

THE FIFTH PART OF THE CATECHISM.

OF THE SACRAMENTS.

Father. How many sacraments are there? *Son.* I know that in the church of the pope there are numbered seven.

Father. Which are they? *Son.* Baptism, confirmation, order, penance, eucharist, matrimony, and extreme unction.

Father. Confessest thou all these to be sacraments? *Son.* Our preacher and our catechist taught us, that there are but two only which may properly and truly be called sacraments. Sacraments two only in number.

Father. Which are they? *Son.* Baptism, and the Lord's supper, otherwise called the eucharist, or the sacrament of the body and blood of Christ.

Father. What thinkest thou of the other five? *Son.* They said that matrimony, and the ministry concerning the preaching of God's word and the administration of the sacraments, are holy orders of life, instituted and ordained of God to be used in his church. As touching confirmation, and extreme unction, they are ceremonies, said they, brought into the church by man, and not worthy to be numbered among sacraments. And as concerning penance, which ought more justly to be termed repentance, [it] is a continual exercise of a true Christian, said they, so long as he liveth, and may more justly be reckoned among the fruits of the Holy Ghost than among sacraments.

Father. Why are baptism and the Lord's supper properly called sacraments? *Son.* Because they only have those things which are necessarily required in a sacrament, yea, and that of the institution of Christ.

Father. Which are they? *Son.* The outward sign, and the promise of grace added to the sign. What is necessarily required in a sacrament.

Father. Give me an example hereof. *Son.* Baptism hath his outward sign, which is water. It hath also his promise annexed to his outward sign, which is this: "Whosoever shall believe and be baptized, he shall be saved." Likewise the supper of the Lord hath his signs, that is to say, bread and wine. It hath also promises annexed to these signs, which are these: "which shall be betrayed for you," "which shall be shed for you." Mark xvi. Matt. xxvi.

Father. Tell me now, my child, what a sacrament is. *Son.* A sacrament is an holy action and exercise of Christ's church, in the which the redemption and partaking of our Lord Jesus Christ is given to us through the word and the signs instituted for this purpose of God. Or thus: A sacrament is an outward sign or visible token, comprehending in it a gracious, comfortable, and healthful promise of God. Or on this wise: A sacrament is properly an outward sign, wherein God representeth and witnesseth his good will toward us, to sustain the weakness of our faith. Or another way, more short and also more plain: A sacrament is a witness of God's favour, declared by an outward sign. What a sacrament is.

Father. Wherefore are the sacraments instituted and ordained? *Son.* First, that they should be unto us testimonies, pledges, signs, or seals of God's grace, favour, and mercy, to teach us that God is merciful unto us, and will forgive us our sins, justify and save us for Christ's sake, and that all the benefits of Christ doth both belong and are freely given unto us of God the Father, if with faith we come and receive those holy mysteries. As for an ensample, baptism beareth witness unto us, that we are washed in the blood of Christ; that all our sins be put away and cleansed by the death and passion of Christ; and that Christ by his blood hath so purified us, that he hath "made us unto himself a glorious congregation, without spot or wrinkle, or any such thing, that we should be holy and without blame." Likewise, the supper of the Lord doth put us in remembrance of the grace, mercy, and favour of God, and of the free remission of all our sins, and testify unto us that all the benefits of the passion and death of Christ appertain unto us, and that we, in the Why sacraments are ordained. Eph. v.

worthy receiving of the Lord's supper, are made partakers of them all, if we believe that Christ's body was broken and his blood shed for our sins.

Psal. xix.

Secondly, that they should be certain tokens and marks, whereby the church of Christ may be discerned from the synagogue of antichrist, and from all other sects. For God will have his church to be known, seen, and heard throughout all mankind, as it is written: "The sound of them went out through all the world." And therefore hath he ordained certain noble ceremonies, which should be evident signs of his church, and discern that from other congregations. For where baptism and the Lord's supper is, there is the church of Christ; forasmuch as they are sacraments and tokens of Christ's church only, and belong not unto the congregations of the ethnicks and infidels.

Thirdly, that they should be signs, tokens, and marks of our confession, in the which we outwardly profess what we inwardly think and believe. As for an example, when we come unto baptism or unto the Lord's supper, we openly confess and profess that we utterly reject and cast away all strange doctrine and all false religion, and that we only cleave to the true religion of the alone true and everlasting God, and that we embrace even from the very heart the doctrine of the gospel of Christ, of the which doctrine baptism and the Lord's supper are most certain signs and seals: as they which in the old law were circumcised, and did eat of the paschal lamb, did openly declare by those outward sacraments, that they utterly refused all the wicked doctrines of the heathen, and only embraced the law and ordinances of the God of Israel.

1 Cor. x.

Fourthly, that they should be as sinews and bonds to link and knit together the congregations of God publicly and openly, whereby they may be known to be of one company, and of one spirit, of one faith, and of one doctrine and profession. For God will that his people should oftentimes resort and come together, yea, and that not only privately, but also publicly, to pray unto him, to give thanks unto him, to hear his holy word, to confer of matters concerning religion, to edify and comfort one another, and to occupy themselves in such godly and spiritual exercises. Therefore, as the Lord appointed that his sacraments should be sinews and bonds openly to knit together in holy actions his people, even so many as profess his holy name; even so ought those sacraments publicly and openly to be administered; as we see in the administration of baptism there is a common resort. First, there is the minister; secondly, the person that shall be baptized; thirdly, the witnesses; fourthly, divers other of Christ's congregation. For baptism ought then to be administered, when the faithful do most assemble and meet together. Likewise the Lord's supper ought to be administered in a multitude and company of God's people, and not privately, or where one alone is present to receive it, as it is used in the pope's church. Thus St Paul saith: "The cup of thanksgiving for the which we give thanks, is it not the partaking of the blood of Christ? The bread which we break, is it not the partaking of the body of Christ? Because that we, although we be many, are yet one bread and one body, inasmuch as we all are partakers of one bread and of one cup." Again: "When ye come together to eat (the Lord's supper), tarry one for another."

1 Cor. xi.

Fifthly, that they should be unto us memorials, to put us in remembrance what mutual benevolence, what love, and hearty friendship one to another ought to reign among us. For seeing we all are partakers of the same mysteries, baptized with one baptism, and eat together of one bread, and drink together of one cup, by this means protesting openly that we are members one of another's body, whereof Christ Jesus is the head; who seeth not how far all enmity, debate, strife, malice, envy, and all displeasure ought to be from us? Again, what fervent charity, love, concord, amity, good will, friendship, peace, quietness, gentleness, &c. ought to rule in our hearts one to another? as Saint Paul saith: "I exhort you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with humbleness of mind, forbearing one another through love; and be diligent to keep the unity of the Spirit through the bond of peace, being one body and Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, which is above all, and through all, and in you all."

Eph. iv.

Sixthly, that they should be testimonials unto us, to testify and witness how high Christ join himself unto us, that he giveth himself whole unto us, and that he will dwell in us, and endow us with all his benefits and riches, so that whatsoever is Christ's, the same is ours. For in taking upon us baptism, we take Christ upon us, with all his holiness and righteousness, as St Paul saith: "All ye that are baptized have put on Christ." Likewise, in receiving the sacrament of the body and blood of Christ we receive not only the sacrament, but also Christ himself, with all the fruits, benefits, and merits of his glorious passion and healthful death, as Christ himself saith: "This is my body, which is betrayed or broken for you." "This is my blood, which is shed for you unto the remission of your sins." Gal. iii. Matt. xvi. Mark xiv. Luke xxii. 1 Cor. xi.

Seventhly, that they should be unto us a singular consolation and an exceeding great comfort in all our troubles, perils, dangers, and adversities, while in receiving them we do behold and consider the merciful good will of God toward us, with this persuasion, that that God, which hath instituted these sacraments, delivered them unto us as pledges of his most hearty good will toward us, and hath also commanded us to use them for our comfort, will not leave us succourless, but in his time deliver us from all those miseries, and bring us into the haven of quietness, according to this his promise: "Call on me in the day of trouble, and I will deliver thee, and thou shalt honour me." Again: "Forasmuch as he put his trust in me, I will deliver him: I will defend him, because he hath known my name. He cried unto me, and I will hear him: I am with him in trouble: I will deliver him, and glorify him. Yea, with long life will I satisfy him, and shew him my saving health." Psal. i. Psal. xci.

Many other causes might here be alleged, why did God institute and ordain his sacraments; but these are the chief and principal, and for this present they may seem abundantly to suffice.

Father. What need have we of sacraments, seeing we have the Holy Ghost and the sacred scriptures of God to lead us into all necessary truth, which can abundantly inform us of the grace, favour, mercy, and good will of God toward us? *Son.* Christ, the Wisdom of the Father, knowing our grossness and dullness in understanding matters that belong unto our salvation, wishing our health and commodity, and minding to remedy and help this our great infirmity, and to bring us into some knowledge of God's mysteries, that we may be saved, hath not only given us his holy Spirit to inform, instruct, and teach our inward man; but, to make us perfect both in body and soul, he hath also given us his word to serve our ears, and his sacraments to serve our eyes. For whatsoever the Holy Ghost saith inwardly unto us, the very same doth the word of God to our ears, and the sacraments to serve our eyes, preach, declare, and set forth outwardly, that we may be taught both corporally and spiritually. Again, who knoweth not that things seen with eyes are more surely fixed in the minds of men than those things which are only heard? And therefore a sacrament may right well be called a visible word. For whatsoever the word is to the ear, the very same thing is the sacrament to the eye. The word of God saith to mine ear, The body of Christ was broken for thee: the blood of Christ was shed for thee. The very same thing doth the sacrament preach unto mine eye, while in the holy action of the Lord's supper I see the bread broken and the wine shed. Therefore Christ the Lord, to inform and instruct our outward senses, ordained these outward signs and sacraments, that by the consideration and beholding of them that thing might the more easily slide into our minds, which hath been inculked and beaten into our ears through the voice of the preacher. If we had been without bodies, Christ would have given unto us those spiritual gifts nakedly and simply, which are given to the faithful in the deliverance of the sacraments; but forasmuch as we have bodies joined to our souls, therefore in sensible things he doth communicate unto us the gifts of grace. And this hath been the property of God not only in the new, but also in the old testament. For as in the old law he gave to the Jews circumcision and the passover, so likewise in the new law hath he given to us Christians baptism and the Lord's supper.

Father. What difference is there between the sacraments of the old and of the new testament? *Son.* The sacraments of the old testament were figures and shadows The difference between the sacra-

ments of the
old and new
testament.

of Christ to come: but the sacraments of the new testament do signify, declare, and set forth unto us that Christ is come, and have perfectly fulfilled in his flesh whatsoever was prefigured and afore shadowed of him in the old sacraments and ceremonies.

Father. Let us then fall in hand with the sacraments of the new testament; and first of all, with the sacrament of baptism: for of that we have our beginning, when we come unto the profession of Christ. Tell me therefore, my dear child, what baptism is.

OF BAPTISM.

What bap-
tism is.
Tit. iii.

1 Pet. iii.

Son. Baptism, after the definition of St Paul, is “the fountain of the new birth, and renewing of the Holy Ghost.” Or thus: Baptism, as St Peter doth define it, is “not the putting away of the filthiness of the flesh, but a good conscience consenting to God by the resurrection of Jesus Christ.” Or on this manner: Baptism is an holy sacrament instituted of the Lord Jesu to this end, that so many as will shake off the cruel yoke of Satan, the world, and the flesh, and become his faithful soldiers and trusty servants, should be washed with water in the name of the Father, and of the Son, and of the Holy Ghost.

Father. Of how many parts doth the sacrament of baptism consist? *Son.* Of two.

Father. Of which two? *Son.* Of the word, and of the water.

Father. Is not the water sufficient to make the sacrament of baptism perfect without the word? *Son.* Neither the water without the word, nor the word without the water, can make a perfect sacrament. The word and the element must concur and go together, and so is it a sacrament. In baptism the word and the water must be joined and linked together. So likewise in the Lord's supper bread and wine, which are the elements, and the words of institution must also go together; otherwise there is no perfect sacrament. Take away the word; and water remaineth water, and no sacrament. Take away the word; and bread abideth bread, and wine continueth wine, and no sacrament. But if the word be joined to the element, so is it made a sacrament.

Of how
many parts
baptism
consisteth.

Eph. v.

Father. How provest thou, that water alone without the word maketh not perfect baptism? *Son.* St Paul, speaking of baptism, joineth the word and the water together. His words are these: “Christ loved the congregation, and gave himself for it, to sanctify it, and cleansed it in the fountain of water through the word, to make it unto himself a glorious congregation, without spot or wrinkle or any such thing; but that it should be holy and without blame.”

Matt. xxviii.

Father. Which callest thou the word? *Son.* The institution and commandment of Christ, which are comprehended in these words: “Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.” “He that believeth and is baptized, he shall be saved.”

Mark xvi.

Father. Of how many baptisms doth the holy scripture make mention? *Son.* Of two.

Father. Which are they? *Son.* The baptism of water, and the baptism of the Spirit, that is to say, of the Holy Ghost.

Matt. iii.

Mark i.

Luke iii.

Acts i.

Tit. iii.

Father. Where is that found in the word of God? *Son.* John Baptist, son of Zachary the priest, said to them which came unto his baptism: “I have baptized you with water, but he (Christ) shall baptize you with the Holy Ghost.” And Christ said unto his apostles after his resurrection: “John baptized with water, but ye shall be baptized with the Holy Ghost after these few days.” Of both these two baptisms speaketh St Paul on this manner: “Not by the deeds of righteousness which we wrought, but according to his mercy hath God saved us, by the fountain of the new birth, and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour; that we, justified by his grace, should be made heirs according to the hope of everlasting life.”

What it is to
be baptized
with the Holy
Ghost.

Father. What is it¹ to be baptized with the Holy Ghost? *Son.* To be regenerate, to be born anew, to be made of earthly heavenly, of carnal spiritual, of the bond-slaves of the devil the sons of God, of the inhabitants of this wretched world the citizens of that glorious and heavenly kingdom.

[¹ Folio, it is.]

Father. Is this baptism of the Spirit necessary unto everlasting salvation? *Son.* So necessary, that without it the baptism of water profiteth nothing. As in the old testament the circumcision of the flesh profited the Jews nothing at all without the circumcision of the Spirit; so likewise in the new testament the baptism of the water availeth nothing without the baptism of the Spirit. “He is not a Jew,” saith St Paul, Rom. ii. “which is a Jew outward; neither is it circumcision, which is outward in the flesh. But he is a Jew, which is hid within, and the circumcision of the heart is the true circumcision, which consisteth in the spirit, and not in the letter, whose praise is not of men, but of God.” And St Peter saith: “Baptism now saveth us; not the putting away of the filthiness of the flesh, but a good conscience consenting unto God by the resurrection of Jesus Christ.” 1 Pet. iii. What did it profit Simon Magus that he was baptized with water, not being also through his hypocrisy baptized with the Holy Ghost? Verily, nothing at all. “They that are led with the Spirit of God, they are the sons of God.” Rom. viii. “If any man have not the Spirit of Christ, he belongeth not unto God.” The wicked and the unfaithful have the element of the sacrament, which is water; but the godly and the faithful have both the sacrament, and also the virtue and strength of the sacrament, which is the Holy Ghost; as Christ saith: “Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. For that which is born of the flesh is flesh; and that which is born of the Spirit is spirit.” John iii.

Father. But, my son, let us now return unto the outward baptism, and tell me who did institute it. *Son.* God the Father did first of all institute it, and commanded John, Zachary the priest’s son, to practise it among his people the Jews, even among so many as repented them of their sinful life, and purposed henceforth to live in the fear of God. Who first instituted baptism.

Father. Where reatest thou that? *Son.* In the gospel of St John, where we read on this manner: “John bare record of Christ, saying, I saw the Spirit descend from heaven like unto a dove, and abode upon him; and I knew him not. But he that sent me to baptize in water, the same said unto me, Upon whom ye shall see the Spirit descend, and tarry still upon him, the same is he which baptizeth with the Holy Ghost.” Moreover God the Son, Christ Jesus our Lord, a little before his ascension into the kingdom of his Father, ordained this holy sacrament of baptism, when he said on this manner to his apostles: “Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.” “He that believeth and is baptized, he shall be saved: but he that believeth not shall be condemned.” John i. And as the Lord Christ commanded that all such should be baptized with water, that believe in him and appertain unto his holy congregation; so likewise was he himself baptized, as the evangelical history plainly declareth: whereof we may learn what an holy and precious mystery baptism is, and that it ought not to be neglected nor despised, but rather, as they say, to be embraced with meeting arms, and to be had in great reverence. “I have given you an ensample,” saith Christ, “that as I have done, so likewise ye should do.” Matt. xxviii. Mark xvi.

Father. What is it to be baptized in the name of the Father, and of the Son, and of the Holy Ghost? *Son.* To be admitted and received into the family and household of God, the Father, the Son, and the Holy Ghost, and from henceforth to be reckoned, yea, and also to be, the son and heir of God, serving him in “holiness and righteousness all the days of our life.” What is to be baptized in the name of the Father, and of the Son, and of the Holy Ghost.

Father. To what end art thou baptized? *Son.* First, that baptism (which thing I have partly touched before) should be unto my conscience a sure testimony and witness of God’s favour toward me through his Son Christ, against the subtile assaults of Satan, the world, and the flesh, and against the curse of the law, the sting of death, and the dreadful dart of damnable desperation; wherewith I may be bold at all times to comfort myself against mine enemies even in the midst of all my troubles and temptations. Why we are baptized.

Father. Of what favour from God is baptism a sign and testimony unto thee? *Son.* Baptism declareth evidently unto me, that God doth so dearly love and favour The fruit of baptism.

me, that whereas before I was an heathen, I am now become a Christian; whereas before I was by nature the child of wrath and a very firebrand of hell, I am now the son of God and heir of everlasting glory; where before I was a member of Satan, I am now a member of that holy congregation and body whereof Christ is the head; whereas before I was stuffed full of all sin, yea, I was nothing else but a very lump of sin, both body and soul, I am now cleansed from all sin, delivered from all wickedness, purged from all uncleanness, and adorned with most beautiful and goodly virtues; as St Paul saith: "Christ loved the congregation, and gave himself for it, to sanctify it, and cleansed it in the fountain of water through the word, to make it unto himself a glorious congregation, without spot or wrinkle or any such thing; but that it should be holy and without blame." Again: "After that the kindness and love of our Saviour God toward man appeared, not by the deeds of righteousness which we wrought, but according to his mercy he saved us, by the fountain of the new birth, and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour; that we, justified by his grace, should be made heirs according to the hope of everlasting life."

Father. Camest thou then a sinner unto baptism? *Son.* Yea, and stuffed full of sin, begotten, conceived, brought forth, nourished, and living in sin, and the very child of wrath by nature.

Father. And art thou delivered from the whole lump of ungodliness at thy baptism? *Son.* Yea, verily.

Father. How provest thou that? *Son.* Christ our Saviour saith: "He that believeth and is baptized, he shall be saved." The citizens of Hierusalem said unto Peter, when he reproveth them in his sermon for their wickedness against the Lord Christ, the alone author of our salvation: "What shall we do? Peter said unto them, Repent of your sins, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." And Ananias said to Paul: "Why tarriest thou? Arise, and be baptized, and wash away thy sins in calling on the name of the Lord." And we heard before out of the mouth of St Paul, that "Christ hath sanctified and cleansed his congregation in the fountain of water through the word, to make it unto himself a glorious congregation, without spot or wrinkle or any such thing; that it should be holy and without blame." And again he saith: "Such were you sometime (he meaneth, fornicators, worshippers of images, advouterers, weaklings, thieves, covetous persons, drunkards, cursed speakers, pillers, extortioners, and polluted with all kind of sin); but ye are washed (from these your sins by baptism), but ye are sanctified, but ye are justified, by the name of the Lord Jesus, and by the Spirit of our God."

Father. In baptism then we receive both remission of our sins, and the Holy Ghost. *Son.* Yea, and with the Holy Ghost the fruits also of God's Spirit, which St Paul remembereth in his epistle to the Galatians. And this is it which Christ said to his disciples: "John baptized with water, but you shall be baptized with the Holy Ghost." So likewise said John the Baptist: "I baptize you with water unto repentance; but he that shall come after me is mightier than I: he shall baptize you with the Holy Ghost and with fire."

Father. If sin be remitted and forgiven us, yea, and put away in baptism, how cometh it then to pass, that we feel in ourselves such cruel and raging lusts, which without ceasing move and provoke us unto the transgression of God's most holy will? *Son.* That concupiscence is left unto us to be an exercise of our faith, that we should daily labour through [the] Spirit of God to repress it, and by little to quench it, that at the last we may wax perfect in Christ.

Father. Doth not that concupiscence condemn us? *Son.* No, verily, except we willingly give over the Spirit of God, and give place to those fleshly lusts, and so fall away from the grace that was given us in our baptism. For not only the gross sins, but also the concupiscence of the flesh is forgiven in baptism; not that it should not be, but that it should not be reckoned to us for sin. For, as St Paul saith: "There is no damnation to them which are in Christ Jesu, which walk not after the flesh, but after the Spirit. For the law of the Spirit of life through Jesus Christ

Eph. v.

Tit. iii.

Psal. li.

Eph. ii.

Mark xvi.

Acts li.

Acts xxii.

Eph. v.

1 Cor. vi.

Gal. v.

Acts i.

Matt. iii.

Mark i.

Luke iii.

James i.

Rom. viii.

hath made me free from the law of sin and death. For what the law could not do, inasmuch as it was weak because of the flesh, that performed God, and sent his Son in the similitude of sinful flesh, and by sin damned sin in the flesh, that the righteousness of the law might be fulfilled in us, which walk not after the flesh, but after the Spirit." So long as we live in this mortal body, we shall find in ourselves a continual strife, yea, a mortal war between the flesh and the Spirit, as St Paul saith: "The flesh lusteth contrary to the Spirit, and the Spirit contrary to the flesh. These Gal. v. are contrary one to the other, so that ye cannot do whatsoever ye would." Likewise saith St Peter: "Dearly beloved, I beseech you as strangers and pilgrims, abstain 1 Pet. ii. from fleshly lusts, which fight against the soul, and see that ye have honest conversation among the gentiles; that, whereas they backbite you as evil-doers, they may see your good works, and praise God in the day of visitation." And St Paul commandeth us so to frame our lives, that "sin reign not in our mortal bodies, that we Rom. vi. should thereunto obey by the lusts of it:" again, that we should "not make pro- Rom. xiii. vision for the flesh, to fulfil the lusts of it."

Father. What other thing doth baptism preach unto thee? *Son.* Baptism doth not only declare unto me, that I am in the favour of God, have obtained remission of all my sins, and that I am the son and heir of God; but also that I am dead unto sin, that I have crucified the old man with his concupiscences and lusts, that I have given over the devil, the world, and the flesh, with all their works, pomps, vanities, pleasures &c., that I have put off old Adam with all his deeds, and that I am buried with Christ, so that from henceforth "the world should be crucified unto me, and I unto the world." Col. iii. Rom. vi. Gal. vi.

Father. How provest thou this? *Son.* St Paul saith: "Know ye not, that all Rom. vi. we which are baptized into Jesus Christ are baptized to die with him? We are buried then with him by baptism for to die, that likewise as Christ was raised up from death by the glory of the Father, even so we also should walk in a new life. For if we be graft in death like unto him, even so shall we be partakers of the resurrection; knowing this, that our old man is crucified with him also, that the body of sin might utterly be destroyed, that henceforth we should not be servants unto sin. For he that is dead is justified from sin. Wherefore if we be dead with Christ, we believe that we shall also live with him; knowing that Christ being raised from death dieth no more: death hath no more power over him. For as touching that he died, he died concerning sin once; and as touching that he liveth, he liveth unto God. Likewise consider ye also that ye are dead as touching sin, but are alive unto God through Jesus Christ our Lord." Likewise saith St Peter: "Baptism now saveth us, 1 Pet. iii. not the putting away of the filthiness of the flesh, but in that a good conscience consenteth to God by the resurrection of Jesus Christ, which is on the right hand of God, and is gone into heaven, angels, powers, and might subdued unto him."

Father. What learnest thou more of thy baptism? *Son.* Baptism preacheth unto me not only the mortification of the flesh, but also the vivification of the Spirit.

Father. What meanest thou? Speak more plainly. *Son.* Baptism teacheth me, that I should not only put off the old man with all his lusts and works, mortify the flesh with all her affects and concupiscences, and utterly die and be buried unto sin; but also that I should "put on the new man, which is renewed into the knowledge Col. iii. Eph. iv. and image of him that made him, in righteousness and true holiness;" that I should "walk in a new life;" that I now, "being delivered from the power of mine enemies, Rom. vi. Luke i. should serve the Lord my God in such holiness and righteousness" as are accepted before him, "all the days of my life;" and in fine, so form¹ my life and compose my manners in all points, that it may be garnished with good works and with the fruits of the Holy Ghost, unto the glory and praise of God. For "how shall we, that are Rom. vi. dead as touching sin, live any longer therein? We are buried with Christ by baptism for to die (unto sin), that likewise as Christ was raised up from death by the glory of the Father, even so we also should walk in a new life." "If any man be in Christ, 2 Cor. v. Gal. iii. Gal. v. he is a new creature." "So many as are baptized have put on Christ." Yea, "they

[¹ The folio reads *in synne, so from.*]

that belong unto Christ have crucified the flesh with the affects and lusts thereof." "If ye be risen again with Christ," saith St Paul, "seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on heavenly things, and not on earthly things. For you are dead, and your life is hid with Christ in God."

Father. So many therefore as are baptized ought to address themselves unto a new life, and to walk worthy this kindness of God, which they have received in their baptism. *Son.* Yea, verily. For they that are baptized in Christ Jesu have not only remission of all their sins, but they receive also of God the gift of the Holy Ghost, which worketh in them new affects and new motions, yea, and those godly and spiritual, out of the which issueth, through the power of God's Spirit, a virtuous life and a christian conversation; so that it is truly said of St Paul: "All ye that are baptized have put on Christ."

Father. What is it to put on Christ? *Son.* Not only to clothe ourselves with his saving health, but also to garnish our lives with his godly virtues, which he used in all his life, when he was in this wretched world, to give us "an ensample that we should follow his steps," as he saith: "I have given you an ensample, that as I have done, so likewise ye should do." "He that saith that he dwelleth in Christ," saith St John, "ought to walk as Christ hath walked." Again: "If we say that we have fellowship with God, and walk in darkness, we lie, and do not the truth. But if we walk in light, even as he is in light, then have we fellowship with him, and the blood of Jesus Christ his Son cleanseth us from all sin." "If any man be in Christ," saith St Paul, "he is a new creature." They therefore which have taken on them holy baptism, ought to answer and to live agreeable to their baptism, I mean, to die unto sin, and to live unto righteousness; and not only to clothe themselves with the merits of Christ, embracing him with strong faith as their true and alone Saviour, but also to garnish their life and conversation with the virtues of Christ, that they may be Christ's both in heart, word, and deed.

Father. What sayest thou then to those Christians, which brag much of Christ and of Christ's gospel, and yet lead a life spotted and defiled with all kind of sin and wickedness? *Son.* These are fallen from the grace which they received in their baptism, and have lost the Holy Ghost, wherewith they were renewed in the fountain of regeneration; and although "with their mouth they profess God, yet with their deeds they deny him, seeing they are abominable and disobedient, and unapt unto every good work:" neither are such the servants of Christ, though they brag never so much of Christ and of Christ's gospel, but rather bond-slaves of Satan, and miserable captives of the world and of the flesh. "Know ye not," saith St Paul, "that to whomsoever ye commit yourselves as servants to obey, his servants ye are to whom ye obey; whether it be of sin unto death, or of obedience unto righteousness?" Likewise saith St Peter: "Of whom a man is overcome, unto the same is he brought in bondage. For if they (after they have escaped from the filthiness of the world through the knowledge of the Lord and the Saviour Jesu Christ) are yet tangled again therein, and overcome, then is the latter end worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment that was given unto them. But the same is happened unto them that is used to be spoken by the true proverb, The dog is turned to his own vomit again, and the sow that was washed is turned again to her wallowing in the mire."

These backsliding Christians may justly be compared to Lot's wife, which, after she was delivered out of stinking Sodom, and commanded no more to look back unto it, but with all expedition to fly far from it, looked back again unto Sodom, contrary to the commandment of God, and for her disobedience she was turned into a pillar of salt. They may also be truly resembled unto that son which promised his father to work in his vineyard, and yet wrought nothing at all. They are those foolish virgins which had lamps and no oil; and therefore were they shut out of the bridegroom's chamber. Yea, they may not without a cause be likened to Judas Iscariot the traitor, and to Simon Magus, which both fell away from their profession which they made at baptism. "No man that putteth his hand to the plough, and

Col. iii.

Gal. iii.

What is to
put on Christ.

1 Pet. ii.

John xiii.

1 John ii.

1 John i.

2 Cor. v.

Gross
gospellers.

Tit. i.

Rom. vi.

2 Pet. ii.

Prov. xxvi.

Gen. xix.

Matt. xxi.

Matt. xxv.

Matt. xxvi.

Acts viii.

Luke ix.

looketh back, is meet for the kingdom of God." "He that continueth unto the end, Matt. x. he shall be saved." "God hath delivered us from the power of our enemies, that Luke i. we should serve him in holiness and righteousness all the days of our life." "The Heb. ix. blood of Christ hath purged our conscience from dead works to serve the living God." "God hath not called us unto uncleanness, but unto holiness." "Be faithful unto 1 Thess. iv. the death," saith Christ, "and I will give thee the crown of life." Rev. ii.

Father. God make us all true Christians both in word and in work! But come off, Of ceremonies used at baptism in the pope's church. my child, what thinkest thou of those ceremonies which are used in the pope's church at the ministration of baptism, as salt, oil, cream, spittle, candle, hallowed font, holy water, crossing of the child, chrism, conjuring the devil out of the child, laying the child down upon the ground before the high altar, while the priest read the gospel against the falling sickness, and such like? Dost thou think that these things are necessary unto the administration of baptism? *Son.* I think them neither necessary nor commendable. For they are but the idle inventions of the most idle papists, thrust into the church without the authority of God's word, not garnishing but rather obscuring the dignity of holy baptism. St John the Baptist, Christ and his apostles, and the ancient primitive church knew no such beggarly ceremonies; neither doth the word of God make any mention of them. The more simply and the more agreeably to the institution of Christ the sacraments are ministered, the more doth it please God. In the Acts of the Apostles we read that Philip baptized the eunuch, chamberlain to the queen of Candace. This eunuch did confess Jesus Christ to be the Son of God, which is the sign of our faith, and desired baptism; and Philip, at the next water they came unto, washed him "in the name of the Father, and of the Son, and of the Holy Ghost." Here was neither hallowed font, nor holy water, salt, oil, cream, spittle, candle, or any other point of papistry; and yet I am sure, that no man will deny, but that the manner of baptizing which Philip used here was both good and perfect. And to say truth, it were better that these popish ceremonies were rooted out of the church, than that they should be suffered to continue: for they have been and yet are the occasion of much superstition and false belief. Acts viii.

Father. It is truly said. For many people at this present day die so superstitious and so far from true belief, that they are fully persuaded, that if any of those ceremonies, whereof we spake tofore, do lack in the ministration of baptism, that the baptism is not perfect, nor the child fully and sufficiently christened. *Son.* Truth it is. And verily it is greatly to be lamented, that such blind popish errors have crept into the church of Christ. These are those tares, which the enemy hath sown in the Matt. xiii. Lord's field, while the men slept. But "every plant that the heavenly Father hath Matt. xv. not planted shall be plucked up by the roots."

Father. Forasmuch as now we entreat of baptism, I would gladly hear thine Of the baptism of infants. opinion and learning concerning the baptism of infants. For there wanteth not a swarm of heretics in this our age, which both deny and condemn the baptism of infants, and teach that such as were baptized in their infancy received no profit by their baptism; and that therefore they must be baptized again, when they come to age, and be able to confess their faith. *Son.* These are the anabaptists, whom the Anabaptists. devil, that old enemy of mankind, hath raised up now of late to trouble and to disquiet the church of Christ with their most pestilent and schismatical errors and heresies.

Father. Is it then lawful to baptize young children in their infancy, and before they be able openly to confess their faith? *Son.* Yea, verily.

Father. How provest thou that? *Son.* When our Saviour Christ sent forth his disciples to convert the world from vain superstition unto true religion, from false gods unto the one and alone living God, he commanded them to baptize all nations Matt. xxviii. generally, excepting no state nor age. Under this general commandment are the infants contained; therefore ought the children also to be baptized.

Father. But the children cannot profess their faith; therefore, say the adversaries, they ought not to be baptized. *Son.* As concerning the profession of faith, that doth God require only of such as are grown up in age, and are already instructed in the mysteries of Christ's religion; of the which sort there were many about the beginning of Christ's church after Christ's ascension, which, after they were taught the gospel, confessed their faith, and so were baptized, as we read in divers places of the holy

scripture. But this toucheth not the infants, which as they lack speech, so want they the use of reason, whereby (God assisting them with his grace) they should attain unto the knowledge of God's doctrine and of christian faith; and yet notwithstanding they are not excluded from baptism, but are comprehended under the general commandment of baptizing all nations. For as the infants of the Hebrews were not seclued and put away from circumcision, which was also a sacrament or sign of God's grace, mercy, and favour to the Jews, even as baptism is now to the Christians, although they could not profess their faith, but were commanded of God notwithstanding to be circumcised, and by this outward sign to be received into the congregation of God's people, and so to be counted for the promise sake the sons and heirs of God; even so in like manner ought the infants of the Christians to be admitted unto the sacrament and sign of grace, (I mean baptism,) although they cannot by the reason of their tender age profess their faith; forasmuch as God is now no less the God of the Christians and of their children, than he was in times past the God of the Jews and of their children.

Gen. xvii. For this gracious promise of God, "I will be thy God, and the God of thy seed," appertaineth no less unto us Christians and unto our children, than it belonged heretofore unto the Jews and unto their children. For there is one God both of the believing Jew and of the faithful gentile; neither is there any respect of persons before him. And is it to be thought, that the grace of God is now diminished toward the children of the Christians, and not so plenteous in this time of the new testament, after that the Lord Christ hath taken upon him our nature and clothed himself with our flesh, and all figures and clouds be utterly dispelled and put away, so that now the true light of God's most glorious truth shineth, as it was in the law of Moses? God blessed the children of the Jews even in their mothers' womb, and gave them his holy Spirit, yea, and that before they were born; and is it to be thought, that his hand is now so shortened, that he neither can nor will shew the like merciful kindness to the children of the Christians, whom he hath taken unto him to be his people, yea, to be his sons and heirs of everlasting glory? God envied not the children of the Jews his sacrament and sign of grace, (I mean circumcision,) although they could neither speak nor had the use of reason; and shall we think that he disdaineth that our children should be enabled with his sacrament and sign of grace, (I mean baptism,) now in the new testament?

Jer. i. Luke i. The children of the old testament were endued with the Holy Ghost even from their cradles, yea, before they were born, as we read of Jeremy the prophet, and of St John Baptist; and shall we be persuaded that the like mercy is not shewed to our children in the new testament, a time of all grace, favour, mercy, and loving kindness? The children of the old testament, after they had received the Holy Ghost even in their mother's womb, were admitted unto circumcision, yea, and that by the commandment of God; and shall the children of the new testament be barred and shut out from baptism, which have now received the Holy Ghost no less than they did in the old law? The best and the chiefest baptism is given to the infants; and shall we deny them¹ the inferior and baser baptism? God hath baptized them with the Holy Ghost; and shall we disdain to baptize them with water? St Peter saith: "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" "They that are led with the Spirit of God," saith St Paul, "are the sons of God." The infants of the Christians are led with the Spirit of God, as we heard before of the prophet Jeremy and of St John Baptist; and St Paul likewise calleth the children of the Christians holy and pure: therefore are they the sons of God. Now, if the infants of the Christians be pure and holy and the sons of God, shall any man be so rigorous to take that from them which God hath appointed and ordained for his sons?

Act. x. Rom. viii. Jer. i. Luke i. 1 Cor. vii. God hath instituted baptism as a most certain pledge of his love, mercy, and favour toward his people, and hath commanded it to be received of all that appertain unto him; and shall we, contrary to the commandment and will of God, deny it to the infants whom Christ commanded to be brought unto him; whom Christ most lov-

Matt. xix.
Mark x.

[¹ Folio, then.]

ingly embraced in his arms; whom Christ most graciously blessed; whom Christ pronounced to belong unto the kingdom of God; whose angels Christ affirmeth to see the face of our heavenly Father? Who seeth not here therefore the madness of those apish anabaptists, which, contrary to the commandment and expressed will of God, forbid baptism to be given unto the infants? Our Saviour Christ saith: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." What other thing then do the anabaptists, by forbidding the water of baptism to be given unto infants, than utterly seclude and put away the young children, so much as in them is, from the inheritance of God's kingdom, and so to become for ever heirs of everlasting damnation? O most damnable sect! O bloody murderers, both of souls and bodies! As they are of the devil their father, so do these wicked anabaptists satisfy the desires of the devil their father, "which was a murderer from the beginning, and abode not in the truth, because there is no truth in him." Luke xviii. Matt. xviii. John iii. John viii.

Moreover, do we not read that the apostles baptized whole households? and is it to be thought that there were no children among them? If it were lawful at that time to baptize children, is it unlawful now in these our days? If it were then lawful to dedicate young children to God, and to receive them into the church of Christ by baptism, that they might be one body with the elders, and partakers of the same glory, shall it be counted now unlawful? If the apostles of Christ and the primitive church thought it an holy deed and acceptable before the presence of God's majesty to offer their infants by humble prayers and by the administration of holy baptism unto God, obeying the general commandment of Christ to baptize all nations without exception, and trusting on this merciful promise of God, "I will be thy God, and the God of thy seed;" shall we be so far estranged from all sense and feeling of godliness, that through the fleshly, wicked, ungodly, and devilish persuasions of these most fleshly, most wicked, most ungodly, and most devilish anabaptists, we shall cease to do that for the salvation of our infants, which both the apostles of Christ and the primitive church most gladly and most willingly practised? Acts xvi. 1 Cor. i. Matt. xxviii.

Father. But the anabaptists utterly deny that the apostles of Christ and the primitive church baptized any infants. *Son.* It is an easy thing to deny. But let them prove their denial with the manifest words of the holy scripture, as we have proved our purpose by the authority of the same; and we will gladly give place straightways unto them. If they cannot so do (as I am right well assured they cannot), let them give over their damnable errors, lean to the truth, and come again unto the church of Christ, out of the which there is no salvation. But that children were baptized in the time of the apostles and of the primitive church, not only the holy scriptures, but also the most ancient fathers do testify.

Origen, that ancient father and doctor of Christ's church, which lived in the year of our Lord two hundred and thirty, affirmeth plainly, that the baptism of infants was the doctrine of the apostles, and that to baptize young children was no new invention, but an observation used of the apostles, and by them commended to the church of Christ². Origen. In sext. cap. ad Rom. Lib. v.

St Cyprian, that ancient father and most constant martyr of Christ, which lived about the year of our Lord two hundred and five and fifty, affirmeth plainly the baptism of infants, and saith that the young speechless children ought not to be kept from baptism and grace. Again, whereas a certain priest called Fidus held this opinion, that the infants of the Christians ought not to be baptized before the eighth day, as the children of the Hebrews were not circumcised before the eighth day; St Cyprian, with sixty-six bishops gathered together in a council, consented and agreed that the infants might be baptized at all times, yea, even so soon as they are born, and not of necessity to defer their baptism until the eighth day. For "spiritual circumcision," said he, "ought not to be hindered by carnal circumcision³."

[² Pro hoc et ecclesia ab apostolis traditionem susceperat, etiam parvulis baptismum dare. Sciebant enim illi quibus mysteriorum secreta commissa sunt divinorum, quod essent in omnibus genuinæ sordes peccati, quæ per aquam et Spiritum ablui deberent.—

Orig. Op. Par. 1733-59. In Epist. ad Rom. Lib. v. Tom. IV. p. 565.]

[³ Quantum vero ad causam infantium pertinet, quos dixisti intra secundum vel tertium diem, quo nati sint, constitutos, baptizari non oportere, et con-

Hierome. St Hierome, that old and learned doctor of Christ's church, which lived about the year of our Lord three hundred and seventy, in divers of his books, both approveth, and proveth with manifest scriptures and grounded reasons, the baptism of infants¹.

Ambrose. St Ambrose, that both ancient, learned, and courageous doctor of Christ's church, which lived about the year of our Lord three hundred and threescore, maketh mention also of the baptism of infants, affirming that it ought necessarily to be given also unto young children².

Austin. What shall I speak of St Augustine, which lived also in the time of St Ambrose and of St Hierome? Verily, he is so stout in the defence of the baptism of infants, that he doth not only affirm the baptism of young children to come from the apostles unto us, and not to be enacted and stablished by any council of men, but also, that all infants ought of necessity to be baptized, and that otherwise they are in great danger of their salvation³.

I pass over the other ancient fathers and doctors both of the Greek and Latin churches, which in all their writings allow the baptism of infants, as a doctrine coming from Christ and his apostles unto us.

Hyginus. But one thing I may not pass over, how a certain bishop of Rome called Higinus, which lived in the year of our Lord a hundred and eleven, as some write, commanded that infants, when they were brought to be baptized, should have at the least one godfather and godmother⁴: whereby we may also learn, that the baptism of children is no new invention, but an ancient godly custom coming unto us from the apostles, and so from their days unto this time continued in the church of Christ.

Mark xvi. *Father.* But the adversaries object and say, that children ought not to be baptized, because they have no faith. For these are the words of Christ: "He that believeth and is baptized shall be saved." Faith, say they, goeth before baptism: if any man therefore putteth baptism before faith, he perverteth the order of Christ's words. Forasmuch therefore as infants and speechless children have not faith, say they, therefore ought they not to be baptized. *Son.* If the adversaries do so greatly rejoice in this one sentence, which you have alleged out of St Mark, what will they say to this sentence written in the gospel of St John, which also are the words of our Saviour Christ?

siderandam esse legem circumcisionis antiquæ, ut intra octavam diem eum qui natus est baptizandum et sanctificandum non putares; longe aliud in concilio nostro omnibus visum est...neminem putamus a gratia consequenda impediendum esse...nec spiralem circumcisionem impediri carnali circumcisione debere...Porro autem, si etiam gravissimis delictoribus et in Deum multum ante peccantibus, cum postea crederint, remissa peccatorum datur, et baptismo atque a gratia nemo prohibetur; quanto magis prohiberi non debet infans, qui recens natus nihil peccavit, nisi quod secundum Adam carnaliter natus contagium mortis antiquæ prima natiuitate contraxit?—Cyp. Op. Oxon. 1682. Epist. lxiv. Ad Fidum. pp. 158-161.]

[¹ Hoc unum dicam, ut tandem finiatur oratio: aut novum vos debere symbolum tradere, ut post Patrem et Filium et Spiritum Sanctum baptizetis infantes in regnum cœlorum; aut unum et in parvulis et in magnis habetis baptisma, etiam infantes in remissionem peccatorum baptizandos in similitudinem prævaricationis Adam.—Hieron. Op. 1693—1706. Lib. iii. Dial. adv. Pelag. Tom. IV. Pars ii. col. 546. Jerome is here summing up his argument against the Pelagians, who, though they allowed infant baptism, yet denied that it was for the remission of sins.]

[² Ambros. Op. Par. 1614. Tom. IV. cols. 545-7. The chapter referred to is headed: Quare tanta multitudo non regenerantium infantium a perpetua ali-


enetur salute. The necessity of infant baptism is of course implied.]

[³ Nullus Christianorum dixerit eos [parvulos] inaniter baptizari. Et si quisquam in hac re auctoritatem divinam querat, quamquam quod universa tenet ecclesia, nec conciliis institutum, sed semper retentum est, non nisi auctoritate apostolica traditum rectissime creditur; tamen veraciter conicere possumus, quid valeat in parvulis baptismi sacramentum, ex circumcisione carnis.—August. Op. Par. 1679—1700. De Bapt. cont. Donatist. Lib. iv. 30, 1. Tom. IX. col. 140.]

[⁴ It is possible that the following ascribed to Hyginus may be the decree intended: In catechismo et in baptismo et in confirmatione unus patrinus fieri potest, si necessitas cogat.—Hygin. Papæ Decr. in Concil. Collect. Par. 1644. Tom. I. p. 220. Or perhaps the following, which stands next below it in Gratian, may have been confounded with it: Non plures ad suscipiendum de baptismo infantem accedant, quam unus sive vir, sive mulier.—Ex Decr. Leon. Papæ in Decret. Gratiani, Par. 1583. Decr. Tert. Pars, De Consecr. Dist. rv. can. 101. cols. 2481, 2. See however Polyd. Verg. de Rer. Invent. Lib. iv. c. iv. p. 306, Basil. 1570. Iginus Romanus pontifex statuit, ut unus, quem compatrem vocant, uti testis interesset.—The date of Hyginus is generally placed later than that assigned in the text.]

Father. What words are those? *Son.* “Verily, verily I say unto thee, Except John iii. a man be born of water and of the Spirit, he cannot enter into the kingdom of God.” Here is mention made, first of water, and afterward of the Spirit. Hereof then may we gather, that children may be baptized before they have faith. For water is put here before the Spirit, which Spirit, (I mean the Holy Ghost,) is the author and giver of faith. If baptism may be ministered to the speechless children before they believe, then do the anabaptists plain wrong to the infants, when they deny them baptism. And look what authority the wicked anabaptists may deny baptism to the infants by the virtue of this text, “He that believeth and is baptized shall be saved;” even with Mark xvi. the same authority will we grant baptism to the infants by the virtue of this text, “Verily, verily I say unto thee, Except a man be born of water and of the Spirit, John iii. he cannot enter into the kingdom of God.”

Father. How then is that text, which the adversaries allege out of St Mark, Mark xvi. to be understand, which mentioneth faith before baptism, as though no man ought to be baptized before he believeth? *Son.* It may be answered two manner of ways.

First, we shall consider what goeth before. Thus writeth the evangelist: “Go ye  into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved: but he that believeth not shall be damned.” Here our Saviour Christ gave commandment to his apostles to preach the gospel to all reasonable creatures. Now if any that heard the preaching of the gospel (I speak of them which through their age had the use of reason) believed the doctrine of the gospel preached unto them, he commanded that they should be baptized, in token that they were of the household of God, and inheritors of everlasting glory. For when the apostles began first to preach the gospel, their hearers were for the most part heathen, and ignorant both of God and of his godly mysteries; and therefore so many as believed the doctrine of the apostles, and desired to be recounted among the Christians, first confessed their sins, afterward protested their faith, and so consequently they were admitted unto holy baptism. Thus see we, that faith went before baptism, according to the saying of Christ,—I mean in them that had the use of reason, and were able to confess their faith.

Another way it may be answered thus: Infants and speechless children have faith; therefore they also ought to be baptized, that they may be saved, according unto Christ’s saying: “He that believeth and is baptized shall be saved.” So that this Mark xvi. sentence of our Saviour Christ, which the ungodly anabaptists wrest and wring for the condemnation of the baptism of infants, make nothing for them, but rather stablisheth the baptism of young children against them and against their most devilish doctrine.

Father. What, hath infants faith? St Paul saith: “Faith cometh by hearing, and hearing cometh by the word of God.” How can infants have faith, when they understand not the preaching of God’s word? *Son.* Whether infants have faith or no (I speak of the infants which are the children of the Christians), we shall afterward consider. But I will first answer to the words of St Paul. It is truth that “faith cometh by hearing.” But this is to be understand of such as have age, and are endued with reason, and can discern good from evil. The ordinary way, which God useth to call such unto faith, is the preaching of his holy word, as we may see throughout the holy scripture. God saith by the psalmograph: “A people whom I Psal. xviii. knew not have served me: through the hearing of the ear they obeyed me.” And the psalmograph himself saith: “I will teach the wicked thy ways, and the ungodly Psal. li. shall turn unto thee.” So likewise read we that, when the apostles preached the gospel of Christ among the heathen, “so many as were tofore appointed unto ever- Acts xiii. lasting life believed,” and with great joy received the doctrine of the gospel; so that “faith cometh by hearing, and hearing cometh by the word of God,” as God saith by the prophet: “Like as the rain and snow cometh down from heaven, and returneth Isai. lv. not thither again, but watereth the earth, maketh it fruitful and green, that it may give corn to the sower and bread to him that eateth; so the word also that cometh out of my mouth shall not turn void again unto me, but shall accomplish my will, and prosper in the thing whereto I send it.” For, although God is able by his holy

Spirit to turn the hearts of all men, to plant faith in the minds of all men, and to bring all men unto the knowledge of him and of his Son Christ Jesu, which knowledge bringeth everlasting life; as he is able to feed the whole world without meat, drink, or bread, as our Saviour Christ saith, "Man shall not live with bread alone, but with every word that cometh out of the mouth of God:" yet, as his ordinary way to feed his creatures is to give them corporal sustenance, so likewise to plant faith and true religion in the hearts of men his ordinary way is the preaching of his holy word; so that it is not without a cause said of St Paul: "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth."

God was able to have converted all, both Jews and gentiles, without the preaching of any man, unto the faith: notwithstanding in the old law to turn the Jews he sent his prophets, priests, and Levites to preach unto them; and in the new law to turn both the Jews and gentiles he sent his apostles, that by this means they might believe and be saved. God was able to have converted the city of Corinth without Paul's preaching: notwithstanding he used his ordinary mean to call them unto the faith, and therefore said unto Paul: "Fear not, but speak, and hold not thy peace; for I have much people in this city." The like examples find we in other places of the holy scripture, as of Philip and the chamberlain, of Saul and Ananias, of Peter and Cornelius, &c.

The ordinary way to call such as are grown up in age, and have the use of reason, unto faith and unto the true knowledge of God, is the preaching of God's word, as St Paul saith: "Faith cometh by hearing, and hearing cometh by the word of God." And as the psalmograph saith: "The declaration of thy word, O Lord, giveth light, and openeth understanding to the little ones." Again: "The law of the Lord turneth souls, giveth wisdom to the humble, maketh merry the hearts, lighteneth the eyes, . . . and is worthy more to be desired than gold and precious stone; yea, it is sweeter than the honey and the honey-comb."

Father. But this ordinary way useth not God toward the infants, which have neither speech nor use of reason, to bring them unto the faith. *Son.* No, verily.

Father. How then do they obtain faith? *Son.* By the Holy Ghost. For true and christian faith is the work and fruit of the Holy Ghost; without whose divine inspiration all the preaching in the world cannot bring faith to a man, as St Paul saith: "Neither he that planteth, nor he that watereth is any thing; but God which giveth the increase." And our Saviour Christ saith: "This is the work of God, that ye believe in him whom he hath sent." Again: "No man can come unto me, except my Father draweth him." "It is written in the prophets, All shall be taught of God." And St Paul, writing to the Philippians, saith: "It is given to you, not only that ye should believe in him, but also that ye should suffer for him." Likewise writeth St Luke of a certain woman called Lydia, "whose heart," saith he, "the Lord opened, that she attended to the things which Paul spake."

Father. I grant that faith is the great and singular gift of God. But how canst thou prove, that the infants and speechless children have this gift of faith in them?

Son. St Paul saith: "Without faith it is impossible to please God." But children do please God. Therefore children have faith.

Father. The first part of thine argument I cannot deny. But how provest thou the second part, I mean, that children please God? *Son.* By the histories of the sacred bible, in the which we read that Jacob, Jeremy the prophet, John Baptist, and such like, pleased God.

Father. What saith the scripture of Jacob? *Son.* God himself saith thus: "I have loved Jacob, and hated Esau." Of Jeremy the prophet God speaketh thus: "Before I fashioned thee in thy mother's womb, I did know thee. (That is to say, I favoured and loved thee.) And or ever thou wast born, I sanctified thee." Of John Baptist the angel of the Lord spake unto Zacharias the priest his father on this manner: "He shall be filled with the Holy Ghost, even from his mother's womb." Blessed Luke also writeth that, when Elizabeth, John's mother, the priest's wife, heard the salutation of Mary, "the babe sprung in her womb." And Elizabeth herself said unto

Mary her cousin, Christ's mother: "Behold, as soon as the voice of thy salutation sounded in my ears, the babe sprung in my womb for joy." St Mark also telleth in his evangelical history, how Christ "rebuked them that forbade the children to come unto him," and commanded that they should come unto him; again, how "he took the children in his arms, laid his hands upon them, and blessed them." Are not all these things manifest signs and evident tokens of Christ's dear love toward children? If he commanded the children to come unto him, if he embraced them in his arms, if he blessed them, is it not a good argument that they pleased him? If they pleased him, then doth it consequently follow, that they were not without faith: for "without faith it is impossible to please God," saith St Paul; and "whatsoever is not of faith is sin." Who doubteth now of the faith of infants? If they have faith, with what forehead dare the impudent anabaptists deny infants their baptism, and recount them in the number of the unfaithful? Moreover, how can the infants be without faith, when they have the Holy Ghost? Dwelleth the Holy Ghost in the hearts of the unfaithful? "What fellowship hath righteousness with unrighteousness? Or what company hath light with darkness? Or what concord hath Christ with Belial?"

Father. How provest thou that children have the Holy Ghost? *Son.* St Paul saith: "If any man have not the Spirit of Christ, he is none of God's." But children are God's, and dearly beloved of God, as we have tofore heard. Therefore children have the Spirit of Christ.

The histories also of Jacob, of Jeremy the prophet, of John Baptist, &c., whereof we spake before, declare evidently that children have the Holy Ghost. We read that God loved Jacob, yea, and that before he was born. But God loveth none that hath not his Spirit, as we heard before out of St Paul. It therefore followeth, that Jacob had the Spirit of God, yea, and that before he was born. Of Jeremy the prophet the scripture saith, that before he was fashioned in his mother's womb, God knew him, that is to say, favoured and loved him; again, or that ever he was born, God sanctified him. Wherewith was Jeremy sanctified, but by the Holy Ghost and faith? So doth it then follow, that Jeremy had both the Holy Ghost and faith. Of John Baptist we read, that he was filled with the Holy Ghost even from his mother's womb; again, that, being in his mother's womb, he sprung for joy so soon as Mary the mother of Christ saluted his mother Elizabeth, rejoicing without all doubt that the time of grace was come, wherein Christ the Saviour of the world, so oft promised and so long looked for, should be born, unto the great comfort of all people. Thus see we that infants also have the Holy Ghost, as these aforesaid ensamples of Jacob, of Jeremy, of John Baptist, &c., do manifestly declare.

Furthermore, God himself saith by the prophet Joel: "I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions," &c. Now if the infants have the Spirit of God, as it is already proved by the holy scripture, then are they also the sons of God, as St Paul saith: "They that are led with the Spirit of God are the sons of God. If they be sons, then are they also heirs; the heirs, I mean, of God, and heirs annexed with Christ." Again, St Paul calleth them holy, and our Saviour Christ pronounceth them to pertain unto the kingdom of heaven; and God himself saith, that he will be their God, that is to say, their Saviour and mighty defender. If young children then be favoured of God, sanctified in their mother's womb, have the Holy Ghost, be endued with faith, are the sons and heirs of God, are holy, belong unto the kingdom of heaven, have God their Saviour and mighty defender, &c.; how can baptism be justly denied them, seeing that baptism appertaineth unto the people of God, whereof the children are not the lessest part? For God himself numbereth the young infants among his people. "I will be their God," saith he, "and the God of thy seed." And the prophet Joel saith: "Call the congregation, and gather the people together, warn the congregation, gather the elders, bring the children and sucklings together," &c.

Father. But the adversaries object and say, We see no fruits of faith in the infants, neither in word or in work; therefore we may right well doubt of their faith, yea, we may conclude that they have no faith. *Son.* That the infants have faith, we have tofore heard. Now, whereas the adversaries say, that the infants shew no fruits of

faith, and therefore they have no faith; this is no good argument. St Paul (who knoweth not?) was a diligent preacher of the Lord's word, and had a strong faith in Christ. Shall we notwithstanding say, that when St Paul after his great and unrestful labours gave himself to rest, and to the quietness of sweet sleep for the comfort of his wearied body, and for the recovery of his wasted strengths, and ceased to preach, to pray, to make provision for the poor, &c., he had no faith? Faith without all doubt remained in St Paul being asleep, although he brought not forth the works and fruits of faith. Even so likewise dwelleth faith in children through the secret ministry of the Holy Ghost, although they be not yet come unto the time of declaring of faith by their works. And God, which kept the faith of St Paul, when he was at rest, doth also keep and nourish the treasure of faith in the young ones by his holy Spirit, until the time come of bringing forth the fruits of faith; and in the mean time they are counted faithful before God. Is there any man so fond or so foolish, that will call a young gryft¹ of the first year's gryfting fruitless and barren, when as it cannot for lack of time and age bring forth as yet any fruit? If we cannot call a tree unfruitful, until the time come of bringing forth of fruit; so ought we not to call a child unbelieving and faithless, until he come unto the time of declaring his faith. As a child both is and also may be called a reasonable creature, although for lack of time and age he cannot use reason; so likewise may a child have faith and be called faithful, although for lack of time and age it can shew as yet no good works, which are the tokens and fruits of faith. A Christian in the holy scripture is resembled, compared, and likened to. "a tree planted by the rivers' side, that will bring forth his fruit in due season," or as some read, "in his time." "The kingdom of God," saith our Saviour Christ, "is even as if a man should sow seed in the ground, and should sleep; and notwithstanding it riseth up night and day, and the seed springeth and groweth up while he is not aware." What can be more plainly spoken against the wisdom of man's reason, than that Christ saith here? Reason cannot see how infants can have faith and believe. But of these words of Christ we learn, that faith, even when we know not, yea, when we are asleep, groweth and increaseth in us; so that every faithful Christian may say, "I sleep, and yet my heart watcheth."

Psal. i.

Mark iv.

Cant. v.

Father. Thou holdest then, that the infants of the Christians have both the Holy Ghost and faith; and that therefore they ought of right to be baptized according to the commandment of Christ, and the practice of the primitive church. *Son.* Yea, verily.

Father. What sayest thou of the infants of the heathen and unbelieving? *Son.* Forasmuch as they belong not unto the household of faith, neither are contained in this covenant, "I will be thy God, and the God of thy seed;" again, "I will pour out my Spirit upon thy seed, and my blessing upon thy buds;" therefore I leave them to the judgment of God, to whom they either stand or fall. With the children of the faithful God hath made a sure and an everlasting covenant, that he will be their God and Saviour, yea, their most loving Father, and take them for his sons and heirs, as St Peter saith: "The promise was made to you and to your children."

Gen. xvii.
Isai. xlii.

Rom. xiv.

Acts ii.

Father. Hitherto thou hast right well set forth the baptism of infants, confirming the same both by the holy scriptures, and by the testimonies of the ancient fathers of Christ's church; as I may speak nothing of thy answers to the objections of the anabaptists, wherewith they go about to impugn the baptism of infants. But now, come off, and tell me what thou thinkest of those children of the Christians, which, prevented with death, come not unto baptism, but depart unbaptized. Judgest thou them damned or saved? Let me hear thine opinion in this behalf. *Son.* I know how hard and rigorous divers fathers of Christ's church are to such infants as die without baptism, whose names I pass over with silence. And although I reverence both them and their writings, yet their judgment in this behalf I can by no means allow; forasmuch (so far as I have learned) it is not only injurious to the grace of God, but also it utterly dissenteth from the verity of God's word, which we all are bound to defend

Of children
dying with-
out baptism.[¹ Gryft: graft.]

against all men, and all men's inventions, that the victory may be God's and his Son Christ's; yea, that "God may be true, and all men liars."

John iii. viii.
Psal. cxvi.
Rom. iii.

Father. How provest thou that the doctrine which generally condemneth all that die without baptism is injurious to the grace of God? *Son.* First, I here protest that, as you have already heard, I utterly abhor and detest, I wholly contemn and condemn the wicked doctrine of the anabaptists, which deny the baptism of infants, as a thing unprofitably used in the church of Christ; and I believe with my heart, and confess with my mouth, that baptism is an holy sacrament, and a most certain sign of God's grace, favour, and mercy toward the faithful, instituted of the Lord Jesu to be frequented and used in his church, and reverently to be received of all degrees and estates, of whatsoever age they are; so that whosoever may have convenient time to be baptized, and yet refuse to take that holy sacrament, and willingly reject and cast away baptism, as I believe them not to be led with the Spirit of God, but with the spirit of error, not with the Spirit of Christ, but with the spirit of antichrist; so likewise I am fully persuaded that they have no portion in the inheritance of God's kingdom. And this also do I speak of all such parents as will not suffer their children to be baptized, being infected with the pestiferous plague of anabaptism. Notwithstanding this protestation, I plainly confess, that I neither do nor can allow the doctrine of them which generally condemn all such, and seclude them from the kingdom of God, that die without the baptism of water, whether they be infants or of a more ripe age. For, as I said before, this doctrine is not only injurious to the grace of God, but also it utterly dissenteth from the verity of God's word.

The protestation of the author concerning the baptism of infants.

Father. Let me hear it proved that this doctrine is injurious to the grace of God.

Son. The holy scripture in every place attributeth our salvation to the free grace of God, and not either to our own works, or to any outward sign or sacrament. St Paul saith: "There is [no] difference; for all have sinned, and have need of the glory of God; but are justified freely by his grace through the redemption that is in Christ Jesu, whom God hath set forth to be the obtainer of mercy through faith by the means of his blood, to declare his righteousness in that he forgiveth the sins that are passed, which God did suffer, to shew at his time his righteousness; that he might be counted righteous, and the righteous-maker of him which believeth on Jesus." Again: "If (our salvation) be of grace, then is it not now of works; for then grace is no more grace. But if it be of works, then is it now no grace." Also in another place: "By grace are ye saved through faith, and that not of yourselves. It is the gift of God, and cometh not of works, lest any man should boast himself." Item: "Not by the deeds of righteousness which we wrought, but according to his mercy he saved us." St Peter also saith: "We believe that we shall be saved by the grace of our Lord Jesus Christ." Once again, St Paul saith: "God hath saved us, and called us with an holy calling, not according to our deeds, but according to his own purpose and grace, which was given us through Christ Jesu before the world began." And in another place he saith: "By the grace of God I am that I am." Here the blessed apostle granteth that whatsoever he is, or whatsoever he hath that is good, appertaining unto body or soul, whether it be his election, vocation, creation, reparation, justification, glorification, &c., it cometh altogether of the free grace of God.

Rom. iii.

Rom. xi.

Eph. ii.

Tit. iii.

Acts xv.

2 Tim. i.

1 Cor. xv.

If our election, vocation, creation, reparation, justification, glorification, and whatsoever maketh unto the salvation either of body or soul, come of the free grace and mere mercy of God, is it not injurious to the grace and kindness of the Lord our God, so to embrace it, that without the help of an external sign and outward ceremony it cannot save us? Hath God so bound and made himself thrall to a sacrament, that without it his power of saving is lame, and of no force to defend from damnation?

Rom. viii.

In the old testament it was not lawful to circumcise the male children of the Hebrews before the eighth day: who doubteth but that many of their infants died before that time, and so departed without circumcision? Shall we now say that all those children perished and were damned? Where is then this promise of God become? "I will be thy God, and the God of thy seed." God saved not the Jews and their children for the circumcision sake, but for his gracious and merciful promise sake. "For he is not a Jew," as St Paul saith, "which is a Jew outward; neither is it

Gen. xvii

Rom. ii.

circumcision, which is outward in the flesh. But he is a Jew, which is hid within; and the circumcision of the heart is the true circumcision, which consisteth in the spirit, and not in the letter; whose praise is not of men, but of God." Again: "In Christ Jesu neither is circumcision any thing worth, neither yet uncircumcision; but faith, which worketh by love." Once again: "Circumcision is nothing, and uncircumcision is nothing, but the keeping of God's commandments."

For this cause the holy scripture calleth the disobedient and ungodly Jews "uncircumcised," and exhorteth them to circumcise the heart, and to mortify their carnal affects, which fight against the soul, and to become new men in their life and conversation, which is the true circumcision, and not the cutting away of the foreskin. "We are the circumcision," saith St Paul, "which serve God in the spirit." Again: "By Christ are ye circumcised with circumcision which is done without hands; forasmuch as ye have put off the sinful body of the flesh through the circumcision that is in Christ, in that ye are buried with him through baptism, in whom ye are also risen again through faith, that is wrought by the operation of God, which raised him from death."

Hereof then doth it follow, that if God saved not the fathers of the old testament for circumcision, but for his gracious and merciful promise; again, if God received unto his glory the children of the Hebrews, before they were comprehended in the covenant which God made with their fathers, although they died uncircumcised; neither doth he save us for the outward baptism, which is the washing of the body by water, but for his gracious promise: again, that he will receive the children of the Christians, because they be members of his church, unto everlasting life, though it so chance that they die without baptism. For it is not to be thought that God will deal less mercifully with the Christians, and with their children, than he did with the fathers, and with their infants, in the time of the old testament. The hand and mighty power of God is not so shortened, that it cannot now also help: neither is his ear so stopped, that it cannot now hear. He is a saving God at all times alike.

And, moreover, look of what price and dignity baptism is now with us Christians; even of the same price and dignity was circumcision with the Jews, into whose place baptism hath succeeded. And look of what necessity baptism is required now of us Christians; even of the very same necessity was circumcision required of the fathers in the old testament. But God by his grace, for his merciful promise sake, saved the infants of the Hebrews, although they departed before the eighth day, and so were uncircumcised: in like manner God by his grace, for his merciful promise sake, saveth the young children of the Christians, although by the providence of God they are taken away from this life before they be baptized.

St Paul calleth circumcision not the self righteousness, or the righteous-making, but "a seal of righteousness." And to declare that righteousness, that is to say, forgiveness of sins, salvation, and everlasting life cometh not of any outward sign, sacrament, ceremony, or work, but of the free grace of God through faith, the blessed apostle St Paul expresseth with manifest words that Abraham was justified and accepted for righteous before God through faith, before he was circumcised. His words are these: "We say that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in the circumcision, or when he was in the uncircumcision? Not in the time of circumcision, but when he was yet uncircumcised. And he received the sign of circumcision, as a seal of the righteousness of faith, which he had yet being uncircumcised, that he should be the father of all them that believe, though they be not circumcised, that righteousness might be imputed to them also; and that he might be the father of circumcision, not unto them only which came of the circumcised, but unto them also that walk in the steps of the faith that was in our father Abraham before the time of circumcision. For the promise, that he should be the heir of the world, happened not to Abraham or to his seed through the law, but through the righteousness of faith. For if they which are of the law be heirs, then is faith but vain, and the promise of none effect."

Forasmuch therefore as baptism is unto the Christians even the very same in effect that circumcision was to the Jews, I mean, not the self righteousness, or righteous-making,

Gal. v.

1 Cor. vii.

Deut. x.
Jer. iv.
Acts vii.

Phil. iii.

Col. ii.

Isai. i.

Note.


Rom. iv.

Rom. iv.
Gen. xv.

but only “a seal of righteousness,” and a sign or token of God’s favour toward us, (for the outward baptism doth neither give us the Spirit of God, neither yet grace, that is to say, the favour of God, by any power or influence that it hath; otherwise should it come to pass, that whosoever were baptized, although he were an infidel and utterly without faith, should receive this precious gift, that is, the Spirit and grace of God, which is not so;) it followeth, that not the outward washing in water saveth us, but the free grace and mere mercy of God. And as the enjoining¹ of this outward baptism doth not save, so likewise the wanting of it (if it be not contemned of any man that is grown up in age, but he would gladly have it, if he might obtain it; as many holy martyrs in times past, prevented by death through the cruelty of tyrants, died without baptism of water, being indeed baptized inwardly with the Holy Ghost, and outwardly with their own blood; or if an infant of the Christian taken away by death, either before the birth, or in the birth, or immediately after the birth, should depart before the baptism of water can be ministered unto the child) doth not condemn.

This considered St Peter right well, when he wrote on this manner: “Baptism ^{1 Pet. iii.} now saveth us, not the putting away of the filthiness of the flesh, but in that a good conscience consenteth to God, by the resurrection of Jesus Christ, which is on the right hand of God, and is gone into heaven, angels, power, and might subdued unto him.”

Hereof then may we truly conclude, that, forasmuch as the outward baptism, which is done by water, neither giveth the Holy Ghost, nor the grace of God, but only is a sign and token thereof; if any of the christian infants, prevented by death, depart without baptism (necessity so compelling), they are not damned, but be saved by the free grace of God; forasmuch as we tofore heard, they be contained in the covenant of grace, they be members of God’s church, God promiseth to be their God, they have faith, and be endued with the Spirit of God, and so finally “sons and heirs of God, ^{Rom. viii.} and heirs annexed with Christ Jesu.”

Who seeth not now, that the doctrine which generally condemneth all such, be they young or old, that die without the baptism of water, is injurious to the grace of God, whereby alone we be saved? For if the baptism of water saveth either in part or in whole, so resteth not all our salvation only and alone in the free grace of  God, neither is God a perfect and sufficient Saviour. But as God in the old law saved many both young and old, which were never circumcised; so likewise it is not to be doubted, but many also in this time of grace, both young and old, God saveth, although, prevented by death, and not of any contempt, they die unbaptized, seeing God is as merciful unto us, which are of the spiritual Israel, as he was unto carnal Israel. For as St Paul saith: “They are not all Israelites, which are of Israel; ^{Rom. ix.} neither are they all children straightways, that are the seed of Abraham. They which are the children of the flesh are not the children of God; but they which be the children of promise are counted the seed,” &c.

Father. I have heard some say, that there is great difference between the sacraments of the old law, and the sacraments of the new law. *Son.* It is truth. For the Jews had circumcision, in whose place the Christians have baptism. The Jews had the paschal lamb, in whose stead the Christians have the Lord’s supper. The Jews’ sacraments prefigured and tofore taught Christ to come. The sacraments of the Christians do plainly declare and shew unto us that Christ is come, and hath perfectly fulfilled whatsoever was written of him in the law, in the psalms, and in the prophets. The Jews’ sacraments had specially in outward appearance promises of corporal benefits annexed unto them: the sacraments of the Christians have adjoined unto them promises of spiritual and heavenly benefits, as the grace, favour, and mercy of God, remission of sins, the gift of the Holy Ghost, quietness of conscience, and the assurance of everlasting life. The sacraments of the old testament only appertained unto the nation of the Jews; but the sacraments of the new testament belong both unto the Jew and unto the gentile, yea, unto the whole world, even unto so many as turn from idolatry unto the true worshipping of that one and alone living God, and with sure faith embrace the gospel of our Saviour Jesus Christ.

The difference between the sacraments of the old and new law.

[¹ Perhaps *enjoying*.]

Father. My meaning is this. The sacraments of the old law were only signs and tokens of God's grace and favour to the Jews; but the sacraments of the new testament, as I have heard say, are not only signs and tokens, notes and marks, testimonies and seals of God's grace, but they also give grace to such as receive them. *Son.* This your hearsay hath sounded no truth in your ears. For this doctrine is contrary to the word of God, brought lately into the church by the papists, and is greatly injurious both to the grace of God, and to the blood of Christ, and also to the dignity of faith. If our sacraments, which of themselves are nothing else than (as St Paul termeth them) the "seals of righteousness," or of our righteous-making by faith, and witnesses of God's favour toward us, were of such virtue, that they could give grace, that is, the favour of God, remission of sins, justification, the Holy Ghost, everlasting life, &c. by the work wrought, as they say, or by any power that remaineth in the outward signs; so should it follow, that our justification depend not only of the free grace of God, but of works; which is most false: "If it be of grace," as St Paul witnesseth, "then is it not now of works: for then grace is no more grace." Again: "By grace are ye saved through faith, and that not of yourselves; it is the gift of God, and cometh not of works, lest any man should boast himself." Also in another place: "Not by the works of righteousness which we wrought, but according to his mercy he saved us, &c., that we, justified by his grace, should be made heirs according to hope of everlasting life."

If sacraments of themselves, by any power or influence that is in them, could give grace and the Spirit of God, then should Simon Magus and Judas the traitor have been endued with the grace and Spirit of God; which is most false. For although Simon Magus, the filthy sorcerer and dissembling hypocrite, received the outward sign of baptism, (I mean water,) as a great number of false Christians likewise have done; yet received he neither the grace nor the Spirit of God, as both divine and human histories declare. Likewise Judas the traitor received the sacrament of Christ's body and blood with the other disciples, (I mean the bread and the wine,) yet received he neither the Spirit nor the grace of God, but the devil and damnation, as the holy scriptures bear witness. Are not these also the words of the apostle, concerning all such as unworthily come unto the holy communion of the body and blood of the Lord? "Let a man examine himself, and so let him eat of the bread and drink of the cup. For he that eateth and drinketh unworthily eateth and drinketh his own damnation." And as concerning the outward baptism of water, saith not St Peter on this manner? "Baptism saveth us now, not the putting away of the filthiness of the flesh, but in that a good conscience consenteth to God, by the resurrection of Jesus Christ."

Who seeth not now evidently by the testimonies of these two apostles, that the outward sacraments of themselves give not grace, justify not, neither bring the Holy Ghost, which only are the works of the Almighty God? "I baptize you with water unto repentance," saith St John; "but he that shall come after me (he speaketh of Christ) shall baptize you with the Holy Ghost and with fire." Of these words of the holy Baptist, it is manifest that washing with water bringeth not the Holy Ghost, but it is the gift of God.

Man baptizeth with water; but God baptizeth with his Spirit and grace. Without the inward baptism of the Holy Ghost, the outward baptism of the water profiteth nothing, as St Austin saith: "Moses sanctifieth not for the Lord, but Moses with invisible sacraments through his ministry, and the Lord with invisible grace through the Holy Ghost sanctifieth; where is the whole fruit also of the visible sacraments. For without this sanctifying of the invisible grace what do the visible sacraments profit?" And afterward in the same place he sheweth, that the invisible sanctifying may both be present and also profit without the visible sign, as in the thief; and again, that the visible sign without the invisible sanctifying may be present and profit nothing, as in Simon Magus¹. Again he saith: "The Lord hath granted to many

¹ Quomodo ergo et Moyses sanctificat et Dominus? Non enim Moyses pro Domino; sed Moyses visibilibus sacramentis per ministerium suum, Domi-

nus autem invisibili gratia per Spiritum sanctum, ubi est totus fructus etiam visibilium sacramentorum. Nam sine ista sanctificatione invisibilis gratiæ visibilia

Sacraments of themselves give not grace.

Rom. iv.

Rom. xi.

Eph. ii.

Tit. iii.

Acts viii.

John vi.
John xiii.

John xvii.

1 Cor. xi.

1 Pet. iii.

Matt. iii.
Mark i.
Luke iii.

Lib. Quæst.
3. quæst. 83.

Luke xxiii.

Acts viii.
In Scal.
Parad. cap. 3.

the office of baptizing; but the power and authority in baptism to forgive sins hath he retained to himself alone²."

St Ambrose also saith: "To forgive sins (in baptism), and to give the Holy Ghost, In 1 Cor. cap. 3. is the office of God alone. If God therefore give the effect of health, there is no glory of man in this behalf. For we know that the Holy Ghost was given of God with- Acts x. out laying on of hands, and that he, which was not baptized, obtained remission of sins³."

Friar Bonaventure, a writer numbered among the school doctors, and canonized of In iv. Lib. Sentent. dist. 1. quæst. 3. the pope for a saint, writeth on this manner: "It is by no means to be said, that grace is contained in the sacraments essentially, as water in a vessel, or medicine in a box; yea, thus to think is erroneous. But the sacraments are said to contain grace, because they signify it, and because, except there be a default of the receiver's part, in them grace is always given; yet so understanding the matter, that grace is in the soul, and not in the visible signs: in consideration whereof they are called the vessels of grace. They may also be called vessels in another respect. For as that which is in the vessel is not of it, nor of the substance thereof, but yet is drawn from it; so likewise grace is not of the sacraments, nor out of the sacraments, but it springeth from the everlasting fountain, and is drawn from that of the very soul in the sacraments⁴."

Another friar, called Franciscus Maronis, hath these words also: "If the very sacraments by their own virtue should cause grace, then such ministers as minister the sacraments should give the Holy Ghost"⁵. In iv. Lib. Sentent.

Who seeth not, that the sacraments by themselves and by their own power do not give grace, nor the Spirit of God, neither justify they the receiver? "If righteousness come by works, then died Christ in vain." "By faith doth God purify our hearts," and by the grace of the Lord Jesu are we saved. "Neither he that planteth, nor yet he that watereth, is any thing worth, but God which giveth the increase." "In Christ Jesu neither circumcision nor uncircumcision is any thing worth; but faith which worketh by love." In consideration whereof our Saviour Christ, when he speaketh of baptism, joineth the water and the Spirit together, or baptism and faith, which is the fruit of the Spirit, to declare that outward baptism without the Spirit and faith availeth nothing. These are his words: "Except a man be born of the water and of the Spirit, he cannot enter into the kingdom of God." Again: "He that believeth and is baptized shall be saved." So likewise do the apostles of Christ, as the holy scriptures do evidently declare. For when the Jews, hearing Peter's sermon, wherein he rebuked them for their cruel murdering of Christ, were pricked in their hearts, and said

sacramenta quid prosunt?....Nihil quippe profuit Simoni Mago visibilis baptismus, cui sanctificatio invisibilis defuit....Hoc et de latrone illo, cui secum crucifixo Dominus ait, Hodie tecum eris in paradiso. Neque enim sine sanctificatione invisibili tanta felicitate donatus est. Proinde colligitur invisibilem sanctificationem quibusdam affuisse atque profuisse sine visibilibus sacramentis, quæ pro temporum diversitate mutata sunt, ut alia tunc fuerint, et alia modo sint: visibilem vero sanctificationem, quæ feret per visibilia sacramenta, sine ista invisibili posse adesse, non posse prodesse.—August. Op. Par. 1679—1700. Quæst. in Heptateuch. Lib. III. Quæst. lxxiv. Tom. III. Pars I. col 524.]

[² Officium baptizandi Dominus concessit multis, potestatem vero et auctoritatem in baptismo remittendi peccata sibi soli retinuit.—Id. Scal. Parad. Tom. VI. Appendix. col. 164. This is not a genuine work of Augustine.]

[³ Plantare est evangelizare, et ad fidem adtrahere: rigare vero baptizare solemnibus verbis: peccata autem dimittere, et Spiritum dare, Dei solius. Si ergo effectum salutis Deus dat, nulla gloria in hac re hominis est. Scimus enim et Spiritum sanctum sine manus impositione datum a Deo, et non baptizatum

consequutum remissionem peccatorum. Numquid non hic invisibiliter baptizatus est; quando donum baptismatis consequutus est?—Ambros. Op. Par. 1686-90. Comm. in Epist. ad Cor. prim. cap. iii. v. 6. Tom. II. Appendix, col. 121.]

[⁴ Sed tamen, sicut ostensum est per plures rationes, non est aliquo modo dicendum quod gratia contineatur in ipsis sacramentis essentialiter tamquam aqua in vase, vel medicina in pyxide: immo hoc intelligere est erroneum. Sed dicuntur continere gratiam, quia ipsam significant; et quia nisi ibi sit defectus ex parte suscipientis, in ipsis gratia semper confertur, ita intelligendo quod gratia sit in anima, non in signis visibilibus: pro tanto etiam dicuntur vasa gratiæ. Possunt etiam dici vasa alia ratione, quia sicut quod est in vase non est de ipso, nec ex ipso, sed tamen ab ipso hauritur; sic gratia non est a sacramentis, nec de sacramentis, sed oritur a fonte æterno, et ab illo hauritur ab ipsa anima in ipsis sacramentis.—Bonavent. Op. Mogunt. 1609. In Lib. iv. Sentent. Dist. I. Quæst. 3. Tom. V. pp. 7, 8.]

[⁵ The precise words of the text have not been discovered in the work of Francisc. de Mayronis upon the Lib. Sentent.]

unto him and unto the other apostles, "Ye men and brethren, what shall we do? Peter said unto them, Repent ye of your sins, and let every one of you be baptized in the name of Jesu Christ unto the remission of sins; and ye shall receive the gift of the Holy Ghost." When "the eunuch said unto Philip, Behold water; what letteth that I may not be baptized? Philip answered, If thou believest from thy whole heart, it is lawful. And the eunuch said, I believe that Jesus Christ is the Son of God." Likewise St Paul, when he should baptize the keeper of the prison, said unto him: "Believe thou in the Lord Jesus, and thou shalt be saved." And in his epistle unto bishop Titus he writeth thus: "God according to his mercy hath saved us by the fountain of the new birth and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour, that we, justified by his grace, should be made heirs according to hope of everlasting life."

Father. Thou hast abundantly satisfied me in this point. Let me hear it now proved by the holy scripture, that that doctrine, which teacheth that christian infants dying without the outward baptism of water perish and are damned, utterly dissenteth from the verity of God's word, as thou hast already proved that it is injurious to the grace of God. *Son.* First, as we have tofore heard, God hath promised not only to be God of the ancient believers, but also of their children. Now what other thing is it to be the God of the faithful people's children, than to be their Saviour and blessed-maker? If God, which is faithful in all his words, which also is not only true, but also the self truth, saveth the children for his promise sake; is it to be thought, that the want of a little water (when necessity compelleth) can make God to fall from his truth, and his promise to be both vain and void, so that without the water he cannot save the christian infants, whom notwithstanding he hath promised to save? What other thing is this, than to make God servant to his sacraments, and to bind his grace and Spirit to an outward ceremony or sign? Which thing, what is it but to deny God to be omnipotent? But that God both is able, and also will, yea, and doth saye without the help of any outward sacrament or sign, we have tofore sufficiently heard.

Again, that the grace and Spirit of God cometh where and when it pleaseth God, yea, and that they be not bound to any external ceremony, as to be present and to be given when the sacraments are ministered, and otherwise not, so that the Spirit and grace of God must wait and attend upon those outward signs, as servants do attend and wait upon their lords and masters, (which is nothing else than to bring God into bondage of his creatures, and to make him not master of his own,) the history of Cornelius the centurion doth evidently declare. For Cornelius and all his household (as blessed Luke testifieth) received the Holy Ghost before they were baptized; insomuch that Peter said: "May any man forbid that these should be baptized with water, which have received the Holy Ghost as well as we? And so he commanded them to be baptized in the name of the Lord." Here may we see, that the Spirit of God lighteth where he will, neither is he bound to any thing. Hereof also may we learn, that the sacraments are given to be an outward witness unto all the congregation of the grace, which is given before privately unto every man; so that through baptism the congregation of God receiveth the infant into the church of Christ, which was received before of God through the grace of his promise.

Who seeth not now that baptism itself bringeth not grace, but doth testify unto the congregation, that he which is baptized hath already received grace and the Spirit of God, and is accepted of God for his merciful promise sake a dear child and heir of everlasting glory? Again, who knoweth not that many even among the gentiles, as Job and such like, under the old law, were the elect and chosen people of God, yea, and had the Spirit and grace of God, and were saved, although outwardly they were not circumcised, being notwithstanding inwardly circumcised through the Spirit of God, which indeed is the true circumcision, and most regarded of God, as St Paul testifieth, saying: "He is not a Jew, which is a Jew outward; neither is that circumcision, which is outward in the flesh; but he is a Jew which is hid within; and the circumcision of the heart is the true circumcision, which consisteth in the spirit, and not in the letter; whose praise is not of men, but of God."

And it is not to be doubted but that, even among the Turks and the other heathen, there are many spiritually baptized, and so are saved, although their bodies want the water of baptism. For he is not a Christian only, which is washed with water; neither is that baptism only, which is outward in the flesh; but that is the very baptism, which God alloweth, even to be baptized in heart through the Spirit of God, as St Peter saith: "Baptism now saveth us, not the putting away of the filthiness of the flesh, but in that a good conscience consenteth to God, by the resurrection of Jesus Christ." St Paul also saith: "We are the circumcision, which serve God in the spirit." Again: "By Christ are ye circumcised with circumcision which is done without hands; forasmuch as ye have put off the sinful body of the flesh through the circumcision that is in Christ, in that ye are also buried with him through baptism, in whom ye are also risen again through faith that is wrought by the operation of God, which raised him from death."

Item, who doubted that many and divers infants of the Israelites died without circumcision? Shall we say that all these perished and were damned for lack of circumcision? God forbid! God saved not these infants for the circumcision sake, but for his merciful promise sake, and because they were comprehended in the covenant of grace, which he had made with Abraham and his posterity.

And is it to be thought that this Lord our God, that Father of mercies and God of all consolation and comfort, will be less merciful to the infants of the Christians than he was to the young children of the Hebrews, seeing that the very same promise of grace, mercy, and favour is made to us that was made to them? The infants of the Hebrews dying without circumcision were saved because of the promise; and shall our children (whom in our hearts we have consecrated and commended to God, whom also we have greatly wished to have been baptized, if they had not been taken away by sudden death), dying without baptism, be damned, seeing that the same gracious promise doth no less appertain unto them, than it doth to the other? Who seeth not now, how greatly their doctrine dissenteth from the truth of God's word, which teach that the infants of the Christians dying without baptism perish and are damned?

Moreover, doth not St Paul call the children of the Christians pure and clean? If they be pure and clean, can the lack of a little water make them so unpure and so unclean, that they shall be cast out of the favour of God, and have their portion with the damned spirits in that "lake that burneth with fire and brimstone?" "They that be pure shall see God." "The children are pure." The children therefore shall see God. The angels, which as ministers attend upon the children for their health and safeguard, see the face of our heavenly Father; and shall the infants, upon whom they wait at the appointment of God, be cast from the sight of that heavenly Father, because they depart unbaptized? The infants of the Christians are so dearly beloved of God, that he sendeth his angels to attend upon them; and shall the lack of an outward sign be of such force, that it shall quench this love of God toward the infants, seeing whom God once loveth, he loveth unto the end? seeing also that "the gifts and calling of God are such, that it cannot repent him of them."

Furthermore St Paul saith: "They that are led with the Spirit of God are the sons of God." The infants of the Christians are led with the Spirit of God, as we tofore heard of Jacob, Jeremy, and John Baptist. Therefore are the infants of the Christians the sons of God. "If they be sons, then are they also heirs; the heirs, I mean, of God, and heirs annexed with Christ." How can these sons and heirs of God then be damned, if through the providence of God they be suddenly called away from this life before they can attain unto baptism, seeing "there is no damnation to them which are in Christ Jesu?"

Besides all these things, what shall we say of God's election? Can the lack of outward baptism destroy and make of none effect the election of God; so that whom God hath chosen unto everlasting salvation, the want of an external sign shall cast down unto everlasting damnation? St Paul saith: "Whom God appointed before, them also he called: and whom he hath called, them also he justified; and whom he justified, them also he glorified. What shall we then say to these things? If God be on our side, who can be against us? Which spared

not his own Son, but gave him for us all; how can it be, that with him he should not give us all things also? Who shall lay any thing to the charge of God's elect and chosen? It is God that justifieth: who is he that can condemn? It is Christ which died, yea, rather which is risen again, which is also on the right hand of God, and maketh intercession for us. Who shall separate us from the love of God? &c. I am sure that no creature shall be able to pluck us from the love of God, which is in Christ Jesu our Lord." Our Saviour Christ saith also: "All that the Father giveth me shall come to me; and him that cometh to me I cast not away. For I came down from heaven, not to do that I will, but that he will which hath sent me. And this is the Father's will which sent me, that of all which he hath given me I shall lose nothing, but raise them up again at the last day." Again he saith: "My sheep hear my voice, and I know them, and they follow me, and I give unto them everlasting life, and they shall never perish, neither shall any man pluck them out of my hand. My Father which gave them me is greater than all; and no man is able to take them out of my Father's hand."

John vi.

John x.

Eph. i.

If the election of God be certain, as it is most certain, who learneth not then of these aforesaid sentences, that God's elect can by no means perish? To be elected is to be saved. The infants are elected: the infants therefore are saved. "God," saith St Paul, "did choose us in Christ, before the foundations of the world were laid, that we should be holy and without blame before him through love; which ordained us before through Jesus Christ to be heirs unto himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherewith he hath made us accepted through the Beloved; by whom we have redemption through his blood, even the forgiveness of sins, according to the riches of his grace." Of this sentence also of St Paul who learneth not, that our salvation dependeth only of the election of God, and not of any outward sacrament? Neither are we then first elected, when we be washed with the water of baptism; but we were "elected in Christ Jesu," saith St Paul, "before the foundations of the world were laid;" that we may certainly know that our whole salvation dependeth not of any external work, but of the free election and undoubted grace of God.

Who seeth not now, that the doctrine of them which teach that christian infants, dying without the outward baptism of water, perish and are damned, utterly dissenteth from the verity of God's word? They, therefore, that teach and hold this doctrine, are not only enemies to the salvation of the infants, but they also utterly obscure, yea, and quench the grace and election of God, and the secret operation of the Holy Ghost in the tender breasts of the most tender infants, and attribute to an external sign more than right is.

John iii.

Father. What sayest thou then to these words of Christ? "Verily, verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Are not these words plain enough? Doth it not evidently appear here that, except a man be born not only of the Spirit, but also of water, he cannot be saved? How can infants then be saved, if they be not born of water? *Son.* The like manner of speaking almost read we in the holy scripture concerning circumcision, when God said unto Abraham: "See thou keep my testament, both thou and thy seed after thee, in their generations. This is my testament, which ye shall keep, between me and you, and thy seed after thee: Every man-child among you shall be circumcised. Ye shall circumcise the flesh of your foreskin; and it shall be a token of the bond between me and you; and every man-child of eight days old shall be circumcised among you, and such as be in your generations, and born at home, and he that is bought with money of any stranger, which is not of thy seed. He that is born in thine house, and he also that is bought with money, must needs be circumcised; and my testament shall be in your flesh for an everlasting bond. And the uncircumcised man-child, in whose flesh the foreskin is not circumcised, that soul shall perish from his people, because he hath broken my testament."

Gen. xvii.

Who seeth not here what strait charge God giveth concerning circumcision? "He must needs," saith he, "be circumcised." Again: "The uncircumcised man-child's soul shall perish." Who perceiveth not now by these words, how strait God here requireth

circumcision; so that, as the words do import outwardly, the man-child of necessity must be circumcised, otherwise his soul perisheth? &c.

What shall we then say to those infants which died before the eighth day? are they damned? Where then is this promise of God become? "I will be thy God, and the God of thy seed." What shall we say of God's election and predestination? Are they made frustrate and void, because the flesh of the foreskin is not circumcised? What shall we then say to these words of the apostle? "Whom God appointed before, them also he called: and whom he hath called, them also he justified; and whom he justified, them also he glorified. What shall we then say to these things? If God be on our side, who can be against us?" Again: "God did elect and choose us in Christ Jesu, before the foundations of the world were laid." And a little after he saith: "God hath predestinate and tofore ordained us through Jesus Christ to be heirs unto himself, according to the good pleasure of his will." What shall we also say to the operation of the Holy Ghost in the tender breast of the infant? Is that also vain, if circumcision be absent, specially when necessity compelleth? But how standeth that with this saying of St Paul? "They that are led with the Spirit of God are the sons of God." If the infants be led with the Spirit of God, as we have tofore heard, so followeth it that they are the sons of God. If they be the sons of God, then are they also the heirs of God. If they be the heirs of God, then are they also heirs annexed with Christ. If they be fellow-heirs with Christ, how can the lack of an outward ceremony condemn them, seeing it is written, "There is no condemnation to them which are in Christ Jesu?"

Who doubteth but that there were many infants whom that most bloody tyrant Herod slew, when he pursued the Lord Jesus, that new-born King of the Jews, which in that persecution died without circumcision? Shall we say that these all perished, and are damned? and not rather (as the church of Christ believeth and confesseth) that they are blessed saints and glorious martyrs in the kingdom of God?

King Pharao gave commandment to the midwives of the Hebrews' women, that in the birth-time they should kill all the male children of the Hebrews, and by no means to suffer them to live. What if this bloody commandment of this most bloody king had been obeyed of the midwives, so that they had slain the infants before they had been circumcised; is it to be thought that they had so fallen away from the favour of God, that, notwithstanding his merciful promise and covenant made with them and with their fathers, they had perished and be damned?

The holy scripture declareth that all the time that the people of Israel were in the wilderness, which was the space of forty years, there was no circumcision used among them. Is it not to be supposed that many in the meantime both of the younger and of the elder sort died? Shall we now say that all such were damned, because they died uncircumcised? God forbid!

Therefore, as the young children of the Hebrews many times died before they were circumcised, and yet notwithstanding for God's election and promise sake they were saved; so likewise the infants of the Christians, prevented by death, remain still in the favour of God and state of salvation, although (necessity so compelling) they die without baptism; forasmuch as the gracious and merciful promise of God pertaineth now no less to the infants of the Christians, than it did in times past to young children of the Hebrews.

Father. But what is to be said to this sentence of Christ? "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." *Son.* The like manner of speaking read we in the gospel of St John; and they also are the words of Christ: "Verily, verily I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." Some of the ancient fathers, understanding these words literally, thought that whosoever died without the receiving of the sacrament of the body and blood of Christ, was in great danger of damnation; and therefore they ordained, that the young infants also, so soon as they were baptized, should receive the sacrament of the body and blood of Christ, lest that they, departing without it, should fall from the favour of God, and so perish; when, to say the truth, these words of Christ are not to be understand literally, but spiritually, not of the sacramental, but of the spiritual eating and drinking of Christ's body and blood, which is done by faith.

John vi. And as these fathers grated too hard upon this sentence of Christ, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you;" so likewise did those fathers cleave too much to these words of Christ, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God," when they taught that the children, dying without the baptism of water, perish and are not saved. For as many of the people of God are saved, which never received the sacrament of the body and blood of Christ, so likewise are many saved, though they were never outwardly baptized with water; forasmuch as the regeneration of a Christian consisteth rather in the spirit than in the flesh; even as the circumcision also of the Jews consisted not in the letter, but in the spirit, not in the circumcision of the flesh, but in the circumcision of the heart.

John iii. This text therefore of Christ, "Except a man be born of the water and of the Spirit," &c. is to be understand of such as may conveniently be baptized, and yet notwithstanding contemptuously refuse baptism, and in this behalf despise the ordinance of Christ, and by this means seclude themselves from the company of God's people. These shall not enter into the kingdom of God. For this contempt of the outward sacrament is an evident argument and a sure sign, that such despisers of God's ordinance have not the Spirit of God, without the which no man can be saved, as St Paul saith: "If any man have not the Spirit of Christ, he is none of God's;" and so doth it consequently follow, that they have no portion in the inheritance of Christ and of God. But as touching the young infants, whom their parents would gladly offer unto God by baptism, (and in their hearts they have already dedicated them to God by prayer and a free willing spirit,) if they had not been prevented by death, they are free from this sentence of damnation; not only they, but also all other persons, of whatsoever age they are, if they do not contemn the ordinance of God, but rather in the hearts most desirously wish to receive that outward baptism of water according to the institution of Christ, if they might come by it.

Such as are thus affected toward holy baptism are without doubt led with the Spirit of God; and though baptism of water be denied, yet, inwardly being baptized with the Holy Ghost, they cannot perish, but have everlasting life; as we read of a certain emperor called Valentinianus, which, being desirous to be baptized, and notwithstanding prevented by death, came not unto baptism, and yet died in the Lord, and is saved, as St Ambrose abundantly proveth². And who knoweth not, that in the primitive church many were suddenly taken away through the tyranny of wicked rulers from this life, before that they could attain unto the sacrament of baptism, and suffered martyrdom for the testimony of the Lord Jesus? Shall we say that all these perished, because they lacked the water of baptism? God forbid!

John iii. Who seeth not now then that this sentence of Christ, "Except a man be born of the water and of the Spirit, he cannot enter into the kingdom of God," is not so straitly to be taken, that we should judge all those damned which die without the baptism of water? The thief died without baptism; yet the thief was saved, as these words of Christ spoken unto him declare manifestly: "This day shalt thou be with me in paradise."

Contra Donatist. Lib. iv. It is notably said of St Augustine: "Then is it fulfilled invisibly, when not the contempt of religion, but the article of necessity, excludeth the mystery of baptism³."

Epist. 77. And St Bernard likewise saith: "The will is taken for the deed, when necessity excludeth the deed⁴."

[¹ Bernard. Op. Par. 1690. Vol. I. Tom. ii. cols. 625-36.]

[² Sed audio vos dolere, quod non acceperit sacramenta baptismatis. Dicite mihi, quid aliud in nobis est, nisi voluntas, nisi petitio? Atqui etiam dudum hoc voti habuit, ut et antequam in Italiam venisset, initiaretur, et proxime baptizari se a me velle significavit; et ideo præ ceteris causis me accersendum putavit. Non habet ergo gratiam, quam

desideravit: non habet quam poposcit? Certe quia poposcit, accepit.—Ambros. Op. 1686-90. De Ob. Valentin. Consol. 51. Tom. II. col. 1188.]

[³ Sed tunc impletur invisibiliter, cum ministerium baptismi non contemptum religionis, sed articulus necessitatis excludit.—August. Op. Par. 1679—1700. De Bapt. cont. Donatist. Lib. iv. 29. Tom. IX. col. 139.]

[⁴ Quid planius, quod voluntas pro facto reputet-

This thing considered right well certain fathers of Christ's church, which affirm the baptism is divided into three kinds, that is to say, the baptism of the Holy Ghost, the baptism of blood, and the baptism of water⁵; and of all these three the baptism of water is the most inferior, forasmuch as we read that divers so baptized have notwithstanding perished. But whosoever is baptized with the Holy Ghost, and so dieth, he cannot perish. For without this baptism the baptism of the water profiteth nothing. Again, such as confess Christ boldly, and seal the confession with their blood, and, through the cruelty of the most cruel persecutors prevented by death, cannot come unto baptism, are no less dear and acceptable to God than [if] they were baptized with water. For they are baptized with the Holy Ghost and with their own blood; so that in them is fulfilled this saying of the apostle: "With the heart it is believed unto righteousness, but with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be con- founded." Three kinds of baptism.
Rom. x.
Isai. xxviii.

Moreover, the words of Christ, which he spake after his resurrection to his disciples concerning baptism, are diligently to be noted. The words are these: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." He saith not, He that is not baptized (with water) shall be damned; but only, "He that believeth not shall be damned;" hereby declaring that our salvation hangeth not of the water, but of the faith; as it is written: "He that believeth on the Son hath everlasting life: but he that believeth not on the Son shall not see life; but the wrath of God abideth on him." Mark xvi.
John iii.

Of these aforesaid authorities, both of the holy scripture and also of the ancient fathers, I gather and conclude, that both the infants of the Christians, and also other of more ripe age, being of the number of the faithful, if they be prevented by death, are saved, and inheritors of everlasting life, although they depart without baptism: the infants, both because they are contained in the number of God's people, and are concluded within this most gracious promise, "I will be thy God, and the God of thy seed," and also because they are prevented by death, and by this means of necessity excluded from the sacrament of baptism; the elder, because they believe in God, confess their faith, and most desirously wish to be baptized, if they might attain thereunto. Gen. xvii.

Father. I cannot disallow thy doctrine in this behalf. But methink thou makest three baptisms, which is contrary to this saying of the apostle: "One Lord, one faith, one baptism, one God," &c. *Son.* There is but one baptism. Notwithstanding, because this one baptism is of divers diversely taken, as we have tofore heard, therefore the ancient fathers of Christ's church have thus made a partition of baptism, sometime calling it the baptism of water, sometime the baptism of the Holy Ghost, and sometime the baptism of blood; forasmuch as all that are contained in the visible church are not baptized alike. With water alone are the ungodly and wicked hypocrites baptized, which outwardly feign repentance and faith, when inwardly they have nothing less; and therefore the baptism profiteth them nothing at all, but rather turneth unto their damnation. With the Spirit or Holy Ghost they are baptized, which do truly repent and believe, and fix the eyes of their mind on the commandment of God, and the promise annexed to baptism. To them is the baptism of water wholesome and profitable. With blood are they baptized, which, prevented of death through the cruelty of the persecutors, cannot come unto the baptism of water, although greatly wished; and yet notwithstanding boldly and stoutly confess Christ and his holy gospel before the tyrants of this world, yea, and confirm with their death and seal with their blood this their confession. These are holy martyrs and blessed witnesses of Christ; and therefore they are as acceptable and dear unto God, as though they were baptized with water. Eph. iv.

tur, ubi factum excludit necessitas?—Bernard. Op. Par. 1690. Epist. lxxvii. seu Tract. de Bapt. ad Hug. de S. Vict. cap. ii. 8. Vol. I. Tom. ii. col. 629.]

[⁵ This distinction may be frequently found made or implied by ancient writers. See Cypr. Op. Oxon,

1682. Præfat. ad Fortunat. De Exhort. Martyr. pp. 168, 9; Epist. lxxiii. ad Jubaian. pp. 198, &c.; also Cyril. Hieros. Op. Par. 1720. Cateches. iii. 9, 10. p. 44. See also Polyd. Verg. De Rer. Inventor. Basil. 1570. Lib. iv. cap. iv. p. 308.]

Father. And are these three kinds of baptism approved of God's word? *Son.* Yea, verily.

Father. Where? Let me hear. *Son.* Of the baptism of water Christ our Saviour speaketh on this manner: "Baptize all nations in the name of the Father, and of the Son, and of the Holy Ghost." "He that believeth and is baptized shall be saved." Of the baptism of the Holy Ghost, or of the Spirit, Christ also said thus to his apostles: "John baptized with water; but ye shall be baptized with the Holy Ghost." And of the baptism of blood the Lord Christ hath these words spoken unto James and John, which desired to be highest in authority with Christ: "Can ye drink of the cup which I shall drink, and be baptized with the baptism wherewith I shall be baptized?" Again he saith: "I must be baptized with a baptism; and how am I pained till it be ended!"

Father. I perceive now right well, that baptism is an holy mystery and blessed sacrament. *Son.* Nothing is more true. For it is an holy ordinance instituted of God, and no practice of man's imagination, put in use in Christ's time, and after his resurrection commanded to be ministered unto all that believe, whether they were Jews or gentiles. For although it appeareth outwardly never so base a thing to be washed with water, yet it is an honourable mystery, and ought to be had in great reverence and price, because it was commanded of God to be done; insomuch that whosoever contemneth this holy sacrament, and refuse to be baptized, when opportunity serveth, is not of God, neither appertaineth he unto the kingdom of God. For he that despiseth the ordinance of God, despiseth God himself.

Whether baptism may be twice ministered to one person.

Father. What judgest thou of them that minister baptism twice to one person? *Son.* You speak of the anabaptists, which, condemning the baptism of infants as a thing both vain and unprofitable (such is their madness), because they cannot openly protest their faith before the world, teach that they ought to be baptized again, when they come to age and have the use of reason, being able to confess their own faith. This doctrine of the wicked anabaptists I utterly both contemn and condemn as a doctrine pestiferous and poisonous, which plainly dissenteth from the word of God and from the practice of the primitive church; forasmuch as we have tofore heard, the baptism of infants is grounded on the word of God, pleaseth him, and is acceptable unto him, even no less than is the baptism of the elder sort. Whosoever therefore is once baptized, of whatsoever age he be, according to the institution and word of God, which abideth for ever, he ought not to be baptized again. For to be baptized again is none other thing than to mock and blaspheme God, to recount God a liar, as one which either will not, or else is not able to keep his word uttered in baptism, to doubt of his ordinance, to call our salvation into question, &c.

Isai. xl. Matt. v.

Whether the unworthiness of the minister hindereth the worthiness of baptism.

Father. What thinkest thou of baptism, if it be ministered of a wicked and ungodly minister? *Son.* It is to be wished, that such as are appointed to be spiritual ministers in the church of Christ should be men both in doctrine and life godly and virtuous, that they might be no stumbling-blocks to the congregation of God, but edify God's people both with sound learning and christian conversation. But if it so chanceth, that the life of him which, being admitted unto the public ministry, baptizeth, be evil, wicked, and ungodly; yet notwithstanding, the aforesaid minister ministering baptism truly, and according to the institution of Christ, his wicked life and ungodly conversation hindereth baptism nothing at all.

For the sacraments, when they be lawfully and duly ministered, are not of force and strength for the worthiness of the minister, but for the institution and ordinance of God, that the promise may be certain. For it is Christ himself which truly and properly baptizeth, and not man, whose ministry, as an hand, Christ useth in baptizing. Man baptizeth outwardly; but Christ baptizeth inwardly. Man washeth the body with water; but Christ cleanseth the soul with his holy Spirit.

For, as St Cyprian saith: "Whether Judas or Paul baptizeth, Christ washeth, absolveth, and putteth away the sin¹."

In serm. de Baptismo.

[¹ ...quoniam sive Judas sive Paulus baptizet; | Op. Oxon. 1682. De Baptismo. Christ. This is one Christum peccatum lavat, absolvit, et delet.—Cypr. | of the treatises of Arnold, abbot of Bonavalla, p. 31.]

“To forgive sins in baptism, and to give the Holy Ghost,” saith St Ambrose, In 1 Cor. iii. “is the office of God alone. If God therefore give the effect of health, then is there no glory of man in this behalf. For we know that the Holy Ghost was given of Acts x. God without laying on of hands, and that he which was not yet baptized obtained remission of sins².”

“As concerning the visible ministry, both good and bad baptize; but invisibly he Contra Crescon. Lib. ii. cap. 21. by them baptizeth, whose both the visible baptism and the invisible grace is. Both good and bad may baptize; but to wash the conscience, that can none do, but he which is always good,” saith St Austin³. Again he saith: “To minister and to distribute the word and sacrament the minister is somewhat; but to make clean and to Contra Petil. Lib. ix. cap. 54. justify he is nothing. For this thing worketh he only in the inward man, by whom the whole man is made⁴.”

Father. Whether is it requisite and necessary that the infant which should be baptized be plunged down into the water; or is it sufficient that a little water be poured upon his head or upon his face? *Son.* It appeareth by the writings of the ancient fathers, Tertullian, Damasus, Cyril, Austin, Ambrose, Basil, Theophylact⁵, and divers other, that in times past, both in the Greek and Latin church, the custom was to dip such as should be baptized thrice into the water, in token that they are baptized in the name of the glorious Trinity, the Father, the Son, and the Holy Ghost, one alone true and everlasting God. And the plunging into the water signified that we are Whether infants in their baptism ought to be plunged down into the water. buried with Christ, as the plucking of us out of the water preacheth unto us that we be risen again with Christ; which thing St Paul also teacheth in these words: “Know ye not that all we which are baptized into Jesus Christ are baptized to Rom. vi. die with him? We are buried then with him by baptism for to die; that likewise as Christ was raised up from death by the glory of the Father, even so we also should walk in a new life. For if we be graft in death like unto him, even so shall we be partakers of the resurrection; knowing this, that our old man is crucified with him also, that the body of sin might utterly be destroyed, that henceforth we should not be servants unto sin.” But to dip them thrice into the fount, as the manner was then, I think it not to be of necessity; but it may seem to suffice, if water be Note. poured upon their head or upon their face.

Christ commanded to baptize all men; but he left the manner of baptizing free to his church, whether they would wash the whole body, or some part thereof. More-over, as all the people of the Jews was counted to be sprinkled with the blood of the covenant, because it was accustomed to be sprinkled upon all, when notwithstanding not their whole bodies, but some part of them was imbrued with the blood; so likewise a man or an infant is taken to be wholly baptized, dipped, and cleansed, when some one member only is overflowed with water, dipped, or cleansed. For this lawish sprinkling⁶ was a figure of the blood of Christ, wherewith the consciences are sprinkled, and of our baptism. Furthermore, seeing that the virtue and power of

[² See before, page 219, note 3.]

[³ Baptizant ergo, quantum adinet ad visibile ministerium, et boni et mali: invisibiliter autem per eos ille baptizatus, cujus est et visibile baptisma et invisibilis gratia. Tinguere ergo possunt et boni et mali; abluere autem conscientiam non nisi ille qui semper est bonus.—August. Op. Par. 1679—1700. Cont. Crescon. Donatist. Lib. ii. 26. Tom. IX. col. 423.]

[⁴ Ad ministrandum et dispensandum verbum ac sacramentum aliquid est [minister Christi]: ad mundandum autem et justificandum non est aliquid; quia hoc non operatur in interiore homine, nisi per quem creatus est totus homo.—Id. Cont. Litt. Petil. Lib. iii. 66. cols. 331, 2.]

[⁵ See Tertull. Op. Lut. Par. 1641. Advers. Prax. cap. xxvi. p. 659; Joan. Damasc. Op. (perhaps Damasus in the text is an error) Basil. 1575. Orthodox. Fid. Lib. iv. cap. x. p. 296; Cyril. Hieros. Op. Par. 1720. Cateches. Myst. ii. 4. p.

312; August. in Decret. Gratiani, Par. 1583. Decr. Tert. Pars, De Consecr. Dist. iv. can. 78. cols. 2473, 4; Ambros. Op. Par. 1686-90. De Sacram. Lib. ii. cap. vii. 20. Tom. II. col. 359; Basil. Op. Par. 1721-30. De Spir. Sanct. cap. xxvii. Tom. III. p. 55; Theophyl. Op. Venet. 1754-63. Comm. in Naum, cap. i. Tom. IV. p. 221. The practice was at length relinquished, because certain Arians chose to interpret the three immersions as denoting a difference or division in the three divine Persons. Gregory the Great, being consulted thereupon, pronounced against it; and some time after the fourth council of Toledo decreed that only one immersion should be used.—See Greg. Leandr. Episc. Hisp. Lib. i. Epist. xli. in Decret. Gratiani, Decr. Tert. Pars, De Consecr. Dist. iv. can. 80. cols. 2475, 6; and Concil. Tolet. 4. c. 5, in eod. can. 85. cols. 2477, 8.]

[⁶ Lawish sprinkling: that sprinkling which was prescribed and practised under the law.]

cleansing the minds cometh not from the water, it is all one matter, whether the whole body, or some part thereof, as the head, be washed. It is therefore sufficient, if the signification of spiritual baptism be observed.

That to "baptize" signifieth not to plunge the whole man into the water, it may easily be gathered both of St Mark's and St Luke's gospel, where we read thus: *Reversi a foro non comedunt nisi prius baptizati*; that is: "The Pharisees, when they come home from the market, eat not, except they first be baptized," that is to say, wash their hands. Again: *Mirabatur Phariseus, quod Christus non baptizatus accumbat mensæ*; that is: "The Pharisee marvelled that Christ was not baptized," that is to say, washed not his hands, "before he sat down at the table."

Mark vii.

Luke xi.

Of god-fathers
and god-
mothers.Fathers ought
to be present
at the baptism
of their chil-
dren.

Eph. vi.

Father. What thinkest thou of those which promise for the infant in his baptism, whom they call god-fathers and god-mothers? *Son.* The custom is old and ancient in the church of Christ, and hath from time to time been used among the Christians above fourteen hundred years; and it is no less commendable than ancient, if the god-fathers and god-mothers satisfy their promise, and do according as they have said, in bringing up the young infant in the nurture and doctrine of the Lord, in the faith, fear, and love of God, in the obedience of God's holy law, &c. But this I greatly discommend in the church of the papists, that they will by no means suffer the fathers of the infants to be present at the baptism of their children, whom God above all other hath commanded to instruct and to bring up their children in the knowledge of his holy law, and of them will require a strait accompts concerning the education and bringing up of their young ones. Therefore, as I do not discommend the custom of having god-fathers and god-mothers, which should openly promise for their god-children that they shall mortify the root of sin, which springeth in the bodies, and subdue their lusts under the law of God; again, that they will instruct and bring up their god-children in the faith of Christ; so likewise do I utterly discommend this use, that fathers cannot be suffered to be present at the baptism of their own children, and there also promise, before God and his holy congregation, that they will, unto the uttermost of their power, provide and see that their children shall so be brought up, that even from their cradles they shall drink in the principles of christian religion, and learn to know and serve God, that their whole life may be agreeable to their profession.

Father. It were good, in my opinion, that the parents should be present at the baptism of their children, and so there promise, and afterward do, as thou hast said. For it should put them well in remembrance of the duty which they owe by the word of God unto their children.

Well, my son, we have now sufficiently conferred of the holy sacrament of baptism, and of the principal things pertaining unto the same. Let us now somewhat talk of the other sacrament, I mean the holy supper of the Lord, otherwise called the sacrament of the body and blood of Christ. *Son.* Let it so be, my most loving and dear father.

OF THE LORD'S SUPPER.

Father. Tell me, first of all, what the Lord's supper is. *Son.* After the definition of St Paul, it is the partaking of the body and blood of Christ.

Father. Why, what saith St Paul in this behalf? *Son.* Thus saith he: "Is not the bread which we break the partaking of the body of Christ? And is not the cup of thanksgiving, for the which we give thanks, the partaking of the blood of Christ?"

Father. Let me hear other definitions of the Lord's supper, if thou hast any in store. *Son.* The Lord's supper is an holy and heavenly banquet, in the which the faithful Christians, besides the corporal eating of the bread, and the outward drinking of the wine, do spiritually through faith both eat the body of Christ and drink his blood, unto the confirmation of their faith, the comfort of their conscience, and the salvation of their souls.

What the
Lord's supper
is.

1 Cor. x.