Three Things essential to a Sacrament.

This is the reason wherefore commonly in definitions, whether they be framed larger to augment, or stricter to abridge the number of sacraments, we find grace expressly mentioned as their true essential form, elements as the matter whereunto that form doth adjoin itself. But if that be separated which is secret, and that considered alone which is seen, as of necessity it must in all those speeches that make distinction of sacraments from sacramental grace, the name of a sacrament in such speeches can imply no more than what the outward substance thereof doth comprehend. And to make complete the outward substance of a sacrament, there is required an outward form, which form sacramental elements receive from sacramental words. Hereupon it growth, that many times there are three things said to make up the substance of a sacrament, namely, the grace which is thereby offered, the element which shadoweth or signifieth grace, and the word which expresseth what is done by the element. So that whether we consider the outward by itself alone, or both the outward and inward substance of any sacrament; there are in the one respect but two essential parts, and in the other but three that concur to give sacraments their full being.

[3.] Furthermore, because definitions are to express but the most immediate and nearest parts of nature, whereas other principles farther off although not specified in defining, are notwithstanding in nature implied and presupposed, we must note that inasmuch as sacraments are actions religious and mystical, which nature they have not unless they proceed from a serious meaning, and what every man’s private mind is, as we cannot know, so neither are we bound to examine, therefore always in these cases the known intent of the Church generally doth suffice, and where the contrary is not manifest, we may presume that he which outwardly doth the work, hath inwardly the purpose of the Church of God.

[4.] Concerning all other orders, rites, prayers, lessons, sermons, actions, and their circumstances whatsoever, they are to the outward substance of baptism but things accessory, which the wisdom of the Church of Christ is to order according to

1. "Si aliud ministri agere intendant, putat sacris illudere mysterium, vel aliud quod Ecclesiae non consentiat, nihil agitur. Sine fide que spiritualitas potestas exerceri, sed tamen rei sacræ sanctificatur, tis homines." Tho. ii. i. q. 107, 4. et q. 102, 5. [i. vi. p. 289, 288. vid. Tho. ii. i. q. 107, 4. et q. 102, 5. [i. vi. p. 289, 288.]


4. "He" [Bp. Jewel] saith not 'the intention of the Church, but of a mortal man, 'meaning thereby the priest. And to the confirmation of that opinion "you speak, it seemed, &c. Here we desire to be instructed how these two opinions can stand together: The one which saith the sacraments are effectual through the institution of Christ and his promise; the other which yet is to the good meanings of the Church or of the Church. Again, the one saith the intention of the Church is the very dungeon of uncertainty, to make us doubt of our baptism: the other, that the sacraments have not the nature to be religious and mystical, without a serious meaning, that is, the intent of the Church."


Consent of Antiquity on Baptismal Regeneration.

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place to understand (as they imagine) no more than if the Spirit alone had been mentioned and water not spoken of. Which they think is plain, because elsewhere it is not improbable that "the Holy Ghost and fire" do but signify the Holy Ghost in operation resembling fire. Whereupon they conclude, that seeing fire in one place may be, therefore water in another place is but a metaphor, Spirit the interpretation thereof, and so the words do only mean, "That unless a man be born again of the Spirit, he cannot enter into the kingdom of heaven."

[2.] I hold it for a most infallible rule in expositions of sacred Scripture, that where a literal construction will stand, the farthest from the letter is commonly the worst. There is nothing more dangerous than this licentious and deluding art, which changeth the meaning of words, as alcumy doth or would do the substance of metals, maketh of any thing what it listeth, and bringeth in the end all truth to nothing. Or howsoever such voluntary exercise of wit might be borne with otherwise, yet in places which usually serve, as this doth concerning regeneration by water and the Holy Ghost, to be alleged for grounds and principles, less is permitted.

[3.] To hide the general consent of antiquity agreeing in the literal interpretation, they cunningly affirm that "certain" have taken those words as meant of material water, when they know that of all the ancient there is not one to be named that ever did otherwise either expound or allege the place than as implying external baptism. Shall that which hath always received this and no other construction be now disguised with the toy of novelty? Must we needs at the only shew of a critical conceit without any more deliberation, utterly condemn them of error, which will not admit that fire in the words of John is quenched with the name of the Holy Ghost, or with the name of the Spirit, water dried up in the words of Christ?

[4.] When the letter of the law hath two things plainly and expressly specified, Water, and the Spirit; Water as a duty

"as the fire doth: so in this place by water and the Spirit, he meaneth nothing else but the Spirit of God, which cleanseth the filth of sin, and cooleth the boiling heat of an unquiet conscience, as water washeth the thing which is foul, and quencheth the heat of the fire." T. C. lib. i. p. 143. [113. See also, Eccl. Disc. fol. 19.]

1 Minime sunt mutanda quae interpretationem certam semper habuerunt. D. lib. iv. tit. 3. lib. (= §) xiii. [p. 78.]

the exigence of that which is principal. Again, considering that such ordinances have been made to adorn the sacrament, not the sacrament to depend on them; seeing also that they are not of the substance of baptism, and that baptism is far more necessary than any such incident rite or solemnity ordained for the better administration thereof; if the case be such as permitth not baptism to have the decent complements of baptism, better it were to enjoy the body without his furniture, than to wait for this till the opportunity of that for which we desire it be lost. Which premisses standing, it seemeth to have been no absurd collection, that in cases of necessity which will not suffer delay till baptism be administered with usual solemnities, (to speak the least,) it may be tolerably given without them, rather than any man without it should be suffered to depart this life.

LIX. They which deny that any such case of necessity can fall, in regard whereof the Church should tolerate baptism, without the decent rites and solemnities thereunto belonging, pretend that such tolerations have risen from a false interpretation which "certain men" have made of the Scripture, grounding a necessity of external baptism upon the words of our Saviour Christ: "Unless a man be born again of water and of the Spirit, he cannot enter into the kingdom of heaven." For by "water and the Spirit," we are in that

1 Accessorium non regulat principale, sed ab eo regulatur. 42. De Regul. Jur. in Sext. lib. iii. († v.)便利 quod jus. [This is not a quotation, but the substance of two rules, one from the canon and the other from the civil law. The first, from the Tract "De Regulis Juris," annexed to the collection of the Papal constitutions from Greg. ix. 1267 to Boniface viii. †1303.] technically called "Lib. Sextus Decretalium," lib. 183. de Reg. Jur. [Dig. lib. L. tit. xvii. art. 183. in Corp. Jur. Civil. 795. ed. 1662. ]

2 "Private baptism first rose upon a false interpretation of the place of S. John. 3. 5. "Unless a man be born again of water and of the Spirit:" and where certain do interpret the word water, for the material and elemental water, when as our Saviour Christ taketh water there by a borrowed speech for the Spirit of God, the effect whereof it shadoweth out. For even as in another place, Matt. 3. 11, by 'fire and the Spirit,' he meaneth nothing but the Spirit of God, which purgeth and purifieth
sense a thing necessary to eternal life, would Christ himself have taught Nicodemus\(^1\) that to see the kingdom of God is impossible, saving only for those men which are born from above?

His words following in the next sentence are a proof sufficient, that to our regeneration his Spirit is no less necessary than regeneration itself necessary unto life\(^2\).

Thirdly, unless as the Spirit is a necessary inward cause, so Water were a necessary outward mean to our regeneration, what construction should we give unto those words wherein we are said to be new-born, and that if\(^3\) \( \delta \)\( \bar{o} \)\( \lambda \)\( \sigma \)\( \rho \)\( \alpha \)\( \tau \)\( o\)\( s\)\( t\)\( a\)\( r\)\( o\)\( s\) even of \( \omega \)\( w\)\( a\)\( t\)\( e\)\( r\)
Why are we taught that with water God doth purify and cleanse his Church\(^3\)? Wherefore do the Apostles of Christ term baptism a bath of regeneration\(^4\)? What purpose had they in giving men advice to receive outward baptism, and in persuading them it did avail to remission of sins\(^5\)?

[2.] If outward baptism were a cause in itself possessed of that power either natural or supernatural, without the present operation whereof no such effect could possibly grow, it must then follow, that seeing effects do never prevent the necessary causes out of which they spring, no man could ever receive grace before baptism: which being apparently both known and also confessed to be otherwise in many particulars, although in the rest we make not baptism a cause of grace, yet the grace which is given them with their baptism\(^6\) doth so far forth depend on the very outward sacrament; that God will have it embraced not only as a sign or token what we receive, but also as an instrument or mean whereby we receive grace, because baptism is a sacrament which God hath instituted in his Church, to the end that they which receive the same might thereby be incorporated into Christ\(^7\), and so through his most precious merit obtain as well that saving grace of imputation which taketh away all former guiltiness,\n
1. John iii. 3
2. Verse 5.
3. Acts ii. 38.
4. "Susceptus a Christo Chris-
turne susciptiens non idem fit
post lavacrum qui ante baptismum
fuit, sed corpus regenerati fit caro
'crucifixii,' Leo Serm. xiv. de Pas.
Dom. [c. 5.]
5. "Capi ablutur ut anima ema-
culetur," Tertull. de Carn. Re-
sur. [c. 8.]
6. "Homo per aquam bap-
DANGER OF DEPENDING ON GOD’S SECRET ELECTION

BOOK V.

Ch. 14.

as also that infused divine virtue of the Holy Ghost,1 which
giveth to the powers of the soul their first disposition towards
future newness of life.

[3.] There are that elevate too much the ordinary
and immediate means of life, relying wholly upon the bare conceit
of that eternal election, which notwithstanding includeth a
subordination of means without which we are not actually
brought to enjoy what God secretly did intend; and therefore
to build upon God’s election if we keep not ourselves to the
ways which he hath appointed for men to walk in, is but a
self-deceiving vanity. When the Apostle saw men called
to the participation of Jesus Christ, after the Gospel of God
embraced and the sacrament of life received, he feareth not
then to put them in the number of elect saints,2 he then
accounteth them delivered from death, and clean purged
from all sin.3 Till then notwithstanding their pre-ordination
unto life which none could know of saving God, what were
they in the Apostle’s own account but children of wrath as
well as others, plain aliens altogether without hope, strangers
utterly without God in this present world?4 So that by
sacraments and other sensible tokens of grace we may boldly
gather that he, whose mercy vouchsafeth now to bestow the
means, hath also long sithe been intended us whereunto they
lead. But let us never think it safe to presume of our
own last end by bare conjectural collections of his first intent

1 Rom. viii. 30.
2 1 Thess. iii. 13. 1 Cor. ix. 17.
3 T. C. lib. iii. p. 134. [From Calvin, Inst. iv. 15, 22.] “He
which is not a Christian before
he come to receive baptism, cannot
not be made a Christian by bap-
tism, which is only the seal of the
grace of God before received.”
4 Iren. contra Haeres. lib. i. c. 18,
91. [After describing certain
ceremonies, which some of the Va-
lentinitians used by way of initiation
he proceeds, “Allois de tanta pieta
pomposatiorem, facies, multis de hoc
aeterno, deo et omnibus beato
involvi etiam infeudata etiam
hectem.” Coll. XX. ad Eugen.]
5 “Hic scelestissimi illi pro-
cant questions. Adeo dicunt,
“baptismus non est necessarius
quia sues satis est.” Tertull.
de Bapt. [c. 13.] “Huic nullis
 probes, qui cum possit non
percipit sacramentum.” Bern.
Epist. 77. ad Hugon. [p. 1458. ed.
Antwerp. 1620.]
Allowance for the case of Unbaptized Martyrs;

this condition, “Wash, and be clean” or, as to them which were stung of serpents, health by beholding the brazen serpent? If Christ himself which giveth salvation do require baptism, it is not for us that look for salvation to sound and examine him, whether unbaptized men may be saved, but seriously to do that which is required, and religiously to fear the danger which may grow by the want thereof. Had Christ only declared his will to have all men baptized, and not acquainted us with any cause why baptism is necessary, our ignorance in the reason of that he enjoyneth might perhaps have hindered somewhat the forwardness of our obedience thereunto; whereas now being taught that baptism is necessary to take away sin, how have we the fear of God in our hearts if care of delivering men’s souls from sin do not move us to use all means for their baptism? Pelagius which denied utterly the guilt of original sin, and in that respect the necessity of baptism, did notwithstanding both baptize infants, and acknowledge their baptism necessary for “entrance into the kingdom of God.”

[5.] Now the law of Christ which in these considerations maketh baptism necessary, must be construed and understood according to rules of natural equity. Which rules if they themselves did not follow in expounding the law of God, would they ever be able to prove that the Scripture in saying, “Whoso believeth not the Gospel of Christ is condemned already,” “meaneth this sentence of those which can hear the Gospel, and have discretion when they hear to understand it, neither ought it to be applied unto infants, deaf men and fools?” That which teacheth them

1 2 Kings v. 13.
2 Num. xxxii. 8.
3 Mark xvi. 16.
4 Instit. sacramentorum quantum ad Deum autorem dis.
5 “piaBean tiestis ; quantum vero ad hominem obedientiam necessitatis.
6 Quintum in potestate Dei est praeferendum.”
7 “praeferit hominem salvum, sed in potestate hominis non est sine ipsis ad salutem pervenire.” Hugo de Sacram. lib. i. pars 9. cap. 5.
8 “Peleagi assere arrepta im-

and for Cases where Baptism was impossible.

thus to interpret the law of Christ is natural equity. And (because equity so teacheth) it is on all parts gladly confessed, that there may be in divers cases life by virtue of inward baptism, even where outward is not found. So that if any question be made, it is but about the bounds and limits of this possibility.

For example, to think that a man whose baptism the crown of martyrdom preventeth, doth lose in that case the happiness which so many thousands enjoy, that only have had the grace to believe, and not to be sealed the testimony thereof with death, were almost barbarous 1.

Again, when some certain opinative men in St. Bernard’s time began privately to hold that, because our Lord hath said, “Unless a man be born again of water,” therefore life, without either actual baptism or martyrdom instead of baptism, cannot possibly be obtained at the hands of God: Bernard considering that the same equity which had moved them to think the necessity of baptism no bar against the happy estate of unbaptized martyrs is as forcible for the warrant of their salvation, in whom, although there be not the sufferings of holy martyrs, there are the virtues which sanctified those sufferings and made them precious in God’s sight, professed himself an enemy to that severity and strictness which admitted no exception but of martyrs only 2. “For,” saith he,

1 “Quidam... carchemenos nobis opponunt, sips ex his an...
2 secum futurus sit in paradiso pol-
3 liciet.” S. Cyprian. Epist. ad
4 “et magnificum reprehensum
5 fuerit et occisus: an spera salutis
6 et premium confessoris amittat,
7 quod ex aqua prius non sit re-
8 naus? Sciant igitur juventutem
9 homines... carchemenos illos
10 primo integram fidem et Ecclesia
11 unitatem tenere... deinde nec
12 privari baptismi sacramento, ut
13 pote qui baptizetur gloriosissimo
14 et maximo sanguinis baptismo,
15 de quo et Dominus dixet habere
16 se easdem baptismum baptizati. San-
17 guine autem suo baptizato et
18 passionis sanctificatos consummari,
19 et divinæ politicatis onerat
20 consequi, declarat in Evangelio
21 idem Dominus, quando ad Latro-
22 nem in ipsa passione creditem
23 et confitemur loquitur, et quod
24 secum futurus sit in paradiso po-
25 licet.” S. Cyprian. Epist. ad
26 “et magnificum reprehensum
27 fuerit et occisus: an spera salutis
28 et premium confessoris amittat,
29 quod ex aqua prius non sit re-
30 naus? Sciant igitur juventutem
31 homines... carchemenos illos
32 primo integram fidem et Ecclesia
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34 privari baptismi sacramento, ut
35 pote qui baptizetur gloriosissimo
36 et maximo sanguinis baptismo,
37 de quo et Dominus dixet habere
38 se easdem baptismum baptizati. San-
39 guine autem suo baptizato et
40 passionis sanctificatos consummari,
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