

exhibit. This is the reason wherefore commonly in definitions¹, 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 groweth, that² 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

¹ Sacramentum est, cum res gesta visibilis longe aliud invisibile intus operatur. Isid. (Isidore of Seville † 636.) Etym. lib. i. [lib. vi. c. 19. "Sacramentum est in aliqua celebratione, cum res gesta ita fit, "ut aliquid significare intelligatur, "quod sancte accipiendum est. "Sunt autem Sacramenta baptismus et chrisma, corpus et sanguis Christi; quæ ob id Sacramenta dicuntur, quia sub tegumento corporalium rerum, virtus divina secretius salutem eorundem sacramentorum operatur." p. 52. A. ed. Du Breul. Colon. 1617.] "Sacramentum est, per quod sub tegumento rerum visibilium divina virtus salutem secretius operatur." Greg. Mag. "Sacramentum est signum significans efficaciter effectum Dei gratuitum." Occa. (William Occam † 1347.) Sent. iv. d. i. ["But see Occam in l. iv. Sent. dist. 4, 1; where *signum* is

"excluded from, not included in, "the definition of a Sacrament." E. M.] "Sacramentum proprie non "est signum cujuslibet rei sacræ, "sed tantum rei sacræ sanctificantis homines." Tho. II. i. q. 101, 4. et q. 102, 5. [t. xi. p. 226, 228. vid. Tab. Aur. ad calcem Thomæ Aquin. t. xviii. 243.] "Sacramentum est signum passionis Christi, "gratiæ et gloriæ; ideo est commemoratio præteriti, demonstratio præsentis, et prognosticon futuri." Tho. iii. q. 60, 3. [t. xii. 187.] "Sacramenta sunt signa et symbola visibilia rerum internarum et invisibilium, per quæ ceu per media "Deus virtute Spiritus Sancti in "nobis agit." Conf. Belg. Art. 33. [Syll. Conf. p. 313.] Item Bohem. Conf. cap. 11. [Syntagma Confess. Gen. 1354. pars ii. p. 191.]
² "Sacramenta constant verbo, "signis, et rebus significatis." Confess. Helvet. Post. c. 19. [p. 76, 78, 81.]

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 manifest¹, we may presume that he which outwardly doth the work, hath inwardly the purpose of the Church of God².

[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, puta sacris illudere mysteriis, vel aliud quod Ecclesiæ non consentiat, nihil agitur. Sine fide enim spiritualis potestas exerceri quidem potest, sine Ecclesiæ intentione non potest." Lancel. (G. P. Lancelotti of Perugia 1522-1590.) Inst. Jur. Can. (first printed 1563: often reprinted) lib. ii. Tit. ii. 5. Hoc tamen.

² [Chr. Letter, p. 29. "Of the intention of the Church, they say, "This is the verie dungeon of incertaintie [Bp. Jewel, Replie to "Hardinge, Art. i. p. 34]... You "seeme to speake otherwise when "you say, We must note, &c. Here "we desire to be instructed how "these two opinions can stand together: The one which sayeth the "Sacraments are effectual through "the institution of Christ and his "promise; the other which tyeth "it to the good meaning of the "prieste or of the Church. Againe, "the one saith the intention of the "Church is the verie dungeon of "incertaintie, to make us doubt of "our baptisme: 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." Hooker, MS. note. "He" [Bp. Jewel] "saith not 'the intention of

"the Church,' but of 'a mortall man,' meaning therby the priest. And "to the confirmation of that opinion "my speech tended, which if malice "had not blinded your eyes, is "plaine enough to be seene."

The passage in Jewel is this: "Whereas he saith, 'The priest must "have intention to do that the "Church doth: unless he be well "assured of the Church's doing "herein, he cannot be sure of his "own intention, and so must he say "mass with intention to do he knoweth not what. Now it appeareth "that the Church is not yet resolved "upon one intention. For the intention of the Church of Rome is "to work the transubstantiation of "bread and wine: the Greek Church "had never that intention, as is "plain by the council of Florence. "The intention of the Church of "Rome is to consecrate with "Christ's words: the intention of "the Greek Church is to consecrate "with prayers. And whether of "these Churches shall the priest "follow with his intention? This "is the very dungeon of uncertainty. "The heart of man is unsearchable. "If we stay upon the intention of a "mortall man, we may stand in doubt "of our own baptism." Reply to "Harding, p. 26. ed. 1611.]

the exigence of that which is principal. Again, considering that such ordinances have been made to adorn the sacrament¹, 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 thereof²; if the case be such as permiteth 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.

The ground in Scripture, whereupon a necessity of outward baptism hath been built.

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 heaven³." 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.) ff. quod jussu. [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. 1227 to Boniface viii. † 1303.) technically called "Liber Sextus Decretalium:" col. 753. Lugd. 1572. "Accessorium naturam sequi congruit principis." The other, in the reference to which there appears to be a mistake from the Digest, b. L. tit. xvii. N^o. 178. (De diversis regulis juris antiqui.) "Cum principalis causa non consistat, plerumque ne ea quidem, quæ sequuntur, locum habent." The rule, "Quod jussu," named in Hooker's margin, is N^o.

180. It has nothing to do with this subject.]

² "Etsi nihil facile mutandum est ex solemnibus, tamen ubi æquitas evidens poscit, subveniendum est." lib. 183. de Reg. Jur. [Dig. lib. L. tit. xvii. art. 183. in Corp. Jur. Civil. 795. ed. 1663.]

³ "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

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 alchymy 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 always¹ 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 broiling 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 quæ interpretationem certam semper habuerunt." D. lib. i. tit. 3. lib. (= §) xxiii. [p. 78.]

BOOK V. required on our parts, the Spirit as a gift which God bestow-
Ch. lix. 5. eth; there is danger in presuming so to interpret it, as if the
lx. 1. clause which concerneth ourselves were more than needeth.
We may by such rare expositions attain perhaps in the end to
be thought witty, but with ill advice.

[5.] Finally if at ¹the time when that Baptism which was
meant by John came to be really and truly performed by Christ
himself, we find the Apostles that had been, as we are, before
baptized, new baptized with the Holy Ghost, and in this their
later baptism as well a visible descent of fire², as a secret
miraculous infusion of the Spirit; if on us he accomplish like-
wise the heavenly work of our new birth not with the Spirit
alone but with water thereunto adjoined, sith the faithfulest
expounders of his words are his own deeds, let that which his
hand hath manifestly wrought declare what his speech did
doubtfully utter.

LX. To this they add, that as we err by following a wrong
construction of the place before alleged, so our second over-
sight is, that we thereupon infer a necessity over rigorous
and extreme³.

The true necessity of baptism a few propositions considered
will soon decide. All things which either are known *causes*
or set *means*⁴, whereby any great good is usually procured,
or men delivered from grievous evil, the same we must needs
confess necessary. And, if regeneration were not in this very

¹ "John baptized with water, but
"you shall within few days be bap-
"tized with the Holy Ghost." Acts
i. 5.

² Acts ii. 3.

³ T. C. lib. i. p. 143. [113.] "Se-
"condly, this error" (of private bap-
"tism) "came by a false and unne-
"cessary conclusion drawn of that
"place. For although the Scripture
"should say that none can be saved
"but those which have the Spirit
"of God, and are baptized with ma-
"terial and elemental water, yet
"ought it to be understood of
"those which can conveniently and
"orderly be brought to baptism, as
"the Scripture saying that whoso
"doth not believe the Gospel is
"condemned already, John 3. 18,

"meaneth this sentence of those
"which can hear the Gospel and
"have discretion to understand it
"when they hear it, and cannot here
"shut under this condemnation
"either those that be born deaf and
"so remain, or little infants, or na-
"tural fools that have no wit to con-
"ceive what is preached."

⁴ *Ἀναγκαῖον λέγεται οὐδ' ἄνευ οὐκ
ἐνδέχεται ζῆν ὡς συναίτιου . . . καὶ ὡν
ἄνευ τὸ ἀγαθὸν μὴ ἐνδέχεται ἢ εἶναι ἢ
γενέσθαι, ἢ τι κακὸν ἀποβαλεῖν ἢ στε-
ρηθῆναι.* "Necessarium id dicitur
"sine quo ut concausa fieri non po-
"test ut vivatur: et ea sine quibus
"feri nequit ut bonum aut sit aut
"fiat; vel malum aliquid amovea-
"tur, aut non adsit." Arist. Metaph.
v. cap. 5.

sense a thing necessary to eternal life, would Christ himself
have taught Nicodemus¹ 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 suffi-
cient, that to our regeneration his Spirit is no less necessary
than regeneration itself necessary unto life².

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 ἐξ ὕδατος, even of *water*?
Why are we taught that with water God doth purify and
cleanse his Church³? Wherefore do the Apostles of Christ
term baptism a bath of regeneration⁴? What purpose had
they in giving men advice to receive outward baptism, and in
persuading them it did avail to remission of sins⁵?

[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 baptism⁶ 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 Christ⁷, and so
through his most precious merit obtain as well that saving
grace of imputation which taketh away all former guiltiness⁸,

¹ John iii. 3

² Ephes. v. 26.

³ Tit. iii. 5.

⁴ Acts ii. 38.

⁵ "Fideles salutem ex istis ele-
"mentis non quærunt, etiamsi in
"istis quærunt. . . . Non enim ista
"tribuunt quod per ista tribuitur."
Hugo de Sacram. lib. i. cap. 3.

⁶ Verse 5.

⁷ "Susceptus a Christo Chris-
"tumque suscipiens non idem fit
"post lavacrum qui ante baptismum
"fuit, sed corpus regenerati fit caro
"crucifixi." Leo Sermon. xiv. de Pas.
Dom. [c. 5.]

⁸ "Caro abluatur ut anima ema-
"culetur." Tertull. de Carn. Resur.
[c. 8.] "Homo per aquam bap-

BOOK V. as also that infused divine virtue of the Holy Ghost¹, which
Ch. lx. 3. 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 saints², he then accounteth them delivered from death, and clean purged from all sin³. 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 world⁴? 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 sithence intended us that 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

"tismi licet a foris idem esse videtur, intus tamen alter efficitur, cum peccato natus sine peccato renascitur, prioribus perit, succedentibus proficit, deterioribus exuitur, in meliora innovatur, per sona tingitur et natura mutatur." Euseb. Emis. († 359). But these Homilies are probably of the 5th cent. v. note, p. 341.), de Epiphani. Homil. iii. [in Biblioth. Patr. Colon. t. v. par. i. p. 594.] Τρισσὴν γέννησιν ἡμῖν οἶδεν ὁ λόγος, τὴν ἐκ σώματος, [σωμμάτων] τὴν ἐκ βαπτίσματος, τὴν ἐξ ἀναστάσεως . . . Αὐτὴ μὲν ἡ τοῦ βαπτίσματος χάρις καὶ δύναμις, οὐ κόσμου κατακλυσμὸν ὡς πάλαι, τῆς δὲ τοῦ καθ' ἕκαστον ἀμαρτίας κάθαρσιν ἔχουσα. Greg. Naz. de Sanct. Bapt. [Orat. 40, ad init.]

¹ "Undæ genitalis auxilio supe-

"rioris ævi labe detersa in expiatum pectus ac purum desuper se lumen infundit." Cyr. ad Donat. [de Grat. Dei, c. 3.] p. 3. Οὐ μόνον τῶν παλαιῶν ἀμαρτημάτων δωρεῖται τὴν ἄφεσιν, ἀλλὰ καὶ τὴν ἐλπίδα τῶν ἐπηγγελμένων ἐντίθησιν ἀγαθῶν, καὶ τοῦ δεσποτικοῦ θανάτου καὶ τῆς ἀναστάσεως καθίστησι κοινωνοὺς, καὶ τῆς τοῦ πνεύματος δωρεῆς τὴν μετουσίαν χαρίζεται. Theod. Epit. Divin. Dogmat. [al. Hæret. Fab. Comp. v. 18. t. iv. pars 1. p. 41.] "Baptizari est purgari a sordibus peccatorum, et donari varia Dei gratia ad vitam novam et innocentem." Confess. Helvet. cap. 20. [p. 82.]

² Eph. i. 1.

³ Eph. v. 8.

⁴ Eph. ii. 3, 12.

and purpose, the means failing that should come between. Predestination bringeth not to life, without the grace of external vocation, wherein our baptism is implied¹. For as we are not naturally men without birth, so neither are we Christian men in the eye of the Church of God but by new birth, nor according to the manifest ordinary course of divine dispensation new-born, but by that baptism which both declareth and maketh us Christians. In which respect we justly hold it to be the door of our actual entrance into God's house, the first apparent beginning of life², a seal perhaps to the grace of Election, before received³, but to our sanctification here a step that hath not any before it.

[4.] There were of the old Valentinian heretics, some which had knowledge in such admiration⁴, that to it they ascribed all, and so despised the sacraments of Christ, pretending that as ignorance had made us subject to all misery, so the full redemption of the inward man, and the work of our restoration, must needs belong unto *knowledge only*. They draw very near unto this error, who fixing wholly their minds on the known necessity of faith⁵ imagine that nothing but faith is necessary for the attainment of all grace. Yet is it a branch of belief that sacraments are in their place no less required than belief itself. For when our Lord and Saviour promiseth eternal life, is it any otherwise than as he promised restitution of health unto Naaman the Syrian, namely with

¹ Rom. viii. 30.

² Ἀρχὴ μοι ζωῆς τὸ βάπτισμα. Basil. de Spir. Sanct. cap. 10. [t. iii. 22. A.]

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 be made a Christian by baptism, which is only the seal of the grace of God before received."

⁴ Iren. contra Hæres. lib. i. c. 18, p. 91. [After describing certain ceremonies, which some of the Valentinians used by way of initiation he proceeds, Ἄλλοι δὲ ταῦτα πάντα παραιτησάμενοι, φάσκουσι, μὴ δεῖν τὸ τῆς ἀρρήτου καὶ ἀοράτου δυνάμεως Μυστηρίου δι' ὁρατῶν καὶ φθαρτῶν

ἐπιτελεῖσθαι κτισμάτων, καὶ τῶν ἀενάων καὶ ἀσωμάτων δι' αἰσθητῶν καὶ σωματικῶν. εἶναι δὲ τελείαν ἀπολύτρωσιν, αὐτὴν τὴν ἐπίγνωσιν τοῦ ἀρρήτου μεγέθους. ὑπ' ἀγνοίας γὰρ ὑστερήματος καὶ πάθους γενομένων, διὰ γνώσεως καταλύεσθαι πᾶσαν τὴν ἐκ τῆς ἀγνοίας σύστασιν ὥστε εἶναι τὴν γνώσιν ἀπολύτρωσιν τοῦ ἔνδου ἀνθρώπου.]

⁵ "Hic scelestissimi illi provocant quæstiones. Adeo dicunt, "baptismus non est necessarius quibus fides satis est." Tertull. de Baptis. [c. 13.] "Huic nulla proderit fides, qui cum possit non percipit sacramentum." Bern. Epist. 77. ad Hugon. [p. 1458. ed. Antwerp. 1620.]

BOOK V.
Ch. lx. 4.

this condition, "Wash, and be clean¹?" or, as to them which were stung of serpents, health by beholding the brazen serpent²? If Christ himself which giveth salvation do require baptism³, 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 required⁴, 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 enjoineeth 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? Pelagius⁵ 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 equity⁶. 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 already⁷," "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 fools⁸?" That which teacheth them

¹ 2 Kings v. 13.

² Numb. xxi. 8.

³ Mark xvi. 16.

⁴ "Institutio sacramentorum quantum ad Deum auctorem dispensationis est; quantum vero ad hominem obedientem necessitatis. Quoniam in potestate Dei est præter ista hominem salvare, sed in potestate hominis non est sine istis ad salutem pervenire." Hugo de Sacram. lib. i. [pars 9.] cap. 5.

⁵ "Pelagius asserere arrepta im-

"pietate præsumit non propter vitam sed propter regnum cælorum baptismum parvulis conferendum." Euseb. Emis. Hom. v. de Pasch. [Bibl. Patr. Colon. t. v. par. 1. p. 560.]

⁶ "Benignius leges interpretandæ sunt, quo voluntas earum conservetur." l. Benign. D. de Legib. et Senatusc. [lib. i. tit. iii. 18. p. 78.]

⁷ [St. John iii. 18.]

⁸ T. C. lib. i. p. 143. [113.]

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 the honour to seal the testimony thereof with death, were almost barbarous¹.

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 admitteth no exception but of martyrs only². "For," saith he,

¹ ["Quidam . . . catechumenos nobis opponunt, si quis ex his antequam in Ecclesia baptizetur, in confessione nominis apprehensus fuerit et occisus: an spem salutis et præmium confessionis amittat, eo quod ex aqua prius non sit renatus? Sciant igitur hujusmodi homines . . . catechumenos illos primo integram fidem et Ecclesiæ unitatem tenere, . . . deinde nec privari baptismi sacramento, ut pote qui baptizentur gloriosissimo et maximo sanguinis baptismo, de quo et Dominus dicebat habere se aliud baptismum baptizari. Sanguine autem suo baptizatos et passione sanctificatos consummari, et divinæ pollicitationis gratiam consequi, declarat in Evangelio idem Dominus, quando ad Latronem in ipsa passione credentem

"et confitentem loquitur, et quod secum futurus sit in paradiso pollicetur." S. Cyprian. Epist. ad Jubaianum, t. ii. 208.]

² Bern. Epist. 70. ad Hugonem. (De Bapt. ad Hugonem de S. Victore. c. ii.) [Op. 1457. "Si ante exitum respuerit, et voluerit et petierit baptizari, sed mortis præoccupatus articulo forte obtinere nequiverit, dum non desit fides recta, spes pia, charitas sincera, propitius sit mihi Deus, quia huic ego ob solam aquam, si defuerit, nequaquam omnino possum desperare salutem, nec vacuum credere fidem, nec confundere spem, nec excidere charitatem, tantum si aquam non contemptus, sed sola, (ut dixi,) prohibeat impossibilitas."]