

BOOK V. "if a man desirous of baptism be suddenly cut off by death,
Ch. ix. 6. "in whom there wanted neither sound faith, devout hope,
"nor sincere charity, (God be merciful unto me and pardon
"me if I err,) but verily of such a one's salvation in whom
"there is no other defect besides his faultless lack of baptism,
"despair I cannot, nor induce my mind to think his faith
"void, his hope confounded, and his charity fallen to nothing,
"only because he hath not that which not contempt but
"impossibility withholdeth."

"Tell me I beseech you," saith Ambrose¹, "what there
"is in any of us more than to will, and to seek for our own
"good. Thy servant Valentinian, O Lord, did both." (For
"Valentinian the emperor died before his purpose to receive
"baptism could take effect.) "And is it possible that he which
"had purposely thy Spirit given him to desire grace, should
"not receive thy grace which that Spirit did desire? Doth it
"move you that the outward accustomed solemnities were
"not done? As though converts that suffer martyrdom be-
"fore baptism did thereby forfeit their right to the crown
"of eternal glory in the kingdom of heaven. If the blood of
"martyrs in that case be their baptism, surely his religious
"desire of baptism standeth him in the same stead."

It hath been therefore constantly held as well touching
other believers as martyrs, that baptism taken away by
necessity, is supplied by desire of baptism, because with
equity this opinion doth best stand.

[6.] Touching infants which die unbaptized, sith they

¹ [De obitu Valent. Consolatio, § 51, 52, 53. t. ii. 1187. "Dicite mihi quid aliud in nobis est, nisi voluntas, nisi petitio?... Solve igitur, Father sancte, munus servo tuo... solve, inquam, servo tuo Valentiniano munus quod concupivit, munus quod poposcit.... Qui habuit Spiritum tuum, quomodo non accepit gratiam tuam? Aut, si, quia solemniter non sunt celebrata mysteria, hoc movet; ergo nec Martyres, si Catechumeni fuerint, coronentur; non enim coronantur, si non initiantur. Quod si suo abluuntur sanguine, et hunc sua pietas abluit et volun-
"tas.]"

neither have the sacrament itself, nor any sense or conceit thereof, the judgment of many hath gone hard against them. But yet seeing grace is not absolutely tied unto sacraments, and besides such is the lenity of God that unto things altogether impossible he bindeth no man, but where we cannot do what is enjoined us accepteth our will to do instead of the deed itself; again, forasmuch as there is in their Christian parents and in the Church of God a presumed desire that the sacrament of baptism might be given them, yea a purpose also that it shall be given; remorse of equity hath moved divers of the school divines¹ in these considerations ingenuously to grant, that God all-merciful to such as are not in themselves able to desire baptism imputeth the secret desire that others have in their behalf, and accepteth the same as theirs rather than casteth away their souls for that which no man is able to help.

And of the will of God to impart his grace unto infants without baptism, in that case the very circumstance of their natural birth may serve as a just argument, whereupon it is not to be misliked that men in charitable presumption do

¹ Gers. (Gerson, 1363-1429.) Serm. in Navit. Beate Mar. [consid. 2. t. iii. 133. A. "Constat Deum misericordiam salvationis sue non ita legibus communibus traditionis Christiane, non ita sacramentis ipsis alligasse, quin absque pre-judicio legis ejusdem possit pueros nondum natos extra uterum intus sanctificare gratia sue baptismi, vel virtute Sp. Sancti.... Prohicit hæc consideratio ad excitationem devotionis in parentibus, proficit ad levandum eorum angustiam dum sine baptismi decedit puer, quia non omnis inde spes abiata est. Sed neque absque revelatione datur fateori, certitudo." Ed. Paris. 1560.] Cajetan. (Thomas De Vio, 1469-1534.) in 3 Tho. qu. 68. al. 9. Art. 1 and 2: [quoting the Council of Trent Sess. vii. c. 9. "Siquis dixerit, sine eis Sacramentis, aut eorum voto, per solam fidem homines a Deo gratiam justificationis adipisci; anathema sit."] Biel. (Gabriel Biel, Professor at Tubingen 1495) in iv. Senten. d. 4. q. 2. [not. B. "Dicitur etiam Baptismus attri-
"butive, quod habet effectum simile Baptismo: et hoc modo baptismus poenitentiae vel flammis et baptismus sanguinis dicuntur baptismi.... Est autem baptismus flammis vel poenitentiae, contritio cordis aut preparatio sufficiens ad gratiae infusionem.... dummodo non fuerit contemptus baptismi, sed impossibilitas suscipiendi." Tilman. Segeberg, de Sacr. cap. 1. [Colon. 1546. p. 43. "Parvuli ob votum parentum fidelium et fidem Ecclesie.... Ecclesie membris annumerantur, et per ejus fidem credunt. Quod si repentina mors.... rapuerit, salvantur, ut preterquam a multis non imple cre-ditur." Which he confirms from Gerson, Cajetan, and the Decretals.] Elisius Neapol. in Clyp. advers. Haeres. cap. de Baptis. [fol. 98. Venet. 1503. "Baptismus est necessarius absolute et simpliciter omnibus cupientibus vitam aeternam; quem quidem oportet habere in actu et in re si poterit, sin autem, sufficit in voto et voluntate."]

gather a great likelihood of their salvation, to whom the benefit of Christian parentage being given, the rest that should follow is prevented by some such casualty as man hath himself no power to avoid. For we are plainly taught of God, that the seed of faithful parentage is holy from the very birth¹. Which albeit we may not so understand, as if the children of believing parents were without sin, or grace from baptized parents derived by propagation, or God by covenant and promise tied to save any in mere regard of their parents' belief: yet seeing that to all professors of the name of Christ this pre-eminence above infidels is freely given, the fruit of their bodies bringeth into the world with it a present interest and right to those means wherewith the ordinance of Christ is that his Church shall be sanctified, it is not to be thought that he which as it were from heaven hath nominated and designed them unto holiness by special privilege of their very birth, will himself deprive them of regeneration and inward grace, only because necessity depriveth them of outward sacraments. In which case it were the part of charity to hope, and to make men rather partial than cruel judges, if we had not those fair appearances which here we have.

[7.] Wherefore a necessity there is of receiving, and a necessity of administering, the sacrament of baptism; the one peradventure not so absolute as some have thought, but out of all peradventure the other more strait and narrow, than that the Church which is by office a mother unto such as crave at her hands the sacred mystery of their new birth, should repel them and see them die unsatisfied of these their ghostly desires, rather than give them their soul's rights² with omission of those things that serve³ but only for the more convenient and orderly administration thereof. For as on the one side we grant that those sentences of holy Scripture which make sacraments most necessary to eternal life are no prejudice to their salvation that want them by some inevitable necessity, and without any fault of their own; so it ought in reason to be likewise acknowledged, that forasmuch as our Lord himself maketh

baptism necessary, necessary whether we respect the good received by baptism, or the testimony thereby yielded unto God of that humility and meek obedience, which reposing wholly itself on the absolute authority of his commandment, and on the truth of his heavenly promise, doubteth not but from creatures despicable in their own condition and substance to obtain grace of inestimable value, or rather not from them but from him, yet by them as by his appointed means; howsoever he by the secret ways of his own incomprehensible mercy may be thought to save without baptism, this cleareth not the Church from guiltiness of blood, if through her superfluous scrupulosity lets and impediments of less regard should cause a grace of so great moment to be withheld, wherein our merciless strictness may be our own harm, though not theirs towards whom we shew it; and we for the hardness of our hearts may perish, albeit they through God's unspeakable mercy do live. God which did not afflict that innocent, whose circumcision Moses had over long deferred¹, took revenge upon Moses himself for the injury which was done through so great neglect, giving us thereby to understand that they whom God's own mercy saveth without us are on our parts notwithstanding and as much as in us lieth even destroyed, when under insufficient pretences we defraud them of such ordinary outward helps as we should exhibit. We have for baptism no day set as the Jews had for circumcision²; neither have we by the law of God but only by the Church's discretion a place thereunto appointed. Baptism therefore even in the meaning of the law of Christ belongeth unto infants capable thereof from the very instant of their birth³. Which if they have not howsoever, rather than lose it by being put off because the time, the place, or some such like circumstance doth not solemnly enough concur, the Church as much as in her lieth, willfully casteth away their souls.

LXI. The ancient it may be were too severe, and made the necessity of baptism more absolute than reason would, as touch-
What things in baptism

¹ 1 Cor. vii. 14.
² [Ites—A. Rites. 1616.] 1887.
³ T. C. lib. iii. p. 218. "It is in question whether there be any

"such necessity of baptism as that for the ministering thereof the common decent orders should be broken."

¹ Exod. iv. 24.
² [As was once imagined by some of the African bishops, but corrected by Cyprian and the synod of Carthage, A. D. 253. Opp. ii. 158, &c. 14. p. 788.]

³ "In omnibus obligationibus in quibus dies non ponitur, præsentis die debetur." Lib. xiv. D. de Reg. Jur. [Dig. lib. l. tit. xvii. ed. Fell.]

BOOK V. ing infants. But will any man say¹ that they, notwithstanding their too much rigour herein, did not in that respect sustain and tolerate defects of local or of personal solemnities belonging to the sacrament of baptism? The Apostles themselves did neither use nor appoint for baptism any certain time. The Church for general baptism heretofore made choice of two chief days in the year, the feast of Easter, and the feast of Pentecost. Which custom when certain churches in Sicily began to violate without cause, they were by Leo Bishop of Rome advised² rather to conform themselves to the rest of the world in things so reasonable, than to offend men's minds through needless singularity: howbeit always providing that

1 T. C. lib. i. p. 146. [115.] "The authors themselves of that error "that they cannot be saved which "are not baptized, did never seek "no remedy of the mischief in "women's or private baptism." T. C. lib. iii. 219. "What plainer "testimony can there be than that "of Augustine, which noteth the "use of the Church to have been "to come to the church with their "children in danger of death, and "that when some had opinion that "their children could not be saved "if they were not baptized? (Cont. "Lit. Parm. lib. ii. c. 13.) I would "also know of him what he will answer to that which is noted of a "Christian Jew desperately sick of "the palsy, that was with his bed "carried to the place of baptism. " (Socr. lib. vii. cap. 4.) What will "he answer to this, That those which "were baptized in their beds were "thereby made unapt to have any "place amongst the clergy; (as they "call them,) doth it not leave a note "of infamy in those which had procured that baptism should be "ministered in private houses? (Euseb. lib. vi. cap. 43.) What "unto the emperor's decree, which "upon authority of the ancient laws "and of the Apostles, forbiddeth "that the holy things should be administered in any man's private "house? (Just. Novel. 57.) [58. P. 91. in Corp. Jur. Civ.]

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 2 Leo Epist. iv. ad Episc. Sicil.
 3 Leo Epist. iv. ad Episc. Sicil.
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 5 Leo Epist. iv. ad Episc. Sicil.

nevertheless in apparent peril of death, danger of siege, straits of persecution, fear of shipwreck, and the like exigents, no respect of times should cause this singular defence of true safety to be denied unto any. This of Leo did but confirm that sentence which Victor had many years before given¹, extending the same exception as well unto *places* as times. [2.] That which St. Augustine speaketh of women hastening to bring their children to the church when they saw danger, is a weak proof that *when necessity did not leave them so much time*, it was not then permitted them neither to make a church of their own home.

Which answer dischargeeth likewise their example of a sick Jew carried in bed to the place of baptism, and not baptized at home in private.

The cause why such kind of baptism barred men afterwards from entering into holy orders, the reason wherefore it was objected against Novatian², in what respect and how far forth it did disable, may be gathered by the twelfth canon set down in the council of Neocæsarea after this manner. "A man "which hath been baptized in sickness, is not after to be ordained priest." For it may be thought, "that such do rather "at that time, because they see no other remedy, than of "a voluntary mind lay hold on the Christian faith, unless their "true and sincere meaning be made afterwards the more "manifest, or else the scarcity of others enforce the Church to "admit them 3"

BOOK V. Ch. xi. 2.

¹ Vict. Ep. ad Theoph. Alexand. to Damasus; and the whole of it in Pontif. Damas. [Conc. i. 591, since to Anastasius Bibliothecarius, 593. He fixes Easter as the proper time for baptism, adding, "Si necesse fuerit, aut mortis periculum ingruerit, gentiles ad fidem venientes quocumque loco vel momento, ubicumque evenient, sive in flumine, sive in mari, sive in fontibus, tantum Christiane confiteantur." The letter, if genuine, was written to Theophilus of Cæsarea in Palestine. Eus. E. H. v. 22. circ. A. D. 197. The book from which Hooker quotes is the "Liber Pontificalis" or "De Vitis Rom. Pontificum;" the earlier portion of which work was formerly ascribed

to Damasus; and the whole of it since to Anastasius Bibliothecarius, A. D. 870. But it seems now agreed that it is a compilation by various authors. It has been usual to insert it in editions of the Councils. Cave, H. L. i. 183.]
² [Cornelius in Euseb. E. H. vi. 43. p. 246. ed. Vales. says of the Bishop who ordained Novatian, *Διακόνησεως ἰνὸ πραιβ. τοῦ κληρ. ἀλλὰ καὶ κατὰ τὸν νόμον ἐστὶ μὴ εἶναι ἢ τὸν ἐπὶ κλήρος διὰ νόμον πραιβύβητα, ὁμοίᾳ καὶ ὄνομα, εἰς κλήρον τὴν γενεῶν ἡγίασε ὁ ὁρχησάνθηται ἀπὸ τοῦτον μόνον χειροτονῶναι.]
³ [Eus. vocat. ris φερασθῆ, εἰς πραιβύβητον ἀναβαίει οὐ δύναται, οὐκ*

They bring in Justinian's imperial constitution, but to what purpose, seeing it only forbiddeth men to have the mysteries of God administered in their private chapels, lest under that pretence heretics should do secretly those things which were unlawful? In which consideration he therefore commandeth that if they would use those private oratories otherwise than only for their private prayers, the Bishop should appoint them a clerk whom they might entertain for that purpose. This is plain by later constitutions made in the time of Leo 1: "It was thought good," saith the emperor, "in their judgment which have gone before, that in private chapels none should celebrate the holy communion but priests belonging unto greater churches. Which order they took as it seemeth for the custody of religion, lest men should secretly receive from heretics, instead of the food the bane of their souls, pollution in place of expiation." Again 2, "Whereas a sacred canon of the sixth reverend synod requireth baptism, as others have likewise the holy sacrifices and mysteries, to be celebrated only in temples hallowed for public use, and not in private oratories; which strict decrees appear to have been made heretofore in regard of heretics, which entered closely into such men's houses as favoured their opinions, whom under colour of performing with them such religious offices they drew from the soundness of true religion: now that perverse opinions through the grace of Almighty God

ἡ παρουσία αὐτοῦ, καὶ ἡ πίστις αὐτοῦ, ἀλλ' ἐξ ἀνάγκης· εἰ μὴ τὴν διὰ τῆς μετὰ τούτα αὐτοῦ ὁμοθυμῶν καὶ πιστῶν, καὶ διὰ τὸν αὐτὸν ἀποθῆναι. Concil. l. i. 1484.]

1 Leo (VI.) Const. iv. (887-893) [p. 240 in Corp. Jur. Civ. tois μετ' ἀρχαιότεροις νόμοις καὶ αἰκοῦς ἰερατείας καὶ συνδέξαι ὑπὸ μόνων ἐκκλησιαστικῶν τῶν τοῖς καθολικαῖς ἐκκλησίαις διακονούντων ἰερέων' . . . τοῖσιν ὅτι οὐκ ἐνεκά γε τῆς περὶ τῆν πίστιν ἀσφαλείας εἰς ἐπιθυμῶν αὐτοῖς ἐρεῖσθαι ἀποθερισταὶ ὡς ἂν μὴ, ὡς εἰκόσ, τῶν ἐπισημοτέρων ἀποστασίας ἀκέρῃων ἐν τῷ τῆν ἰερατοῦσιν ὀρχήματι, συμβάλωσ, ἀπὸ τοῦ ἀγνώσθαι, μάλλον πλεῖστον βεβήλωσ, οὐδὲν τοῖς τῆς κείτωσ μετέχουσας ἀνίφρου ἑλκῆσ.]

2 Leo Const. xv. [p. 244. O . . . τῆς σεβασμίας ἐκτῆς συνόδου κανὼν ἰερέσ . . . τὸ θέλω τῆς διαγενήσεωσ λουτροῦ ἐν τοῖς κατ' αἰκὼν ἐκκλησίαισ τελεῖσθαι οὐ βούλῆται, ἀλλὰ ἐν μόνωσ τοῖσ πρὸσ τὸ κοινὸν ἀνεκκομιμένωσ ναοῖσ. . . τῆν γὰρ τοιαύτην ἀρβίθειαν θεκεῖ μοι πεποισθῆαι τὸ ἰερόν τῆς συνόδου διὰ τῆσ, διὰ τοῖσ ἐν ἰερόσ ὁμοθυμῶσ ἀνέκκομσ καὶ βεβήλωσ τοῖσ ὑπ' αὐτῶν προσαγομένωσ τῷ λουτροῦ ποιοῦσασ ὡ, ὡσ εἰκόσ, ἐν τοῖσ τῶν ὁμοδόξωσ ὀκῶσ ὑποδουλοῦσ, οὐ τεκνοῦσ, ἀλλὰ συντελοῦσ τοῖσ αὐτοῖσ προσηγομένωσ' . . . πλὴν ἀλλὰ γε τῶν θεῶν χάριτι πῶσ τῆσ κακοδόξιασ ἀνεκκομιμένησ, οὐδὲν καὶ κατὰ τοῖσ τὸ μέροσ ὅσῶ μοι τὸ θέλωσ προβαλλόμενωσ ἀγνοεῖσ, εἰσ τὸ κολῆσασ ἐν τοῖσ κατ' αἰκὼν ἐκκλησίαισ τὸ λοῦτρον τῆσ ἀναγενήσεωσ.]

"are extinct and gone, the cause of former restraints being taken away, we see no reason but that private oratories may henceforward enjoy that liberty which to have granted them heretofore had not been safe."

In sum, all these things alleged are nothing, nor will it ever be proved while the world doth continue, but that the practice of the Church in cases of extreme necessity hath made for private baptism always more than against it.

[3.] Yea, "Baptism by any man in case of necessity," was the voice 1 of the whole world heretofore. Neither is Tertulian, Epiphanius, Augustine, or any other of the ancient against it.

The boldness of such as pretending Tecla's example 2, took openly upon them both baptism and all other public functions of priesthood, Tertullian severely controlled, saying 3, "To give baptism is in truth the bishop's right. After him it belongeth unto priests and deacons, but not to them without authority from him received. For so the honour of the Church requireth, which being kept, preserveth peace. Were it not in this respect the laity might do the same, all sorts might give even as all sorts receive. But because *emulation is the mother of schisms* 4, let it content thee" (which

1 "To allow of women's baptism is not only contrary to the learned writers now, but also contrary to all learned antiquity, and contrary to the practice of the Church whilst there was any tolerable estate. Tertull. de Virg. veland. et lib. de Baptism. Epiph. lib. i. et lib. ii. cont. Hæres. St. Augustine, although he seem to allow of a layman's baptism in time of necessity (Cont. Epist. Parm. lib. ii. cap. 13. [ix. 44.]) yet there he mentioneth not women's baptism; and in the fourth council of Carthage, can. 100. it is simply without exception decreed that a woman ought not to baptize." T. C. i. 145. [114.]

2 [1] "Quod si, quæ Pauli perperam scripta legunt, exemplum Teclæ ad licentiam mulierum docendi tingendique defendunt: scient in Asia presbyterum, qui eam Scripturam construxit, quasi titulo Pauli de suo cumulans, convictum

3 "atque confessum id se amore Pauli fecisse, loco discississe." Tertull. de Baptismo, 17. See Jones's Canon of the N. T. ii. 375, 378, 380, or Grabe, Spicleg. Patrum, i. 111, 115.]

4 Tertull. de Baptis. [c. 17. "Dani quidem habet jus summus sacerdos, qui est episcopus: de hinc presbyteri et diaconi, non tamen sine episcopi auctoritate, propter ecclesiæ honorem. Quo salvo, salva pax est. Alioquin etiam laici jus est. Quod enim ex æquo accipitur ex æquo dari potest. . . Emulatio, schismatum mater est. Omnia licere dixit sanctissimus Apostolus, sed non omnia expedire. Sufficiat scilicet in necessitatibus ut vitans, sicubi aut loci aut temporis aut personæ conditio compellit. Tunc enim constantia succurrentis excipitur, quam urges circumstantia periclitantis."]

5 Tertull. [ibid.]

art of the order of laymen) "to do it in necessity when the state of time or place or person thereunto compelleth. For then is their boldness privileged that help when the circumstance of other men's dangers craveth it." What he granteth generally to lay persons of the house of God, the same we cannot suppose he denieth to any sort or sex contained under that name, unless himself did restrain the limits of his own speech, especially seeing that Tertullian's rule of interpretation is elsewhere ¹, "Specialties are signified under that which is general, because they are therein comprehended." All which Tertullian doth deny is ² that women may be called to bear, or publicly take upon them to execute offices of ecclesiastical order, whereof none but men are capable.

As for Epiphanius ³, he striketh on the very self-same anvil with Tertullian.

And in necessity if St. Augustine allow as much unto laymen as Tertullian doth, his "not mentioning" of women is but a slender proof that his meaning was to exclude women.

Finally, the council of Carthage ⁴ likewise, although it

¹ "Subiectum est generali specie, In ipso significatur, quia in ipso continetur." Tertull. de veland. Virg. [c. 4.] Posito genere supponitur species. Azoar. in lib. ii. Cod. De Transact. [p. 73. Basil. 1563. The words are, "A quocunque remouetur genus, ab eodem remouetur et species."]
² "Non permittitur mulieri in ecclesia loqui, sed nec docere, nec tingere, nec offerre, nec ullius virilis munus nedium sacerdotatus officii sortem sibi vindicare." Tertull. de veland. Virg. [c. 9.]
³ [T. C. ubi supr. "Epiphanius upbraided Marcion that he suffered women to baptize." (Epiph. lib. i. hæres. xlii. § 4. δίδωσι και ἐπιτροπήν γυναιξί βαπτίζοντα δίδωσι. καὶ αὐταῖς γὰρ πύρρα χέουσιν ἑμᾶκα, και οὐδὲν ἔρπον ὄμορε και τὰ μυστήρια εὐαγγελίου καθ' ἑαυτοῦ ἐπιτελεῖν τολμᾶσιν.) "And in another book "he denieth them that they made women bishops: lib. ii. ubi de Phrygib. et Priscili." (Hær. xlix. § 2. ἐπισκοποὶ τε καὶ αὐτοῖς γυναι-

και, και περιβλεπου γυναικες, και τα δλλα. ὁς μηδεν διαφερευ φησιν. ἐν γὰρ Χριστῷ Ἰησοῦ οὐτε ἀποστ, οὐτε θήλυ.) "And in another book he saith, it was not granted to the holy mother of Christ to baptize her son: lib. iii." (Hær. lxxix. c. iii. εἰ ἐπαρτεῖται γυναικες Θεοῦ προσεταροσσο, ἡ καρομικον τι εἶρη. ἑσδα ἐν τῇ ἐκκλησίᾳ, ἔδει μάλλον ἀντιπ τῆν Μαρίαν ἐπαρτεῖται ἐπιτελεσαι ἐν κατῆ διαθήκῃ. . . . δὲν οὐδὲ βαπτίζοντα δίδωσι πρισκρευται. ἐπεὶ γούνορο δ Χριστος μάλλον καὶ αὐτῆς βαπτισθῆναι, ἦτερο κατὰ Ἰουδαίων.) He is arguing against the heresy of the Collyridians, who had a sort of priestesses to offer meat-offerings to (or in memory of) the Virgin: and much of his argument turns upon the point that it was impossible for a woman to perform any office properly sacerdotal. Comp. § 2, 4, 7.]
⁴ [iv. Conc. Carth. A.D. 378. can. 100. "Mulier baptizare non præsumat." t. ii. 1207. St. Augustine being one of the subscribers.]

make no express submission, may be very well presumed willing to stoop as other positive ordinances do to the coun-termands of necessity.

[4.] Judge therefore what the ancient would have thought if in their days it had been heard which is published in ours¹, that because "the substance of the sacrament doth chiefly depend on the institution of God, which is the form and as it were the life of the sacrament," therefore first, "if the whole institution be not kept, it is no sacrament;" and secondly, if baptism be private his institution is broken, inasmuch as, "according to the orders which he hath set for baptism it should be done in the congregation," from whose ordinance in this point "we ought not to swerve, although we know that infants should be assuredly damned without baptism." O sir, you that would spurn thus at such as in case of so dreadful extremity should lie prostrate before your feet, you that would turn away your face from them at the hour of their most need, you that would dam up your ears and harden your heart as iron against the irresistible cries of supplicants calling upon you for mercy with terms of such invocation as that most dreadful perplexity might minister if God by miracle did open the mouths of infants to express their supposed necessity, should first imagine yourself in their case and them in yours. This done, let their supplications proceed out of your mouth, and your answer out of theirs. Would you then contentedly hear, "My son, the rites and solemnities of baptism must be kept, we may not do ill that good may come of it², neither are souls to be delivered from eternal death and condemnation, by breaking orders which Christ hath set;" would you in their case yourself be shaken off with these answers, and not rather embrace enclosed

¹ T. C. lib. i. p. 144. [114.] "The substance of the sacrament denpendeth chiefly of the institution and word of God, which is the form and as it were the life of the sacrament." Ibid. "Although part of the institution be observed, yet if the whole institution be not, it is no sacrament." T. C. lib. i. p. 146. [115.] "The orders which God hath set are, that it should be done in the congregation and

"by the minister." Ibid. "And I will further say, that although the infants which die without baptism should be assuredly damned, (which is most false,) yet ought not the orders which God hath set in his Church to be broken after this sort."
² "Nosro peccato alterius saluti consulere non debemus." Aug. lib. cont. Mend. cap. 17. [t. vi. 468. in substance.]