

by the express word of the New Testament it hath not this promise annexed and tied to the visible sign, which is imposition of hands; for this visible sign is not expressly commanded in the New Testament, to be used in absolution, as the visible signs in Baptism and the Lord's Supper are; and, therefore, Absolution is no such sacrament as Baptism and the Lord's Supper are; and though the ordering of ministers hath this visible sign and promise, yet it lacks the promise of remission of sins, as all other sacraments besides the above named do. Therefore neither it nor any other sacrament else be such sacraments as baptism and the communion are.

“[But, in a general acceptation, the name of a sacrament may be attributed to anything whereby an holy thing is signified. In which understanding of the word the ancient writers have given name, not only to the other five, commonly, of late years, taken and used for supplying the number of the seven sacraments, but also to diverse and sundry other ceremonies, as to oil, washing of feet, and such like; not meaning thereby to repute them as sacraments, in the same signification that the two forenamed sacraments are.]”

Mr. Staley leaves out the part in brackets.

(b) From Jeremy Taylor: “Of Traditions,” Vol. X., p. 438:

Again, the part in brackets Mr. Staley leaves out. He is “quoting” in support of the other exactly five sacraments, and implying that Bishop Taylor speaks of them: “It is none of the doctrine of the Church of England that there are two sacraments only; but that [of those rituals commanded in Scripture, which the ecclesiastical use calls sacraments (by a word of art)] ‘two only are generally necessary to salvation.’ [And although we are able to prove this by a tradition much more universal than by which the Roman doctors can