

the water, and resurrection out of the water, the form of baptism, to wit internal and essential, is no other then that analogical proportion, which the signs keep with the things signified thereby, for as the properties of the water in washing away the defilements of the body, do in a most suitable similitude, set forth the efficacy of Christs blood in blotting out of sins, so dipping into the Water doth in a most lively similitude set forth the mortification of the old man, and rising out of the water the virification of the new. — That same plunging into the water holds forth to us that horrible gulf of divine Justice in which Christ for our sins sake, which he took upon him, was for a while in a manner swallowed up. Abode under the water how little a while soever, denotes his descent into Hell, even the very deepest degree of lifelessness, while lying in the sealed and guarded sepulchre he was accounted as one truly dead, rising out of the water holds out to us a live

lively similitude of that conquest, which this dead man got over death, which he vanquished in his own Den, as it were, that is the grave. In like manner therefore it is meet that we being baptized into his death, and buried with him, should rise also with him and so go on in a new Life, Rom. 6. 3. 4. Col. 2. 12. *Thus far Tilentus.*

Bishop Jewell in his defence, *Appol.* c. 5 p. 308. brings the council of Worms determining the manner of baptism; thus, *In aquas demersio in infernum est, & eussus ab aquis emersio Resurrectio est.*

The dipping into the water is the going down into Hell [*i. e.* the grave] The coming out from of the water is the Resurrection. From all which Testimonies (and many more that might be brought) it is evident beyond all doubt our opposers being Judges) that whether we respect the signification of the word baptiz: or the signification of the ordinance it self, or the consent of the primitive Churches in their practice of holy baptism, dipping:

For the Baptized Churches. - 61
ping the subject (or party baptized) in the
Element Water, is the due form of bap-
tism, and therefore sprinkling or crossing
the face; is an humane innovation. Or,

Upon the whole matter these ten
particulars are very apparent. First,

That Infant baptism was innovated,
after the holy Scriptures were written
which appeareth both from the deep
silence of the Scripture in that case, and
the confession of learned Pædo-baptists
themselves.

2. That it came in
* for Gods ways stealing (as it were)
are not to be left being for a considera-
to mans will be ble time left at liber-
commands and ty (a sign it was not
tis mans duty to from Heaven) * and
obey. was disliked by the
Antients who there-
fore dissuaded from it.

3. That which gave it its great ad-
vantage for a more general reception,
was this false opinion, that without
baptism none could be saved. This
saith

62 *The Pædo Baptists Apologie,*
saith Mr. Perkins doth St. Augustine "e-
very where affirm.

4. That the Lords Supper was as
eagerly pressed, to be necessary for In-
fants as baptism, and they continued

Ex opp. Perk.
See the Scholast.
discourse against
Symbol with
Antichrist.

in use together about
the space of six hun-
dred years, this con-
ceit was confirmed
(saith Mr. Perkins) by
the council of Toledo,
Can. II.

And Au-
gustine was so earnest for this also that
he boldly sayes in vain do we promise
Infants salvation without it. *Aug. ep.*
23. & ep. 107. & contra ep. pelag. l. 1.
c. 22. & contra. Jul. l. 7. c. 2. l. 3.
c. 12.

5. That divers in the Greek Church
have all along to this day refused In-
fant baptism. Grotius his words are
these (as Mr. Tembs quotes them) *In*
every age many of the Greeks unto this
day keep the custome of deferring baptism
to little ones till they could themselves
make a confession of their Faith. And
the

the Armenians are confessed by Heylin in his *Macrocos.* p. 575. To defer baptism to their Children till they be grown to years of knowledge.

6. Those foolish and sinful adjuncts, which the Authors and promoters of Infant baptism, were constrained to invent to make it look like baptism (for example their device of Gods fathers, &c.) do sufficiently declare it to be of an infirm and humane Original.

7. The grounds upon which Pædo-baptism was at first urged, are now in a manner wholly declined, and new grounds daily invented whereon to build it, which are no sooner laid, but raised again by some of it's own favorites.

8. That the stoutest assertors of Infant baptism, hath ever met with as stout opposers; Thus *Agustine*, met with the *Donatists* and *Pelagius* whose arguments he could not avoid but by running into greater absurdity, and though

though they are blamed (and perhaps justly) for holding some errors; so also is *Augustine* and that not undeservedly.

9. That many of the Learned have much abused this age in telling them the *Anabaptists* (i. e. the baptized Churches) are of late edition a new sect, &c. When from their own writings the clean contrary is so evident.

Tenthly and Lastly. Observe how the baptism of repentance for remission of Sins, which is that one and only baptism commanded in holy Scripture hath been neglected, traduced; and its assertors frequently abused, and that chiefly by this device of Pædo-baptism which now hath so lost it's first form, that it cannot with any shew of truth or good sence be called baptism, and ought therefore to cease with its self.

low

low errors, viz. the giving the Lords Supper to Infants, &c. That God may be justified in the submission of all sinners to the baptism of repentance for remission of sins, Luke 7. 39.

The

There was never more need for the Church of God to seek and learn for all these things which God

66

The Second Part
Of the Promise of the
Spirit.

Delivered in a Sermon upon
1. Cor. 12. 1.

To which is added

A post-script out of the works of
Dr. *Fer. Taylor*, touching the laying
on of Hands, chiefly declaring how
Religiously it was observed by the
Ancient Christians, as it is now re-
vived by divers of the baptized
Christians of this age.

1 Cor. 12. 1.

Now concerning spiritual gifts brethren I would not have you ignorant.

THere was never more need for the
Church of God to seek and search
for all those things which God hath
promis

promised for her strength and encouragement then now partly for that her opposers are men of exquisite parts by means of all Arts and Sciences which are not more profitable when used in a way of subserviency to the truth, then pernicious when used in opposition to it (as it often falleth out they are) and partly for that ignorance of what God hath promised for his Churches comfortable subsistence, proves a great occasion and temptation to Christians to trust to failing and uncomfortable helps in the great business of the Ministry of the word and prayer, &c.

Now in the words which we have chosen the Apostle shews his care for the Church at *Corinthus* (and in them for all Churches) that they should not be ignorant concerning spiritual gifts and labours in three Chapters together to instruct them fully in that point under several considerations, and first,

1. *By giving them a definition of those gifts,*

D

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gifts, or shewing what they are, *verse*
8, 9, 10. *viz.* A word of Wisdom,
a word of knowledge, faith, the gifts
of healing, the working of miracles,
propheſie, discerning of ſpirits, divers
kinds of Tongues, interpretation of
tongues, which definition or enumera-
tion of gifts he ſeems to enlarge,
Chap, 13. 26. a Plalm, a Doctrine,
&c.

2. *By ſhewing that the Church hath a*
perpetual right to, and intereſt in all
theſe gifts, Chap. 14. 1. Deſire [or be
zealous after ſpiritual gifts, Chap. 12.
31. Covet earneſtly the beſt gifts
Chap. 14. 39. Covet to propheſie and
forbid not to ſpeak with tongues.

3. *By ſhewing whereto theſe gifts do*
ſerve, or to what end they were given.
Chap. 14. 12. Forasmuch as ye are
zealous of the ſpiritual gifts, ſeek that
ye may excel to the edification of the
Church, ver. 31. that all may learn,
and all be comforted, Eph. 4. 12. for
the perfecting the Saints for the work
of

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4. By a
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Of the Promise of the Spirit. 69
of the Ministry, for the edifying of the
body of Christ.

4. By distinguishing of gifts as they are
more or less necessary and accordingly gives
direction which to prefer in our asking
them (yet so as not to forbid the use of
any of them, so it might be done with
edification) Chap. 14. 1. *Desire spiri-
tual gifts but rather that ye may prophe-
sie.* Ver. 5. *I would have ye all speak
with tongues but rather that ye prophesied,
for greater is he that prophesieth, then he
that speaketh with tongues.* Ver. 5. *He
that speaketh in an unknown tongue edify-
eth himself, but he that prophesieth edifyeth
the Church.*

5. By showing that all these gifts, how
excellently soever any are endowed with
them, yet therein he is not to rest satisfied
because there is yet a far more excellent
way of receiving the spirit, without
which all gifts are as nothing. This
more excellent way he refers to the
fruit of the Spirit, which he both di-
stinguisheth by its several branches, 1
Cor. 13. 4, 5, 6, 7. compar'd with

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Gal. 5. 22. 23. and also comprehends
the whole in that excelling grace of
Charity follow after Charity, Chap.
4. 1. The greatest of these is Cha-
rity.

6. *By giving a notable Rule to know
who are indeed spiritual Christians from
such as only pretend to be so, Chap. 14.
35. If any man think himself to be a Pro-
phet or spiritual, let him acknowledge the
things I write unto you are the commands
of the Lord. Those then are not truly
spiritual, or true Prophets who (as ma-
ny on the right hand) do not only
lay aside the commands of the Lord,
but prescribe to others their own Tra-
ditions, neither those on the other
hand, who prefer their poor conceits
and Notions, as if the word of God
came out from them, when though
(perhaps) it came to them, yet it
came not to them only, ver. 36.*

Thus much briefly to shew what the
Apostle means in this place by spiritu-
al gifts, and in what respects he would
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not have the Church to be ignorant concerning them.

Nor shall I insist upon all those particulars now, but only that which may be most needful to be demonstrated, and that is the second particular. For I find, it is not only a general conceit among the National Churches, that the extraordinary gifts of the Spirit were only Temporary, and now ceased, but also very many in the baptized Churches are doubtful (at the least) in this matter, as if that glorious promise of pouring out of the Spirit according to the prophesie of Joel, and the reception thereof by the primitive Churches, were taken away long since from the Churches which succeed them, and not to be so much as looked for in these days!

But that this is a very great mistake, and that the contrary, even that, that very promise of the Spirit and every part of it, from the time of its first effusion upon the day of

The poynt to be proved.

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Pentecost, Acts 2. belongs to the Church
throughout all Ages to the end of the
World. I hope to evince to the satisfac-
tion such as desire to see the Truth
in this matter.

And First from the
1 *From the A.* scope of the Apostle,
postles scope. in these three Chap-
ters. Where as it is
his designed subject to discourse of the
gifts of the Spirit, so he informs us
that God hath set them there, namely
in his Church, that is, he hath placed,
setled or fixed, that one spirit in that
one body, nor for a few days only, and
then to leave her as a body without a
spirit for ever after, in respect of spiri-
tual gifts, but to abide
* 1 Cor. 3. 16. there as in his temple
2 Cor. 6. 16. * both by gifts and
graces, even the same
which Christ by vertue of his assention
obtained when he ascended on high,
which gifts are given to the Church for
the work of the Ministry, for the edifi-
cation of the body till the whole be
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completed. See to this purpose
Ephes. 4. from vers, 4. to 16.

Again, The promise of the holy spirit is made by our Lord himself to the Church for ever. *John 14. 16.*

2. From the extent of the promise.
I will pray the Father and he shall give you another Comforter that he may abide with you for ever &c. I say with the Church, for it were a strange exposition to restrain this for ever to the age of the Apostles (as some do) for sith the Apostles and first Churches could neither pray nor prophesie as they ought, but as that spirit did help their infirmity, it were strange the subsequent should be able to do it though destitute of that distance, seeing prophesie is expressly one of those spirituall gifts, as before we have shewed.

That great Apostle *Peter*, dates the promise of the holy spirit very largely, *Acts, 2. 38. &c.* As descending to the very Skirt, or last age

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of the Church of God, even to as many as the Lord our God shall call, and he here takes the promise in that sense where in *Joel* meant it, and the Church had then received it, which clearly intends both the gifts and graces of the Spirit, for as 'tis sure they received then very great gifts, so 'tis said great grace was upon them all. *Acts.* This very promise of the Father is by this Apostle appropriated to all the called of the Lord, even the servants and handmaids in *these days*.

Now these days must either be a few days at the beginning of the Gospel, or it must be referred to the whole time of that glorious dispensation if the first, then how shall all the called of the Lord receive it? Or who will tell us when these days expired? But we know that *These days* the latter days last time, and last days are used with some frequency in Scripture, to point out the time of the Gospel as it succeeded the time of the Law.

During

During all which time we are sure that the duties in generall (and perhaps some difficult duties which were not formerly known) which were imposed upon the first Churches, are laid upon the Churches to the end of the World, *Mat. 28. 20. Teaching them to observe all things whatsoever I have commanded you, &c.* Must the Churches now contend earnestly for the faith (and that both against old and new errors) must she be the Salt of the Earth, the Light of the World must she strive to preach the Gospel of the Kingdom to all Nations, must she keep her self in the Love of God building up her self in her most holy faith, praying in the Holy Ghost? Surely, if these duties remain, and the Lord requires that she should glorifie him in the faithful and constant discharge hereof as also in suffering for his sake; It cannot reasonably be imagined that he

3. From the Nature of the duties of the Church.

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Should recall his holy spirit, *in the gifts thereof* from her who when she had them all, had nothing that was superfluous, but stood in need of all to furnish her for the work she stood engaged to do, in these forementioned and other like considerations, sith then our God doth require the same service of his Churches now, which he required of his Churches in the first ages of the Gospel, let us not imagine he will require the same Brick, and not allow the same Straw.

4. *From the nature and perpetuity of the exhortations to seek for the Spirit.*

That the gifts of the spirit here intended by our Apostle are the portion of the Church in every age (as her right) appeareth, from the nature of these exhortations she is under to ask them.

Luk. 11. 13. How much more shall your Heavenly Father give his holy spirit to them that ask it — ask and it shall be given unto you. vers. 10. How frequent
is

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is our Apostle in these 3. Chapters in his exhortations to this Church (and in them to all others) to desire spirituall gifts, to covet earnestly the best gifts, to covet to prophesie, wishing that they may speak with tongues, and warning them not to prohibit that gift. Now to what purpose is all this if these gifts be ceased and that the Church may not now expect them? I hope no man will say these exhortations are now out of date least in so doing he deprive us of the exhortation to Charity, for they are so link(ed together as the one cannot cease as 'tis an exhortation) before the other. *Follow after Charity and desire spirituall gifts and rather that ye may prophesie.* Thus we see the Church being under perpetual exhortations, to seek for spiritual gifts without any restriction, necessarily infers her perpetual right to them and every of them, which consideration alone is sufficient (as I conceive) to satisfie any Christian, that the promise of the Spirit { even the same

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same that was given to the first Churches) in respect of gifts as well as graces belongs to the Church of Christ throughout all ages.

5. *From the continuation of spiritual gifts in the Church to this day.*

Let us now consider, whether the Church of God do not even now enjoy the promised spirit in the gifts and graces of it at this day, for the latter, I think there is none doth question it, and yet should the graces or fruits of the spirit which now appear, be strictly considered by what did formerly shine forth in the Churches, it might peradventure put us to some pause, yet not thence to conclude that we have not that spirit of grace, or that the graces thereof are ceased, but it would surely become a provocation, to cry mightily to God for an enlargement of what we have received in that behalf.

And as I intend not to boast of the gifts of any, so I may safely presume that

that the gifts received in these days are far more then I can set down, or give you account of, because the Church is diffused through many Nations, and her gifts there unknown to me; I will then restrain my observations to the Churches in this poor Island, who may not vie with all Churches, but rather in humility conclude themselves to be short of many concerning spirituall gifts. And yet, shall we say she hath none (or may we not rather say she hath many that are endowed with a *word of knowledge* and that meerly by a gift from God, having otherwise, no capacity or faculty more then others, but therein far short of many of their brethren; only the gift of God, and no naturall faculty hath made the difference: How have men of knowledge in this world, been found to have no skill, and the foolish to attain knowledge, and some to excell so far, as to confound the wisdom of the wise and to bring to nought the understanding of

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of the prudent, yet out of the mouth of Babes hath our God ordained strength, and thereby hath sometimes stilled the enemy.

And as *Wisdoms* is usefull to direct, so hath God given it to such as fear him; who if we respect their education &c. could never have acquired it; some by a word of wisdom here understand, the well ordering of affaires in the Church, others the right or usefull application of the word &c, surely according to these expositions the Church hath some, even by the gift of the spirit of God to go before here in these respects.

Neither is the gift of *Healings* so abnegated, but that something of it hath appeared, as many living witnesses by experience have testified, and how far faith (over and beside the common faith) hath therein appeared, as also in some other memorable undertakings against Sathan himself, or against his designs, with some good success, be-
comes

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comes others to consider more then it
doth me to write! as for me, I rest sa-
tisfied, that *miracles* are not ceased as
a gift to the Church of God, though
perhaps they are but rarely found, as
being (in the wisdom of God) not so
necessary now in many places as in
times past.

Now for the gift of *prophecie*, which the
Apostle here intends, 'tis certain the
Church enjoys it very graciously in
these days sith she hath them that by
the gift of Gods spirit (and not by
acquired Arts) do minister to her the
word of life, by exhortation, to her edi-
fication and comfort; which yet she
could not have if the gifts were ceased
seeing prophecie is not only one of the
spirituall gifts but the very best of
them, and the greatest of them all.

Nor is the spirit of our God removed
in the gift of *discerning of spirits*; for if
it had false spirits had by their subtilty
ere this day made havock of the
Churches, but through the grace of
God, notwithstanding all their cunning
crafts.

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craftines they have been discerned, and their desigas prevented; and though perhaps charity for some time hath born with such, in hope of the best, yet this is no other thing then ought to be, as may be seen by the carriage of our Lord toward Judas, and his Apostles towards some others.

The gifts of *Doctrine* and praising our God with a *Psalme* is not yet removed, our Teachers (as taught of God) remaining in every Church; where also are some that are skillfull in praising the Lord to the edification of the Church;

As for *Revelations*, there might perhaps sometimes be strange or hidden things made known by some speciall gift of God and why may not God do such things now? However it is not unsafe to understand the *Revellations* here ment, by *Chap. 14. 30.* *If any thing be revealed to another that sitteth by let the first hold his peace &c.* which cannot so well be understood as a new Oracle, as of some further subject, or more.

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more full explication of the matter treated on by him that spake first; according to which interpretation we may say the Church hath yet the gift of Revelations. And thus far we seem to be got safe, not any thing so materiall intervening, as to conclude against the continuance of these spirituall gifts in the Church to this day, so that the present *repairers* of the *House* or *City* of God may comfort themselves by the consideration of the words of the Prophet, *Hagg.* 2. 5. *According to the word which I covenanted with you when you came out of Egypt, so my SPIRIT REMAINETH among you. fear ye not.*

But now the gift of *Tongues* and *interpretation* of *Tongues*, these I where shall we find them. Doubtless these gifts are rarely if at all found in these days, and in this Nation, so as to sute with those who frequently in some Churches at first received those gifts; the reasons are many (but none such as conclude the Church from under
the

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the promise of these gifts) as first these gifts differ much from the rest, chiefly in this that they may be supply'd another way, for the conversion of persons of all Languages, or such as can speak other Languages and interpret the same to others, doth supply the absence of those gifts; 2. The

It is probable that Paul made use of his education in speaking divers Languages, as may be perceived by his discourses in the acts of the Apostles, and by the Epistles which he wrote to severall Churches, using therein (as 'tis confessed) frequently the Greek Tongue.

Churches (in this and I suppose other Nations) have very little need of these gifts, and therefore considering that they are not so necessary as the rest, the Apostle leaves these with a *forbid them not*, whilst the rest he wills us to *covet earnestly*. But 3^d one great cause (as I conceive) why these gifts are so much absent, and the other no

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more received, is because we either ask them not at all, or else we ask them a-miss. For many have been so far from asking these gifts of the spirit, that in truth they have been arguing that these gifts *are not attainable*, and then tis no wonder they have not been received.

Again where there hath been some understanding of the interest we have in those gifts, there faith in asking hath been and is very low, and attended (perhaps) with great wavering, and then little can be expected at the hand of the Almighty *Jam. 1.* And here let me premonish you of one thing which (by my little reading) I perceive to have been a great provocation to the Lord to withdraw his gifts in times past (*and I fear it again*) And that was (and I doubt is) an *over curious performance*, of that which God gave spirituall gifts for, to wit the ministering of the word, when the Churches grew popalous, and great personages came to her communion, the unwary pastors

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pastours, let go the simplicity of the
Gospell enclining so much to curiosi-
ties that some Counsellis decreed that
a Bishop should not read *Heathen Authors*.
and *Gratian* is said to have this passage
viz. *Doth not he seem to waik in vanity*
and darkness of mind, who vexing him-
self day and night in the studies of Logick,
in the persuite of physicall speculations
one while elevates himself above the high-
est Heavens and afterward throws him-
self below the nethermost part of the Earth.
True, the use that may be made of
reading is one thing, and the abuse ano-
ther; however let the least gift of
God be preferred in the ministry of
the word, above the greatest of human
Arts, otherwise we are in danger to
incur the guilt of *despising Prophesyings*.

Lastly the truth in
6. From the hand appeareth from
silence of the the silence of Scrip-
Scripures, as to tures, touching the
the privation of
the gifts of the Spirit &c,

pri-

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privation of any of the gifts of the spirit till that which is perfect be come, 1. Cor. 13. 8. 9. *Charity never faileth but whether there be prophecies they shall fail, whether there be tongues they shall cease, whether there be knowledge it shall vanish away, for we know in part and we prophesie in part. But when that which is perfect is come THEN that which is in part shall be done away.*

Hence observe a finall determination of the matter in question, If any ask when the gifts of prophysie, knowledge and tongues &c. Shall cease? The Apostles answer is, even **T H E N**, when that which is perfect is come, or when we come to see face to face, or as we are seen. So then seeing the gifts of the spirit, do yet remain to the Church, and every of them (as her need requires) are attainable, it remains that we humbly consider our wants, and desire spirituall gifts, you covet earnestly the best gifts.

From these considerations I conclude, that howsoever it is too true
that

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that the gifts received by the present Churches are but low (and truly so are her graces) yet thence we may not, we ought not to infer, that the gifts promised are ceased, or that the Church hath now no interest therein. But contrarywise as the promise of gifts (as well as graces) pertains to us as we are the called of God, we ought to stir one another

1. Cor. 2. 4. up, to seek with all diligence and full assurance for the spirit of promise, which being received, will abundantly supply our wants, help our infirmities, convince the contrary minded by its powerfull evidence and demonstration in the ministry of the word and prayer.

There be two things objected against that which is said, the first.

Ob: If the promise of the spirit do thus belong to the Church, then this will follow, that the doctrines delivered by such gifted men must pass for

Chrysostom

for Oracles of God being the effects of the Spirit of truth whose propertie it is to lead into all truth. And hence some have conceived the decrees of their Counsells to be infallible, and others have given out of their private letters or books that they were as infallibly the word of God as the Scripture &c.

Ans. 1. Those gifts do not argue the infallibility of him that hath them, for then all the gifted brethren at *Corinth* had been infallible which yet they were not, witness their great want of Wisdom how to use their gifts to edification, as also the Apostles referring what they delivered to Tryal, telling us of gifted person in general (and as such not excluding himself) that they see but darkly, prophesie but in part, know but in part, so that perfection herein is not to be pretended.

2. That the Apostles did deliver infallible and undoubted verities for all
to

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to submit to, as the very word of God
&c. proceeded not hence, viz. because
they were gifted men. But as being
the chosen witnesses of God, purpose-
ly ordained to that very end, for which
cause they saw that just one, heard the
words of his mouth, and by infallible
proves were assured of the Resurrecti-
on of our Lord and of his will concern-
ing his Kingdom, John 15. 16. *Ye have
not chosen me, but I have chosen you and
ordained you that you should go and bring
forth fruit, and that your fruit should re-
main, that whatsoever ye shall ask the Fa-
ther in my Name he may give it you, see
Acts 10. 40. 41. and Acts 22. 14. 15.
The God of our Fathers hath chosen thee
that thou should know his will, and see that
just one, and shouldest hear the voice of his
mouth. F O R thou shalt be his wit-
ness unto all men of what thou hast SEEN
AND HEARD.*

These are the Fathers of the Chur-
ches, the Foundation layers, the
Master-builders in such an elevated
con-

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consideration, as that the *authority* of
one is to be valued above the *autho-
rity* of ten thousand subsequent teach-
ers, which is a greater number then
ever yet convened in a generall coun-
cell, 1. *Cor.* 4. 15. 16. These were
such Fathers as laid up such a stock of
doctrine for their Children, as who so
bringeth not along with them is not
to be received. 2. *John.* 8. 9, 10.
And whosoever corrupteth by adding
takeing away or perverting is to be
held accursed, to be nameless in the Ci-
ty of God and the book of Life,
The conclusion is this, gifted persons,
on whom the Holy Ghost fell as it did
on the Apostles, were not thereby im-
powered, to propose new Oracles, or to
be the Apostles Competitors, and if
any presume to these things (as some
did. in the Apostles dayes) they shall
fulfill that sentence, 2. *Tim.* 3. 9.
They shall proceed no further for their
folly shall be made manifest to all men
as theirs also was.

Ob. 2. If the gifts of the Spirit, 1. Cor. 12. Have continued in the Church as you teach, 'tis strange we have no account of them since their days, unless we regard the papacy who have claim'd the gift of Miracles in every age, which they urge as an undoubted proof that they only are the Church of Christ.

Ans. 1. It is true that people do pretend, as 'tis said in the objection and it is now my business to examine the goodness of that pretence, only this I say they cannot find their Church to have had a being in every age since Christ, and therefore very unlikely to prove what they say in the case of Miracles. But put case that since they have had a being in the world, some signs or wonders have been done among them, yet hence to infer the truth of their Church state is very unsafe, sith before an equall judge others will be found to have as clear

a claim to Miracles
as themselves. * Mat.

7. 22. *Many will say
unto me in that day have
we not prophesied in thy
Name, and in thy name
have we cast out Devils
and in thy name have
done many wondrous
works. And then will I profess unto them
I never knew you, depart from me ye work-
ers of iniquity,*

* Which yet
shall avail
them nothing,
because they
wanted truth
with their
gifts.

And though our Saviour saith, no man can do a miracle in his Name and lightly speak evil of him, yet that very speech supposes the thing possible. It doth not follow therefore that where-soever miraculous gifts are there is the true Church, but she is only known by her Conformity to the Doctrine of God our Saviour, chiefly in the principles of Religion, Heb. 6. 1. 2. For we are his House if built upon that foundation of Repentance, faith, &c. and partakers of him, I F we hold the beginning of our confidence sted-

94 *Of the Promise of the Spirit.*

fast to the end otherwise not. *Heb. 3.*

6. 14. If any come unto you and bring not this doctrine receive him not to house, no, though he work miracles, for thus saith the Lord. If there arise among you a Prophet or a Dreamer of Dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee [now note if he do this] saying let us go after other Gods (which thou hast not known) and let us serve them, thou shalt not hearken to the words of that Prophet—For the Lord your God proveth you to know whether you love the Lord your God, with all your heart, and with all your Soul. And hence learn this one thing that Gods Truth is not to give place to any gifts, but all gifts are to subserve to the furtherance of his Truth.

To conclude as we ought not to be ignorant of the gifts of the spirit, so neither of the means ordain'd of God to obtain those gifts. The primitive Churches are herein our best guide,

the beginning of our confidence a

Of the Promise of the Spirit. 95
as the word directs. 'Tis well known
(and I think granted on all hands) that
they used the solemn Ordinance of
prayer and imposition of hands for ob-
taining the promised Spirit, at least
with respect to these gifts. Now be
it so (though I say for the Graces or
Fruits also) then seeing these gifts are
promised to us as well as unto them,
and are attainable, and in part (at
least) attained by many, what should
hinder the Churches, but that now they
should tread in this path, with faith
and full assurance that a blessing is in
it? As in holy baptism we are pla-
ced (as it were) among those whose
sins are washed away in the blood of
the Lamb. So in this Holy Ordinance
of prayer and imposition of hands we
are in a solemn manner ushered, into
the promise of the holy spirit, and as
the pardon of our sins signified in bap-
tism doth not prevent, but better ca-
paciate us to pray daily *forgive us our
trespasses*, so imposition of hands doth
put us into a better capacity to seek
E.3 dayly

95 *Of the Promise of the Spirit,*
daily for the gifts and graces of the
spirit, because now solemnly intercessed
in the promise, by that very way the
primitive Saints were intercessed there-
in, *Act. 8. 15, 17. Acts 19. 2. 6. 2*
Tim. 1. 6. Heb. 6. 12. Who when
they were down prayed for them that they
might receive the Holy Ghost, then laid
they their hands on them and they recei-
ved the Holy Ghost,

Have they received of the Holy Ghost
since he believed? And when Paul had
laid his hand upon them, the Holy Ghost
came on them.

Wherefore I put thee in remembrance
that thou stir up the gift of God which
is in thee by the putting on of my hands. —
The foundation of Repentance, and of faith
towards God of the Doctrine of baptism
and of laying on of hands, of the resur-
rection of the dead, and of Eternal
Judgement.

What shall I say, the Scriptures are
evi-

Of the Promise of the Spirit. 97
evidence sufficient that this Ordinance
is of divine institution, is from Hea-
ven; the promise which it leads to is
perpetual, and Universal, it belongs
to the whole body. There is one body
and one Spirit even as ye are called in one
hope of your calling.

E 4 A

A

POST-SCRIPT.

*Taken out of the Works
of Dr. Jer. Taylor,
in defence of laying on
of Hands, as a ne-
ver-failing Mini-
stery.*

WE have seen the Original [of
laying on of hands] from
Christ the pra^ctice and exercise of it
in the Apostles, and the first converts
in

in Christianity, that which I shall now remark is, that this is established and passed into a Christian Doctrine. The Warranty for what I say is the words of St. Paul where the holy Rite of confirmation, so called from the effect of this Ministration, and expressed by the Ritual part of it, imposition of hands is reckoned a Fundamental point. *Ἐπέκειντο ἅνδρες χεῖρας* not laying again the foundation of Repentance from Deas works, and of faith towards God, of the Doctrine of baptism, and of laying on of hands, of Resurrection from the dead and of Eternal Judgement; Here are six fundamental points of St. Pauls Catechism which he laid as the foundation or beginning of the institution of the Christian Church, and amongst these imposition of hands is reckoned as a part of the foundation and therefore they who deny it, dig up foundations. Now that this imposition of hands is that which the Apostles used in confirming the baptized and invoking the Holy Ghost upon them

P T.

Works
aylor;
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Mini-inal [of
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them remains, to be pro. ec. — Absolution of penitents cannot be meant here, not only because we never read that the Apostles did use that Ceremony in their absolutions, but because the Apostle speaking of the foundation in which baptism is. — There needed no absolution but baptism; for they and we believing *one baptism for the remission of sins*, this is all the absolution that can be at the first.

* Meaning that *laying on of hands* used by *condapost non fragrim* some at the altar *tabula*. I come in at solving penitents, when men had made Shipwreck of their good Conscience and were as St. Peter saith — unmindful of the former cleansing.

2. It cannot be meant of Ordination and this is also evident. 1. Because the Apostle sayes he would thenceforth leave to speak of the Foundation and go on to perfection, that is to higher misteries. Now in Ri. u. is of which he speaks, there is none higher then

then Ordination. 2. The Apostle saying he would speak no more of laying on of hands goes presently to discourse, of the misteriousness of the Evangelical Priest-hood, and the honor of that vocation, by which it is evident he spake nothing of Ordination in the Catechism, or Narrative of Fundamentals. 3. This also appears from the context, not only because laying on of hands is immediately set after baptism, but also because in the very next words of this discourse, he does enumerate and apporcion to baptism, and [imposition of hands] their proper and proportioned effects. To baptism *illumination*, — And to Confirmation he reckons tasting the Heavenly gift and being made partaker of the Holy Ghost. By the thing signified declaring the sign, and by the mystery the Rite.

Upon these words *et* *Christostome* discoursing sayes, *That all these are fundamental Articles: that is that we ought to repent from dead works; to be baptized.*

to the Faith of Christ, and be made worthy of the gift of the Spirit, who is given by imposition of hands and we are to be taught the mysteries of the Resurrection and Eternal Judgement. This Catechism (says he) is perfect, so that if any Man have Faith in God, and being baptized is also confirmed and so tastes the Heavenly gift, and partakes of the Holy Ghost, by hope of the resurrection tastes of the good things of the World to come, if he falls away from this state—digging down and turning up these foundations he shall never be built again, he can never be baptized again—Confirmed again. God will not begin again, &c. He cannot be made a Christian twice.—This is the full explication of this excellent place, and any other ways it cannot be reasonably explicated.—I shall observe one thing more out of this Testimony of St. Paul He calls it the Doctrine of baptism and laying on of hands, by which it does not only appear to be a lasting Ministry, because no part of the Christian Doctrine could change or be abolished

but

but hence also it appears to be divine Institution. For it were not St. Paul had been guilty of that which our blessed Savior reproves in the Scribes and Pharises, and should have *laught for doctrines the Commandements of Men.* Which because it cannot be supposed, it must follow that this doctrine of confirmation, or imposition of hands is Apostolicall and divine. The argument is clear, and not easily to be reproved.

Yea but what is this to us? it belong'd to the days of wonder and extraordinary. The Holy Ghost breath'd upon the Apostles and Apostolicall men, but then he breath'd his last; *vecendente gratia recessit disciplina*; when the grace departed we had no further need of the ceremony.

In Answer to this I shall *divais* *invokous* by divers particulars evince plainly, that this Ministry — was not temporary and relative only to the Acts of the Apostles, but was to descend to the Church for ever. This indeed

indeed is done already in the proceeding Sect in which it is clearly manifested, that Christ himself made the baptism of the Spirit necessary to the Church. He declar'd the fruits of this baptism, and did particularly relate it to the descent of the holy Spirit upon the Church at and after that glorious Pentecost. He sanctified it and commended it by his example; just as he sanctified the flood Jordan, and all other waters to the mysticall washing away of sin, viz. by his great example, and fulfilling this righteousness also. This doctrine the Apostles first found in their own persons, and experience, and practis'd to all their Converts, by a solemn and externall rite; And all this pass'd into an Evangelicall doctrine the whole mystery being signified by the externall rite in the words of the Apostle, as before it was by Christ expressing only the internall. So that there needs no more strength to this argument. But that there may be wanting no moments to this truth which

which the holy scripture affords, I shall add more weight to it; And,

1. The perpetuity of this rite appears, because this great gift of the Holy Ghost was promised to abide with the Churches for ever. And when the Jews heard the Apostles speak with tongues at the first and miraculous descent of the spirit in Pentecost, to take of the strangeness of the wonder, and the envy of the power, St. Peter at that very time tells them plainly. *Revert and be baptiz'd everyone of you — and ye shall receive the gift of the Holy Ghost* *etiam vos inquit* not the meanest person among you all, but shall receive this great thing, which ye observe us to have received and not only you, but your Children too, not of this generation only, *sed natorum et qui nacentur ab illis*, but your Children for ever. For the promise is to you and to your Children and to all that are afar off, even to as many as the

Lord

Lord your God shall call. now then let it be considered.

1. This gift is by promise, by a promise not made to the Apostles alone, but to all; to all for ever.

2. Consider here at the very first as there is a *verbum*, a word of promise, so there is a sacramentum too I use the word— in a large sence only, and according to the stile of the primitive Church) It is a rite partly morall; and partly cerimoniall, the first is prayer, the other is laying on of the hands: and to an effect that is but transient and extraordinary, and of a little abode, it is not easily to be supposed that such a solemnity should be appointed. I say *such a solemnity*; that is, it not imaginable that a solemn rite, annexed to a perpetuall promise should be transient and temporary for by the nature of relatives they may be of equall abode, the ceremony or rite was annexed to the promise, and

there-
By way

therefore also must
be for ever. *

[* I think this
will abide try-
all, *sub* we may not expect a change of
the dispensation we are under; otherwise
the promise might continue under some or
ther rite or else without it]

3: This is attested by St. Paul who
reduces this argument to this mystery
saying, *In home* after that you believed
—ye were sealed with the holy spirit of
promise. He spake it to the Ephesians
who well understood his meaning, by
remembering what was done to them-
selves by the Apostle, *Act.* 19. 6.
But a while before, who after he had
baptised them did lay his hands upon
them, and so they received the holy
spirit of promise; for here the very
matter of fact is the clearest comenta-
ry on St. Pauls words—But fourthly.

What hinders any man from a quick
consent at the first representation of
these plain reasonings and authorities?
is it because there were extraordinary
effects

effects accompanying this ministration, and because now there are not, that we will suppose the whole œconomy must cease? if this be it, and indeed this is all that can be pretended in opposition to it, it is infinitely vain.

1. Because these extraordinary effects did continue even after the death of all the Apostles. *St. Irenæus* saies they did continue even to his time, even the greatest instance of miraculous power. *et in fraternitate, sapissimè propter aliquid necessarium, &c.* When God saw it necessary, and the Church prayed and fasted much, they did miraculous things, even of reducing the Spirit to a dead Man.

2. In the days of the Apostles the Spirit did produce miraculous effects, but neither always, nor at all in all men, are all workers of miracles, &c. No, *the spirit bloweth where it listeth*, and as he listeth he gives gifts to all, but to some after this manner; and some after that.

3. These gifts were not necessary at,
all

all times any more then to all persons, but the promise did belong to all and was made to all, and was performed to all. — And therefore if the grace be given to all, there is no reason that the ritual ministration of that grace should cease upon pretence that the spirit is not given extraordinarily.

Other arguments he hath (many) to the same purpose, and as I conceive well worthy the consideration of all Christians * Spectally those that are doubtful in this principle of religion but I shall shut up all with a few of his citations out of the works of ancient writers, in behalf of this point of faith. And first noting How that originally it came from the Apostles.

In the second Century he brings Th

* Who know how to read men without being scandi- zed if they meet with praises, and some nothing which are doubtful as its the case of most that write.

ophi-

ophilus, Antiochenus and Iertullian, the latter saith thus, *De hinc manus imponitur, &c.* After baptism the hand is imposed by blessing, calling, and inviting the holy spirit. — Being cleansed by baptismal water, we are dispos'd for the holy spirit under the hand of the Angel of the Church, and to this effect the rest, &c. For the third Century he brings Origen, Cyprian, Dionis, and Eusebius, The first Testimony set down is out of Cyprian who Writing upon the passage in *Acts 8. 14.* saith, which custome is also descended to us, that they who are baptized might be brought by the rulers of the Church and by prayer and imposition of hands receive the Lords signature, &c.

For the Fourth hundred he brings *Melchrides, Optatus, Civil,* and others speaking very highly of the use of this ministration and then brings *Urban* the first, as more plainly setting down what the rest delivered more figuratively, in these words *Omnes Fideles, &c.* All faithful people ought to receive the holy spirit

A Post-script.

III

spirit by imposition of the Bishops hands after baptism. And having added yet more witnesses of this kind, he alleadges six Counsells, to
1 Con. Arles. evince the same thing, c. 8. viz. That this Ordinance of prayer, laying on of hands were received together with the other principles by Christians generally. The decree of one of these Counsels (concerning such as had received baptism in a regular form) is in these words *manus tantam eis imponatur ut accipiant spiritum sanctum*. Let there be imposition of hands that they may receive the Holy Ghost. Afterwards the Dr. concludes thus.

So many Fathers testifying the practice of the Church and teaching this Doctrine, and so many more Fathers as it were assembled in six Counsells, all giving witness to this holy Rite AND THAT IN PURSUANCE OF SCRIPTURE
are

are too great a blood of witnesses to
 be despised by any man that calls him-
 self a Christian.

F I N I S.

