

vulgar use of those miracles was then expired, are no prejudice to the like extraordinary graces more rarely observed in some either then or of later days.

[4.] Now whereas the successors of the Apostles had but only for a time such power as by prayer and imposition of hands to bestow the Holy Ghost, the reason wherefore confirmation nevertheless by prayer and laying on of hands hath hitherto always continued, is for other very special benefits which the Church thereby enjoyeth. The Fathers every where impute unto it that gift or grace of the Holy Ghost, not which maketh us first Christian men, but when we are made such, assisteth us in all virtue, armeth us against temptation and sin. For, after baptism administered, "there followeth," saith Tertullian<sup>1</sup>, "imposition of hands with invocation and invitation of the Holy Ghost, which willingly cometh down from the Father to rest upon the purified and blessed bodies, as it were acknowledging the waters of baptism a fit seat." St. Cyprian in more particular manner alluding to that effect of the Spirit which here especially was respected<sup>2</sup>, "How great," saith he, "is that power and force wherewith the mind is here" (he meaneth in baptism) "enabled, being not only withdrawn from that pernicious hold which the world before had of it, nor only so purified and made clean that no stain or blemish of the enemy's invasion doth remain, but over and besides" (namely through prayer and imposition of

"nostros eo gradu fidei, quo a temporalibus ad æterna conscenditur, visibilia miracula (non enim aliter poterant) secutos esse: per quos id actum est, ut necessaria non essent posteris. Cum enim Ecclesia catholica per totum orbem diffusa atque fundata sit, nec miracula illa in nostra tempora durare permessa sunt, ne animus semper visibilia quaereret, et eorum consuetudine frigeret genus humanum, quorum novitate flagravit: nec jam nobis dubium esse oportet iis esse credendum, qui cum ea prædicarent quæ pauci assequuntur, se tamen sequendos populis persuadere potuerunt."

<sup>1</sup> Tertull. de Baptis. [c. 8. "De hinc manus imponitur, per bene-

"dictionem advocans et invitans Spiritum Sanctum. . . Tunc ille sanctissimus Spiritus super emundata et benedicta corpora libens a Patre descendit, super baptismi aquas tanquam pristinam sedem recognoscens conquiescit." Vid. Gen. i. 2.]

<sup>2</sup> Cypr. Tract. ad Donat. c. 2. (5.) [t. i. p. 4. "Quantus hic animi potentatus! quanta vis est! non tantum ipsum esse subtractum perniciosi contactibus mundi, ut qui expiatus et purus, nulla incurstantis inimici labe capiatur; sed adhuc majorem et fortiolem viribus fieri, ut in omnem adversarii grassantis exercitum imperioso jure dominetur."]

hands) "becometh yet greater, yet mightier in strength, so far as to reign with a kind of imperial dominion over the whole band of that roaming and spoiling adversary." As much is signified by Eusebius Emisenus saying, "The Holy Ghost which descendeth with saving influence upon the waters of baptism doth there give that fulness which sufficeth for innocency, and afterwards exhibiteth in confirmation an augmentation of further grace<sup>1</sup>." The Fathers therefore being thus persuaded held confirmation as<sup>2</sup> an ordinance apostolic *always profitable*<sup>3</sup> in God's Church, although not always accompanied with equal largeness of those external effects which gave it countenance at the first.

[5.] The cause of severing confirmation from baptism (for most commonly they went together) was sometimes in the minister, which being of inferior degree might baptize but not confirm, as in their case it came to pass whom Peter and John did confirm, whereas Philip had before baptized them<sup>4</sup>; and in theirs of whom St. Jerome hath said<sup>5</sup>, "I deny not but the custom of the churches is that the Bishop should go abroad, and imposing his hands pray for the gift of the Holy Ghost on them whom presbyters and deacons far off in lesser cities have already baptized." Which ancient custom of the Church St. Cyprian groundeth upon the example of Peter and John in the eighth of the Acts before

<sup>1</sup> Euseb. Emis. Ser. de Pentec. [p. 572. par. i. tom. v. Biblioth. Patr. Colon. "Spiritus Sanctus, qui super aquas baptismi salutifero descendit illapsu, in fonte plenitudinem tribuit ad innocentiam, in confirmatione augmentum præstat ad gratiam." Hooker, b. vi. expresses an opinion that these homilies were Salvian's.]

<sup>2</sup> Aug. de Trin. lib. xv. cap. 26. [t. viii. 999. "Quomodo ergo Deus non est, qui dat Sp. Sanctum? Immo quantus Deus est qui dat Deum! Neque enim aliquis discipulorum ejus dedit Sp. Sanctum. Orabant quippe ut veniret in eos quibus manum imponebant, non ipsi eum dabant. Quem morem in suis Præpositis etiam nunc servat Ecclesia . . .

"Unxit eum Deus Sp. Sancto. Non utique oleo visibili, sed dono gratiæ, quod visibili significatur unguento, quo baptizatos unguunt Ecclesia . . . Nos accipere quidem hoc donum possumus pro modulo nostro, effundere autem super alios non utique possumus; sed ut hoc fiat, Deum super eos, a quo hoc efficitur, invocamus."]

<sup>3</sup> Heb. vi. 2.

<sup>4</sup> Acts viii. 12-17.

<sup>5</sup> Hieron. advers. Lucif. cap. 4. (= 9.) [t. ii. p. 139. "Non abnuo hanc esse ecclesiarum consuetudinem, ut ad eos qui longe in minoribus urbibus presbyteros et diaconos baptizati sunt, episcopus ad invocationem Sancti Spiritus manum impositurus excurrat."]

alleged<sup>1</sup>. The faithful in Samaria, saith he, "had already obtained baptism: only that which was wanting Peter and John supplied, by prayer and imposition of hands to the end the Holy Ghost might be poured upon them. Which also is done amongst ourselves, when they which be already baptized are brought to the Prelates of the Church to obtain by our prayer and imposition of hands the Holy Ghost." By this it appeareth that when the ministers of baptism were persons of inferior degree, the Bishops did after confirm whom such had before baptized.

[6.] Sometimes they which by force of their ecclesiastical calling might do as well the one as the other, were notwithstanding men whom heresy had disjoined from the fellowship of true believers. Whereupon when any man by them baptized and confirmed came afterwards to see and renounce their error, there grew in some churches very hot contention about the manner of admitting such into the bosom of the true Church, as hath been declared already in the question of rebaptization. But the general received custom was only to admit them with imposition of hands and prayer. Of which custom while some imagined the reason to be for that heretics might give remission of sins by baptism, but not the Spirit by imposition of hands because themselves had not God's Spirit, and that therefore their baptism might stand, but confirmation must be given again: the imbecility of this ground gave Cyprian occasion to oppose himself against the practice of the Church herein, labouring many ways to prove that heretics could do neither<sup>2</sup>, and, consequently, that their

<sup>1</sup> Cypr. Epist. 73. [c. 6. = 9.] ad Ju-  
baianum. [t. ii. p. 202. "Baptizari  
"eos ultra non oportebat; sed tan-  
"tummodo quod deerat, id a Petro  
"et Joanne factum est, ut oratione  
"pro eis habita, et manu imposita,  
"invocaretur et infunderetur super  
"eos Spiritus Sanctus. Quod nunc  
"quoque apud nos geritur, ut qui  
"in Ecclesia baptizantur præpositis  
"Ecclesiæ offerantur, et pernostram  
"orationem ac manus impositionem  
"Spiritum Sanctum consequantur,  
"et signaculo Dominico consum-  
"mentur."]

<sup>2</sup> [Ep. 74. (c. 5.) ii. 213. "Cur

"eadem ejusdem majestas nominis  
"non prævalet in manus impositione,  
"quam valuisse contendunt in bap-  
"tismi sanctificatione? Nam si po-  
"test quis extra Ecclesiam natus  
"templum Dei fieri, cur non possit  
"super templum et Spiritus Sanctus  
"infundi? . . . . Qui potest apud  
"hæreticos baptizatus Christum in-  
"duere, multo magis potest Spiritum  
"Sanctum, quem Christus misit,  
"accipere." et Ep. 75. (c. 18.) Fir-  
"milianus Cypriano, p. 226. "Si in  
"nomine Christi valuit foris bap-  
"tisma ad hominem purgandum, in  
"ejusdem Christi nomine valere illic

baptism in all respects was as frustrate as their chrism; for the manner of those times was in confirming to use anointing<sup>1</sup>. On the other side against Luciferians which ratified only the baptism of heretics but disannulled their confirmations and consecrations under pretence of the reason which hath been before specified, "heretics cannot give the Holy Ghost," St. Jerome proveth at large, that if baptism by heretics be granted available to remission of sins, which no man receiveth without the Spirit, it must needs follow that the reason taken from disability of bestowing the Holy Ghost was no reason wherefore the Church should admit converts with any new imposition of hands. Notwithstanding because it might be objected, that if the gift of the Holy Ghost do always join itself with true baptism, the Church, which thinketh the bishop's confirmation after other men's baptism needful for the obtaining of the Holy Ghost, should hold an error, St. Jerome hereunto maketh answer, that the cause of this observation is not any absolute impossibility of receiving the Holy Ghost by the sacrament of baptism unless a bishop add after it the imposition of hands, but rather a certain congruity and fitness to honour prelacy with such preeminences, because the safety of the Church dependeth upon the dignity of her chief superiors, to whom if some eminent offices of power above others should not be given, there would be in the Church as many schisms as priests<sup>2</sup>. By which answer it

"potuit et manus impositio ad acci-  
"piendum Spiritum Sanctum. Et  
"incipient cætera quoque quæ  
"apud hæreticos aguntur justa ac  
"legitima videri.]"

<sup>1</sup> [Tertull. de Baptismo, c. 7.  
"Egressi de lavacro, perunguimur  
"benedicta unctione de pristina  
"disciplina, qua ungui oleo de cornu  
"in sacerdotium solebant." This  
seems to be the earliest mention of  
Chrism. See Bingham, Antiq. xii.  
3. 2. From Tertullian's mode of  
speaking, it would seem to have been  
then a settled and probably a general  
custom. And Bishop Pearson (Lect.  
in Act. Apost. v. 6.) considers it to  
have been practised immediately  
after the Apostles.]

<sup>2</sup> [Cap. 6. t. ii. 137. "Lucif. 'Ego

"recipio laicum pœnitentem per  
"manus impositionem et invocatio-  
"nem Spiritus Sancti, sciens ab hæ-  
"reticis Spiritum Sanctum non posse  
"conferri' . . . Orthod. . . 'Quomodo  
"dicis, sine adventu Spiritus Sancti  
"apud Arianos peccata posse di-  
"mitti? Quomodo antiquis sordibus  
"anima purgatur, quæ sanctum non  
"habet Spiritum? Neque enim  
"aqua lavat animam, sed prius ipsa  
"lavatur a Spiritu, ut alios lavare  
"spiritualiter possit. . . Apparet, Bap-  
"tisma non esse sine Spiritu Sancto  
" . . . (p. 138.) Igitur si Arianus Spi-  
"ritum Sanctum non potest dare,  
"ne baptizare quidem potest: quia  
"Ecclesiæ baptisma sine Spiritu  
"Sancto nullum est' . . . (p. 139.)  
"Lucif. 'Anos nescis etiam ecclesia-

BOOK V.  
Ch. lxvi. 7.

appareth his opinion was, that the Holy Ghost is received in baptism; that confirmation is only a sacramental complement; that the reason why bishops alone did ordinarily confirm, was not because the benefit, grace, and dignity thereof is greater than of baptism, but rather, for that by the Sacrament of Baptism men being admitted into God's Church, it was both reasonable and convenient that if he baptize them not unto whom the chiefest authority and charge of their souls belongeth, yet for honour's sake and in token of his spiritual superiority over them, because to bless is an act of authority<sup>1</sup>, the performance of this annexed ceremony should be sought for at his hands. Now what effect their imposition of hands hath either after baptism administered by heretics or otherwise, St. Jerome in that place hath made no mention, because all men understood that in converts it tendeth to the fruits of repentance, and craveth in behalf of the penitent such grace as David after his fall desired at the hands of God<sup>2</sup>; in others the fruit and benefit thereof is that which hath been before shewed.

[7.] Finally sometime the cause of severing confirmation from baptism was in the parties that received baptism being infants, at which age they might be very well admitted to live in the family; but because to fight in the army of God, to discharge the duties of a Christian man, to bring forth the fruits and to do the works of the Holy Ghost their time of ability was not yet come (so that baptism were not deferred) there could by stay of their confirmation no harm ensue but rather good. For by this mean it came to pass that children in expectation thereof were seasoned with the principles of true religion before malice and corrupt examples depraved

“rum hunc esse morem, ut baptizatis postea manus imponantur, et ita invocetur Spiritus Sanctus? . . . Ex quo animadvertis nos Ecclesie consuetudinem sequi, licet ante advocacionem Spiritus constet aliquem baptizatum? . . . Orthod. . . . Si hoc loco quæris, quare in Ecclesia baptizatus nisi per manus episcopi non accipiat Sp. Sanctum, quem nos asserimus in vero baptismate tribui: discere hanc observationem ex ea auctoritate

“descendere, quod post ascensum Domini Sp. Sanctus ad Apostolos descendit. Et multis in locis idem factitatum reperimus, ad honorem potius sacerdotii quam ad legis necessitatem. . . . Ecclesie salus in summi sacerdotis dignitate pendet: cui si non exsors quædam et ab omnibus eminens detur potestas, tot in ecclesiis efficiuntur schismata, quot sacerdotes.”]

<sup>1</sup> Heb. vii. 7.

<sup>2</sup> Psalm li. 10-12.

BOOK V.  
Ch. lxvi. 8.

their minds, a good foundation was laid betimes for direction of the course of their whole lives, the seed of the Church of God was preserved sincere and sound, the prelates and fathers of God's family to whom the cure of their souls belonged saw by trial and examination of them a part of their own heavy burden discharged, reaped comfort by beholding the first beginnings of true godliness in tender years, glorified Him whose praise they found in the mouths of infants, and neglected not so fit opportunity of giving every one fatherly encouragement and exhortation. Whereunto imposition of hands and prayer being added, our warrant for the great good effect thereof is the same which Patriarchs, Prophets, Priests, Apostles, Fathers and men of God have had for such their particular invocations and benedictions, as no man I suppose professing truth of religion will easily think to have been without fruit.

[8.] No, there is no cause we should doubt of the benefit, but surely great cause to make complaint of the deep neglect of this Christian duty<sup>1</sup> almost with all them to whom by right of their place and calling the same belongeth. Let them not take it in evil part, the thing is true, their small regard hereunto hath done harm in the Church of God. That which error rashly uttereth in disgrace of good things<sup>2</sup>

<sup>1</sup> [Caudry in Strype, Aylm. 89. “The Bishops themselves, for the most part, these twenty-nine years, had not observed it,” (the Book of Common Prayer) . . . “in not confirming of children.” Archbishop Whitgift writes, in a circular letter, Sept. 1591, “I am very sorry to hear that my brethren, the Bishops of the province of Canterbury, do so generally begin to neglect to confirm children; at least, to call for and exact both the use of it, and of the catechising children in the Church by the minister.” Strype, Whitg. iii. 289.]

<sup>2</sup> [Adm. ap. Whitg. Def. 725. “As for confirmation, as they use it by the Bishop alone to them that lack both discretion and faith, it is superstitious, and not agreeable to the word of God, but popish and peevish. We speak

“not of other toys used in it: and how far it differeth from the first institution, they themselves that are learned can witness.”] T. C. lib. i. p. 199. [160.] “Tell me why there should be any such confirmation in the Church, being brought in by the feigned decretal epistles of the Popes,” (this is retraced by the same T. C. lib. iii. p. 232. “That it is ancients than the feigned decretal epistles I yield unto:”) “and no one tittle thereof being once found in the Scripture, and seeing that it hath been so horribly abused, and not necessary, why ought it not to be utterly abolished? and thirdly this confirmation hath many dangerous points in it. The first step of popery in this confirmation is the laying on of hands upon the head of the child, whereby the opinion of it

BOOK V. may peradventure be sponged out, when the print of those evils which are grown through neglect will remain behind.

[9.] Thus much therefore generally spoken may serve for answer unto their demands that require us to tell them "why there should be any such confirmation in the Church," seeing we are not ignorant how earnestly they have protested against it; and how directly (although untruly, for so they are content to acknowledge) it hath by some of them been said to be "first brought in by the feigned decretal epistles of the Popes:" or why it should not be "utterly abolished, seeing that no one tittle thereof can be once found in the whole Scripture," except the epistle to the Hebrews be Scripture<sup>1</sup>: and again seeing that how free soever it be now from abuse, if we look back to the times past, which wise men do always more respect than the present, it *hath been* abused, and is found at the length *no* such *profitable ceremony* as the whole silly Church of Christ for the space of these sixteen hundred years hath through want of experience imagined: last of all "seeing" also besides the cruelty which is shewed towards poor country people, who are fain sometime to let their ploughs stand still, and with incredible wearisome toil of their feeble bodies to wander over mountains and through woods it may be now and then little less than a whole "half-score of miles" for a

"that it is a sacrament is confirmed, especially when as the prayer doth say that it is done according to the example of the Apostles, which is a manifest untruth, and taken indeed from the popish confirmation. The second is for that the bishop as he is called must be the only minister of it, whereby the popish opinion which esteemeth it above baptism is confirmed. For whilst baptism may be ministered of the minister, and not confirmation but only of the bishop, there is great cause of suspicion given to think that baptism is not so precious a thing as confirmation, seeing this was one of the principal reasons whereby that wicked opinion was established in popery. I do not here speak of the inconvenience, that men are

"constrained with charges to bring their children oftentimes half a score miles for that which if it were needful might be as well done at home in their own parishes. The third is for that the book saith a cause of using confirmation is that by imposition of hands and prayer the children may receive strength and defence against all temptations, whereas there is no promise that by the laying on of hands upon children any such gift shall be given; and it maintaineth the popish distinction, that the Spirit of God is given at baptism unto remission of sins, and in confirmation unto strength." [Comp. Whitg. Def. 785; T. C. iii. 232; Learned Disc. ap. Bridges, Def. of Gov. p. 806.]  
<sup>1</sup> Heb. vi. 2.

bishop's blessing, "which if it were needful might as well be done at home in their own parishes," rather than they to purchase it with so great loss and so intolerable pain. There are they say in confirmation besides this, *three terrible points*.

The first is "laying on of hands with pretence that the same is done to the example of the Apostles," which is not only as they suppose "a manifest untruth<sup>1</sup>" (for all the world doth know that the Apostles did never after baptism lay hands on any, and therefore St. Luke which saith they did was much deceived<sup>2</sup>) but farther also we thereby teach men to think *imposition of hands a sacrament*, belike because it is a principle engrafted by common light of nature in the minds of men that all things done by apostolic example must needs be sacraments.

The second high point of danger is, that by "tying confirmation to the bishop alone there is great cause of suspicion given to think that baptism is not so precious a thing as confirmation:" for will any man think that a velvet coat is of more price than a linen coif, knowing the one to be an ordinary garment, the other an ornament which only sergeants at law do wear?

Finally, to draw to an end of perils, the last and the weightiest hazard is where the book itself doth say that children by *imposition* of hands and prayer may receive *strength* against all temptation: which speech as a two-edged sword doth both ways dangerously wound; partly because it ascribeth grace to imposition of hands, whereby we are able no more to assure ourselves in the warrant of *any promise from God* that his heavenly grace shall be given, than the Apostle was that himself should obtain grace by the bowing of his knees to God<sup>3</sup>; and partly because by using the very word *strength* in this matter, a word so apt to spread infection, we "maintain" with "popish" evangelists an old forlorn "distinction" of the Holy Ghost bestowed upon Christ's Apostles before his ascension into heaven<sup>4</sup>, and "augmented" upon them afterwards<sup>5</sup>, a distinction of *grace* infused into Christian

<sup>1</sup> [So 2 Adm. 42. "It hath no ground out of the Scriptures at all."]

<sup>2</sup> Acts viii. 15, 17.

<sup>3</sup> Ephes. iii. 14.

<sup>4</sup> John xx. 22.

<sup>5</sup> Acts i. 8.

men by degrees, planted in them *at the first* by baptism, *after* cherished, watered, and (be it spoken without offence) *strengthened* as by other virtuous offices which piety and true religion teacheth, even so by this very special benediction whereof we speak, the rite or ceremony of Confirmation.

LXVII. The grace which we have by the holy Eucharist doth not begin but continue life. No man therefore receiveth this sacrament before Baptism, because no dead thing is capable of nourishment. That which groweth must of necessity first live. If our bodies did not daily waste, food to restore them were a thing superfluous. And it may be that the grace of baptism would serve to eternal life, were it not that the state of our spiritual being is daily so much hindered and impaired after baptism. In that life therefore where neither body nor soul can decay, our souls shall as little require this sacrament as our bodies corporal nourishment. But as long as the days of our warfare last, during the time that we are both subject to diminution and capable of augmentation in grace, the words of our Lord and Saviour Christ will remain forcible, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you."<sup>1</sup>

Life being therefore proposed unto all men as their end, they which by baptism have laid the foundation and attained the first beginning of a new life have here their nourishment and food prescribed for *continuance of life* in them. Such as will live the life of God must eat the flesh and drink the blood of the Son of man, because this is a part of that diet which if we want we cannot live. Whereas therefore in our infancy we are incorporated into Christ and by Baptism receive the grace of his Spirit without any sense or feeling of the gift which God bestoweth, in the Eucharist we so receive the gift of God, that we know by grace what the grace is which God giveth us, the degrees of our own increase in holiness and virtue we see and can judge of them, we understand that the strength of our life begun in Christ is Christ, that his flesh is meat and his blood drink, not by surmised imagination but truly, even so truly that through faith we perceive in the body and blood sacramentally presented the

<sup>1</sup> John vi. 53.

very taste of eternal life, the grace of the sacrament is here as the food which we eat and drink.

[2.] This was it that some did exceedingly fear, lest Zwinglius<sup>1</sup> and Œcolampadius would bring to pass, that men should account of this sacrament but only as of a shadow, destitute, empty and void of Christ. But seeing that by opening the several opinions which have been held, they are grown for aught I can see on all sides at the length to a general agreement<sup>2</sup> concerning that which alone is material, namely the *real participation* of Christ and of life in his body and blood *by means of this sacrament*; wherefore should the world continue still distracted and rent with so manifold contentions, when there remaineth now no controversy saving only about the subject *where* Christ is? Yea even in this point no side denieth but that *the soul of man* is the receptacle of Christ's presence. Whereby the question is yet driven to a narrower issue, nor doth any thing rest doubtful but this, whether when the sacrament is administered Christ be whole *within man only*, or else his body and blood be also externally seated in the very consecrated elements themselves; which opinion they that defend are driven either to *consubstantiate* and incorporate Christ with elements sacramental, or to *transubstantiate* and change their substance into his; and so the one to hold him really but invisibly moulded up with the substance of those elements, the other to hide him under the only visible show of bread and wine, the substance whereof

<sup>1</sup> [E. g. Zuingl. De Vera et Falsa Relig. Opp. ii. f. 202. "Qui in hac publica gratiarum actione interest toti se Ecclesie probaret ex eorum esse numero, qui Christo pro nobis exposito fiderent. . . . Unde et Communio sive Communicatio apud Paulum vocatur." fol. 204. "Christus est animæ cibus, quod ea dum videt Deum Filio unigenito non pepercisse, . . . certa fit gratiæ Dei salutisque." f. 207. (after exposing the doctrine of gross corporal manducation) he adds, "Liberum cuique de spirituali manducatione utcumque velit sentire, modo Christi non suis nitatur placitis." f. 212. "Est Eucharistia, sive Synaxis, sive Cœna

"Dominica, nihil aliud quam Commemoratio, qua ii qui se Christi morte et sanguine firmiter credunt Patri reconciliatos esse, hanc violentam mortem annunciant." fol. 213. "Augustinum, præ aliis acuto perspicacique ingenio virum, sua tempestate non fuisse ausum diserte veritatem proloqui, quæ jam casum magna parte dederat. Vidit omnino pius homo quid hoc sacramentum esset, et in quem usum esset institutum; verum invaluerat opinio de corporea carne."]

<sup>2</sup> [Chiefly by the influence of Calvin on the one side and Melancthon on the other. See Mosheim, E. H. Cent. xvi. § iii. p. ii. c. 1. n.º. 27. and c. 2. n.º. 12.]