precept for delaying that which was not in being; and of a precedent for delaying that which had never been practiced. If a warrant is required for baptizing adult persons, believers, it is ready at hand (Mark 16:16), and precedents enough: and we know of no precept to baptize any other, let them be born of whom they may; and as for precedents of the baptism of adult persons, born of Christian parents, it cannot be expected, nor reasonably required of us; since the Acts of the Apostles only give an account of the planting of the first churches; and of the baptism of those of which they first consisted; and not of those that in a course of years were added to them. Wherefore, to demand instances of persons, born of Christian parents, and brought up by them, as baptized in adult age, which would require length of time, is unreasonable; and if the controversy hinges on this, it ought to be at an end, and given up by them.

1[7] The letter-writer makes me to say, "All the world acknowledge βαπτίζω, signifies to dip or plunge, and never to sprinkle or pour water on any thing," which is a false representation of my words, and of the manner in which they were delivered; however, this I affirm, that in all the Greek Lexicons I ever saw, and I have seen a pretty many, I do not pretend to have seen all that have been published; yet in what my small library furnishes me with, the word is always rendered in the first and primary sense by *mergo*, *immergo*, to dip or plunge into; and in a secondary and consequential sense, by *abluo*, *lavo*, to wash, because what is dipped is washed; and never by *persundo* or *aspergo*, to pour or sprinkle; as the Lexicon published by Constantine, Budaeus, etc. those of Hadrian, Junius, Plantinus, Scapula. Sebrevius, and Stockins, besides a great number of critics that might be mentioned; and if this writer can produce any one Lexicographer of any note, that renders the word to pour or sprinkle, let him name him. This ignorant scribbler puts the following questions, "Did the Jews plunge their whole bodies in water always before they did eat? Did they dip their pots, brazen vessels and beds?" He does not suffer me to answer the questions, but answers for me,

“He knows the contrary.” But if I may be allowed to answer for myself, I must say, by the testimonies of the Jews themselves, and of others, I know they did; that is, when they came flora market, having touched the common people, or their clothes, immersed themselves in water; so says Maimonides in Misn. Chagigah. c. e. sect. 7. “If the Pharisees touched but the garments of the common people they were defiled, and needed immersion, and were obliged to it.” And Scaliger observes, de Emend. Temp. 1. 6. p. 271. “That the more superstitious part of the Jews, every day before they sat down to meat, dipped the whole body; hence the Pharisee’s admiration at Christ (Luke 11:38).” According to the law of Moses (Lev. 11:32), unclean vessels were washed by putting or dipping them into water; and according to the traditions of the ciders, to which our Lord refers (Mark 7:4), not only brazen vessels and tables, but even beds, bolsters and pillows unclean, in a ceremonial sense, were washed by immersion in water. So the Jews say in their Misnah, or book of traditions, “A bed that is wholly defiled, a man dips it part by part.” Celim, c. 26. sect. 14. See also Mikvaot, c. 7. sect. 7.

1[8] The above letter-writer asks, “How often must I be told, that the particle $\epsilon\pi$ and $\epsilon\kappa$ are in hundreds of places in the New Testament rendered unto and from?” be it so; it follows not, that they mull be so rendered here. Greek particles or prepositions have different significations, according to the words and circumstances with which they are used; nor is it as proper or a more just reading of the words, “they went down unto the water and came up from it;” it is neither proper nor just; for before this, they are expressly said to come to a certain water, to the waterside; wherefore when they went down, they went not unto it, if they were there before, but into it; as it must be allowed the preposition sometimes, at least, signifies; and circumstances require that it should be so rendered here, let it signify what it may elsewhere; and this determines the sense of the other preposition, that it tour and ought to be rendered out of; for as they went down into the water, when they came up, it must be out of it. What he means by the strange question that follows, “What will he make of Christ’s going into a mountain?” I cannot devise, unless he thinks the translation of Luke 6:12 is wrong, or nonsense, or both; but has this wiseacre never heard or read of

a cave in a mountain, into which men may go, and properly be said to go into the mountain; and such an one it is highly probable our Lord went into, to pray alone; such as the cave in mount Horeb, into which Elijab went. But his tip-top translation of all is that of John’s baptizing in Jordan, which he supposes might be rendered, by baptizing the people with the river Jordan. This is the man that reproaches me with very freely finding fault with the translators; my complaint is only of a non-translation, not of a wrong one; but this man finds fault with the translation as wrong, or however thinks it may be corrected or mended, and that in more places than one.

1[9] The letter-writer I have often referred to, affirms, that “the learned world universally maintain, that the Israelites were no other ways baptized in the sea, than by being sprinkled with the spray of the tolling waves, agitated by the wind that blew as they passed through the channel.” Who the learned world be, that maintain this whimsical notion, I own, I am quite ignorant of, having never yet met with any learned man that ever asserted it. It is a mere conceit and a wild imagination, and contrary to the sacred scriptures, which represent the waves of the feat through which the Israelites passed, not as agitated and tossed about, but as standing unmoved, as a wall on each side of them, whatever was the care in that part where the Egyptians were; The floods, says the inspired writer, stood uprights as an heap, and the depths were congealed in the heart of the sea (Ex. 15:8). And if there was a continual spray of the tossing waves, as the Israelites passed through the channel, how could they pass through the sea on dry ground? As they are said to do (Ex. 14:16, 22, 29). What this man scoffs at, the celebrated Grotius, who is universally allowed to be a man of learning and sense, expresses in a note on 1 Corinthians 10:2 “were baptized, that is, as if they were baptized; for there was some likeness in it; the cloud was over their heads, and so water is over them that are baptized; the sea encompassed the sides of them, and so water those that are baptized.”

1[10] The same writer is pleased to represent this explanation of the baptism of the Spirit as ridiculous; but some of greater learning than he can pretend to, have so explained it, as particularly Dr. Casaubon, famous for his great knowledge of the Greek language; though perhaps this very illiberal man will call the

learned doctor a dunce for what he says; his words on Acts 1:5 are these, “though I do not disapprove of the word baptize being retained here, that the antithesis may be full; yet I am of opinion that regard is had in this place to its proper signification, for βαπτίζειν is to immerse, so as to tinge or dip; and in this sense the apostles were truly said to be baptized; for the house in which this was done was filled with the holy Ghost, so that the apostles seemed to be plunged into it as into a pool.” In confirmation of which, he makes mention on Acts 2:2 of an observation in a Greek commentary on it, “the wind filled the whole house, filling it like a pool; since it was promised to them (the apostles) that they should be baptized, with the Holy Ghost.” It seems to be the same commentary, Erasmus, on the place, says went under the name of Chrysostom, in which are these words, as he gives them, “the whole house was so filled with fire, though invisible, as a pool is filled with water.” — Our scribbler, in order to expose the notion of dipping, as used in the baptism of the spirit, and fire, condescends, for once, to read dip, instead of baptize; “John said I indeed dip you with water, but one, mightier than I, cometh, he shall dip you with the holy Ghost, and with fire.” But not only the word baptize should be read dip, but the preposition “should be rendered in; in water; and in the holy Ghost; and in fire; and the phrase of dipping in fire, is no unusual one, both in Jewish and Greek authors; as I have shewn in my Exposition of the place, and of Acts 2:3.

11 Baptism: A Public Ordinance Of Divine Worship

As the first covenant, or testament, had ordinances of divine service, which are shaken, removed, and abolished; so the New Testament, or gospel dispensation, has ordinances of divine worship, which cannot be shaken, but will remain until the second coming of Christ: these, as Austin says,[1] are few; and easy to be observed, and of a very expressive signification. Among which, baptism must be reckoned one, and is proper to be treated of in the first place; for though it is not a church ordinance, it is an ordinance of God, and a part and branch of public worship. When I say it is not a church ordinance, I mean it is not an ordinance administered in the church, but out of it, and in order to admission into

it, and communion with it; it is preparatory to it, and a qualification for it; it does not make a person a member of a church, or admit him into a visible church; persons must first be baptized, and then added to the church, as the three thousand converts were; a church has nothing to do with the baptism of any, but to be satisfied they are baptized before they are admitted into communion with it. Admission to baptism lies solely in the breast of the administrator, who is the only judge of qualifications for it, and has the sole power of receiving to it, and of rejecting from it; if not satisfied, he may reject a person thought fit by a church, and admit a person to baptism not thought fit by a church; but a disagreement is not desirable nor advisable: the orderly, regular, scriptural rule of proceeding seems to be this: a person inclined to submit to baptism, and to join in communion with a church, should first apply to an administrator; and upon giving him satisfaction, be baptized by him; and then should propose to the church for communion; when he would be able to answer all proper questions: if asked, to give a reason of the hope that is in him, he is ready to do it; if a testimony of his life and conversation is required, if none present can give it, he can direct where it is to be had; and if the question is put to him, whether he is a baptized person or not, he can answer in the affirmative, and give proof of it, and so the way is clear for his admission into church fellowship. So Saul, when converted, was immediately baptized by Ananias, without any previous knowledge and consent of the church; and, it was many days after this that he proposed to join himself to the disciples, and was received (Acts 9:18,19,23,26- 28), and as it is water baptism which is meant, I shall,

I. First, prove that this is peculiar to the gospel dispensation, is a standing ordinance in it, and will be continued to the second coming of Christ. This is opposed to the sentiments of such who say baptism was in use before the times of John, of Christ and his apostles; and of such who restrain water baptism to the interval between the beginning of John’s ministry and the death of Christ, when they supposed this, with other external rites, ceased; and of such, as the Socinians,[2] who think that only the first converts to Christianity in a nation are to be baptized, and their children, but not their after posterity. There were indeed various washings, bathings, or baptisms,

under the legal dispensation, for the purification of persons and things unclean, by the ceremonial law; which had a doctrine in them, called the doctrine of baptists, which taught the cleansing of sin by the blood of Christ; but there was nothing similar in them to the ordinance of water baptism, but immersion only. The Jews pretend, their ancestors were received into covenant by baptism, or dipping, as well as by circumcision and sacrifice; and that proselytes from heathenism were received the same way; and this is greedily grasped at by the advocates for infant baptism; who fancy that John, Christ, and his apostles, took up this custom as they found it, and continued it; and which they imagine accounts for the silence about it in the New Testament, and why there is neither precept for it, nor example of it; but surely if it was in such common use as pretended, though no new precept had been given, there would have been precedents enough of it; but no proof is to be given of any such practice obtaining in those times, neither from the Old nor New Testament; nor from the apocryphal books written by Jews between them; nor from Josephus and Philo the Jew, who wrote a little after the times of John and Christ; nor from the Jewish Misnah, or book of traditions: only from later writings of theirs, too late for the proof of it before those times. [3] John was the first administrator of the ordinance of baptism, and therefore is called “the Baptist” (Matthew 3:1), by way of emphasis; whereas, had it been in common use, there must have been many baptizers before him, who had a like claim to this title; and why should the people be so alarmed with it, as to come from all parts to see it administered, and to hear it preached, when, had it been in frequent use, they must have often seen it? and why should the Jewish Sanhedrim send priests and Levites from Jerusalem to John, to know who he was, whether the Messiah, or his forerunner Elias, or that prophet spoken of and expected? and when he confessed, and denied that he was neither of them, they say to him, “Why baptizest thou then?” by which thing and which they expected it appears it was a new thing, and which they expected when the Messiah came, but not before; and that then it would be performed by some great personage, one or other of the before mentioned; whereas, had it been performed by an ordinary teacher, common Rabbi or doctor, priest or Levite, in ages immemorial, there

could have been no room for such a question; and had this been the case, there would have been no difficulty with the Jews to answer the question of our Lord; “The baptism of John, whence was it, from heaven or of men?” they could have answered, It was a tradition of theirs, a custom in use among them time out of mind, had this been the known case; nor would they have been subject to any dilemma: but John’s baptism was not a device of men; but the “counsel of God”, according to his will and wise determination (Luke 7:30). John had a mission and commission from God, he was a man sent of God, and sent to baptize (John 1:6,33), and his baptism was water baptism, this he affirms, and the places he made use of for that purpose show it, and none will deny it.

Now his baptism, and that of Christ and his apostles, were the same. Christ was baptized by John, and his baptism was surely Christian baptism; of this no one can doubt (Matthew 3:13-17), and his disciples also were baptized by him; for by whom else could they be baptized? not by Christ himself, for he baptized none (John 4:2). And it is observable, that the baptism of John, and the baptism of Christ and his apostles, were at the same time; they were contemporary, and did not the one succeed the other: now it is not reasonable to suppose there should be two sorts of baptism administered at the same time; but one and the same by both (John 3:22,23,26; 4:1,2). The baptism of John, and that which was practiced by the apostles of Christ, even after his death and resurrection from the dead, agreed,

1. In the subjects thereof. Those whom John baptized were sensible penitent sinners, who were convinced of their sins, and made an ingenuous confession of them; and of whom he required “fruits meet for repentance”, and which showed it to be genuine; and hence his baptism is called, “the baptism of repentance”, because he required it previous to it (Matthew 3:6-8; Mark 1:4). So the apostles of Christ exhorted men to repent, to profess their repentance, and give evidence of it, previous to their baptism (Acts 2:38). John said to the people that came to his baptism, “That they should believe on him which should come after him, that is, on Christ Jesus”, upon which they were baptized in his name (Acts 19:4,5), faith in Christ was made a prerequisite to baptism by Christ and his apostles (Mark 16:16; Acts 8:36,37).

2. In the way and manner of the administration of both. John's baptism was by immersion, as the places chosen by him for it show; and the baptism of Christ by him is a proof of it (Matthew 3:6,16; John 3:23), and in like manner was baptism performed by the apostles, as of the eunuch by Philip (Acts 8:38,39).

3. In the form of their administration. John was sent of God to baptize; and in whose name should he baptize, but in the name of the one true God, who sent him, even in the name of God, Father, Son, and Spirit? The doctrine of the Trinity was known to John, as it was to the Jews in common; it is said of John's hearers and disciples, that they were "baptized in the name of the Lord Jesus" (Acts 19:5). The same form is used of the baptism of those baptized by the apostles of Christ (Acts 8:16; 10:48), which is only a part of the form put for the whole, and is sufficiently expressive of Christian baptism, which is to be performed "in the name of the Father, and of the Son, and of the Holy Ghost" (Matthew 28:19).

4. In the end and use of baptism, John's baptism, and so the apostles was, upon repentance for the remission of sins (Mark 1:4; Acts 8:38), not that either repentance or baptism procure the pardon of sin; that is only obtained by the blood of Christ; but baptism is a means of leading to the blood of Christ; and repentance gives encouragement to hope for it, through it. Now since there is such an agreement between the baptism of John, as administered before the death of Christ; and between the baptism of the apostles, after the death, resurrection, and ascension of Christ; it is a plain case, it was not limited to the interval of time from the beginning of John's ministry to the death of Christ; but was afterwards continued; which further appears from the commission of Christ (Matthew 28:19), "Go ye therefore, and teach all nations, baptizing them"; and though water is not expressed, it is always implied, when the act of baptizing is ascribed to men; for it is peculiar to Christ to baptize with the Holy Spirit (Matthew 3:11; Acts 1:5), nor did he give to his apostles, nor to any man, or set of men, a commission and power to baptize with the Spirit: besides, an increase of the graces of the Spirit, and a large donation of his gifts, are promised to persons after baptism, and as distinct from it (Acts 2:38). The apostles, doubtless, understood the commission of their Lord and Master to baptize in

water, since they practiced it upon it; such was the baptism administered by Philip, who, having taught the eunuch the doctrine of it, when they came to a "certain water", he said to him, "See, here is water, what doth hinder me to be baptized?" that is, in water; and when Philip had observed unto him the grand requisite of it, even faith in Christ, which he at once professed; and the chariot in which they rode being ordered to stand, theft went down both into the water, and he baptized him; this was most certainly water baptism; and so was that which Peter ordered to be administered to Cornelius and his friends, upon their receiving of the Holy Ghost, and so a baptism different from that; "Can any man forbid water, that these should not be baptized?" (Acts 8:36,38,39; 10:47,48). And this was designed to be continued unto the end of the world, to the second coming of Christ; as the ordinance of the supper is to be kept to that time, the ordinance of water baptism is to be continued as long; hence says Christ, to encourage his ministers to preach his gospel, and to baptize in his name; "Lo, I am with you always", in the ministry of the word, and in the administration of baptism, "even unto the end of the world" (Matthew 28:19,20).

II. Secondly, I shall next consider the author of it; and show, that it is not a device of men, but an ordinance of God; it is a solemn part of divine worship, being performed in the name of the Three divine Persons in Deity, Father, Son, and Spirit, and by their authority; in which the name of God is invoked, faith in him expressed, and a man gives up himself to God, obliges himself to yield obedience to him, expecting all good things from him. Now for an act of religious worship there must be a command of God. God is a jealous God, and will not suffer anything to be admitted into the worship of him, but what is according to his word and will; if not commanded by him, he may justly say, "Who hath required this at your hands?" and will resent it: a command from men is not sufficient; no man on earth is to be called master; one is our Master in heaven, and him only we are to obey: if the commandments of men are taught for doctrines, in vain is the Lord worshipped; what is done according to them is superstition and will worship. Indeed, as it is now commonly practiced, it is a mere invention of men, the whole of it corrupted and changed; instead of rational spiritual men the subjects of it, infants,

who have neither the use of reason, nor the exercise of grace, are admitted to it; and instead of immersion in water, and immersion out of it, a very expressive emblem of the sufferings of Christ, his death, burial, and resurrection from the dead; sprinkling a few drops of water on the face is introduced; with a number of foolish rites and ceremonies used by the papists, and some of their usages are retained by some Protestants; as sponsors, or sureties for infants, and the signing them with the sign of the cross. In short, the face of the ordinance is so altered, that if the apostles were to rise from the dead, and see it as now performed, they would neither know nor own it to be the ordinance commanded them by Christ, and practiced by them. But as it is administered according to the pattern, and as first delivered, it appears to be of an heavenly original; the “counsel of God”, a wise appointment of his, and in which all the Three Persons have a concern; they all appeared at the baptism of Christ, and gave a sanction to the ordinance by their presence; the Father by a voice from heaven, saying, “This is my beloved Son, in whom I am well pleased!” as in his person, so in this act of his, in submitting to the ordinance of baptism; the Son in human nature, yielding obedience to it; and the Spirit descending on him as a dove; and it is ordered to be administered in the name of all three, Father, Son, and Spirit. Which, among other things, is expressive of divine authority, under which it is performed. Christ received from God the Father honour and glory, as at his transfiguration, so at his baptism, by the voice from heaven, owning his relation to him, as his Son, and expressing his well pleasedness in him, as obedient to his will; the Son of God, in human nature, not only left an example of it, that we should tread in his steps; though he himself baptized none, yet he countenanced it in his disciples, and gave them orders to do it; which orders were repeated, and a fresh commission given for the same after his resurrection from the dead: and the Spirit of God showed his approbation of it, by his descent on Christ at his baptism; and his authority for it is to be seen in the administration of it in his name, as in the name of the other Two Persons; so that it is to be regarded, not as an institution of men, but as an ordinance of God; as a part of righteousness to be fulfilled, a branch of the righteous will of God, to be observed in obedience to it.

III. Thirdly, the subjects of baptism are next to be inquired into; or who they are to whom it is to be administered, and according to the scripture instances and examples, they are such who,

1. Are enlightened by the Spirit of God to see their lost state by nature, the exceeding sinfulness of sin, and Christ as the only Saviour of sinners; who look to him and are saved; and such only can see to the end of the ordinance, which is to represent the sufferings and death, burial and resurrection of Christ; hence baptism was by the ancients; called φωτισμοσ, “illumination”; and baptized persons φωτιζομενοι, “enlightened” ones; and the Syriac and Ethiopic, versions of Hebrews 6:4 translate the word “enlightened” by baptized; an emblem of this was the falling off from the eyes of Saul, as it had been scales; signifying his former blindness, and ignorance, and unbelief, now removed; upon which he arose and was baptized (Acts 9:18).

2. Penitent persons; such who having seen the evil nature of sin, repent of it, and acknowledge it; such were the first who were baptized by John that we read of; they were “baptized of him in Jordan, confessing their sins” (Matthew 3:6), being made sensible of them, they ingenuously confessed them; and such were the first who were baptized after Christ had renewed the commission to his disciples, upon his resurrection, to teach and: baptize; such as were pricked to the heart, were exhorted to profess repentance and give evidence of it, and then be baptized, as they were (Acts 2:37,38,41), and it is pity that these first examples of baptism were not strictly followed.

3. Faith in Christ is a prerequisite to baptism (Mark 16:16), this is clear from the case of the eunuch, desiring baptism, to whom Philip said, “If thou believest with all thine heart, thou mayest”; by which it seems, that if he did not believe, he had no right to the ordinance; but if he did, he had; upon which he professed his faith in Christ; and upon that profession was baptized (Acts 8:36), and the various instances of baptism recorded in scripture, confirm the same; as of the inhabitants of Samaria, who, upon believing in Christ, “were baptized, both men and women”; so the Corinthians, “hearing” the word preached by the apostle Paul, “believed” in Christ, whom he preached, “and were baptized”, upon their faith in him (Acts 8:12; 18:8), and without faith it is impossible to please

God in any ordinance or part of worship; and what is not of faith is sin; and without it no one can see to the end of the ordinance of baptism, as before observed.

4. Such who are taught and made disciples by teaching, are the proper subjects of baptism, agreeable both to the practice of Christ and his commission; it is said, “that Jesus made and baptized more disciples than John” (John 4:1), he first made them disciples, and then baptized them, that is, ordered his apostles to baptize them; and so runs his commission to them, “Go teach all nations, baptizing them”, that is, those that are taught, and so made disciples; and they are the disciples of Christ, who have learnt to know him, and are taught to deny sinful, righteous, and civil self, for his sake, and to take up the cross and follow him.

5. Such who have received the Spirit of God, as a Spirit of illumination and conviction, of sanctification and faith, as the persons before described may well be thought to have, should be admitted to baptism (Acts 10:47; see Gal. 3:2), from all which it appears, that such who are ignorant of divine things, impenitent, unbelievers, not disciples and followers of Christ, and who are destitute of the Spirit, are not proper subjects of baptism, let their pretences to birthright be what they may; and so not the infants of any, be they born of whom they may; and to whom the above characters, descriptive of the subjects of baptism, do by no means belong: with respect to their first birth, though born of believing parents, they are carnal and corrupt, and children of wrath, as others; “That which is born of the flesh is flesh”; and they must be born again, or they cannot see, possess, and enjoy the kingdom of God, or have a right to be admitted into the church of God now, nor will they enter into the kingdom of God, into heaven hereafter, unless born again; their first and carnal birth neither entitles them to the kingdom of God on earth, nor to the kingdom of God in heaven, be it taken in either sense; for the baptism of such there is neither precept nor precedent in the word of God.

(1.) First, there is no precept for it; not the words of Christ in Matthew 19:14, “But Jesus said, Suffer little children”, etc. For,

a. Let the words be said to or of whom they may, they are not in the form of a precept, but of a permission or grant, and signify not what was enjoined as necessary, but what was allowed of, or which might be; “Suffer

little children”, etc.

b. These children do not appear to be newborn babes. The words used by the evangelists, neither *παιδια* nor *βρεφη*, do not always signify such; but are sometimes used of such who are capable of going alone, and of being instructed, and of understanding the scriptures, and even of one of twelve years of age (Matthew 18:2; 2 Tim. 3:15; Mark 5:39,42). Nor is it probable that children just born should be had abroad; besides, these were such as Christ called unto him (Luke 18:16), and were capable of coming to him of themselves, as is supposed in the words themselves; nor is their being brought unto him, nor his taking them in his arms, any objection to this, since the same are said of such who could walk of themselves (Matthew 12:22 17:16; Mark 9:36).

c. It cannot be said whose children these were; whether they belonged to those who brought them, or to others; and whether the children of believers, and of baptized persons, or not; and if of unbelievers, and of unbaptized persons, the Paedobaptists themselves will not allow such children to be baptized.

d. It is certain they were not brought to Christ to be baptized by him, but for other purposes; the evangelist Matthew (Matthew 19:13,15), says, they were brought to him that he “should put his hands upon them, and pray”, as he did, that is, for a blessing on them; as it was usual with the Jews to do (Gen. 48:14,15). The evangelists Mark and Luke say, they were brought to him, “that he would touch them”, as he did when he healed persons of diseases; and probably these children were diseased, and were brought to him to be cured; however, they were not brought to be baptized by Christ; for Christ baptized none at all, adult or infants; had they that brought them this in view, they would have brought them to the disciples of Christ, and not to Christ, whom they might have seen administering the ordinance of baptism, but not Christ: however, it is certain they were not baptized by Christ, since he never baptized any.

e. This passage rather concludes against Paedobaptism than for it, and shows that this practice had not obtained among the Jews, and had not been used by John, by Christ, and his disciples; for then the apostles would scarcely have forbid the bringing of these children, since they might readily suppose they were brought to be baptized; but knowing of no

such usage in the nation, whether of them that did or did not believe in Christ, they forbade them; and Christ's silence about this matter, when he had such an opportunity of speaking of it to his disciples, and enjoining it, had it been his will, does not look very favorably upon this practice.

f. The reason given for suffering little children to come to Christ, "for of such is the kingdom of heaven", is to be understood in a figurative and metaphorical sense; of such who are comparable to children for modesty, meekness, and humility, and for freedom from rancor, malice, ambition, and pride (see Matthew 18:2); and which sense is given into by Origen,[4] among the ancients, and by Calvin and Brugensis, among the moderns. Nor does the commission in Matthew 28:19 contain in it any precept for infant baptism; "Go, teach all nations, baptizing them", etc. For,

(a.) The baptism of all nations is not here commanded; but the baptism only of such who are taught; for the antecedent to the relative "them", cannot be "all nations"; since the words *παντα τα εθνη*, "all nations", are of the neuter gender; whereas *αυτου*, "them", is of the masculine; but *μαθηταν*, disciples, is supposed and understood in the word *μαθητευσατε*, "teach", or "make disciples"; now the command is, that such who are first taught or made disciples by teaching under the ministry of the word, by the Spirit of God succeeding it, should be baptized.

(b.) If infants, as a part of all nations, and because they are such, are to be baptized, then the infants of Heathens, Turks, and Jews, ought to be baptized, since they are a part, and a large part, of all nations; as well as the children of Christians, or believers, which are but a small part; yea, every individual person in the world ought to be baptized, all adult persons, heathens as well as Christians; even the most profligate and abandoned of mankind, since they are a part of all nations.

(c.) Disciples of Christ, and such who have learned to know Christ, and the way of salvation by him, and to know themselves, and their need of him, are characters that cannot agree with infants; and if disciples and learners are the same, as is said, they must be learners or they cannot be disciples; and they cannot be learners of Christ unless they have learnt something of him; and according to this notion of

disciples and learners, they ought to learn something of him before they are baptized in his name; but what can an infant be taught to learn of Christ? to prove infants disciples that text is usually brought (Acts 15:10), which falls greatly short of proving it; for infants are not designed in that place, nor included in the character; for though the Judaizing teachers would have had the Gentiles, and their infants too, circumcised; yet it was not circumcision, the thing itself, which is meant by the intolerable yoke; for that was what the Jewish fathers, and their children, were able to bear, and had bore in ages past; but it was the doctrine of the necessity of that, and other rites of Moses, to salvation; and obliged to the keeping of the whole law, and was in tolerable; and which doctrine could not be imposed upon infants, but upon adult persons only.

(d.) These two acts, teaching, or making disciples, and baptizing, are not to be confounded, but are two distinct acts, and the one is previous and absolutely necessary to the other: Men must first be made disciples, and then baptized; so Jerom[5] long ago understood the commission; on which he observes, "First they teach all nations, then dip those that are taught in water; for it cannot be that the body should receive the sacrament of baptism, unless the soul has before received the truth of faith." And so says Athanasius,[6] "Wherefore the Saviour does not simply command to baptize; but first says, teach, and then baptize thus, "In the name of the Father, and of the Son, and of the Holy Ghost"; that faith might come of teaching, and baptism be perfected."

(2.) Secondly, there is no precedent for the baptism of infants in the word of God. Among the vast numbers who flocked to John's baptism from all parts, we read of no infants that were brought with them for that purpose, or that were baptized by him. And though more were baptized by Christ than by John, that is, the apostles of Christ, at his order, yet no mention of any infant baptized by them; and though three thousand persons were baptized at once, yet not an infant among them: and in all the accounts of baptism in the Acts of the Apostles in different parts of the world, not a single instance of infant baptism is given. There is, indeed, mention made of households, or families, baptized; and which the "paedobaptists" endeavor to avail themselves of; but they ought to be

sure there were infants in these families, and that they were baptized, or else they must baptize them on a very precarious foundation; since there are families who have no infants in them, and how can they be sure there were any in these the scriptures speak of? and it lies upon them to prove there were infants in them, and that these infants were baptized; or the allegation of these instances is to no purpose. We are able to prove there are many things in the account of these families, which are inconsistent with infants, and which make it at least probable there were none in them, and which also make it certain that those who were baptized were adult persons and believers in Christ. There are but three families, if so many, who are usually instanced in: the first is that of Lydia and her household (Acts 16:14,15), but in what state of life she was is not certain, whether single or married, whether maid widow or wife; and if married, whether she then had any children, or ever had any; and if she had, and they living, whether they were infants or adult; and if infants, it does not seem probable that she should bring them along with her from her native place, Thyatira to Philippi, where she seems to have been upon business, and so had hired a house during her stay there; wherefore her household seems to have consisted of menial servants she brought along with her, to assist her in her business: and certain it is, that those the apostles found in her house, when they entered into it, after they came out of prison, were such as are called “brethren”, and were capable of being “comforted” by them; which supposes them to have been in some distress and trouble, and needed comfort. The second instance is of the jailor and his household, which consisted of adult persons, and of such only; for the apostles spoke the word of the Lord to “all” that were in his house, which they were capable of hearing, and it seems of understanding; for not only he “rejoiced” at the good news of salvation by Christ, but “all” in his house hearing it, rejoiced likewise; which joy of theirs was the joy of faith; for he and they were believers in God, Father, Son, and Spirit; for it is expressly said, that he “rejoiced, believing in God with all his house”; so that they were not only hearers of the word, but rejoiced at it, and believed in it, and in God the Saviour, revealed in it to them (Acts 16:32-34), all which shows them to be adult persons, and not infants. The third instance, if

distinct from the household of the jailor, which some take to be the same, is that of Stephanus; but be it a different one, it is certain it consisted of adult persons, believers in Christ, and very useful in the service of religion; they were the first fruits of Achaia, the first converts in those parts, and who “addicted themselves to the ministry of the saints” (1 Cor. 16:15), which, whether understood of the ministry of the word to the saints, which they gave themselves up unto; or of the ministration of their substance to the poor, which they cheerfully communicated, they must be adult persons, and not infants. There being then neither precept nor precedent in the word of God for infant baptism, it may be justly condemned as unscriptural and unwarrantable.

(3.) Thirdly, nor is infant baptism to be concluded from any things or passages recorded either in the Old or in the New Testament. Baptism being an ordinance peculiar to the New Testament, it cannot be expected there should be any directions about the observance of it in the Old Testament; and whatever may be gathered relative to it, from typical and figurative baptisms, under the former dispensation, there is nothing from thence in favor of infant baptism, and to countenance that; and yet we are often referred thereunto for the original and foundation of it, but to no purpose.

a. It is not fact, as has been asserted,[7] that the “infants of believers” have, with their parents, been taken into covenant with God in the former ages of the church, if by it is meant the covenant of grace; the first covenant made with man, was that of works, made with Adam, and which indeed included all his posterity, to whom he stood as a federal head, as no one ever since did to his natural offspring; in whom they all sinned, were condemned, and died; which surely cannot be pleaded in favor of the infants of believers! after the fall, the covenant of grace, and the way of life and salvation by Christ, were revealed to Adam and Eve, personally, as interested therein; but not to their natural seed and posterity, and as interested therein; for then all mankind must be taken into the covenant of grace, and so nothing peculiar to the infants of believers; of which not the least syllable is mentioned throughout the whole age of the church, reaching from Adam to Noah. The next covenant we read of, is that made with Noah, which was not made with him and his immediate offspring only; nor were

any taken into it as infants of believers, nor had they any sacrament or rite as a token of it, and of God being their God in a peculiar relation. Surely this will not be said of Ham, one of the immediate sons of Noah. That covenant was made with Noah, and with all mankind to the end of the world, and even with every living creature, the beasts of the field, promising security from an universal deluge, as long as the world should stand; and so had nothing in it peculiar to the infants of believers. The next covenant is that made with Abraham and his seed, on which great stress is laid (Gen. 17:10-14), and this is said^[8] to be “the grand turning point on which the issue of the controversy very much depends; and that if Abraham’s covenant, which included his infant children, and gave them a right to circumcision, was not the covenant of grace; then it is confessed, that the “main ground” is taken away, on which “the right of infants to baptism” is asserted; and consequently the principal arguments in support of the doctrine are overturned.” Now that this covenant was not the pure covenant of grace, in distinction from the covenant of works, but rather a covenant of works, will soon be proved; and if so, then the main ground of infant’s baptism is taken away, and its principal arguments in support of it overturned: and that it is not the covenant of grace is clear,

(a.) From its being never so called, nor by any name which shows it to be such; but “the covenant of circumcision” (Acts 7:8). Now nothing is more opposite to one another than circumcision and grace; circumcision is a work of the law, which they that sought to be justified by fell from grace (Gal. 5:2-4). Nor can this covenant be the same we are now under, which is a new covenant, or a new administration of the covenant of grace, since it is abolished, and no more in being and force.

(b.) It appears to be a covenant of works, and not of grace; since it was to be kept by men, under a severe penalty. Abraham was to keep it, and his seed after him; something was to be done by them, their flesh to be circumcised, and a penalty was annexed, in case of disobedience or neglect; such a soul was to be cut off from his people: all which shows it to be, not a covenant of grace, but of works.

(c.) It is plain, it was a covenant that might be broken; of the uncircumcised it is said, “He hath broken my covenant” (Gen. 17:14), whereas the covenant of

grace cannot be broken; God will not break it, and men cannot; it is ordered in all things, and sure, and is more immovable than hills and mountains (Ps. 89:34).

(d.) It is certain it had things in it of a civil and temporal nature; as a multiplication of Abraham’s natural seed, and a race of kings from him; a promise of his being the Father of many nations, and a possession of the land of Canaan by his seed: things that can have no place in the pure covenant of grace and have nothing to do with that, any more than the change of his name from Abram to Abraham.

(e.) There were some persons included in it, who cannot be thought to belong to the covenant of grace; as Ishmael, not in the same covenant with Isaac, and a profane Esau: and on the other hand, there were some who were living when this covenant of circumcision was made, and yet were left out of it; who nevertheless, undoubtedly, were in the covenant of grace; as Shem, Arphaxad, Melchizedek, Lot, and others; wherefore this can never be the pure covenant of grace.

(f.) Nor is this covenant the same with what is referred to in Galatians 3:17 said to be “confirmed of God in Christ”, which could not be disannulled by the law four hundred and thirty years after; the distance of time between them does not agree, but falls short of the apostle’s date twenty four years; and therefore must not refer to the covenant of circumcision, but to some other covenant and time of making it; even to an exhibition and manifestation of the covenant of grace to Abraham, about the time of his call out of Chaldea (Gen. 12:3).

(g.) The covenant of grace was made with Christ, as the federal head of the elect in him, and that from everlasting, and who is the only head of that covenant, and of the covenant ones: if the covenant of grace was made with Abraham, as the head of his natural and spiritual seed, Jews and Gentiles; there must be two heads of the covenant of grace, contrary to the nature of such a covenant, and the whole current of scripture; yea, the covenant of grace, as it concerns the spiritual seed of Abraham, and spiritual blessings for them; it, and the promises of it, were made to Christ (Gal. 3:16). No mere man is capable of covenanting with God; the covenant of grace is not made with any single man; and much less with him on the behalf of others: whenever we read of it as made with a particular person or persons, it is always to be understood of the

manifestation and application of it, and of its blessings and promises to them.

(h.) Allowing Abraham's covenant to be a peculiar one, and of a mixed kind, containing promises of temporal things to him, and his natural seed, and of spiritual things to his spiritual seed; or rather, that there was at the same time when the covenant of circumcision was given to Abraham and his natural seed, a fresh manifestation of the covenant of grace made with him and his spiritual seed in Christ. That the temporal blessings of it belonged to his natural seed, is no question; but that the spiritual blessings belong to all Abraham's seed, after the flesh, and to all the natural seed of believing Gentiles, must be denied: if the covenant of grace was made with all Abraham's seed according to the flesh, then it was made with his more immediate offspring, with a mocking, persecuting Ishmael, and with a profane Esau, and with all his remote posterity; with them who believed not, and whose carcasses fell in the wilderness; with the ten tribes who revolted from the pure worship of God; with the Jews in Isaiah's time, a seed of evildoers, whose rulers are called the rulers of Sodom, and the people the people of Gomorrah; with the scribes and Pharisees, that wicked and adulterous generation in the times of Christ: but what serious, thoughtful man, who knows anything of the covenant of grace, can admit of this? (see Rom. 9:6,7). It is only a remnant, according to the election of grace, who are in this covenant; and if all the natural seed of Abraham are not in this covenant, it can scarcely be thought that all the natural seed of believing Gentiles are; it is only some of the one and some of the other, who are in the covenant of grace; and this cannot be known until they believe, when they appear to be Abraham's spiritual seed; and it must be right to put off their claim to any supposed privilege arising from covenant interest, until it is plain they have one; if all the natural seed of Abraham, as such, and all the natural seed of believing Gentiles, as such, are in the covenant of grace; since all they that are in it, and none but they are in it, who are the chosen of God, the redeemed of the Lamb, and will be called by grace, and sanctified, and persevere in faith and holiness, and be eternally glorified; then the natural seed of Abraham, and of believing Gentiles, must be all chosen to grace and glory, and be redeemed by the blood of Christ from sin, law, hell,

and death; they must all have new hearts and spirits given them, and the fear of God put into their hearts; must be effectually called, their sins forgiven them, their persons justified by the righteousness of Christ, and they persevere in grace to the end, and be forever glorified; (see Jer. 31:33,34; 32:40; Ezek. 36:25-27; Rom. 8:30). But who will venture to assert all this of the one, or of the other? And after all,

(i.) If their covenant interest could be ascertained, that gives no right to an ordinance, without a positive order and direction from God. It gave no right to circumcision formerly; for on the one hand there were persons living when that ordinance was appointed, who had an undoubted interest in the covenant of grace; as Shem, Arphaxad, Lot, and others, on whom circumcision was not enjoined, and they had no right to use it: on the other hand, there have been many of whom it cannot be said they were in the covenant of grace, and yet were obliged to it. And so covenant interest gives no right to baptism; could it be proved, as it cannot, that all the infant seed of believers, as such, are in the covenant of grace, it would give them no right to baptism, without a command for it; the reason is, because a person may be in covenant, and as yet not have the prerequisite to an ordinance, even faith in Christ, and a profession of it, which are necessary both to baptism and the Lord's Supper; and if covenant interest gives a right to the one, it would to the other.

(j.) Notwithstanding all this attention made about Abraham's covenant (Gen. 17:1-14), it was not made with him and his infant seed; but with him and his adult offspring; it was they in all after ages to the coming of Christ, whether believers or unbelievers, who were enjoined to circumcise their infant seed, and not all of them, only their males: it was not made with Abraham's infant seed, who could not circumcise themselves, but their parents were by this covenant obliged to circumcise them; yea, others, who were not Abraham's natural seed, were obliged to it; "He that is eight days old shalt be circumcised among you, which is NOT OF THY SEED" (Gen. 17:12). Which leads on to observe,

b. That nothing can be concluded from the circumcision of Jewish infants, to the baptism of the infants of believing Gentiles: had there been a like command for the baptism of the infants of believing

Gentiles, under the New Testament, as there was for the circumcision of Jewish infants under the Old, the thing would not have admitted of any dispute; but nothing of this kind appears. For,

(a.) It is not clear that even Jewish infants were admitted into covenant by the rite of circumcision; from whence it is pleaded, that the infants of believers are admitted into it by baptism; for Abraham's female seed were taken into the covenant made with him, as well as his male seed, but not by any "visible rite" or ceremony; nor were his male seed admitted by any such rite; not by circumcision, for they were not to be circumcised until the eighth day; to have circumcised them sooner would have been criminal; and that they were in covenant from their birth, I presume, will not be denied; as it was a national covenant, so early they were in it; the Israelites, with their infants at Horeb, had not been circumcised; nor were they when they entered into covenant with the Lord their God (Deut.29:10-15).

(b.) Circumcision was no seal of the covenant of grace under the former dispensation; nor is baptism a seal of it under the present: had circumcision been a seal of it, the covenant of grace must have been without one from Adam to Abraham: it is called a sign or token, but not a seal; it was a sign or mark in the flesh of Abraham's natural seed, a typical sign of the pollution of human nature, and of the inward circumcision of the heart; but no seal, confirming any spiritual blessing of the covenant of grace to those who had this mark or sign; it is indeed called, "a seal of the righteousness of faith" (Rom. 4:11), but not a seal to Abraham's natural seed of their interest in that righteousness, but only to Abraham himself; it was a seal to him, a confirming sign, assuring him, that the righteousness of faith, which he had before he was circumcised, should come upon the uncircumcised believing Gentiles; and therefore it was continued on his natural offspring, until that righteousness was preached unto, received by, and imputed to believing Gentiles.

(c.) Nor did baptism succeed circumcision; there is no agreement between the one and the other; not in the subjects, to whom they were administered; the use of the one and the other is not the same; and the manner of administering them different; baptism being administered to Jews and Gentiles, to male and

female, and to adult persons only: not so circumcision; the use of circumcision was to distinguish the natural seed of Abraham from others; baptism is the badge of the spiritual seed of Christ, and the answer of a good conscience towards God; and represents the sufferings, burial, and resurrection of Christ; the one is by blood, the other by water; and ordinances so much differing in their subjects, use, and administration; the one can never be thought to come in the room and place of the other. Besides, baptism was in use and force before circumcision was abolished, which was not until the death of Christ; whereas, the doctrine of baptism was preached, and the ordinance itself administered, some years before that; now that which was in force before another is out of date, can never with any propriety be said to succeed, or come in the room of that other. Besides, if this was the case, as circumcision gave a right to the Passover, so would baptism to the Lord's Supper; which yet is not admitted. Now as there is nothing to be gathered out of the Old Testament to countenance infant baptism, so neither are there any passages in the New, which can be supported in favor of it.

i. Not the text in Acts 2:39. "The promise is unto you and to your children", etc. It is pretended, that this refers to the covenant made with Abraham, and to a covenant promise made to him, giving his infant children a right to the ordinance of circumcision; and is urged as a reason with the Jews, why they and their children ought to be baptized; and with the Gentiles, why they and theirs should be also, when called into a church state. But,

(i.) There is not the least mention made in the text of Abraham's covenant, or of any promise made to him, giving his infant seed a right to circumcision, and still less to baptism; nor is there the least syllable of infant baptism, nor any hint of it, from whence it can be concluded; nor by "children" are infants designed, but the posterity of the Jews, who are frequently so called in scripture, though grown up; and unless it be so understood in many places, strange interpretations must be given of them; wherefore the argument from hence for "paedobaptism" is given up by some learned men, as Dr. Hammond and others, as inconclusive.

(ii.) The promise here, be it what it may, is not observed as giving a right or claim to any ordinance; but as an encouraging motive to persons in distress,

under a sense of sin, to repent of it, and declare their repentance, and yield a voluntary subjection to the ordinance of baptism; when they might hope that remission of sins would be applied to them, and they should receive a larger measure of the grace of the Spirit; wherefore repentance and baptism are urged in order to the enjoyment of the promise; and consequently must be understood of adult persons, who only are capable of repentance, and of a voluntary subjection to baptism.

(iii.) The promise is no other than the promise of life and salvation by Christ, and of remission of sins by his blood, and of an increase of grace from his Spirit; and whereas the persons addressed had imprecated the guilt of the blood of Christ, they had shed upon their posterity, as well as on themselves, which distressed them; they are told, for their relief, that the same promise would be made good to their posterity also, provided they did as they were directed to do; and even to all the Jews afar off, in distant countries and future ages, who should look on Christ and mourn, repent and believe, and be baptized: and seeing the Gentiles are sometimes described as those “afar of”, the promise may be thought to reach to them who should be called by grace, repent, believe, and be baptized also; but no mention is made of their children; and had they been mentioned, the limiting clause, “Even as many as the Lord our God shall call”, plainly points at and describes the persons intended, whether Jews or Gentiles, effectually called by grace, who are encouraged by the motive in the promise to profess repentance, and submit to baptism; which can only be understood of adult persons, and not of infants.

ii. Nor Romans 11:16, etc. “If the first fruits be holy”, etc. For, (i.) By the first fruits, and lump, and by the root and branches, are not meant Abraham and his posterity, or natural seed, as such; but the first among the Jews who believed in Christ, and laid the first foundation of a gospel church state, and were first incorporated into it; Who being holy, were a pledge of the future conversion and holiness of that people in the latter day.

(ii.) Nor by the good olive tree, after mentioned, is meant the Jewish church state; which was abolished by Christ, with all the peculiar ordinances of it; and the believing Gentiles were never engrafted into it; the

axe has been laid to the root of that old Jewish stock, and it is entirely cut down, and no engrafture is made upon it. But,

(iii.) By it is meant the gospel church state, in its first foundation, consisting of Jews that believed, out of which were left the Jews who believed not in Christ, and who are the branches broken off; into which church state the Gentiles were received and engrafted; which engrafture, or coalition, was first made at Antioch, when and hereafter the Gentiles partook of the root and fatness of the olive tree, enjoyed the same privileges, communicated in the same ordinances, and were satisfied with the goodness and fatness of the house of God; and this gospel church may be truly called, by the converted Jews in the latter day, their “own olive tree”, into which they will be engrafted; since the first gospel church was set up at Jerusalem, and gathered out of the Jews; and so in other places, the first gospel churches consisted of Jews, the first fruits of those converted ones. From the whole it appears, that there is not the least syllable about baptism, much less of infant baptism, in the passage; nor can anything be concluded from hence in favor of it.

iii. Nor from 1 Corinthians 7:14 “For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean, but now are they holy”; which is by some understood of a federal holiness, giving a claim to covenant privileges, and so to baptism. But,

(i.) It should be told what these covenant privileges are; since, as we have seen, covenant interest gives no right to any ordinance, without divine direction; nor is baptism a seal of the covenant: it should be told what this covenant holiness is, whether imaginary or real; by some it is called “reputed”, and is distinguished from internal holiness, which is rejected from being the sense of the text; but such holiness can never qualify persons for a New Testament ordinance; nor as the covenant of grace any such holiness belonging to it; that provides, by way of promise, real holiness, signified by putting the laws of God in the heart, by giving new hearts and new spirits, and by cleansing from all impurity, and designs real, internal holiness, shown in an holy conversation; and such who appear to have that, have an undoubted right to the ordinance of baptism, since they have received the Spirit as a Spirit of sanctification (Acts 10:47). But this cannot be

meant in the text, seeing,

(ii.) It is such a holiness as heathens may have; unbelieving husbands and wives are said to have it, in virtue of their relation to believing wives and husbands, and which is prior to the holiness of their children, and on which theirs depends; but surely such will not be allowed to have federal holiness, and yet it must be of the same kind with their children; if the holiness of the children is a federal holiness, that of the unbelieving parent must be so too, from whence is the holiness of the children.

(iii.) If children, by virtue of this holiness, have claim to baptism, then much more their unbelieving parents, since they are sanctified before them, by their believing yoke fellows, and are as near to them as their children; and if the holiness of the one gives a right to baptism, why not the holiness of the other? and yet the one are baptized, and the other not, though sanctified, and whose holiness is the more near; for the holiness spoken of, be it what it may, is derived from both parents, believing and unbelieving; yea, the holiness of the children depends upon the sanctification of the unbelieving parent; for if the unbeliever is not sanctified, the children are unclean, and not holy. But,

(iv.) These words are to be understood of matrimonial holiness, even of the very act of marriage, which, in the language of the Jews, is frequently expressed by being sanctified; the word קִדְּשׁוּ to “sanctify”, is used in innumerable places in the Jewish writings,[9] , to “espouse”; and in the same sense the apostle uses the word ἀγιαζῶ here, and the words may be rendered, “the unbelieving husband is espoused”, or married, “to the wife”; or rather, “has been espoused”, for it relates to the act of marriage past, as valid; “and the unbelieving wife has been espoused to the husband”; the preposition ἐν, translated “by”, should be rendered “to”, as it is in the very next verse; “God hath called us ἐν εἰρήνῃ, to peace”; the apostle’s inference from it is, “else were your children unclean”, illegitimate, if their parents were not lawfully espoused and married to each other; “but now are they holy”, a holy and legitimate seed, as in Ezra 9:2 (see Mal. 2:15), and no other sense can be put upon the words, than of a legitimate marriage and offspring; nothing else will suit with the case proposed to the apostle, and with his answer to it, and reasoning about it; and which sense has been allowed by many learned interpreters,

ancient and modern; as Jerome, Ambrose, Erasmus, Camerarius, Musculus, and others. There are some objections made to the practice of adult baptism, which are of little force, and to which an answer may easily be returned.

i. That though it may be allowed that adult persons, such as repent and believe, are the subjects of baptism, yet it is nowhere said, that they are the only ones: but if no others can be named as baptized, and the descriptive characters given in scripture of baptized persons are such as can “only” agree with adult, and not with infants; then it may be reasonably concluded, that the former “only” are the proper subjects of baptism.

ii. It is objected to our practice of baptizing the adult offspring of Christians, that no scriptural instance of such a practice can be given; and it is demanded of us to give an instance agreeable to our practice; since the first persons baptized were such as were converted either from Judaism or from heathenism, and about the baptism of such adult, they say, there is no controversy. But our practice is not at all concerned with the parents of the persons baptized by us, whether they be Christians, Jews, Turks, or Pagans; but with the persons themselves, whether they are believers in Christ or not; if they are the adult offspring of Christians, yet unbaptized, it is no objection to us: and if they are not, it is no bar in the way of admitting them to baptism, if they themselves are believers; many, and it may be the greater part of such baptized by us are the adult offspring of those who, without breach of charity, cannot be considered as Christians. As for the first persons that were baptized, they were neither proselytes from Judaism nor from Heathenism; but the offspring of Christians, of such that believed in the Messiah; the saints before the coming of Christ, and at his coming, were as good Christians as any that have lived since; so that those good men who lived before Abraham, as far back as to the first man, and those that lived after him, even to the coming of Christ, Eusebius[10] observes, that if any should affirm them to be Christians, though not in name, yet in reality, he would not say amiss. Judaism, at the time of Christ’s coming, was the same with Christianity, and not in opposition to it; so that there was no such thing as conversion from Judaism to Christianity. Zachariah and Elizabeth, whose offspring

John the first baptizer was, and Mary, the mother of our Lord, who was baptized by John, when adult, were as good Christians, and as strong believers in Jesus, as the Messiah, as soon as born, and even when in the womb of the Virgin, as have been since; and these surely must be allowed to be the adult offspring of Christians; such were the apostles of Christ, and the first followers of him, who were the adult offspring of such who believed in the Messiah, and embraced him upon the first notice of him, and cannot be said to be converted from Judaism to Christianity; Judaism not existing until the opposition to Jesus being the Messiah became general and national; after that, indeed, those of the Jewish nation who believed in Christ, may be said to be proselytes from Judaism to Christianity, as the apostle Paul and others: and so converts made by the preaching of the gospel among the Gentiles, were proselytes from heathenism to Christianity; but then it is unreasonable to demand of us instances of the adult offspring of such being baptized, and added to the churches; since the scripture history of the first churches contained in the Acts of the Apostles, only gives an account of the first planting of these churches, and of the baptism of those of which they first consisted; but not of the additions of members to them in later times; wherefore to give instances of those who were born of them, and brought up by them, as baptized in adult years, cannot reasonably be required of us: but on the other hand, if infant children were admitted to baptism in these times, upon the faith and baptism of their parents, and their becoming Christians; it is strange, exceeding strange, that among the many thousands baptized in Jerusalem, Samaria, Corinth, and other places, that there should be no one instance of any of them bringing their children with them to be baptized, and claiming the privilege of baptism for them upon their own faith; nor of their doing this in any short time after. This is a case that required no length of time, and yet not a single instance can be produced.

iii. It is objected, that no time can be assigned when infants were cast out of covenant, or cut off from the seal of it. If by the covenant is meant the covenant of grace, it should be first proved that they are in it, as the natural seed of believers, which cannot be done; and when that is, it is time enough to talk of their being cast out, when and how. If by it is meant Abraham's

covenant, the covenant of circumcision, the answer is the cutting off was when circumcision ceased to be an ordinance of God, which was at the death of Christ: if by it is meant the national covenant of the Jews, the ejection of Jewish parents, with their children, was when God wrote a "Loammi" upon that people, as a body politic and ecclesiastic; when he broke his covenant with them, signified by breaking his two staffs, beauty and bands.

iv. A clamorous outcry is made against us, as abridging the privileges of infants, by denying baptism to them; making them to be lesser under the gospel dispensation than under the law, and the gospel dispensation less glorious. But as to the gospel dispensation, it is the more glorious for infants being left out of its church state; that is, for its being not national and carnal, as before; but congregational and spiritual; consisting not of infants, without understanding, but of rational and spiritual men, believers in Christ; and these not of a single country, as Judea, but in all parts of the world: and as for infants, their privileges now are many and better, who are eased from the painful rite of circumcision; it is a rich mercy, and a glorious privilege of the gospel, that the believing Jews and their children are delivered from it; and that the Gentiles and theirs are not obliged to it; which would have bound them over to fulfil the whole law: to which may be added, that being born of Christian parents, and having a Christian education, and of having opportunities of hearing the gospel, as they grow up; and that not in one country only, but in many; are greater privileges than the Jewish children had under the former dispensation.

v. It is objected, that there are no more express commands in scripture for keeping the first day of the week as a sabbath; nor for women partaking of the Lord's Supper, and other things, than for the baptism of infants. As for the first, though there is no express precept for the observance of it, yet there are precedents of its being observed for religious services (Acts 20:7; 1 Cor. 16:1,2), and though we have no example of infant baptism, yet if there were scriptural precedents of it, we should think ourselves obliged to follow them. As for women's right to partake of the Lord's Supper, we have sufficient proof of it; since these were baptized as well as men; and having a right to one ordinance, had to another, and were members of the first church,

communicated with it, and women, as well as men, were added to it (Acts 8:12; 1:14; 5:1,14) we have a precept for it: "Let a man", ανθρωπος, a word of the common gender, and signifies both man and woman, "examine him or herself, and so let him or her eat" (1 Cor. 11:29; see Gal. 3:28); and we have also examples of it in Mary the mother of our Lord, and other women, who, with the disciples, constituted the gospel church at Jerusalem; and as they continued with one accord in the apostles' doctrine and in prayer, so in fellowship and in breaking of bread; let the same proof be given of the baptism of infants, and it will be admitted.

vi. Antiquity is urged in favor of infant baptism; it is pretended that this is a tradition of the church received from the apostles; though of this no other proof is given, but the testimony of Origen, none before that; and this is taken, not from any of his genuine Greek writings, only from some Latin translations, confessedly interpolated, and so corrupted, that it is owned, one is at a loss to find Origen in Origen. No mention is made of this practice in the first two centuries, no instance given of it until the third, when Tertullian is the first who spoke of it, and at the same time spoke against it.[11] And could it be carried up higher, it would be of no force, unless it could be proved from the sacred scriptures, to which only we appeal, and by which the thing in debate is to be judged and determined. We know that innovations and corruptions very early obtained, and even in the times of the apostles; and what is pretended to be near those times, is the more to be suspected as the traditions of the false apostles;[12] the antiquity of a custom is no proof of the truth and genuineness of it;[13] "The customs the people are vain" (Jer. 10:3). I proceed to consider,

IV. Fourthly, the way and manner of baptizing; and to prove, that it is by immersion, plunging the body in water, and covering it with it. Custom, and the common use of writing in this controversy, have so far prevailed, that for the most part immersion is usually called the "mode" of baptism; whereas it is properly baptism itself; to say that immersion or dipping is the mode of baptism, is the same thing as to say, that dipping is the mode of dipping; for as Sir John Floyer[14] observes "Immersion is no circumstance, but "the very act of baptism", used by our Saviour and his disciples, in the institution of baptism." And Calvin

expressly says,[15] "The word "baptizing" signifies to plunge; and it is certain, that the rite of plunging was used by the ancient churches." And as for sprinkling, that cannot, with any propriety, be called a mode of baptism; it would be just such, good sense as to say, sprinkling is the mode of dipping, since baptism and dipping are the same; hence the learned Selden,[16] who in the former part of his life, might have seen infants dipped in fonts, but lived to see immersion much disused, had reason to say, "In England, of late years, I ever thought the parson "baptized his own fingers" rather than the child," because he dipped the one, and sprinkled the other. That baptism is immersion, or the dipping of a person in water, and covering him with it is to be proved,

1. From the proper and primary signification of the word βαπτίζω, "baptize", which in its first and primary sense, signifies to "dip or plunge into"; and so it is rendered by our best lexicographers, "mergo", "immergo", "dip or plunge into." And in a secondary and consequential sense, "abluo, lavo", "wash", because what is dipped is washed, there being no proper washing but by dipping; but never "perfuno or aspergo", "pour or sprinkle"; so the lexicon published by Constantine, Budaeus, etc. and those of Hadrian Junius, Plantinus, Scapula, Stephens, Schrevelius, Stockius, and others; besides a great number of critics; as Beza, Casanbon, Witsius, etc. which might be produced. By whose united testimonies the thing is out of question. Had our translators, instead of adopting the Greek word baptize in all places where the ordinance of baptism is made mention of, truly translated it, and not have left it untranslated, as they have, the controversy about the manner of baptizing would have been at an end, or rather have been prevented; had they used the word dip, instead of baptize, as they should have done, there would have been no room for a question about it.

2. That baptism was performed by immersion, appears by the places chosen for the administration of it; as the river Jordan by John, where he baptized many, and where our Lord himself was baptized by him (Matthew 3:6,13,16), but why should he choose the river to baptize in, and baptize in it, if he did not administer the ordinance by immersion? had it been done any other way, there was no occasion for any confluence of water, much less a river;[17] a basin of water would have sufficed. John also, it is said, "was

baptizing in Aenon, near Salim, because there was much water" (John 3:23), which was convenient for baptism, for which this reason is given; and not for convenience for drink for men and their cattle, which is not expressed nor implied; from whence we may gather, as Calvin on the text does, "That baptism was performed by John and Christ, by plunging the whole body under water;" and so Piscator, Aretius, Grotius, and others on the same passage.

3. That this was the way in which it was anciently administered, is clear from various instances of baptism recorded in scripture, and the circumstances attending them; as that of our Lord, of whom it is said, "That when he was baptized he went up straightway out of the water", which supposes he had been in it; and so Piscator infers from his going up out of it, that therefore he went down into it, and was baptized in the river itself; of which going down there would have been no need, had the ordinance been administered to him in another way, as by sprinkling or pouring a little water on his head, he and John standing in the midst of the river, as the painter and engraver ridiculously describe it: and certain it is, he was then baptized in Jordan; the evangelist Mark says "into Jordan" (Mark 1:9), not at the banks of Jordan, but into the waters of it; for which reason he went into it, and when baptized, "came up out" of it, not "from" it, but "out" of it; απο and εξ, signifying the same, as in Luke 4:35,41. So the preposition is used in the Septuagint version of Psalm 40:2 εξ and apo are "aequipollent", as several lexicographers from Xenophon observe. The baptism of the eunuch is another instance of baptism by immersion; when he and Philip were "come unto a certain water", to the water side, which destroys a little piece of criticism, as if their going into the water, after expressed, was no other than going to the brink of the water, to the water side, whereas they were come to that before; and baptism being agreed upon, "they went down both into the water", both Philip and the eunuch, "and he baptized him; and when they were come up out of the water", etc. Now we do not reason merely from the circumstances of "going down into, and coming up out of the water"; we know that persons may go down into water, and come up out of it, and never be immersed in it; but when it is expressly said, upon these persons going down into the water, that Philip baptized, or dipped,

the eunuch; and when this was done, that both came up out of it, these circumstances strongly corroborate, without the explanation of the word "baptized", that it was performed by immersion; for these circumstances cannot agree with any other way of administering it but that; for a man can hardly be thought to be in his senses who can imagine that Philip went down with the eunuch into the water to sprinkle or pour a little water on him, and then gravely come out of it; hence, as the above learned commentator, Calvin, on the text says, "Here we plainly see what was the manner of baptizing with the ancients, for they plunged the whole body into the water; now custom obtaining, that the minister only sprinkles the body or the head." So Barnabas,[18] an apostolic writer of the first century, and who is mentioned in the Acts of the Apostles, as a companion of the apostle Paul, describes baptism by going down into and by coming up out of the water; "We descend," says he, "into the water full of sin and filth; and we ascend, bringing forth fruit in the heart, having fear and hope in Jesus, through the Spirit."

4. The end of baptism, which is to represent the burial of Christ, cannot be answered in any other way than by immersion, or covering the body in water; that baptism is an emblem of the burial of Christ, is clear from Romans 6:4 and Colossians 2:12. It would be endless to quote the great number, even of "paedobaptist" writers, who ingenuously acknowledge that the allusion in these passages, is to the ancient rite of by immersion: as none but such who are dead are buried, so none but such who are dead to sin, and to the law by the body of Christ, or who profess to be so, are to be buried in and by baptism, or to be baptized; and as none can be properly said to be buried, unless under ground, and covered with earth; so none can be said to be baptized, but such who are put under water, and covered with it; and nothing short of this can be a representation of the burial of Christ, and of ours with him; not sprinkling, or pouring a little water on the face; for a corpse cannot be said to be buried when only a little earth or dust is sprinkled or poured on it.

5. This may be concluded from the various figurative and typical baptisms spoken of in scripture. As,

(1.) From the waters of the flood, which Tertullian calls[19] the baptism of the world, and of which the apostle Peter makes baptism the antitype (1 Pet. 3:20,21). The ark in which Noah and his family were

saved by water, was God's ordinance; it was made according to the pattern he gave to Noah, as baptism is; and as that was the object of the scorn of men, so is the ordinance of baptism, rightly administered; and as it represented a burial, when Noah and his family were shut up in it, so baptism; and when the fountains of the great deep were broken up below, and the windows of heaven were opened above, the ark, with those in it, were as it were covered with and immersed in water; and so was a figure of baptism by immersion: and as there were none but adult persons in the ark, who were saved by water in it, so none but adult persons are the proper subjects of water baptism; and though there were few who were in the ark, it was attended with a salutary effect to them, they were saved by water; so such who truly believe in Christ, and are baptized, shall be saved, and that "by the resurrection of Jesus Christ", which was typified by the coming of Noah and his family out of the ark; to which baptism, as the antitype, corresponds, being an emblem of the same (Rom. 6:4,5; Col. 2:12).

(2.) From the passage of the Israelites under the cloud and through the sea, when "they were said to be baptized unto Moses, in the cloud and in the sea" (1 Cor. 10:1,2). There are various things in this account which agree with baptism; this was following Moses, who directed them into the sea, and went before them; so baptism is a following Christ, who has set an example to tread in his steps; and as the Israelites were baptized into Moses, so believers are baptized into Christ, and put him on; and this passage of theirs was after their coming out of Egypt, and at the beginning of their journey through the wilderness to Canaan; so baptism is administered to believers, at their first coming out of darkness and bondage worse than Egyptian, and when they first enter on their Christian pilgrimage; and as joy followed upon the former, "Then sang Moses and the children of Israel", etc. so it often follows upon the latter; the eunuch, after baptism, went on his way rejoicing; but chiefly this passage was a figure of baptism by immersion; as the Israelites were "under the cloud", and so under water, and covered with it, as persons baptized by immersion are; "and passed through the sea", that standing up as a wall on both sides them, with the cloud over them; thus surrounded they were as persons immersed in water, and so said to be baptized; and thus Grotius

remarks upon the passage.

(3.) From the various washings, bathings, or baptisms of the Jews; called "various", because of the different persons and things washed or dipped, as the same Grotius observes; and not because of different sorts of washing, for there is but one way of washing, and that is by dipping; what has a little water only sprinkled or poured on it, cannot be said to be washed; the Jews had their sprinklings, which were distinct from washings or bathings, which were always performed by immersion; it is a rule, with them, that "wherever in the law washing of the flesh, or of the clothes, is mentioned, it means nothing else than כֹּגֵה לִכְתִּיבָה "the dipping of the whole body" in a laver-- for if any man dips himself all over except the tip of his little finger, he is still in his uncleanness." [20] according to them.

(4.) From the sufferings of Christ being called a baptism; "I have a baptism to be baptized with", etc. (Luke 12:50), not water baptism, nor the baptism of the Spirit, with both which he had been baptized; but the baptism of his sufferings, yet to come, he was desirous of; these are called so in allusion to baptism, as it is an immersion; and is expressive of the abundance of them, sometimes signified by deep waters, and floods of waters; and Christ is represented as plunged into them, covered and overwhelmed with them (Ps. 62:7; 69:1,2).

(5.) From the extraordinary donation of the Holy Spirit, and his gifts unto, and his descent upon the apostles on the day of Pentecost, which is called "baptizing" (Acts 1:5; 2:1,2), expressive of the very great abundance of them, in allusion to baptism or dipping, in a proper sense, as the learned Casaubon [21] observes; * "Regard is had in this place to the proper signification of the word βαπτίζειν, to immerse or dip; and in this sense the apostles are truly said to be baptized, for the house in which this was done, was filled with the Holy Ghost; so that the apostles seemed to be plunged into it, as into some pool." All which typical and figurative baptisms, serve to strengthen the proper sense of the word, as it signifies an immersion and dipping the body into, and covering it in water, which only can support the figure used. Nor is this sense of the word to be set aside or weakened by the use of it in Mark 7:4 and Luke 11:38 in the former, it is said, "Except they wash,

βαπτίζονται, baptize, or dip themselves, they eat not”; and in it mention is made of βαπτισμῶν, “washings or dippings” of cups and pots, brazen vessels, and of tables or beds; and in the latter, the Pharisee is said to marvel at Christ, that he had not first εβαπτισθη, “washed, or dipped, before dinner”; all which agrees with the superstitious traditions of the elders, here referred to, which enjoined dipping in all the cases and instances spoken of, and so serve but the more to confirm the sense of the word contended for; for the Pharisees, upon touching the common people or their clothes, as they returned from market, or from any court of judicature, were obliged to immerse themselves in water before they eat; and so the Samaritan Jews:[22] “If the Pharisees, says Maimonides,[23] touched but the garments of the common people, they were defiled all one as if they had touched a profluvius person, and needed immersion,” or were obliged to it: and Scaliger,[24] from the Jews observes, “That the more superstitious part of them, everyday, before they sat down to meat, dipped the whole body; hence the Pharisees admiration at Christ” (Luke 11:38). And not only cups and pots, and brazen vessels were washed by dipping, or putting them into water, in which way unclean vessels were washed according to the law (Lev. 11:32), but even beds, pillows, and bolsters, unclean in a ceremonial sense, were washed in this way, according to the traditions of the elders referred to; for they say,[25] “A bed that is wholly defiled, if a man “dips” it part by part, it is pure.” Again,[26] “If he “dips the bed” in it (a pool of water) though its feet are plunged into the thick clay (at the bottom of the pool) it is clean.” And as for pillows and bolsters, thus they say,[27] “A pillow or a bolster of skin, when a man lifts up the mouth of them out of the water, the water which is in them will be drawn; what must be done? He must “dip” them, and lift them up by their fringes.” Thus, according to these traditions, the various things mentioned were washed by immersion; and instead of weakening, strengthen the sense of the word pleaded for.

The objections against baptism, as immersion, taken from some instances of baptism recorded in scripture, are of no force; as that of the three thousand, in Acts 2, not with respect to their number; it may be observed, that though these were added to the church

in one and the same day, it does not follow, that they were baptized in one day; but be it that they were, there were twelve apostles to administer the ordinance, and it was but two hundred and fifty persons apiece; and besides, there were seventy disciples, administrators of it; and supposing them employed, it will reduce the number to six or seven and thirty persons each: and the difference between dipping and sprinkling is very inconsiderable, since the same form of words is used in the one way as in the other; and therefore it might be done in one day, and in a small part of it too.[28] Nor with respect to convenience for the administration of it; as water and places of it sufficient to baptize in: here can be no objection, when it is observed, what number of private baths were in Jerusalem for ceremonial uncleanness; the many pools in the city, and the various apartments and things in the temple fit for such a use; as the dipping room for the high priest, the molten sea for the common priests, and the ten brazen lavers, each of which held forty baths of water sufficient for the immersion of the whole body; all which they might be allowed the use of, as they were of the temple; they “having favor with all the people”: not with respect to clothes, and change of garments; it was only everyone’s providing and bringing change of raiment for himself. Another instance objected to is, that of the baptism of Saul (Acts 9:18), supposed to be done in the house where he was: but that does not necessarily follow, but rather the contrary; since he “arose” from the place where he was, in order to be baptized; and admitting it was done in the house, it is highly probable there was a bath in the house, in which it might be performed; since it was the house of a Jew, with whom it was usual to have baths to wash their whole bodies in on certain occasions; and had it been performed by sprinkling or pouring a little water on him, he needed not to have rose for that purpose. Besides, he was not only bid to arise and be baptized, which would sound very oddly if rendered, “be sprinkled” or “poured” (Acts 22:16), but he himself says, that he, with others, were “buried by” or “in baptism” (Rom. 6:4). Another instance is that of the jailer and his household (Acts 16:33), in which account there is nothing that makes it improbable that it was done by immersion; for it seems to be a clear case, that the jailer, upon his conversion, took the apostles out

of prison into his own house, where they preached to him and his family (Acts 16:32), and after this they went out of his house, and he and his were baptized, very probably in the river without the city, where the oratory was (Acts 16:13), for it is certain, that after the baptism of him and his family, he brought the apostles into his house again, and set meat before them (Acts 16:33,34). Upon the whole, these instances produced, fail of showing the improbability of baptism by immersion; which must appear clear and manifest to every attentive reader of his Bible, notwithstanding all that has been opposed unto it. The next thing to be considered is,

V. Fifthly, the form in which this ordinance is to be administered; which is “in the name of the Father, and of the Son, and of the Holy Ghost” (Matthew 28:19), which contains in it a proof of a Trinity of Persons in the unity of the divine essence, of the Deity of each Person, and of their equality to, and distinction from each other; and shows, that this ordinance is performed under the authority of all Three; in which a person submitting to it, expresses his faith in them, and invocation of them, and gives up himself to them; obliging himself to yield obedience to what they require of him, as well as putting himself under their care and protection. This form is sometimes a little varied and otherwise expressed; as sometimes only “in the name of the Lord Jesus” (Acts 8:16), which is a part of the form for the whole; and includes in it the substance of it, and of Christian baptism; and everything relating to the person and offices of Christ, and his relation to and connection with the other Two persons. Cornelius and his family were ordered to be baptized, “in the name of the Lord” (Acts 10:48), that is, in the name of Jehovah, Father, Son, and Spirit; for κυριου, Lord, in the New Testament, answers to Jehovah in the Old. The form of baptism in Matthew 28:19 is in the name of “the Father”, etc. which single name denotes the one Deity, power, and substance of Father, Son, and Spirit; the equal dignity, co-eternal kingdom, and government in the Three perfect Persons; as it is expressed in the synodical epistle of the general council at Constantinople.[29]

VI. Sixthly, the ends and uses for which baptism is appointed, and which are answered by it.

1. One end of it, and a principal one, as has been

frequently hinted, is, to represent the sufferings, burial, and resurrection of Christ; which is plainly and fully suggested in Romans 6:4,5 and Colossians 2:12 his sufferings are represented by going into the water, and being overwhelmed in it, his burial by a short continuance under it, and being covered with it, and his resurrection by an immersion out of it.

2. It was practiced both by John and by the apostles of Christ, for the remission of sins (Mark 1:4; Acts 2:38), not that that is the procuring and meritorious cause of it, which only is the blood of Christ; but they who submit unto it, may, by means of it, be led, directed, and encouraged to expect it from Christ. And so,

3. In like manner it is for the washing away of sin, and cleansing from it; “Arise, and be baptized, and wash thy sins” (Acts 22:16), this only is really done the blood of Christ, which cleanses from all sin; baptism neither washes away original nor actual sin, it has no such virtue in it;[30] but it is a means of directing to Christ the Lamb of God, who, by his atoning blood and sacrifice, has purged and continues to take away the sins of men.

4. A salutary or saving use and effect is ascribed unto it; “The like figure whereunto, baptism, doth also now save us”; should it be asked how, and by what means? the answer follows, “By the resurrection of Jesus Christ” (1 Pet. 3:21), that is, by leading the faith of the person baptized to Christ, as delivered for his offences, and as risen again for his justification.

5. In the same passage it is said to be of this use, and to serve this purpose, “The answer of a good conscience towards God”; a man who believes baptism to be an ordinance of God, and submits to it as such, discharges a good conscience, the consequence of which is joy and peace; for though “for” keeping the commands of God there is no reward, yet there is “in” keeping them; and this is their reward, the testimony of a good conscience: for great peace have they which love God and keep his commandments.

6. Yielding obedience to this ordinance of Christ, is an evidence of love to God and Christ (1 John 5:3), and such who from a principle of love to Christ keep his commandments, may expect, according to his promise, to have fresh manifestations of his and his Father’s love, and to have communion with Father,

Son, and Spirit (John 14:15,21,23). This is an end to be had in view, in obedience to it, and a very encouraging one.

12 The Ancient Mode Of Baptizing, By Immersion, Plunging, Or Dipping Into Water;

Maintained And Vindicated;

Against the Cavils and Exceptions of the Author of a late Pamphlet, entitled, The manner of

Baptizing with Water cleared up from the Word of God and right Reason, etc. Together with some remarks upon the Author's REASONS for the Practice of a FREE or mix

Communion in Churches.

CHAPTER I

Some Remarks upon the Title of the Book, and the Author's method of writing.

The controversy about baptism, both with respect to its mode of administration, and proper subjects, has been of late so diligently searched into, and thoroughly discussed, that it may well seem needless to trouble the world with any further writings upon that subject, it being in a great measure only actum agere, to do the same thing over again, which has been well done already; but those of a different persuasion from us, being continually thrusting their crumbe millies cocta upon us, and repeating the same things over and over again, though they have been sufficiently answered already, makes it necessary for us, in the defense of truth, and for the honour of Christ in his ordinance, to reply. A late anonymous author has thought fit to let the world know what a talent he has in that part of the controversy, which concerns the mode of administering this ordinance, by publishing a tract, whose title page runs thus, The Manner of baptizing with Water, cleared up from the Word of God, and right Reason, in a plain free Debate upon that subject, between Mr. J.P. and Mr. B. W. June 6th, 1726. Published for instruction in righteousness. How he has acquitted himself in the management thereof, and what improvements and discoveries he has made beyond others, is our present business to consider. It seems our author has not thought fit to say any thing concerning the subjects of baptism, but has confined himself to the mode of administration of it; whether it was because he did not care to engage in that part

of the controversy, or whether he thought that it has been sufficiently handled already, and this not so, is what I do not pretend to determine; therefore seeing he has not thought proper to take notice of it, I shall not think my-self concerned to say any thing about it. From the title page we are given to expect, that the manner of baptizing with water shall be cleared up to us; for it seems we were all in the dark before about it,

or at least, there were such mists and fogs beclouding our apprehensions concerning this ordinance, that there was no seeing clearly into it, until the publication of this treatise, by which the author fancies these are dissipated, and the affair let in a clear light; but I hope to make it appear, before I have done, that instead of giving more light, he has darkened counsel by words without knowledge. The title also promises that this shall be cleared up from the word of God, and right reason. By the word of God, I suppose he means the written word of God, the scriptures of truth, which indeed are the only rule of our faith and practice; and from whence, under the conduct of the blessed Spirit, all our light in faith and worship springs; but what he means by right reason, needs explaining, and is not so easy to determine. If he means a just and strong way of reasoning, one might justly expect to find somewhat of it in this his performance; but the case being otherwise, I shall not, at present, farther inquire what else he designed by it; but only observe to him, that we ought to believe and act in matters of faith and worship, upon the sole credit and authority of the great God, as he has revealed his mind and will in the sacred writings.

The method which our author has taken, in order to set this matter in a clear light, is dialogue-wise, or in the form of a conference between two persons, or to use his own words, in a plain free debate. What moved him to take this method does not indeed much concern me to know, but yet I cannot forbear thinking, one reason might be, that he might have the opportunity of making his antagonist speak what he himself pleased; for it would have betrayed his weakness yet more, to have produced such arguments and objections which he was not, in his own way, able to solve: though at the same time it is an instance of his disingenuity, not fairly to propose those arguments which are made use of, nor give them their full weight

and force, which he ought to have done in handling a controversy honestly and faithfully; as well as making his friend speak such weak and ridiculous things as never were, at least publicly, made use of in this controversy. Had he had a mind to have made a trial of his skill and his talents and abilities this way, why did not he take out the arguments of some such writers as Tombs, Danvers, Keach, Stennet, or Gale, and fairly propose them in their own words, and give an answer to them? But this would not have answered his design, which seems to be, exposing to ridicule and contempt the ordinance of baptism, by plunging or dipping; and would, moreover, have been a task too difficult and laborious for him. Perhaps he also thought, this method best to conceal himself from being known to be the author of it; but if it is truth he is in search of, and bearing a testimony to, why should he be ashamed of it? why did not he put his name to his book? This is such a poor, mean, and cowardly way of writing, as manifestly betrays either shame or fear to appear publicly in the cause he has espoused; if he thinks he is fighting the Lord's battles, why does not he appear like a man, in the open field, and not lie scouting behind the hedge? But perhaps this is to keep off a full blow that he is afraid might be given to him. But to go on, this debate or conference is represented, as managed by two persons, under the fictitious names of Mr. J. P. a plunger in water, and Mr. B. W. a baptizer with water; for it seems, according to our author, that plunging in water, and baptizing with water, are directly opposite to each other; but unless he can tell us, how a person can be baptized or dipped into water, without being baptized with it, they will not appear so opposite as he imagines, but of this more hereafter.

It is scarce worth my while to take any notice of the time when this conference was held, unless it be just to remark, that it would have been as well for the credit of the author, the good and peace of the churches of Christ, and the glory of his name, or better, if it had never been, or at least, if it had never been published; but it seems it is published for instruction in righteousness; but if any are instructed by it in that way, in which our blessed Lord thought it became him and his followers to fulfill all righteousness, it will be contrary to the design and intention of the author; though I am credibly informed, that two persons have

been already convinced by reading his book, that plunging or dipping the whole body in water, is the right way and mode of administering Baptism; such is the force of truth, that it will break out and appear, in spite of all opposition made against it.

I have nothing more to observe here, but only, that seeing the author has not thought fit to discover his name, the reader is desired to observe, that I shall call him by the name of Mr. B. W, which is what he has been pleased to assume to himself; and so proceed to the consideration of this wild, jumbling, and confused debate, in the best order and method into which I am capable of ranging it: Though I should have observed to the reader, the terms or articles agreed upon in this conference. As,

1. "That whatever was spoke, should be tried by the written word of God, and that only." But I thought from the title page, that right reason was to be joined to the word of God, in the management of this debate; but perhaps the mode of baptizing, the thing debated, is to be tried by the one, and cleared up by the other.

2. "That in all they should use plainness of speech, without any cunning craftiness; granting unto him that spoke, the liberty of explaining his own words, and meaning;" but if cunning craftiness is not made use of, and a handling the word of God deceitfully, in this debate, by Mr. B. W. I am much mistaken.

3. "That all be done with the spirit of meekness, and true Christianity; without passion, prejudice, bitter reflection, or railing accusation." How Mr. B. W. has conformed and acted agreeably to this article, may be very easily observed, when he calls baptism, as administered by plunging, a superstitious invention; and a pleading for it, fathering foolish lies upon God, page 23 and will- worship, page 24. The last article is, "That they both should keep within the bounds of brevity "and civility; the one must not be tedious in speaking, nor the other troublesome in interrupting:" Which terms being agreed upon, to work they go, and what they made of it, is now our business to inquire.

CHAPTER 2

The first argument for dipping or plunging in water, as the right mode of baptizing, taken from John's practice, and our Lord's example, in Matthew 3:16 with the objections of Mr. B.W. thereunto, considered.

Mr. B. W. introduces his antagonist in page 6

producing the instance of Christ's being baptized by John in Jordan, in favor of plunging or dipping in water, as the right and only mode of baptizing: the text cited is, Matthew 3:16, And Jesus, when he was baptized, went up straightway out of the water; from whence he argues, that he had been in it, seeing he could never be said to go out of that wherein he had not been. To which Mr. B. W. replies:

1. That the words signify no more than that he went up from the water; as, says he, persons of your judgment have been often told. It is true, it is kind in such learned Gentlemen as Mr. B. W. that they will condescend to instruct such poor ignorant creatures as we plungers are commonly represented, and as I suppose this author takes us to be; but when they have done their part, we are left without excuse, and cannot say, that we have not been told to the contrary; though it is prodigiously affronting, that after all the pains they have taken to instruct us, yet that we should strenuously insist on the justness of our translation, as we think, to be a little more serious, we have just reason to do. The reason of this low criticism is, because the preposition $\alpha\pi\omega$, and not $\epsilon\phi\kappa$, is here made use of, but $\alpha\pi\omega$ signifies out of, as well as from, and answers to the Hebrew מִן , which also is of the same signification; and the rather it should be rendered so here, not only because it suits best with the scope of the place, but agrees with that parallel text in Acts 8:39 where $\epsilon\phi\kappa$ is made use of: So that there can be no foundation there for this trifling criticism. But if Mr. B. W. should question whether the word $\alpha\pi\omega$ is ever used in this sense, let him turn to the Septuagint in Psalm 40:2 which he seems to have some regard for, and there he will find it, where David says, the Lord brought him up out of an horrible pit, $\kappa\iota\ \alpha\pi\omega\ \pi\eta\lambda\omicron\upsilon\ \iota\lambda\upsilon\omicron\pi$, and out of the miry clay. But,

2. He adds, "Supposing the translation very right, I wonder, says he, where "dipping, overwhelming, or plunging, can be seen therein!" What a prodigious deal of strong reasoning is here? And I as much wonder too, where washing with water, either by pouring or sprinkling, can be seen therein. He goes on, "you say, he went out of the water, therefore he had been in it; but if you had said, he had been dipped, overwhelmed, or plunged, I should have denied the consequence."

It seems, however, that he is willing to grant, that

Christ's going into the water, and being there, is a necessary inference and consequence, justly deduced from his coming up out of the water; though he is unwilling to allow plunging to be so, for otherwise I doubt not, but that he would have denied the one as well as the other; and I hope he will be willing to grant, that Christ went down into the water, in order to be baptized, and that he came up out of it as a baptized person; therefore he is desired to observe, that we do not infer plunging merely from Christ's going down into the water, nor from his coming up out of it, but from his going down into it in order to be baptized, and from his coming up out of it as a baptized person; for that a person may go into water, and come again out of it, and not be plunged into it, we know as well as he; but that a person should go into water, and be baptized in it, as Christ was, without being dipped or plunged into it, is what we deny; and if those circumstance, of John's administering this ordinance in the river Jordan, and Christ, when baptized, coming up out of the water, are not demonstrative proofs of plunging, yet they are at least strong presumptive ones, and such as I challenge him to produce the like, in favor of this ordinance being administered to Christ, by washing with water, either by pouring or sprinkling. If plunging is not a necessary inference from what is revealed concerning Christ's baptism, I am sure sprinkling or pouring of water can never be; and I will leave it to any impartial man of judgment, to use his own phrase, whether there is not a greater probability, to put it upon no other foot, of Christ's being baptized by immersion, when he went into the river Jordan to be baptized, and accordingly was baptized there by John, than there is of his being baptized in that river only by an affusion or sprinkling of water upon him: So that he has but little reason, with that air of assurance, and in that dogmatical way, to say, "that John baptized in Jordan is true, but he never dipped nor plunged any in his life;" as he does in page 10. And here I cannot forbear mentioning a passage of those excellent divines, John Polyander, Andrew Rivet, Anthony WaLeus, and Anthony Thysius, who at the same time that they are endeavoring to have the mode of baptism, either by plunging or sprinkling, accounted an indifferent thing, acknowledge this instance of Christ's baptism to be an example of plunging. Their words are

these,[1] “Whether baptism is to be administered by a single or a trine immersion, was always judged a thing indifferent in the Christian church; as also whether plunging or sprinkling is to be used, seeing no express command is extant concerning it; and examples of sprinkling as well as of plunging may be found in scripture; for as in Matthew 1:1 Christ went into the water, and came out of it, as also the Ethiopian, Acts 8. So, many thousands are said to be baptized in one day, in the city of Jerusalem, Acts 2. Likewise many in private houses (Acts 16, 18; 1 Cor. 1:16), where such a going into water was scarcely possible:” Which, by the way, is a mistake in those great men, for none of the texts alleged, though they prove a baptism of whole households, yet they do not prove that it was administered in their houses; for most of them plainly shew, that this was performed before the apostles entrance into them; and if it had been done there, it would be no proof or evidence that it was done by sprinkling, seeing proper accommodations to baptize by immersion might be had, even in a house: Though there is no reason, as I have hinted, to suppose it was done there; all that I produced this passage for, is to show, that though those valuable writers were fond of these instances, as evidences of sprinkling; yet they could not but acknowledge, that the baptism of Christ, and of the Eunuch, were examples of plunging. But to return: I desire, when our author insinuates, that Christ’s being plunged by John in the river Jordan, when he was baptized by him, is a human conjecture, which he is not willing to build his faith upon; I desire, I say, that he would consider whether his suppositions that Christ went ankle or knee deep into the water, and was baptized by pouring or sprinkling water upon him, and that the multitudes baptized by John in Jordan, went down some little way into the water, from whence, being baptized, without any such thing as stripping, and shifting, and plunging, as his words are, “they straightway came up, and went about their business,” are not human conjectures; and whether, seeing things are so, he may not be justly numbered among those who build their faith upon human conjectures, which he seems to be resolved against. And if nothing but conjectures can be formed from Christ’s baptism, concerning the mode of it, I persuade myself, that to every thinking and unprejudiced

person, the conjecture, if it must be called so, of Christ’s being plunged, when baptized, will appear more probable, and much preferable to that of his having water poured or sprinkled on him. As for his rejecting the observation which some have made on Mark 1:9 and saying, that it might as well be let alone, I do not much wonder at it, it no ways agreeing with his notion of baptism. The observation is this, that whereas it is said in Mark 1:9 that Jesus was baptized of John in Jordan, it might have been rendered *εις τον Ιορδανην*, into Jordan, as the preposition *εις* is frequently translated. Now to say, that he was poured or sprinkled of John into Jordan, would want sense, but to say, that he was plunged or dipped into Jordan, runs very smooth, and is very good sense; for a person cannot be said to be baptized, or dipped in a river, without being baptized or dipped into it; and indeed this is the meaning of all those scriptures which speak of John’s baptizing in Jordan, as Matthew 3:6 and Mark 1:5. And whereas he says, that the Holy Ghost intends by it a baptizing in Jordan; he ought to observe, that this cannot be without a baptizing into it; to which, I suppose, he will readily reply, that this is taking for granted that the word properly signifies to dip or plunge; and he may take it for granted that we will do so, until he, or somebody else, can give us an instance where the word is otherways used; which I believe he, and greater masters of the Greek tongue than himself, will never be able to do. But,

3. Mr. B. W. not only represents plunging, as urged from Christ’s baptism, to be a mere non sequitur, and an human conjecture, but also attended with nonsense, and very gross absurdities; as when he says, page 9 “By the same way of reasoning, you may as well persuade an impartial man of judgment, that Christ is under water still, because it is said, that he went into the place where John at first baptized, and there he abode (John 10:40).” As if Christ’s going to Bethabara, a place where John had formerly baptized, and Christ had dwelt in, was a parallel case to his going down into the river Jordan, to be baptized by John there. But I am persuaded, that the very mention of this, without making any further remarks upon it, will much more expose our author to the scorn and contempt of every impartial man of judgment, than our way of reasoning, for plunging, from Christ’s baptism, ever

will do us. He goes on in a trifling manner, to shew how weak and ridiculous our method of arguing from John's baptism is, "they were baptized in Jordan, says he; therefore they were plunged over head and ears;" which he fancies is as absurd, and as inconsequential, as if one should say, the staff stands in the corner, therefore it rains; or because, says he, it is said that John baptized in the wilderness, therefore in baptizing he thrust the people into thorns and briars."

What he means by all this ludicrous stuff I cannot tell, unless it be to banter the ordinance of water-baptism in general, and so join forces with the Quakers, utterly to explode it; for what he seems here to direct against the mode of baptizing by immersion, may be retorted upon any other, and particularly his own; thus, they were baptized in Jordan, therefore they went ankle or knee deep into it, and had water poured or sprinkled on them; which is equally as filly and ridiculous, as if one should say, "the staff stands in the corner, therefore it rains;" or because it is said, that John baptized in the wilderness, therefore in baptizing, he put the people knee deep into thorns and briars, and scratched their faces with them. But away with such ridiculous impertinencies as these. Could not the man distinguish between the place where John was preaching the doctrine of baptism unto repentance, and the place where he was administering the ordinance of it, the one being in the wilderness, and the other in the river Jordan, as he might have been informed, if he had more diligently consulted the text he has reference to, in Mark 1:4, 5. But what he fancies will most affect us, is, that John is said to baptize with water: now says our author, if "baptizing and. plunging signify the same thing, then John might have said, I plunge you indeed with water;" all persons, adds our author, but those of your judgment, would readily conclude, that such an expression wanted sense;" that is, because he looks upon us plungers, as he is pleased to call us, no doubt, as persons exceeding illiterate, and who are altogether unacquainted with language; whilst he, and those of his persuasion, must be considered as the only men of sense and learning; but if this penetrating man, this man of sense, can tell us, how a person can be plunged in water, without being plunged with it, what a prodigious discovery would he make to the world!

and if it would want sense to read the words, "I plunge you indeed with water;" then pray let them be read, I plunge you indeed in water, and I hope they will not want sense then; aye, "but, says Mr. B. W. John tells us himself, that he baptized them with water; and, says he, lest plungers should not observe this, all the four evangelists take notice of it" (Matthew 3:11; Mark 1:8; Luke 3:16; John 1:26). I confess I have consulted all those texts, and find the words to be read thus, I indeed baptize you, *εν υδατι*, in water, only in Luke 3:16 the preposition *εν* is omitted, which some, as Pasor and Schmidius think, in the other texts, is an Hebraism, or an Attic pleonasm, and then the sense and reading will be, either way, the same as what I have given; but then here is another prodigious absurdity behind, which those of a different persuasion from us think we are inevitably thrown into by this reading, and that is, that then we must be obliged to read the other part of the text thus, he shall baptize you in the holy Ghost and in fire; and this our author seems to have regard unto, when he says, "It is impossible that any impartial man of judgment can so much as imagine, that by being baptized with the holy Ghost, a being plunged in the holy Ghost should be understood; for the Lord himself tells us, that by baptizing he means pouring;" for the proof of which, he mentions Isaiah 44:3 and Acts 10:44.

That the donation of the Spirit is sometimes expressed by pouring, sometimes by sprinkling, I frankly own; but this which John has reference to, is the extraordinary donation of the Spirit on the day of Pentecost, as is manifest from Acts 1:5. and therefore another word is made use of, as being more expressive of the glory and greatness of that dispensation; and when we consider the account that is given of it, by the inspired writer, as that there came a sound from heaven, as of a rushing mighty wind, which filled the house where they were sitting; and that cloven tongues, like as of fire, sat upon each of them; and that they were all filled with the holy Ghost; it will not seem so very strange, incongruous, and disagreeable to say, that they were as if they had been dipped or plunged all over therein. I am persuaded our author will acknowledge the learned Casaubon to be an impartial man of judgment, and yet he speaks of, and explains this affair much in the same language. His words

are there, with which I shall conclude this chapter: “Although, says he,[2] do not disapprove of the word baptizare being retained here, that the antithesis may be full, yet I am of opinion, that a regard is had in this place to its proper signification, for βαπτίζειν is to immerse, so as to tinge or dip, and in this sense the apostles are truly said to be baptized, for the house in which this was done, was filled with the holy Ghost so that the apostles seemed to be plunged into it as into a fish-pool.” And in the same way, their being baptized or dipped in fire, may be accounted for, that being expressive of the same thing, unless our author should think, that this is still a much more improper way of speaking, but among the best Greek authors, we have this phrase of dipping in fire made use of, and particularly in Moschus.[3]

CHAPTER 3

The second argument in favor of baptism by immersion, taken from the place John chose to baptize in, and the reason of that choice (John 3:23). with the weak replies, and foolish shifts and evasions which Mr. B. W. makes thereunto, considered.

Mr. B. W. next introduces his friend Mr. P. in page 11, 12 arguing for immersion, from those words in John 3:26. And John also was baptizing in Enon, near to Salim, because there was much water there, after this manner; namely, “John was baptizing in Enon, because there was much water there; therefore all that were baptized were overwhelmed with water. They were dipped, they were plunged, because there was much water there.”

But this argument is not very fairly represented; for we do not argue merely from there being much water there, that they were dipped or plunged, but from their being baptized in a place of much water, and which was chose for that very reason. We know that there may be much water where no person is dipped or plunged into it; but that any person should be baptized in a place of much water, without being dipped or plunged into it, is what we deny. Moreover the reasonableness of concluding that baptism, in those times, was performed by immersion, we think may be fairly argued from John’s choosing of, and baptizing in a place where there was much water, and we believe it will appear so to every thinking and unprejudiced person; but let us consider what Mr. B.

W. has to reply. And,

1st, To shew his learning and skill in choreography, he inquires what Enon was, whether it was a river or no, and seems to call in question its being so, and therefore tells us, page 13. That such a river cannot be found in the best accounts we have of the land of Israel: and adds, and it is very probable, that Enon was either a village, or a tract of land, where there were abundance of springs and little rivulets of water. Whether Enon is the name of a river, or of a city, town or village, or of a trace of land abounding with water, does not much affect our controversy, if it is but granted that there was much water there, for which reason John made choice of it to baptize in; and I hope it will be granted, that there was a sufficiency of water to baptize by immersion, especially seeing Mr. B. W. tells us in page 17 that for plunging of people there need not be much water. The Arabic version divides the word into two, and calls it Ain-Nun, which may be rendered, the fountain of Nun; as does also the Syriac, Ain-Yon, which Junius renders the fountain of the Dove: And as for Salim, near to which was Enon, and which is the best direction for the finding where it was; this was either Shalem, a city of Shechem, mentioned in Genesis 33:18 as some think, though this is not very likely, seeing that was in Samaria, with the inhabitants of which John had nothing to do; or else it is the same with Shalim, in 1 Samuel 9:4 as Junius and others think, though it seems rather to be that place which Arias Montanus[4] calls Salim juxta torrentem, Salim by the brook, which he places in the tribe of Issachar, not far from the lake of Genesaret; and may be called so, perhaps, either because it was near this Enon, where there was much water, or else because it was not far from the place where the two rivers Jaboc and Jordan met; as Calvin, from the geographers, observes upon this place. But supposing that our present best accounts of the land of Israel, make no mention of any such river as Enon; nor can it be determined by them what it was, or where it was; yet I hope it will be acknowledged, that the account of it in the sacred text is just, and that whether it be a river, village, or tract of land, yet there was much water there; for which reason John made choice of it as a proper place to baptize in, which is sufficient for our purpose. But,

2dly, From inquiring into the place itself, he

proceeds to give us the notation of the word, or the reason of its name; for he says, the learned tell us, that the word does signify a place of springs: And the learned[5] also tell us, that it signifies an eye, as well as a spring or fountain; and also soothsaying, and clouds, or a beclouding; so that there is not much to be learned from that. And here I cannot forbear mentioning the observation of Aretius, upon this place; though I suppose that Mr. B. W. will think that he might as well have let it alone, who, after he had said that it was a town near Jordan, observes,[6] that it signifies affliction, humility, and weeping: I suppose he derives it from the Hebrew word hn[Anab, which sometimes signifies to humble and afflict; “thereby, says he, teaching us, “that such we are required to be in baptism and true repentance.” But to go on: In order to strengthen this sense of the word, which Mr. B. W. says is given by the learned, he informs us, that “it is observable, that the town called. Middin, in Joshua 15:61 is called Enon, by the seventy Greek interpreters of the Old Testament;” whether this is an observation of his own, or of the learned with whom he converses, he does not tell us; if of the latter, he might have been so kind as to have told us who they were, that we might have consulted them, and have considered their proofs of it. By what goes before and after, it seems as if he meant that it was one of theirs; which when one comes to examine, it looks, according to the order of the text, as if it was Secacah, and not Middin, that is rendered Enon; the words in Joshua 15:61 in the wilderness, Beth-arabah, Middin & Secacah, are by the Septuagint thus rendered, etc. Baddargeis, etc Tharabaam, etc.

Aenon; so that if a regard is to be had to the order of the words, then as Baddargeis answers to Beth-arabah, so Tharabaam to Middin, and Aenon to Secacah; and if so, here is a fine piece of critical learning spoiled: But supposing that Baddargeis answers to Bamidbar, which we render, in the wilderness; and Tharabaam to Beth-arabah, and so AEnon to Middin, because the Septuagint make seven cities here, and in the following verse, when there are but fix, to what purpose is this produced? or what is gained by it? or how does this prove that the word signifies a place of springs? Yes, in Mr. B. W’s imagination, it serves a very good purpose, and sufficiently proves this signification of the word;

but how? why they (the learned) also observe, says he, “that in Judges 5:10, there is mention made of those that fit in, upon, or near Middin, we read in judgment, where immediately the holy Ghost takes notice of the places of drawing water; so that, if any body would know wherefore Middin is rendered Enon by the Septuagint, the reason is ready, because of the places of drawing water.”

A fine way of arguing indeed! what, because Middin, in Joshua 15:61 is rendered Aenon by the Septuagint, and because a word of the same form and found, is rendered in Judges 5:10. by the same $\epsilon\pi$ $\kappa\rho\iota\tau\eta\rho\iota\upsilon$, “upon the judgment-seat;” and we read in judgment, where the holy Ghost immediately takes notice of the places of drawing water; therefore the reason is ready for any body to know why Middin is rendered by Enon, in the former text, and that is, because of the places of drawing water.” Can any man in the world see any connection here? and how does this appear to be the ready, plain and easy reason of this version: Had either Middin or Enon been in the Septuagint text of Judges 5:10 there had been some tolerable color and pretense for all this, though that would have fell short of proving it to be the reason of such a version in Joshua 15:61 but here is not the least appearance of either; though it is true, there are some interpreters who think that the word rendered judgment, is the proper name of a place either of that city mentioned in Joshua 15:6., or of a path or road-way which bore this name; so the Masora, R. David Kimchi, and R. Levi Ben Gersom; though the Targum, Septuagint, R. Solomon Jarchi, R. Isaiah, understood it of judgment, as we do, as well as many other interpreters and expositors; but granting that the word does signify a place of fountains and springs, and was so called, because of the places of drawing water, then I hope there was plenty of water there, and what was sufficient for the baptizing of persons by immersion of the whole body; for which reason John made choice of it. But,

3. He goes on and says, “You and your friends must grant, that the words of the holy Ghost do not denote much water in one great channel, but many waters, streams or rivulets, in a certain tract or neighborhood.” By the words of the holy Ghost, I suppose he means $\pi\omicron\lambda\lambda\alpha$ $\upsilon\delta\alpha\tau\alpha$, which our translators have very well

rendered much water; and he seems in this passage to have reference to that poor low criticism, which those of his persuasion are often obliged to have recourse to, which is, that these words are not expressive of a large quantity of water, but signify only, many little streams and rivulets, which are not sufficient for an immersion of the whole body, and therefore should have been rendered, not much water, but many waters. We grant that *υδατα πολλα* may be literally rendered many waters; but that they signify some little small streams and rivulets of water, and not a large quantity thereof, is what we deny. That John intends a large and not a small quantity of water, is manifest from his use of the phrase in other of his writings, as for instance, in Revelation 1:15, it is said of Christ, that his voice was as the sound, *υδατοιν πολλαν*, of many waters; but what found does little purling streams, and small rivulets of water make? And who can imagine the allusion should be made to them; or that these should be expressive of the voice of Christ in the gospel, especially in the ministry of it by the apostles, whose sound went into all the earth, and their words unto the end of the world? Again, in Revelation 17:1 the great whore is represented as fitting *επι των υδιτων των πολλων*, “upon many waters,” by which are metaphorically set forth unto us, those many people, kingdoms, and nations over whom she exercised a lawless and tyrannical power, as appears from verse 15 where the angel tells John, that the waters which he saw, where the whore sitteth, are peoples, and multitudes, and nations, and tongues: from whence it is manifest, that by this phrase is intended, not a small quantity of people, or some little petty nations and kingdoms, which were subject to the see of Rome; but a large quantity of people, even multitudes, and of nations and kingdoms, the chief and greatest; besides, our author, as well as others, would do well to consider, that *υδατα πολλα* is an Hebraism, and answers to *דַּיְמַיִם רַבִּיִּם* *Rabbim Mayim*, and by which the Septuagint frequently render these words; and that where small streams and rivulets cannot be intended, but large and great waters are spoken of, nay where indeed, the waters of the sea are plainly meant: As for instance, in Psalm 77:19 it is said concerning God’s leading his people through the Red Sea, Thy way is in the sea, and thy path, *εφν υδαοι ωλλοιπ*, in many waters, or as we

justly read it, in the great waters; for surely the waters of the sea may be called so, and I hope that *υδατα πολλα*, here, does not signify many little streams and rivulets. Again, in Psalm 107:23, sea-faring persons are thus described, they that go down to the sea in ships, that do business, *εφν υδαοι πολλοιπ*, in many waters, that is, in great waters, as the waters of the sea are; and I persuade myself, that none can be so weak as to imagine, that ships can sail in small streams and rivulets, or the business that the Psalmist speaks of, to be done in such places where there is not a sufficiency of water to dip or plunge into.

Moreover, if this phrase may not be allowed to be an Hebraism, it will be hard to prove that many waters signify a small quantity, and only some little streams or rivulets: Sure I am, some persons, of far superior learning to what Mr. B. W. discovers, have thought the contrary, as Grotius, Piscator, Lightfoot, and others; but if there may not be allowed to be good judges of the Greek tongue, I hope Nonnus Panopolitanus may, who flourished about the year 420 was a famous Greek and Christian poet, and turned this gospel, according to John, into Greek verse, who not only says, that the place where John was baptizing, was *βαθυκυμονοπ*, “a place of deep waters,” but also expresses *υδατα πολλα* by *αφθονον υδωρ*, *copiosa aqua*, “a large water, or abundance of water:” But because his version of the whole text makes much for the elucidation of it, I will transcribe it from him:— *Ην δε κι αυτοπ θεος Ιωαννης θεοπειθεα λαον αλητην Υδατι βαπτιζων βαθυκυμονος ενδυ θι σαλημ Κειθι γαρ ευρυποροιο κυλενδομενου ποταμοιο Χευμασιν αεναοις κυμαινεται α φθονον υδωρ Αρκιον ειμ ενι πασιν*, Which may be rendered in English thus, “And the divine John himself also was baptizing in water, the straying people, who were obedient to God, at or in a place of deep waters, near to Salem, because there abundance of water, sufficient for them altogether, flowed in the ever-running streams of the winding river, whole passage over is very broad.” But supposing that much water in one great channel is not intended, though I must confess I can see no reason why it should not, and that many waters, streams, or rivulets are here meant; yet, who does not know that many of these together, can not only fill large and capacious pools, sufficient enough for immersion, but also frequently form and feed very

great rivers? so that I do not see that this will much help his cause, or affect our argument. But Mr. B. W. says, page 14. "But what and if the holy Ghost intends to give us the reason why the place was called Enon, because there were many waters, springs or rivulets there? what will become of your argument then, and how will you help yourself?" Where he insinuates, as if the design of the holy Ghost in these words, because there was much water there, is not to inform us of the convenience of this place for baptizing, or that it was the reason why John made choice of it, but to explain the meaning of the word Enon, and to let us know, that the place was so called, because there was much water, or many springs or rivulets there: How trifling and ridiculous is this? Does the holy Ghost take such a method as this in other parts of the Bible, where the proper names of places are mentioned? and what necessity can there be for explaining of this any more than there is of others? and why is not the meaning of Salim as well as Enon given? Surely we need not be afraid of losing our argument from such interpretations and senses of scriptures as there, which will appear vain and trifling at the first view, to every impartial man of judgment; nor need we be much solicitous about helping ourselves, when pressed with such silly nonsense as this. But,

4. Mr. B. W. proceeds to charge the argument for plunging in baptism, taken from hence, not only with want of consequence, but as a vain conjecture: his words are there; "Granting, says he, that Enon was a great river, or a great water, yet it can never be proved that John plunged persons all over in it; that is nothing at all but your vain conjecture;" and then in his usual, positive, and dogmatical way, adds, "he baptized them, but he never plunged them." Here I need only reason as I did before, with regard to the baptism of Christ, and others, in Jordan, that if John's pitching upon Enon, as a convenient place to baptize in, because there was much water there, and his baptizing in that place is not a demonstrative proof of his baptizing by plunging, yet at least must be a strong presumptive one, and such an one as he can never produce in favor of his baptizing there by an affusion or sprinkling of water: And again, is to suppose that John baptized there by immersion, is a vain and trifling conjecture, I am sure, and I believe it will

appear to every unprejudiced person, that to suppose that he did it by sprinkling or pouring, is much more so. And if we poor ignorant creatures may not be allowed to infer and conclude immersion from hence, without being charged with making vain and trifling conjectures; yet I hope he will be a little more sparing of the great Calvin, for whom, I do not doubt, from some few hints I have observed in this conference, he has a value and respect, and whom I persuade myself he will allow to be an impartial man of judgment, and to whose judgment he will always pay a deference: His note upon this text, is this; "Geographers write, says he, that there two towns, Enon and Salim, were not far from the confluence of Jaboc and Jordan, nigh to which they place Scythopolis. Moreover, from those words we may gather that baptism was performed by John and Christ, by a plunging of the whole body under water;"[7] and I think we may conclude this very fairly too, whatever Mr. B. W. may think of it. But,

5thly, Our ingenious author, by a new turn and mighty stretch of thought, has found out another reason, besides that of convenience, for baptizing, which made John fix upon, and determined him in the choice of this place, there being much water there, and that is, that the vast multitudes which flocked to, and attended upon his ministry, might be refreshed; as also their horses, or their camels, or whatsoever we may suppose many of them did ride upon; by which, I suppose, he means asses. I cannot but observe, that he seems to speak this with some caution or guard upon himself, as he does also in page 17 where he says, speaking of the people which flocked to John's ministry, "a great number of them, doubtless, must travel many miles; and we must suppose, many on foot, and many otherwise;" and this I cannot but attribute to a self-consciousness in him, that he deserved to be numbered among those animals, or at least, to his being aware that this would be turned upon him, for his foolish and ridiculous glosses on the sacred writings. What seems the most to strengthen him in his folly, and upon which he says much stress, is the vast multitudes of people which followed John, and attended upon his ministry; and the unwise part John would have acted, if he had not chose places where refreshment might be had for themselves and their cattle: But surely the man forgets himself, or at least, does not

give himself time to consider, that John was now upon the declining hand, and had not those vast numbers and multitudes following him as formerly he had; the crowd was now after Christ, and not John; and though he had some which came to him, and were baptized, yet they were but few in comparison of what he had formerly, or what now followed Christ; as he might easily have observed, by reading this third chapter of John; and therefore there was no need for him to be so solicitous for accommodations for the people and their cattle, as is here by our author intimated; and to make his sense appear the more plausible, he tells us, that “by John’s baptizing, we are to understand John’s preaching, administering in his office, and fulfilling his course;” for which he cites, Matthew 21:25 and Acts 10:47. It is readily granted, that sometimes by John’s baptism, we are to understand his whole ministry, and particularly the doctrine of baptism, preached by him, as distinct from the administration of the ordinance; but that by his baptizing here is meant his preaching, must be denied; for that it intends his administration of the ordinance of water-baptism, not only his act of baptizing, but the people’s submission to it; for the text says, they came and were baptized, manifestly prove it; to say nothing of the place where it was performed, being a place of much water, the thing now in debate. He also insinuates, that great part of the land of Judea was sandy and barren; but not so barren as his arguments are. “You may understand, says he, what fort of a country, for water, a great part of that land was, from the great contentions between Isaac’s servants, and others, about digging, finding, and enjoying wells of water;” but there contentions did not arise so much from the scarcity of water, as from the envy of the Philistines on the one hand, and from Isaac’s servants, stiffly insisting upon their right and property, on the other: For though persons may have never such plenty of things, yet they are not willing to be defrauded of what is their just right.

He goes on: “Glad at heart they were when they found plenty of water, for their own refreshment, and the refreshment of their cattle.” One would be almost tempted to think that the man was describing the sandy deserts of Arabia, rather than the fertile land of Canaan, and representing the travelling companies of Dedanim who being almost scorched with heat,

are thrown into a transport of joy, at the sight of a spring of water; but who will it be most proper to give credit to, Moses, an inspired writer, who told the people of Israel, that God was bringing them into a good land, a land of brooks of water, of fountains and depths, that spring out of valleys and hills; or our blundering geographer, who represents it as a desert and wilderness. Moreover, it seems, that there need not be much water for the plunging of persons, and therefore John need not have chore this place upon that account; but I hope, so much is needful, as will cover the persons all over. And there is one thing therefore that we need not be afraid of being pressed with by our author, as we are by some, and that is, the scarcity of water in some parts. But what he says of the practice of our friends in London, is entirely false, which is, that they plunge in little holes or tubs; for I cannot see, but he must mean them, and not those in other places; because he adds, rather than the Thames, that is just by. Now there are but two places, in and about London, that I know of, which are made use of for the administration of this ordinance, the one is in the midst of a public meeting-house, and the other in an open place, where there are conveniences for a large number of spectators; and it is very rare that this ordinance is administered by us in a private manner, as same other performances commonly are, in a lying-in chamber; and that only in the presence of a midwife, a nurse, and two or three gossiping women. As for the instance of a certain plunger in the country, performing the ordinance in an horse-pond, in the middle of a town, I shall suspend my thoughts about it, and neither condemn nor commend his practice, unless I had a better account of it, with its circumstances, than Mr. B. W. has given; though I can see no great damage in it, as he has related it, provided the water was not dirty and filthy: But I suppose he designs it as a banter upon us, and a diversion for his reader; much good may do him with it, and let him make the best of it he can.

CHAPTER 4

The third argument insisted on, in favor of plunging or dipping, as the right mode of baptizing, taken from the practice of the apostles, and particularly from the instance of the Eunuch’s baptism in Acts 8:38, 39 with the cavils and exceptions of Mr. B. W. against it,

considered.

The next argument which our author, page 18 produces, as insisted on by us, for the proof of baptism by immersion, and which he excepts against, is taken from the practice of the apostles, and particularly the instance of Philip's baptizing the Eunuch, recorded in Acts 8:38, 39. thus; And he commanded the chariot to stand still; and they went down both into the water, bath Philip and the Eunuch, and he baptized him. And when they were came up out of the water, etc. Here I must again observe, as I have already, in a parallel case, that we do not from this instance infer plunging, merely from Philip and the Eunuch's going down into, and coming up out of the water; for we know, as well as he, that persons may go hundreds of times into water, as he says, without any design of plunging, or of being plunged; but we argue from both of them going down into the water; the one in order to administer the ordinance of water-baptism, and the other to submit unto it; and from their coming up out of it, as having performed it; from whence we think we have sufficient reason to conclude, that this was performed by immersion, or a plunging of the whole body under water; for to what purpose should they both go down into the water, if the ordinance was to be performed any other way? or what need would there have been of it? But if plunging cannot be inferred from hence, I am sure it is impossible that pouring or sprinkling should. But let us see what Mr. B. W. will infer from this instance, and has to except against our argument from hence. And,

1st, From Philip and the Eunuch's both going down into the water, and coming up out of it, in a profane and irreligious manner, he infers, that neither of them were drowned there. Does this become a minister of the gospel, to treat the sacred writings, and the accounts they give of a solemn ordinance of Christ, after this manner? Whatever profane loose he may give himself in his attempts to be witty on the mode of baptizing by immersion, which he supposes to be unscriptural, yet, at least, he ought to set bounds to himself, and not be so free in playing with, and bantering the very words of the holy Ghost. But,

2dly, If that is rejected, why then he infers from hence, that they were both plunged over head and ears in the water. This, I suppose, is designed to shew the

absurdity of our way of reasoning, as he imagines: But does not the man consider, that the one went down as an administrator, the other as a subject of baptism; the one to baptize, the other to be baptized? But suppose the ordinance was administered by pouring or sprinkling water, might it not be as justly inferred, that because they both went down into the water, one to perform, and the other to have it performed, and came up again out of it, when it was done, therefore they both had water poured upon them, or were sprinkled with it? And then,

3dly, When he is asked why he could not have concluded, that one was plunged and the other not: he replies, "Why truly, says he, because I thought it out "of the way of all sense, reason and revelation so to infer." I hope he will not say that it is out of the way of all sense, reason, and revelation to infer, that the one went down in order to administer the ordinance of baptism, and the other to have it administered to him; but I suppose he means that it is out of the way of all sense, reason and revelation, to infer plunging from hence: But how then came the judicious Calvin to be so much out of the way, to conclude from hence that plunging was the ancient mode of baptizing, as he does, when he says, "here we see what was the rite of baptizing with the ancients; for they plunged the whole body into water?"[8] How came this great man to be guilty of matting such a vain conjecture as our author says it is? especially when he affirms there is not in sacred history, the least shadow of a foundation for it. But to proceed,

4thly, In order to elude the force of our argument, from their going down into the water, he observes, that whosoever goes to any water, especially out of a chariot, must go down to it. But he is desired to observe, that it is not said, that they both went down to the water, but they both went into it. As for the text in Psalm 107:23 which speaks of persons going down to the sea in ships, I hope our author does not think that they went by land in ships to the sea-side: If he would know what is meant by this, let him read ver. 26 where the distress that seafaring men are often in, is thus elegantly and beautifully described, they mount up to the heaven, they go down again to the depths, their soul is melted because of trouble; and what this means, those who have used the seas know

full well, when their ships have been tossed up as it were to the heavens, and then again plunged into the depths of the sea, where they have been immersed in, and covered over with the waves thereof for a while, and on a sudden, have sprang out from thence. It is then they see the wondrous works of the Lord, in his remarkable appearance for them, and providential preservation of them.

5thly, He tells us, that “had he been in the Eunuch’s place, he should not have chosen to have water poured upon him in the chariot, but for several reasons should have been entirely for going down to the water.” He does not tell us what these designs are, that we might have considered them; but with his usual air of confidence affirms, that “there was no stripping, nor plunging, nor putting on change of raiment in the case;” and all the reason he has to assign for it, is, because “Philip was directly caught away by the Spirit of the Lord, and the Eunuch immediately went on his way rejoicing:” But I hope he will allow that Philip was come up out of the water first, before he was caught away, and that the Eunuch was got into his chariot, before he went on his way; and to suppose so much time as was necessary to change their raiment, is no way contrary to the account in the sacred text, and he would also do well to consider, that those words directly, and immediately, are not to be found there. But,

6thly, He argues, that if those who were baptized by the apostles were plunged or overwhelmed, “then what prodigious labor must the apostles go through, when three thousand were baptized in one day, yea perhaps in less than half of it!” To which I answer; There does not seem to be any necessity of concluding from Acts 2:41 that they were all baptized in one day; but if they were, when we consider that there were twelve apostles, and seventy disciples, who were employed in the ministry of the word, Luke 10:1 and so no doubt in baptizing, it will not appear so prodigiously fatiguing as our author intimates; for a single person, without having the strength either of Hercules, or Samson, and without much fatiguing himself, may baptize, in this way, a considerable number in a very little time. But then here is another difficulty behind, and that is, “What great trouble must they be at in stripping, and shifting, and changing apparel! and what abundance

of plunging garments they must have ready!” To which I reply, no more trouble than a single person has for himself, and no more plunging garments to be provided than every one to provide for themselves, which is no more trouble than when five or ten persons only are baptized: and when we consider how much bathing was in use among the Jews, it will not seem so strange, where, and how they should be so easily provided with plunging garments. Our objector goes on, and adds, “In what a poor condition was Paul, when he was plunged, having been so ill, and so long without eating or drinking! and after that, how unfit must Paul himself be under his wounds and bruises, and in the dead of the night, to go into some deep water, and take up the jailor and plunge him!” Here I cannot but remark the wretched blunder that our author makes, or at least the inadvertency, to say no worse of it, that he is guilty of, in talking as if the baptism Paul and the jailor was in one and the same night. But if he objects this is not his meaning, why did he write in such a blundering manner, and many times with want of sense, as when he talks of Paul’s taking up the jailor, and many such like passages which are to be found in this his performance. But to proceed, that Paul was three-days before his baptism without eating or drinking, is true, but that he was so very ill as our author represents, does not appear so manifest; however, it is plain, that he was not so ill, but he was able to arise and be baptized, which he need not have done, had it been performed by pouring or sprinkling water upon him. As to Paul’s unfitness, under his wounds and bruises, to plunge the jailor, I need only act, how he and Silas were capable of praying and singing the praises of God, and that so loud as the other prisoners heard them? and after thee preached the gospel to the jailor and his family, which must be a much more laborious work, and more spending and fatiguing to them, than baptizing of them was; but that same God who enabled them to perform the one, carried them through the other. Again, he says, “how improperly did Peter speak in Cornelius’s house, when he talked of forbidding water! whereas he should have said, can any man forbid these men from going to the river to be plunged?” to which I answer; if there is any impropriety in this text, it is not to be charged upon the words or sense of the holy Ghost,

but upon our translation; for $\nu\delta\omega\rho$ "water," ought not to be put in construction, with $\kappa\epsilon\iota\lambda\upsilon\sigma\alpha\iota$, "forbid," but with $\beta\alpha\pi\tau\iota\zeta\eta\nu\alpha\iota$, "to be baptized;" and so the whole be rendered thus, "Can any man forbid, that these should be baptized with water, which have received the holy Ghost as well as we?" and then the sense is this; has any man any thing to object why these who have received the holy Ghost, even as we, should not be admitted to the ordinance of water-baptism? for seeing they have received the greater privilege, why should they be deprived of the lesser? And this reading and sense of the words are confirmed by the learned Erasmus, in his notes upon the text, which are these," the Greeks, says he,[9] read after this manner, $\mu\eta\tau\iota\ \nu\delta\omega\rho$, etc. and the sense appears to be this: "Can any man forbid that there should be baptized in water, who have received the holy Ghost as well as we? for as the spirit is preferable to water, and seeing they have him, it will be no great matter if this be added also: Moreover the accusative $\tau\omicron\ \nu\delta\omega\rho$. "water;" either depends upon the preposition $\kappa\alpha\tau\alpha$, which may be understood, or else adheres to the verb $\beta\alpha\pi\tau\iota\zeta\eta\nu\alpha\iota$, "to be baptized;" just in the same form in which we say, $\beta\alpha\pi\tau\iota\zeta\omicron\mu\omicron\iota\ \beta\alpha\pi\tau\iota\zeta\iota\sigma\mu\alpha$, "to be baptized with a baptism."

As to what Mr. B. W. says, concerning the use of plunging garments in baptism, that therefore the water comes to the body only a filtering, or as it can work its way through, which, says he, at best is only equivalent to sprinkling. I need only reply, it is sufficient in baptism that the whole body be plunged into and covered under water; nor does it much concern us, to observe and know, how it works its way through to the body. I hope he will acknowledge, that a corpse may be said to be truly buried, when covered with earth, though it is wrapt up in a shroud, or in its funeral clothes, and put up close in a coffin, so that the earth with which it is covered, does not as yet touch it; even so a person may be truly said to be baptized, when in the name of the three Divine Persons, he is plunged into, and covered over with water, even though the water may not be supposed to have had time enough to have worked its way through to his body; and hen it has done so, how that is equivalent to sprinkling, no man can evise. But enough of this, I proceed to the next argument.

CHAPTER 5

The fourth argument taken from Romans 6:4 and Colossians 2:12 with the sense given of those scriptures, by Mr. B. W. considered.

Our next argument for baptism by immersion, which Mr. B. W. has thought fit to produce in page 24 and except against, is taken from Romans 6:4 and Colossians 2:12 where this ordinance is took notice of by the apostle, as a burial, and as representing the burial and resurrection of Christ; which argument may be formed thus, and not in the loose rambling way, in which he has represented it, and which, no doubt, he thought would best answer his purpose; namely, "If the end and design of baptism are to represent the burial and resurrection of Christ, then it ought to be performed by plunging into, and overwhelming with water; but the end and design of baptism, are to represent the burial and resurrection of Christ, therefore it ought to be performed by plunging into, and overwhelming with water; the reason is, because no other mode of baptizing either by pouring or sprinkling a little water on the face, can answer this end." But let us attend to what Mr. B. W. has to except. And,

1. He seems to deny this to be the end and design of the institution of this ordinance, when he asks, "But did Christ ever institute baptism for any such end? As for the Lord's Supper, he hath said, Do this in remembrance of me; and it is plain from the word, that in the Lord's Supper we shew forth his death till he come: but where has he said, be plunged or baptized, to represent my burial or resurrection?" To which I answer, that though we have not the end of this institution declared, in so many express words, yet we think it may be fairly concluded from those texts now mentioned, and must continue to be of the same mind, for ought Mr. B. W. has advanced against it: Nor are we alone in our sentiments: For that Christ's burial and resurrection are represented by baptism, has been acknowledged by many, both ancient and modern divines, whose words I forbear to transcribe, partly because they have been many of them produced by others already, and partly because I would not fill my book with citations, and therefore shall only direct the reader to the reference in the margent.[10] Though Mr. B. W. is of opinion, that to infer this from those

words, buried with him in baptism, is very absurd and inconclusive; and that “we may as well be hanged up against a tree, to represent Christ crucified, because it is said, that we are crucified with Christ.” But can any mortal see this to be a parallel case? to say nothing how shocking this expression must be to every serious mind, and not to be borne with; no more than the wretched jargon which follows it, when he says, “and to make a fair end of you, be fore to see you dead under the earth or under the water;” which, I doubt not, to every impartial intelligent reader, will appear to have as little of argument as it has of sense in it. Besides, who does not see that all this, whatever he can mean by it, may be leveled as much against the ordinance of the Lord’s-Supper, as that of Baptism.

Moreover, there are other texts, besides these mentioned, which demonstrate the representation of Christ’s resurrection, which supposes his burial to be the end of baptism; as for instance, 1 Peter 3:21 where baptism is said to save us, by the resurrection of Jesus Christ. But how does it do that, but by representing the resurrection, of Christ unto us, and thereby leading our faith to it, to behold our justification and discharge, by a risen Saviour? To which I might also add, 1 Corinthians 15:29 where the apostle evincing the truth of the resurrection of the dead, thus argues, else what shall they do, which are baptized for the dead, if the dead rise not? that is, “Who are baptized into the faith of the resurrection of Christ, which is represented thereby, and which is the confirmation of our resurrection;” the thing that is there debated; and which, if not true, the apostle argues that their baptism, as well as their faith, and his preaching, was in vain. Besides, if our author removes this end of baptism, he ought to have substituted another, and have told us what was the end and design of it, which he has not done; for all the ordinances of the gospel are, no doubt, designed for the comfort and edification of believers, and the confirmation of their faith in the person of Christ; and seeing there appears nothing more manifestly to be the end of it, than what has been mentioned, we shall think fit to abide by it. But,

2. Our author asks, “What there is in your plunging that represents Christ’s burial and resurrection;” and to shew that there is no agreement, he runs the parallel

between them, and observes, that Christ was carried to his grave, where, being dead, he was buried, and lay there three days, and three nights, and that in the earth, where a great stone was rolled at the mouth of the sepulcher, and when he arose, it was by his own power, and thereby declared to be the Son of God: But as for us, we go ourselves into the water, are plunged alive, and that not three minutes, in water; and that our plunger dares not leave us, nor roll a stone upon us; and it is he that puts us in that pulls us out, and we are declared to be what we are: What would the man have us be declared to be, what we are not? and then in a taunting manner says, “and this is the representation and the mighty resemblance.” These are some of our author’s masterly strokes, and when the candor of the reader has supplied the want of sense in his expression, and charitably conjectured at his meaning, I need only reply, that the things instanced in are only circumstantial, and not essential to a burial, and therefore unnecessary to be represented in baptism; nay, it would have been absurd to have had them: It is enough that the things themselves are, namely, the burial and resurrection of Christ, which are sufficiently represented by an immersion into water, and an immersion out of it. But who does not see that a Quaker, or any other person that denies the ordinance of the Lord’s-Supper, may argue after the same manner, and say, you say that this ordinance represents a crucified Christ, and shews forth his death and sufferings, but pray how does it appear? you take a loaf of bread, and break it in pieces, and a bottle of wine, and pour it out; but Christ, when he was crucified, was hanged on a tree, his head was crowned with thorns, his hands and feet were pierced with nails, and his side with a spear; but here are no thorns, nails, or spear made use of by you, his real body was treated after this manner, but yours is only a loaf of bread; he poured out his blood, you only wine; “and this is the representation, and the mighty resemblance.” And I think all this may be said with as much justness as the other. But,

3. Mr. B. W. has got another way of getting off the argument taken from these texts, in Romans 6:3, 4 and Colossians 2:12 and that is, by asserting that the baptism of Christ’s sufferings, and not water- baptism, is intended in them. It would be endless, and perhaps

our author will say needless, to oppose to him the several expositors and interpreters, who understand, by baptism, the ordinance of water-baptism, in those texts; as well as a large number of them who think the allusion is made to the ancient practice of baptizing by immersion; as Grotius, Vorsiius, Paraeus, Piscator, Diodate, and the Assembly of Divines on Romans 6:4 and Zanchy and Davenant on Colossians 2:12. I suppose that Mr. B. W. will reply, that these are but men, and their judgment fallible; I hope he does not think that he is more than a man, or that his judgment is infallible; and it wilt scarcely be accounted modestly in him, to set himself upon a level with them: Though I confess that his sense of the words is not disagreeable to the analogy of faith, yet I wonder that he should be so positive as to say that this is the only meaning of them, as he does in page 31. As to what he says with respect to those texts, one of them being produced as an argument to promote holiness in believers, and the other to strengthen their faith in the doctrine of justification; I cannot see, but to understand them of water-baptism, suits very well with the scope thereof, however it is ridiculed by our author: For why may not our baptism, wherein we profess our faith in a buried Christ, and that we are dead by him to the law, the world, and particularly to sin, be urged and made use of by the spirit of God, as an argument why we should not live any longer therein. And are there no force, power and cogency in this argument? Again, in baptism we profess our faith in the resurrection of Christ, which is represented hereby, and that we are risen with him, and therefore are under the highest obligations, to walk in newness of life, as the apostle himself argues. Moreover, what can have a greater tendency to strengthen our faith in the doctrine of justification, than this ordinance has? by which it is led to see where our Lord lay, and how our sins were left in the grave by him; and he, as our glorious representative, rising again for our justification, by whom we are acquitted and discharged from all sin and condemnation; and is such a way of arguing from hence, to promote holiness, and strengthen us in the doctrine of justification, to be wondered at, what is meant by it? But to proceed,

4. Supposing that the baptism of Christ's sufferings is intended here, and that we are buried with him

therein, as our head and representative, it must be allowed, that Christ's sufferings are called so, in allusion to water-baptism; and if we are said to be buried with him in them, it must be in allusion to a person's being buried in water in that ordinance, which cannot be by pouring or sprinkling of water upon him, but by an immersion into it. So that our argument for plunging, from hence, is like to lose nothing by this sense of the words. That Christ's sufferings are called a baptism, in Matthew 20:22 and Luke 12:50, as also that by a Synecdoche, they are called the blood of his cross, is granted; but then the shedding of his blood was not the whole of Christ's sufferings, but a part only, and riffs is called the blood of sprinkling, not with regard to its being called a baptism; but because it is sprinkled upon a believer's conscience, and being so, speaks peace and pardon there; but when the greatness and multitude of Christ's sufferings are let forth, they are represented, not by a sprinkling of water, but by mighty floods of water, which overflowed him, so that he seemed, as it were, to be plunged into them, and overwhelmed with them; as he says, in Psalm 69:2. I am come into deep waters, where the floods overflow me; where the Septuagint use the word καταποντιζω, as they do also in verse 15 which Mr. B. W. in page 45 grants is very proper to express plunging by; and therefore no wonder then that his sufferings are compared to a baptism, and such an one as is administered by immersion: So that the argument from hence, notwithstanding all those cavils and exceptions, stands firm and unshaken. As to the argument taken from the universality of Christ's sufferings in every part of his body, which he makes his antagonist plead in page 32 he acknowledges it was never made use of by the greatest men of our persuasion, why then does he produce it? If every thing that has been dropt by weak Christians, in private conversation on the subject of infant-baptism, was published to the world, how silly and ridiculous would it appear?

CHAPTER 6

The fifth and last argument taken from the signification of the word βαπτίζω, which always signifies to dip or plunge, with Mr. B. W's. exceptions to it, considered.

The fifth and last argument used by us, for

immersion in baptism, taken from the constant signification of the word βαπτίζω, baptizo, to dip or plunge, Mr. B. W. has thought fit to produce in page 33 and except against, which we hope, notwithstanding, to make good, however we may be represented by our author, as incapable of reading our mother tongue. And,

1. Mr. B. W. denies that βαπτω, bapto, and βαπτίζω, baptizo, signify one and the same thing; but the reason he gives, is not a sufficient one, and that is, because the holy Ghost never makes use of the former, when this ordinance is expressed, but the latter; for the holy Ghost may make use of what words he pleases, without destroying the sense of others; and by the way, then it may be observed, that ρανπίζω, rantizo, and βαπτίζω, baptizo, do not signify one and the same thing; because the holy Ghost never makes use of the former, when the ordinance is expressed, but the latter. Besides, all the Lexicographers that I have been able to consult, tell me, that βαπτω and βαπτίζω do signify one and the same thing; for they render both by the very same words, and they are both promiscuously used by Greek authors: And indeed, why should not βαπτίζω, baptizo, the derivative, signify the same as its primitive? what, is its signification lessened by the addition of a syllable to it? Dr Gale[11] has given instances enough of derivatives in ζω, which signify the same with their primitives. And indeed, some have taken the word, under consideration, to be what grammarians call a frequentative, which signifies more than the derivative does. But,

2. It seems our author will scarcely allow βαπτω, bapto, to signify dip or plunge, and therefore puts it upon us to prove, that Judas, when he put his hand in the dish, thrust it all over in the sauce (Matthew 26:23), where the word εμβαπψας embapsas, is used; but he should have observed, that it was not his hand, but the sop in his hand, by a metonymy of the subject, as Piscator observes, which he dipt into the sauce, as he might have learned, by comparing the text with John 13:26. And in page 45 he says, “yea, with respect unto βαπτω itself, it is very evident that the Greeks did not directly mean plunging thereby; for when the Septuagint tell us in Daniel 4:33 that Nebuchadnezzar’s body was wet with the dew of heaven, they make use of the very word;” and I would also add, very justly, it

exactly answered to the Chaldee word ‘צטצ here used. which word always signifies to tinge or dip, as dyers dip their clothes in their vats, and so is expressive of what a condition Nebuchadnezzar’s body was in, he being as wet with the dew of heaven, as if he had been dipt or plunged all over in water. But enough of this; let us consider,

3. How we are like to come off with the word βαπτίζω, baptizo; And here our author in page 41 tells us, ore rotundo, and with confidence enough, in so many words, that “it never does signify plunging; washing with water by pouring or sprinkling, is the only meaning of it.” The man has got a good assurance, but yet by his writing, he does not seem to have such a stock of learning; however what he wants in one, he makes up in the other. It is strange that all our Lexicographers, so many learned critics, and good divines, should be so much mistaken, as to render the word to dip or plunge, and allow this to be the proper signification of it. I have myself consulted several Lexicons, as those of Suidas, Scapula, Hadrian, Junius, Pasor, as also another made by Budaeus, Tusanus, Gesner, Junius, Constantine, Hartung, Hopper, and Xylander, who all unanimously render the word by mergo, immergo, to plunge or dip into: And though they afterwards add also, abluo, lava, to wash, yet it is plato they mean such a washing, as is by dipping; and we are very willing to grant it, for we know that there can be no dipping without washing: But had they meant a washing by pouring or sprinkling, they would have rendered it by persundo, or aspergo, to pour upon, or sprinkle; but this they never do. And, to there I might add a large number of learned critics, and good divines, who grant, that the word in its first and primary sense; signifies to dip or plunge only; and to wash only in a secondary, remote, and consequential one; as Casaubon, Camerarius, Grotius (Matthew 3:6), Calvin,[12] Alting,[13] Alsted,[14] Wendelin,[15] and others. But what need I heap up authors, to prove that which no man of any tolerable learning will deny: But what will not ignorance, attended with a considerable share of confidence, carry a man through? I might oppose to him, the use of the word in many Greek authors, but this has been done better already than I am capable of doing it, to which I refer him,[16] and shall content myself,

with just mentioning that passage of Plutarch,[17] βαπτίζων οναυτον εις θαλασσαν, which I think the author I have reference to, has took no notice of; and let him try how his sense of pouring or sprinkling will agree with it. I am sure it will found very harsh, to render the words pour or sprinkle thyself into the sea, but will read very well to be rendered thus, plunge thyself into the sea: But I suppose he will take this to be a breach of the first article agreed upon in this conference; but why the Greek authors should not be allowed as evidences, in the sense of a Greek word, I cannot see: I am sure this is not very consistent with right reason, which the thing in debate was to be cleared up from, as well as from the word of God. But let us consider the use of the word with, the Septuagint, which I suppose he will not except against, because he has himself brought it into the controversy. And there are but two places, which I have as yet met with, where the word is used by them, and the first is in 2 Kings 5:14 where it is said of Naaman the Syrian, that he went down, κι εβαπτισατο, and baptized or dipped himself seven times in Jordan: I presume our author will not say, that this is to be understood of a washing, by pouring or sprinkling; especially, seeing it answers to the Hebrew word טבל, which always signifies to dip or plunge, and is the word, which is so often rendered by βαπτο, bapto, and which, by the way, proves there two to be of the same signification, seeing they are promiscuously used by them, to express one and the same word. The other place is in Isaiah 21:4 where what we read, fearfulness affrighted me, they render, κ ανομια με βαπτισει, iniquity hath plunged me; for to translate the words, iniquity hath washed, or poured, or sprinkled me, would be intolerable; but both the language and the sense are smooth and easy, by rendering them, iniquity hath plunged me; that is, into the depths of misery and distress; so that I am overwhelmed with horror and terror: And hereby also the sense of the Hebrew word טבל, here used, is very beautifully expressed. But let us now consider,

4. What exceptions Mr. B. W. makes against this universal sense of the word, and there are three places in the New Testament which he opposes to it. The first is in Mark 7:4 And when they come from the market, except they wash, they eat not, and many other things there be, which they have received to

hold, as the washing of cups and pots, brazen vessels, and of tables. Whereupon Mr. B. W. observes, that the words of the holy Ghost are, except they first baptize themselves; and many other such things they have, as the baptizing of tables. Excellent observations indeed! But how does this prove that the word signifies only a washing, by pouring or sprinkling? I believe it will appear, that this is meant of the washing of the whole body by dipping, which might be done, without their going into a pond or a river before they came home; for they had, no doubt, proper conveniences for immersion, when they came home, seeing bathing was in many cases required of the people, as well as of the priests; and to understand it of such a washing, seems better to express their superstitious solicitude to cleanse themselves from all impurity they might contract by converting with others in the market; it seems to be distinct from washing of hands in the former verse, where a different word is used. But supposing that washing of hands was intended here, does not every body know, that the usual manner of doing that, is not by pouring or sprinkling water upon them, but by putting them into it. And here I cannot but take notice of the observation of Beza[18] upon this text; βαπτισθαι, says he, in this place, is more than χερνιπτειν; for the former seems to respect the whole body, the latter only the hands, nor does βαπτισειν signify to wash, but only by consequence, for it properly denotes to immerse for the sake of dipping.”

As for the washing or baptizing of cups, pots, etc. it is well known that the cleansing of vessels, which were polluted by the falling of any dead creature that was unclean into them, was by putting into the water, end not by pouring or sprinkling water upon them. The express command in Leviticus 11:32, is, that it must be put into the water, or as the Septuagint render it βαφοεται, it must be dipt into water. Moreover, their superstitious washing of vessels, which our Lord seems here to mean, and justly reprehends, of which we read many things in their Misnah,[19] or oral law, their book of traditions, was performed this way, where they make use of the word טבל to express it by, which always signifies to dip or plunge. But what need I use many words to prove this, when every old woman could have informed him of the usual manner

of washing their vessels, which is not by pouring or sprinkling water upon them, but by putting them into it: And if he asks, did the Jewish women wash their tables so? There appears no reason to conclude the contrary; and if he should say, how and where could they do it? I answer, in or near their own houses, where they had conveniences for bathing themselves, and washing their garments, at proper times, without carrying them to a river.

The next place instanced in by him, is Hebrews 9:10. where the ceremonial law is said to stand only in meats and drinks, and divers washings; it is in the Greek text, in divers baptisms; and, says our author, "it is evident from the word of God, that those washings generally stood in pouring or sprinkling of water;" but that is a mistake of his, for they neither flood in them generally, nor particularly; for those ceremonial ablutions were always performed by bathing or dipping in water, and are called διαφοριο, divers, or different, not because they were performed different ways, as some by sprinkling, others by pouring, and others by plunging, but because of the different persons and things, the subjects thereof; as the priests, Levites, Israelites, vessels, garments, etc. And here it may not be atolls to observe what Maimonides,[20] who was one of the most learned of the Jewish writers, says concerning this matter, "Wherever, says he, the washing of the flesh or garments is mentioned in the law, it means nothing else than the washing of the whole body; for if a man washes himself all over, excepting the very tip of his little finger, he is still in his uncleanness." Nay, he says it is necessary that every hair of his head should be washed; and therefore the apostle might well call these washings, baptisms. The third and last instance produced by him, is 1 Corinthians 10:1, 2, where the apostle says, that 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; which when our author has mentioned, he very briskly arks, "Pray how were our fathers baptized there?" to which, I hope, we shall be capable of returning an answer, without appearing to be so bitterly graveled with this place, as he is pleased to make his friend say we are. As for the manner in which he represents some of our friends accounting for it; namely, that when the people of Israel passed through the Red sea, they had

the waters stood up, both on their right hand, and on their left, and a cloud over them; so that there was a very great resemblance of a person's being baptized, or plunged under water. This, I say, is not so much to be despised, nor does it deserve so much ridicule and contempt, as he has pleased to cast upon it; and I believe will appear to any unprejudiced person, a much better way of accounting for it, than he is capable of giving, consistent with his way of administering the ordinance: Though I cannot but think that the Israelites were first baptized in the cloud, and then in the sea, according to the order of the apostle's words; and agreeable to the story in Exodus 14 where we read, that the cloud went from before their face, and stood behind them, and was between the two camps, to keep off the Egyptians from the Israelites. I am therefore of opinion, with the learned Gataker,[21] that the cloud when it passed over them, let down a plentiful rain upon them, whereby they were in such a condition, as if they had been all over dipt in water; so that they were not only covered by it, but baptized in it: Therefore our author very improperly directs us to Psalm 77:17, the clouds poured out water, as the better way of resolving the case; for the apostle does not say, that they were baptized in the clouds, but in the cloud which went before them, but now palling over them, in order to stand behind them, they were, as it were, immersed in it. But supporting that the text in Psalm 77 may be a direction in this case, and seem to explain what the apostle means by baptizing, it will no ways agree either with our author's sense of the word, nor his way of administering the ordinance: For, were the Israelites baptized under the clouds, by their pouring or sprinkling a small quantity of water upon their faces? the Hebrew word ררם here used, signifies an overflow, or an inundation of water: And Ainsworth reads it streamed down or gushed with a tempest; so that they were as persons overwhelmed, and plunged over head and ears in water; and therefore the apostle might well call it a being baptized.

But now let us consider also, how they might be said to be baptized in the sea; and there are several things, in which the Israelites passage through the Red sea, resembled our baptism. As for instance, their following of Moses into it, which may be meant by their being baptized into him, was an acknowledgment

of their regard unto him, as their Guide and Governor; as our baptism is a following of Christ as our Prophet, who has taught and led us the way; as well as a profession of our faith in him, as our Surety and Saviour, and a subjection to him, as our King and Governor: Theirs was at their first entrance upon their journey to Canaan, as ours is, when, in a way of profession, we publicly begin our Christian race: They, when they came out of it, could ring and rejoice, in the view of all their enemies being destroyed; as the believer also can in this ordinance, in the view of all his sins being drowned in the sea of Christ's blood, withers the instances of the Eunuch and Jailor. But in nothing is there a greater resemblance between them, than in their descending into it, and coming up out of it; which is very much expressive of the mode of baptism by immersion. And this I choose to deliver in the words of the judicious Gataker.[22] "The descent, (that is, of the Israelites) says he, into the inmost and lowest parts of the sea, and their ascent out of it again upon dry land, hath a very great agreement with the rite of Christian baptism, as it was administered in the primitive times; seeing in baptizing they went down into the water, and came up again out of the same; of which descent and ascent express mention is made in the dipping of the Ethiopian Eunuch (Acts 8:38, 39). Moreover, as in the Christian rite, when they were immersed, they were overwhelmed in water, and as it were buried; and in some measure, seemed to be buried together with Christ. And again, when they immersed, they seemed to rise, even as out of a grave, and to be risen with Christ (Rom. 6:4, 5; Col. 2:12). "So likewise, the waters of the sea standing up higher than the heads of those that passed through it, they might seem to be overwhelmed; and in some respects, to be buried therein, and to immerse and rise out again, when they came out safe on the other side of the shore." And having now considered all those exceptions, which our author has made against this sense of the word, which is contended for, I hope it will appear, that he has little reason to make that vain triumph he does, in page 38 where, he asks, "Where now is your baptizo, that signifies nothing else but plunging and overwhelming?" As for his comparing the passage of the Israelites through the Red sea, to his travelling to Scotland with the Irish Sea on his left hand,

and the German on his right, and to his journeying to Cornwall, with the British channel at some distance from him, on his left hand, and the channel of Bristol on his right, I cannot see it can be of any service, unless it be to lay aside the Israelites' passage through the sea as a miracle, and so furnish the atheist and deist with an argument, such an one as it is, for their purpose. As for his sneer upon plunging in it, I can easily forgive him, and pass it by, as well as that of the plunging of the Egyptians, with the same contempt in which he delivers them. Having thus considered his exceptions to those arguments produced for plunging, I shall in the next chapter take notice of his reasons against it.

CHAPTER 7

Mr. B. W's reasons against plunging in baptism, considered.

Mr. B. W. in the next place, proceeds to give us some reasons in page 43 why he is against the administration of the ordinance of baptism by plunging. And his

First reason is, "because there is not any foundation for it in the word of God; no precept, no example, says he, no necessary consequence, no words nor found of words to favor it;" and a little lower, "There is not a word, he means of plunging, nor the shadow of a word; and therefore I think I have good reason against it." Words are the shadows, representations, and expressions of our minds; but what the shadow of a word is, I cannot devise, unless he means the least appearance of a word: as perhaps he may; and that I suppose is an initial letter of a word, or an abbreviation, etc. But the holy Ghost does not write in such a manner, and therefore we expect to find whole words, or none at all. But to proceed, does he want a precept? let him read Matthew 28:19 or an example? let him take Christ for one (Matthew 3:16), the Eunuch (Acts 8:38, 39). And is no necessary consequence to be deduced from the places John and the apostles baptized in? nor from the circumstances which attended it, of going down and coming up out of the water? I hope it will appear to every thinking, and unprejudiced person, that it has been proved that not only the found of words, but the true sense of words favor it.

His other reason is, "because it is not only without foundation in the word of God, but it is directly against it;" but how does that appear? Why, suppose some poor creatures, says he, upon a bed of languishing,

under consumptions, catarrhs, pains, sores, and bruises, be converted, and that perhaps in the depth of winter, it is their duty to be baptized, that is true? but is it their duty to be plunged? no, to be sure; for the whole word of God commands self-preservation; and therefore it is evident, that plunging is against the commands of God.”

I suppose he takes it to be contrary to the sixth command; but if it is the duty of persons to be baptized, it is their duty to be plunged; for there is no true baptism without it? But what, in the depth of winter? why not? what damage is like to come by it? Our climate is not near so cold as Muscovy, where they always dip their infants in baptism, to this very day; as does also the Greek church in all parts of the world. But what, plunge persons when under consumptions, catarrhs, etc? why not? perhaps it may be of use to them for the restoration of health; and its being performed on a sacred account, can never be any hindrance to it. Whoever reads Sir John Floyer’s History of Cold-bathing, and the many cures that have been performed thereby, which he there relates, will never think that this is a sufficient objection against plunging in baptism; which learned physician has also of late published An Essay to restore the dipping of Infants in their Baptism; which he argues for, not only from the signification of baptism, and its theological end, but likewise from the medicinal use of dipping, for preventing and curing many distempers. If it may be useful for the health of tender infants, and is in many cases now made use of, it can never be prejudicial to grown persons: He argues from the liturgy and rubric of the church of England, which requires dipping in baptism, and only allows pouring of water in case of weakness, and never so much as granted a permission for sprinkling. He proves in this book, and more largely in his former, that the constant practice of the church of England, ever since the plantation of Christianity, was to dip or plunge in baptism; which he says continued after the reformation until King Edward the sixth’s time and after. Nay, that its disuse has been within this hundred years: And here I cannot forbear mentioning a passage of his, to this purpose,[23] “Our fonts are built, says he, with a sufficient capacity for dipping of infants, and they have been so used for five hundred years

in England, both Kings and Common people have been dipped; but now our fonts stand in our churches as monuments, to upbraid us with our change or neglect of our baptismal immersion.” And I wish he had not reason to say as he does,[24] that sprinkling was first introduced by the Assembly of Divines, in 1643, by a vote of 25 against 24, and established by an ordinance of parliament in 1644. Which complaint Mr. Wall[25] has taken up, who wrote the last in this controversy, having studied it for many years; and has fairly acknowledged, that immersion is the right mode of baptism; for which reason he calls upon his brethren, the clergy, to a reformation in it: As for those who would willingly conform to the liturgy, he says before them the difficulties they must expect to meet with; which, betides the general one of breaking an old custom, he mentions two more: The one is from those who are presbyterianly inclined, who as they were the first introducers of it, will be tenacious enough to keep it. And the other is, from midwives and nurses, etc. whole pride in the fine dressing of the child will be entirely lost. But to return from whence I have digressed. Mr. B. W. it seems, is of opinion, that baptism by plunging, is not only against the sixth, but also against the seventh command, for which reason he must be against it. To baptize by plunging, he insinuates is “a practice contrary to the whole current of Christ’s pure precepts, of an uncomely aspect, and seemingly scandalous and ignominious to the honour of Christianity; and that one would think a man would as soon deny all right reason, and religion, as believe Christ would ever command such a practice.”

But I appeal to any, even our worst adversaries, that make any conscience of what they say or do, who have seen the ordinance administered, whether it is of such an uncomely aspect, and so seemingly scandalous, as this defamer has represented it. “And, says he, to use the words of a servant of Christ, can we therefore imagine, that Christ’s baptism should entrench so much upon the laws of civility, charity, and modesty, as to require women and maids to appear openly in the light of the fun, out of their wonted habit, in transparent and thin garments, next to nakedness, and in that posture be took by a man in his arms, and plunged in the face of the whole congregation, before men and boys!” Who this servant of Christ

is, whose words he uses, and has made his own, he does not tell us. I shall therefore inform the reader, they are the words of one Ruffen, an author he might well be ashamed to mention in the manner he does: However I shall not be ashamed to give Mr. Stennett's reply to this paragraph, in his excellent answer to that scurrilous writer, which I have put in the margin; [26] and would also recommend that book to the readers of our author, but especially to himself; for had he read it before he published his, perhaps it might have prevented it, or at least, have made him ashamed to quote those expressions, with such a complement upon the author of them. How does this become one, who calls himself a minister of the gospel, to be guilty of such a scandal and defamation as this is? What, did the man never see the ordinance administered? If he has, his wickedness in publishing this is the greater; if not, he ought to have took an opportunity to have informed himself, before he had made so free with the practice, as to asperse it after this manner. It is well known, that the clothes we use in baptism, are either the person's wearing apparel, or else those which are on purpose provided, which are made of as thick, or thicker stuff, than what are usually worn in the performance of the most servile work. those who have seen the ordinance administered, know with what decency it is performed, and with couth, I am persuaded what our author says will find but little credit. I have nothing else, I think, to observe now, unless it be, his arguing for the preferableness of applying water to the person, to any other mode of baptism, from the application of grace to us, and not us to that, in page 46 which I suppose was forgot in the conference, or else he had not an opportunity to crowd it in. To which I need only reply, that there does not appear to be any necessity of using a mode in baptism, that must be conformable to that; besides, if there was, does not every body know, that in plunging a person, there is an application of the water to him, as well as an application of him to the water? For as soon as ever a person is plunged, the water will apply itself to him. As to the vanity which he thinks we are guilty of, in monopolizing the name of baptists to ourselves, he may take the name himself if he pleases, seeing he thinks we have nothing to do with it, for we will not quarrel with him about it: But since it is

necessary to make use of some names of distinction in civil conversation, he does well to tell us, what name we should be called by, and that is plungers; but then he will be hard put to it to shew the difference between a Baptist and a plunger. Betides, the old objection against the name Baptist being peculiar to John, or so an administrator, may as well be objected against this name as the other, because we are not all plungers, but by far the greatest part, are only persons plunged. However I could wish, as well as he, that all names were laid aside, especially as terms of reproach, and the great name of Christ alone exalted.

CHAPTER 8

Concerning the free or mixt communion of churches.

Mr. B. W. here and there drops a sentence, signifying his love and affection to persons of our persuasion, as in page 42 "Christians of your persuasion, I hope, I dearly love;" this and such like expressions, I can understand no otherwise than as a wheedling and cajoling of those of his members, who are of a different persuasion from him in this point, whom he knows he must have grieved and offended, by this shameful and scandalous way of writing. And at the same time, when he expresses so much love to them, he lets them know, that he "does not admire their plunging principle, though he does not love to make a great noise about it." I think he has made a great noise about it, and such an one as, perhaps by this time, he would be glad to have said. He signifies his readiness "to carry on evangelical fellowship, in all the acts thereof, with cheerfulness," with those who are differently minded from him. That those of a different persuasion from us, should willingly receive into their communion such whom they judge believers in Christ, who have been baptized by immersion; I do not wonder at, seeing they generally judge baptism performed so, to be valid; but how Mr. B. W. can receive such, I cannot see, when he looks upon it to be no ordinance of God, page 41 and a superstitious invention, page 23. nay, will-worship, page 24. There are two churches in London, which, I have been informed, will not receive persons of our persuasion into their communion; but whether it is, because they judge our baptism invalid, and so we not proper persons for communion, or whether it is a prudential step, that their churches

may not be over-run by us, I cannot tell; I think those of our persuasion act a very weak part in proposing to belong to any such churches, who, when they are in them, are too much regarded only for the sake of their subscriptions, are but noun substantives therein, and too many like Issachar's ass, bow down between two burdens. But to return, Mr. B. W. has thought fit, in the close of this conference, to produce "some few reasons for the equity and necessity of communion with saints as saints, without making difference in judgment about water-baptism, a bar unto evangelical church fellowship;" which I shall now consider.

1. "God has received them, and we should be followers of God as dear children. We are commanded to receive one another, as Christ hath received us to the glory of God." That we should be followers of God in all things, which he has made our duty, is certain, but his, and his Son's reception of persons, is no rule for the reception of church members. A sovereign lord may do what he pleases himself, but his servants must act according to his orders: God and Christ have received unconverted sinners, but that is no rule for churches; God the Father has so received them into his love and affections, as to let them apart for himself, provide all blessings of grace for them, nay, give himself in covenant to them, send his Son to die for them, his Spirit to convert them, and all previous to it. Christ also hath received them, so as to become a surety for them, take the charge both of their persons and grace, give himself a ransom for them, and bestow his grace upon them; for we are first apprehended by Christ, before we are capable of apprehending and receiving him: must we therefore receive unconverted persons into church-fellowship, because God and Christ have received them? It is what God has commanded us to do, and not all that he himself does, that we are to be followers of him in, or indeed can be; besides, the churches of Christ are oftentimes obliged, according to Christ's own rules, to reject those whom Christ has received, and cut them off from church-communion; witness the incestuous person; so that they are not persons merely received by Christ, but persons received by Christ, subjecting themselves to his ordinances, and to the laws of his house, that we are to receive, and retain in churches. The text in Romans 15:7 which speaks of receiving

one another, as Christ, hath received us to the glory of God, can never be understood of the receiving of persons into church-fellowshipping. For the persons who are exhorted both to receive and be received, were members of churches already; therefore that text only regards the mutual love and affection which they should have to one another, as brethren and church-members; which is enforced by the strong love and affection Christ had to them.

2. "All saints are alike partakers of the great and fundamental privileges of the gospel." If by the great and fundamental privileges of the gospel, he means union to Christ, justification by him, faith in him, and communion with him, who denies that saints are partakers of these things? Though in some of them, not all alike; for some have more faith in Christ, and more communion with him, than others have: But what is this argument produced for? Or indeed, is there any argument in it? does he mean that therefore they ought to partake of gospel ordinances? who denies it? And we would have them partake of them alike too, both of Baptism and the Lord's supper; it is the thing we are pleading for.

3. "All believers, though in lesser things differently minded, are in a capacity to promote mutual edification in a church state." But then their admittance into it, and walk with it, must be according to gospel order, or else they are like to be of little service to promote mutual edification in it.

4. "It is observable that the churches for the free communion of saints, are "the most orderly and prosperous." This observation is wrong, witness the churches in Northamptonshire, where there is scarcely an orderly or prosperous one of that way; they having been made a prey of, and pillaged by others, to whose capricious humors they have been too much subject.

5. "Many waters should not in the least quench love, nor should the floods drown it." This is foolishly and impertinently applied to water-baptism: But what is it that some men cannot see in some texts of Scripture?

6. "Behold how good and how pleasant it is!" I think I must also make a note of admiration too, as wondering what the man means by giving us half a sentence! But perhaps this is to give us a specimen of what shadows of words are, though I suppose he means for brethren to dwell together in unity; it

would have been no great trouble to have expressed it; but he is willing to let us know that he has got a concise way of speaking and writing. For brethren to dwell together in unity, is indeed very pleasant and delightful: But how can two walk, or dwell together thus, except they are agreed!

7. "All the saints shall for ever dwell in glory together." Who denies it? But does it from thence follow, that they must all dwell together on earth? And if he means that it may be inferred from hence, that they ought to be admitted, whilst here, to church-fellowship, who denies it? But I hope it must be in a way agreeable to gospel order; and he ought to have first proved, that admission to church-fellowship without water baptism, is according to gospel order, Jesus Christ, no doubt, receives many unbaptized persons into heaven; and so he does no doubt, such who never partook of the Lord's supper; nay, who never were in church-fellowship: But are these things to be laid aside by us upon that account? We are not to take our measures of acting in Christ's church here below, from what he himself does in heaven, but from those rules which he has left us on earth to go by. Having thus considered our author's reasons, for the free and mixt communion of saints, without making water baptism a bar to it; I shall take the liberty to subjoin some reasons against it, which I desire chiefly might be regarded and considered by those who are of the same persuasion with us, with respect to the ordinance of water-baptism. They are as follow:

1. Because such a practice is contrary to Christ's commission, in Matthew 28:19 where Christ's orders are to baptize those that are taught. It is not only without a precept of Christ, which in matters of worship we should be careful that we do not act without, (for he has no where commanded to receive unbaptized persons into churches) but it is also contrary to one which requires all believers to be baptized; and this must be either before they are church members or after they are so, or never. The two latter, I dare say, will not be asserted, and therefore the former is true.

2. It is contrary to the order and practice of the primitive churches; it is not only without a precept, but without a precedent: The admission of the first converts after Christ's death, resurrection, and ascension, into church fellowship, was after this manner. First, they

gladly received the word, then were baptized, and after that, added to the church (Acts 2:41). So the apostle Paul first believed, then was baptized, and after that assayed to join himself to the disciples (Acts 9:18, 26). Who therefore that has any regard to a command of Christ, and an apostolic practice, would break in upon such a beautiful order as this? I challenge any person, to give one single instance of any one that was ever received into those primitive churches without being first baptized.

3. It has a tendency to lay aside the ordinance entirely. For upon the same foot that persons, who plead their baptism in their infancy, which to us is none at all, may be received, those who never make pretensions to any, yea, utterly deny water-baptism, may also. Moreover, if once it is accounted an indifferent thing, that may, or may not be done; that it is unnecessary and unessential to church-communion, to which persons may be admitted without it, they will lie under a temptation wholly to omit it, rather than incur the trouble, shame, and reproach that attend it.

4. It has a tendency to lay aside the ordinance of the Lord's-Supper, and indeed all others. For, suppose a person should come and propose for communion, to any of those churches who are upon this foundation, and give a satisfactory account of his faith and experience to them, so that they are willing to receive him; but after all, he tells them he is differently minded from them, with respect to the ordinance of the Lord's-Supper: I am willing to walk with you, says he, in all other ordinances but that; and, as to that, I am very willing to meet when you do, and with you; to remember Christ's dying love: I hope I shall be enabled to feed by faith, upon his flesh and blood as well as you; but I think to eat the bread, and drink the wine, are but outward ceremonies, and altogether needless. I should be glad to know, whether any of these churches would reject this man? I am lure, according to their own principles, they cannot. Therefore has not this a tendency to lay aside the ordinance of the Lord's Supper? For if it is warrantable for one man, it is for ten or twenty, and so on ad infinitum. All that I can meet with, as yet, that is objected to this, is, that the Lord's- Supper is a church-ordinance, and cannot be dispensed with in such a case; but baptism is not, and therefore may. But baptism is an ordinance of Christ,

and therefore cannot be dispensed with no more than the other: By a church-ordinance, they either mean an ordinance of the church's appointing; or else one that is performed by persons when in a church state. The former, I presume, they do not mean, because the Lord's-Supper is not in that sense a church-ordinance: And if they mean in the latter sense, that baptism is not a church-ordinance, then certainly it ought to be performed before they are in a church state; which is the thing pleaded for. When they talk of baptism's not being essential to salvation, who says it is? but will this tolerate the abuse, neglect, or omission of it? Is any thing relating to divine worship essential to salvation? but what, must it all be laid aside because it is not? is not this an idle way of talking?

5. It is a rejecting the pattern which Christ has given us, and a trampling upon his legislative power; is this doing all things according to his direction, when we step over the first thing, after believing, that is enjoined us? Is not this making too free with his legislative power, to alter his rules at pleasure? and what else is it, but an attempt to jostle Christ out of his throne? It is no other than an imputation of weakness to him, as if he did not know what was best for his churches to observe; and of carelessness, as if he was unconcerned whether they regarded his will or no. Let such remember the case of Nadab and Abihu. In matters of worship, God takes notice of those things that seem but small, and will contend with his people upon that account. A power to dispense with Christ's ordinances, was never given to any men, or set of men or churches upon earth. An ordinance of Christ does not depend upon so precarious a foundation, as persons having, or not having light into it: If they have not, they must make use of proper means, and wait till God gives them it.

6. We are commanded to withdraw from every brother that walks disorderly; not only from persons of an immoral conversation, but also from those who are corrupt in doctrine, or in the administration of ordinances; if this is not a disorderly walking, to live in the abuse, or neglect and omission of a gospel ordinance, I know not what is: We are not to suffer sin upon a brother, but reprove him for it; bear our testimony against it, lest we be partakers of his guilt; and if we are to withdraw from such disorderly

persons, then we ought not to receive them.

7. This practice makes our separation from the Established church, look more like a piece of obstinacy, than a case of conscience: What, shall we boggle at reading the Common-prayer-book, wearing the surplice, kneeling at the Lord's supper, etc. and can at once drop an ordinance of Christ? If this is not straining at gnats, and swallowing of camels, I must confess myself mistaken. To all this I might have added also, that it is contrary to the constant and universal practice of the churches of Christ, in all ages of the world. To receive an unbaptized person into communion, was never once attempted among all the corruptions of the church of some: This principle of receiving only baptized persons into communion, was maintained by the authors of the glorious Reformation from Popery, and those who succeeded them. As for the present practice of our Presbyterians and Independents, they proceed not upon the same foot as our Semi-Quakers do. They judge our baptism to be valid, and their own too; and therefore promiscuously receive persons; but, according to their own principles, will not receive one that is unbaptized. And could we look upon their baptism valid too, what we, call mixed communion would wholly cease, and consequently the controversy about it be entirely at an end; therefore the Presbyterians and Independents do not maintain a free and mixt communion in the same sense, and upon the same foundation, as some of our persuasion do, which those persons would do well to consider. It may be thought necessary by some, that before I conclude, I should make an apology for taking notice of such a trifling pamphlet as this is, which I have been considering. Had it not been for the importunity of some of my friends, as well as the vain ovations, and silly triumphs, which those of a different persuasion from us are ready to make upon every thing that comes out this way, however weak it be, I should never have given myself the trouble of writing, nor others of reading hereof. If it should be asked, why I have been so large in considering several things herein, to which a shorter reply would have been sufficient? I answer, It is not because I thought the author deserved it, but having observed that the arguments and exceptions which he has licked up from others, have been, and still are, received by persons of far superior judgment

and learning to himself, and who are better versed in this controversy than he appears to be; it is upon that account, as well as to do justice to the truth I have been defending, I have taken this method. But if any should think me blame-worthy, in taking notice of some things herein, which do not carry in them the appearance of an argument, I persuade myself they will easily forgive me, when they consider how ready some captious persons would have been to say, I had passed over some of his material objections. However, without much concerning myself what any one shall say of this performance, I commit it to the blessing of God, and the consideration of every impartial reader.

13 A Defense Of A Book, Entitled, The Ancient Mode Of Baptizing By Immersion

Plunging, Or Dipping In Water, Etc. AGAINST MR. MATTHIAS MAURICE'S REPLY, CALLED, Plunging into Water no Scriptural Mode of Baptizing, etc.

CHAPTER 1

Some Remarks on Mr. M's entrance to his Work

Having lately attempted to vindicate the ancient mode of baptizing, by immersion, plunging, or dipping into water, against the exceptions of an anonymous pamphlet, entitled, The manner of baptizing with water, cleared up from the word of God and right reason, etc. The author, who appears to be Mr. Matthias Maurice of Rowell in Northamptonshire, has thought fit to reply. He seems angry at the treatment he has met with; but if he thought that his name would have commanded greater respect, why did not he put it to his book? and why did he refuse to give satisfaction to his friends when inquired of about the author of it? Would he be treated as a gentleman, a scholar, or a Christian? he ought to have wrote as such. Who is the aggressor? who gave the first provocation? If I have any where exceeded the bounds of Christianity, or humanity, I would readily acknowledge it upon the first conviction; but who indeed "can touch pitch, without being defiled with it?" Three or four pages are filled up with a whining, insinuating harangue, upon the nature of controversies, and the disagreeable temper and spirit with which they are frequently managed; designing hereby to wipe himself clean, whilst he is casting reproach upon others. I would not

be an advocate for burlesque and banter in religious controversies; but if he would have them banished from thence, why does he make use of them, even in this his performance, which begins with such loud exclamations against them. As for instance, how does he pun upon presumptive proofs, page 13 and in page 27. Speaking of our baptizing in holes or cisterns, as he is pleased to call them, "Thus, says he, you have forsook the scriptural way of baptizing with water, and have hewn out unto yourselves cisterns," referring to Jeremiah 2:13 besides the frequent sneers with which his book abounds. Now if burlesque and banter, in general, ought to be laid aside, much more punning and bantering with the words of scripture, which are sacred and awful. Is this the man that directs others to "write in the fear of God, having the awful Judge, and the approaching

judgment in view;" and yet takes such a liberty as this? He says, page 7, "I shall not entertain the reader with any remarks upon his performance, as it is ludicrous, virulent and defaming;" Which, itself is a manifest defamation, as the reader cannot but observe; it being asserted without attempting to give one single instance wherein it appears to be so. With what face can he call it ludicrous; when he himself, in the debate, has been so wretchedly guilty that way? when he talks, page 9 of "Christ's being under water still: and in page 10 of John's thrusting the people into thorns and briars, when he baptized in the wilderness;" as also his concluding from Philip and the Eunuch's coming up out of the water, page 19 that "neither of them was drowned there;" with other such like rambling stuff, which he might have been attained to publish to the world. Moreover, what defamation has he been guilty of, in representing it, as the judgment of "some of us to baptize naked?" page 22. And in the words of a servant of Christ, as he calls him, page 44 tells the world that we "baptize persons in thin and transparent garments;" which, in other cases, would be accounted down right lying. Nay even in this his last performance, page 44 he has the assurance to insinuate, as if we ourselves thought plunging to be immodest, because we put lead at the bottom of our plunging garments; why could not he as well have argued from our making use of clothes themselves? it is strange that a carefulness to prevent every thing

that looks like immodesty, should be improved as an evidence of it: None but a man that is ill-natured and virulent, would ever be guilty of such an insinuation.

What his friends, at Rowell, may think of his performances, I cannot tell; but I can assure him, that those of his persuasion at London think very meanly of them; and, as the most effectual way to secure the honour of their cause, which is endangered by such kind of writing as his, say, "he is a weak man that has engaged in the controversy;" though, perhaps, some of his admirers may think that he is one of the mighty men of Israel, who, like another Samson, has smote us hip and thigh; but if I should say, that it is with much such an instrument as he once used, I know that I should be very gravely and severely reprimanded for it, my grace and good manners called in question, and perhaps be pelted into the bargain, with an old musty proverb or sentence, either in Greek or Latin; but I will forbear, and proceed to the consideration of his work, as he calls it. His first attack, page 8 is upon a final sentence of Latin, made use of to express the nauseous and fulsome repetition, of threadbare arguments in this controversy, to which he has thought fit, to give no less than three several answers.

1. He says the Latin is false, because of an erratum of coctum for cocta; which had I observed before the last half sheet had been worked off, should have been inserted among the errata; whereby he would have been prevented making this learned remark; though had it not fallen under my notice, before he pointed it to me, he should have had the honour of this great discovery. He does well indeed to excuse his making such low observations, as being beneath the vast designs he has in view. I might as well take notice of his Greek proverb, page 25 where $\sigma\pi\epsilon\rho$, is put for $\alpha\sigma\pi\epsilon\rho$, and charge it with being false Greek, though I should rather choose to ascribe it to the fault of the printer, than the inadvertency of the writer. However, he does well to let his readers know that he can write Greek; which they could not have come at the knowledge of, by his former performance. But why does not he give a version of his Latin and Greek scraps, especially seeing he writes for the benefit of the Lord's people, the Godly, and poor men and women, that cannot look into Dictionaries, and consult Lexicons; besides, all the wit therein will be lost to them, as well as others

be left unacquainted with his happy genius for, and skill in translating.

2. He says, "the application of this sentence is false:" But how does it appear? why, because at Rowell he and his people are very moderate in the affair of baptism, they seldom discourse of it; when every body knows, that has read my book, that the paragraph referred to, regards not the private conversation of persons on that subject, but the repeated writings which have been published to the world on his fide the question. If the different sentiments of his people, about Baptism, "make no manner of difference in affection, church-relation," etc. as he says page 9 why does he give them any disturbance? what could provoke him to write after the manner he has done? He knows very well, however mistaken they may be about this ordinance, in his apprehensions, yet that they are conscientious in what they do; why should he then sneer at them, as he does for their practice of plunging, and fix upon them the heavy charges of superstition and will-worship? Is not this man a wise shepherd, that will give disturbance to his flock, when the sheep are still and quiet?

3. He would have his reader believe, that in using this sentence, I would insinuate, that the notions wherein they differ from us about baptism are poisonous, when I intend no such thing; nor does the proverb, as expressed by me, lead to any such thought, but is used for a nauseous repetition of things, with which his performance, we are considering, very plentifully abounds. We do not look upon mistakes about the grace of God, the person of Christ, and the person and operations of the Spirit, to be of a lesser nature than those about Baptism, as he reproachfully insinuates; for we do with a becoming zeal and courage, oppose such erroneous doctrines in those who are of the same mind with us, respecting baptism, as much as we do in those who differ from us therein. Page 10. He seems to be angry with me for calling him an anonymous author; what should I have called him, since he did not put his name to his book? he asks, "Who was the penman of the epistle to the Hebrews?" Very much to the purpose indeed! and then brings in a scrap of Greek out of Synesius, with whom, however he may agree in the choice of an obscure life, yet will not in the affair of Baptism; for Synesius was baptized upon

profession of his faith, and after that made bishop of Ptolemais. "Hundreds of precious tracts, he says, have been published without the names of their authors;" among which, I hope, he does not think his must have a place, it having no authority from the scripture, whatever else it may pretend to; as I hope hereafter to make appear.

CHAPTER 2

The proofs for immersion, taken from the circumstances which attended the Baptism of John, Christ, and his Apostles, maintained: and Mr. M's demonstrative proofs, for pouring or sprinkling, considered.

The ordinance of water-baptism, is not only frequently inculcated in the New Testament, as an ordinance that ought to be regarded; but also many instances of persons who have submitted to it, are therein recorded, and those attended with such circumstances, as manifestly show, to unprejudiced minds, in what manner it was performed.

1. The baptism of Christ administered by John deserves to be mentioned, and considered first: This was performed in the river Jordan (Matthew 3:6, 13), and the circumstance of his coming up out of the water, as soon as it was done, recorded verse 16 is a full demonstration that he was in it; now that he should go into the river Jordan, to have water poured, or sprinkled on him, is intolerable, and ridiculous to suppose. Mr. M. in his debate, page 6 tells us, that the words "only signify, that he went up from the water;" to which I replied, that the preposition signifies out of, and is justly rendered so here. I gave him an instance of it, which he has not thought fit to except against; yet still he says, the "criticism delivers us from a necessity of concluding, that Christ was in the water:" though it has been entirely baffled; neither has he attempted to defend it. And, because I say, that "we do not infer plunging, merely from Christ's going down into, and coming up out of the water;" therefore he would have the argument from hence, as well as from the same circumstances attending the baptism of the Eunuch, wholly laid aside; which I do not wonder at, because it presses him hard. He seems to triumph, because I have not, in his positive and dogmatical way, asserted those circumstances, to be demonstrative proofs of immersion; as though they were entirely given up as

such; but he is more ready to receive, than I am to give. This is a manifest indication, I will not say, of a wounded cause only, but of a dying one, which makes him catch at every thing to support himself under, or, free himself from those pressures, which lie hard upon him. We insist upon it, that those proofs are demonstrative, so far as proofs from circumstances can be so; and challenge him to give the like in favor of pouring or sprinkling. Is it not a wretched thing, to use our author's words; that not one text of scripture can be produced, which will vindicate the practice of sprinkling in baptism; and that among all the instances of the performance of the ordinance, which are recorded in scripture; not one single circumstance can render it so much as probable?

2. We not only read of many others baptized by John, but also the places which he chose to administer it in, which will lead any thinking, and considering mind to conclude, that it was performed by immersion: Now, one of those places, where John baptized a considerable number, and among the rest Christ Jesus, was the river Jordan (Matthew 3:6; Mark 1:5, 9), the latter of which texts Mr. M. says, page 12 "leads us to no other thought, than that Jesus was baptized of John at Jordan; as the preposition $\epsilon\iota\pi$, he says, is sometimes translated;" though he gives us no one instance of it. Now in his debate, page 7 he says, "that the holy Ghost himself tells us, that nothing else is intended by it than baptizing in Jordan;" and yet this man takes a liberty to differ from him. What will he be at next? to such straits are men driven, who oppose the plain words of the Holy Ghost, as he is pleased to say in another case. $\text{\AA}non$ was another of those places, which John chose to baptize in; and the reason of his making choice of it was, because there was much water there (John 3:23), which was proper and necessary, for the baptizing of persons by immersion. Mr. M. says, page 19 "that the holy Ghost does not say that they were baptized there, because there was much water; but that John was also baptizing in $\text{\AA}non$ because there was much water there;" but what difference is there? Why only between John's administering the ordinance, and the persons to whom it was administered. He says, page 21 that I have granted that the words, he means $\upsilon\delta\alpha\tau\alpha\ \pi\omicron\lambda\lambda\alpha$, literally denote, "many rivulets or streams;" which is notoriously false; for I do in express words utterly

deny it; and have proved from the use of the phrase in the New Testament, and in the Septuagint version of the Old, as well as from Nonnus's paraphrase of the text, that it signifies "large waters, or abundance of them:" I do assure him, that neither of the editions of Nonnus, which he has the vanity to mention, was made use of by me; but if there had been any material difference in them, from what I have made use of, I suppose he would have observed it to me, if he has consulted them; and I would also inform him, that Nonnus has not always a Latin version printed along with it, as he wrongly asserts. I have consulted Calvin upon the place directed to by him: the text says, that Jesus and his disciples came into the land of Judea; and Calvin upon it says, that "he came into that part of the country which was nigh to Ænon;" but neither the text, nor Calvin upon it, say that they were both at Ænon, as our author insinuates; so that from hence there appears no necessity of concluding that choice was made of this place for the accommodation of the large number of people which attended, either upon the ministry of Christ or John; that so both they and their cattle might be refreshed, as he ridiculously enough suggests. As to the account he has given of the land of Canaan, it is manifest, notwithstanding all his shifts and cavils, that he did represent it in general as a land that wanted water, especially a great part of it; now whatever little spots (for the land itself was not very large) might not be so well watered, yet it is certain, that in general it was; and is therefore called a land of brooks of water, etc. But since he acknowledges there was plenty of water at Ænon, where John was baptizing, which is sufficient for our purpose, we need not further inquire about the land.

3. Another remarkable instance of baptism is that of the Eunuch's, in Acts 8:38 which is attended with such circumstances, as would leave any person, that is seriously inquiring after truth, without any scruple or hesitation, in what manner it was performed. In verse 36 we are told, that they came unto a certain water, where the Eunuch desiring baptism, and Philip agreeing to it, after he had made a confession of his faith, it is said, verse 38 that they went down both into the water; they first came to it, and then went into it; which leaves that observation without any real foundation, which supposes that their going down into

the water signifies no more than the descent which led to the rivers for they were come thither before, as appears from verse 36 where a phrase is made use of different from this in verse 38. Now though I had observed to our author, that it was not to, but into the water they went, to which he has not thought fit to reply; yet he still produces his impertinent instance of going down to the sea in ships; which is all that can be obtained from him, to set aside the force of this evidence; which, how weak and ridiculous it is, will easily appear to every judicious reader. Now if persons will but diligently consider those plain instances of baptism, in an humble and hearty search after truth, they will find that they amount to little less than a full demonstration that it was performed in those early times of John, Christ, and his apostles, by an immersion or plunging of the whole body under water, as has been fully acknowledged by many great and excellent divines, But now let us consider Mr. M's demonstrative proofs for pouring or sprinkling water in baptism, produced by him, page 14.

1. He says, "pouring water in baptism, is a true representation of the donation of the Spirit; being, according to God's word, instituted for that end" (Isa. 44:3; Ezek. 36:25; Matthew 3:11; 1 Cor.12:13). But the word of God no where expresses, or gives the least intimation, that baptism was instituted for any such end; it is true, the donation of the Spirit is sometimes called a baptism, and so are the sufferings of Christ; but do we make use of such mediums as there to prove the representation of them to be the end of this ordinance? though it would with equal strength conclude the one as the other: Besides, he might as well argue, that the end of baptism is to represent the passage of the Israelites through the Red Sea, because that is called a baptism also. But how does pouring of water in baptism, according to the practice of our modern Paedobaptists, represent the donation of the Spirit, when they only let fall a few drops of water upon the face? But the Spirit's grace is expressed by pouring floods of water upon his people in Isaiah 44:3 one of the texts referred to by our author. Though I have acknowledged, and still do, that the ordinary donation of the Spirit is sometimes expressed by pouring, and sometimes by sprinkling, yet that it was the extraordinary one which the disciples received

THE ANCIENT MODE OF BAPTIZING BY IMMERSION,

on the day of Pentecost, that is particularl called the baptism of the Spirit and of fire, by John and Christ. Now says Mr. M. page 17 if this was by pouring, then you are undone: perhaps not. But what does he think will undo us? why the prophecy of Joel, cited in Acts 2:16, 17. I will pour out of my Spirit upon all flesh. To which I reply, that though this extraordinary instance of the Spirit's grace is expressed, as well as the more ordinary ones are, by pouring, under the Old-Testament-dispensation, in allusion to those frequent libations, or drink-offerings, which were then used; yet it need not seem strange, that when this prophecy was nearer accomplishing, and there was a greater display of divine grace, that another word should be used which more largely expressed the abundance of it: It is no wonder that it should be more abundant in the exhibition than in the prophecy; besides this text, and all others in the Old Testament, which express the Spirit's grace in this, or any other form of language whatever, can never be looked upon as sufficient proofs of the manner in which a New-Testament ordinance is to be administered, which was never instituted with a view to represent it.

2. He says, it, that is, "pouring water in baptism," exactly answers to John's "baptism he said that he baptized with water" (Luke 3:15). But it seems, according to him in page 15 that the phrase of baptizing with water, regards the strength of the administrator's arms, wherewith he performs, and not the mode of baptizing; so that he can pretty easily tell us wherein and wherewith a person may be plunged, though he still says plunging with water is an expression without sense; but he cannot yet inform us how a man can be plunged in it, without being plunged with it. I urged that in all the evangelists the words are, *ev υδαπ*, "in water," excepting Luke 3:16 where the preposition is omitted, which has occasioned some to think it redundant in the other Evangelists, which I observe no ways hurts our sense and reading of the words; now he wonders that this should make for our reading, or be of any use to us; when all that I observe is, that it does not make against us; if it does, let him make it appear. John baptized in water, persons were baptized by him in the river Jordan, and not with it.

3. Another demonstrative proof of "pouring water in baptism, is, that it is exactly agreeable to the

signification of the word, as the Lord gives it to us in the New Testament" (1 Cor. 10:2). Which place I shall more fully consider hereafter, and make it appear, that it is there to be understood in the sense of dipping or plunging.

4. His last proof is, "that it directly answers the promise of what Christ should do (Isa. 53:15), so shall he sprinkle many nations;" to this text he says, page 43 the commission in Matthew 28:19 refers, which if it does, though I cannot see it can without a very large stretch, it must be only in that part of it which concerns the teaching of the Gentiles by the ministry of the apostles, and not that which respects the baptizing of them; for the word here rendered sprinkle, is *rwbd zyn* expressive of speaking, as Kimchi on the place observes; and the meaning is, that Christ shall speak to the Gentiles in the ministry of the gospel by the apostles, with so much power, majesty, and authority, that Kings themselves shall shut their mouths at him; that is, shall silently submit to the scepter of his grace, and to the doctrines of his gospel; for that which had not been told them, shall they see; and that which they had not heard, shall they consider. Moreover, who, in the world, could ever imagine, that the ordinance of water baptism, with the mode of its administration, should be intended here? a man must have his imagination prodigiously heated indeed, and his mind captivated with a mere jingle of words, that can look upon such proofs as there, fetcht out of the Old Testament, as demonstrative ones of the true mode of baptizing under the New. Thus we have had a taste, as he calls it, of his demonstrations of pouring or sprinkling water in baptism.

CHAPTER 3

A vindication of Erasmus, and of his version of (Acts 10:47).

The author of the debate in page 22 urges the impropriety of Peter's speech in Cornelius' house, when he talked of forbidding water in baptism, if plunging was the right mode of its administration; to which I replied, that if there was any impropriety in the text, it was not to be charged, either upon the words or sense of the holy Ghost, but upon our translation; and urged, that the word water should be put in construction with the word to be baptized, and not with the word forbid, and the whole text be

rendered thus, Can any man forbid that these should be baptized in water, which have received the holy Ghost as well as we? and produced the testimony of Erasmus to confirm it. Now let us attend to Mr. M's animadversions upon it. And,

1. Within the compass of four or five lines, he tells two palpable and notorious untruths; for first, he affirms that I say that the words in Acts 10:47 are not good sense, when it is he that insinuates an impropriety in Peter's manner of speaking, supposing plunging to be the mode of baptism; what I say, is, that if there is any impropriety in it, it is not to be charged upon the words or sense of the holy Ghost, but upon our translation;" and yet he would have it, that I assert that the words are not good sense; where do I say so? It is true, I think the words are better rendered according to Erasmus' version; and, for what I can yet see to the contrary, I shall abide by it. Again, he says, that I think there is something wanting in the original. With what face can he say so? Or have I attempted a supplement to any part of it? How unfair is this? Yet this is the man that complains of rank injustice, wresting of words and wracking of sentences in polemical writings. He says, he fears God; I hope he does; but he has given but very little evidence of it, in his management of this controversy.

2. He next falls foul upon Erasmus, calling him old Erasmus; and represents him as disapproved of by the learned; when almost every body knows how much the learned world owes to that great man, and what deference is always paid to him; but why old Erasmus, and great Beza? Not that I would go about to diminish the praise of Beza, yet I cannot but be of opinion, that to let Erasmus upon a level with him, in respect of learning, can be no lessening of him; but it seems to me, that the reason of those different epithets which Mr. M. has given to those excellent men, is only because the version of the one removes the foundation of his impertinent cavil, and the note of the other, as he imagines, secures it to him.

3. He proceeds, in the next place, to find fault with my translation of Erasmus' version; but if he had had that candor which he would have the world believe he shews in the management of this controversy, he would have easily overlooked this, which he thinks is so much blame-worthy; especially when he could not

but observe, that in the very same page, this text is rendered according to the transposition of Erasmus, without the negative particle, which hurts the sense: so that he might easily have perceived that this did not arise from a want of knowledge in translating, but from an inadvertency in writing.

4. As to what Beza says of this trajection, that it is *dura ac plane insolens*; I shall only say *cum pace tanti viri*, that the trajections in scripture, which he himself approves of, for which see his notes on John 8:25 and Acts 1:2 are not more easy or more usual.

5. The sense of the text requires such a transposition of the words; for the meaning is not, as if Peter thought that any person would go about to hinder them of water convenient for the administration of the ordinance of baptism; for such a sense of the words would be trifling and jejune, and yet this our version seems to incline to; but that there might be some who would be displeased with, and to their utmost oppose, the baptizing of those Gentiles. Hence Peter says, Who can forbid that these should be baptized in water? Therefore, and what will further confirm this sense and reading of the words, he commands them in the next verse to be baptized: he does not order water to be brought unto them, but that they be baptized in the name of the Lord. To all which,

6. Might be added, that this transposition of the words has not its confirmation only from the authority, judgment and learning of Erasmus, which is not inconsiderable, but also from others; for, as Cornelius a Lapide has observed, both the Tigurine version, and that of Pagnine's, read the words the same way: so that however Erasmus may be disapproved of by the learned, as our author asserts, yet it seems this version is regarded by them.

CHAPTER 4

The end of the institution of the ordinance of Baptism, considered.

As the ordinance of water-baptism derives its authority from Christ, so it was instituted by him for some end or other, which may make for his own glory, as well as for the comfort, edification, and increase of faith in his people; and what that end is, we shall now inquire. Mr. M. page 33 says, "the manifest end of it is a representation of the donation of the Spirit to us in the new covenant" (Isa. 44:3; Matthew 3:11; 1 Cor.

12:13). As for the former of these proofs, I need only say, that an Old-Testament-text can never be a proof or evidence of what is the end of the institution of a New-Testament-ordinance: Besides, if it could be thought to have any reference to the affair of baptism, it would only regard the mode, and not the end of this ordinance, for which he has cited it already, and to what purpose has been also shown. As for the two latter texts here produced by him, they only inform us, that the Spirit's grace is called a baptism, and so are the sufferings of Christ (Luke 12:50), the representation of which he will not own to be the end of baptism, though every body will see that this may be as strongly concluded from hence, as what he contends for; besides, the martyrdom of the saints is called a Baptism (Matthew 20:23), as also the passage of the Israelites through the Red Sea (1 Cor. 10:2), yet no body ever thought that the design of baptism was to represent either of these. Now these are what he calls the plain proofs of the manifest end of baptism, without any force upon scripture. What sort of readers does Mr. M. expect to have, that will be imposed upon by such proofs as these? But there are manifest proofs which fully discover to us, that the end of this ordinance is to represent the sufferings, death, burial, and resurrection of Christ Jesus.

Christ has particularly instituted two ordinances, Baptism and the Lord's-Supper, to be observed by his people; and the end of the one is no less evident than that of the other. It is said of the Lord's- Supper, As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come (1 Cor. 11:26). It is also said of Baptism, That so many of us, as were baptized into Christ, were baptized into his death (Rom. 6:3). Did Christ say in the celebration of the Ordinance of the Supper? This is my blood of the New Testament, which is shed for many for the remission of sins (Matthew 26:28). His disciples in his name have also laid, Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins (Acts 2:38): that is, that their faith in that ordinance might be led to the blood of Christ, by which remission of sins was procured; to the grave of Christ, where they were left; and to a risen Saviour, where they have a full discharge from them; all which, in a very lively manner, is represented in this ordinance of baptism.

There are many other texts, besides their, which would lead any truly serious and inquiring mind to observe this to be the true end of baptism, as Romans 6:4, Colossians 2:12, 1 Peter 3:21, and 1 Corinthians 15:29 but because those texts are excepted against by Mr. M. it will be proper more particularly to consider them, and what he is pleased to advance against the commonly received sense of them.

1st, "Romans 6:4, Colossians 2:12" he says, "are not to be understood of water-baptism, but of the baptism of Christ's sufferings, in which his people were considered in him, and with him, as their head and representative." I firmly believe the doctrine of Christ's being a common head, representative, and surety of all the elect of God; for which reason, in my reply, I acknowledged his sense of those texts to be agreeable to the analogy of faith; on the account of which he triumphs, as if it shone with an unconquerable evidence, as his expression is, page 34 when I never owned it to be the true sense of the words; for a sense may be given of a text that is agreeable to the analogy of faith, which is foreign enough to the mind of the holy Ghost therein; as for instance, if of Genesis 1:1. In the beginning God created the heaven and the earth; a man should give such a sense as this, that God chose a certain number of men in Christ unto salvation, before he created the heaven and the earth: This is a sense that is agreeable enough to the analogy of faith, but none will say that it is the sense of the text. But let us a little consider the exposition of those texts, so much boasted of, and see how well it will bear. As for Romans 6:4, it does not say, that we are buried with him in baptism, but by baptism into death: So that according to Mr. M's exposition, it runs thus, "We are buried with Christ representatively in the grave, by his sufferings on the cross, into that death he there submitted to;" in which, how oddly things hang together, every judicious reader will observe. As to Colossians 2:12. though we are hid to be buried with him in baptism, yet it is added, Wherein also you are risen with him; but how we can be laid to be risen with him in the baptism of his sufferings, will, I believe, not be very easy, to account for. It is better therefore to understand those texts, in the more generally received sense both of ancient and modern divines, who unanimously interpret them of water baptism;

in which the death, burial, and resurrection of Christ are very evidently represented, when performed by immersion.

2dly, He says, 1 Peter 3:21 is not meant of water baptism, but of the blood of Christ sprinkled upon the conscience. That the blood of Christ, as sprinkled upon a believer's conscience, is ever called a Baptism, I never met with; and, I will venture to say, can never be proved. Besides, the baptism that Peter speaks of was a figure, ἀντύπον, "an antitype" of Noah's ark, and of the deliverance of him and his family by water; which was a kind of resurrection from the dead, and did well prefigure our salvation by the resurrection of Christ, represented to us in the ordinance of water baptism.

3dly, The sense of 1 Corinthians 15:29. given by me, is also objected against by Mr. M. page 32. and another substituted in its room. Let the readers of the controversy between us judge which is most agreeable. The text is difficult, and has employed the thoughts and pens of the most able and learned men in all ages: Both the senses have their defenders. I shall only refer the reader to the learned notes of Sir Norton Knatchbull, on 1 Peter 3:21 where both those texts are considered by him; and where he has sufficiently proved, from scripture, fathers, schoolmen, and modern interpreters, that the ordinance of baptism is a true figure, and just representation of the resurrection of Christ, and of ours by him.

CHAPTER 5

A consideration of the signification of the Greek word βαπτίζω, and particularly, the use of it in Mark 7:4, Luke 11:38, and Hebrews 9:10.

That the proper, primary, common, and natural sense of the Greek word βαπτίζω, is to dip or plunge, has been acknowledged by the greatest masters of that language; and it is a rule which should be carefully attended to, that the first, natural, and common sense of a word ought to be used in the interpretation of scripture, unless some very good reason can be given why it should be used in a remote, improper, and consequential one. Now though the nature, end, and circumstances of the ordinance of baptism, manifestly shew that immersion is the right mode of administering it, and do abundantly confirm the sense of the Greek word, directing us to the proper and primary use thereof; yet some have endeavored to

confine it to a more low and remote sense, but none have attempted to do it with more positiveness and confidence than our author. But what method does he take to effect it, and how does he succeed therein?

Why, 1st, he will exclude all the testimonies of the use of the word among Greek authors uninspired, especially Heathens; which is unreasonable. If our translators had confined themselves to this rule, they would have made but poor work in their version of some part of the Bible, where a word is but once used, or at least but very rarely in that sense in which it is to be taken. Now if a controversy concerning the use of a Greek word in scripture arises, which cannot be determined by it, though I do not say this is the case in hand, what methods must be taken? Will it not be very proper to consult Greek authors, either Christian or Heathen, and produce their testimonies, especially the latter? who cannot be suspected of perverting the use of a word, having never been concerned in our religious controversies. But it seems, if we will make use of them, we must be said under an obligation to prove that: "they were delivered under the immediate inspiration of the holy Ghost" was ever such an unreasonable demand made in this world before? Or was the inspiration of the holy Spirit ever thought necessary to fix and determine the sense of a word? But I am willing to lay aside those testimonies in this controversy. And,

2dly, Be confined, as he would have me, to the use of the word in the New Testament; but then I must, it seems, be confined to the use of it, as applied to the ordinance of baptism, which is also unreasonable: He says the word, whenever applied to the ordinance, signifies pouring or sprinkling only; which is a shameful begging of the question; and if I should say it only signifies dipping or plunging, whenever applied to it, how must the controversy be decided? Must we not refer the decision of it to other texts of scripture? It is true, the circumstances, which attend the administration of the ordinance are sufficient to determine the true sense of the word, and I am willing to put it upon that issue; but I know he will not stand to it: Besides, why has he himself brought other texts of scripture into the controversy, where the ordinance or baptism is not concerned? As Mark 7:4, Hebrews 9:10, and 1 Corinthians 10:2 as also the Septuagint version

in Daniel 4:33 why may not others take the same liberty? And what miserable replies has he made to my instances out of the latter? that in 2 Kings 5:14 he says, discovers that they, that is, the Septuagint, understood no more by it than, λουω. No more than λουω! Is not that enough? is not λουω a word that includes in it all kinds of washing, especially bathing of the whole body; and is always used by the Septuagint to express the Jewish bathings, which were always performed by immersion; and that Naaman understood the prophet of such a kind of washing, is manifest from his use of it; he dipped himself in Jordan, κατά το ρημα Ελισαιε, according to the word of Elisha. As for the other in Isaiah 21:4 he says, “it is no wonder they made use of the word, for they knew very well that sin procures showers of divine displeasure to be poured upon a person, people, and nation.” I desire the next time he pretends to baptize an infant, that he would pour showers of water upon it, if he thinks proper, according to this sense of the word βαπτίζω, which he allows of. But however, though those testimonies must be laid aside, yet,

3dly, I hope Lexicons may be made use of to direct us in the sense of the word, if it is only as it is used in the New Testament. Yes, that will be allowed of; for Mr. M. himself consults Lexicons, though he does well to let us know so; for one would have thought, by his positiveness, that he had never looked into one in all his life. Well, but what do the Lexicons say? How do they render the word βαπτίζω? Why by mergo, immergo, to dip or plunge into; and this they give, as the first, and primary sense of the word; but do they make use of no other words to express it by? Yes, they also use abluo, lavo, to wash; and they mean such a washing as is by dipping, but Mr. M. page 38 asks, where do they tell us so? I answer in their Lexicons. Let Scapula be consulted, who thus renders the word βαπτίζω, mergo seu immergo: Ut quae tingendi aut abluendi gratia aquae immergimus. But,

4thly, Let us now consider those texts where the word is used in the New Testament; I am willing to be confined to those which Mr. M. himself has fixed upon, and we will begin,

First, With Mark 7:4 and when they come from the market, except they wash or baptize (themselves) they eat not; which may be understood either,

1. Of the things they bought in the market, which they did not eat until they were washed: Thus the Syriac version reads the words; and what they buy in the market, unless it be washed, they eat not: The same way read all the oriental versions, the Arabic, Ethiopic, and Persic. Now this must be understood of those things that may be, and are proper to be washed, as herbs, etc. And nobody will question, but that the manner of the washing there was by putting them into water. But,

2. If the words design the washing of persons, they must be understood, either of the washing of their whole bodies, or else of some part only; as their hands or feet: It seems most likely, that the washing of the whole body is intended, as Grotius,[1] Vatablus, Drufius,[2] and others think; because washing of hands is mentioned in the preceding verse. Besides, to understand it thus, better expresses the outward, affected sanctity of the more superstitious part of the people. All the Jews washed their hands and feet before eating; but those who pretended to a greater degree of holiness, washed their whole bodies, especially when they came from a market; and of this total ablution of the body is Luke 11:38 to be understood. And here I cannot forbear mentioning, a passage of the great Scaliger[3] to this purpose. “The more superstitious part of the Jews, says he, not only washed their feet, but their whole body. Hence they were called Hemerobaptists, who every day washed their bodies before they sat down to food; wherefore, the Pharisee, which had invited Jesus to dine with him, wondered that he sat down to meat before he had washed his whole body, Luke 11. But those that were more free from superstition, were contented with washing of their feet, instead of that universal immersion. Witness the Lord himself, who being entertained at dinner by another Pharisee, objected to him, when he was sat down to meat, that he had given him no water for his feet, Luke 7.”

3. If, by this washing, we understand only the washing of their hands when they came from market; then it will be proper to inquire in what manner this was performed: And it must be observed, that whatever was the manner which they used, it was not used as a national custom, or as it was according to the word of God; but what was most agreeable to the

traditions of the elders, as is manifest from the text itself. Now this tradition is delivered in their Misna in these words; "They washed their hands before they eat common food, by an elevation of them; but before they eat the tithes, the offering, and the holy flesh, they washed by immersion." [4] It is reported in the same tract, that Johanan Ben Gud-Gada, who, they say, was one of the most religious in the priesthood, "always eat his common food after the manner of purification for eating of the holy flesh;" that is, he always used immersion before eating; and it is highly reasonable to suppose, that the Pharisees, especially the more superstitious part, who pretended to a greater strictness in religion than others, used the same method. It deserves also to be remarked, that this tradition, which some of the Jews have been so tenacious of, that they would rather die than break it, is by them laid to be founded on Leviticus 15:11 and hath not rinsed his hands in water; where the Hebrew word *qfç* is used, which signifies a washing by immersion: and so Buxtorf renders it. Moreover, in the above said Misna [5] we are told many things concerning this tradition, as the quantity and quality of the water they used, the vessels they washed in, as well as how far this washing reached, which was *qrp d*], by which they meant, either the back of the hand or the wrist or else the elbow, as Theopylact observes on Mark 7:3 who in this is followed by Capellus. [6]

Now some one of these, the word *πυγμυ* intends, which we translate oft. As to their manner of washing, it was either by taking water in one hand and pouring it upon the other, and then lifting it up, [7] that the water might run down to the aforesaid parts, that so it might not return and defile them; or else it was performed by an immersion of them into water; which latter was accounted the moot effectual way, and used by the more superstitious part of the Jews. Now those who contend the most for a washing of hands, and not the whole body, as Pocock [8] and Lightfoot, yet frankly acknowledge that it must be understood of washing of them by immersion. Lightfoot's words are these, "The Jews used, says he, *μυdy tlyfg* "a washing of hands;" [9] that is, by lifting them up in the manner before described; and *μυry tlibf* an immersion of the hands; and the word *νιψωνται*, used by our Evangelist, seems to answer to the former, and *βαπτιζωνται*, to

the latter." So that from the whole, suppose washing of hands is here intended; yet the sense of the Greek word, *βαπτιζω* contended for, is nevertheless effectually secured: Nor need we be much concerned at 2 Kings 3:11 being thrown in our way by Mr. M. page 41. For,

1. The text does not say that Elisha poured water upon the hands of Elijah, to wash his hands withal: and if he asks what did he then do it for; suppose I should answer, I cannot tell, how will he help himself? It lies upon him to prove that he did it for that end, which he will not find very easy to do.

2. Some of the Jewish writers think, [10] that washing of hands, is not intended, but some very great miracle, which followed upon Elisha's pouring water on Elijah's hands, and is therefore mentioned as a thing known, and what would serve to recommend him to the kings of Judah, Israel, and Edom. But taken in the other sense, the recommendation would be but very inconsiderable; besides, they were now in a very great strait for water, ver. 9 and they might expect, from his former performance, some miracle would be now wrought by him for their relief, as was verses 17, 20. But,

3. Suppose washing of hands is intended, and that this phrase is expressive of Elisha's being Elijah's ministering servant, and that it was his usual method to wash his master's hands by pouring water upon them; it makes nothing against the sense of the word in Mark 7:4 since that regards the superstitious walking of hands, as has been observed, which was performed by an immersion of them, and is there justly reprehended by our Lord.

Secondly, The other text produced by Mr. M. in page 41 is Hebrews 9:10 where the apostle speaks of divers washings or baptisms, which I have asserted to be performed always by bathing or dipping, and never by pouring or sprinkling. And I still abide by my assertion, the instances produced by him being insufficient to disprove, it 1. He mentions Hebrews 9:19 where the apostle speaks of Moses's sprinkling the book and people with blood; but does he say that they were waffled therewith? or was ever this instance of sprinkling reckoned among the ceremonial ablutions? When only a few drops of blood or water are sprinkled upon persons or things, can they be said, in any just propriety of speech, to be washed therewith?

2. He instances in Exodus 29:4. which speaks of the washing of Aaron and his sons, but not a word either of sprinkling or pouring, so that it makes nothing for his purpose: Besides, the Septuagint here use the word λουω, by which they always express the Jewish bathings, which were performed by a total immersion of the body in water.

3. His next instance is Numbers 8:6, 7. Take the Levites from among the children of Israel, and cleanse them; and thus shalt thou do unto them to cleanse them; sprinkle water of purifying upon them. But why did not he read on? and let them shove all their flesh, and wash their clothes, and so make themselves clean; that is, by bathing their whole bodies, which was done, as the Targum of Jonathan upon the place says, in forty measures of water. Now, it was thus the Levites were washed. Sprinkling the water of purification, was indeed a ceremony used preparatory to this bathing, but was itself no part of it, as will more fully appear from,

4. His other instance in Numbers 19:18. where it is laid, that tents, vessels, or persons, that touched a bone, or one slain, or one dead, or a grave, were to be sprinkled; but why did not he transcribe the 19th verse? where his readers would have been informed, that as this sprinkling was to be done on the third and seventh days, so after that, on the seventh day, the unclean person was to purify himself, and wash his clothes, and bathe himself in water: So that all those aspersions before, were but so many preparations to the general washing or bathing himself all over in water, on the seventh day. I shall therefore still abide by it, that none of the ceremonial washings were performed by sprinkling; and indeed, to talk of washing by sprinkling, deserves rather to be laughed at, than to have a serious answer; it being no more reconcilable to good sense, than it is to the just propriety of language, or universal customs of nations. From the whole it appears, that Maimonides was not mistaken in his observation; and that the word in Hebrews 9:10 properly signifies bathings or dippings. And now,

Thirdly, We are come, as he says, to that great text, 1 Corinthians 10:2. which he directs to, as the poor man and woman's Lexicon; and it is pity but that they should know how to make use of it. Here the children of Israel are said to be baptized in the cloud, and in the sea. But since the word is here used in a figurative sense, it is not very fair in our antagonists to urge

us with it, nor, indeed, any other place where it is so used; yet we are no: afraid of engaging with them in the consideration of those places, and particularly this; wherein there is enough to justify the apostle in the use of the word, and at the same time secure its sense on our side. When we consider, that the cloud in which they are said to be baptized, passed over them, so that they were covered therewith; and if it let down, at the same time, a shower of rain upon them, it makes it still look more like a baptism; which also is aptly resembled by their passage through the sea, the waters standing up on both tides, so that they seemed to be buried in them. Which things being considered, justifies the apostle, I say, in the use of the word, which strictly and properly signifies dipping or plunging. Words, when used in a figurative sense, though what is expressed by them is not literally true; yet the literal sense is not lost thereby: For instance, in the word dipage When a person has been in a large shower of rain, so that his clothes and body are exceeding wet, we often say of such an one, he is finely dipt; the meaning of which is, that he is as wet as if he had been dipt all over in a brook or river. So likewise of a person that has just looked into a book, controversy, art, or science; we say, that he has just dipt into it; whereby we mean, that he has arrived but to a small acquaintance with, or knowledge in those things. Now would it not be a vain thing for a man, from hence, to attempt to prove, that the word dip is not to be understood in its native, common, and literal sense, in which we mostly use it. This observation will serve to vindicate my way of accounting for the use of the word in the present text, as well as for βαπτω in Daniel 4:33. In fine, from the whole, we may well conclude that Baptism ought to be performed by immersion, plunging, or dipping in water, according to the practice of John, Christ, and his apostles, the nature and end of the ordinance, and the true and native signification of the word; which mode of baptizing has been used in all ages of the world, and I doubt not but will be, notwithstanding all opposition made against it.

As to the endangering of health by immersion, I referred the reader to Sir John Floyer's History of Cold-bathing. Mr. M. insinuates that I have misrepresented him. I only intimate to the reader, that Sir John gives a relation of several cures performed by cold-bathing: And I could easily fill up several pages with a catalogue of diseases for which he says it is useful, together with

instances of cures performed by it. He asks, "Why I do not inform my reader in how many cases Sir J. F. and Dr. B. thought cold-bathing inconvenient and dangerous?" I could, indeed, soon acquaint the reader, that Sir John Floyer thought it not proper to be used when persons were hot and sweating, nor after excessive eating or drinking; as also, that they should not stay in it too long, until they were chilled; and that if any danger came by it, it was usually in such cases: But this will do his cause no service, nor affect ours. I could also have told my reader, that he thinks cold-bathing to be useful in Consumptions, Catarrhs, etc. the cases which Mr. M. instances in; who cites Dr. Cheyne's Essay on Health, page 108. where the Doctor says, "that Cold-bathing should never be used under a fit of a chronical distemper, with a quick pulse, or with a headache, or by those that have weak lungs." But why does he not acquaint his reader that the Doctor in the very same paragraph, says, "that cold-bathing is of great advantage to health — It promotes perspiration, enlarges the circulation, and prevents the danger of catching cold."

So that every body will easily see, as all experience testifies, that there is no force in the argument, taken from the endangering of health by immersion. By this time the reader will be capable of judging whether Mr. Gill is fairly answered or no, as Mr. M. has expressed in his title-page; though it would have been as well to have left it for another to have made the remark, and so took the advice of the wise man, Let another praise thee, and not thine own mouth; a stranger, and not thine own lips (Prov. 27:2). But before I conclude, I shall take liberty to ask Mr. M. four or five questions.

1. Why does he not tell the world who that servant of Christ is, whose words he uses; he says, I am mistaken in saying that they are the words of Ruffen; but I still aver, that they are used by him; but whether Ruffen took them from his servant of Christ, or his servant of Christ from Ruffen, I cannot tell; for that two men, without the knowledge of one another's words, should fall into the same odd, and awkward way of speaking, and commit the very same blunders, is not reasonable to suppose; but however, let him be who he will, Mr. Stennett's reply to Ruffen, which I have transcribed, fully detects the sin and folly of those indecent expressions. As to what Mr. M. says, page 44 "that he is very willing that both Stennett and Ruffen should lie dormant;" I believe it, for as the

latter will never be of any service to his cause, so the former would give a considerable blow to it, was his book more diligently perused.

2. What does he mean by the word of the Lord, he so often mentions, when speaking of the sense of the Greek word? Does he mean the original text of the New Testament? That uses a word in the account it gives of this ordinance, which, as has been made appear, always signifies to dip or plunge. Or, by the word of the Lord, does he mean our translation; which uses the word baptize, thereby leaving the sense of the Greek word undetermined, had not the circumstances, attending the accounts we have of the administration of this ordinance, sufficiently explained it; as will clearly appear to every one who considers them: Had this rendered it dip, as some other versions have done, none, one would think, would have been at a loss about the right mode of administering this ordinance; though in Holland, where they use no other word but dipping to express baptism by, yet they nevertheless use sprinkling; nay, as I am informed, the minister when he only sprinkles or pours water upon the face of the infant, says, "I dip thee in the name of the Father, of the Son, and of the holy Ghost." Such a force have prejudice and custom on the minds of men, that it puts them on doing what is contrary to the plain and manifest sense of words.

3. Why has he dropped his new found name of Plungers, which he seemed to be so fond of in his former performance, and thought so exceeding proper for us, and revived the old name of Anabaptists? which we cannot be, neither according to his principles, nor our own; not according to ours, because we deny pouring or sprinkling to be baptism; not according to his, because he denies dipping or plunging to be baptism.

4. Why are Dr Owen's arguments for Infants-baptism published at the end of his book? How impertinent is this? When the controversy between us, is not about the subjects, but the mode of baptism: Perhaps his bookseller did this, seeing Mr. M. says nothing of them himself, nor recommends them to others; but if he thinks fit to shew his talent in this part of the controversy, he may expect attendance thereto, if what he shall offer deserves it.

5. Why has he not defended his wise reasons for mixed communion, and made some learned strictures upon those arguments of mine, which he has been

pleased to call frivolous, without making any further reply to them? He has very much disappointed many of his friends, who promised both me and themselves an answer, to that part of my book especially; but perhaps a more elaborate performance may be expected from him, upon that subject, or some other learned hand. However, at present, I shall take my leave of him; but not with Proverbs 26:4 which he has been ashamed to transcribe at length, lest his readers should compare the beginning and end of his book together; whereby they would discover, how much he deserves the character of a Gentleman, a Scholar, or a Christian; as also, how well this suits the whining insinuations, with which he begins his performance. I shall add no more, but conclude with the words of Job, Teach me, and I will hold my tongue; and cause me to understand wherein I have erred. How forcible are right words? But what doth your arguing reprove?

14 The Divine Right Of Infant Baptism, Examined And Disproved;

Being an Answer to a Pamphlet, Entitled,

A brief Illustration and Confirmation of the Divine Right of Infant-Baptism. PRINTED AT BOSTON IN NEW-ENGLAND, 1746.

CHAPTER I

The Introduction, observing the Author, Title, method and occasion of writing the Pamphlet under consideration.

Many being converted under the ministry of the word in New-England, and enlightened into the ordinance of believers baptism, whereby the churches of the Baptist persuasion at Boston and in that country have been much increased, has alarmed the paedobaptist ministers of that colony; who have applied to one Mr. Dickenson, a country minister, who, as my correspondent informs me, has wrote with some success against the Arminians, to write in favor of infant sprinkling; which application he thought fit to attend unto, and accordingly wrote a pamphlet on that subject; which has been printed in several places, and several thousands have been published, and great pains have been taken to spread them about, in order to hinder the growth of the Baptist interest. This performance has been transmitted to me, with a request to take some notice of it by way of reply, which I have undertook to do.

The running title of the pamphlet, is The Divine

Right of Infant-Baptism; but if it is of divine right, it is of God; and if it is of God, if it is according to his mind, and is instituted and appointed by him, it must be notified somewhere or other in his word; wherefore the scriptures must be searched into, to see whether it is so, or no: and upon the most diligent search that can be made, it will be found that there is not the least mention of it in them; that there is no precept enjoining it, or directing to the observation of it; nor any instance, example, or precedent encouraging such a practice; nor any thing there laid or done, that gives any reason to believe it is the will of God that such a rite should be observed; wherefore it will appear to be entirely an human invention, and as such to be rejected. The title-page of this work promises an Illustration and Confirmation of the said divine right; but if there is no such thing, as it is certain there is not, the author must have a very difficult task to illustrate and confirm it; how far he has succeeded in this undertaking, will be the subject of our following inquiry. The writer of the pamphlet under consideration has chose to put his thoughts together on this subject, in the form of a dialogue between a minister and one of his parishioners, or neighbors. Every man, that engages in a controversy, may write in what form and method he will; but a by-stander will be ready to conclude, that such a way of writing is chose, that he may have the opportunity of making his antagonist speak what he pleases; and indeed he would have acted a very unwise part, had he put arguments and objections into his mouth, which he thought he could not give any tolerable answer to; but, inasmuch as he allows the person the conference is held with, to be not only a man of piety and ingenuity, but of considerable reading, he ought to have represented him throughout as answering to such a character; whereas, whatever piety is shewn in this debate, there is very little ingenuity discovered; since, for the most part, he is introduced as admitting the weak reasonings of the minister, at once, without any further controversy; or if he is allowed to attempt a defense of the cause and principles he was going over to, he is made to do it in a very mean and trifling manner; and, generally speaking, what he offers is only to lead on to the next thing that presents itself in this dispute: Had he been a man of considerable reading, or had he read Mr. Stennett, and some others of the Antipaedobaptist authors, as is said he had, which had occasioned his

doubt about his baptism, he would have known what answers and objections to have made to the minister's reasonings, and what arguments to have used in favor of adult-baptism, and against infant-sprinkling. What I complain of is, that he has not made his friend to act in character, or to answer the account he is pleased to give of him: However he has a double end in all this management; on the one hand, by representing his antagonist as a man of ingenuity and considerable reading, he would bethought to have done a very great exploit in convincing and silencing such a man, and reducing him to the acknowledgment of the truth; and, on the other hand, by making him talk so weakly, and so easily yielding to his arguments, he has acted a wise part, and taken care not to suffer him to say such things, as he was not able to answer; and which, as before observed, seems to be the view of writing in this dialogue-way.

CHAPTER 2

Of the Consequences of renouncing Infant baptism.

The minister, in order to frighten his parishioner out of his principle of adult-baptism, he was inclined to, suggests terrible consequences that would follow upon it; as his renouncing his baptism in his infancy; vacating the covenant between God and him, he was brought into thereby; renouncing all other ordinances of the gospel, as the ministry of the Word, and the sacrament of the Lord's-Supper; that upon this principle, Christ, for many ages, must have forsaken his church, and not made good his promise of his presence in this ordinance; and that there could be no such thing as baptism in the world now, neither among Paedobaptists, nor Antipaedobaptists.

1st, The first dreadful consequence following upon a man's espousing the principle of believers baptism, is a renunciation of his baptism; not of the ordinance of baptism, that he cannot be laid to reject and renounce; for when he embraces the principle of adult-baptism, and acts up to it, he receives the true baptism, which the word of God warrants and directs unto, as will be seen hereafter: But it seems it is a renunciation of his baptism in his infancy; and what of that? it should be proved first, that that is baptism, and that it is good and valid, before it can be charged as an evil to renounce it; it is right to renounce that which has no warrant or foundation in the word of God: But what aggravates

this supposed evil is, that in it a person in his early infancy is dedicated to God the Father, Son, and holy Ghost; it may be asked, by whom is the person in his infancy dedicated to God, when baptism is said to be administered to him? Not by himself, for he is ignorant of the whole transaction; it must be either by the minister, or his parents: The parents indeed desire the child may be baptized, and the minister uses such a form of words, I baptize thee in the name of the Father, of the Son, and of the holy Ghost; but what dedication is here made by the one, or by the other? However, seeing there is no warrant from the word of God, either for such baptism, or dedication; a renunciation of it need not give any uneasiness to any person so baptized and dedicated.

2dly, To embrace adult-baptism, and to renounce infant-baptism, is to vacate the covenant into which a person is brought by his baptism, [page 4] by which covenant the writer of the dialogue means the covenant of grace, as appears from all his after-reasonings from thence to the right of infants to baptism.

1. He supposes that unbaptized persons are, as to their external and visible relation, strangers to the covenants of promise; are not in covenant with God; not so much as visible Christians; but in a state of heathenism; without hope of salvation, but from the uncovenanted mercies of God, [pages 4, 5, 6]. The covenant of grace was made from everlasting; and all interested in it were in covenant with God, as early, and so previous to their baptism, as to their secret relation God-wards; but this may be thought to be sufficiently guarded against by the restriction and limitation, "as to external and visible relation:" But I ask, are not all truly penitent persons, all true believers in Christ, though not as yet baptized, in covenant with God, even as to their external and visible relation to him, which faith makes manifest? Were not the three thousand in covenant with God visibly, when they were pricked to the heart, and repented of their sins, and gladly received the word of the gospel, promising the remission of them, though not as yet baptized? Was not the Eunuch in covenant with God? or was he in a state of heathenism, when he made that confession of his faith, I believe that Jesus Christ is the Son of God, previous to his going down into the water, and being baptized? Were the believers in Samaria, or those at

Corinth, in an uncovenanted state, before the one were baptized by Philip, or the other by the apostle Paul? Was Lydia, whole heart the Lord opened, and who attended to the things that were spoken; and the Jailer, that believed and rejoiced in God, with all his house, in an uncovenanted state, before they submitted to the ordinance of baptism? Are there not some persons, that have never been baptized, of whom there is reason to believe they have an interest in the covenant of grace? Were not the Old Testament saints in the covenant of grace, before this rite of baptism took place? Should it be said, that circumcision did that then, which baptism does now, enter persons into covenant, which equally wants proof, as this; it may be replied, that only commenced at a certain period of time; was not always in use, and belonged to a certain people only; whereas there were many before that, who were in the covenant of grace, and many after, and even at the same time it was enjoined, who yet were not circumcised; of which more hereafter: From all which it appears, how false that assertion is.

2. That a man is brought into covenant by baptism, as this writer affirms; seeing the covenant of grace is from everlasting; and those that are put into it, were put into it so soon; and that by God himself, whole sole prerogative it is. Parents cannot enter their children into covenant, nor children themselves, nor ministers by sprinkling water upon them; it is an act of the sovereign grace of God, who says, I will be their God, and they shall be my people: The phrase of bringing into the bond of the covenant, is but once used in scripture; and then it is ascribed to God, and not to the creature; not to any act done by him, or done to him (Ezek. 20:37), and much less,

3. Can this covenant be vacated, or made null and void, by renouncing infant-baptism: The covenant of grace is ordered in all things, and sure; its promises are Yea and Amen in Christ; its blessings are the sure mercies of David; God will not break it, and men cannot make it void; it is to everlasting, as well as from everlasting; those that are once in it can never be put out of it; nor can it be vacated by any thing done by them. This man must have a strange notion of the covenant of grace, to write after this rate; he is said to have wrote against the Arminians with some success; if he has, it must be in a different manner from this;

for upon this principle, that the covenant of grace may be made null and void by an act of the creature, how will the election of God stand sure? or the promise of the covenant be sure to all the seed? What will become of the doctrine of the faints perseverance? or of the certainty of salvation to those that are chosen, redeemed, and called?

3dly, Another consequence said to follow, on espousing the principle of adult-baptism, and renouncing that of infants, is a renouncing all other ordinances of the gospel, as the ministry of the word, and the sacrament of the Lord's supper, practically denying the influences of the Spirit in them, and all usefulness, comfort and communion by them. All which this author endeavors to make out, by observing, that if infant-baptism is a nullity, then those, who have received no other, if ministers, have no right to administer sacred ordinances, being unbaptized; and, if private persons, they have no right to partake of the Lord's supper, for the same reason; and so all public ordinances are just such a nullity as infant-baptism; and all the influence: of the Spirit, in conversion, comfort, and communion, by them, must be practically denied, [pages 5, 6]. To which may be replied, that though upon the principle of adult-baptism, as necessary to the communion of churches, it follows, that no unbaptized person is regularly called to the preaching of the word, and administration ordinances, or can be a regular communicant; yet it does not follow, that a man that renounces infant baptism, and embraces believers baptism, must renounce all other ordinances, and look upon them just such nullities as infant-baptism is, and deny all the comfort and communion he has had in them; because the word may be truly preached, and the ordinance of the Lord's supper be duly administered, by an irregular man, and even by a wicked man; yea, may be made useful for conversion and comfort; for the use and efficacy of the word and ordinances, do not depend upon the minister or administrator; but upon God himself, who can, and does sometimes, make use of his own word for conversion, though preached by an irregular, and even an immoral man; and of his own ordinances, for comfort, by such an one, to his people, though they may be irregular and deficient in some things, through ignorance and inadvertency.

4thly, Another consequence following upon this principle, as supposed, is, that if infant-baptism is no institution of Christ, and to be rejected, then the promise of Christ, to be with his ministers in the administration of the ordinance of baptism, to the end of the world (Matthew 28:19, 20), is not made good; since for several ages, even from the fourth to the sixteenth century, infant baptism universally obtained, [pages 6-8]. To which the following answer may be returned; That the period of time pitched upon for the prevalence of infant, baptism is very unhappy for the credit of it, both as to the beginning and end; as to the beginning of it, in the fourth century, a period in which corruption in doctrine and discipline flowed into the church, and the man of sin was ripening apace, for his appearance; and likewise as to the end, the time of the reformation, in which such abuses began to be corrected: The whole is a period of time, in which the true church of Christ began gradually to disappear, or to be hidden, and at last fled into the wilderness; where she has not been forsaken of Christ, but is, and will be, nourished, for a time, and limes, and half a time; this period includes the gross darkness of popery, and all the depths of Satan; and which to suffer was no ways contrary to the veracity of Christ, in his promise to be with his true church and faithful ministers to the end of the world. Christ has no where promised, that his doctrines and ordinances should not be perverted; but, on the contrary, has given clear and strong intimations, that there should be a general falling-away and departure from the truth and ordinances of the gospel, to make way for the revelation of antichrist; and though it will be allowed, that during this period infant-baptism prevailed, yet it did not universally obtain. There were witnesses for adult-baptism in every age; and Christ had a church in the wilderness, in obscurity, at this time; namely, in the valleys of Piedmont; who were, from the beginning of the apostasy, and witnessed against it, and bore their testimony against infant-baptism, as will be seen hereafter, and with these his presence was; nor did he promise it to any, but in the faithful ministrations of his word and ordinances, which he has always made good; and it will lie upon this writer and his friends, to prove the gracious presence of Christ in the administration of infant-baptism.

5thly, It is said, that, upon these principles, rejecting infant-baptism, and espousing believers-baptism, it is not possible there should be any baptism at all in the world, either among Paedobaptists or Antipaedobaptists; the reason of this consequence is, because the madmen of Munster, from whom this writer dates the first opposition to infant-baptism; and the first Antipaedobaptists in England, had no other baptism than what they received in their infancy; that adult-baptism must first be administered by unbaptized persons, if infant-baptism is no ordinance of Christ, but a mere nullity; and so by such as had no claim to the gospel ministry, nor right to administer ordinances; and consequently the whole succession of the Antipaedobaptist churches must remain unbaptized to this day; and so no more baptism among them, than among the Paedobaptists, until there is a new commission from heaven, to renew and restore this ordinance, which is, at present, lost out of the world, [pages 6, 8, 9]. As for the madmen of Munster, as this writer calls them, and the rife of the Antipaedobaptists from them, and what is said of them, I shall consider in the next chapter.

The English Antipaedobaptists, when they were first convinced of adult-baptism, and of the mode of administering it by immersion, and of the necessity of letting a reformation on foot in this matter, met together, and consulted about it: when they had some difficulties thrown in their way, about a proper administrator to begin this work; some were for sending messengers to foreign churches, who were the successors, of the ancient Waldenses in France and Bohemia; and accordingly did send over some, who being baptized, returned and baptized others. And this is a sufficient answer to all that this writer has advanced. But others thought that this was a needless scruple, and looked too much like the popish notion of an uninterrupted succession, and a right conveyed through that to administer ordinances; and therefore judged, in such a care as theirs, there being a general corruption as to this ordinance, that an unbaptized person, who appeared to be otherwise qualified to preach the word, and administer ordinances, should begin it; and justified themselves upon the same principles that other reformers did, who, without any regard to an uninterrupted succession, let up

new churches, ordained pastors, and administered ordinances: It must be owned, that in ordinary cases, he ought to be baptized himself, that baptizes another, or preaches the word, or administers other ordinances; but in an extraordinary care, as this of beginning a reformation from a general corruption, where such an administrator cannot be had, it may be done; nor is it essential to the ordinance that there should be such an administrator, or otherwise it could never have been introduced into the world at all at first; the first administrator must be an unbaptized person, as John the Baptist was.

According to this man's train of reasoning, there never was, nor could be any valid baptism in the world; for John, the first administrator, being an unbaptized person, the whole succession of churches from that time to this day must remain unbaptized. It will be said, that he had a commission from heaven to begin this new ordinance; and a like one should be shewn for the restoration of it. To which I answer, that there being a plain direction for the administration of this ordinance, in the Word, there was no need of a new commission to restore it from a general corruption; it was enough for any person, sensible of the corruption, to attempt a reformation, and to administer it in the right way, who was satisfied of his call from God to preach the gospel, and administer ordinances, according to the word. I shall close this chapter with the words of Zanchy,[1] a Protestant Divine, and a Paedobaptist, and a man of as great learning and judgment, as any among the first reformers: "It is a fifth question, he says, proposed by Augustin, [contra Parmen. 1.2. c. 13. col. 42] but not solved, whether he that never was baptized may baptize another; and of this question he says, that is, Austin, nothing is to be affirmed without the authority of a council. Nevertheless, Thomas (Aquinas) takes upon him to determine it, from an answer of Pope Nicholas, to the inquiries of the Dutch, [as it is had in Decr. de Consec. dist. 4. can. 22] where we thus read; "You say, by a certain Jew, whether a Christian or a heathen, you know not, (that is, whether baptized or unbaptized) many were baptized in your country, and you desire to know what is to be done in this care; truly if they are baptized in the name of the holy Trinity, or only in the name of Christ, they ought not to be baptized again."

And Thomas confirms the same, by a laying of Isidore, which likewise is produced in the same distinction, [can. 21] where he says, "that the Spirit of Christ ministers the grace of baptism, though he be a heathen that baptizes. Wherefore, says Thomas, if there should be two persons not yet baptized, who believe in Christ, and. They have no lawful administrator by whom they may be baptized, one may, without sin, be baptized by the other; the necessity of death obliging to it. All this, adds Zanchy, proceeds from hence, that they thought water-baptism absolutely necessary; but what cannot be determined by the word of God, we should not dare to determine. But, says he, I will propose a question, which, I think, may be easily answered; supposing a Turk in a country where he could not easily come at Christian churches; he, by reading the New Testament, is favoured with the knowledge of Christ, and with faith; he teaches his family, and converts that to Christ, and so others likewise; the question is, whether he may baptize them whom he has converted to Christ, though he himself never was baptized with water-baptism? I do not doubt but he may; and, on the other hand, take care that he himself be baptized, by another of them that were converted by him; the reason is, because he is a minister of the Word, extraordinarily raised up by Christ; so that such a minister may, with them, by the consent of the church, appoint a colleague, and take care that he be baptized by him." The reason which Zanchy, gives, will, I think, hold good in the case of the first Antipaedobaptists in England.

CHAPTER 3

Of the Antiquity of Infant- baptism; when first debated; and concerning the Waldenses.

The minister, in this dialogue, in order to stagger his neighbor about the principle of adult-baptism, he had espoused, suggests to him, that infant-baptism did universally obtain in the church, even from the apostles times; that undoubted evidence may be had from the ancient fathers, that it constantly obtained in the truly primitive church; and that it cannot be pretended that this practice was called in question, or made matter of debate in the church, till the madmen of Munster set themselves against it; and affirms, that the ancient Waldenses being in the constant practice

of adult-baptism, is a mere imagination, a chimerical one, and to be rejected as a groundless figment, [pages 7, 9].

I. This writer intimates, that the practice of infant-baptism universally and constantly obtained in the truly primitive church. The truly primitive church is the church in the times of Christ and his apostles: The first Christian church was that at Jerusalem, which consisted of such as were made the disciples of Christ, and baptized; first made disciples by Christ, and then baptized by his apostles; for Jesus himself baptized none, only they baptized by his order (John 4:1, 2; Acts 1:15). This church afterwards greatly increased; three thousand persons, who were pricked to the heart under Peter's ministry, repented of their sins, and joyfully received the good news of pardon and salvation by Christ, were baptized, and added to it; these were adult persons; nor do we read of any one infant being baptized, while this truly primitive church subsisted. The next Christian church was that at Samaria; for that there was a church there, is evident from Acts 9:31. This seems to have been founded by the ministry of Philip; the original members of it were men and women baptized by Philip, upon a profession of their faith in the things preached by him, concerning the kingdom of God, and the name of Jesus Christ (Acts 8:12); nor is there the least intimation given that infant-baptism at all obtained in this church. Another truly primitive Christian church, was the church at Philippi; the foundation of which was said in the two families of Lydia and the Jailer, and which furnish out no proof of infant-baptism obtaining here, as we shall see hereafter; for Lydia's household are called brethren, whom the apostles visited and comforted; and the Jailer's household were such as were capable of hearing the word, and who believed in Christ, and rejoiced in God as well as he (Acts 16:14, 15, 32-34, 40). So that it does not appear that infant-baptism obtained in this church. The next Christian church we read of, and which was a truly primitive one, is the church at Corinth, and consisted of persons who, hearing the apostle Paul preach the gospel, believed in Christ, whom he preached, and were baptized (Acts 18:8): but there is no mention made of any infant being baptized, either now or hereafter, in this truly primitive church state. These are all the truly primitive

churches of whole baptism we have any account in the Acts of the apostles, excepting Cornelius, and his family and friends, who very probably founded a church at Caesarea; and the twelve disciples at Ephesus, who very likely joined to the church there, and who are both instances of adult-baptism (Acts 10:48; Acts 19:1-7). Let it be made appear, if it can, that any one infant was ever baptized: in any of the above truly primitive churches, or in any other, during the apostolic age, either at Antioch or Thessalonica, at some, or at Colosse, or any other primitive church of those times. But though this cannot be made out from the writings of the New Testament, we are told,

II. That undoubted evidence may be had from the ancient fathers, that infant-baptism constantly obtained in the truly primitive church. Let us a little inquire into this matter:

1. The Christian writers of the first century, besides the evangelists and apostles, are Barnabas, Herman, Clemens Romanus, Ignatius and Polycarp. As to the two first of these, Barnabas and Hermas, the learned Mr. Stennett[2] has cited some passages out of them; and after him Mr. David Rees;[3] for which reason, I forbear transcribing them; which are manifest proofs of adult-baptism, and that as performed by immersion; they represent the persons baptized, the one[4] as hoping in the cross of Christ, the other[5] as having heard the word, and being willing to be baptized in the name of the Lord; and both as going down into the water, and coming up out of it. Clemens Romanus wrote an epistle to the Corinthians, still extant; but there is not a syllable in it about infant-baptism. Ignatius wrote epistles to several churches, as well as to particular persons; but makes no mention of the practice of infant-baptism in any of them: what he lays of baptism, favors adult-baptism; since he speaks of it as attended with faith, love and patience: "Let your baptism, says he[6] remain as armor; faith as an helmet, love as a spear, and patience as whole armor." Polycarp wrote an epistle to the Philippians, which is yet in being; but there is not one word in it about infant-baptism. So that it is so far from being true, that there is undoubted evidence from the ancient fathers, that this practice universally and constantly obtained in the truly primitive church, that there is no evidence at all that it did obtain, in any respect, in the

first century, or apostolic age; and which is the only period in which the truly primitive church of Christ can be said to subsist. There is indeed a work called The constitutions of the apostles, and sometimes the constitutions of Clemens, because he is laid to be the compiler of them; and another book of Ecclesiastical Hierarchy, ascribed to Dionysius the Areopagite, out of which, passages have been cited in favor of infant-baptism; but there are manifestly of later date than they pretend to, and were never written by the persons whose names they bear, and are condemned as spurious by learned men, and are given up as such by Dr. Wall, in his History of Infant Baptism.[7]

2. The Christian writers of the second century, which are extant, are Justin Martyr, Athenagoras, Theophilus of Antioch, Tatian, Minutius Felix, Irenaeus, and Clemens of Alexandria; and of all these writers, there is not one that lays any thing of infant-baptism; there is but one pretended to, and that is Irenaeus, and but a single passage out of him; and that depends upon a single word, the signification of which is doubtful at best; and besides the passage is only a translation of Irenaeus, and not expressed in his own original words; and the chapter, from whence it is taken, is by some learned men judged to be spurious; since it advances a notion inconsistent with that ancient writer, and notoriously contrary to the books of the evangelists, making Christ to live to be fifty years old, yea, to live to a senior age: The passage, produced in favor of infant-baptism, is this; speaking of Christ, he says,[8] "Sanctifying every age, by that likeness it had to him; for he came to save all by himself; all, I say, qui per eum renascuntur in Deum, "who by him are born again unto God;" infants, and little ones, and children, and young men, and old men; therefore he went through every age, and became an infant, to infants sanctifying infants; and to little ones a little one, sanctifying those: of that age; and likewise became an example of piety, righteousness, and subjection:" Now, the question is about the word renascuntur, whether it is to be rendered born again, which is the literal sense of the word, or baptized; the true sense of Irenaeus seems to be this, that Christ came to fare all that are regenerated by his grace and spirit; and none but they, according to his own words (John 3:3, 5), and that by assuming human nature, and parting through the

several stages of life, he has sanctified it, and let an example to men of every age. And this now is all the evidence, the undoubted evidence of infant-baptism, from the fathers of the first two centuries; it would be easy to produce passages out of the above writers, in favor of believers-baptism; I shall only cite one out of the first of them; the account, that Justin Martyr gave to the emperor Antoninus Pius of the Christians of his day; though it has been cited by Mr. Stennett and Mr. Rees, I shall choose to transcribe it; because, as Dr. Wall says,[9] it is the most ancient account of the way of baptizing next the scripture. "And now, says Justin,[10] we will declare after what manner, when we were renewed by Christ, we devoted ourselves unto God; lest, omitting this, we should seem to act a bad part in this declaration. As many, as are persuaded, and believe the things, taught and said by us, to be true, and promise to live according to them, are instructed to pray, and to ask, fasting, the forgiveness of their past sins of God, we praying and fasting together with them. After that, they are brought by us where water is, and they are regenerated in the same way of regeneration, as we have been regenerated; for they are then washed in water, in the name of the Father and Lord God of all, and of our Saviour Jesus Christ, and of the holy Spirit." There is a work, which bears the name of Justin, called Answers to the orthodox, concerning some necessary questions; to which we are sometimes referred for a proof of infant-baptism; but the book is spurious, and none of Justin's, as many learned men have observed; and as Dr. Wall allows; and is thought not to have been written before the fifth century. So stands the evidence for infant-baptism, from the ancient fathers of the first two centuries.

3. As to the third century, it will be allowed, that it was spoken of in it; though as loon as it was mentioned, it was opposed; and the very first man that mentions it, speaks against it; namely, Tertullian. The truth of the matter is, that infant-baptism was moved for in the third century; got footing and establishment in the fourth and fifth; and so prevailed until the time of the reformation: Though, throughout these several centuries, there were testimonies bore to adult-baptism; and at several times, certain persons rose up, and opposed infant-baptism; which brings me,

III. To consider what our author affirms, that it

cannot be pretended that this practice was called in question, or made matter of debate in the church, until the madmen of Munster let themselves against it, [page 7]. Let us examine this matter, and,

1. It should be observed, that the disturbances in Germany, which our Paedobaptist writers so often refer to in this controversy about baptism, and so frequently reproach us with, were first begun in the wars of the boors, by such as were Paedobaptists, and them only; first by the Papists, some few years before the reformation; and after that, both by Lutherans and Papists, on account of civil liberties; among whom, in process of time, some few of the people called Anabaptists mingled themselves; a people that scarce in any thing agree with us, neither in their civil, nor religious principles; nor even in baptism itself; for if we can depend on those that wrote the history of them, and against them; they were for repeating adult-baptism, not performed among them; yea, that which was administered among themselves, when they removed their communion to another society; nay, even in the same community, when an excommunicated person was received again;[11] besides, if what is reported of them is true, as it may be, their baptism was performed by sprinkling, which we cannot allow to be true baptism; it is laid, that when a community of them was satisfied with the person's faith and conversation, who proposed for baptism, the payor took water into his hand, and sprinkled it on the head of him that was to be baptized, using these words, I baptize thee in the name of the Father, of the Son, and of the holy Ghost:[12] And even the disturbances in Munster, a famous city in Westphalia, were first begun by Bernard Rotman, a Paedobaptism minister of the Lutheran persuasion, assisted by other ministers of the reformation, in opposition to the Papists in the year 1532; and it was not till the year 1533, that John Matthias of Harlem, and John Bocolodus of Leyden came to this place;[13] who, with Knipperdolling and others, are, I suppose, the madmen of Munster this writer means; and he may call them madmen, if he pleases; I shall not contend with him about it; they were mad notions which they held, and mad actions they performed; and both disavowed by the people who are now called Anabaptists; though it is not reasonable to suppose, that there were the only men

concerned in that affair, or that the number of their followers should increase to such a degree in so small a time, as to make such a revolution in so large a city: However, certain it is, that it was not their principle about baptism, that led them into such extravagant notion, and actions: But what I take notice of all this for, is chiefly to observe the date of the confusions and distractions, in which these madmen were concerned; which were from the year 1533 to 1536: And our next inquiry therefore is, whether there was any debate about the practice of infant-baptism before this time. And,

2. It will appear, that it was frequently debated, before these men set themselves against it, or acted the mad part they did: In the years 1532 and 1528, there were public disputations at Berne in Switzerland, between the ministers of the church there and some Anabaptist teacher;[14] in the years 1529, 1527 and 1525, Oecolampadius had various disputes with people of this name at Basil in the same country;[15] in the year 1525, there was a dispute at Zurich in the same country about Paedobaptism, between Zwinglius, one of the first reformers, and Balthasar Hubmeierus,[16] who afterwards was burnt, and his wife drowned at Vima, in the year 1528; of whom Meshovius,[17] though a Papist, give this character; that he was from his childhood brought up in learning; and for his singular erudition was honoured with a degree in divinity; was a very eloquent man, and read in the scriptures, and fathers of the church. Hoornbeck[18] calls him a famous and eloquent preacher, and lays he was the first of the reformed preachers at Waldshut: There were several disputations with other, in the same year at this place; upon which an edict was made by the senate at Zurich, forbidding rebaptization, under the penalty of being fined a silver mark, and of being imprisoned, and even drowned, according to the nature of the offense. And in the year 1526, or 1527, according to Hoornbeck, Felix Mans, or Mentz, was drowned at Zurich; this man, Meshovius says,[19] whom he calls Felix Mantscher, was of a noble family; and both he, and Conrad Grebel, whom he calls Cunrad Grebbe, who are said to give the first rise to Anabaptism at Zurich, were very learned men, and well skilled in the Latin, Greek, and Hebrew languages. And the same writer affirms, that Anabaptism was set

on foot at Wittenberg, in the year 1522, by Nicholas Pelargus, or Stork, who had companions with him of very great learning, as Carolostadius, Philip Melancthon, and others; this, he says, was done, whilst Luther was lurking as an exile in the castle of Wartburg in Thuringia; and that when he returned from thence to Wittenberg he banished Carolostadius, Pelargus, More, Didymus, and others,[20] and only received Melancthon again. This carries the opposition to Paedobaptism within five years of the reformation, begun by Luther; and certain it is, there were many and great debates about infant-baptism at the first of the reformation, years before the affair of Munster: And evident it is, that some of the first reformers were inclined to have attempted a reformation in this ordinance, though they, for reasons best known to themselves, dropped it; and even Zwinglius himself, who was a bitter persecutor of the people called Anabaptists afterwards, was once of the same mind himself, and against Paedobaptism. But,

3. It will appear, that this was a matter of debate, and was opposed before the time of the reformation. There was a set of people in Bohemia, near a hundred years before that, who appear to be of the same persuasion with the people, called Anabaptists; for in a letter, written by Costelecus out of Bohemia to Erasmus, dated October 10, 1519,[21] among other things said of them, which agree with the said people, this is one; "such as come over to their sect, must every one be baptized anew in meer water;" the writer of the letter calls them Pyghards; so named, he says, from a certain refugee, that came thither ninety-seven years before the date of the letter. Pope Innocent the third, under whom was the Lateran council, A.D. 1215, has, in the decretals, a letter, in answer to a letter from the bishop of Arles in Provence, which had represented to him,[22] that "some Heretics there had taught, that it was to no purpose to baptize children, since they could have no forgiveness of sins thereby, as having no faith, charity, etc." So that it is a clear point, that there were some that let themselves against infant-baptism in the thirteenth century, three hundred years before the reformation; yea, in the twelfth century there were some that opposed Paedobaptism. Mr. Fax, the martyrologist, relates from the history of Robert Guisburne,[23] that two men, Gerhardus and

Dulcinus, in the reign of Henry the second, about the year of our Lord 1158; who, he supposes, had received some light of knowledge of the Waldenses, brought thirty with them into England; who, by the king and the prelates, were all burnt in the forehead, and so driven out of the realm; and after were slain by the Pope. Rapin[24] calls them German Heretics, and places their coming into England at the year 1166: But William of Newbury[25] calls them Publicans, and only mentions Gerhardus, as at the head of them; and whom he allows to be somewhat learned, but all the rest very illiterate, and says they came from Gascoigne; and being convened before a council, held at Oxford for that purpose, and interrogated concerning articles of faith, said perverse things concerning the divine sacraments, detesting holy baptism, the Eucharist and marriage: And his annotator, out of a manuscript of Radulph Picardus, the monk, shews, that the Heretics, called Publicans, affirm, that we must not pray for the dead; that the suffrages of the saints were not to be asked; that they believe not purgatory; with many other things; and particularly, afferunt isti parvulos non baptisandos donec ad intelligibilem perveniant etatem; "they assert that infants are not to be baptized, till they come to the age of understanding." [26]

In the year 1147, St Bernard wrote a letter to the earl of St Gyles, complaining of his harboring Henry, an Heretic; and among other things he is charged with by him, are there; "the infants of Christians are hindered from the life of Christ, the grace of baptism being denied them; nor are they suffered to come to their salvation, though our Saviour compassionately cries out in their behalf, Suffer little children to come unto me, etc." and, about the same time, writing upon the Canticles, in his 65th and 66th sermons, he takes notice of a sort of people, he calls Apostolici; and who, perhaps, were the followers of Henry; who, says he, laugh at us for baptizing infants;[27] and among the tenets which he ascribes to them, and attempts to confute, this is the first, "Infants are not to be baptized:" In opposition to which, he affirms, that infants are to be baptized in the faith of the church; and endeavors, by instances, to show, that the faith of one is profitable to others;[28] which he attempts from Matthew 9:2 and Matthew 15:28; 1 Timothy 2:15.

In the year 1146, Peter Bruis, and Henry his

follower, set themselves against infant-baptism. Petrus Cluniacensis, or Peter the Abbot of Clugny, wrote against them; and among other errors he imputes to them, are there: "That infants are not baptized, or saved by the faith of another, but ought to be baptized and saved by their own faith; or, that baptism without their own faith does not save; and that those, that are baptized in infancy, when grown up, should be baptized again; nor are they then rebaptized, but rather rightly baptized:"[29] And that there men did deny infant-baptism, and pleaded for adult-baptism, Mr. Stennett[30] has proved from Cassander and Prateolus, both Paedobaptists: And Dr. Wall[31] allows these two men to be Antipaedobaptists; and says, they were "the first Antipaedobaptist preachers that ever let up a church, or society of men, holding that opinion against infant-baptism, and rebaptizing such as had been baptized in infancy;" and who also observes,[32] that the Lateran[33] council, under Innocent the II, 1139, did condemn Peter Bruis, and Arnold of Brescia, who seems to have been a follower of Bruis, for rejecting infant-baptism: Moreover, in the year 1140, or a little before it, Evervinus, of the diocese of Cologn, wrote a letter to St Bernard; in which he gives him an account of some heretics, lately discovered in that country; of whom he says, "they condemn the sacraments, except baptism only; and this only in those who are come to age; who, they say, are baptized by Christ himself whoever be the minister of the sacraments; they do not believe infant-baptism; alleging that place of the gospel, he that believeth, and is baptized, shall be saved." [34]

There seem also to be the disciples of Peter Bruis, who began to preach about the year 1126; so that it is out of all doubt, that this was a matter of debate, four hundred years before the madmen of Munster let themselves against it: And a hundred years before there, there were two men, Bruno, bishop of Angiers, and Berengarius, archdeacon of the same church, who began to spread their particular notions about the year 1035; which chiefly respected the sacraments of baptism and the Lord's-Supper. What they said about the former, may be learned from the letter sent by Deodwinus, bishop of Liege, to Henry I. King of France; in which are the following words:[35] "There is a report come out of France, and which goes through

all Germany, that there two (Bruno and Berengarius) do maintain, that the Lord's body (the Host) is not the body, but a shadow and figure of the Lord's body; and that they do disannul lawful marriages; and, as far as in them lies, overthrow the baptism of infants:" And from Guimundus, bishop of Aversa, who wrote against Berengarius, who says, "that he did not teach rightly concerning the baptism of infants, and concerning marriage." [36] Mr. Stennett[37] relates from Dr. Allix, a passage concerning one Gundulphus and his followers, in Italy; divers of whom, Gerard, bishop of Cambray and Arras, interrogated upon several heads in the year 1025. And, among other things, that bishop mentions the following reason, which they gave against infant-baptism; "because to an infant, that neither wills, nor runs, that knows nothing of faith, is ignorant of its own salvation and welfare; in whom there can be no desire of regeneration, or confession; the will, faith and confession of another seem not in the least to appertain."

Dr. Wall, indeed, represents these men, the disciples of Gundulphus, as Quakers and Manichees in the point of baptism; holding that water-baptism is of no use to any: But it must be affirmed, whatever their principles were, that their argument against infant-baptism was very strong. So then we have testimonies, that Paedobaptism was opposed five hundred years before the affair of Munster. And if the Pelagians, Donatists, and Luciferians, so called from Lucifer Calaritanus, a very orthodox man, and a great opposer of the Arians, were against infant-baptism, as several Paedobaptist writers affirm; this carries the opposition to it still higher; and indeed it may seem strange, that since it had not its establishment till the times of Austin, that there should be none to let themselves against it: And if there were none, how comes it to pass that such a canon should be made in the Milevitan council, under pope Innocent the first, according to Carranza; [38] and in the year 402, as say the Magdeburgensian centuriators; [39] or be it in the council at Carthage, in the year 418, as says Dr. Wall [40] which runs thus, "Also, it is our pleasure, that whoever denies that newborn infants are to be baptized; or says, they are indeed to be baptized for the remission of sins; and yet they derive no original sin from Adam to be expiated by the washing of regeneration; (from whence it follows,

that the form of baptism for the forgiveness of sins in them, cannot be understood to be true, but false) let him be anathema:”

But if there were none, that opposed the baptism of new-born infants, why should the first part of this canon be made, and an anathema annexed to it? To say, that it respected a notion of a single person in Cyprian’s time, 150 years before this, that infants were not to be baptized, until eight days old; and that it seems there were some people still of this opinion, wants proof. But however certain it is, that Tertullian[41] in the beginning of the third century, opposed the baptism of infants, and dissuaded from it, who is the first writer that makes mention of it: So it appears, that as soon as ever it was set on foot, it became matter of debate; and sooner than this, it could not be: And this was thirteen hundred years before the madmen of Munster appeared in the world. But,

IV. Let us next consider the practice of the ancient Waldenses, with respect to adult-baptism, which this author affirms to be a chimerical imagination, and groundless figment. It should be observed, that the people called Waldenses, or the Vaudois, inhabiting the valleys of Piedmont, have gone under different names, taken from their principal leaders and teachers; and so this of the Waldenses, from Peter Waldo, one of their barbs, or pastors; though some think, this name is only a corruption of Vallenses, the inhabitants of the valleys: And certain it is, there was a people there before the times of Waldo, and even from the apostles time, that held the pure evangelic truths, and bore a testimony to them in all ages,[42] and throughout the dark times of popery, as many learned men have observed; and the sense of there people concerning baptism may be best understood,

1. By what their ancient barbs or pastors taught concerning it. Peter Bruis, and Henry his successor, were both, as Morland affirms,[43] their ancient barbs and pastors; and from them there people were called Petrobrussians and Henricians; and we have seen already, that there two men were Antipaedobaptists, denied infant-baptism, and pleaded for adult-baptism. Arnoldus of Brixia, or Brescia, was another of their barbs, and is the first mentioned by Morland, from whom there people were called Arnoldists. Of this man Dr. Allix says,[44] that besides being charged

with some ill opinions, it was said of him, that he was not found in his sentiments concerning the sacraments of the altar and the baptism of infants; and Dr. Wall allows,[45] that the Lateran council, under Innocent the second, in 1139, did condemn Peter Bruis, and Arnold of Brescia, who seems to have been a follower of Bruis, for rejecting infant-baptism, Lollardo was another of their barbs, who, as Morland says, was in great reputation with them, for having conveyed the knowledge of their doctrine into England, where his disciples were known by the name of Lollards; who were charged with holding, that the sacrament of baptism used in the church by water, is but a light matter, and of small effect; that Christian people be sufficiently baptized in the blood of Christ, and need no water; and that infants be sufficiently baptized, if their parents be baptized before them:[46] All which seem to arise from their denying of infant baptism, and the efficacy of it to take away sin.

2. By their ancient confessions of faith, and other writings which have been published. In one of there, bearing date A.D. 1120, the 12th and 13th articles run thus:[47] “We do believe that the sacraments are signs of the holy thing, or visible forms of the invisible grace; accounting it good that the faithful sometimes use the said signs, or visible forms, if it may be done. However we believe and hold, that the above said faithful may be saved without receiving the signs aforesaid, in case they have no place, nor any means to use them. We acknowledge no other sacrament but baptism and the Lord’s-Supper.” And in another ancient confession, without a date, the 7th article is:[48] “We believe that in the sacrament of baptism, water is the visible and external sign, which represents unto us that which (by the invisible virtue of God operating) is within us; namely, the renovation of the Spirit, and the mortification of our members in Jesus Christ; by which also we are received into the holy congregation of the people of God, there protesting and declaring openly our faith and amendment of life.” In a tract,[49] written in the language of the ancient inhabitants of the valleys, in the year 1100, called The Noble Lesson, are there words; speaking of the apostles, it is observed of them, “they spoke without fear of the doctrine of Christ; they preached to Jews and Greeks, working many miracles, and those that believed they

baptized in the name of Jesus Christ.” And in a treatise concerning Antichrist, which contains many sermons of the barbs, collected in the year 1120, and so speaks the sense of their ancient pastors before this time, stands the, following passage:[50] “The third work of antichrist consists in this, that he attributes the regeneration of the holy Spirit, unto the dead outward work (or faith) baptizing children in that faith, and teaching, that thereby baptism and regeneration must be had, and therein he confers and bellows orders and other sacraments, and groundeth therein all his Christianity, which is against the Holy Spirit.”

There are indeed two confessions of theirs, which are said to speak of infant-baptism; but there are of a late date, both of them in the sixteenth century; and the earliest: is not a confession of the Waldenses or Vaudois in the valleys of Piedmont, but of the Bohemians, said to be presented to Ladislaus king of Bohemia, A.D. 1508, and afterwards amplified and explained, and presented to Ferdinand king of Bohemia, A.D. 1535; and it should be observed, that those people say, that they were fairly called Waldenses;[51] whereas it is certain there were a people in Bohemia that came out of the valleys, and sprung from the old Waldenses, and were truly so, who denied infant-baptism, as that sort of them called Pyghards, or Picards; who, near a hundred years before the reformation, as we have seen by the letter sent to Erasmus out of Bohemia, rebaptized persons that joined in communion with them; and Scultetus,[52] in his annals on the year 1528, says, that the united brethren in Bohemia, and other godly persons of that time, were rebaptized; not that they patronized the errors of the Anabaptist's, (meaning such that they were charged with which had no relation to baptism) but because they could not see how they could otherwise separate themselves from an unclean world. The other confession is indeed made by the ministers and heads of the churches in the valleys, assembled in Angrogne, September 12, 1532.[53] Now it should be known, that this was made after that “Peter Masson and George Morell were sent into Germany in the year 1530, as Morland[54] says, to treat with the chief ministers of Germany, namely, Oecolampadius, Bucer, and others, touching the reformation of their churches; but Peter Masson was taken prisoner at Dijon.”

However, as Fox says[55] “Morell escaped, and returned alone to Merindol, with the books and letters he brought with him from the churches of Germany; and declared to his brethren all the points of his commission; and opened unto them how many and great errors they were in; into the which their old ministers, whom they called Barbs, that is to say Uncles, had brought them, leading them from the right way of true religion.” After which, this confession was drawn up, signed, and swore to: From hence we learn, where they might get this notion, which was now become matter of great debate in Switzerland and Germany; and yet, after all this, I am inclined to think, that the words of the article in the said confession, are to be so understood, as not to relate to infant-baptism: They are these;[56] “We have but two sacramental signs left us by Jesus Christ; the one is baptism; the other is the Eucharist, which we receive, to shew that our perseverance in the faith, is such, as we promised, when we were baptized, being little children.” This phrase, being little children, as I think, means, their being little children in knowledge and experience, when they were baptized; since they speak of their receiving the Eucharist, to shew their perseverance in the faith, they then had promised to persevere in: Besides, if this is to be understood of them, as infants in a literal sense; what promise were they capable of making, when such? Should it be said, that “they promised by “their sureties;” it should be observed, that the Waldenses did not admit of godfathers and godmothers in baptism; this is one of the abuses their ancient Barbs complained of in baptism, as administered by the Papists.[57]

Besides, in a brief confession of faith, published by the reformed churches of Piedmont, so late as A.D. 1655, they have these words in favor of adult-baptism;[58] “that God does not only instruct and teach us by his word, but has also ordained certain sacraments to be joined with it, as a means to unite us unto Christ, and to make us partakers of his benefits. And there are only two of them belonging in common to all the members of the church under the New Testament; to wit, baptism and the Lord's-Supper; that God has ordained the sacrament of baptism to be a testimony of our adoption, and of our being cleansed from our sins by the blood of Jesus Christ,

THE ANCIENT MODE OF BAPTIZING BY IMMERSION,

and renewed in holiness of life.” Nor is there one word in it of infant-baptism.

Upon the whole, it will be easily seen, what little reason the writer of the dialogue under consideration had to say, that the ancient Waldenses, being in the constant practice of adult- baptism, is a chimerical imagination, and a groundless fiction; since there is nothing appears to the contrary, but that they were in the practice of it until the sixteenth century; for what is urged against it, is since that time: And even at that time, there were some, that continued in the practice of it; for Ludovicus Vives, who wrote in the said century, having observed, that “formerly no person was brought to the holy baptistery, till he was of adult age, and when he both understood what that mythical water meant, and desired to be washed in it, yea, desired it more than once,” adds the following words; “I hear, in some cities of Italy, the old custom is still in a great measure preferred.”[59]

Now, what people should he mean by some cities of Italy, unless the remainders of the Petrobrussians, or Waldenses, as Dr. Wall observes,[60] who continued that practice in the valleys of Piedmont: And it should be observed, that there were different sects, that went by the name of Waldenses, and some of them of very bad principles; some of them were Manichees, and held other errors: And indeed, it was usual for the Papists in former times, to call all by this name, that dissented from them; so that it need not be wondered at, if some, bearing this name, were for infant-baptism, and others not. The Vaudois in the valleys, are the people chiefly to be regarded; and it will not be denied, that of late years infant-baptism has obtained among them: But that the ancient Waldenses practiced it, wants proof.

CHAPTER 4

The Argument for Infant-baptism, taken from the Covenant made with Abraham, and from Circumcision, the Sign of it, considered.

The minister in this debate, in answer to his neighbor’s requiring a plain scripture institution of infant-baptism, tells him; if he would “consider the covenant of grace, which was made with Abraham, and with all his seed, both after the flesh, and after the Spirit, and by God’s express command to be sealed to infants, he would there find a sufficient

scripture instance for infant- baptism:” And for this covenant he directs him to Genesis 17:2, 4, 7, 10, 12. He argues, that this covenant was a covenant of grace; that it was made with all Abraham’s seed, natural and spiritual, Jews and Gentiles; that circumcision was the seal of it; and that the same institution, which requires circumcision to be administered to infants, requires baptism to be also administered to them, that succeeding circumcision, [page 10-18]. Wherefore,

First, The leading inquiry is, whether the covenant made with Abraham (Gen. 17), was the covenant of grace; that is, the pure covenant of grace, in distinction from the covenant of works; which is the sense in which it is commonly understood, and in which this writer seems to understand this covenant with Abraham; for of it, he says [p. 13], “it was the covenant of grace, that covenant by which alone we can have any grounded hope of salvation:” But that it was the covenant of grace, or a pure covenant of grace, must be denied: For,

1. It is never called the covenant of grace, nor by any name which shews it to be so; it is called the covenant of circumcision, which God is said to give to Abraham (Acts 7:8) but not a covenant of grace; circumcision and grace are opposed to one another; circumcision is a work of the law, which they that sought to be justified by, fell from grace (Gal. 5:2-4).

2. It seems rather to be a covenant of works, than of grace; for this was a covenant to be kept by men. Abraham was to keep it, and his seed after him were to keep it; something was to be done by them; they were to circumcise their flesh; and not only he and his seed were to be circumcised, but all that were born in his house, or bought with his money; and a severe penalty was annexed to it: In care of neglect, or disobedience, such a soul was to “be cut off from his people” (Gen. 17:9-14). All which favor nothing of a covenant of grace, a covenant by which we can have a grounded hope of salvation, but the contrary.

3. This was a covenant that might be broken, and in some instances was (Gen. 17:14); but the covenant of grace cannot be broken; God will not break it (Ps. 89:34), nor man cannot: It is a covenant ordered in all things, and sure; it cannot be moved; it stands firmer than hills, or mountains.

4. It must be owned, that there were temporal things

promised in this covenant, such as a multiplication of Abraham's natural seed; a race of kings from him, with many nations, and a possession of the land of Canaan (Gen. 17:6, 8). Things which can have nothing to do with the pure covenant of grace, any more than the change of his name from Abram to Abraham [v. 5].

5. There were some persons, included in this covenant made with Abraham, of whom it cannot be thought they were in the covenant of grace, as Ishmael, Esau, and others; and on the other hand, there were some, and even living at the time when this covenant was made, and yet were not in it; who, nevertheless, were in the covenant of grace, as Arphaxad, Melchizedek, Lot, and others; wherefore this can never be reckoned the pure covenant of grace.

6. The covenant of grace was only made with Christ, as the federal head of it; and who is the only head of the covenant, and of the covenant-ones; wherefore, if the covenant of grace was made with Abraham, as the federal head of his natural and spiritual seed, of Jews and Gentiles; then there must be two heads of the covenant of grace, contrary to the nature of such a covenant, and the whole current of scripture: Yea, this covenant of Abraham's, so far as it respected his spiritual seed, or spiritual blessings for them, it and the promises were made to Christ (Gal. 3:16). No mere man is capable of covenanting with God, of stipulation and restipulation; for what has man to restipulate with God? The covenant of grace is not made with any single man; and much less with him on the behalf of others: When, therefore, at any time we read of the covenant of grace, being made with a particular person, or with particular persons, it must always be understood of making it manifest to them; of a revelation of the covenant, and of an application of covenant-blessings to them; and not of any original contract with them; for that is only made with them in Christ. To which may he added,

7. That the covenant of grace was made with Christ, and with his people, as considered in him, from everlasting; for so early was Christ set up as the mediator of it; the promise of eternal life in it was before the world was; and those interested in it, were blessed with all spiritual blessings and grace before the foundation of it; now could there be a mediator so early, a promise of eternal life so soon, and blessings of

grace provided, and no covenant subsisting? wherefore the covenant made with Abraham in time, could not, strictly and properly speaking, be the covenant of grace. But,

8. To shorten this debate, it will be allowed, that the covenant made with Abraham was a peculiar covenant, such as was never made with any before, or since; that it was of a mixed kind; that it had in it promises and mercies of a temporal nature, which belonged to his natural seed; and others of a spiritual sort, which belonged to his spiritual seed: The former are more numerous, clear, and distinct; the latter are comprised chiefly in Abraham's being the father of many nations, or of all, that believe, and in God being a God to him and them (Rom. 4:11, 12, 16, 17). Which observation makes way for the next inquiry,

Secondly, With whom this covenant was made, so far as it respected spiritual things, or was a revelation of the covenant of grace; as for the temporal things of this covenant, it does not concern the argument. It is allowed on all hands, that they belonged to Abraham, and his natural seed: But the question is, whether this covenant, so far as it may be reckoned a covenant of grace, or a revelation of it, or respected spiritual things, was made with all Abraham's seed after the flesh, and with all the natural seed of believing Gentiles? This question consists of two parts,

1st, Whether the covenant made with Abraham, so far as it was a covenant of grace, was made with all Abraham's seed, according to the flesh? Which must be answered in the negative. For,

1. If it was made with all the natural seed of Abraham, as such, it must be with his more immediate offspring; and so must be equally made with a mocking and persecuting Ishmael, born after the flesh, the son of the bond-woman, as with Isaac, born after the Spirit, and the son of the free woman; and yet we find, that Ishmael was excluded from having a share in spiritual blessings, only temporal ones were promised him; and, in distinction and opposition to him, the covenant was established with Isaac (Gen. 17:19, 20, 21). Again, if this was the case, it must be equally made with a profane Esau, as with plain-hearted Jacob; and yet it is said, Jacob have I loved, and Esau have I hated (Mal. 1:1, 2).

2. If it was made with all Abraham's seed according to

the flesh, it must be made with all his remote posterity, and if and good to them in their most corrupt state; it must be made with them who believed not, and whole carcasses fell in the wilderness, and entered not into rest; it must be made with the ten tribes, that revolted from the pure service of God, and who worshipped the calves at Dan and Bethel; it must be made with the people of the Jews in Isaiah's time, when they were a sinful nation, a people laden with iniquity, a seed of evil-doers, children that were corrupters; whole rulers are called the rulers of Sodom, and the people the people of Gomorrah (Isa. 1:4, 6, 10), it must be made with the Scribes and Pharisees, and that wicked, adulterous, and hypocritical generation of men in the time of our Lord, who were his implacable enemies, and were concerned in his death; who killed him, persecuted his apostles, pleased not God, and were contrary to all men. What man, that seriously considers these things, can think that the covenant of grace belonged to these men, at least to all; and especially when he observes, what the apostle says, they are not all Israel, which are of Israel; neither because they are the seed of Abraham, are they all children? (Rom. 9:6, 7). Yea,

3. If it was made with all that are the seed of Abraham according to the flesh then it must be made with Ishmaelites and Edomites, as well as with Israelites; with his posterity by Keturah, as well as by Sarah; with the Midianites and Arabians; with the Turks, as well as with the Jews, since they descended and claim their descent from Abraham, as well as these. But,

4. To shut up this argument; this covenant made with Abraham, be it a covenant of grace, seeing it could be no more, at most, than a revelation, manifestation, copy, or transcript of it, call it which you will; it can never be thought to comprehend more in it than the original contract, than the eternal covenant between the Father and the Son. Now the only persons interested in the everlasting covenant of grace, are the chosen of God and precious; whom he has loved with an everlasting love; gave to his Son to be redeemed by his blood; for whom provision is made in the same covenant for the sanctification of their nature, for the justification of their persons, for the pardon of their sins, for their perseverance in grace, and for their eternal glory and happiness: So that all that are in that covenant are chosen to grace here, and glory hereafter,

and shall certainly enjoy both: they are all secured in the hands of Christ, and are redeemed from sin, law, hell, and death, by his precious blood; and shall be saved in him with an everlasting salvation; they have all of them the laws of God put into their minds, and written on their hearts; they have new hearts and new spirits given them, and the stony heart taken away from them; they have the righteousness of Christ imputed to them; they have their sins forgiven them for his sake, and which will be remembered no more; they have the fear of God put into their hearts, and shall never finally and totally depart from him; but, being called and justified, shall be glorified (Jer. 31:33, 34; 32:40; Ezek. 36:25-27; Rom. 8:30).

Now if this covenant was made with all Abraham's natural seed, and comprehends all of them, then they must be all chosen of God; whereas there was only a remnant among them, according to the election of grace (Rom. 11:5): they must be all given to Christ, and secured in his hands; whereas there were some of them, that were not of his sheep, given him by his Father, and so did not believe in him (John 10:26); they must be all redeemed by his blood; whereas he laid down his life for his sheep, his friends, his church, which all of Abraham's seed could never be said to be: In a word, they must be all regenerated and sanctified, justified and pardoned; must all have the grace of God, and persevere in it to the end, and be all eternally saved; and the same must be said of all the natural seed of believing Gentiles, if they also are all of them in the covenant of grace. But what man, in his senses, will affirm these things? And, upon such a principle, how will the doctrines of personal election, particular redemption, regeneration by efficacious grace, not by blood or the will of man, and the saints' final perseverance, be established? This Gentleman, whole pamphlet is before me, is said to have written with some success against the Arminians; but sure I am, that no man can write with success against them, and without contradiction to himself, that has imbibed such a notion of the covenant of grace, as this I am militating against.

2dly, The other part of the question is, whether the covenant made with Abraham, so far as it was a covenant of grace, was made with all the natural seed of believing Gentiles? which also must be answered in

the negative: For,

1. It will be allowed, that this covenant respects Abraham's spiritual seed among the Gentiles; even all true believers, all such that walk in the steps of his faith; for he is the Father of all them that believe, whether circumcised or uncircumcised, Jews or Gentiles (Rom. 4:11, 12, 15); but not the natural seed of believing Gentiles. They, indeed, that are of the faith of Abraham, are his children in a spiritual sense, and they are blessed with him with spiritual blessings, and are such, as Christ has redeemed by his blood; and they believe in him, and the blessing of Abraham comes upon them: But then this spiritual seed of Abraham is the same with the spiritual seed of Christ, with whom the covenant was made from everlasting, and to them only does it belong; and to none can spiritual blessings belong, but to a spiritual seed, not a natural one. Let it be proved, if it can, that all the natural seed of believing Gentiles, are the spiritual seed of Abraham, and then they will be admitted to have a claim to this covenant. But, though it appears, that believing Gentiles are in this covenant, what clause is there in it, that respects their natural seed, as such? Let it be shown, if it can; by what right and authority, can any believing Gentile pretend to put his natural seed into Abraham's covenant? The covenant made with him, as to the temporal part of it, belonged to him, and his natural seed; and with respect to its spiritual part, only to his spiritual seed, whether Jews or Gentiles and not to the natural seed of either of them, as such.

2. The covenant made with Abraham, and his spiritual seed, takes in many of the seed of unbelieving Gentiles; who being called by grace, and openly believing Christ, are Abraham's spiritual seed, with whom the covenant was made: That there are many among the Gentiles born of unbelieving parents, who become true believers in Christ, and so appear to be in the covenant of grace, must be allowed; since many are received as such into the communion of the Paedobaptists, as well as others; and, on the other hand, there are many born of believing Gentiles, who do not believe in Christ, are not partakers of his grace, on whom the spiritual blessings of Abraham do not come; and so not in his covenant. Wherefore, by what authority do men put in the infant seed of believing Gentiles, as such, into the covenant, and restrain it to

them, and leave out the seed of unbelieving Gentiles; when, on the contrary, God often times takes the one, and leaves the other?

3. That all the natural seed of believing Gentiles cannot be included in the covenant of grace, is manifest, from the reason above given, against all the natural seed of Abraham being in it; shewing, that all that are in it are the elect of God, the redeemed of Christ, are effectually called by grace persevere to the end, and are eternally saved; all which cannot be said of all the natural seed of believing Gentiles: And if all the natural seed of Abraham are not in this covenant made with him, as it was a covenant of grace, it can hardly be thought that all the natural seed of believing Gentiles should.

4. Seeing it is so clear a case, that some of the seed of unbelieving Gentiles are in this covenant, and some of the seed of believing Gentiles are not in it, and that it cannot be known who are, until they believe in Christ, and so appear to be Abraham's spiritual seed; it must be right to put off their claim to any privilege supposed to arise from covenant interest, until it appear that they have one.

5. After all, covenant interest gives no right to any ordinance, without a positive order and direction from God. So, for instance, with respect to circumcision; on the one hand, there were some persons living at the time that ordinance was instituted, who undoubtedly had an interest in the covenant of grace, as Shem, Atrphaxad, Lot, and others, on whom that was not enjoined, and who had no right to use it; and, on the other hand, there have been many that were not in the covenant of grace, who were obliged to it: And so with respect to baptism, it is not covenant interest that gives a right to it; if it could be proved, as it cannot, that all the infant seed of believers, as such, are in the covenant of grace, it would give them no right to baptism, without a positive command for it; the reason is, because a person may be in covenant, and as yet not have the prerequisite to an ordinance, even faith in Christ, and a profession of it; which are necessary to baptism and the Lord's Supper. This leads me on,

Thirdly, To another inquiry, whether circumcision was a real of the covenant of grace to Abraham's natural seed; the writer, whole performance I am considering, affirms, that it was by God's express command to be

sealed to infants; and that circumcision is the real of it [p. 10, 36]. But this must be denied: circumcision was no seal of the covenant of grace; for,

1. If it was, the covenant of grace, before that took place, must be without a real; the covenant subsisted from everlasting, and the revelation of it was quickly made after the fall of Adam; and there were manifestations of it to particular persons, as Noah, and others, before this to Abraham, and no circumcision enjoined: Wherefore, from Adam to Abraham, according to this notion, the covenant must be without a real; nay, there were some persons living at the time it was instituted, who were in the covenant, yet this was not enjoined them; as it would, if this had been designed as a seal of it.

2. Circumcision, in the institution of it, is called a sign, but not a seal; it is said to be אוֹת Oth, a Token, or Sign (Gen. 17:11); but not חֶתֶם Chothem, a Seal; it was a sign or mark in the flesh, which Abraham's natural seed were to bear, until the promises made in this covenant were accomplished; it was a typical sign of the pollution of human nature, propagated by natural generation, and of cleansing from it by the blood of Christ, and of the inward circumcision of the heart; but did not seal or confirm any spiritual blessing of the covenant, to those on whom this mark or sign was let; it is never called a seal throughout the whole Old Testament; and so far is there from being any express command, that the covenant of grace should be sealed to infants by it, that there is not the least hint of it given.

3. It is indeed in the New Testament called a seal of the righteousness of faith (Rom. 4:11); but it is not said to be a real of the covenant of grace, nor a seal to infants: it was not a seal to Abraham's natural seed; it was only so to himself. The plain meaning of the apostle is, that circumcision was a seal to Abraham, and assured him of, or confirmed his faith in this, that he should be the father of many nations, in a spiritual sense; and that the righteousness of faith which he had, when he was an uncircumcised person, should also come upon, and be imputed unto the uncircumcised Gentiles: and accordingly, this mark and sign continued until the gospel, declaring justification by the righteousness of Christ, was preached, or ordered to be preached to the Gentiles; and could it be thought

that circumcision was a real to others besides him, it could at most be only a seal to them that had both faith and righteousness, and not to them that had neither.

4. If it was a seal of the covenant of grace to Abraham's natural seed, it must be either to some or all; if only to some, it should be pointed out who they are; and if to all, then it must be sealed, that is, confirmed, and an interest in it assured of, to a mocking Ishmael; to a profane Esau; to Korah, Datban, and Abiram, and their accomplices, whom the earth swallowed up alive; to Achitophel, that hanged himself; to Judas, that betrayed our Lord; and to all the Jews concerned in his crucifixion and death; since there is reason to believe they were all circumcised. But,

5. The covenant made with Abraham, so far as it was a covenant of grace, was not made, as we have seen, with all Abraham's natural seed; and therefore circumcision could not be a seal of it to them. I pass on,

Fourthly, To another inquiry, whether baptism succeeded circumcision, and so became a real of the covenant: of grace to believers, and their natural seed? This must be answered in the negative; for,

1. There is no agreement between them, in the subjects to whom they are administered; circumcision was administered to Jews only, or such as became proselytes; baptism both to Jews and Gentiles, without any distinction, that believe in Christ; circumcision was administered to infants, baptism only to adult persons; circumcision belonged only to the males, baptism to male and female: Seeing then the subjects of the one and the other are so different, the one cannot be thought to succeed the other.

2. The use of the one and the other is not the same; the use of circumcision was to distinguish the natural seed of Abraham from others, until Christ was come in the flesh; the use of baptism is to be a distinguishing badge of the spiritual seed of Christ, such as have believed in him, and put him on; the use of circumcision was to signify the corruption of human nature, the necessity of regeneration, of the circumcision without hands, and of cleansing by the blood of Christ; the use of baptism is to answer a good conscience towards God to represent the sufferings, burial, and resurrection of Christ, and prerequisites repentance and faith.

3. The manner of administering the one and the other is very different; the one is by blood, the other by water; the one by an incision made in one part of the body, the other by an immersion of the whole body in water; the one was done in a private house, and by a private hand; the other, for the most part, publicly, in open places, in rivers, and before multitudes of people, and by a person in public office, a public minister of the word. Now, ordinances so much differing in their subjects, use, and manner of administration, the one can never be thought to come in the room and place of the other. But,

4. What puts it out of all doubt, that baptism can never be said to succeed circumcision is, that baptism was in force and use before circumcision was abolished, and its practice discontinued, or ought to be discontinued. Circumcision was not abolished till the death of Christ when, with other ceremonies of the law, it was made null and void; but, unto that time, it was the duty of Jewish parents to circumcise their infants; whereas some years before this, John came preaching the doctrine of baptism, and administered it to multitudes; our Lord himself was baptized, three or four years, according to the common computation, before his death; now that which is in force before another is out of date, can never, with any propriety, be said to succeed or come in the room of that other.

5. It has been proved already, that circumcision was no seal of the covenant of grace to Abraham's natural seed; and therefore, could it be proved, as it cannot, that baptism succeeds it, it would not follow that baptism is a seal of the covenant of grace; there are many persons who have been baptized) and yet not in the covenant of grace, and to whom it was never sealed, as Simon Magus, and others; and, on the other hand, a person may be in the covenant of grace, and it may be sealed to him, and he may be comfortably assured of his interests in it, though, as yet, not baptized in water. The author of the dialogue before me says, [p. 16] that it is allowed on all hands, that baptism is a seal of the covenant of grace; but it is a popular clamor, a vulgar mistake, that either that or the Lord's-Supper are seals of the covenant of grace. The blood of Christ is the seal, and the only seal of it, by which its promises and blessings are ratified and confirmed; and the holy Spirit is the only earnest

pledge, seal, and sealer of the saints, until the day of redemption.[61]

And so all that fine piece of wit of our author, about the red and white seal, is spoiled and lost: [p. 17]. Upon the whole, we may see what sufficient scripture institution for infant-baptism is to be found in the covenant made with Abraham; since the spiritual part of that covenant did not concern his natural seed, as such, but his spiritual seed, and so not infants, but adult persons, whether among Jews or Gentiles, that walked in the steps of his faith; and seeing there is not one word of baptism in it, and much less of infant-baptism; nor was circumcision a seal of it, nor does baptism succeed that, or is a seal of the covenant of grace: Hence also, it will appear, what little reason there is for that clamorous outcry, so often made, and is by our author, of lessening and abridging the privileges of infants under the gospel dispensation, and of depriving them of what they formerly had; or for an harangue upon the valuable blessing, and great and glorious privilege they had, of having the covenant of grace sealed unto them by circumcision; or for that demand, how, why, and when, children were cut off from this privilege? or for such a representation, this being the care, that the gospel is a less glorious dispensation, with respect to infants, than the former was, [pp. 19, 20, 22,30]. Seeing the covenant of grace was never sealed to infants by circumcision; nor was that bloody and painful rite accounted a rich and glorious privilege; far from it; especially as it bound them over to keep the whole law, it was a yoke of bondage, an insupportable one: and it is a rich mercy, and glorious privilege of the gospel, that the Jews and their children are delivered from it; and that Gentiles and their children are not obliged to it: And as for the demand, how, why, and when, children were cut off from it, it is easily answered, that this was done by the death of Christ, and at the time of it, when all ceremonies were abolished; and that for this reason, because of the weakness, unprofitableness, and burdensomeness of that, and them: And as for the gospel dispensation, that is the more glorious, for infants being left out of its church-state; that is to say, for its being not national and carnal, as before, but congregational and spiritual; for its consisting, not of infants without understanding, but of rational and

spiritual men, of believers in Christ, and professors of his name; and these not in a single and small country, as Judea, but in all parts of the world, as it has been, at one time or another, and it will be in the latter day: And as for infants themselves, their care is as good, and their privileges as many and better, than under the legal dispensation; their salvation is not at all affected by the abrogation of circumcision, or through want of baptism to succeed it. As the former did not real the covenant to them, and could not fare them, so neither could the latter, were it administered to them: To which may be added, that being born of Christian parents, and having a Christian education, and the advantage of hearing the gospel, as they grow up, and this not in one country, but many, must exceed all the privileges the Jewish children had under the former dispensation.

CHAPTER 5

A consideration of the several texts of scripture produced in favor of Infant-baptism.

The minister in the dialogue before me, being pressed by his neighbor to declare what were the numerous texts of scripture he referred to, as proving the continuance of children's privileges under the gospel-dispensation, meaning particularly baptism, mentions the following.

1st, The passage in Acts 2:39, For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. This scripture is often made use of by our author, and seems to be his dernier resort on all occasions, and the sheet-anchor of the cause he is pleading for. The promise spoken of, he says, undoubtedly, was the covenant made with Abraham; and was urged as a reason with the Jews, why they and their children ought to be baptized; and as a reason with the Gentiles, why they and their children, when called into a church-state, should be also baptized [p. 11, 12]. He makes use of it, to prove that this promise gives a claim to baptism, and that an interest in it gives a right unto it [p. 15, 16, 18, 29, 30].

1. It is easy to observe the contradictions, that such are guilty of, that plead for infant-baptism, from the covenant or promise made with Abraham, as this writer is. One while, he tells us, that persons are by baptism brought into the covenant of grace; and what

a dreadful thing it is to renounce baptism in infancy; whereby the covenant is vacated, and the relation to the glorious God disowned, they were brought into by baptism [p. 4]. And yet here we are told, that interest in this promise gives a right and claim to baptism; but how can it give a previous right and claim to baptism, when it is by baptism, according to this writer, that persons are brought into this covenant?

2. The promise here observed, be it what it will, is not taken notice of, as what gives a claim and right to baptism, but as an encouraging motive to persons pricked in the heart, and in distress, both to repent, and be baptized for the remission of sins, and as giving them hope of receiving the holy Ghost, since such a promise was made; wherefore repentance and baptism were urged, in order to the enjoyment of the promise; and, consequently, can be understood of no other than adult persons, who were capable of repentance, and of a voluntary subjection to the ordinance of baptism.

3. The children, here spoken of, do not design infants, but the posterity of the Jews, and such, who might be called children, though grown up: And nothing is more common in scripture,[62] than the use of the phrase in this sense; and, unless it be so understood in many places, strange interpretations must be given of them: wherefore the argument, from hence, for Paedobaptism, is given up by some learned men, as Dr. Hammond, and others, as inconclusive; but some men, wherever they meet with the word children, it immediately runs in their heads, that infants must be meant.

4. The promise, be it what it will, is restrained to as many as the Lord our God shall call, whether they be Jews or Gentiles, as well as to repenting and baptizing persons; and therefore can furnish out no argument for infant-baptism, but must be understood of adult persons, capable of being called with an holy calling, of professing repentance, and of desiring baptism upon it; and of doing this, that their faith might be led to the blood of Christ, for the remission of sin,

5. It seems clear from the context, that not the covenant made with Abraham, but either the promise of the Messiah, and salvation by him, the great promise made in the Old Testament to the Jews, and their posterity; or the particular promise of remission of sins, a branch of the new covenant made with the

house of Israel, and mentioned in the preceding verse, and which was calculated for comfort, and pertinently taken notice of; or of the pouring out of the holy Ghost, which is last mentioned: And indeed all may be included in this promise, and used as a means to comfort them under their distress, and as an argument to encourage them to do the things they are pressed to in the foregoing verse.

2dly, To the former is added another scripture in Matthew 19:14. Suffer little children, and forbid them not to come unto me, for of such is the kingdom of heaven. Upon which, it is asked, how, and which way, should we bring our little children to Christ, but in the way of his ordinances? If they belong to the kingdom of heaven, they must have a right to the privileges of that kingdom, p. 20. To which I answer,

1. These little children do not appear to be newborn babes; the words used by the evangelists do not always signify such, but are sometimes used of such as are capable of going alone, yea, of receiving instructions, of understanding the scriptures, and of one of twelve years of age (Matthew 18:2; 2 Tim. 3:15; Mark 5:39, 42). Nor is it probable that children just born, or within the month, should be had abroad. Moreover, these were such as Christ called unto him (Luke 18:16), and were capable of coming to him of themselves, as these words suppose; nor does their being brought unto him, or his taking them in his arms, contradict this; since the same things are said of such as could walk of themselves (Matthew 12:22; 17:16; Mark 9:36).

2. It is not known whose children these were, whether the children of those that brought them, or of others; and whether their parents were believers in Christ, or not, or whether their parents were baptized or unbaptized; and if they were unbelievers and unbaptized persons, the Paedobaptists themselves will not allow that their children ought to be baptized.

3. Certain it is, that they were not brought to Christ, to be baptized by him; for the ends for which they were brought are mentioned; Matthew says, they brought them unto him, that he should put his hands on them, and pray; that is, for them, and bless them; as was usual with the Jews to do (Gen. 49:14-16); and it was common with them to bring their children to venerable persons, men of note for religion and piety,

to have their blessing and their prayers; and such an one the persons that brought these children might take Christ to be, though they might not know him to be the Messiah. Mark and Luke say, they were brought to him, that he would touch them (Mark 10:13; Luke 18:15); as he sometimes used to do, when he healed persons of diseases; and probably some of these children, if not all of them, were diseased, and were brought to be cured; otherwise it is not easy to conceive what they should be touched by him for; however, they were not brought to be baptized: If the persons that brought them had their baptism in view, they would not have brought them to Christ, but to his disciples; seeing not he but they baptized the persons fit for it; they might have seen the disciples administer that ordinance, but not Christ; and from hence it is certain, that they were not baptized by Christ, since he never baptized any.

4. This passage concludes against Paedobaptism, and not for it; for it seems, by this, that it had never been the practice of the Jews, nor of John the Baptist, nor of Christ and his disciples, to baptize infants; for had this been then in use, the apostles would scarcely have rebuked and forbid those that brought these children, since they might have concluded they brought them to be baptized; but knowing of no such usage, that ever obtained in that nation, neither among those that did or did not believe in Christ, they forbid them; and Christ's entire silence about the baptism of infants at this time, when he had such an opportunity of speaking of it to his disciples, had it been his will, has no favorable aspect on such a practice.

5. This writer's reasoning upon the passage, is betide the purpose for which he produces it; if he brings it to prove any thing respecting baptism, it must be to prove that infants were brought to Christ, in order to be baptized by him, and not to him in the way of his ordinance, or in the way of baptism: the reason our Lord gives why they should be suffered to come to him, for of such is the kingdom of heaven, is to be understood of such as were comparable to little children, for modesty, meekness, and humility, and for freedom from rancor malice, ambition, and pride (Matthew 18:2). And so the Syriac version is, who are as these; and the Parsic version, which is rather a paraphrase, shewing the sense, who have

been humble as these little children; and such are the proper subjects of a gospel church-state, sometimes called the kingdom of heaven, and shall inherit eternal happiness. If the words are to be literally understood of infants, and of their belonging to the kingdom of heaven, interpreted of the kingdom of grace, or of the gospel church-state, according to this author's reasoning, they will prove too much, and more than he cares for; namely, that belonging to that kingdom, they have a right to the privileges of it, even to all of them, to the Lord's supper, as well as to baptism; but the kingdom of glory seems to be designed: And we are not unwilling to admit the literal sense, for the eternal salvation and happiness of infants dying in infancy, is not denied by us; and, according to this sense, our Lord's reasoning is strong, that seeing he thought fit to save the souls of infants, and introduce them into the kingdom of heaven, why should they be forbid being brought to him, to be touched by him, and healed of their bodily diseases? The argument is from the greater to the lesser; but furnishes out nothing in favor of Paedobaptism.

3dly, The next text mentioned is Matthew 18:6. But whoso shall offend one of these little ones which believe in me, it were better for him, that a mill stone were hanged about his neck, and that he were drowned in the depth of the sea.

Upon which it is observed, that the little one referred to was in an infant state, as appears from verse 21, and Mark 9:36 and that little children are reputed, by Christ, believers in him: And so here is a full anticipation of the common objection against the baptism of infants, and a justification of their claim to the seal of the righteousness of faith; as well as a strong declaration of the awful danger of offending these little ones, by denying them the covenant privileges, to which they have a righteous claim, [pages 20, 21, 23, 27]. But,

1. Though the little child, in verse 2d, which our Lord let in the midst of his disciples, and took an occasion from thence to rebuke and instruct them, was in an infant-state, yet those our Lord here speaks of, were not little ones in age; for how capable soever they may be of having the principle or habit of faith implanted in them, they cannot be capable of exercising it, or of acting faith, which the phrase

used expresses; for if they are not capable of exerting reason, though they have the principle of it in them, they cannot be capable of exercising faith; nor indeed of being offended in the sense the word is here used, and to such a degree, that the offenders of them had better have died a violent death, than to be guilty of such offense. But,

2. The disciples of Christ are meant, his apostles, who were contending among themselves who should be greatest in the kingdom of heaven; which ambition our Lord rebukes, by placing a little child in the midst of them, verses 1, 2, saying to them, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven; adding, that whoever humbled himself as the child before him, should be the greatest in it; and that such who received such humble disciples of his, received him; but those that offended them, would incur his resentment, and the greatest danger expressed in the words under consideration (vv. 3-6). And there were such, not only who by faith looked to Christ, and received him as their Saviour, and made a profession of him; but preached the doctrine of faith; who, having believed, therefore spoke; and who may be said to be offended, when their persons were despised, their ministry rejected, and they reproached and persecuted; and, when it would go ill with them that should treat them in this manner. There were such, who were little ones, in their own esteem, and in the esteem of others.

3. Admitting that infants in age could be meant, and there to have the principle and habit of faith in them, yet this would not justify their claim to baptism, which this writer means, by the real of the righteousness of faith; though not baptism, but circumcision is designed by that phrase; since actual faith, yea, a profession of it, is a necessary prerequisite to baptism; If thou believest with all thine heart, thou mayest (Acts 8:37).

4. This writer seems conscious to himself, that faith in Christ is necessary to baptism, and is that which justifies a claim unto it; since he seems glad to lay hold on this text, and the sense he puts upon it, in order to anticipate the objection to infant-baptism taken from faith in Christ, being a pre-requisite to it; which he knows not how otherwise to get rid of, than to suppose that infants have faith, and that this is a proof

of it. But,

5. Supposing this, either all infants have faith, or only some: If all; how comes it to pass, that there are so many, when grown up, that are manifestly destitute of it: Can the grace be lost? Is it not an abiding one? Is not He, who is the Author, the Finisher of it? If only some have it, how can it be known, who have it, and who not? Wherefore, to baptize upon this supposed faith, is to proceed on a very precarious foundation: It seems, therefore, much more eligible, to defer their baptism, till it appears, that they do truly and actually believe in Christ.

4thly, The next passage of scripture, produced in favor of infant-baptism, is 1 Corinthians 7:14. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband, else were your children unclean; but now are they holy. Upon which, our author thus reasons; "If either of the parents be a believer, the children are reputed holy; that is, they have a covenant holiness, and have, therefore, a claim to covenant-privileges; — they are holy, by virtue of their covenant-relation to God, and must therefore, have a right to have that covenant sealed to them in baptism" [p. 21]. But,

1. It ought to be told, what these covenant-privileges are, that children have a claim unto, by virtue of their covenant-relation, this writer so often speaks of. If baptism is one of them, as it seems to be his intention, that must be denied to be a covenant-privilege, or a privilege of the covenant of grace; for then all the covenant ones in all ages, ought to have enjoyed it; whereas they have not: And we have seen already, that covenant interest gives no right to any positive institution, or ordinance, without a divine direction; and that baptism is no real of the covenant.

2. It should be told, what this covenant is, whether it is a real or imaginary thing; it seems to be the latter, by our author's way of expressing himself. He says, children are reputed holy; that is, have a covenant-holiness: So that covenant-holiness is a reputed holiness; but such a holiness can never qualify persons for a New Testament ordinance; nor has the covenant of grace any such holiness belonging to it; that provides, by way of promise, for real holiness, signified, by putting and writing the laws of God in the heart, by giving new hearts and new spirits, and

taking away the stony heart, and by cleansing from all impurity; this is real, inward holiness, and shews itself in an outward holy conversation: Where this appears, such have an undoubted right to the ordinance of baptism, since they must have received the holy spirit, as a spirit of sanctification (Acts 10:47).

3. A holiness, appertaining to the covenant of grace, can never be meant, since it is such a holiness, as unbelievers, yea, as heathens are said to have; it is such a holiness, as unbelieving husbands, and unbelieving wives are said to have, by virtue and in consequence of their relation to believing wives and believing husbands; and which they have prior to the holiness of their children; and on which their children's holiness depends. Now, surely, unbelievers and heathens, will not be allowed to be in covenant, or to be possessed of a covenant holiness, by virtue of their yoke-fellows; and yet, theirs, and their children's holiness, must be of the same kind and nature. Wherefore,

4. If children, by virtue of this holiness, have a claim to covenant-privileges, and to have the covenant sealed to them by baptism; then, much more, their unbelieving parents, because they are sanctified before them, by their believing yoke-fellows, and they are as near to them, as their children; and if the holiness of the one gives a right to baptism, why not the holiness of the other? And yet, our Paedobaptists do not pretend to baptize the unbelieving husband or wife, though sanctified, whole holiness is the more near; but the children, that become holy through the sanctification of both, whose holiness is the more remote. For, it should be observed, that the holiness, spoken of in the text, be it what it will, is derived, or denominated, from both parents, believing and unbelieving; yea, the holiness of the children depends upon the sanctification of the unbelieving parent; for if the unbeliever is not sanctified, the children are unclean, and not holy. Besides, the words are not necessarily to be understood of infants, or young children, but of the posterity of such persons, whether of 40, or 50 years of age, or of what age soever; and must be unclean in the sense of the word, here used, if their unbelieving parent is not sanctified by, or to the believing one. But,

5. These words are to be understood of a matrimonial holiness; not merely of the holiness

of marriage, as it is an institution of God, but of the very act of marriage, which, in the language of the Jews, is frequently expressed, by being sanctified, innumerable instances might be given of this; I have produced one in my exposition of this place, in which the word, שרקם Kadash, "to sanctify," is used no less than ten times, to espouse. And, for the sake of those who have it not, I shall transcribe the passage: And it is, as follows;[63] "a man ךדqm Mekaddesh, "sanctifies," or espouses a wife by himself, or by his messenger; a woman, שרקתמ Mithkaddesh, "is sanctified," or espoused by herself, or by her messenger; a man, שרקמ Mekaddesh, "sanctifies," or espouses his daughter, when she is a young woman, by himself, or by his messenger: If any one says to a woman, ישרקתה Hitbkaddeshi, "be thou sanctified," or espoused to me by this date (the fruit of the palm tree" Hithkaddeshi, "be thou sanctified," or espoused by this (or any other thing:;) If there is in any one of these things the value of a farthing, תשרוקמ Mekuddesheth, "she is sanctified," or espoused; and if not, she is not תשרוקמ Mekuddesheth, "sanctified," or espoused: If he says, by this, and by this, and by this; if there is the value of a farthing in them all, תשרוקמ Mekuddesheth, "she is sanctified," or espoused; but if not, she is not, תשרוקמ Mekuddesheth, "sanctified," or espoused: If she eats one (date) after another, she is not, תשרוקמ Mekuddesheth, "sanctified," or espoused, unless one of them is the value of a farthing."

In the Misnah, the oral law of the Jews, there is a whole treatise of קידושין Kiddushin, "sanctifications," or espousals; out of which the above passage is taken: And in the Gemara is another, full of the disputes of the doctors on this subject: And Maimonides has also written a treatise of women and wives; out of which might be produced almost innumerable instances, in proof of the observation; and such, as can read, and have leisure to read the said tracts, may fully satisfy themselves in this matter. And in the same sense, the apostle uses the word ακαζς, here: And the passage should be rendered thus; the unbelieving husband is espoused, or married to the wife, or rather has been espoused; for it relates to the act of marriage past, as valid; and the unbelieving wife has been espoused to the husband. The preposition εν, translated by, should be rendered to, as it is in the very next verse, God

hath called us, εν οισηγη, "to peace." The passage is introduced, to support the advice the apostle had given to believers married to unbelievers, not to depart from them, but live with them, who had had some scruple upon their minds, whether they ought to cohabit with them, being unbelievers; he advises them, by all means, to dwell with them, unless the unbeliever departed, seeing they were duly, rightly, and legally espoused to each other; and, therefore, ought not, notwithstanding their different sentiments of religion, to separate from one another; otherwise, if they were not truly married to one another, as such a departure and separation would suggest, this consequence must necessarily follow, that children, born in such a state of cohabitation, where the marriage is not valid, must be spurious, and not legitimate: which is the sense of the next clause, else were your children unclean, but now are they holy; that is, they would have been accounted illegitimate, but now legitimate. And,

6. This sense of the words is not novel, nor singular: It is agreeable to the minds of several interpreters, ancient and modern; as Jerom, Ambrose, Erasmus, Camerarius, Musculus, and others: which last writer, and who was a zealous Paedobaptist, makes this ingenuous confession; "formerly, says he, I have abused this place against the Anabaptists, thinking the meaning was, that the children were holy for the parents faith; which, though true, the present place makes nothing for the purpose"

5thly, To all which, this writer adds the commission in Matthew 28:19. Go, teach all nations, baptizing them, etc. Concerning which, he says, that as the commission to the sacred ministry enjoined the baptizing of all nations, whereof infants are a very great part; it also enjoined the baptizing infants, as a part of the nations they were to disciple and baptize, [p. 21]. And, elsewhere, he says, the words ought to be read, Go, disciple all nations, baptizing them;—and should be understood, as requiring the ministers of the gospel to make all nations disciples by baptizing them,—whereby every one is constituted a learner of Christ: And to prove, that infants are called disciples, he refers to Acts 15:10. Why tempt ye God to put a yoke on the neck of the disciples, etc. and to all, such scriptures, that respect the education of children, [pp. 24, 25]. But,

1. The commission does not enjoin the baptizing of all nations, but the baptizing of such as are taught; for the antecedent to the relative them cannot be all nations, since παντο τα ηθνη, the words for “all nations,” are of the neuter gender; whereas αυτους “them,” is of the masculine; but μαθευτας, “disciples;” is supposed and contained in the word μαθητευσατε, “teach, or make disciples;” such as are first taught, or made disciples by teaching under the ministry of the word, by the Spirit of God, Christ’s orders are to baptize them.

2. If infants, as a part of all nations, were to be baptized, and because they are such; then the infants of Heathens, Turks and Jews, ought to be baptized, for they are a part of all nations, as well as the children of Christians, or believers.

3. We are very willing, the words should be rendered disciple all nations, or make all nations disciples; that is, disciples of Christ, which is the same, as believers in him; for they are the true disciples of Christ, that have learned the way of life, and salvation by him; that deny themselves, sinful, righteous, and civil self, for his sake; who forsake all, take up the cross, and follow him; who bear, and bring forth much fruit, love one another, and continue in the doctrine of Christ (Luke 14:27, 33; John 15:8; 13:35; 8:31). And such, and such only, are the proper subjects of baptism: so, agreeable to this commission and the sense of it, Christ first made disciples, and then baptized them, or ordered them to be baptized.

4. These two acts, discipling and baptizing, are not to be confounded together; they are two distinct acts, and the one is previous to the other, and absolutely (John 4:1, 2) necessary thereunto. Men are not made disciples by baptizing them, as this writer suggests, but they must be first disciples, and then baptized. So Jerom[64] long ago understood the commission, who has there words upon it; “first, they teach all nations, then dip those that are taught in water: For, it cannot be, that the body should receive the sacrament of baptism, unless the soul has before received the truth of faith.” To the same purpose, Athanasius says,[65] wherefore the Saviour does not simply command to baptize, but first says, teach; and then baptize thus, in the name of the Father, and of the Son, and of the Holy Ghost; that faith might come of teaching, and baptism

be perfected.”

5. Such a disciple, as this writer supposes to be constituted by baptism, namely, a learner of Christ, cannot agree with an infant. What can a new-born babe learn of Christ? What can it be taught of him, or receive by way of teaching, at the time of its baptism, or by being baptized? If learners and disciples are synonymous terms, as this author says, they cannot be disciples before they are learners; and they Cannot be learners of Christ, unless they have learned something of him: And, according to this notion, they ought to learn something of him, before they are baptized in his name. But what can an infant learn of Christ?

6. The text in Acts 15:10 is not to be understood of infants, but of adult persons; even converted Gentiles, who believed in Christ, and were his disciples; and upon whom, the false teachers would have imposed the yoke of the ceremonial law; and, particularly, circumcision: Which, because it bound over to the whole law, the apostle represents as an insupportable one; and calls this imposition of it on the believing Gentiles, a tempting of God: And as for any other passages that enjoin the education of children, or speak of it, they are never from thence called the disciples of Christ, nor any where else.

6thly, This writer asserts, that “it is plain that the apostles thus understood our Saviour’s meaning, and accordingly baptized Lydia and her household, and the Jailer and all his (Acts 16:15, 35); and the household of Stephanas” (1 Cor. 1:16); [p. 21]. But,

1. Seeing the understanding of our Saviour’s meaning in the commission, depends upon those instances of baptism, and so the warrant for the baptizing of infants, the Paedobaptists ought to be sure that there were infants in there families, and that they were baptized, or otherwise they must baptize them, at most, upon a very precarious foundation; for if the commission of itself is not clear for it, and those instances in which the apostles acted according to the commission, are not sufficient to vouch it, it must stand upon a very bad bottom, having neither precept nor precedent for it; and they must know, that there are families that have no infants in them, and how can they be sure there were any in these? And,

2. It lies upon them to prove there were infants in these families, and that these infants were baptized,

or the allegation of those instances is to no purpose; how they can satisfy themselves without it, they best know; they ought not to put it upon us to prove a negative, to prove that there were none, this is unfair; and one would think, should not sit very easy upon their minds, to rest their practice on so poor a shift, and so unreasonable a demand. But,

3. We are able to make it appear, that there are many things in the account of the baptism of these families, which are inconsistent with infants, and which make it at least probable, that there were none in them; and certain, that those that were baptized were adult persons, and believers in Christ. As for Lydia, it is not certain in what state of life she was, whether single or married, whether maid, widow, or wife; whether she had any children, or ever had any; or if she had, and them living, whether they were infants or adult; and if infants, it does not seem probable that she should bring them along with her from her native place Thyatira to Philippi, where she seems to have been upon business, and so had hired a house during her stay there; wherefore, her household seems to have consisted of menial servants she brought along with her, to assist her in her business; and certain it is, that those that the apostles found there, when they entered into it, after they came out of prison, were such as are called brethren, and were capable of being comforted by them (Acts 16:15, 40). And as for the Jailer's household, they were such as were capable of having the word of God spoken to them, and of rejoicing at it, and in the conversation of the apostles, at what was laid and done by them; and are even expressly said to believe in God, as the Jailer did, and together with him; and as for the household of Stephanas, that is, by some, thought to be the same with the Jailer's; but, if not, it is certain it consisted of adult persons, believers in Christ, and very useful in the public service of religion; for they were the first-fruits of Achaia, and addicted themselves to the ministry of the saints (1 Cor. 16:15). All which, in each of the instances, can never be said of infants. But,

7thly, This writer adds one text more, which, he says, must be allowed to be decisive in the present case, and that is Romans 11:17-25 from whence he thinks it is most evident, that since the believing Gentiles are grafted into all the privileges and spiritual blessings

of the Jewish church, they cannot be cut off from that great blessing and privilege of having the covenant sealed to their infant seed [p. 21]. To which I reply,

1. It will readily be allowed, that believing Gentiles shared in all the spiritual blessings and privileges of the Jewish church, or of believers under the former dispensation; the same blessings of imputed righteousness and pardon of sin came upon the uncircumcision, as well as upon the circumcision, who walk in the steps of the faith of Abraham (Rom. 4:6-12), for such that are Christ's, true believers in him, they are Abraham's seed, his spiritual seed, and heirs, according to the promise, of all spiritual blessings and privileges (Gal. 3:29). But,

2. The covenant of grace was never sealed to Abraham's natural seed; the covenant of grace itself did not belong to them, as such; nor was circumcision a seal of it to them; nor is baptism a seal of the covenant of grace to any; and therefore it is a great impropriety and impertinence to talk of cutting off from, that which was never had, and never was.

3. Though believing Gentiles share in the spiritual blessings and privileges which the Jewish church, or Jewish believers enjoyed, they never were grafted into that church; that church-state, with all the peculiar ordinances of it, was utterly abolished by Christ, signified by the shaking of the heavens and the earth, and removing of those things that are shaken, that those which cannot be shaken may remain (Heb. 12:26, 27). The Jewish church is not the olive-tree, of whose whole root and fatness the Gentiles partake; they are not grafted into the old Jewish stock; the ax has been laid to the root of that tree; and it is entirely cut down, and no engraftment is made upon it. But,

4. The olive-tree, of whose root and fatness believing Gentiles partake, is the gospel church-state, out of which the Jews that rejected Christ were left, and are the broken branches; and those that believed in Christ were taken in, and laid the first foundation of it; there are the first-fruits, and the root, which being holy, are a pledge of the future convection and holiness of that people; they of them that received the first-fruits of the Spirit, were first incorporated into a gospel church-state; and then the Gentiles which believed were received among them, and were engrafted into them; and this engrafture or coalition

was first at Antioch, where and when, and hereafter, the Gentiles partook of the root and fatness of the olive-tree; enjoyed the same privileges, communicated in the same ordinances, and were satisfied with the goodness and fathers of the house of God; and of this engrafture, and of this only, does this text speak; so that it is so far from being decisive in the present case, that there is not one word, one syllable about baptism in it, and still less can any thing, in favor of infant-baptism, be inferred from it. I shall conclude this chapter, and with it the affair of the divine right of infant-baptism, which, whether illustrated and confirmed in the Dialogue, must be left to the judicious reader, by observing, that the minister in it being required to give express New Testament proof for infant-baptism, which he was conscious to himself he could not do, in answer to it, requires express New Testament proof that women should partake of the Lord's Supper, and offers to prove infant-baptism by the same arguments that this should be proved. But,

1. We do not go about to prove women's right to partake of the Lord's Supper, by such arguments as this writer forms for us; as, by their covenant-interest, by their claim to have the covenant sealed to them, and by their being a part of all nations; and though we look upon their being believers and disciples of Christ, proper qualifications for their admission to the Lord's supper, when there can be made to appear to belong to infants, we shall readily admit them to baptism. But,

2. We prove their right to the ordinance of the Lord's Supper, by their right to the ordinance of baptism; for they that have a right to one ordinance, have to the other; that women believing in Christ: have a right to baptism, is clear, from Acts 8:12. They were baptized, both men and women, and therefore should partake of the Lord's Supper. Let it be proved, that infants ought to be baptized, and it will be allowed and insisted upon, that they partake of the Lord's Supper.

3. We prove it by their being church members; Mary the mother of Jesus, with other women, were of the number of the disciples that formed the first gospel church at Jerusalem; Sapphira, the wife of Ananias, was, with her husband, of the multitude that believed, and were together, and had all things common; after whole awful death, believers were the more added to

the Lord, that is, to the church, both men and women (Acts 1:14, 15; 4:32; 5:9, 14). There were women in the church at Corinth; concerning whom the apostle gives rules respecting their conduct (1 Cor. 11:5, 6, 13; 14:34, 35). Now all those that are members of gospel churches, ought to eat the bread and drink the cup, in remembrance of Christ (1 Cor. 11:26). Women are members of gospel churches; and therefore ought to eat and drink in like manner.

4. We prove this by example: Mary, the mother of our Lord, and other women, being of the number of the disciples, which constituted the gospel church state at Jerusalem, as they continued with one accord in prayer and supplication, so likewise in breaking of bread (Acts 1:14, 15; Acts 2:1, 44, 46).

5. We prove this by a divine direction, exhortation, and command, Let a man examine himself, and so let him eat (1 Cor. 11:29). The word used is *ανθρωπος*, a word of the common gender, and signifies both men and women; in which sense it must be often understood, as in 1 Timothy 2:5 for is Christ a mediator only between God and men, and not women? Under the gospel dispensation, in a gospel church state, there is neither male nor female; they are all one in Christ, and enjoy the same privileges and ordinances (Gal. 3:28). Let the same proof, or as good, be given for infant-baptism, and we have done; let it be proved that infants have a right to any other gospel ordinance as such; that they are or ought to be members of gospel churches; that there is either precept or precedent for the baptizing of them, and we shall readily admit them.

CHAPTER 6

Concerning the Mode of administering the Ordinance of Baptism, whether by immersion or by sprinkling.

The author of the dialogue under consideration affirms, that there is not one single Lexicographer, or critic upon the Greek Language, he has ever seen, but what agrees, that though the word baptizo sometimes signifies to dip, yet: it also naturally signifies to wash; and that washing, in any mode whatsoever, is the native signification of the word baptisimas [p. 31], that the words baptize and baptism, as used in the New Testament, do not, from their signification, make dipping or plunging the necessary mode of

administering the ordinance [p. 33], and that one single instance of that mode of administering the ordinance, is not to be found in all the New Testament [p. 34], nor is it probable it should be the mode [p. 38], and that the mode of administering it by sprinkling is a more lively emblem of what is signified and represented by it, than dipping or plunging can be supposed, and therefore the most proper one [p. 39].

First, As to the lexicographers, and critics on the Greek language, they agree that the word βαπτίζω, signifies, in its first and primary sense, “to dip or plunge,” and only in a secondary and consequential sense, to wash, but never to pour or sprinkle; there being no proper washing, but what is by dipping; and for this we appeal to all the writers of this kind, and even to those this author mentions. Scapula, the first of them, renders βαπτίζω, by merga, seu immergo, ut quae tingendi, aut, abluendi gratia aquae immersimus, “to dip or plunge into, as what for the sake of dying or washing we dip into water;” item mergo, submergo, abruo aqua, “also to plunge, plunge under, overwhelm in water;” item abluo, lavo, “also to wash off, wash;” and βαπτίζωμας, he renders, by mergor, submergor, “to be plunged, plunged under;” and observes, that it is used metaphorically for obruer, to be overwhelmed; and βαπισμος, and βαπτισμα, he says, is, mersio, lotio, ablutio, ipse immergendi, item lavandi, seu abluendi actus, “plunging, washing, ablution, the act itself of plunging, also of washing or ablution.” In all which he makes dipping, or plunging, to be the first and preferable sense of the words.

Stephens gives the same sense of the words, and so Schrevelius, who renders βαπτίζω, by baptizo, mergo, lavo, “baptize, plunge, wash.” Pasor only renders it baptizo, baptize, without determining its sense. And Leigh, in his Critica Sacra, observes, that “the nature and proper signification of it, is to dip into water, or to plunge under water;” and refers to John 3:22, 23; Matthew 3:16 and Acts 8:38. And cites Casaubon, Bucanus, Bullinger, and Zanchy, as agreeing and testifying to this sense of it; and baptisma, he says, is “dipping into water, or washing with water.” And there are the Lexicographers and Critics our author refers us to: To which I may add the Lexicon compiled by Budaeus, Constantine, and others, who render the word βαπτίζω, by immergo, mergo, intingo, lavacro

tingo, abluo, madesacio, law, mundo; “plunge, plunge into, dip into, dip in a laver, wash off, make wet, wash, cleanse:” And βαπτισμος, they say, is tingendi, hoc est mergendi actio, in quo significatu sinctura dicitur; “the action of tingeing, that is, of plunging; in which signification it is called a tincture, or dying;” and another by Hadrian Junius, who renders βαπτίζω, by immergo, “to plunge into;” and βαπτισμος, by immersio, lotio, baptismus, “immersion, washing, baptism.” As for other critics on the Greek language, who assert, that the proper signification of the word baptizo, is to dip, or plunge; they are so numerous, that it would be tedious to reckon them up: I shall only mention a few of them, and their words. Calvin[66] says, “Ipsum baptizandi verbum mergere significat, & mergendi ritum veteri ecclesiae observatum fuisse constat;” the word baptize, signifies to plunge; and, it is plain, that the rite of plunging was observed in the ancient church.” Beza, who must be allowed to be a learned critic in the Greek language, lays, on Mark 7:4, “Neque vero τοβαπτίζειν, significat lavare nisi a consequenti, nam proprie dedarat tingendi causa immergere; “neither does the word baptizo, signify to walk, unless consequentially; for it properly signifies, to plunge into, for the sake of tinging, or dying;” and on Matthew 3:11 he says, “significat autem το βαπτίζειν, tingere quum παρα το βαπτειν, dicatur, & quum tingenda mergantur; “the word baptizo, signifies to dip (as Dyers in the vat) seeing it comes from bapto, to dip, and seeing things, that are to be dyed, are dipped.”

Casaubon, another great critic on the Greek language, has these words on Matthew 3:6, “Hic enim fuit baptizandi ritus ut in aquas immergerentur, quod vel ipso vox βαπτίζειν, declarat fati — unde intelligimus non esse ab re, quod jam pridem non nulli disputarant de taro corpore immergendo in ceremonia baptismi; vocem enim βαπτίζειν, urgebant;” for this was the rite of baptizing, that persons should be plunged into water, which the word baptizo, sufficiently declares. —Hence, we understand, that it was not foreign from the matter, which some time ago disputed, concerning plunging the whole body in the ceremony of baptism; for they urged the signification of the word baptizo. And, that this is the proper signification of the word, he observes, in his notes on Acts 1:5 and Acts 2:4. To which, I shall only add

one more critic, and that is Grotius; who, on Matthew 3:6. thus writes; “*Mersatione autem nan persuasione agi solitum hunc ritum indicat & vocis proprietates, & loca ad eum ritum delecta (John 3:13; Acts 8:38), & allusiones multae apostolorum quae ad aspersionem referri non possunt*” (Rom. 6:3; Col. 2:12), that this rite used to be performed by plunging, and not by pouring, both the propriety of the word, and the places chosen for this rite, shew (John 3:23; Acts 8:38), and the many allusions of the apostles, which cannot be referred to sprinkling” (Rom. 6:3, 4; Col. 2:12). I might have here subjoined, some instances of the use of the word in Greek authors, by which it appears to have the sense of dipping and plunging, and not of pouring, or sprinkling; but this has been largely done by Dr. Gale, and others. I shall, therefore, proceed,

Secondly, To consider the use of the words, baptize and baptism, in the New Testament; which our author says, do not, from their signification, make dipping or plunging, the necessary mode of administering the ordinance of baptism: And the places enumerated by him, in which they are used, are as follow.

1. The descent of the holy Ghost on the apostles, and on Cornelius, and his company, is called baptizing (Acts 1:5; 11:16), where he observes, it cannot be pretended that there was the least allusion to, or resemblance of dipping, or plunging, in this use of the word. But the learned Casaubon, a very great critic in the Greek tongue, before-mentioned and referred to, does pretend, that there is such an allusion and resemblance, his words on Acts 1:5 are there, “*et si non improbo, etc. although I do not disapprove of the word baptized, being retained here, that the antithesis may be full; yet, I am of opinion, that regard is had, in this place, to its proper signification; for βαπτίζειν, is to immerse, so as to tinge or dip: And, in this sense, the apostles are truly said to be baptized; for the house, in which this was done, was filled with the holy Ghost: So that the apostles seemed to be plunged into it, as into some pool.*” And the extraordinary descent of the spirit in those instances, is much more strongly expressed by a word, which signifies plunging, than if it had been expressed by a word, that signifies bare perfusion, and still left by sprinkling.

2. “Christ’s crucifixion is called a baptism (Mark 10:38), but, being buffeted, spit upon, and lifted up

upon the cross, says our author, bear no resemblance, nor can have any allusion to dipping, or plunging. But, it is easy to observe, that the sufferings of our Lord, which are compared to a baptism, in the place referred to, and in Luke 12:50, because of the greatness and abundance of them, are, sometimes, expressed by deep waters, and floods of waters; and he is represented as plunged into them, and covered and overwhelmed with them;” For so he says himself; The waters are come into my soul; I sink in deep mire, where is no standing; I am come into deep waters, where the floods overflow me (Ps. 119:1, 2). And, therefore, a word signifying immersion, and a covering of the whole body in water, is a very apt one to express the multitude of Christ’s sufferings, and the overwhelming nature of them; and must, more fitly, express the same, than a word, which only signifies pouring, or sprinkling a few drops of water.

3. The text in Mark 7:4 is next mentioned; which speaks of the Jews, when come from the market, not eating, except they wash (*baptizoontai*); and of the washing (*baptismous*) of cups and pots, brazen vessels, and of tables, or beds, as the word signifies. And this, our author thinks, is an unexceptionable instance of these words signifying washing, without dipping, or plunging; since it can hardly be supposed, that they dipped themselves under water, every time they came from market, or, that they dipped their beds, every time they sat, or lay upon them. But, in answer to this, it should be observed, that our Lord is here speaking of the superstition of the Pharisees, who, when they came from market, or any court of judicature, if they touched any common persons, or their clothes, reckoned themselves unclean; and, according to the traditions of the elders, were to immerse themselves in water, and did: So that a most proper word is here made use of, to express their superstition. And, as for cups, pots and brazen vessels, what other way of washing them is there, than by dipping, or putting them into water? And, in this way, unclean vessels were to be washed, according to the law (Lev. 11:32), as well as all that were reckoned so by the traditions of the elders; and even beds, pillows and bolsters, when they were unclean in a ceremonial sense, and not, as this author puts it, every time they lay, or sat upon them, were to be washed by immersion, or dipping

them in water; as I have proved from the Jews' oral law, which our Lord has respect to, in my Exposition of this place; to which, I refer the reader. Wherefore, the words are here used in their primary sense, as signifying dipping; and, if they did not so signify, they would not truly represent the superstition, they are designed to do.

4. The next passage produced, is 1 Corinthians 10:1, 2 which speaks of the Jewish fathers, being baptized unto Moses in the cloud, and in the sea. Upon which, this writer observes, that he thinks, he need not seriously undertake to convince his friend, he is debating with; "that the fathers were not dipped in the cloud, but that the rain from the cloud bore a much greater resemblance to sprinkling, or affusion, than to dipping." But let us a little examine this matter, and see wherein the agreement lay, between baptism and the Israelites passage under the cloud, and through the sea.

Which may be considered, either together, or separately: If together, the agreement between it and baptism, lay in this; the Israelites, when they passed through the Red Sea, had the waters on each side of them, which stood up, as a wall, higher than they, and the cloud over them; so that they were, as persons immersed in, and covered with water; and, in this view, it is easy to see, that the resemblance is much greater to immersion, than to sprinkling, or affusion: or this may be considered separately, as baptized in the cloud, and as baptized in the sea; in the cloud, when, as Gataker,[67] a Paedobaptist writer, thinks, it passed from before the face of the Israelites, and stood behind them, and was between the two camps, to keep off the Egyptians; and which, when it palled over them, let down a plentiful rain upon them, whereby they were in such a condition, as if they had been dipped all over in water; or, when under the cloud they were all over covered with it, as a person, when baptized by immersion, is all over covered with water; and they might be said to be baptized in the sea, when, as they passed through it, the waters standing up above their heads, they seemed as if they were immersed. The resemblance to plunging, therefore, considered in either way, must be nearer than to pouring, or sprinkling a small quantity of water. To which may be added, that the descent of the Israelites

into the sea, when they seemed as though they were buried in the waters of it; and their ascent out of it again on the shore, have a very great agreement with baptism, as administered by immersion; in which, the person baptized goes down into the water, is buried with Christ therein; and comes up out of it, as out of a grave, or as the children of Israel out of the Red sea.

5. The last text mentioned, where the word baptism is used, is Hebrews 9:10 where our author observes, "the apostle, speaking of the ceremonial dispensation, tells us, that it stood only in meats, and drinks, and divers washings (baptismous) and carnal ordinances; and the principal of these washings, he exemplifies to us, verse 13 to be the blood of bulls and goats, and the ashes of an heifer, sprinkling the unclean: Here, therefore, the word cannot, with any appearance of modesty, be explained in favor of immersion." To which, I reply, that the ashes of an heifer, sprinkling the unclean, were so far from being the principal part of the Jewish washings or baptisms, that it was no part at all; nor is this mentioned by the apostle, as any exemplification of them, who understood there things better. Sprinkling the ashes of the heifer, and the waffling, or bathing of the person in water, which was by immersion, are spoken of, as distinct and separate things, in the ceremony referred to, Numbers 19:19 and indeed, washing by sprinkling, is not reconcilable to good sense, to the propriety of language, and to the universal custom of nations. However, certain it is, that the priests, Levites, Israelites, vessels, garments, etc. which were enjoined washing by the ceremonial law, and which washings, or baptisms, are here referred to, were done, by putting them into water, and not by pouring, or sprinkling water upon them. It is a rule with the Jews,[68] that, "wheresoever, לך קגה in the law, washing of the flesh, or of the clothes is mentioned, it means nothing else, than Tebileth Col hagoph, the dipping of the whole body in a laver—for if any man dips himself תליבט all over, except the tip of his little finger, he is still in his uncleanness." From the whole, it appears, that the words, baptize and baptism, in all the places mentioned, do, from their signification, make dipping, or plunging, the necessary mode of administering the ordinance of baptism. I now go on,

Thirdly, To vindicate those texts of scripture, which

afford instances of the mode of administering baptism by immersion, from the exceptions of this writer, who confidently affirms, "that none of those texts will necessarily prove that any one person was baptized by dipping, by John Baptist, our blessed Saviour, or his apostles." [p. 34]. And,

1. The first text brought into the debate, and excepted to, is Matthew 3:6. And were baptized by him in Jordan, confessing the sins. But we do not argue on this place, from those persons being baptized, to their being dipped, as this writer makes his neighbor to do, but from their being baptized in the river Jordan; for why should John choose the river Jordan to baptize in, and baptize in that river, if he did not administer the ordinance by immersion? Dr. Hammond, a Paedobaptist, thought that these words afford an argument for dipping in baptism, though our author will not allow it: His paraphrase of them is; "And he received them by baptism, or immersion in the water of Jordan, promising them pardon upon the sincerity of their conversion and amendment, or reformation of their lives." And in his note on Matthew 3:1 having respect to this place, says, "John preaching repentance to the Jews in the desert, received all that came unto him as new proselytes, forsaking their old relations, that is, their sins, and in token of their resolved change, put them into the water, dipped them all over, and so took them out again; and upon the sincerity of their change, promised them the remission of their sins, and told them of the Messiah which was suddenly to appear among them, and warned them to believe on him." The instances of washing in the pool of Siloam, in Solomon's ten lavers, or the hands in a bason, mentioned by our author, are very impertinent; and besides, such washing is not performed without dipping. Who ever washes his hands without dipping them in the water he washes in?

2. Another text mentioned, is John 3:23. John was baptizing in Enon near to Salim, because there was much water there. Upon which this writer observes, that "the words in the original are many waters; which implies many springs or brooks of water; waters suited to the necessity and convenience of the vast multitudes that resorted to John, as a supply of drink for themselves, and for the horses and camels which they rode upon, as well as for their baptism. Here

is no appearance of dipping in the case.—Had John baptized all these multitudes by dipping, he must have stood almost continually in water, up to his waist, and could not have survived the employment but by miracle." To which I reply,

(1.) Admitting that the words in the original, many waters, imply many springs or brooks, this shews there was a confluence of water there; and every body knows, that many springs and brooks being together, could easily fill large pools, sufficient for immersion; and even form and feed great rivers, which is often the case; and besides, the use this author finds for these springs and brooks, requires a considerable quantity of water, namely, for the vast multitudes of men, and for their horses and camels; and surely, therefore, there must be a sufficient quantity to cover a man's body in.

(2.) The words *πολλα υδατα*, many waters, signify a large quantity, great abundance, both in the literal and metaphorical sense of the phrase, as it is used by the evangelist John elsewhere, see Revelation 1:15 and 17:1, 15 and by the Septuagint interpreters, it is used even for the waters of the sea (Ps. 127:19; 107:23) and answers to *מַיִם רַבִּים*, *Mayim Rabbim*, in Song of Solomon 8:7 many waters cannot quench love; which surely must refer not to a small, but a large quantity of water; and which phrase there, the Septuagint render by much water, as we do the phrase here.

(3.) These words are given as a reason, not for the convenience of drink for men and their cattle, but for the baptizing of men, and the convenience of that; that the men that came to John's baptism came on horses and camels, we know not; however, the text assigns no reason for the choice of the place upon the account of convenience for them, but for baptism only; and therefore, we should not overlook the reason in the text, that is certain, and receive one, which, at most, is very precarious and uncertain; besides, John had not, at this time, such vast multitudes that followed him; those followed Christ, and not him: he was decreasing: Christ made and baptized more disciples than he. See verses 26, 30 and chapter 4:1.

(4.) Supposing that vast multitudes still followed him, and were baptized by him, this affords no argument against dipping in baptism; and especially since this was performed in a place where there was much water. Nor was the baptizing of such great

multitudes by immersion so great an undertaking, as that he could not survive it without a miracle; admit the work to be hard and laborious, yet as his day was, his strength was; according to the divine promise. We have had instances in our own nation, in our climate, of persons that have baptized great multitudes in rivers, and even in the winter time, and that for many days successively, if credit is to be given to our own writers. Mr. Fox the martyrologist, relates,[69] from Fabian, that Austin, archbishop of Canterbury, baptized ten thousand in one day, in the river Swale; and observes upon it, that whereas he then baptized in rivers, it followeth, there were then no use of fonts. And the same, Ranulph, the monk of Chester affirms, in his history,[70] and says, it was on a day in the middle of winter; and, according to Fox, it was on a Christmas-day. And our historian Bede says,[71] that Paulinus, for six and thirty days successively, did nothing else, than instruct the people, which from all parts flocked unto him, and baptized them that were instructed in the river Glen; and who also baptized in one day vast numbers in the river Trent, King Edwin being present.

(5.) Though, this writer says, here is no appearance of dipping, in the case referred to in the text, yet there are several Paedobaptists, who are of another opinion, and think there was. Calvin, on the text, thus writes; “from these words, we may gather, that baptism was performed by John and Christ, by a plunging of the whole body under water.” Piscator, on the place, has there words; “this is mentioned, to signify the rite of baptism which John used; namely, plunging the whole body of the man, standing in the river; hence, Christ, being baptized of John in Jordan, is said to come up out of the water (Matthew 3:16). The same mode Philip observed” (Acts 8:38). Aretius, on the passage, writes in the following manner; “but, why did John stay here? He gives a reason, because there was much water here; wherefore penitent persons might be commodiously baptized; and, it seems to intimate, that a large quantity of water was necessary in baptizing, that they might, perhaps, immerse the whole body.” To which, I shall only add the words of Grotius, on the clause, much water: “Understand, says he, not many rivulets, but, simply, a plenty of water; such, namely, in which a man’s body could easily be immersed: In which manner baptism was then performed.”

3. Another text, produced in favor of dipping in baptism, is Matthew 3:16. And Jesus, when he was baptized, went up straightway out of the water. To which is objected, that “there is no more in the original, than that our Saviour went up straightway *απο*, from the water; which Greek preposition always naturally signifies from, but never out of, and therefore, this instance can stand in no stead.” But if the preposition never signifies out of, it is strange that our learned translators should so render it here, as also the Vulgate Latin, Syriac, Persic, and Ethiopic versions; and so it is rendered in the New Testament in several places, as in Mark 16:9; Luke 4:35, 41; Acts 2:9; 17:2 and 28:23, and in others. And, moreover, it should be observed, that this preposition answers to the Hebrew *Min*, which signifies out of, as well as from; and which the Syriac version uses here: And, as a proof of both, let Psalm 40:2 be consulted, and the Septuagint version of it, where David says, the Lord brought him up out of an horrible pit, *αρ απο πηλου ιλυος*, and out of the miry clay. And, if our Lord came up out of the water, it is a clear case, that he must halve been in it; that he went down into it, in order to be baptized; and that he was baptized in it: And, is it reasonable to think, he should be baptized in the river Jordan, in any other way, than by immersion? See the note of Piscator, upon the preceding text.

4. Acts 8:38, 39 goes in company with the former; and they went down both into the water—and when they were come up out of the water. And the following remark is made; “there can be no more proved from this text, than that Philip and the Eunuch went down to the water, and came up from it. The preposition *ειπ*, rendered into, naturally signifies unto, and is commonly so used in the New Testament and the preposition *εκ*, rendered out of, properly signifies from—so that there is no evidence from this text, that the Eunuch was baptized by dipping.” Here our author seems to have in view, a very false piece of criticism, frequently used upon this text; as if the going down into the water signified no more, than going down to the bank of the water, to the water-side: And, to support which, his sense of the preposition *εις*, which he would have rendered unto, is calculated. But, it should be observed, that the historian relates in verse 36 that, before this, they were come to a certain water, to the

water-side; and, therefore, this, their going down, must be into it. Wherefore, as it cannot be denied, but that this preposition frequently signifies into, it must have this signification here; and this determines, and settles the sense of the other preposition, and shews, that that must be rendered, as it is, out of; seeing, whereas they went down into the water, when they came up, it must be out of it: All which gives evidence, that the Eunuch was baptized by dipping. Calvin thought so, who, on the text, has these words; “*hic perspicimus, etc.* Here we see, what was the manner of baptizing with the ancients, for they plunged the whole body into water.”

5. The last text, mentioned in the debate, is Romans 6:4. We are buried with him by baptism into death. Where baptism is called a burial; a burial with Christ, a representation and resemblance of his; which it cannot be, unless it is administered by dipping. But this writer observes, it is also said, we are baptized into Christ’s death; and asks, “What resemblance is there in baptism to Christ’s dying upon the cross, if we are baptized by dipping? Was there any thing like dipping in our Saviour’s crucifixion? —would you have such a manner of death resembled in baptism, by drowning men when you baptize them? And affirms, that this text has no reference at all to the imitation either of Christ’s death or burial, or to any particular mode of administering that ordinance; but the scope is to shew us our obligation, by baptism, unto a conformity to the death and resurrection of Christ:, by dying unto sin, and rising again unto newness of life.” But, we have seen already, that there is a resemblance between the crucifixion and death of Christ and baptism, as administered by dipping. The overwhelming sufferings of Christ are fitly signified, by a person’s being plunged into water; and a great likeness there is between the burial of Christ and baptism, as performed by immersion: And, indeed, there is no other mode of administering that ordinance, that can represent a burial, but immersion. And be it so, that the scope of the place is to shew us our obligation, by baptism, unto a conformity to the death and resurrection of Christ, by dying unto sin, and rising again to newness of life; then that ordinance ought to be so administered, that it may represent unto us, the death and resurrection of Christ, and our dying unto sin, and rising unto newness of life; which are done, in

a most lively manner, by an immersion into water, and an emersion out of it. And, that there is an allusion, in this passage, to the primitive mode of baptizing by dipping, is acknowledged by many divines and annotators; too many to recite: I will just mention two or three. The Assembly of divines, on this place, say, “in this phrase, the apostle seemeth to allude to the ancient manner of baptism; which was to dip the parties baptized, and, as it were, to bury them under the water, for a while; and then to draw them out of it, and lift them up, to represent the burial of our old man, and our resurrection to newness of life.”

Dr. Hammond’s paraphrase of the words, is this; “it is a thing, that every Christian knows, that the immersion in baptism, refers to the death of Christ; the putting the person baptized into the water, denotes and proclaims the death and burial of Christ; and signifies our undertaking in baptism, that we will give over all the sins of our former lives (which is our being buried together with Christ, or baptized into his death) that so we may live that regenerate new life (answerable to Christ’s resurrection) which consists in a course of all sanctity, a constant Christian walk all our days.” So Piscator, on the text, “*videtur respicere ad veterem ritum, etc.* It seems to respect the ancient rite, when, in the whole body, they were plunged into water, and so were, as if they had been buried; and immediately were drawn out again, as out of a grave.” But,

Fourthly, This writer thinks, it is not probable, from the instances of administering this ordinance in scripture, that it was performed by dipping. And,

1. He observes, “that in Acts 2:41. there were three thousand baptized in Jerusalem, in one day; most certainly, adds he, towards the close of the day; and asks, was there any probability (I had almost said possibility) that they should all be baptized by dipping, in so short a time? Or, is it probable that they could so suddenly find water sufficient in that city, for the dipping of such a multitude; especially while they were so firmly attached to the ceremonial institution, which made it unlawful for two persons to be dipped in the same vessel of water.” To which I reply,

(1.) That though three thousand were added to the church on one and the same day, it does not necessarily follow from the text, that they were all

baptized in one day, the words do not oblige to such a sense; I am indeed willing to allow it, and am of opinion they were baptized in one day; though it does not appear that it was most certainly at the close of the day, as this writer affirms; for it was but the third hour, or nine o'clock in the morning, when Peter began his sermon, which does not seem to be a long one; and when that was ended, after some discourse with the converted persons, and exhortations to them, this ordinance was administered. And if Austin, as we have seen from our historians, could baptize ten thousand in a short winter's day, it need not seem improbable, and much less impossible, that three thousand should be baptized, even at the close of a day; when it is considered that there were twelve apostles to administer baptism to them, and it was but two hundred and fifty persons apiece; and besides, there were the seventy disciples, who were administrators of this ordinance; and supposing them all employed, they would have no more than six or seven and thirty persons apiece to baptize; and as for the difference between administering the ordinance by dipping, and by sprinkling, it is very inconsiderable; for the same form of words must be pronounced in administering it one way as another; and a person being ready, is very near as soon dipped into water, as water can be taken and sprinkled or poured on his face. And,

(2.) Whereas a difficulty is made of finding suddenly water sufficient in the city of Jerusalem, for the dipping of such a multitude; it should be observed, that besides baths in private houses, for purification by immersion, in case of menstrua's, gonorrhoea's, etc. there was in the temple an apartment called the dipping-room, for the high-priest to dip himself in, on the day of atonement; and there were ten layers of brass, each of which held forty baths of water, sufficient for the immersion of the whole body of a man; and there was the molten sea, for the priests to wash in, which was done by immersion; and there were also several pools in the city, as the pools of Bethesda, Siloam, etc. where persons bathed or dipped themselves, on certain occasions: So that there were conveniences enough for baptism by immersion in this place. And,

(3.) As for what this author says, that according to the ceremonial institution, it was unlawful for two persons to be dipped in the same vessel of water: I must own my ignorance of it, till some proof is given; the laver in the temple was in common for the priests.

2. The narrative of Paul's baptism, he says, makes it appear to be administered in his bed-room (Acts 9:9, 18), but that he was in his bed-room when Ananias came to him, is not so clear; however, certain it is, that he arose, and was baptized. Whether he arose off of his bed, or off of his chair, cannot be said; but be that as it will, had the ordinance been to have been performed by sprinkling or pouring a little water on him, he need not have rose up from either; but he arose, and went either to a bath that might be in Judas's house, fit for such a purpose, or to some certain place without doors, convenient for the administration of the ordinance.

3. The words of the text, Acts 10:47, Can any man forbid water, that these should not be baptized? he says, seem plainly to contradict the dipping of Cornelius and his household, But why so? there is nothing in the text contradicts it; for the sense is, "Can any man forbid the use of his river or bath, or what convenience he might have, for the baptizing of those persons?" Which shews, that it required a place of some quantity of water, sufficient for baptizing by immersion; otherwise it would not have been in the power of any man to hinder them having a little water, to be sprinkled or poured on the face. And what follows confirms it; And he commanded them to be baptized in the name of the Lord; besides, the words of the text may be rendered, Can any man forbid that these should be baptized with water? See Erasmus on the place. Wherefore, what this writer says, that the apostle did not speak of forbidding the water to run in the river, or to remain in any other receptacle or reservoir of water, and therefore must speak of bringing water for their baptism, is very impertinent and ridiculous.

4. He observes, that "the Jailer and his household were baptized in the dead of the night, in the same hour of his conversion by the earthquake; and therefore, there was no probability (nor indeed possibility) of their going to any depth of water for that purpose" (Acts 16:33). But where is the impossibility, or improbability of it? Grotius thinks it probable, that there was a pool in the prison, where he washed the stripes of the apostle and here the ordinance might be administered; but, if nor, it is not unreasonable to suppose, that they went out of the prison, to the river near the city, where the oratory, or place of prayer was, verse 13 and there administered the ordinance, and

then returned to the prison again, before morning, unobserved by any: compare verses 30 and 34 together. And now let it be considered, whether there instances, as our author says, are sufficient to convince an unprejudiced person, that the ordinance was not administered by dipping, in the apostolic times.

5. He concludes, that seeing sprinkling was the greatest purification among the Jews, and the blood of Christ, and the influences of the holy Spirit, are frequently represented by sprinkling, but never by dipping; therefore, it must be the most proper mode of administration. But,

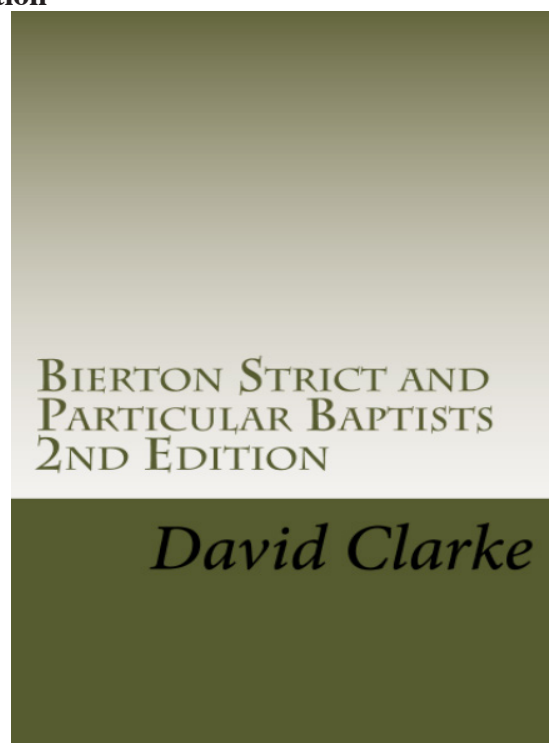
1. It must be denied, that sprinkling was the greatest purification among the Jews; their principal purifications, and which were most frequently used in cases of ceremonial uncleanness, were performed by immersion, and therefore they are called washings, or baptisms, in Hebrews 9:10 and even the purification by the ashes of the red heifer, which this writer instances in, was not performed without bathing the person all over in water (Num. 19:19), and which was the closing and finishing part of it.

2. It is not fact, that the blood of Christ, and the influences of the Spirit, are never represented by dipping. The bloody sufferings of Christ:, and the large abundance of his blood-shed, are called a baptism, or dipping (Luke 12:50). And his blood is represented, as a fountain opened to wash in, for sin, and for uncleanness (Zech.13:1). And the donation of the Spirit, on the day of Pentecost, is also called a baptism, or dipping (Acts 1:5). But, it is not on those allusive expressions, that we lay the stress of the mode of the administering this ordinance, though they are only such, this author attempts to mention, in favor of sprinkling. Wherefore, upon the whole, let the reader judge, which is the most proper and significant rite, used in the administration of the ordinance of baptism; whether immersion, which is the proper and primary sense of the word baptism, and is confirmed to be the rite used, by the places in which baptism was administered; and by several scriptural instances and examples of it, as well as by allusive expressions; and which fitly represents the death, burial and resurrection of Christ; or, sprinkling, which the word baptism never signifies; and is not confirmed by any of the said ways; nor does it represent any thing for which baptism is administered. Let it be, therefore, seriously considered, what a daring thing it is to

introduce into this ordinance subjects which Christ never appointed, and a mode of administering it never used by him or his apostles. In matters of worship, God is a jealous God. The case of Nadab and Abihu ought to be remembered by us, who offered strange fire, the Lord commanded not. In things relating to religious worship, as this ordinance of baptism is a part of a precedent: And we ought to keep to the rule, both as to matter and manner, and not dare to innovate in either, left it should be said to us, hath required this at your hands? worship, and with teaching for doctrines, the commandments of men.

FURTHER PUBLICATIONS

Bierton Strict And Particular Baptists 2nd Edition



Authored by Mr David Clarke Cert.

List Price: \$13.99

5.25" x 8" (13.335 x 20.32 cm)

Black & White on White paper

356 pages

ISBN-13: 978-1519553287 (CreateSpace-Assigned)

ISBN-10: 1519553285

BISAC: Biography & Autobiography / Religious

This book tells the story and life of David Clarke in the form of an autobiography. It is no ordinary book in that David and his brother were both notorious criminals in the 60's, living in Aylesbury,

Buckinghamshire, where they were MODs and were both sent to prison for and malicious wounding and carrying a fire arm without a license . They were however both converted from crime to Christ and turned their lives around.

This story tells of David's conversion to Christianity in 1970 and that of Michael's conversion, 1999 some 30 years later.

It tells of their time in HMP Canterbury Prison and David's time in HMP Wormwood Scrubs and Dover Borstal. It also tells of David's criminal activity and the crimes he committed before his miraculous conversion from crime to Christ, during a bad experience on LSD, in 1970.

It tells how he became a Christian over night and how he learned to read in order to come to a fuller knowledge of the gospel. He learned to read through reading the bible and classical Christian literature. David tells of the events that led to him making a confession to the police about 24 crimes he had committed since leaving Dover Borstal in 1968 and of the court case where he was not sentenced. It tells how David's educated himself and went on to Higher education, and graduated with a Certificate in Education and how he went on to teach Electronics, for over 20 years, in colleges of Higher and Further Education.

It tells of his life as a member of the Berton Strict and Particular Baptist church, which was a Gospel Standard cause, and how he was called by the Lord and sent by the church to preach the gospel. David tells of the various difficulties that he faced once he discovered the many doctrinal errors amongst the various Christian groups he met and of the opposition that he experience when he sought to correct them. David recorded his experience and finding in his book "The Berton Crisis" 1984, written to help others.

David's tells how his brother Michael was untouched by his conversion in 1970 and continued his flamboyant lifestyle ending up doing a 16 year prison sentence, in the Philippines, in 1996.

David tells how Michael too was converted to Christianity through reading C.S. Lewis's book, "Mere Christianity", and him being convinced that Jesus was the Christ the Son of the living God. David then tells of his mission to the Philippines, to bring help and assistance to Michael, in 2001 and of their joint venture in helping in the rehabilitation of many

former convicted criminals, not only in New Bilibid Prison but other Jails in the Philippines.

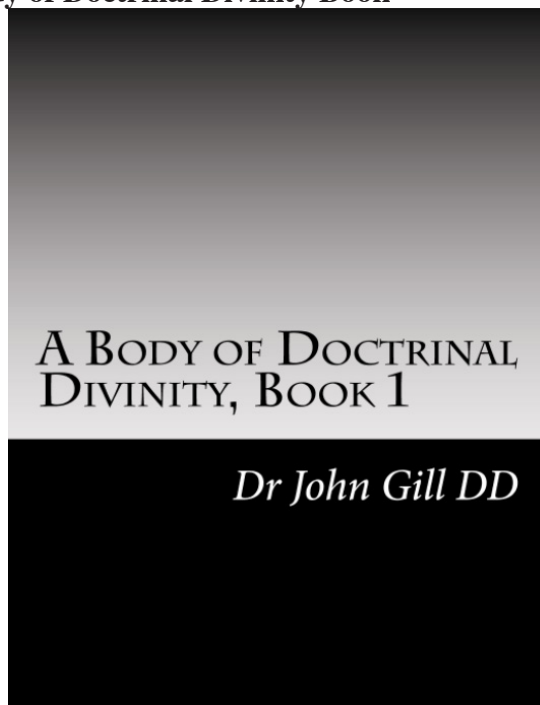
David tells how he felt compelled to write this story in his book , "Converted On LSD Trip". once he got news of his brothers arrest, in the Philippines, via ITN Television news broadcast, in 1995. This book was published when he got news of his brothers conversion from crime to Christ in 1999, which was after serving 5 years of his 16 year sentence.

This story is told in their joint book, "Trojan Warriors", that contains the testimonies of 66 notorious criminals who too had turned there lives around, from crime to Christ, 22 of which testimonies are men on Death Row.

David say he believes his story could be of great help to any one seeking to follow the Lord Jesus Christ but sadly Michael died in New Bilibid Prison of tuberculosis, in 2005 before their vision of bringing help to many was realized.

CreateSpace eStore: <https://www.createspace.com/5899427>

A Body of Doctrinal Divinity Book



A System of Practical Truths
Authored by Dr John Gill D.D, Created by David
Clarke Cert Ed

List Price: \$8.99

8.5" x 11" (21.59 x 27.94 cm)

Black & White on White paper

176 pages

ISBN-13: 978-1543085945 ISBN-10: 1543085946

BISAC: Religion / Christian Theology / Systematic
THIS IS BOOK 1 Of The Seven Books Treating The
Subjects:

Of God, His Works, Names, Nature, Perfections
And Persons.

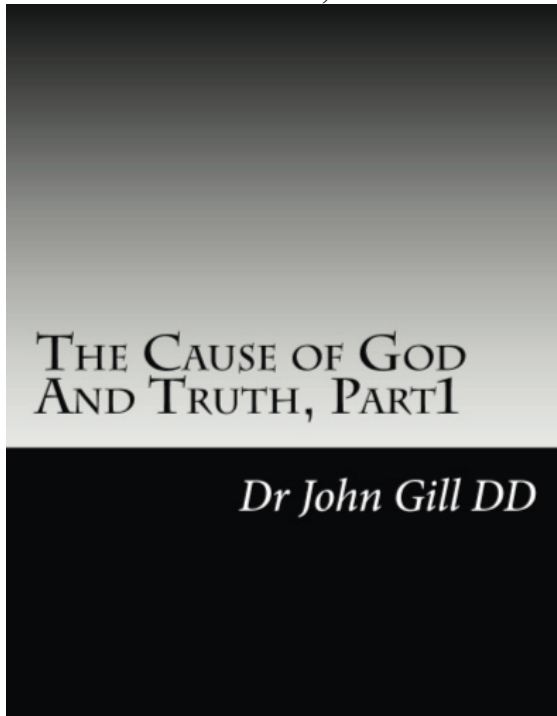
And Contains:

Chapters

- 1 Of The Being Of God
- 2 Of The Holy Scriptures
- 3 Of The Names Of God
- 4 Of The Nature Of God
- 5 Of The Attributes Of God In General, And Of His
Immutability In Particular.
- 6 Of The Infinity Of God,
- 7 Of The Life Of God.
- 8 Of The Omnipotence Of God.
- 9 Of The Omniscience Of God.
- 10 Of The Wisdom Of God.
- 11 Of The Will Of God And The Sovereignty Of It
- 12 Of The Love Of God
- 13 Of The Grace Of God.
- 14 Of The Mercy Of God.
- 15 Of The Long suffering Of God.
- 16 Of The Goodness Of God.
- 17 Of The Anger And Wrath Of God.
- 18 Of The Hatred Of God.
- 19 Of The Joy Of God.
- 20 Of The Holiness Of God.
- 21 Of The Justice Or Righteousness Of God.
- 22 Of The Veracity Of God.
- 23 Of The Faithfulness Of God
- 24 Of The Sufficiency And Perfection
Of God.
- 25 Of The Blessedness Of God.
- 26 Of The Unity Of God.
- 27 Of A Plurality In The Godhead, Or, A Trinity Of
Persons In The Unity Of The
Divine Essence.
- 28 Of The Personal Relations; Or, Relative
Properties, Which Distinguish The Three Divine
Persons In The Deity.
- 29 Of The Distinct Personality, And Deity Of
The Father.
- 30 Of The Distinct Personality, And Deity Of The
Son.
- 31 Of The Distinct Personality, And Deity Of The
Holy Spirit.

<https://www.createpace.com/6930651>

The Cause of God And Truth, Part 1



Authored by Dr John Gill DD, Created by David
Clarke CertEd

List Price: \$5.90

8.5" x 11" (21.59 x 27.94 cm)

Black & White on White paper

94 pages

ISBN-13: 978-1544094670 (CreateSpace-Assigned)

ISBN-10: 1544094671

BISAC: Religion / Christian Theology / Systematic

The following work was undertaken and begun
about the year 1733 or 1734, at which time Dr.
Whitby's Discourse on the Five Points was reprinting,
judged to be a masterpiece on the subject, in the
English tongue, and accounted an unanswerable one
; and it was almost in the mouth of every one, as an
objection to the Calvinists, Why do not ye answer
Dr. Whitby ? Induced hereby, I determined to give it
another reading, and found myself inclined to answer
it, and thought this was a very proper and seasonable
time to engage in such a work.

In the year 1735, the First Part of this work was
published, in which are considered the several
passages of Scripture made use of by Dr. Whitby
and others in favour of the Universal Scheme, and
against the Calvinistical Scheme, in which their
arguments and objections are answered, and the
several passages set in a just and proper light. These,
and what are contained in the following Part in favour

of the Particular Scheme, are extracted from Sermons delivered in a Wednesday evening's lecture.

Contents

Sections 1-60 Scriptural Passages

Genesis 4:7

Genesis 6:3.

Deuteronomy 5:29.

Deuteronomy 8:2.

Deuteronomy 30:19.

Deuteronomy 32:29.

Psalms 81:13, 14.

Psalms 125:3.

Psalms 145:9.

Proverbs 1:22-30.

Isaiah 1:16, 17.

Isaiah 1:18, 19.

Isaiah 5:4.

Isaiah 30:15.

Isaiah 55:1.

Isaiah 55:6.

Isaiah 55:7.

Jeremiah 4:4.

Ezekiel 18:24.

Ezekiel 18:30.

Ezekiel 18:31&32.

Ezekiel 24:13.

Matthew 5:13.

Matthew 11:21, 23.

Matthew 23:37.

Matthew 25:14-30.

Luke 19:41, 42.

John 1:7.

John 5:34.

John 5:40.

John 12:32.

Acts 3:19.

Acts 7:51.

Romans 5:18.

Romans 11:32.

Romans 14:15.

1 Corinthians 8:11.

1 Corinthians 10:12.

2 Corinthians 5:14,15.

2 Corinthians 5:19.

2 Corinthians 6:1.

2 Corinthians 11:2, 3.

Philippians 2:12.

1 Timothy 1:19, 20.

1 Timothy 2:4.

1 Timothy 4:19.

Titus 2:11, 12.

The Epistle to the Hebrews.

Hebrews 2:9.

Hebrews 6:4-6.

Hebrews 10:26-29.

Hebrews 10:38.

2 Peter 1:10.

2 Peter 2:1.

2 Peter 2:20-22.

2 Peter 3:9.

1 John 2:2.

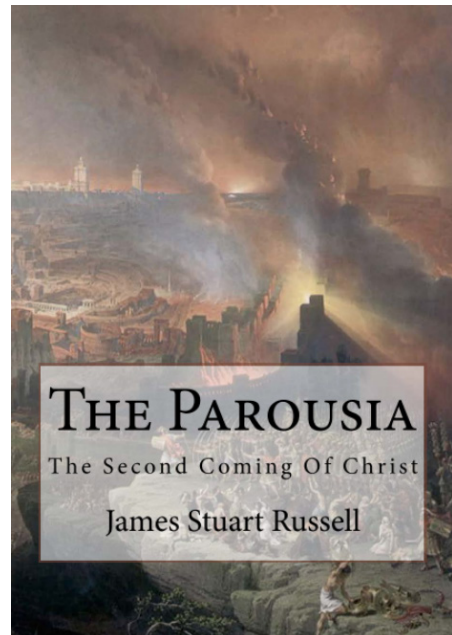
Jude 1:21.

Revelation 2 and Revelation 3.

Revelation 3:20.

CreateSpace eStore: <https://wwwcreatespace.com/6983823>

The Parousia



The Parousia 2nd Edition: The Second Coming Of Christ

Authored by James Stuart Russell, Preface by Mr David Clarke, Preface by Dr Don K Preston DD

List Price: \$17.85

7" x 10" (17.78 x 25.4 cm)

Black & White on White paper

404 pages

ISBN-13: 978-1519610942

ISBN-10: 1519610947

BISAC: Religion / Theology

A reformation – indeed – a revolution of sorts is taking place in modern evangelical Christianity. And

while many who are joining in and helping promote this movement are not even aware of it, the book you hold in your hand has contributed greatly to initiating this new reformation. This “new” movement is sometimes called full preterism, (Also, and preferably by this writer, Covenant Eschatology). It is the belief that all Bible prophecy is fulfilled.

The famous evangelist Charles H. Spurgeon was deeply impressed with the scholarly, solid research in the book, although he did not accept the “final” conclusions reached by Russell. In modern times, this work has, and continues to impress those who read it. The reason is simple, the New Testament is emphatic and unambiguous in positing Christ’s coming and the end of the age for the first century generation. To say this has troubled both scholars and laymen alike is an understatement of massive proportions.

This book first appeared in 1878 (anonymously), and again in 1887 with author attribution. The book was well known in scholarly circles primarily and attracted a good bit of attention, both positive and negative. The public, however, seemed almost unaware of the stunning conclusions and the research supporting those conclusions, until or unless they read of Russell’s work in the footnotes of the commentaries.

Scholars have recognized and grappled with this imminence element, that is the stated nearness of the day of the Lord, seldom finding satisfactory answers. Scholars such as David Strauss accused Jesus of failure. Later, Bultmann said that every school boy knows that Jesus predicted his coming and the end of the world for his generation, and every school boy knows it did not happen. C.S. Lewis also could not resolve the apparent failed eschatology. Bertrand Russell rejected Christianity due to the failed eschatology - as he perceived it - of Jesus and the Bible writers. As a result of these “skeptical” authors, modern Bible scholarship has followed in their path and Bible commentaries today almost casually assert the failure of the Bible writers - and Jesus - in their eschatological predictions.

This is where Russell’s work is of such importance. While Russell was not totally consistent with his own arguments and conclusions, nonetheless, his work is of tremendous importance and laid the groundwork for the modern revolution known as the preterist movement.

Russell systematically addressed virtually every New Testament prediction of the eschaton. With

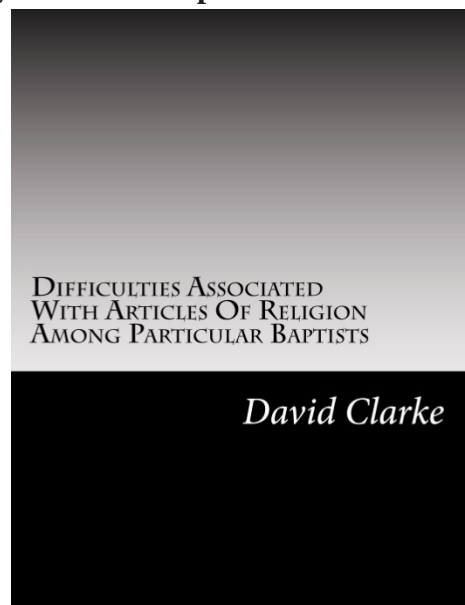
incisive clarity and logical acumen, he sweeps aside the almost trite objections to the objective nature of the Biblical language of imminence. With excellent linguistic analysis, solid hermeneutic and powerful exegetical skills, Russell shows that there is no way to deny that Jesus and his followers not only believed in a first century, end of the age parousia, but, they taught it as divine truth claiming the inspiration of the Holy Spirit as their authority.

Russell not only fully established the undeniable reality of the first century imminence of “the end,” he powerfully and carefully shares with the reader that “the end” that Jesus and the N.T. writers were anticipating was not the end of the time space continuum (end of the world). It was in fact, the end of the Old Covenant Age of Israel that arrived with the cataclysmic destruction of Jerusalem and the Temple in AD 70. Russell properly shows how the traditional church has so badly missed the incredible significance of the end of that Old Covenant Age.

Russell’s work is a stunning rejection – and corrective -- of what the “Orthodox” historical “Creedal” church has and continues to affirm. The reader may well find themselves wondering how the “divines” missed it so badly! Further, the reader will discover that Russell’s main arguments are an effective, valid and true assessment of Biblical eschatology. And make no mistake, eschatology matters.

<https://www.createpace.com/5906802>

Difficulties Associated With Articles Of Religion Among Particular Baptists: Second Edition



Authored by David Clarke

List Price: \$7.00

8.5" x 11" (21.59 x 27.94 cm)

Black & White on White paper

72 pages

ISBN-13: 978-1976541438

ISBN-10: 1976541433

BISAC: Religion / Christian Theology / Systematic

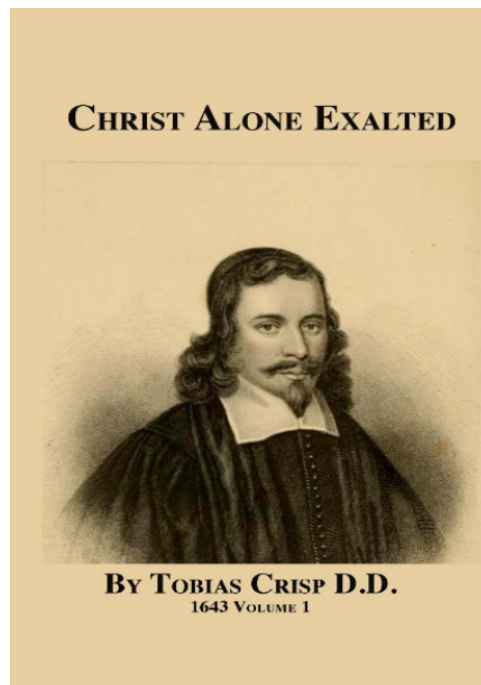
Articles of religion or confessions of faith are used to inform others of what a person, a church or society believe with respect to religious beliefs. Some churches restrict membership to those who will subscribe to their articles of religion. One of the problems that this brings is that there comes a time when a new believer cannot, in conscience, subscribe to a tenet of belief that they do not understand. It may be the article is badly worded or poorly written or may, in fact, be in error. In which case a new believer could not in conscience subscribe to something they do not understand. Or it may be a member of the church begins to realize their articles of religion are in error.

This book seeks to inform of the difficulties that articles of religion among Particular Baptists have experienced since the first London Baptists 1646 2nd Edition was published and offers an alternative solution to this problem.

This book contains the First Particular Baptists London Confession 1646 2nd Edition, The Second London Baptists Confession 1689, Bierton Particular Baptists 1831, The Gospel Standard articles of religion 1878 and Bierton Particular Baptists, Pakistan 2016 with observations of the difficulties that have proven difficult, in the past.

<https://www.createpace.com/7593475>

Christ Alone Exalted: Volume 1



Authored by Tobias Crisp D.D., Authored by David Clarke

List Price: \$10.10

5.5" x 8.5" (13.97 x 21.59 cm)

Black & White on White paper

266 pages

ISBN-13: 978-1535296922 (CreateSpace-Assigned)

ISBN-10: 1535296925

BISAC: Religion / Christian Theology / Soteriology

Tobias Crisp was preacher of the gospel in England. He was born in 1600 and died in 1643 at which time these 13 sermons were first published. Within 3 years further sermons were published in further volumes this is the first. He lived at the time when The First London Baptist Confession of Faith 1644 was being prepared for publishing and it is clear from these sermons he taught Calvinistic truths. He preached the doctrines of grace and was charged with being an Antinomian and provoked opposition from various quarters. Dr John Gill in defence of Crisp republished these sermons along with his own notes showing that Tobias Crisps taught clearly the truths of the lord Jesus Christ

CreateSpace eStore: <https://www.createpace.com/6424124>