

In opposition to the error of the Church of Rome, the belief of the Primitive Church, and as truly the belief of our own, is given with sufficient distinctness, by the judicious Hooker. [*Lib. v. cap. 60*].

"Seeing, that to all professors of the name of Christ, this pre-eminence above
"infidels is freely given, viz,—that fruit of their body bringeth into the world
"with it a *present interest and right* [*Cor. vii. 14*] to those means wherewith
"the ordinance of Christ is, that] His Church shall be sanctified, *it is not to be*
"thought that he which, as it were, from Heaven, hath *nominated and assigned* them
"unto holiness, by *special privilege of their very birth*, will Himself deprive them
"of regeneration and inward grace, only *because necessarily depriceth* them of the
"outward Sacrament."

Bishop Taylor, treating of baptism by mid-wives, *i. e.*, Lay-baptism, is still more express:—

"This custom came in at a *wrong door*. It leaned upon a *false and super-*
"stitious opinion; and they [*i. e.* the Romanists] thought it better to *invalidate* the
"priest's office, than to trust God with the souls which He made with His own
"hands, and redeemed with His Son's Blood. But this custom was not to be
"followed, if it had still continued; for *even then* they confessed it to be *sin*.
"["*Factum valet, fieri non debuit.*"] And evil ought not to be done for a good
"end. 'No man baptizes but he that is in *holy orders*,' said Simeon of Thessa-
"lonica; and, I think, he said truly." [*Ductor dubitantium*, 4th edition, page
638].

And the good Bishop [page 198 of the above] says further:—

"In all *moral actions* there must be a substantial potestative principle that
"must have proportioned power to the effect. A thing cannot be done without
"a cause and principle in morality, any more than in nature. If a *woman* goes
"about to administer the Holy Eucharist, it is an *ineffective* hand. And it were
"wiser and better, if men will think the same thing of their giving baptism,
"unless they will confess that to baptize children is a *mere natural and secular action*
"to which natural powers are sufficient: or that women have received *spiritual*
"powers to do it, and that whether a priest or woman does it, is no difference, but
"matter of order only. If an *effect be spiritual*, the *agent must be spiritual too*."

The language of Bishop Taylor, above quoted, may be taken as a fair exposition of the judgment of the Church of England, as given in her rubrics, prefaces, articles, &c., as I hope hereafter to show.

Here, however, I would close this letter—first offering [in proof that Lay-baptism rests especially on the protection of the Church of Rome] the following authority:—

In the year of our Lord, 1166, *Lucas Chrysoberges*, held a General Council of the Greek Church, in Trullo, in the Imperial Palace at Constantinople, at which were present three Patriarchs, Lucas of Constantinople, Athanasius of Antioch, and Nicephorus of Jerusalem, together with fifty-seven Metropolitans, besides other bishops (*Cave's Hist Literaria*, Vol. 1, p. 676, and Vol. 2, p. 418).