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BAPTISMAL REGENERATION.

BY THE

REV. J. OSMOND DAKEYNE, M.A.

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# BAPTISMAL REGENERATION.

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## A NOTICE

OF

“ AN EXAMINATION OF THE

CHARGE OF THE LORD BISHOP OF LONDON,

DELIVERED OCTOBER, 1842,”

WHICH APPEARED IN THE “ RECORD ” NEWSPAPER.

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BY THE

REV. JOHN OSMOND ✓ DAKEYNE, M.A.

INCUMBENT OF ST. BENEDICT, LINCOLN,

AND DOMESTIC CHAPLAIN TO THE RIGHT HON. THE EARL COWPER.

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1843.



TO THE RIGHT HONOURABLE

JOHN SINGLETON, BARON LYNDHURST,

LORD HIGH CHANCELLOR OF GREAT BRITAIN,

HIGH STEWARD OF THE UNIVERSITY OF CAMBRIDGE,

D. C. L. &c. &c.

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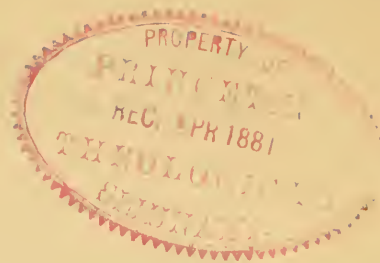
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## ADVERTISEMENT.

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It is scarcely necessary for me to state that the following pages were written, and are published, without the cognizance of the Bishop of London. Indeed it would seem to savour somewhat of presumption in one belonging to a distant diocese to reply to an "Examination" of a Charge delivered by his Lordship to his own Clergy, were it not that the subject-matter of that able Charge is most interesting to all Churchmen, whether lay or clerical; whilst the attack—for attack, in effect, it is—made upon it in the "Examination," which originally appeared in the *Record* Newspaper, involves questions which affect every one

who has regard unto our Zion, especially those who "wait at the altar."

I did not write the following remarks with any view to publication, but solely as a private exercise for my own satisfaction; being desirous to institute some trial of how far I had worthily and efficiently studied a subject which had for some time previously occupied my serious attention<sup>1</sup>. Influenced, however, by the judgment of one whose friendship I value most highly, and whose intellectual powers, combined with great classical and theological knowledge, eminently fit him to be an able and sincere counsellor, I, with some hesitation, lay them before the general reader.

To the Bishop of London I owe ample apologies for the liberty I have taken in so freely introducing and canvassing his opinions. It was not probable

<sup>1</sup> I would here acknowledge the great obligations I am under to (Rev. James) *Brogden's* "Illustrations of the Liturgy," &c. (Murray), and to the "Tracts of the Anglican Fathers" (Painter).

that his Lordship would himself reply to an anonymous adversary; he will therefore perhaps pardon a very humble servant of the Church for having zealously, and, I trust, truthfully, endeavoured to maintain the great doctrine impugned by the *Reviewer*,—BAPTISMAL REGENERATION.

*Lincoln, January 2, 1843.*

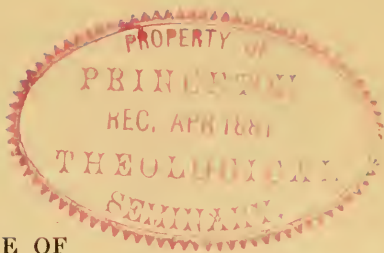
“ There were of the old Valentinian heretics some which had knowledge in such admiration, that to it they ascribed all, and so despised the Sacraments of Christ, pretending that as ignorance had made us subject to all misery, so the full redemption of the inward man and the work of our restoration must needs belong unto *knowledge* only. They draw very near unto this error who, fixing their minds on the known necessity of *faith*, imagine that nothing but *faith* is necessary for the attainment of all grace. Yet is it a branch of *belief* that *Sacraments* are, in their place, no less required than belief itself.”

*Hooker, Eccl. Pol. V. 60.*

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“ Hic scelestissimi illi provocant quæstiones. Adeo dicunt, baptismus non est necessarius quibus fides satis est.”

*Tertull. de Baptism. c. 13.*



A NOTICE OF

“AN EXAMINATION,”

&c. &c.

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It may be a question whether a mere Newspaper Review should be deemed of such particular authority as to call for any notice more formal than a reply made public through the same medium as that by which the objectionable article may have been sent forth to the world; but when, as is the case with the article in the “Record,” which I purpose to consider, it is re-issued as a distinct publication, and widely, and in many instances gratuitously, distributed as a pamphlet apart from the circulation of the journal itself, its importance is much increased; and it must be viewed as a sort of manifesto or declaration of doctrines entertained by a certain very peculiar party in the Church. Without further

preface, therefore, I would observe, that in offering some notice of “An Examination of the Charge of the Lord Bishop of London, delivered October, 1842<sup>1</sup>,” published as from the columns of the “Record Newspaper,” I obey the impulse of a conviction, that a doctrine more unorthodox and pernicious than that which is maintained in this *Review* cannot be set forth; and I act upon a belief that I shall be able to show that all the arguments by which it is supported, and the assertions by which it is maintained, are untenable and without recognized authority.

I pass by the *Reviewer's* observation upon the *Bishop of London's* allusions to divers ceremonies, rites, &c. in the Church, which have been brought so prominently forward by the Oxford Tractarians; these matters, as the *Reviewer* states, are but “secondary and auxiliary.” But I must remark, that when the *Reviewer* sets out with saying that “we are all enjoined to be ‘subject one to another, and to be clothed with humility,’” it is to be lamented that he himself did not act upon so beautiful an injunction, and refrain from using language as applied to the *Tractarians* at once injurious and arrogant. I would, as zealously as would the *Reviewer*, put a strong stay upon the further progress of the grave errors of that School

<sup>1</sup> L. and G. Seely, London.

of Divinity; but I would not lessen the force of any reasoning against them, by saying that the propounders of them have "little and superstitious minds;" that they "fix their minds on any thing that has been little or ridiculous;" that they "palm their puerile absurdities upon us;" that "at school these fancies would be whipped out of the boy which must be borne with in the child grown to man's estate;" that they discuss "imbecile trumpery;" that they are "insects disturbing the weaker brethren with their drivelling imbecilities;" that they "grasp with all the energy of fellow-feeling that which is insignificant or mean;" that "the labours of these infatuated men are anti-English, anti-Scriptural, and pro-Popish;" that they are men "contaminated by Popish and anti-Evangelical sentiment and priestly presumption," &c. &c. I repeat that this is not the way in which I desire to treat those from whose opinions I conscientiously differ; and, indeed, were I otherwise inclined, I should find little difficulty in fixing strong epithets upon the peculiar class in the Church to which the *Reviewer* belongs; especially referring to their assumption of superior sanctity and orthodoxy over all their brethren, whilst at the same time they never omit an opportunity to lessen the effect or to thwart the activity of Episcopal authority. I would recommend the *Reviewer* to study the

beautiful and truly pastoral Charge<sup>2</sup> of the Bishop of *Oxford*, and, if possible, act upon the spirit of Christian charity therein recommended by that excellent prelate, to all who set themselves to judge others. But I have graver matter in hand than the wretched bandying of hard words, and to that matter I proceed. It embraces the all-important subjects,—*Justification by Faith* and *Baptismal Regeneration*.

The *Reviewer* says that the Bishop of *London's* “exposition of what Justification is, is perfectly sound and Scriptural;” namely, that it is “the being dealt with as innocent in the sight of God, purchased for all by the blood of Christ.” I quite agree in this; but I think that by carrying a consideration of the subject a little further than the Bishop could do conveniently in a Charge, I shall make the deduction drawn by his Lordship more clear; and so show that the *Reviewer* errs most lamentably in asserting, that the manner in which his Lordship “states the faith which justifies rests on the sacraments,” is “both most unscriptural and also opposed to the teaching of our Church.”

The word “Justification” was a law term, signifying the full and entire acquittal of a party accused, after a full and strict trial. In this sense it is used in many important passages in Scrip-

<sup>2</sup> Delivered May 1842.



ture; and it is of this *meritorious justification* St. Paul affirms that it cannot be attained by man's works, inasmuch as that "all have sinned, and come short of the glory of God <sup>3</sup>." But the most usual signification of the words, "to be justified," in the Holy Volume, is, to receive mercy, to be released or absolved from the consequences of former transgressions; so that when God *justifies* a man, it is by passing over his sins, and accepting and rewarding him as a righteous person, when in truth strictly he is not so. Man, considered as a sinner by nature and a guilty creature, is so far below his Maker, that it is impossible for him to do anything either to merit His favour, as an absolutely due *reward*, or to render it necessary that God should, for *His own* advantage, show any favour at all. If, therefore, God vouchsafes favour to man, it cannot be as a *reward*, it cannot be as a *retainer*, but it must be, and is, a matter of pure and unmixed *grace*. Man's deservings, as a peremptory condition, have nothing to do with it, neither have his works. He is a fallen creature from his birth, of himself dark and powerless; and being ever bound to obey God to the *utmost* of his ability, it is impossible for him to do more than what is his never-lessened duty; it is therefore impossible for him to create a *surplus store*,

<sup>3</sup> Romans iii. 23.

from which to make God either his *equal* or his *debtor*. How then is it? St. Paul's explanation is all-sufficient,—We are “justified freely by His grace, through the redemption that is in Jesus Christ, whom God hath set forth to be a propitiation through faith in his blood; to declare his righteousness for the remission of sins that *are past*, through the forbearance of God<sup>4</sup>.” From this, it appears that St. Paul meant to declare that justification is the same as “remission of sins that are past;” and it is clear that, excepting by having had his sins remitted, no mortal being could stand before God; for, if He *strictly* enquire, in His “sight shall no man living be justified<sup>5</sup>.”

Now, of this *justification*, arising from the gracious mercy of God our Judge, remitting our “sins that are past,”—hereditary by infection of nature, or actual by commission,—there are evidently two sorts—*primary* and *final*. The first, *primary justification*, is when we take upon ourselves the faith of Christ at our baptism; for then our *past sins* are pardoned, and the punishment due to them is remitted. We are *regenerated*. But, inasmuch as that we may fall off from the faith, the profession of which, in the ordained sacramental way, procured us the blessing of the remission of sins, there must be another, a more complete, a final

<sup>4</sup> Romans iii. 24, 25.

<sup>5</sup> Ps. cxliii. 2.

*justification*; and this will be at the last day—the great and awful day of judgment! St. Paul, when he wrote, intended most frequently to speak of the two first; viz. either *meritorious justification*, or else that which is attained by baptism. His fellow-apostle, St. James, alluded to the other, viz. the final acquittal at the last day.

As to *meritorious* justification, St. Paul having declared, that Jews and Gentiles “are all under sin, as it is written, There is none righteous, no, not one<sup>6</sup>,” having also said, that all have “come short of the glory of God;” very properly concludes that by the law of faith all boasting of works is excluded; and that since, by reason of man’s frailty, he *cannot* give *unsinning* obedience to the law, cannot naturally or meritoriously deserve justification, he must look to something else for it. That St. Paul, in many other instances of his treating of justification, did not mean the *final* one, is manifested by his speaking of it as a thing *past*. As to the Corinthians—“Ye *are* justified in the name of the Lord Jesus<sup>7</sup>.” And again, alluding to himself and others then alive, he said to the Romans, “Being” (i. e. having been) “justified by faith, we have” (i. e. we now possess) “peace with God, through our Lord Jesus Christ<sup>8</sup>.” And upon this he founded their *hope*, that if *they continued* faithful, they

<sup>6</sup> Romans iii. 9, 10.

<sup>7</sup> 1 Cor. vi. 11.

<sup>8</sup> Rom. v. 1.

would attain the final justification ; saying, “ While we were yet sinners, Christ died for us. Much more then, being now” (having been) “ justified by his blood, we shall be saved from wrath through him <sup>9</sup>.”

As to *justification at baptism* :—In several instances St. Paul speaks of the former as the accompaniment or consequence of the latter. “ Ye are washed” (baptized) ; “ ye are sanctified ; ye are justified in the name of the Lord Jesus, and by the Spirit of our God<sup>10</sup>.” And to Titus, “ Not by works of righteousness which we *have* done, but according to his mercy he *saved* us by the washing” (baptism) “ of *regeneration* and renewing of the Holy Ghost<sup>1</sup>.” So that I think it cannot be doubted that where the *justification* of which the great Apostle speaks is not plainly referred to as that which meritoriously arises (therefore not possible to arise) from man’s innocence and deservings, it is the *primary* justification vouchsafed in *baptism*, when, as the *Bishop of London* rightly expresses it, “ the children of wrath are regenerated by water and the Holy Ghost, and made the children of God ;” or as our Church Catechism (which I suppose the *Reviewer* does not admit altogether, *vide infra*) more emphatically says, when is furnished “ a death unto sin, and a *new birth*

<sup>9</sup> Rom. v. 8, 9.

<sup>10</sup> 1 Cor. vi. 11.

<sup>1</sup> Titus iii. 5.

unto righteousness ; for being by nature born in sin and the children of wrath, we are hereby *made* the children of grace.”

But, before I press this point farther, I think it better, in this place, to notice the following paragraph in the *Reviewer's* “ Examination,” &c. :—

“ When his Lordship says, ‘ that regeneration does take place in baptism, is most undoubtedly the doctrine of the English Church,’ we *only reply* that Dean Milner (whose views, we observe, he quotes in another part of his charge, in support of his own) ‘ most unquestionably’ held it did NOT, as did his brother Joseph Milner, Venn, Cecil, Scott, Simeon, and a host of those men whose knowledge of Scripture, and love to their Church, were equal to anything we have in the present day<sup>2</sup>,” &c.

I take leave to say, with all due respect for the exertions of these zealous men, that the Church of England has not yet learned to consider the Milners, Venn, Cecil, Scott, or Simeon, &c. as peremptorily guiding chiefs and authorities in all matters of *doctrine*, and probably never will : (The Bishop of *London's* quotation from Dean Milner refers to a matter of *practice*, not of *doctrine*, as the *Reviewer* rather disingenuously would hint :) And I am yet to learn how *their dissent* from the generally and broadly-maintained belief of the Church can be

<sup>2</sup> “ Examination,” p. 9.

admitted to weigh in the least degree against the clearly-expressed views of *Cranmer, Ridley, Jewel*, (whom the *Reviewer*, very appropriately adopting the Bishop of *London's* words<sup>3</sup>, calls "Those holy men to whom, under God, we owe our deliverance from an intolerable yoke, under circumstances of difficulty which we are wholly unable to appreciate,") *Latimer, Hooper, Parker, Howell, Bancroft, Laud, Sanderson*, the *Conference* in 1661, and *Convocation* in 1662, *The Homilies, Bramhall, Turner, Jeremy Taylor, Hooker*, and "a host of those men whose knowledge of Scripture and love to their Church were," in very truth, "equal to anything we have in the present day," and whose firm and agreeing declarations upon the matter of *Baptismal Regeneration* I shall take the liberty to array against the opinions of the few divines whose orthodoxy has not remained altogether unquestioned, relied upon by the *Reviewer*: and I do this with the greater readiness, because the *Reviewer* not only expresses a desire to be "bound, as a true Churchman, to receive these Articles (13th, 17th, 27th, &c.) according to their obvious meaning, which *accurately comports with the theological perceptions of our Reformers, and with the truth of God*<sup>4</sup>," but he also boldly offers a challenge, viz. that "if we do so," (i. e. if we receive the Articles accord-

<sup>3</sup> "Examination," p. 8.

<sup>4</sup> *Id.* p. 21.

ing to the meaning attached to them by “our Reformers,” which he admits to be agreeing with the “truth of God,”) “*we shall cease any longer to hold the figment of baptismal regeneration!*”

Let us look into this. The *Reviewer* either made this assertion advisedly, thinking to gain assent by its largeness rendering it a task of trouble to test its accuracy; or else he made it without reference to the fact, deeming that its boldness would secure its reception. But, whether he made it advisedly or desperately, I am free to confess that I never read any statement so unreservedly contrary to the real truth of the case.

Mind, the *Reviewer* allows that “the theological perceptions of our Reformers” run with “the truth of God,” and by them the meaning of the Articles is *obviously* settled. I would, then, at once inquire what the “theological perceptions of our Reformers” declaring “the truth of God” were upon the subject of “baptismal regeneration.”

*Archbishop CRANMER.*—“Wherefore it is very necessary for us to know how we must be *born again*, and what this *second birth* is, without the which we cannot enter into the kingdom of God.”  
 . . . . “Here we mean a *second birth*, which is spiritual, wherein our inward man and mind is renewed by the HOLY GHOST, so that our hearts and minds receive new desires which they had not of their first birth or nativity. And the *second*

*birth* is by the *water of baptism*, which Paul calleth the *bath of regeneration*, because our sins be forgiven us in *baptism*, and the HOLY GHOST is poured into us as into God's beloved children, so that by the power and working of the HOLY GHOST we be *born again* spiritually, and made *new creatures*<sup>5</sup>."

Again :

"Baptism is called the bath of *regeneration*. In baptism we be born again, and be made new creatures in Christ."

Again :

"Before we were baptized we were slaves and bondmen to sin, so that we neither could do that good which we would have done, nor could keep us from that evil which we would not have done, as St. Paul complaineth of himself. But when by baptism the HOLY GHOST was given to us, the which did spread abroad the love of God in our hearts, and did also deliver us from the bondage and tyranny of sin, and gave us new strength and power to wrestle against sin, and manfully to withstand our ghostly enemy the devil, then after a certain manner we were able to fulfil God's commandments. And this is a great *change* and *renewing* of the *inward* man."

<sup>5</sup> Sermon "set forth" by Archbishop Cranmer, translated from the Latin of Justus Jonas; published in the "Catechismus," A. D. 1548.



Again :

“ These new affections and spiritual motions are in the souls of such as are *born again* by baptism, but they be unknown to worldly men, and such as be not led by the Spirit of God.”

Again :

“ Without the word of God, water is water, and not baptism ; but when the word of the living God is added, and joined to the water, then it is the *bath of regeneration* and baptism water, and the lively spring of eternal salvation.”

Again :

“ Thus ye have heard, good children, what is meant by the words of baptism, by the which we are *born again*, and made new to everlasting life. Learn these things diligently, and thank God, who in Christ hath called you to be partakers of so large and ample benefits. And express baptism in your life, and baptism shall be the greatest comfort to you both in your lifetime, and also in your death-bed. For by baptism we be grafted into the death of Christ, wherefore sin, death, or hell, cannot hurt us ; but we shall overcome all these things by faith, as Christ himself overcame them : and so by this *new birth* we shall enter into the kingdom of God and life everlasting.”

The above exposition of CRANMER'S sentiments was set forth in the same year with the first Prayer

Book of EDWARD VI. ; from the office for baptism in which our present office differs very little. But later than this the Archbishop held to the same doctrine. In his *last* work, his “ Answer to Gardiner<sup>6</sup>,” he repeats it :

“ For this cause Christ ordained baptism in water, that as surely as we feel, see, and touch water with our bodies, and be washed with water, so assuredly ought we to believe, when we be baptized, that Christ is verily present with us, and that by him we be *newly born again* spiritually,” &c. &c.

Again :

“ As in baptism we must think, that, as the priest putteth his hand to the child outwardly, and washeth him with water, so must we think that God putteth to his hand *inwardly*, and washeth the infant with his Holy Spirit ; and moreover, that Christ himself cometh down upon the child, and apparelleth him with his ownself<sup>7</sup>.”

EDWARD VI.—“ CATECHISMUS CHRISTIANÆ DISCIPLINÆ,” *anno regni 2do*, A. D. 1548. “ M. Quum rem nobis representat et ob oculos ponit baptismus? A. Nos esse per Spiritum Christi *renatos* et mundatos a peccato,” &c.

*Bishop RIDLEY*.—“ When I consider that all

<sup>6</sup> Fol. ed. A. D. 1551, p. 42.

<sup>7</sup> Ibid. p. 444.

*Quam*

that man doth profess in his *regeneration*, when he is received into the Holy Catholic Church of Christ<sup>8</sup>," &c.

Again :

"The bread indeed is sacramentally changed into the body of Christ, as *the water in Baptism is sacramentally changed into the fountain of Regeneration*<sup>9</sup>," &c.

*Bishop LATIMER.* — "An act that is done against the law of God willingly, is a deadly sin. And that man or woman that committeth such an act loseth the Holy Ghost and the *remission of sins*, and so becometh the child of the devil, being before the child of God. For a *regenerate* man or woman that believeth ought to have dominion over sin<sup>1</sup>," &c.

*Bishop JEWELL*<sup>2</sup> quotes and adopts the note of Leo, some time Bishop of Rome<sup>3</sup> :— "That power of the Highest and that overshadowing of the Holy Ghost, which brought to pass that Mary should bring forth the SAVIOUR of the world, hath

<sup>8</sup> "A Piteous Lamentation," &c. A. D. 1556.

<sup>9</sup> Treatise on the Lord's Supper.

<sup>1</sup> Sermons, Ed. A. D. 1584, p. 226.

<sup>2</sup> Bishop Jewell, by desire of Archbishop Parker, edited the Articles both in Latin and English, A. D. 1571. In the 27th on Baptism, he explained in the English copy the word *Regeneration*, by adding, "*or new birth.*"

<sup>3</sup> Serm. V. de Nat. Domini.

also brought to pass that the water should bear anew and *regenerate* him that believeth <sup>4</sup>.”

Again, *Bishop JEWELL* says :

“Baptism, therefore, is our *regeneration, or new birth*, whereby we are *born anew* in Christ, and are made the sons of God and heirs of the kingdom of heaven : it is the sacrament of the *remission of sins*, and of that washing which we have in the blood of Christ. . . . For this cause infants are baptized, because they are born in sin, and cannot become spiritual, but by this *new birth* of the water and the Spirit. They are the heirs of the promise ; the covenant of God’s favour is made unto them.”

Again :

“Such a change is made in the sacrament of Baptism. Through the power of God’s working, the water is turned into blood. They that be washed in it receive *remission of sins*. Their robes are made clean in the blood of the Lamb. The water itself is nothing. But, by the working of God’s Spirit, the death and merits of our Lord and Saviour CHRIST are *thereby assured* to us” (not merely “a sign of assurance,” as the *Reviewer* asserts).

Again :

“‘Hereof,’ speaketh our Saviour, ‘that which is

<sup>4</sup> Treatise on the Sacraments, 1559.

born of the flesh is flesh, and that which is born of the Spirit is spirit.' And for this cause, saith He, 'Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God<sup>5</sup>.'"

Again :

" 'Christ,' saith the Apostle, 'loved the Church, and gave Himself for it, that He might sanctify and cleanse it by the washing of water through the word<sup>6</sup>.' Again, 'According to His mercy He saved us by the *washing of the new birth* and the renewing of the HOLY GHOST<sup>7</sup>.' For this cause is *Baptism* called salvation, life, *regeneration*, and forgiveness of sins, the power of God to resurrection," &c.

Again :

"Baptism is the covenant and mercy and promise of God, which clotheth us with immortality, assureth our resurrection, by which we receive *regeneration*, forgiveness of sins, life, and salvation."

*Bishop HOOPER*.—"The which two (sacraments) are not void and empty signs, but FULL; that is to say, they are not only *signs whereby something* is signified, but also they are such signs as do exhibit and *give* the thing that they signify indeed<sup>8</sup>."

<sup>5</sup> John iii. 5, 6.    <sup>6</sup> Eph. v. 25, 26.    <sup>7</sup> Titus iii. 5.

<sup>8</sup> Articles upon the Creed, 58, 59. Ed. A. D. 1583.

Again :

“ I believe also that Baptism is the entry of the Church, a washing into a *new birth*, and a renewing of the Holy Ghost, whereby we do forsake ourselves, the devil, the flesh, sin, and the world. For being once rid of the *old man*, with all his concupiscences, we are clothed with the *new man*, which is in JESUS CHRIST in righteousness and holiness, and with Him we die and are buried in His death, to the end that with Christ we may rise from death to the glory of the Father. And even likewise, being thus *new born*, we should walk in newness of life,” &c.

Again :

“ By this Baptism we are changed and altered from *children of wrath*, of sin, of the devil, and of destruction, into the *children of God*, of grace, and salvation ; thereby to be made the Lord’s, heirs and co-heirs with Christ of eternal life,” &c.

*Dr. LANCELOT RIDLEY* says, “ Although God of his mere mercy and goodness, without all man’s deserts or merits, only for CHRIST’S sake, hath washed and purged man from sin ; yet He useth a mean, by the which he cleanseth men from sin, which is Baptism in water, by the word of God ; and so in Baptism are our sins taken away, and we from sins purged, cleansed, and *regenerated in a new man*, to live an holy life according to the spirit and will of God. It is not the water that

washes us from sin, but Christ by his word and his Spirit, given to us in Baptism, that washeth *away our sins*, that we have of Adam by carnal nature<sup>9</sup>.”

Again:

“ ‘Except a man be born again of the Holy Ghost and of water, he cannot enter into the kingdom of heaven.’ To be *born again* of the *Holy Ghost and of water*, is to be *christened*, as Paul showeth to Titus (Titus iii).”

Dean ALEXANDER NOWELL.—“ M. How many Sacraments hath Christ ordained in his Church ?

S. Two.

M. Which be they ?

S. Baptism and the Holy Supper, which are commonly used among all the faithful. For by the one we are *born again*, and by the other we are nourished to everlasting life.

\* \* \* \* \*

M. What is the secret and spiritual grace ?

S. It is of two sorts ; that is, forgiveness of sins, and *regeneration*. . . . As in Baptism God truly delivereth us forgiveness of sins and newness of life, so do we certainly receive them. For God forbid that we should think that God mocketh and deceiveth us with vain figures. . . .  
 . . . By the force of Christ’s death, our old man

<sup>9</sup> Commentary on Ephes.

is, after a certain manner, crucified and mortified ; and the corruptness of our nature is, as it were, buried, that it may no more live and be strong in us. And by the beneficial mean of his resurrection, He giveth us grace to be newly formed unto *a new life*, to obey the righteousness of God <sup>1</sup>.”

*Archbishop BANCROFT*<sup>2</sup>.—Being *incorporated* into His (JESUS CHRIST'S) *mysterious body*, in your baptism by the Holy Ghost <sup>3</sup>,” &c.

*Bishop ANDREWS*<sup>4</sup>.—“ The Scripture maketh mention of a first and second death ; and from them two, of a first and second resurrection. Both expressly set down in one verse : “ Happy is he that hath his part in the first resurrection, for over such the second death hath no power.” Understanding by the first, the death of the soul by sin, and the rising thence to the *life of grace* (in baptism) : by the second, the death of the body

<sup>1</sup> Nowell's Catechism was “ approved and allowed ” by the Convocation of A. D. 1562, the same which agreed upon *the Articles*. Archbishop Parker, who was chief of the Revisers of the Liturgy, three years before, presided. Nowell was a member of Convocation himself.

<sup>2</sup> Richard Bancroft, Archbishop of Canterbury, one of the chiefs of the Church Divines at the Hampton Court Conference, A. D. 1604 ; and Overseer of the last translation of the Bible.

<sup>3</sup> Sermon preached at Paul's Cross, Ed. A. D. 1588.

<sup>4</sup> Bishop of Chichester, A. D. 1605, afterwards Bishop of Winchester.



by corruption, and the rising thence to the life of glory<sup>5</sup>.”

Again :

“ ‘Remission of sins’ is an article of faith no less than the ‘Resurrection of the body.’ For in very deed, a *resurrection* it is; and so it is termed no less than that.”

Again :

“ For sure it is that there are diverse acts instituted by GOD, and executed by us, which all tend to the remission of sins. In the institution of *Baptism* there is a power to that end. ‘Be baptized every one of you for the *remission of sins*’ (saith St. Peter to three thousand at once). ‘Arise and be baptized, and *wash away* thy sins’ (saith Ananias to Saul). And, to be short, ‘I believe in one *Baptism* for the *remission of sins*,’ saith the Nicene Creed.”

*Bishop SANDERSON*<sup>6</sup>.—We are brethren by propagation; and that *ab utroque parente*, ὁμογάστριοι ὁμοπάτριοι, children of the one eternal God, the common Father of us all, and of the one Catholic Church, the common mother of us all. And we have all the same elder brother Jesus Christ, the ‘first-born among many brethren,’ the lively image

<sup>5</sup> Sermon, March 30, A.D. 1600.

<sup>6</sup> Bishop of Lincoln, chief of the divines, and a moderator at the Savoy Conference, said to have written the Preface to the Prayer Book, and the General Thanksgiving.

of his Father's person, for we are all (as *many of us as* HAVE BEEN *baptized into Christ*), the children of GOD by faith in Christ Jesus<sup>7</sup>."

Again :

" 'Ye were sometimes darkness, but now are ye light in the Lord<sup>8</sup>.' Our very *Baptism* entitled us hereunto, which is the Sacrament of our initiation whereby we *put on* Christ, and are made members of Christ and children of GOD. Whence it is, that in the Greek Fathers Baptism is usually called φωτισμός, that is, an *enlightening*, and persons newly baptized νεοφώτιστοι."

*The Savoy Conference between the Bishops and the Puritans* A.D. 1661, and *the Convocation* A.D. 1662. —The *Puritans* objected to certain parts in the Office for Baptism, urging their inability to allow that every child that is baptized is *regenerate*. The *Bishops* answered and *decided* :

" Seeing that GOD'S sacraments have their effects, where the receiver doth not '*ponere obicem*,' put any bar against them, (which children cannot do,) we may say in faith of every child, that it is *regenerated* by GOD'S HOLY SPIRIT; and the denial of it tends to *Anabaptism*<sup>9</sup>," &c.

Again :

The *Puritans* also objected (I would have the *Reviewer* mark this) to *Private* Baptism, as too

<sup>7</sup> Twenty-one Sermons, folio, A.D. 1686, pp. 396—570.

<sup>8</sup> Eph. v. 8.

<sup>9</sup> Cardwell's History of the Conferences, &c. p. 356.

decisively implying the *necessity* of Baptism to salvation. To this the *Bishops* replied :

“ Since our Lord hath said <sup>1</sup>, ‘ Except one be born of water and the Holy Ghost, he cannot enter into the kingdom of Heaven,’ we think it fit that they should be baptized in private rather than not at all. . . . The effect of children’s baptism depends neither upon their *own* present actual faith and repentance, (which the Catechism says expressly they cannot perform,) nor upon the faith and repentance of their natural parents or pro-parents, or of their god-fathers or god-mothers ; but upon the ordinance and institution of Christ <sup>2</sup>.”

It may be remarked, that this answer is quite borne out by the opinion of Augustine <sup>3</sup> :

“ Nihil aliud credere, quam fidem habere : ac per hoc cum respondetur parvulum credere qui fidei nondum habet effectum, respondetur fidem habere propter fidei sacramentum et convertere se ad Deum propter conversionis sacramentum. Quia et ipsa responsio ad celebrationem pertinet sacramenti. Itaque parvulum etsi nondum fides illa quæ in credentium voluntate consistit tamen ipsius fidei sacramentum, fidelem facit <sup>4</sup>.”

<sup>1</sup> John iii. 5.

<sup>2</sup> Cardwell’s History of the Conferences, &c. p. 357.

<sup>3</sup> S. August. Ep. 23. ad Bonifac.

<sup>4</sup> Vide Editor’s note to “ Tracts of the Anglican Fathers,” p. 346 of vol. on “ Prayer.”

I would, moreover, remind the *Reviewer*, that these same *Puritans* also desired, and were *refused*, the *omission* of the words in the Catechism, stating that there are “two Sacraments only, *generally necessary to salvation.*” But upon this point I shall have something to say presently.

The HOMILIES I might also quote from very diffusely, but it is sufficient to say, that the declaration<sup>5</sup> of one of them, that Baptism is “the fountain of our regeneration,” is sustained and affirmed in all the rest, whenever the subject is alluded to, and is in perfect accordance with the already quoted opinions of the Authors of these Homilies, viz. *Cranmer*<sup>6</sup>, &c. &c.

*Archbishop BRAMHALL.*—“We distinguish between the visible sign and the invisible grace; between the exterior sacramental ablution and the grace of the sacrament — that is, *interior regeneration.* We believe that *whosoever hath the former hath the latter also*, so that he do not put a bar against the efficacy of the sacrament by his infidelity or hypocrisy, of which a child is not capable. And therefore our very Liturgy doth teach, that a child baptized, dying before the commission of actual sin, is undoubtedly saved. Secondly, we believe, that without *baptismal grace, that is, regeneration*, no

<sup>5</sup> Homily on repairing Churches.

<sup>6</sup> Vide p. 98, sqq.

man can enter into the kingdom of GOD. But whether GOD hath so tied up and bound himself to his ordinances and sacraments, that he doth not or cannot confer the grace of the sacraments, extraordinarily, where it seemeth good in his eyes, without the outward element, this is the question between us<sup>7</sup>."

Perhaps I may here, though somewhat out of place, quote one of the *Articles of Religion* set forth in A.D. 1536; viz.:

"*Item*, that infants must needs be christened, because they be born in original sin, which sin must needs be remitted, which cannot be done but by the *sacrament of baptism*, whereby they receive the HOLY GHOST, which exerciseth his grace and efficacy in them, and cleanseth and purifieth them from sin by his most secret virtue and operation."

Dean TURNER<sup>8</sup>.—It is somewhat curious that the argument which this old divine opposed, and which he termed the "*New Learning*," is the same as that which the *Reviewer* says arises from "the error of baptismal regeneration<sup>9</sup>;" for, says the Dean, "the *New Learning*" (i. e. the corrupted or *Popish*) teaches that—the lust or concupiscence that remaineth in a man after baptism, the law of the members, infirmity or sickness, is no sin,

<sup>7</sup> Treatise on "Baptismal Regeneration."—Ed. 1677.

<sup>8</sup> Dean of Wells, temp. Ed. VI. and Eliz.

<sup>9</sup> "Old and New Learning."

neither venial nor mortal ; and after baptism it is not original, but it is the pain of sin : nevertheless it bringeth forth sin. This opinion maketh a man that is baptized slow and dull to fight against the flesh, for he believeth that he is all whole and in safeguard." And the Dean goes on to show that this was not the "*Old Learning*," (i. e. the same as that of the Church of England,) from which no such dangerous deduction can be drawn ; and then emphatically lays it down, that, "before the *baptism* of the Spirit and water, that concupiscence or lust was a sin *reigning*, but, after the *washing of regeneration*, it is sin overcome and *subdued*. Of its own nature, indeed, it is evil ; but a man truly *regenerate*, and not walking after the flesh, doth repress and hold down sin with the spirit of grace, that it reign not, nor have the over hand, that there be "no damnation unto them that be grafted in Christ." (Rom. viii.) For it is not reckoned to his damnation on account of the spirit that resisteth the flesh ; the which thing St. Austin, in these words, doth conclude : "All sin is forgiven in *baptism*, not that it should not be at all, but that it should not be reckoned as sin."

*Bishop JEREMY TAYLOR.*—My quotations have so multiplied, that I make here only one from the writings of this great Divine <sup>10</sup> :—"In this state he"

<sup>10</sup> Treatise on "Original Sin."

(i. e. *Adam* in his fallen state) “ could never arrive at heaven, but that was to be supplied by other means ; for this made it necessary that all should come to Christ, and is the great necessity for the baptism of infants, that they, being admitted to supernatural promises and assistances, may be lifted up to a state above their nature ; not only to improve their present good, as the Pelagians affirmed—

“ ‘ Tam dives verò hoc donum baptismatis esse,  
 Ut parvis etiam vitioque carentibus omni  
 Congruat, ut qui sunt geniti bene, sint meliores,  
 Naturæque bonum adjecto illustretur honore ;’

but to take off that evil state of things whither by occasion of the fall of Adam they were devolved, and to give them *new birth*, adoption into CHRIST, and the seeds of a *new nature* ; so to become children of God, and heirs of the promises, who in their mere naturals did inherit from Adam nothing but misery, and imperfection, and death<sup>1</sup>.”

HOOKE, “ the Judicious,” in his dissertation upon “ Baptism by Women,” altogether proceeds

<sup>1</sup> So Xystus, in the verses written upon the font of Constantine :—

“ Cœlorum regnum sperate, hoc fonte *renati* ;  
 Non recipit felix vita semel genitos.  
 Insons esse volens isto mundare lavacro,  
 Seu patrio premeris crimine, seu proprio.”

upon the Sacrament being one of *regeneration* :—  
 “ How should we practise iteration of baptism,  
 and yet teach that we are by baptism *born anew*,”  
 &c. “ Delivering this blessed sacrament of *rege-*  
*neration* <sup>2</sup>,” &c. ?

I think I have now said sufficient to show what  
 “ the theological perceptions of our Reformers ”  
 were relative to *baptismal regeneration* ; and as the  
*Reviewer* allows, as I have before remarked, that  
 these are consonant “ with the word of God,”  
 I might perhaps be satisfied with calling upon him  
 and his party to fulfil their pledges, viz. to “ be  
 bound as true Churchmen to receive the Articles  
 according to their obvious meaning, which accu-  
 rately comports with ” the numerous and agreeing  
 explications I have given from the writings of the  
*Reviewer’s* “ Court of Appeal,” and so to retract  
 their *dictum*, that upon the authority of those Re-  
 formers we should “ cease any longer to hold the  
*figment of baptismal regeneration.*” But there are  
 many other points in the *Reviewer’s* “ Examina-  
 tion, &c.,” which to my fancy are so full of error,  
 as forcibly to bring to my mind Archbishop *Ban-*  
*croft’s* catalogue of the causes why “ false prophets  
 do depart from the Church ;” viz., *First*, “ the  
 contempt of Bishops ;” “ For if,” as St. Jerome saith,  
 “ Bishops had not authority, there would be as  
 many schisms in the Church as there are priests <sup>3</sup>.”

<sup>2</sup> Eccl. Pol. lxii. 4.

<sup>3</sup> Ep. cont. Lucif.



So St. Cyprian: "Whence do heretics and schisms spring but of this, that Bishops, having the government of the Churches in their several dioceses, are, through the proud presumption of certain contemned, and being men by God's approbation allowed and honoured, are of unworthy men judged<sup>4</sup>?" The *second* is "ambition," as St. Gregory speaketh; "desire of principality; not by such as are already advanced to any honour or authority, but rather by those who, accounting themselves nothing inferior to any of their superiors, do affect with greediness the like places and preferments, the which, if they miss one way, they labour to attain them by another." The *third* is "self-love." "Self-love," saith Saint Augustine, "did build the city of the devil; for herein is their chief vaunt and glory<sup>5</sup>," as St. Bernard saith, "to hunt after commendation by singularity of knowledge<sup>6</sup>." I would therefore notice some other very remarkable assertions and propositions advanced by the *Reviewer*.

In reply to the Bishop of *London's* remark, that "in the interpretation of the Articles, the surest guide is the Liturgy," the *Reviewer* says, that "the Articles need no interpretation;" and that the other offices of the Church are rather to be explained by them than they by the other offices of

<sup>4</sup> Ad Pupianum.

<sup>5</sup> De Civitat. l. xiv. c. 28.

<sup>6</sup> Sermon in Cant. 65.

the Church : and this the rather, as it is an *historical and admitted fact*, that at the time of the compilation of the Liturgy there was a studied endeavour with the view to induce Papists to conform, and not to shock more than absolutely necessary the educational prejudices of ill-instructed people, to make no greater changes in the service of the Church from those of the Roman Missal than truth imperiously demanded." Of *which* "Liturgy" does the *Reviewer* speak? He uses the word *compilation*. Does he refer to the *first* "Prayer Book of Edward VI.?" That first Book of "Common Prayer" was sanctioned by authority in A. D. 1548, and published in A. D. 1549; whilst the "*Catechismus*" (from which I have quoted, showing distinctly that it recognised and taught *Baptismal Regeneration*) was published in A. D. 1548, whilst the first Articles (forty-two in number) were published in A. D. 1553; again (reduced to 39) in A. D. 1562; and again, re-considered and edited by Bishop *Jewell*, in A. D. 1571, having the exact form, *verbatim et literatim*, which they now have. Now, does the *Reviewer* mean that the "Book of Common Prayer" and the "*Catechismus*" explain "the Articles," or that the latter explain the former? If the former rule the latter, then are "the Articles" declaratory of *Baptismal Regeneration*, for I have already shown what the *Catechismus* declared on this point; and it is well known that our pre-

sent baptismal service, and that in “Edward the Sixth’s Prayer Book,” are almost identical<sup>7</sup>. But if “the Articles” are held to make plain the former, it must be because they were a *later* embodiment of the views of the Reformers. If so, then is “the Liturgy” to be taken as a complete and *final seal* and *expositor* of the whole, for it was not entirely settled until *later* still, viz. in A. D. 1662, when the “office for baptism of such as are of riper years” was added, *because of* “*the growth of Anabaptism, through the licentiousness of the late times.*” And it is worthy of remark, that “the Preface” most carefully warns the reader—(and this preface was written by Bishop SANDERSON, whose strong advocacy of the doctrine of *Baptismal Regeneration* I have already quoted)—that of “the sundry alterations proposed unto” the revisers, they had “rejected all such as were of *dangerous consequence as secretly striking at some established doctrine* or laudable practice of the Church of England,” &c.; one of these insidious objections, or suggested *alterations*, so REJECTED, being for the very express purpose of striking out the declaration of *regeneration at or by baptism!* Is the *Reviewer* aware that in A. D. 1552 the 22d Article began, “*Scholasticorum doctrina,*” &c.; whilst, in A. D. 1562, it commenced, “*Romanensium doctrina,*” &c.; the alteration having been made by

<sup>7</sup> Vide Appendix, note [A.]

Archbishop *Parker* himself to make it more strong against *Popery*?

Will the *Reviewer* maintain, in the face of this, that in the revisal and settlement of the Liturgy in A. D. 1662, it is “an historical and *admitted* fact,” that *Papistical* leanings were to be conciliated, and “educational prejudices” tenderly used? Will he point out the quantity of the *Roman Missal quoad* ROMANISM, that remains in our Prayer Book? Or will he support his assertion, that “some things remain in the common offices of the Church not so clear or satisfactory, in relation to doctrine, as the *pristine* and *formal* exposition of the faith by her chosen sons,” by telling us who those “chosen sons” were, if they were not the Reformers whose “theological perceptions” I have already given; or where it is that they have put forth “pristine and formal expositions” different to those which I have quoted; and how, and in what manner and degree, the declarations I have cited are not “clear and satisfactory” elucidations of, and confirmatory of, and reflectedly confirmed by, the *Liturgy*?

I may here, by anticipation, take notice of a remark made by the *Reviewer* later in his “Examination,” viz.—

“His Lordship (the Bishop of London) says, ‘The *absolute completeness* of the Holy Scriptures, as the source and rule of faith, I hold to be a

vital doctrine of our Reformed Church.' And, again, 'If we desire to prove whether the doctrine set forth in any Article be true, our *single test* is the written word of God.' Whether this absolute assertion entirely harmonizes with his Lordship's reference to the Liturgy, it is not our province to enquire."

Certainly it was *not* the *Reviewer's* "province to enquire" into this, because enquiry will show that there *is entire harmony* in what the Bishop advances. His Lordship says that the "surest *guide* to the interpretation of the Articles is the Liturgy." That is to say, where there is reason to think that, upon the face of it, an expression in any Article is not so clear but that some doubt may arise as to its full force, the *Liturgy*, composed by the same divines who drew up the Articles, and sanctioned by the same authority, ecclesiastical as well as civil,—the Liturgy may safely be referred to as capable of throwing light upon the question. But with regard to "vital *doctrine*," whether in the Articles or in the Liturgy (and the *Reviewer* does not dare to allege that there is any *contradictory* doctrine in these), "Holy Scriptures *absolutely complete*, as the source and rule of faith—'the written word of God'—are the *single test*." Thus, I find, let it be supposed, a passage in the Articles not altogether plain and easy to be comprehended; I then refer to the

Liturgy, and thence learn what the compilers of both intended. Having thus ascertained what the doctrine enunciated is, I *test* its truth (apart from the authority of either Articles or Liturgy), by referring it to the "written Word of God." And I fancy that, as respects the comparative obligation of the Articles and the Liturgy, the *Reviewer* will find that the oath to receive and observe the 36th Canon binds him to both.

But it is needless to dwell upon this at greater length, for the *Reviewer* admits that "in *the main*, the entire offices of the Church support and illustrate each other." Considering that if he is not himself in holy orders, many of his party are, this admission is highly gracious, inasmuch as it condescends to allow that that Liturgy which they have solemnly taken an oath to observe and maintain is, "in the main," not quite so contradictory as some may deem it! The *Reviewer* concludes this sentence by saying that, "even in the matter of baptismal regeneration," he is "not afraid of a reference from the Article to the Baptismal service." Be it so; when I come to consider this point, I will see how this confidence serves him.

The *Reviewer* attempts to be somewhat sharp upon the Bishop of *London*, for appealing to "the Liturgy," to show that "*by* faith" means "*through* faith;" and then twits his Lordship with having, in his "acuteness," selected "the best example

that existed in support of his theory of the Liturgy explaining the Articles." This is very poor work. The Bishop probably took the example from the Communion service, as the first that occurred to him. But if the *Reviewer* insists upon it, that " 'by faith' imports by *means of* faith, or *through* faith," I must take leave to demur. If justification is to be by *means of* faith, then is "faith" a *work*, or a *meritorious cause* of justification. But the *eleventh* Article uses the words "*per fidem*," not "*propter fidem*;" and St. Paul uses the words "*δια πιστεως*," "*εκ πιστεως*," and not "*δια πιστιν*," or "*ενεκα πιστεως*." Faith is not *the means*, but the *condition*, of justification; it does not act peremptorily, as of merit, making us *fit*, but conditionally, as of operation, rendering us *not unfit* to receive God's mercy. And it is to be observed, that the words "we are justified by faith only" were in the original 11th Article of A. D. 1552, as to be interpreted "*eo sensu quo in Homiliâ de justificatione explicatur*;" and surely if the Romanists were to be, as the *Reviewer* alleges, conciliated, then was the time; but these words were reiterated and *amplified* by Archbishop *Parker*, in the Articles of A. D. 1562, *after* the reformed Liturgy had come into general use.

I now arrive at a most extraordinary and certainly not uncomplacent passage in the *Reviewer's* "Examination." It is this:

“When his Lordship (the Bishop of London) says that a denial of baptismal regeneration could only with ‘great difficulty be reconciled with the language of the *twenty-seventh* Article,’ we take the liberty to remind him that the difficulty with other competent judges of the import of words is to reconcile the dogma with the Article, which seems to them scarcely possible.”

I pause here to ask who these “judges” are, who are more “*competent*” than the Reformers and Compilers of our Liturgy and Articles, whose opinions I have already quoted as coinciding with those adopted by the Bishop of *London*? The *Milners, Venn, Cecil, Scott, Simeon*? Good men, doubtless, but scarcely to be set up to make nought the judgment of the “cloud of witnesses” I have produced. Ay, and a “cloud of witnesses,” many of whom sealed their faith in their blood, others in exile, poverty, and misery. I have yet to learn when it was that any modern “competent authority,” who has taken *an oath to adopt the Articles and Liturgy,—not according to his own interpretation, but according to the animus imponentis,*—has resigned his preferments and emoluments, which can only in such case be enjoyed by a wrested construction of the solemn adhesion given to the Episcopal authority who administered, and according to his own clearly declared interpretation of it, accepted, the obligation!



But the *Reviewer* continues, — “ While ‘ the plain and unqualified language of the office of Baptism itself,’ to which he (the Bishop) refers, no more proves in their (the ‘ competent judges ’ aforesaid, but not *named* !) judgment that every child baptized is thereby regenerated, than the ‘ plain and unqualified language ’ of the office of the burial of the dead, to the effect that God in mercy has taken the soul of the departed to Himself, proves that every member of the Church so buried, is saved. Both offices need explanation, and both can be explained, so as not to admit the *anti-scriptural error* (!) of baptismal regeneration on the one hand, nor the salvation of the unconverted or impenitent on the other.”

I again repeat, that they who think the doctrine of *Baptismal Regeneration* to be an “ *anti-scriptural error*,” would act much more honestly if they quitted the Church of England, rather than remain in it by a species of special pleading, which wants even ingenuity to excuse its boldness. This I will endeavour to show; but I would first get rid of the *Reviewer’s* allusion to the *Burial* and other Services of our Church.

With respect to the *Reviewer’s* own explanation of the words — “ Forasmuch as it hath pleased Almighty GOD of his *great mercy* to take unto himself the soul of our dear brother here departed;” it is prudently bald and curt enough.

He merely says, it is “only the language of Christian hope and charity;” and thence he argues that the direct expressions in the *baptismal* service are merely the same. I take it that there is something more than mere “hope and charity” in the declaration of the Burial Service; (which, by the way, I may observe is only a *ceremonial* and not a *sacramental* service, as is the *baptismal*, and therefore not to be equally considered with it;) that there is a direct confession of a doctrine. “<sup>8</sup> The wise man telleth us that the spirits of dying men ‘return to GOD who gave’ them; that is, to be disposed of according to his righteousness; and our Church in this place acknowledgeth the *great mercy* of GOD, through the grace of Christ, who hath now the keys of hell and death, that dying persons do not forthwith go into the *power* of the devil, who hath the *power* of death, but do immediately go into the hands of the great GOD, and our Saviour Jesus Christ, to be disposed of by him according to the promises and conditions of the Gospel covenant. This is that which all Christians must acknowledge to flow from the *great mercy* of GOD towards man; and that this is the sense intended in this place, I am induced to believe, because in the ancient offices of burial they magnified the Divine power, whereby the unjust

<sup>8</sup> On the Visitation and Burial Services, by William Falkner, D.D.

and tyrannous power of the devil was overcome, and our Lord receiveth us unto his peculiar and righteous judgment.”

“ The clause committing the body to the ground, ‘ In sure and certain hope of the resurrection to eternal life ’ doth so evidently express the faith and hope of the ‘ *general* resurrection ’ wherein *all Christians are concerned* ; when, as it followeth ‘ he shall change our vile bodies, which shall be made like unto his glorious body,’ that it cannot reasonably be understood with a *particular restriction* to the party deceased ; but it declareth that, while this object of mortality is before our eyes, the faith of the resurrection to life remaineth fixed in our hearts.” In a word, the Church teacheth and here acknowledgeth not particularly *a* resurrection of the dead individual, but *the* resurrection of *all*. There is no attempt to *prove* that every one who is buried is saved ; there is no desire to make the *Burial Service* evidence to *prove* it ; therefore the *Reviewer’s* argument from analogy falls to the ground, and the force of the office for administering the *Sacrament* of Baptism remains untouched by any reference to the merely *ceremonial* service for the burial of the dead.

The *Reviewer* next endeavours to found a similar argument from analogy upon the service of *Confirmation*, and upon what he strangely enough

terms, the *service* of the *Catechism*<sup>9</sup>. He remarks, as to *Confirmation*, that “in it thanks are given in the most absolute and unrestricted terms to God, not only that he hath ‘regenerated’ the recipients of the rite, but hath ‘given unto them the forgiveness of all their sins.’ This undeniably is nothing else than the language of Christian hope and charity.”

Now the words referred to by the *Reviewer* are used *before* the absolute act of Confirmation takes place, and therefore are not describing, and cannot be taken to be descriptive of, any *result* of that particular proceeding; but they do refer most especially to the awful response just made by the catechumens, when in answer to the Bishop’s solemn question, “Do ye here, in the presence of God and of this congregation, renew the solemn promise and vow that was made in your name at your baptism, ratifying and confirming the same in your own persons, and acknowledging yourselves bound to believe, and to do all those things which your god-fathers and god-mothers then undertook for you?”—they all and each audibly declare, *I do!* Then is it that the Bishop repeats the doctrine enunciated at their *Baptism*; viz. that they *have been* regenerate, that they *have had* “given unto them forgiveness of all their sins,”

<sup>9</sup> “The *four Services*,” &c. p. 17, “Examination.”

and he prays for the strengthening of them by the Holy Ghost, &c. &c.; all this clearly refers to a thing *past*, and not to the act of *confirmation*, which is yet to come. So that if the Service for *Confirmation* proves any thing, it proves the congruity of the Liturgical offices, for it anew records the fact, that *regeneration* and *forgiveness of sins* did, and does, take place at baptism. As to the unfitness of certain recipients, who, as the *Reviewer* says, are, in fact, like Simon Magus, after his baptism, “in the gall of bitterness and bond of iniquity,” and far from having the “forgiveness of all their sins,” they are under the curse of “God’s broken law,” I can only say, that their recklessness does not render unavailable the *sacrament of Baptism* to others, any more than a suicide’s crime abrogates the sixth commandment; but I repeat that *quoad Confirmation*, the *Reviewer’s* argument again falls to the ground, for it is not pretended that that Service confers *regeneration* or *remission of sins* upon those who come to it. As to the *sinful recipients* of the Sacrament of Baptism, Simon Magus, &c. I shall have something to say of their case when I treat of that holy office more particularly.

The *Reviewer* founds the same argument “in principle and in spirit” upon the *Catechism*, which, I beg to inform him, is not a *service*, but, as it is called in the Prayer Book, “*an instruction*.” It

neither confers a blessing, *per se*, nor confirms one. It is declaratory of the past, instructive and hortatory for the present, and preparatory for the future. It in most distinct terms teaches children, that as in their Baptism, which *is past*, they died “unto sin,” and had a “new birth unto righteousness,”—in other words, as they had then become *regenerate*, so are they urged to learn and to perform the conditions which shall fit them when they come to be confirmed to endeavour themselves to perform the obligation which their sureties aforetime undertook for them; viz. to repent, to forsake sin, and to have “faith, whereby they stedfastly believe the promises of God made to them in that sacrament.” All this is referable to a *by-gone fact*, viz. that the children when baptized had been *regenerated*; and it seems very difficult to conceive how the *Reviewer* can see in this “Instruction,” or *Catechism*, merely an expression of “Christian hope and charity.” Thus, then, falls his argument founded upon the *Catechism*, the repetition of which, to which he refers, by many “carelessly and profanely, amidst the usual insensibility of youth,” has nothing whatever to do with the broad truth of the general doctrine which it teaches, and which cannot be made null because some profess it unworthily, any more than it can be made void because the *Reviewer asserts* that it is “false,—has no foundation in Scrip-

ture, and is not the doctrine of our Scriptural Church.”

This latter point must now engage my attention, and it will embrace the several matters which I have hitherto deferred,—one of the chief being the *Reviewer's* declaration, that he was “not afraid of a reference from the (27th) Article to the Baptismal Service.” And I would discuss this first, in a *general* sense, ere I proceed to notice some of the *Reviewer's* strange assertions, for they are little more than assertions, relative to *Infant* and *Adult Baptism*.

The *Reviewer* observes :

“The Bishop (of London) says, ‘Justification begins in Baptism, when the *Children of wrath* are regenerated by water and the Holy Ghost, and made the children of God. Remission of sins is expressly declared to be then given, [exactly as in the office of Confirmation,] and remission of sins implies justification in the proper sense of the word.’ Now we conceive the Bishop is quite mistaken in his statement, that the children are brought to the font as the ‘children of wrath.’ All others are brought to Baptism as *Believers*. The voice of God on this subject, as given by Philip to the Eunuch, is, ‘If thou believest with all thy heart thou mayest.’ So equally in confirmation. So also in adult Baptism there is first the confession of faith, and then the administra-

tion of the sacrament. And according to this principle, and no other, does our Church proceed in infant Baptism."

The words between brackets, viz. "exactly as in the office of confirmation," which the *Reviewer* has quoted in such a manner as to induce a supposition that they are used by the Bishop of London, are *not* in the Bishop's Charge at all, and are an interpolation of the *Reviewer*; with what motive I do not say. Only I feel bound to notice it, because, having shown that remission of sins is *not* expressly given in Confirmation, it might appear that the Bishop of London had directly asserted the contrary opinion. But granting that *all* (children by implication through their sponsors) are brought to baptism as (professing) *believers*, they are still up to that moment the "children of wrath." If they were not,—if their profession of belief, which is not necessarily *faith*, is *sufficient*,—of what use is the sacrament? "It is a sign of regeneration, or the new birth, *added by the Church*," says the *Reviewer*. I had thought that it was ordained by our Lord JESUS CHRIST; but the *Reviewer*, it seems, thinks otherwise; and I had also thought that our Lord did not institute Baptism as a *sign* in the sense the *Reviewer* would have the word be invariably understood, viz. as a *token*, or *registering* ceremony; but that He ordained it as a *signing* or ratification of the deed



which admitted the recipient of the favour which it confers to the full acquirement of it, without which signing the deed would be no deed, and the beneficial consequences would stand uninsured. The “water” used may indeed be the *sign*, but the whole sacrament is the *signing*. The *Reviewer* persists in many passages in using this word *sign*<sup>1</sup> merely to signify a token or ceremonial mark<sup>2</sup>. The word used in the 27th Article is “*signum*,”

<sup>1</sup> I gladly make an extract from the Bishop of *Exeter*'s powerful Charge, the rather so because the *Reviewer* calls it, “spiritually considered, so dark.” He had a reason for so calling it, as thus appears:—The Bishop says (page 23),

“It is a curious coincidence, that *Socinus* symbolizes very strikingly with ultra-Protestants, in his doctrine of Baptism; for thus he writes:—‘Vel Baptismo illi, hoc est, solemniter peractæ ablutioni, peccatorum remissionem nequaquam tribuit Petrus (Act. ii. 38), sed totam Pœnitentiæ: vel si Baptismi quoque eâ in re rationem habuit, aut quatenus publicam *nomini Jesu Christi professionem eam tantummodo* consideravit; aut si ipsius etiam externæ ablutionis omnino rationem habere voluit, quod ad ipsam attinet, remissionis peccatorum nomine, *non ipsam remissionem verè sed remissionis declarationem, et obsignationem* quandam intellexit.’—*Socinus de Baptismo*.”

<sup>2</sup> With reference to Chrysostom's expression, “Christ's Baptism in Christ's passion,” Jewell remarks,—“*These are not bare signs, it were blasphemy to say so.*” . . . “The grace of God doth alway work with his Sacraments; but we are taught not to seek the grace in the sign, but to assure ourselves, by receiving the sign, that it *is given* us by the thing signified.”

“per quod tanquam *per instrumentum*, recte Baptismum suscipientes Ecclesiæ inseruntur, promissiones de remissione peccatorum, atque adoptione nostrâ in filios Dei per Spiritum sanctum visibiliter *obsignantur*.”

But a word relative to Philip and the Ethiopian queen's treasurer. Philip met him by express direction of “the Spirit<sup>3</sup>,” when he was zealously endeavouring to understand the Holy Scriptures. He was most anxious to be taught, and he listened with sincere readiness to receive his teaching, to all that Philip said when he “preached unto him Jesus.” He *himself* first suggested that, as the element was at hand and opportunity offered, he should be baptized. “And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.” Now, the question is, was this eunuch at *this moment* regenerate or not, the sacrament not having been administered? The *Reviewer* would say that he was, for he would say that he had “faith, and consequently justification,” the registering sign being unconnected with his *regeneration*. Now I would say, that the eunuch, until he was baptized, was not *regenerate*; albeit his faith might be of such a nature as, if he had then suddenly died, to have been accepted

<sup>3</sup> Acts viii. 27, et seq.

before God. But who is the judge of this? *Man!* Oh, no! The confession of faith must necessarily precede the administration of the Sacrament; but if the confession of faith is of itself *all-sufficient*, how was it that Philip deemed it necessary to baptize the eunuch? He gave him “the sign,” says the *Reviewer*. Of what use was “the sign,” if no absolute *results* were to accompany its exhibition? The sacrament of baptism is, according to the *Reviewer*, no sacrament at all; for if a sacrament is “an outward testifying of God’s good will and bountifulness towards us as through CHRIST, by a visible sign representing an invisible and spiritual grace<sup>4</sup> ;” and if, I say, no “visible and spiritual grace” is given by it, (and, according to the *Reviewer*, none is given, for it exists before it is administered),—then *Baptism* would want this grand feature, and so would not be a sacrament! Does the *Reviewer* mean this? “If thou believest with all thy heart, thou *mayest*” be baptized, said Philip to the eunuch. “Thou *mayest*.” Thou art *fit, prepared*; thou art in a *condition* to receive the sacrament fruitfully and effectually. Still the eunuch was a “child of wrath” till he did receive it.

Are Justification by faith and Baptismal Regeneration convertible terms?—or rather, is Justifi-

<sup>4</sup> Nowell’s Catechism.

cation the same as Regeneration? I think not. Regeneration can only occur once; Justification may be repeated.

Infants are not born in a justified state, yet they have no *actual* sins to be accountable for. What, then, is the operation of *Regeneration*? It is as to their *original sin* as heirs of Adam's nature. This proves that *Baptismal Regeneration* must be of a twofold character: *federal*<sup>5</sup>, and *moral* or *spiritual*. *Federal* regeneration, or the remission of original sin, invariably takes place in baptism, whether of the infant or of the adult, where there is faith. In the former, this is presumed to exist; in the latter, it must actually exist, as well as be professed. In the case of the infant, *federal* regeneration involves the other, and the child is in a state of complete justification<sup>6</sup>, and, therefore, of salvation. But in the adult—he may be and is *federally* regenerate; but it rests between his conscience and his God whether his inward preparation induces the moral and spiritual Regeneration. Thus Regeneration, as I said, can only occur *once*, but Justification may be repeated. It occurs when man is released from original sin at his baptism: it occurs when, from *true* repentance, he obtains

<sup>5</sup> Vide an admirable article, "Church of England Quarterly," No. 17.

<sup>6</sup> "After that we are baptized or justified."—*Homily on Salvation*.

pardon of his actual sin; and it will occur, if forgiven and accepted at the final judgment.

On this point nothing can be clearer than the words of *Jeremy Taylor*<sup>7</sup>:

“ This is the first great consideration in this affair; no man is justified in the least sense of justification; that is, when it means nothing but the *pardon* of sins, but when his sin is *mortified* and *destroyed*. 2. No man is actually justified but he that is in some measure sanctified. For the understanding and clearing of which proposition, we must know, that justification, when it is attributed to any cause, does not always signify justification *actual*. Thus, when it is said in Scripture, ‘ We are justified by the death of Christ,’ it is but the same thing as to say, ‘ Christ died for us;’ and he rose again for us too, that we might indeed be justified in *due time*, and by just measures and dispositions. ‘ He died for our sins, and rose again for our justification;’ that is, by his death and resurrection he hath obtained this power, and effected this mercy, that if we believe him and obey, we shall be justified and made capable of all the blessings of the kingdom. But that this is no more but a *capacity* of pardon, of grace, and of salvation, appears not only by God’s requiring *obedience* as a *condition* on our parts, but by his

<sup>7</sup> Sermon, “ Fides formata,” &c.

expressly attributing this mercy to us at such times and in such circumstances, in which it is certain and evident that we could not actually be justified; for so saith the Scripture, ‘ We, when we were enemies, were reconciled to God by the death of his Son; and while we were yet sinners, Christ died for us <sup>8</sup>;’ that is, *then* was our justification wrought on God’s part; that is, *then* he intended this mercy to us; *then* he resolved to show us favour, to give us promises, and laws, and conditions, and hopes, and an infallible economy of salvation; and when faith lays hold on this grace and this justification, then we are to do the other part of it; that is, as God made it potential by the death and resurrection of Christ, so we, laying hold on these things by *faith*, and working the righteousness of *faith*; that is, *performing what is required* on our parts; we, I say, make it *actual*; and for this reason it is that the Apostle puts more emphasis upon the *resurrection* of Christ than upon his *death*. ‘ Who is he that condemneth? It is Christ that died, yea, rather that is risen again <sup>9</sup>.’ And again: ‘ Christ was both delivered for our sins, and is risen again for our justification <sup>1</sup>;’ implying to us, that, as it is in the principal, so it is in the correspondent. Our sins, indeed, are potentially pardoned, when they are marked out for

<sup>8</sup> Rom. v. 8—10.

<sup>9</sup> Rom. viii. 28.

<sup>1</sup> Rom. iv. 25.

death and crucifixion ; when, by resolving and fighting against sin, we die to sin daily, and are so made conformable to his death : but we must partake of Christ's resurrection before this justification can be *actual*. When we are ' dead to sin, and are risen again unto righteousness ;' then, as we are ' partakers of his death,' so shall we ' be partakers of his resurrection,' saith St. Paul ; that is, *then* we are truly, effectually, and indeed justified ; and till then we are not."

\* \* \* \* \*

" Now we see that justification and sanctification cannot be distinguished ; but as works of art, signifying the various steps of progression of the same course, they may be distinguished in notion and speculation, but *never* when they are to pass on to *material events* ; for no man is justified but he that is also sanctified." . . . " No man is justified (that is, so as to signify salvation), but sanctification must be *precedent* to it."

All this, I think, answers the question I have mooted, and shows that justification and regeneration are not actually the same thing. But, as the *Bishop of London* well puts it, " justification *begins* in Baptism, when the children of wrath are *re-generated* by water and the Holy Ghost, and made the children of God ; remission of sins is expressly

declared to be then given, and remission of sins implies justification, in the proper sense of the term" (in the *primary* sense of the term, would perhaps be more correct); "grace is also given, and by virtue of that grace the person receiving and henceforth using and improving it, *continues* to believe in the atonement made by Jesus Christ, and to seek for and realize the indwelling of the Holy Ghost, to be renewed day by day unto eternal life. As long as he does this he continues in a *state* of justification; the sins which cleave even to the regenerate are forgiven, as they are repented of and forsaken, and the *work of sanctification goes on.*"

Now, after all, what is the precise meaning of the expression, "to be *regenerated?*" I take it, it means that the baptized person is replaced in the same position, as to his nature, and disposition, and purity, as that in which Adam was previous to his fall; and this in consequence and by means of the atonement of Christ for Adam's sin. But even before his fall, Adam, although pure, was *temptable*; so then the baptized, although at the instant of Baptism (if worthily received) pure and clean, are also *temptable*. Thus Adam, ere he committed that which induced what is called *original sin*, was not created incapable of sinning; so the baptized, when *regenerate*,—*i. e.* their *original sin* done away and their *actual sin* (in the infant, from



there being none<sup>2</sup>, in the adult, when *faith* has given him the capacity to be forgiven) pardoned,—are not rendered impeccable. But this does not prove that they have not become *regenerate*, any more than Adam's sin proves that he was *not* originally without sin. Yet he *was* originally *without* sin, for he was amongst the things that God saw when he finally overlooked his work, and found it to be “very good.” I do not enter into the question whether original sin was a *deprivation* or a *depravation*; it most assuredly was the first, and I doubt not it was the second (Art. IX.); yet whether it was the first or the second, or both, I believe the fault to be cured in and at *Baptismal Regeneration*, when “remission of sins” is given, and “justification begins.”

The *Reviewer* observes:—

“The Bishop” (of London) “says, ‘Justification and its *results* are inseparably connected with faith in the atonement wrought by Jesus Christ.’ Unquestionably they are. Faith, then, in the atonement, and *consequent* justification, is demanded by the Church in the case of every infant; and it is only after her demand is satisfied that she ‘visibly signs and seals’ TO THE CONFESSOR the assurance of the possession of so great a benefit.”

<sup>2</sup> “Infans recens natus nihil peccavit, nisi quòd, secundum Adam, carnaliter natus, contagium mortis antiquæ primâ nativitate contraxit.”—S. Cyprian, lib. iii. epist. 8.

What “*benefit?*” Not faith, not justification, for the *Reviewer* says they *precede* Baptism; it must be then “the sign,” or *signature*, “of regeneration or the new birth.” (Art. XXVII.) But according to the *Reviewer’s* argument, there is no benefit in this, for the child is just as well off as to justification, &c., and therefore salvation, as it was before this “sign,” and *no more*. What, then, is the use of the *sign?* O, says the *Reviewer*, it is “the *assurance of possession*.”

“The assurance of possession!” Why, then, possession was not *assured* before this, nor can it be assured without it; it follows necessarily, that as this *assurance* cannot be given excepting by, and is absolutely given by, Baptism, then is Baptism the mean whereby it is given; *i. e.* it is the Sacrament of *Regeneration*.

Because the *Bishop of London* correctly says, that “Justification *and its results* are inseparably connected with faith in the atonement wrought by Jesus Christ,” the *Reviewer*, rather adroitly, fixes upon the two words, “justification” and “faith,” leaving out all that depends upon the word “*results*.” And yet much does depend upon that word. Faith—*i. e.* such belief as induces a capacity to receive it—precedes Baptism; in this belief rests the seed of justification, which becomes ripened by Baptism; but the *results*; what are they? These: a *continuance* of belief in the atonement;—a seek-

ing for and a realization of the indwelling of the Holy Spirit;—a forgiveness of such sins as are subsequently committed, if sincerely sorrowed over;—a progressive increase of the work of sanctification;—a nearer approach to the fulness of capacity for final justification. Do these *precede* Baptism? No; they *must follow* it, and so prove that the *regeneration* which it conveys is not a perfecting of a mere registration sign, nor a mere ceremonial sealing of a *fore-worked* assurance, but an absolute verity, *in which* “the children of wrath are made the children of God;” *in which*, to use the words of Cranmer<sup>3</sup>, “our sins be forgiven us, as St. Peter witnesseth, saying, ‘Let every one of you be baptized for the remission of sins;’” *in which* “the Holy Ghost is given us, the which doth spread abroad the love of God in our hearts, whereby we may keep God’s commandments, according to the saying of St. Peter<sup>4</sup>, ‘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;’” *in which* we put on Christ, as St. Paul teacheth, saying, “As many of you as are baptized in Christ have put on Christ;” *in which*, in a word, deliverance is given from the kingdom of the devil and from death, and life and everlasting salvation to all them that believe these words of

<sup>3</sup> Sermon of Baptism.

<sup>4</sup> Acts ii. 38.

Christ and promise of God<sup>5</sup>, “He that believeth and is baptized shall be saved, but he that believeth not shall be damned.”

With reference to this last charge of our Lord, I would observe, that *belief* is evidently put as a preparation for Baptism, not as a sufficiency to do without it; and the latter clause proves that it is as indispensable for the avoiding of condemnation, as the former clause shows that without Baptism it will not induce salvation; and this because a person cannot strictly be a *believer* who believes not in the Gospel; and he who deems Baptism *non-essential*, cannot be said to believe in the Gospel. Therefore for this reason is it that the words run, “He that believeth *and* is baptized;” clearly showing, that although a man *must be a believer* in order to be a worthy recipient of the Sacrament of Baptism, yet that he *must be baptized*, or his belief will be vain. Now, they are to be condemned who *believe not*. *Unbelief* cannot exist unless something has been offered to be believed; so that where nothing has been offered by which belief may be exercised, unbelief does not come into existence: and this is the Heathen’s case. The unbeliever, the rejecter of the Gospel-message, will be “damned;” what, then, of the Heathen? My own conviction is, that they do not come

<sup>5</sup> Mark xvi. 16.

under this *anathema*; they do not *reject* Christ, for they know Him not; they are not *unbelievers*, or rather, I should say, *disbelievers*, for they have nothing preached unto them to be believed. I would therefore, without either hesitation or anxiety, leave them to the mercy of the great God of all men, firmly convinced that He will judge “according to that a man hath, and not according to that he hath not<sup>6</sup>,” and that He will not do wrong.

I have said thus much by way of notice of the *Reviewer's* somewhat begging and insidious question, “Are the Heathen not capable of salvation, because they are not and cannot be baptized?” although I do not see how it bears in the least degree upon the subject of Regeneration, declared in our Articles and Liturgy as to come upon those who *are worthily baptized*. As to the *Reviewer's* expression, that “it is only after *her* demand is satisfied that the Church visibly signs and seals to the confessor the assurance of the possession of so great a benefit,” I would remark, as once before, that I was not aware that the fulness of the Sacrament of Baptism depended upon the *satisfaction* of the Church, or that her part in the matter of administering the hallowing rite was anything more than agential. Without, however, dwelling

<sup>6</sup> 2 Cor. viii. 12.

upon this point of the *Reviewer's* somewhat warped system of theology, I would, in a word, state my entire concurrence in the *Bishop of London's* averment, *viz.* that “justification and its results are *inseparably* connected with faith in the atonement wrought by JESUS CHRIST;” and receiving the *Reviewer's* admission that justification is *consequent* to faith—holding that such justification is primary and not final, I maintain that faith gives the capacity to receive the sacrament; that this faith receives the signature and seal of the Grantor of the covenant *in* the sacrament; that present justification, “inseparably connected” with the faith thus made ripe, accrues *by* the sacrament; and that so, *Faith*, sealed and accepted for the introductory befitting motive, and primary *Justification* ratified as the instant accompanying result, are in and by the sacrament made available to the regeneration its effects, wherein the “child of wrath” is “born again,” becoming the “child of God.” Will the *Reviewer* state what the absolute *amount* of faith is that *justifies*? He cannot tell it by measure. No: how therefore could the Church? for faith must necessarily be of various degrees of intensity (so to speak). How could the Church, supposing the *onus* laid upon her, tell the precise condition which, in every individual, should satisfy her demand?

The observations of the *Reviewer*, that this is

“ *the principle* ” on which the Church proceeds to administer baptism to the adult, as well as the infant, and that it must have been “ demonstrated ” (by the *Reviewer*), “ in the judgment of every candid mind : ” this principle being, that there is a “ PREVIOUS POSSESSION of the true faith ” of God’s elect, “ inseparably connected ” as that is with “ justification and *all its benefits* ; ” I would notice, by merely stating that, considering that *nine-tenths* of living Churchmen, to say nothing of the great body of old divines, have very different “ theological perceptions ” to those held by the *Reviewer* and his party, the assumption that only they who agree with him have “ candid minds,” is very edifying ; and also that, if “ *all the benefits* ” of justification *are*, or must be, as the *Reviewer* asserts, possessed by the candidates *prior* to baptism, there is no necessity to baptize them at all !

I now take up a matter which I have purposely deferred, viz. a consideration of the Twenty-seventh Article, as referred to our Church’s *Baptismal Service* ; a reference, of which, be it remembered, the *Reviewer* says he is not afraid “ in the matter of *Baptismal Regeneration.* ”

The *Twenty-seventh* Article is this :

“ Baptism is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened, but

it is also a sign of *Regeneration* or *new birth*<sup>7</sup>, whereby, as by an instrument, they that receive baptism rightly are grafted into the Church; the promises of forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; Faith is confirmed, and Grace increased by virtue of prayer unto God<sup>8</sup>. The baptism of young children is in anywise to be retained in the Church, as most agreeable with the institution of Christ."

The *Reviewer* says, that, in the opinion of "other competent judges," this Article does not assert the doctrine of *Baptismal Regeneration*, not even when referred to the baptismal service. Nay,

<sup>7</sup> These words, "or new birth," are not in the Latin copy of 1562 or 1571; nor are they in the English copy called "The Little Book," of 13th Eliz., the passage in this latter standing "*of our newe byrth*," the word "*regenerationis*" being so rendered: but in the edition by Bishop Jewell, of 1571, as well as in the original MS. (signed by Archbishop Parker and the other Bishops, and now in Corpus Christi College Library, Cambridge), the phrase runs "*regeneracion or newe birthe*."

<sup>8</sup> The Article in Latin is the same both in 1552 and 1561, with the exception of the last sentence. In 1552 it ran:—"Mos ecclesie baptizandi parvulos, et laudandus, et omnino in Ecclesia retinendus."

In 1561 and 1571 (as now) it was:—"Baptismus parvulorum omnino in Ecclesiâ retinendus ut qui cum Christi institutione optime congruat."



further, that, in the very face of such reference, “the dogma of baptismal regeneration is *false*,—has no foundation in Scripture, and is not the doctrine of our Scriptural Church!” Truly, this is setting himself as a “Sir Oracle” with most admirable modesty. Now, what does the Article really say, and what does the baptismal service really say? Why, as if written to meet the *Reviewer’s* objection, that the sacrament is *only a sign of the satisfaction* of the Church; it declares that it is not only so, “not only a sign of profession,” but that it is (as intentionally and plainly amplified to mean this by *Parker* and *Jewell*), “a sign of” (*signum per quod visibiliter obsignantur*) “*Regeneration or New Birth.*” Now, what do we find in the service? The first address made to those bringing persons to be baptized is for the express purpose of telling them, that since our Saviour hath said, “None can enter into the kingdom of God, except he be *regenerate* and *born anew* of water and the Holy Ghost,” prayer must be made to God to grant to the recipients of the rite “that thing which by *nature they cannot have*,” and which, consequently, they have not up to that moment. Then comes a prayer to God that He will “wash and sanctify” them, that they, “being delivered” (i. e. being delivered by the means about to be employed, viz. *Baptism*) from his “wrath,” (i. e. from being what they are when

coming to the Sacrament, viz., as the Bishop of *London* asserts, “ children of wrath ”), “ may be received,” &c. The next prayer is, that God, according to his promise so to bless the sacrament, will give “ remission of sins by spiritual regeneration.” After declaring the example of our Lord Christ, and his merciful love for infants (this is in the service for such), supplication is made to God to give his “ holy Spirit unto them, that they *may be born again*, and be made heirs of everlasting salvation.” The prefatory declaration in the service for adults, rehearsing the words of our Lord to Nicodemus, clearly manifests the necessity for being “ *born again* of water and of the Spirit;” and then exhorts them not to doubt, “ but earnestly believe,” that, coming unto God by faith, He will, in the *subsequent baptism*, grant “ remission of their sins,” &c.

Then comes a prayer similar to the one in the service for infants ; and I may remark, that this prayer acknowledges that they *have* a certain knowledge and faith, because it asks that they may be *increased* and *confirmed* (tallying with the Article) ; but it intimates that this knowledge and this faith have not *yet* obtained *regeneration*, for it prays that the Holy Spirit *may* be given, and that they *may* be “ born again.” Next follows the open profession of this knowledge and faith alluded to. And then again, as if expressly to mark that the *full*

effect of the sacrament has *yet to be* given, invocation is renewed to God that He *will* “grant that the old Adam *may* be so buried, that the *new man may* be raised up in them.” Lastly, the child being prepared, *capacitated*, prayer is made that God will “sanctify this water to the mystical washing away of sin,” and that He will “grant that these persons now to be baptized therein *may* receive” (for they have not as yet received) “the fulness of” His “grace,” &c.

Then comes the ceremony; and next the proclamation that they *are* by it received “into the Congregation of Christ’s flock;” and the “sign of the cross” is given as a “token” that the real vivifying sign or *signature* has been perfected. Then, *and not till then*, does the Church declare (“seeing now that these persons *are* regenerate,” &c.) their *new birth* to be a *fact* which has ensued upon the administration of the Sacrament, which, until the administration of the Sacrament, she had only prayed God that it *might* be. And whereas, *before* the actual ceremony, she implores that God *will* give this *new birth*, &c., immediately *after* the rite is complete she pours forth thanks that the work *is done*, that the baptized “*are now* born again and made heirs of everlasting salvation;” and she concludes her agential part by entreating the “Heavenly Father” that they may continue in this state of (primary) justification, and so “attain

His promises," which are of, in such case, final justification at the last day, "through JESUS CHRIST."

I will now borrow the phraseology of the *Reviewer*, and put it to "the judgment of every candid mind" whether the declaration of the *Twenty-seventh* Article is not borne out by the wording, the construction, the spirit, and the conclusions of the Baptismal Service; and I leave it also to such to decide whether the Bishop of *London* is right, when he says, with a vast majority of the Church of England, that "a *denial* of baptismal regeneration can only with great difficulty be reconciled with the language of the *Twenty-seventh* Article;" or whether the *Reviewer*, with his unnamed "competent judges," is right, when he contradicts his Lordship, and says that it is not possible to "reconcile the dogma with the Article;" and I put this with distinct reference to the *Baptismal Service*, as elucidatory of the Article, to which service the *Reviewer* is "not afraid" to appeal! And it should be especially marked that, with the exception of an unsustainable comparison of the Baptismal *Sacramental* Service with the *ceremonial* service of Burial of the Dead, Confirmation, and *Catechism* (!), the *Reviewer* enters into no extended examination whatsoever of its terms, construction, or declarations; yet he coolly sets it down as a dogmatic conclusion that *Baptismal*

*Regeneration* is not in either “the Articles or Services of our Scriptural Church!”

How then does he argue? Thus:—First, by denying (mind, he professes all the time to be a *Church-of-England-man*!) that, *because* there is “no clear direction in Scripture to baptize *infants*,” *therefore* “there is no statement that they are made partakers of the new birth in baptism!” Ere proceeding, may I ask the *Reviewer* whether he grants the converse of his assumption?—viz. that if there are indications in Scripture of Baptism having been imparted to infants, *then* also is there authority for saying that they are made partakers of the new birth therein and thereat?

Now I certainly am not going to enter in full into the question of the propriety, and indeed necessity, for *Infant* Baptism, or the contrary; and I again must express my astonishment at being even incidentally called upon to maintain the affirmative by any belonging to our “Scriptural Church;” but I will briefly notice this point. And I will do so in the words of one whose opinions must weigh more than any that I can offer,—Bishop *Jewell*.

“For this cause are infants baptized, because they are born in sin, and cannot become spiritual but by this *new birth* of the water and the Spirit.” (Will the *Reviewer* be good enough to mark this, for *Jewell* was one of those “Reformers” whose

“theological perceptions” agree with “the truth of God,” according to the *Reviewer’s* own admission?) . . . . “Our Saviour giveth charge to His Apostles to baptize *all nations* ‘in the name of the Father, and of the Son, and of the Holy Ghost.’ The Apostles baptized not only such as professed their belief, but *whole* households. The keeper of the prison<sup>9</sup> was baptized, with *all* that belonged to him. So was Crispus, the Chief Ruler of the Synagogue, and *his household*, and the *household* of Stephanus.

“Infants are a part of the Church of God; they are the sheep of Christ, and belong to his flock. Why should they not bear the mark of Christ? They have the promise of salvation; why should they not receive the seal whereby it is *confirmed* unto them? They are of the fellowship of the faithful. S. Augustine saith<sup>10</sup>, ‘Where place you young children which are not yet baptized? Verily in the number of them that believe.’ Why then should they not be partakers of the Sacrament together with the faithful<sup>1</sup>?”

But I pause here in order to refer to the *Reviewer’s* *second* argument, which respects the reasoning from circumcision “in favour of infant Baptism.” This, the *Reviewer* says, is “justly done;” *but* he argues,

<sup>9</sup> Acts xvi.

<sup>10</sup> De Verbis Apost. s. 1.

<sup>1</sup> On Sacraments, chiefly concerning Baptism, fol. A. D. 1609.

that since there is no allegation (this is his assumption) that "those circumcised on the eighth day were regenerated or born again," and that the ceremony "only admitted the child to the outward privileges of the ancient Church, it cannot reasonably be inferred that the rite of Baptism,—*not commanded to be imposed on infants at all under the Gospel dispensation (!)*—should do more than introduce the baptized child to the still higher *outward* privileges of the Christian Church."

*Quoad* the mere "outward privileges of the Christian Church," I doubt much whether they *are* at all "higher," or even as high, as those of the Jewish, which involved very important civil distinctions besides. As to *spiritual* distinctions, the *Reviewer's* whole argument is, that they may be obtained, and are obtained, by faith, prior to, and therefore independent of, Baptism; so they cannot be amongst the "outward privileges" to which he refers.

Now, upon this point, what says *Dean Nowell*, whose "theological perceptions" the *Reviewer* admits to be "competent" authority?

"As Moses and all the Prophets do testify that circumcision was a sign of repentance, so doth *St. Paul* teach that it was a sacrament of faith. Yet the Jews' children, not yet by age capable of faith and repentance, were nevertheless circumcised, by which visible sign God showed Himself in the Old

Testament to be the Father of young children and of the seed of his people. Now sith it is certain that the grace of God is both more *plentifully poured* and more clearly declared in the Gospel by CHRIST than at that time it was in the Gospel by MOSES, it were a great indignity if the same grace should now be thought to be either obscurer or in any part abated. . . . This being taken away, Christians would be defrauded of a singular comfort, which they that were in old time enjoyed; and so should our infants be more hardly dealt with in the New Testament, under CHRIST, than was dealt with the Jews' infants in the Old Testament, under *Moses*. Therefore most great reason it is, that by Baptism, as *by the print of a seal*, it be assured to our infants that they be heirs of God's grace, and of the salvation promised to the seed of the faithful<sup>2</sup>."

Had the *Reviewer* been candid enough to tell us, in a word, ay or no, whether he does or does not look upon Baptism as a *sacrament*, I should have then been better able to deal with his jingle of terms about "sign of assurance," "rite of outward privileges," &c. &c. I will now, however, content myself with repeating, that all he has advanced fully bears out the truth of the reply of the Bishops to the Puritans (A. D. 1661); *viz.* that

<sup>2</sup> Catechism, A. D. 1562.



“the denial that infants are regenerated in Baptism tends to *anabaptism* and the contempt of this holy sacrament.” And I would ask, how he can reconcile it to his conscience to say a solemn “Amen” to his frequent solemn acknowledgment of “one Baptism for *the remission of sins?*” The *Reviewer's* third argument, *viz.* that when we are in doubt “we are directed in Scripture, and very remarkably so, by our Lord, to use our senses—to exercise, in determining the reality of grace, the intellect with which God has blessed us,”—I will not dwell upon; it is built up altogether upon the fact, that the baptized bring forth frequently, in after years, fruits other than those of holiness; and therefore, argues the *Reviewer*, there is *no* such thing as *regeneration*. I say, I will not dwell upon it, because it appears to me that our *intellect*<sup>3</sup> has nothing to do with the matter, or with any matter that is a thing revealed; and as to the subsequent conduct of the baptized, I will content myself with again repeating the good old LATIMER's words: “An act that is done against the law of God is a deadly sin; and that man or woman that committeth such

<sup>3</sup> “We are never able to yield a *reason* of the *spiritual regeneration* and miraculous birth that we have by *Baptism*. The very angels that were present are not able to utter the manner of that unspeakable work. They were present only and saw, but they wrought nothing; but only the Father, the Son, and the Holy Ghost.”—Chrysostom, Hom.

an act loseth the Holy Ghost and the remission of sins, and so becometh the child of the devil, *being before the child of God.*” And as to adult false recipients, the herd, like *Simon Magus*,—to whom the *Reviewer* twice alludes, with somewhat of complacent triumph,—I would simply advert in the words of *St. Jerome* (in *Ezekiel xvi.*), “They that receive not Baptism with perfect faith, receive the water, but the *Holy Ghost they receive not* ;” and I would rest satisfied with asking the *Reviewer* if he is prepared to maintain the propriety of his illustration, by maintaining the *indefectibility* of grace once given, only that I have at hand a passage from *St. Augustin*<sup>4</sup>, which applies so well to the *Reviewer’s* argument drawn from circumcision, also to this latter argument drawn from the subsequent falling away of the regenerated, that I desire to bring it to his notice:—

“We may fairly collect what the Sacrament of Baptism avails in infants, from the circumcision of the flesh which the former people (of God) received, before the reception of which Abraham was justified. Why was it enjoined on him, from thenceforth to circumcise every male infant on the eighth day, who could *not as yet believe with his heart*, so that righteousness might be imputed to him, unless because the sacrament itself, of itself,

<sup>4</sup> Augustin. de Baptism. contra Donat. lib. iv. c. 24, 25.

*availed much?* As in Isaac, who was circumcised on the eighth day from his birth, the sign of the justification by faith preceded [the thing signified], and since he held the same faith with his father, that justification ensued in him, as he grew up, of which the sign had preceded in his infancy; so also in baptized infants, the Sacrament of Regeneration (*regenerationis sacramentum*) precedes; and if they shall have maintained Christian piety, that change of heart follows, the outward mystery of which preceded.

“From which it appears, that the *Sacrament of Baptism* is one thing, and the change of heart another; but that the salvation of man is completed by both. Nor, if one of these be wanting, ought we to conclude that the other is deficient; because the former may be in the infant without the latter, and the latter could be in the thief without the former, God completing, in either case, that which was not wilfully defective; but when either of them is *wilfully* wanting, man is involved in guilt. And there may be Baptism without change of heart; and the change of heart may exist without the reception of Baptism; but not where Baptism is *wilfully* despised.”

The *Reviewer* says that circumcision “only admitted the child to *outward* privileges;” and that it is not alleged that the circumcised obtained any privilege or advantage analogous to being

*regenerated* or *born again*. What does he say to Augustine's phrase,—“the sacrament” (of *circumcision*) “*as a sacrament availeth much?*” And what does the *Reviewer* answer to Augustine's reply (by anticipation) to his allegation that, by parity of reasoning, no regeneration takes place in the baptized, because (as the *Reviewer* asserts) no spiritual privileges were given to the circumcised; viz. that “so also in baptized infants the sacrament of *regeneration* precedes,” &c.

The *Reviewer* says: “To hold otherwise,” (i. e. to hold that *regeneration* takes place at baptism), “is to maintain that multitudes of the most striking passages of Scripture are vain and delusive. It is to make the word of God a dead letter, in itself a woful crime; it is to make it of none effect by our tradition; for the practice of infant baptism doth mainly rest on tradition; and, while it is a safe and legitimate use of tradition to bear witness to *the fact*, that the practice came down from the apostolic age, and is therefore rightly maintained in the Church; it is a use of tradition identical with that of the Scribes and Pharisees to found a doctrine upon it nowhere found in the word of God, and in so doing to take out and render practically of no meaning innumerable passages of the sacred record. From these scriptural facts and inferences it appears indisputable that the dogma of Baptismal Regeneration, as it regards children, rests not on

scriptural authority. We assert there is no foundation for it in the word of God; and to raise a doctrine of such infinite moment, in its essential nature and vast effects, on any foundation short of Scripture, is surely rash and dangerous in a high degree.”

I have quoted the above passage at length, willing that the *Reviewer* should have the advantage of a broad statement of his conclusions. To what degree *they* are “rash and dangerous,” I leave my reader to determine. I have endeavoured to prove them, whether as respects infants or adults, to be without foundation. But I have not quite done with them; and I would support myself by the authority of one “whose knowledge of Scripture and love to his Church were equal to anything we have in the present day,”—*Isaac Barrow*. What does Dr. Barrow say<sup>5</sup>?

“The benefits which God then signifies, and (upon due terms) engageth to confer on us, are these:—The purgation or absolution of us from the guilt of past offences, by a free and *full remission* of them; (the which, washing by water, cleansing from all stains, doth most appositely represent;) and consequently God’s being reconciled unto us; his receiving us into a state of grace and favour; his freely justifying us, that is, looking upon us,

<sup>5</sup> “On Baptism.”

or treating us as just and innocent persons, although before we stood guilty of heinous sins, and thereupon liable to grievous punishments. That these benefits are conferred in *Baptism*, many *places of Scripture* plainly show, and the primitive Church, with most firm and *unanimous* consent, did believe. “And now,” said Ananias to Saul, “why dost thou tarry? Arise, and be baptized, and wash away thy sins <sup>6</sup>.” And, “Repent,” saith St. Peter, preaching to the Jews, “and let *every one* of you be baptized for the remission of sins <sup>7</sup>.” And, “Christ,” saith St. Paul again to the Ephesians, “loved his Church, and delivered himself for it, that he might sanctify it, purging it by the washing of water <sup>8</sup> ;” *ἐν ῥήματι* : that is, he effectually, in baptism, consigned to the members of his Church that mercy and remission of sins which he purchased and merited by his passion. And again : “Such,” saith he to the Corinthians, “were some of you” (guilty of heinous sins); “but ye have *been washed*, ye have been sanctified, ye have been justified in the name of our Lord, and by the Spirit of our God <sup>9</sup> ;” where, having been washed in Christ’s name, doth (in congruity with what is said in other places) denote *baptism* in his name ; being sanctified and justified, do express the first benefits accompanying that baptism ; and, indeed, *wherever*

<sup>6</sup> Acts xxii. 16.

<sup>8</sup> Eph. v. 26.

<sup>7</sup> Acts ii. 38.

<sup>9</sup> 1 Cor. vi. 11.

a general remission of sins, or a full sanctification or consecration and justification of men's persons in God's sight, are mentioned, *that remission of sins, that separation or dedication unto God's service, that reception unto grace which are consigned in baptism, are, I conceive, understood; there being no other season or occasion, wherein, ordinarily and visibly, God doth exhibit those benefits.*"

As respects *infant* baptism—that, as I have before observed, is not the immediate subject of which I have been desirous to treat; and perhaps the remarks bearing upon it, which have been incidentally made in the preceding pages, will suffice. Only I recommend the *Reviewer* to study *Tertulian's* notice of the question: "Quid festinat innocens ætas ad remissionem peccatorum?" If the *Reviewer*, however, grants the *fact*, and that it is "rightly maintained in the Church," there can be little difficulty in proving the *doctrine*; for, if it is proved as to the baptism of *adults*, who have both original and actual sin to be remitted, *à fortiori*, it is proved as to the baptism of *infants*, who have only the former to be forgiven. Therefore, it is the general question that must be regarded; and I think that I have said sufficient to show that, if "to make the word of God a dead letter" is "a woful crime," (and it most assuredly is so), such crime is not committed by the Bishop of *London*, nor by any who espouse the opinions he has, and I,

humbly following him, have, endeavoured to set forth; and that it is the *Reviewer* and his party who “render practically of no meaning innumerable passages of the sacred record.” But, having *Barrow* before me, I may as well more completely fortify my argument by further quotations of his opinions.

“With these gifts,” he says, referring to (1st) the remission of sins past, and (2nd) the “gift of God’s Holy Spirit,”—“is connected the benefit of *regeneration*, implying our entrance into a new state and course of life; being endowed with new faculties, dispositions, and capacities of souls; becoming new creatures and new men, as it were, ‘renewed after the likeness of God in righteousness and true holiness’<sup>1</sup>. This the matter and action of baptism do set out; for, as children new born (for cleansing them from impurities adherent from the womb) both among the Jews and other people, were wont to be washed<sup>2</sup>; so are we in baptism, signifying our purification from natural and worldly defilements; the mersion also in water, and the emersion thence, doth figure our death to the former, and receiving to a new life.”

He then, after a few words relative to our insertion by baptism into the number of God’s people, says:

<sup>1</sup> Eph. iv. 22, 23, 24; Col. iii. 10; 2 Cor. v. 17.

<sup>2</sup> Ezek. xvi. 4.



“ In consequence of these things, there is with baptism conferred a capacity of, a title unto, an assurance (under condition of persevering in faith and obedience to our Lord) of eternal life and salvation. We are therein, in St. Peter’s words, ‘ *regenerated* unto a lively hope of an incorruptible inheritance by that resurrection of Christ<sup>3</sup>,’ which is represented to us in this action; and so therein applied as to beget in us a title and hope to rise again, in like manner, to a blissful life; whence we are said therein to rise with him, ‘ being,’ saith St. Paul, ‘ buried with him in baptism, wherein also’ we ‘ are risen again<sup>4</sup>;’ whence, by the two great Apostles, baptism is said to *save* us. ‘ Baptism,’ saith St. Peter, the antitype of the delivery in the Flood, ‘ doth save us<sup>5</sup>;’ i. e. admitteth us into the Ark, putteth us into the sure way of salvation. And ‘ God,’ saith St. Paul, ‘ according to his mercy, saved us by the laver of regeneration<sup>6</sup>;’ and, ‘ He that shall believe, and shall be baptized, shall be saved<sup>7</sup>,’ is our Saviour’s own word and promise. Shall be saved; that is, put into a state and way of salvation: continuing in which state, proceeding in which way, he assuredly shall be saved; for *faith therein denoteth perseverance in*

<sup>3</sup> 1 Pet. i. 3.

<sup>4</sup> Col. ii. 12.

<sup>5</sup> 1 Pet. iii. 21.

<sup>6</sup> Tit. iii. 5.

<sup>7</sup> Mark xvi. 16.

*faith*, and baptism implieth the conditions therein undertaken.”

*Barrow* concludes with the following warning, which, methinks, sufficiently disposes of the *Reviewer's* argument inferential from *Simon Magus*, &c.; viz. that because they did not *continue* righteous, therefore the sacrament of baptism was inoperative as to every body else!

“ For violating our part of the covenant and stipulation then made, by apostasy in profession or practice from God and goodness, we certainly must *forfeit* those inestimable benefits which God otherwise had tied himself to bestow: the pardon of our sins, the favour of God, the being made members of Christ; the grace, the guidance, assistance, and comfort of the Holy Spirit; the right unto, and the hope of salvation. We, so doing, shall not only simply disobey and offend God, but add the highest breach of fidelity to our disobedience, together with the most heinous ingratitude, abusing the greatest grace that could be vouchsafed us. ‘ If we *wilfully sin after* we have taken the acknowledgment of the truth,’ saith the Apostle, (meaning that solemn profession of our faith in baptism,) ‘ we trample under foot the Son of God; we profane the blood of the covenant; we do despite unto the Spirit of grace<sup>s</sup>;’ and, in-

<sup>s</sup> Heb. x. 26. 29.

curing so deep guilt, we must expect suitable punishment.”

I will now ask the *Reviewer* what he thinks of the following sentiments of *Bishop Hacket*<sup>9</sup>, no ordinary theologian, and who, with singular felicity, calls our Book of Common Prayer “*a storehouse of rare divinity?*” *Dr. Hacket*, in his discourse upon “what comforts flow from the Sacrament of Baptism,” refers especially to the Liturgical Service, (which the *Reviewer* thinks to be a very ordinary matter,) and says, that by it “we are *incorporated* into the holy corporation;” that “we are naturalized to be the citizens of the heavenly kingdom,” entering into it “through this door of grace.” He alludes to the reference made in the Service to Noah and his family, and exclaims, “O what a privilege is it to be among those few that are ‘received into the ark of Christ’s Church,’ to be exempted from the common deluge, and to be the faithful seed of Abraham!” And he then sums up: “We may gather out of our Church office for Baptism, that the everlasting benediction of heavenly washing affords two comforts,—it signifies the blood of Christ to cleanse us *per modum pretii*, as the price that was paid to ransom us from death; and the sanctifying of the Holy Spirit, to cleanse us *per modum habitús*, by his inbeing and

<sup>9</sup> Bishop of Lichfield and Coventry, A.D. 1661, ob. A.D. 1670.

*celestial infusion* ; and both are put together in one collect, ‘that all that are baptized may receive remission of sins by spiritual regeneration.’ ‘There is no remission of sin without blood<sup>1</sup>,’ says the Apostle, meaning the invaluable blood of the Lamb of God<sup>2</sup>. And the heavenly thing is represented by the visible element of water, for *there must be some aptitude between the sign and the thing signified, else it were not a sacrament* ; that as water washeth away the filth of the body, so the blood of Christ delivereth our souls from the guilt and damnable-ness of sin. ‘The blood of Christ, his Son, cleanseth from all sin<sup>3</sup>.’ The metaphor of cleansing must have respect to *baptismal* water. And again : ‘Who loved us, and washed us from our sins in his blood<sup>4</sup>.’ Where the Scripture speaks of washing from sin, it *must* be taken *from the water of Baptism*, figuring the virtue of Christ’s blood, that in the sight of his Father makes us as white as snow. The Scriptures, indeed, strike most upon the other string, and more directly, as, ‘Christ loved the Church, and gave Himself for it, that He might sanctify and cleanse it *with the washing of water by the word*<sup>5</sup>.’ ‘He saved us by the washing of regeneration and the renewing of the Holy Ghost<sup>6</sup> ;’ and in many other places. Therefore our Liturgy falls

<sup>1</sup> Heb. ix. 22.

<sup>2</sup> Id. 14.

<sup>3</sup> 1 John i. 7.

<sup>4</sup> Rev. i. 5.

<sup>5</sup> Ephes. v. 25, 26.

<sup>6</sup> Tit. iii. 5.

most upon the *purifying operation of the Spirit*, to be shadowed in the outward washing of water. . . . *Spiritual regeneration* is that which the Gospel hath set forth to be the principal correlative of Baptism. O, happy is it for us to be born again by water and the Holy Ghost ! Far better would it be never to be born, than not to be *born twice*.

“ Well did St. Paul put *Baptism* among the principals and *foundations* of *Christian doctrine* ; for all the weight of *faith, sanctification, and mercy doth lie upon it*.

“ The outward act of man, unless we make ourselves unworthy, is certainly assisted by the increase of God. If the good effect ensue not, *the sacrament doth not want its virtue, but the receiver marred it*.

“ Some will cavil, ‘ Infants have not faith ; and God hath set forth Christ as a propitiation through faith in his blood ; and he that believeth and is baptized shall be saved.’ ” [The *Reviewer* will see that his heterodoxy is not *original*.] “ I will not contend about it, whether baptized infants have a secret imperceptible habit of faith ; I am sure there is innocency of life in them instead of faith. They that are of age to come to the knowledge of faith, must bring their own faith with them to the font ; but for infants, they have privilege to be in church communion, by the faith of the Church wherein they were born. There is another contest

made by some, that ‘Notwithstanding Baptism, original sin remains in us all the days of our life.’ True; the sin is not blotted out in the infant, but *it is blotted out of the book of God*. And as actual sins are pardoned for CHRIST’S sake, yet it cannot be brought about that they should never be done which are done and past; but it is enough that they be not imputed. So original sin cleaves unto us; it is not cast out, for I feel it in me, but it is remitted.

“By grievous and presumptuous sins we debar ourselves from the comfort and sense of the covenant for the present; yet when we repent, we *come not to make a new covenant with God, but to beseech him to be gracious for the old covenant’s sake*.

“Repentance is not a *new paction* with God, but a return to the use of the old; a restitution, as it were, of our blood, when we had been tainted by committing treason against God; that is, re-possession of mercy endangered to be forfeited. But were it a new covenant, we should have some new visible sign for it; which never was. Therefore *this is the very soul of mine and of every one’s baptismal consolation,—that being once done, it seals pardon for all our sins, through Christ’s blood, unto our life’s end.*”

I trust that it is now apparent of how much authority the *Reviewer’s* assertion—that it is “rash

and dangerous in a high degree" to raise this doctrine of *Baptismal Regeneration*—deserves to be regarded. But the *Reviewer* is delighted with a bit of special pleading upon the words, "He that *believeth* on me *hath* everlasting life," asserting, that "here is the inward essential principle," which I grant; but also insinuating, that the *outward profession* of such belief is the *visible condition* appointed by the "economy of grace;" thence drawing an inference, that *because faith* is made essential in Scripture, Baptism is not. Yet what do the words of our Lord imply? Can any one be said to *believe* in Him who receives not the sacraments He ordained? Can mere lip profession serve when the appointed seal is thought nothing of? True, "He that *believeth hath* everlasting life;" but he that rejects that holy investiture and signing, which is at, and in, and by Baptism, is *not a believer*. As to the *Reviewer's* sneer, that "it is *now* attempted to make so much of Baptism," my quotations will prove that such is no "new thing."

I now notice what I intentionally passed by, *viz.* the *Reviewer's* statement of what *he* thinks of the SACRAMENT of *Baptism*. "We do not object," says he, "to *Baptismal Regeneration*, if by the term is meant only an introduction to a *new STATE*, communicating new privileges and blessings, and involving new responsibilities and duties." Why, what else does it mean? It is "an introduction

to a *new STATE*," *viz.* of *Regeneration*; it *does* communicate "new privileges," it makes us the children of God who were heretofore the "children of wrath;" it *does* "communicate new blessings," for it releases us of our sins; it *does* involve "new responsibilities and new duties," *viz.* that "we should follow the example of our Saviour Christ, and be made like unto Him, that as He died and rose again for us, so should we who are baptized die from sin and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living<sup>7</sup>." I assure the *Reviewer* that, as he desires, there is *no* "misconception" here.

The *Reviewer's* argument drawn from the *Twenty-seventh* Article may be dismissed in few words. He says that it declares that "faith is confirmed," and therefore "previously existed." Of course it did; in the adult actually, in the infant presumedly. And then, he says: "Grace is increased; therefore grace was previously in exercise. And by what means are *these effects* produced? By the administration of the sacrament? Few would have hesitated to say so—to say what is true in itself, and seems, from the former part of the Article, likely to follow. But our Reformers appear more cautious—*these effects* follow in virtue

<sup>7</sup> Baptismal Service.



of 'prayer unto God.' Surely anything further from Baptism being identical with regeneration, with that grace and faith which cleanses and saves the soul, cannot well be imagined."

Nothing more unfair—I could write a stronger word—than the above ever was penned. The *Reviewer* would have it appear, that it is declared in the Article that *only* "by prayer unto God faith is confirmed and grace increased," and therefore the sacrament has nothing to do with it. Now, the Article says *nothing of the sort*. The words of the Article are, "Per quod tanquam per instrumentum . . . fides confirmatur, et, vi divinæ invocationis, gratia augetur." Now what is the plain meaning of these words? This—"By which," *viz.* Baptism, "as by an instrument, faith is confirmed, and, by virtue of prayer unto God, grace is increased." "Faith is confirmed:" this is a *fact*, it is done, it is completed. The words "prayer unto God" do not refer to this operation, but to the increase of grace; for the Church of England does not maintain the *indefectibility* of grace, and therefore rightly maintains in this Article, that the "adoption to be sons of God," which takes place in and at Baptism, in other words, the exhibition of grace, must be sought to be increased by the ordained means—"prayer unto God," without which any and all must become "castaway." The use the *Reviewer* makes of the phrase "*these effects*,"

mixing together the matters which the Article does not mingle, is dexterous, but, to use his own words, "it will not do, it will not stand." For even if "prayer unto God" is to be taken to refer to *these effects*, it can only be referable to the fact that, in the Baptismal Service, such *prayer is made* that these effects may, as He has promised, *accompany* the exhibition of the sacrament.

With regard to the conclusion of the Article the *Reviewer* is very bold. He quotes it—"The Baptism of young children is in any wise to be retained in the Church, as *most agreeable* with the institution of Christ;" and then he makes his comment—"If the Church had believed it," (the dogma of Baptismal Regeneration in infants,) "it would have constituted it the great and overwhelming reason why children should be baptized; and would she not therefore have annunciated to this effect—that the practice was 'in any wise to be retained in the Church, as the divinely-appointed instrument of imparting the new and heavenly birth to them?' A dreadful fall indeed from this!—'as *most agreeable* with the institution of Christ.' No doubt of it. Moderate, sound, wholesome doctrine; but what resemblance in it to the dogma of Baptismal Regeneration, few but a *blinded and deluded Papist* could be expected to perceive."

This last sentence is perfect. Considering the opinions of the old Reformers, whose "theological

perceptions" I have rehearsed, and which the *Reviewer* allows *comport* "with the truth of God,"—considering the subject-matter of his examination—the Charge of the *Bishop of London*,—considering that the overwhelming majority of the Church of England agree with the Bishop, the attack upon all of past or present time (the future, I presume, is included) who hold the dogma of Baptismal Regeneration, as "blinded and deluded Papists," is not over indicative of the charitable temper that "is not puffed up," and "is kind." But to the *Reviewer's* argument. The Church asserts that to baptize children is "*most agreeable* to the institution of Christ." What more is required? Would the *Reviewer* have it own that it is *more* than *most agreeable*? If Christ *did* appoint Baptism as "the instrument of imparting the new and heavenly birth" to children, as the Church of England undoubtedly holds that He did, how could she express herself in more explicit language than by saying, that to baptize children is *most agreeable* to,—"*optime congruat*,"—*best* satisfies, our Lord's intention? "The dogma of Baptismal Regeneration" does not depend merely upon (although it warrants) the *declaration* of the necessity to baptize children, but upon the efficacy of the sacrament itself, as declared in Holy Scriptures; as enacted by our blessed Redeemer,—("He that believeth and is baptized shall be saved," "Go, teach

*all* nations, &c.”); and as annunciated by the Article setting forth that “they which receive Baptism rightly are grafted into the Church,” have signed unto them “the forgiveness of sins,” and the “adoption to be the sons of God,” and that to extend to infants these inestimable blessings of “regeneration or new birth,” is “most agreeable to the institution of Christ;” the withholding them—this is inevitably the inference—being *not at all* agreeable to the “institution of Christ.”

Thus, I trust, I have succeeded in reconciling “the dogma of Baptismal Regeneration with the Article;” a denial of which,—with all due respect for the *Reviewer's* “competent judges” I adopt the words of the Bishop of *London*,—can “only with great difficulty be reconciled with its language.” And here I should consider that I had completed the task I had assigned to myself: but there are still two or three points mooted by the *Reviewer* which it would be as well not to pass over unnoticed, and which I will consider ere I sum up what I most conscientiously maintain to be the true conclusions of the whole matter.

One of the *Reviewer's* paragraphs has so much the appearance of being intended (what he doubtless deems it to be) a finishing and *unanswerable* argument, that, to do him and it full justice, I must transcribe it at length:

“For what purpose were the Articles written?

Not to settle speculative inquiries in relation to the state of the Heathen, but ‘for the stablishing of consent touching true Religion’ among ourselves. Is it, then, to be supposed that the *Ninth* Article, treating of ‘Original or Birth-Sin;’ the *Tenth*, ‘Of Free-will;’ the *Thirteenth*, ‘Of Works before Justification;’ and the *Seventeenth*, ‘Of Predestination and Election,’ (to advert to no others,) were all written with a view to others, and not to ourselves? If the figment of Baptismal Regeneration is true, they are all a dead letter as regards ourselves; if the Reformers believed in it, they carefully elaborated those Articles, with the full knowledge that they had no personal application to those for whose benefit they were written. Let our readers carefully read these several Articles in this view, and say if it be possible they could be written and promulgated by men who believed that we were all regenerated and born from above in baptism. Take the *Thirteenth*: ‘Works done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God.’ But why talk in this manner? Why not say, ‘Works done by *the Heathen* are not pleasant,’ &c.? for *all of us*, on the theory of Baptismal Regeneration, received in Baptism ‘the grace of Christ, and the inspiration of his Spirit.’ We should be happy to have this argument answered.”

I shall endeavour to satisfy the *Reviewer*. His

argument is, that none of the Articles to which he has specially referred can apply to us, if Baptismal Regeneration is maintained in the *Twenty-seventh*; and that, if the Reformers intended this latter, they wrote the rest with a deliberate intention to deceive! A tolerably *mild* charge this to bring, upon his own word, against those excellent, and pious, and learned men, “to whom, under God, we owe our deliverance from an intolerable yoke!” I have shown that all these Reformers did hold and firmly maintain the doctrine which the *Reviewer* calls a “figment;” whether they deserve to be stamped as hypocrites, falsifiers of doctrine, deceivers of souls, swindling teachers of men seeking for their salvation, (all which they must have been, were the *Reviewer’s* accusation true,) I leave to candour to determine. I am bold to affirm, that it is not only “possible” that the Articles were “written and promulgated by men” who believed in Baptismal Regeneration, but that it is *impossible* that they could be so grossly inconsistent as to have written otherwise; and that, intending to maintain *Baptismal Regeneration*, they specifically annunciated it in the *Twenty-seventh* Article, and, in full and perfect accord with it, they set forth the other Articles “with the full knowledge that they *had* personal application to those for whose benefit they were written.” The *Reviewer* takes what he, no doubt, considers his

strongest case in point, and challenges upon the *Thirteenth* Article. Well, what does it say? “Works done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God.” Does the *Reviewer* think that these works *are* pleasant to God? No; he will not say that; but he says that, because “*all of us*, on the theory of Baptismal Regeneration, received in baptism the grace of Christ and the inspiration of the Holy Spirit;” therefore, the Article does not apply to us at all! but rather to the *Heathen*; and, therefore, that the Reformers did not maintain that “theory” (*fact* would be better), or else were deceivers in doctrine! Now, what does the Article really mean? Why, that “works done *before Baptism* do not deserve grace of *congruity* ;” i. e. man, from his own *unassisted* powers, cannot have any *claim* upon God’s favour! What is there in this to contradict the doctrine of Baptismal Regeneration? *All*, contrary to the *Reviewer’s* insinuation, are *not baptized*; therefore *all do not* receive, as he assumes they do, “the grace of Christ, and the inspiration of his Spirit.” But, in quoting the *Thirteenth* Article, the *Reviewer* does not finish the sentence; he conveniently makes a *full stop* at a *comma*! The Article is, that: “Works done before the grace of Christ, and the inspiration of his Holy Spirit, are not pleasing to God, *forasmuch as they spring not of faith in Jesus Christ*, neither do they make men

meet to receive grace, or, as the school authors say, deserve grace of congruity; yea, rather, for that they are not *done as God hath willed and commanded them to be done*, we doubt not but they have the nature of sin."

What is there here to make *null* Baptismal Regeneration? Before the signing and seal of Baptism faith is unconfirmed, and by sacramental operation unestablished—(mind, the Article was written for those who have the opportunity of being baptized);—works done by man in this condition are not pleasing to God: but when baptized, faith in Christ being "confirmed," of that faith the works of the regenerated man spring, and then, being "done as God hath willed and commanded them to be done," *are* pleasing to God! As Irenæus says, "A man not having the indwelling of the Holy Spirit through faith remains just what he was before, flesh and blood not possessing the kingdom of God<sup>8</sup>." But at Baptism man *does* have this *in-coming* of the Holy Spirit; and this fact of his *regeneration* is the very reason why after Baptism his works are of different aspect in the sight of God to what they were when done in either purposed independence of, or stolid indifference to, the sanctifying rite. And this *fact* also is the very reason why the Reformers

<sup>8</sup> Adv. Hæres. l. v. c. 10.



set forth the *Thirteenth* Article; for if it had not been set forth at all, men would have imagined that works done by the wilfully unbaptized and works done by the worthily baptized were the same in God's sight; and so they would have neglected altogether seeking the blessed operation of the sacrament. So that, if one thing more than another proves the anxiety of the Reformers to maintain the excellency of Baptism as to its regenerating effects, it is the existence of this *Thirteenth* Article proclaiming the deadness of the works of the unregenerated, who prefer acting according to their own assumed notions of merit to a faithful compliance with the will and commandment of God!

The Bishop of *London*, in his Charge, says that the probable intention of those who framed the Article is a good rule to determine the sense in which it was originally received, "and ought still to be received, where it has not been contradicted nor qualified by any later authoritative declaration of the Church itself." The *Reviewer* quite rejected this rule when it was inconvenient, and a reference to it rendered it necessary for him to deal more in investigation and less in assumption; now he finds it serve his turn to found a sophism upon the *Seventeenth* Article; thus:

"Now, it is an admitted fact, that our Reformers and Martyrs who framed the Articles

held in theology the doctrines usually denominated Calvinistic. According, then, to his Lordship's decision, the *Seventeenth* Article ought to be read by him and the Church at large in its plain Calvinistic meaning, the other Articles ought to be received according to their clear Calvinistic tendency; and by this reading then, according to 'the probable intention of those who framed them,' we are anew, by this view of the subject, led away far indeed from the reception of baptismal regeneration as the doctrine of our Church."

Now, so far from its being "an admitted fact," that our Reformers held *Calvinistic* doctrines, nothing is more clear to my humble perceptions than that, as a body, they did not. And if any thing could prove this, it would be the propositions made by the Genevan "Assembly of Divines," A. D. 1643, for alterations in our Articles, which propositions were *rejected* by our prelates; these propositions being for the express purpose of making the Articles *Calvinistic*. And as to the *Seventeenth* Article, it is notorious that *Cranmer* consulted and corresponded with *Melancthon* on the subject of it. And here I would refer the *Reviewer* to *Faber's* elaborate work on "Election," from which I extract the following opinion, given by the mild German Reformer :

"Great is the comfort that we assuredly know from the word of God that in his immense mercy,

on account of his Son, God is always collecting his Church among mankind, and that he does it by the voice of the Gospel. But you will say:—This comfort avails so far as my knowing that the Church is securely *preserved* for the benefit of others, but perhaps that will not at all profit myself; for how shall I know who are the elect? I answer:—To thee, also, this generic comfort is profitable, because thou oughtest to know that the Church is preserved for thy benefit also; and the covenant of God is eternal and immovable, that *thou* also shouldst hear the Son, shouldst repent, and shouldst believe that thou wilt be received by God for the sake of the Mediator<sup>9</sup>.”

Another high authority observes,—“The individual opinions of *Cranmer* upon the subject of Predestination, probably because little known, have been seldom adduced. That he thought very different from *Calvin*, respecting Universal Redemption, will perhaps be admitted. Neither is it difficult to show that he further differed from the Reformer of *Geneva* on the point of Final Perseverance, but that he held the *same doctrine* of *Regeneration* and Election in Christ through Baptism, which is so conspicuous in the offices of our Church<sup>1</sup>.”

Surely the *Reviewer* will not say that *Cranmer*

<sup>9</sup> Vide pp. 369. 381.

<sup>1</sup> Laurence's Notes, p. 192.

showed his *Calvinism* when he said, “And so by Baptism we enter into the kingdom of God, and shall be saved *for ever, if we continue* to our lives’ end in the faith of Christ?” or when he further asserted, speaking of adults baptized, “All these benefits we receive by faith, in the which *who-soever continueth unto the end* of his life shall be saved: the which God grant to *us all*?”<sup>2</sup>

Nor is *Latimer* less explicit upon the same points, the universality and defectibility of grace<sup>3</sup>, points *utterly incompatible with the Calvinistic theory*. On the *first head*, he adopted the following unambiguous mode of expression: “The promises of Christ our Saviour are general, they pertain to all mankind.” “Let us ever think and believe that the grace and mercy of God exceedeth our sins. Also consider what Christ saith with his own mouth,—‘Come unto me *all ye* that travail and are heavy laden, and I will ease you.’ Mark, here he saith, ‘Come *all ye*!’ Wherefore then should any man despair, to shut out himself from these promises of Christ, which be general, and *pertain to the whole world*?”<sup>4</sup>

On the second head, *Latimer* says, “I do not put you in comfort, that if you have *once* the Spirit, ye cannot lose it. There be new spirits

<sup>2</sup> Sermon set forth, &c. A. D. 1548.

<sup>3</sup> See Laurence, p. 383, &c.

<sup>4</sup> Sermons, ed. 1584, p. 182.

started up now of late that say, after we have received the Spirit we cannot sin. I will make but one argument. St. Paul had brought the Galatians to the profession of the faith, and left them in that state. They had received the Spirit *once*, and they sinned again. . . . If this be true, we may lose the Spirit that we once possessed <sup>5</sup>.”

“ We may one time be in the book, and another time come out again, as it appeareth by David, which was written in the book of life. But when he sinned, he at that same time was out of the book of the favour of God until he had repented and was sorry for his faults. So we may be in the book at one time, and afterward, when we forget God and his word and do wickedly, we come out of the book ; that is, out of Christ, who is the Book <sup>6</sup>.”

I could produce many more proofs that the *Reviewer's* assertion, that the *Calvinism* of the Reformers is “ an admitted fact,” is quite unsustainable, and that the “ admitted fact” is, that their opinions were the other way. I, of course, speak of them as a body. I am prepared to maintain that the *Seventeenth* Article is not *Calvinistic* ; but that is not the question now between me and the *Reviewer*, so I need not dwell upon it ; therefore, I merely point his attention to the *Sixteenth* Arti-

<sup>5</sup> Sermons, ed. A.D. 1584, p. 84.

<sup>6</sup> Id. p. 312.

cle, which not only distinguishes between sins *before* and sins *after* Baptism, but expressly declares the *anti-Calvinistic* doctrine,—“after we have received the Holy Ghost, we may *depart from grace given* and fall into sin, and by the grace of God we may arise again and amend our lives;” thus showing by anticipation the propriety of the subsequent assertion in the *Twenty-seventh* Article, that “Grace is increased by virtue of prayer unto God.” And I also refer him to the Homilies, “written in our Englishe tounge, of Salvation, Faith, and Workes, by that lyght and martyr of Christes Church, Cranmer, Archebysshoppe of Canterburie; which are buylt upon so sure a foundation that no sycophant can deface them, nor sophyster confute them, whyle the worlde shall endure: unto whom I remytte the reader desyrous of an absolute dyscourse in this matter<sup>7</sup>.”

The *Reviewer's* allusion to the *Heathen* I have already noticed. He exclaims, that, “from our darkness and slowness of heart to believe them, the Articles have not issued in ‘the avoiding of diversities of opinion, and to the establishing of consent touching true religion,’ according to the intention of those who framed them.” Pray, whose fault is this? Certainly not that of the *Bishop of*

<sup>7</sup> Woolton's (Bishop of Exeter, 1577) “Christian Manuell,” pub. A. D. 1576. He was nephew of Alexander Nowell.

*London*, and of those who agree with him in adopting the “theological perceptions of our Reformers!” Is it not rather because that Archbishop Bancroft’s averments are still applicable? “Marry, now two or three years’ study is as good as twenty. It is wonderful to see how some men get perfection. One of four or five-and-twenty years’ old, if you anger him, will swear he knoweth more than all the ancient Fathers; and yet in very deed they are so earnest and fierce, that either we must believe them, or else account their boldness to be, as it is, most intolerable.” . . . . “If the Fathers before mentioned,” (Cranmer, Ridley, Bucer, Peter Martyr, with many others, as famous men as ever this land brought forth,) “dearly beloved, were now alive to see these dealings therein, how every boy, in a manner, doth take upon him (as though he only were learned, zealous, and wise) to controul, condemn, and to rage thus at his pleasure; sure, I suppose, they would wish at the least, as Gregory Nazianzen sometimes did, seeing in his days the like pride and saucy malpertness of many: ‘When I consider,’ saith he, ‘the unbridled itch of tongues which reigneth at this time; and how men, by their own voices, as it were, do make themselves divines, and challenge the commendation of learning and wisdom, whom their will alone is able to make learned; I cannot choose but wish with all my heart, with the prophet Jeremiah, that

I might go and dwell in the wilderness, so that I might leave the society of men, and give myself only to contemplation<sup>8</sup>.”

The *Bishop of London's* statement, that “justification, *that is*, being dealt with as innocent in the sight of God, is purchased for all men by the blood of Christ,” is stampt by the *Reviewer* as “theologically incorrect;” for that, “on *the contrary*, we are all the ‘children of wrath,’ till, through grace, we believe the Gospel; and it is only when we are ‘justified by *faith* that we have peace with God.’”

The *Reviewer* had before said, that the Bishop’s “exposition of what justification is” was “perfectly sound and scriptural:” but I let that pass. He now grants the Bishop’s position, which he had before denied, viz. that “we are children of wrath till we believe the Gospel;” i. e. till we receive Christ’s injunction in his Gospel, viz. *believe and be baptized*, for “he that *believeth and is baptized*, shall be saved.” Truly, it is only when we are “justified by *faith* that we have peace with God;” but this faith does not stand, save by the Sacrament ordained for its confirmation by our Lord (except in such cases where it is *impossible* to be baptized); for the words of Christ are not, “He that believeth shall be saved, although it would be

<sup>8</sup> Vide Sermon preached at Paul’s Cross, A. D. 1588.



as well to be baptized ;” but, “ He that *believeth and is baptized*, shall be saved.” So, then, belief, which is preparatory, and baptism, which is confirmatory, have accompanying fruit and dependent result, viz. justifying *faith*, which causeth us to “ have peace with God.” When it is affirmed that *faith* justifies, it must and can only mean a faith which believes in the promises, and *receives the ordinances* of CHRIST ; without which latter sealing of it into vitality, it were not faith.

Thus, then, the *Bishop of London* rightly asserts that it is an error for each individual to suppose that justification is applied to himself “ by a simple and internal act of faith, without the intervention of the sacraments ordained by Christ, and generally necessary for salvation.” The *Reviewer* says upon this, that he deems it his duty “ to assert, in the face of the Church, that this opinion is very heretical indeed.” No doubt, his assertion is in the “ *face* of the Church,” and against it too ! He says, moreover, that “ to cut in this manner into the free and full declarations of Scripture of mercy and salvation to every believing soul, thus to confine within limits which God has not imposed, the treasures of his grace, is a very grievous evil and heavy offence.”

The heresy, and “ grievous evil and heavy offence,” I suppose, consist, in the *Reviewer’s* judgment, in the *Bishop of London* not adopting the opinions

of the *Reviewer* and his "competent authorities." The Bishop's declaration does not confine "the treasures of grace" within any limits save those which God *has* imposed. "He that *believeth*, and *is baptized*, shall be saved." "Except ye be born again, of water and of the Spirit, ye cannot enter into the kingdom of God," &c. &c. But the *Bishop of London* is heretical! Of a truth, he is a *heretic* in good company! For so, then, a *heretic* was Bishop *Jewell*! who declared: "Thus much of the Sacrament of Baptism, which is the badge and cognizance of every Christian. If any *be not baptized*, but *lacketh the mark of God's fold*, we cannot discern him to be one of the flock. If any take not the seal of regeneration, we cannot say he is born the child of God<sup>9</sup>." So, then, a *heretic* was Archbishop *Bramhall*! who says: "We believe that, without baptismal grace (that is, regeneration), no man can enter into the kingdom of God;" at the same time declaring, what I willingly subscribe to, as I doubt not does the *Bishop of London*, referring to those "who are *defrauded of the Sacrament*, without their own defaults:" "We believe that God, who hath not limited his grace to his outward ordinances," (i. e. to tie himself up so as not to confer the grace of the Sacrament extraordinarily, where it seemeth good in his eyes, without the outward element, upon such as, not of their own fault, cannot

<sup>9</sup> Treatise of the Sacraments, fol., A.D. 1609.

come unto it,) “ may, and doth many times, according to his good pleasure, supply the defect of others, and operate in them the grace of the Sacrament by his Holy Spirit.” This is just one of those exceptions which prove the rule; which rule is further maintained, with reference to this exception, by the Church saying that Baptism is “ *generally* necessary to salvation;” i. e. if any, not of their own default, die without Baptism, they are not peremptorily excluded from salvation, to which the mercy of God may introduce them. The Church of *Rome* holds that such, with some exceptions, are excluded from salvation, and therefore lays it down that Baptism is *universally* necessary; consequently it admits lay Baptism. However, this point is not under notice, so I do not moot it. I merely repeat that the word *generally* does not refer to the operation of the Sacrament being merely *general*, or to its necessity not being essential, but to the possibility that the unbaptized (not through their own fault) may attain salvation through the uncovenanted mercies of God <sup>1</sup>.

The *Reviewer* concludes by stating that he would have examined “ in detail the statement contained in the following passages of the Charge of the *Bishop of London*,” but that he cannot “ conveniently do so for the present.” I shall be glad to

<sup>1</sup> Vide note [D.] in Appendix.

meet him whenever he does. The passages are these :

“ In this country,” says his Lordship, “ the clergy of the National Church, and *they alone*, are entitled to the respect and obedience of the people as their lawful guides and governors in spiritual things. They alone are duly commissioned to preach the word of God, and to minister His Holy Sacraments.” And again: “ It is ours to realize instrumentally to those for whom Christ died, the blessedness of which the Levitical priesthood administered only the shadow: it is ours to graft them into the body of Christ’s Church; to initiate them into the sacred truths of the Gospel, to turn their hearts to the ‘ wisdom of the just,’ guiding them to Him who alone can deliver them from the bondage of sin; declaring, as His ambassadors, remission and assurance of pardon, and dispensing to His household the spiritual food and sustenance of His body and blood. To do all this, and on that account to have the chief stations in that household; to be entitled to the affection and respect of all who belong thereto.”

As respects the *first* passage quoted, I merely observe, that the *Reviewer* carefully *leaves out* the Bishop’s immediately succeeding sentences; viz. “ But the *extent* and boundaries of their ministerial authority are points which admit of a consi-

derable diversity of opinion even amongst those who do not question its origin or legitimacy. If it be an error leading to and partaking of the nature of schism to deny or undervalue that authority, it is, on the other hand, injurious to the cause of truth and purity to exaggerate it, and to stretch its prerogative beyond that which has the sure warrant of God's word." Wherefore did the *Reviewer* omit all notice of this opinion?

As to the *second* passage, does the *Reviewer* deny that the office of the Clergy is to graft people into the body of Christ's Church; to turn their hearts; to guide them to Christ; to act as His ambassadors; to minister spiritual food to His household? If he does deny these things, then his object and *anti-Church-of-Englandism* are apparent; if he does not deny them, he cannot deny that they who exercise such functions are worthy of consideration, of affection, and respect, from those over whom they are set.

But as upon this matter the *Reviewer* merely asserts a dogmatic opinion, I have no argument to combat. He calls the Bishop's statement, "high-flown assumptions," "opposed to the teaching of our Church, and to the *examples* set forth in, and *deductions* to be drawn from, Holy Writ;" as "*inimicable* (*sic* in orig.) to the substantial interests and true honour of the Establishment, and to the peace and prosperity of Christ's Universal

Church." He declares that "their source is in the deadly errors of the Church of Rome;" that they "find a place in the Charge of his Lordship as an echo of a prevailing and popular cry of the day, not as a part and parcel of the truth of God;" and that, "accordingly,"—*i. e.* because *he*, the *Reviewer*, thinks so,—“the introduction of them on this solemn occasion, however viewed by men contaminated by Popish and anti-Evangelical sentiment and priestly presumption, will tend to any thing rather than his” (the Bishop’s) “true honour, either in the court of heaven or amidst the assemblage of the saints on earth.”

If I may so speak with reverence, I would express my thankfulness that the *Reviewer* is not the *janitor* of the court of heaven, nor yet the *orator* of the assemblage of the saints on earth; at the same time, I would say that I feel some surprise at his assuming to be both. The bitter tone of his remarks is scarcely in keeping with modest respect for authority, and the *Christian-like humility* of pure charity. It surely would have been more amiable and discreet, more generous and undictatorial, more canonically gentle and obedient, had the *Reviewer* omitted this grave declaration, that they who approve of the Bishop’s sentiments, and, therefore, of course, the Bishop himself, are “men contaminated by *Popish* and *anti-Evangelical* sentiment and *Priestly* presump-

tion." But I will leave it without comment, save a remark, that I regret the *Reviewer* has made it, for the world will consider it a proof of no very *mild* disposition or *Christian* spirit.

I have now finished the task I assigned to myself; how, it is not for me to say. I have, however, relied as much as possible—upon the opinions of our pious Reformers, referred to Holy Scriptures, being conscious that any individual sentiments of my own, unsupported by ancient authority, would be of no greater value than are the *Reviewer's*. He appealed, and acknowledged that he was bound by the appeal, to “the theological perceptions of our Reformers,” as comporting “with the truth of God.” To that appeal I have, from the writings of those Fathers, tested by the Gospel declarations, endeavoured honestly to respond; and I believe that I have succeeded in showing how completely the *Reviewer's* arguments, when brought to such a proof, are what I said I would show them to be,—untenable, and without recognized authority. I would, as briefly as I may, sum up the whole. And, in doing so, I trust I am not guilty of presumption in using, as for myself, the words of Cranmer :

“I profess, and openly confess, that in all my doctrine and preaching, both of the Sacraments and of other my doctrine, whatsoever it be, not only I mean and judge those things, as the Catho-

lic Church and most holy Fathers of old with one accord have meant and judged, but also I would gladly use the same words they used, and not any other words ; but to set my hand to all and singular their speeches, ways, phrases, and forms of speech, which they do use in their treatises upon the Sacraments, and to keep still their interpretations <sup>2</sup>.”

I also fully adopt the words of King CHARLES I.:

“ My conclusion is, that albeit I never esteemed any authority equal to the Scriptures, yet I do think the unanimous consent of the Fathers, and the universal practice of the primitive Church, to be the best and most authenticated interpreters of God’s word <sup>3</sup>.”

Therefore I say with *Tertullian* :

“ By *Baptism* we are cleansed from all our sins, and rendered capable of attaining eternal life. By it we regain that Spirit of God which Adam received at his creation, and lost by his transgression <sup>4</sup>.”

With *Chrysostom* :

“ I am otherwise affected than is he that believeth not. When he heareth of the water of Baptism he thinketh it is nothing else but water ; but I see, not the creature only which mine eyes

<sup>2</sup> Appeal from the Pope to the next General Council.

<sup>3</sup> Fifth Paper to Henderson the Presbyterian.

<sup>4</sup> Bishop Kaye’s *Tertullian*, p. 431.



do see, but also the *cleansing of my soul* with the Holy Ghost. He thinketh that my body only is washed; I believe that *my soul is thereby made pure and holy*<sup>5</sup>.”

With *Cyril* :

“As water, thoroughly heated with fire, burneth as well as the fire, so the waters that wash him that is baptized, are changed into Divine Power by the working of the Holy Ghost<sup>6</sup>.”

With *Irenæus* :

“Et iterum *potestatem regenerationis in Deum* dans discipulis, dicebat iis, ‘Euntes docete omnes gentes, baptizantes eos in nomine Patris, et Filii, et Spiritus Sancti<sup>7</sup>.’”

With *Chrysostom* again :

“Plain or base water worketh not in us; but when it hath received the grace of the Holy Ghost, it washeth away all our sins<sup>8</sup>.”

With *Augustine* :

“Why doth not Christ say, now ye are clean, because of the Baptism wherewith ye are washed? saving that because in the water it is the word that maketh *clean*<sup>9</sup>.”

And with *Cyprian* :

“Omnes quidem qui ad divinum munus et pa-

<sup>5</sup> Hom. VII. in 1 Cor.

<sup>6</sup> In Johan. l. ii. c. xiii.

<sup>7</sup> Contra Hæres. l. iii. c. 17. § 1. <sup>8</sup> Hom. XXXV. in Johan.

<sup>9</sup> Tract LXXX. in John.

trium, Baptismi sanctificatione perveniunt, *hominem illic veterem* gratiâ lavacri salutaris exponunt, et *innovati* Spiritu Sancto a sordibus contagionis antiquæ, *iteratâ nativitate* purgantur<sup>1</sup>.”

I have done. Thus, as I have set forth, do I hold the great doctrine of *Baptismal Regeneration* to be true, and no “figment.” As “children of wrath” we all approach the sacrament. If any pass from it uncleansed, it is because “only the faithful receive the fruit; but the unbelieving, refusing the promises offered them by God, shut up the entry against themselves, and go away empty. Yet do they not thereby make the sacrament lose its force and nature.” O, no! *Baptism* is indeed “the covenant and promise of God which clotheth us with immortality, assureth our resurrection; by which *we receive regeneration*, forgiveness of sins, life, and salvation. His word declareth his love towards us; and that word is sealed and made good by *Baptism*. *Our* faith which are baptized, and *our* continuance in the profession we have made, establisheth us in this grace which we have received<sup>2</sup>.” Yes; “such a change is made in the Sacrament of Baptism. Through the power of God’s word the water is turned into blood; they that be washed in it receive remission of sins; their robes be made clean in the blood of the

<sup>1</sup> De Discip. et Hab. Virg. p. 192.    <sup>2</sup> Nowell’s Catechism.

Lamb. The water itself is nothing; but by the working of God's Spirit, the death and merits of our Lord and Saviour CHRIST are *thereby* assured to us."

Thus do "I acknowledge one Baptism for the remission of sins;" and thus do I regard the administration of the sacrament—"Ministerium Baptizandi, quo DEO *Renascimur* <sup>3</sup>."

<sup>3</sup> Augustine first Archbishop of Canterbury, apud Bede Hist. Eccles. l. ii. c. 2.



## APPENDIX.

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[A.] p. 14.

*“differs very little.”*

I observe in Dr. Holloway's "Letter addressed to the Bishop of London," (which I have received too late to notice in the preceding pages,) a note at page 52, to the following effect:—

*“The ordinance of infant baptism was administered very differently from the present formulary in the reign of Edward VI. and Queen Elizabeth. Considerable alterations were introduced into that service in the reign of James, and perhaps also in the last review of the Liturgy in the year 1661.”*

I will reply to this, and show how extremely at hazard the assertion of the Reverend Doctor is made,—its carelessness being further proved by his expression *“perhaps also,”* for if he had well considered the matter, he would have used a more strict phrase,—by reprinting here the Baptismal Service from *“The Booke of Common Prayer,”* of Edward VI., published in black letter, A. D. 1552.

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*The Priest shal aske whether the chyldren be baptized or no.  
If they answere, no, then shall the Priest saye thus.*

Dearely beloved for asmuche as all men be conceyved and borne in synne, and that oure Saviour Christe sayeth none

can entre into the Kyngdome of God (excepte he be regenerate, and born anew of water and the holye Ghoste). I beseche you to call upon God the Father, through our Lord Jesus Christe, that of his bounteous mercye he wyll graunt to these chyldren, that thyng which by nature they cannot have, that they maye be Baptysed with water and the holy Ghost, and receyved into Christes holye churche, and be made lyvelye membres of the same.

*Then the Priest shall saye,*

Let us praye.

Almightie and everlastinge God, which of thy great mercy diddest save Noe and his familie in the Arke from perishing by water: and also dyddest safely leade the chyldren of Israel thy people through the Redde Sea: figuring thereby thy holy Baptisme, and by the Baptisme of thy wel-beloved sonne Jesus Christe diddest sanctify the floud Jordane and all other waters to the misticall washing awaye of sinne: we beseche thee for thine infinite mercies that thou wylt mercifully loke upon these children, sanctifie them and wash them with thy holy ghost, that they beyng delivered from thy wrath, maye be receyved into the Arke of Christes Church, and beyng stedfast in fayth, joyeful through hope and rooted in charitie, maye so passe the waves of this troublesome world, that finally they may come to the land of everlastinge lyfe, there to reygne wyth thee worlde wythout ende: through Jesus Christe our Lord. Amen.

Almightie and immortal god, the ayde of al that nede, the helper of all that flee to thee for succour, the lyfe of them that beleve, and the resurrection of the dead: we cal upon thee for these infantes that they cominge to thy holy Baptisme maye receyve remission of theyr sinnes by spiritual regeneration. Receive them (O Lord) as thou hast promysed by thy wel-beloved sonne saying: Aske and you shall have, seke and you shal fynd, knocke and it shal be opened unto you: So geve now unto us that aske. Let us that seke fynde. Open the gate unto us that knock, that these infantes maye enjoye

the everlastinge benediction of thy heavenly washinge, and may come to the eternall kyngdom whiche thou hast promysed by Christ our Lorde. Amen.

*Then shal the Priest saye : heare the wordes of the Gospell, wrytten by Sainct Marke in the tenth Chapter.*

At a certayn time they brought children to Christ that he should touche them, and his disciples rebuked those that brought them. But when Jesus sawe it he was displeased, and sayd unto them : Suffre lyttle children to come unto me and forbid them not : for to suche belongeth the kyngdom of God. Verelye I say unto you : whosoever doth not receyve the kingdom of God as a lyttle chylde, he shall not entre therein. And when he had taken them up in hys armes, he put his handes upon them and blessed them.

*After the Gospell is read, the Minister shal make this brief exhortation upon the woordes of the Gospell.*

Frendes you hear in this Gospel the wordes of our Saviour Christ, that he commaunded the children to be brought unto him : how he blamed those that would have kept them from him : how he exhorteth all men to folow theyr innocencie. You perceyve how by his outward gesture and dede he declared his good wyll towarde them. For he embrased them in hys armes, he layde his handes upon them, and blessed them : doubt not ye therefore but earnestly beleve that he wyl lykewise favourably receyve these present infantes, that he will embrace them wyth the armes of hys mercye, that he wyl geve unto them the blessinge of eternall lyfe, and make them partakers of hys everlasting kingdom. Wherefore we being thus perswaded of the good will of our heavenlye father towarde these infantes declared by his sonne Jesus Christe : and nothing doubting but that he favourably alloweth thys charitable worke of ours in bringynge these children to his holy Baptisme : let us faythfully and devoutely geve thanks unto him and saye,

Almightie and everlasting God, heavenly father, we geve

thee humble thankes that thou haste vouchsafed to call us to knowledge of thy grace and fayth in thee, encrease this knowledge and confirme this fayth in us evermore : Geve thy holy spirite to these infantes, that they may be borne agayne, and be made heyres of everlastinge salvacion, through our Lord Jesus Christ : who liveth and reigneth with thee and the holy spirite now and for ever. Amen.

*Then the Priest shal speake unto the Godfathers and Godmothers, on this wyse.*

Wel-beloved frendes, ye have brought these chyldren here to bee baptized, ye have prayed that oure Lorde Jesus Christe would vouchsafe to receyve them to laye his handes upon them, to blesse them, to release them of theyr synnes, to geve them the kyngdom of heaven and everlasting lyfe. Ye have heard also that our Lord Jesus Christ hath promised in hys Gospel to graunte all these thinges that ye have prayed for : which promise he for his parte wyl moste surely kepe and performe. Wherefore after thys promyse made by Christ, these infantes must also faithfully for theyr parte promise by you that be their sureties that they wyl forsake the devyl and al his workes, and constantly beleve Goddes holy worde and obediently kepe his commaundementes.

*Then shall the Priest demaunde of the Godfathers and Godmothers these questions folowyng :*

Doest thou forsake the devyll and al his workes, the vayne pompe and glory of the worlde wyth all covetouse desyres of the same, the carnall desyres of the fleshe, so that thou wilt not folow nor be led by them ?

*Aunswere.*

I forsake them all.

*Minister.*

Doest thou beleve in God the father almighty, maker of heaven and earth. And in Jesus Christ his only begotten



sonne our Lord, and that he was conceyved of the holy ghoste, borne of the vyrgyn Mary, that he suffred under Poncius Pilate, was crucified dead and buried, that he went downe into hel and also did ryse agayn the thyrd daye: that he ascended into heaven and sytteth at the right hand of God the father almightye, and from thence shall come agayne at the ende of the worlde to judge the quycke and the dead.

And doest thou beleve in the holy ghost, the holy catholique churche, the communion of Sainctes, the remyssion of synnes, the resurrection of the fleshe, and everlastinge lyfe after death?

*Aunswe.*

All thys I stedfastly beleve.

*Minister.*

Wylt thou be baptysed in this fayth?

*Aunswe.*

That is my desyre.

*Then shal the Priest saye.*

O Mercyful God, graunt that the olde Adam in these chyl-dren may be so buried, that the newe man maye be raysed up in them. Amen.

Graunt that al carnal affections may dye in them, and that al thinges belonginge to the spirite may live and growe in them. Amen.

Graunt that they may have power and strength to have victorie, and to triumphe agaynste the devyll the worlde and the fleshe. Amen.

Graunt that whosoever is here dedicated to thee by our office and ministerie, may also be endued wyth heavenly vertues, and everlastingly rewarded through thy mercie, O blessed Lord God, who dost lyve and governe all thinges world without ende. Amen.

Almightie everliving God, whose most dearly beloved sonne Jesus Christ, for the forgiveness of our sinnes, dyd shead out

of his most precious syde both water and bloud, and gave commaundement to his disciples that they should go teache al nacions, and baptise them in the name of the father, the sonne, and of the holy ghost: Regard we beseech thee the supplicacions of thy congregacion, and graunt that all thy seruautes which shalbe baptised in this water may receyve the fulnesse of thy grace, and ever remayne in the noumbre of thy faythfull and electe chyl dren, through Jesus Christ our Lorde.

*Then the Priest shal take the childe in his handes, and aske the name, and naming the chyld, shal dyppe it in the water, so it be discreetly and warely done, sayinge,*

N. I baptise thee in the name of the Father, and of the sonne, and of the holye Ghost. Amen.

*And if the chyld be weake, it shall suffyse to powre water upon it, sayinge the foresayde wordes,*

N. I baptise thee in the name of the Father, and of the Sonne, and of the holy Ghost. Amen.

*Then the Prieste shall make a crosse upon the chyldes forehead, sayinge,*

We receyve this childe into the congregacion of Christes flocke, and doe sygne hym wyth the signe of the crosse, in token that hereafter he shall not be ashamed to confesse the fayth of Christ crucified, and manfully to fyght under hys banner agaynste synne, the worlde, and the devyll, and to continue Christes faythfull souldiour and seruaunt unto hys lyves ende. Amen.

*Then shall the Priest saye.*

Seynge now, derely beloved brethren, that these chyl dren bee regenerate and grafted into the body of Christes congregacion: let us geve thankes unto God for these benefites, and with one accorde make our prayers unto Almighty God, that they maye leade the rest of theyre lyfe accordinge to this beginninge.

*Then shal be sayde.*

Our Father which art in heaven, &c.

*Then shall the Priest saye.*

We yelde thee heartie thankes, most mercyfull father, that it hath pleased thee to regenerate this infant with thy holy spirite, to receyve hym for thy owne chyld by adoption, and to incorporate hym into thy holy congregacion. And humbly we beseeche thee to graunt that he being dead unto sinne, and lyving unto righteousness, and being buried with Christe in his death, maye crucifye the olde man, and utterly abolyshe the whole body of sinne; that as he is made partaker of the death of thy sonne, so he may be partaker of his resurrection; so that finally wyth the residue of thy holy congregacion, he may be enheritour of thyne everlastinge kyngdom, through Christ our Lord. Amen.

*At the last ende, the Priest calling the Godfathers and Godmothers together, shall saye this shorte exhortacion followinge.*

Forasmuche as these children have promised by you to forsake the Devyll and all his workes, to beleve in God and to serve hym; you muste remembre that it is your partes and dueties to see that these infantes be taught so soone as they shal be able to learne, what a solemne vowe, promyse, and profession, they have made by you. And that they may knowe these things the better, ye shal call upon them to heare sermons; and chiefly you shal provide that they may learne the Crede, the Lordes prayer, and the ten Commaundements, in the Englishe tongue, and all other thynges which a Christian man ought to knowe and beleve to hys soules health: and that these children may be vertuously brought up to leade a godly and a Christian lyfe, remembrynge alwayes that Baptisme doeth represent unto us oure profession, whiche is to folowe the example of our saviour Christ, and to be made like unto him; that as he dyed and rose agayne for us, so shoulde we whiche are baptised, dye from synne, and ryse agayne unto righteous-

nesse, continually mortifyinge all oure evyll and corrupte affections, and daylye proceedinge in all vertue and godlyness of lyvyng.

*The Minister shall commaunde that the chyldren be brought to the Bishop to be confirmed of him so sone as they can saie in their vulgare tongue the articles of the fayth, the Lordes prayer, and the X Commaundementes, and be further instructed in the Catechisme set forth for that purpose.*

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Will Dr. Holloway be pleased to point out in what respect "the ordinance of Infant Baptism was administered *very differently* from the present formulary, in the reigns of Edward the Sixth and Queen Elizabeth;" and what the "considerable alterations" are, which he asserts "were introduced into that service in the reign of James?" Had Dr. Holloway ever seen the Prayer Book of Edward the Sixth?—for, with the exception of a few immaterial verbal differences, and the sentence, "sanctify this water to the mystical washing away of sin," in the prayer immediately preceding the naming, which is not in the corresponding prayer in King Edward's book, the service, as it stands at present, is identical with the old one. The absence of the sentence above mentioned from one particular prayer in King Edward's book, offers no ground for argument, as it is, almost *in totidem verbis*, to be found in the opening prayer.

[B.] p. 28.

*"Delivering this blessed sacrament of regeneration."*

"THE true necessity of baptism, a few propositions considered will soon decide. All things which either are known Causes or set Means, whereby any great good is usually procured, or men delivered from grievous evil, the same we must needs confess necessary. And if *regeneration* were not in this very

sense a thing necessary to eternal life, would Christ himself have taught Nicodemus, that to see the kingdom of God is impossible, saving only for those men which are born from above?

“ His words following in the next sentence are a proof sufficient, that to our regeneration his Spirit is no less necessary, than regeneration itself necessary unto life.

“ Thirdly, unless as the Spirit is a necessary inward cause, so Water were a necessary outward mean to our regeneration, what construction should we give unto those words wherein we are said to be new-born, and that ἐξ ὕδατος, even of Water? Why are we taught that with water God doth purify and cleanse his Church? Wherefore do the Apostles of Christ term Baptism a bath of regeneration? What purpose had they in giving men advice to receive outward baptism, and in persuading them it did avail to remission of sins? ”—Hooker, Eccl. Polity, B. v. 60.

[C.] p. 34.

“ *the 36th Canon binds him to both.*”

The 36th Canon, concerning “ Subscription required of such as are to be made Ministers,” is this :

“ No person shall hereafter be received into the Ministry, nor either by institution or collation admitted to any ecclesiastical Living, nor suffered to preach, to catechize, or to be a Lecturer, or Reader of Divinity in either University, or in any Cathedral or Collegiate Church, city, or market-town, parish church, chapel, or in any other place within this realm, except he be licensed either by the Archbishop, or by the Bishop, of the diocese where he is to be placed, under their hands and seals, or by one of the two Universities under their seal likewise ; and except he *shall first subscribe* to these three Articles following, in such manner and sort as we have here appointed.

“ I. That the King’s Majesty, &c. . . . [this is declaratory

of acknowledgement of the power and jurisdiction of the Sovereign.]

“ II. That the Book of *Common Prayer*, and of Ordering of Bishops, Priests, and Deacons, containeth in it nothing contrary to the word of God, and that it may lawfully be used; and that he himself will use the form in the said book prescribed, in public prayer and administration of the sacraments, and none other.

“ III. That he alloweth the Book of Articles of Religion agreed upon by the Archbishops and Bishops of both provinces, and the whole Clergy, in the Convocation holden at London, in the year of our Lord God one thousand five hundred sixty and two; and that he acknowledgeth all and every the Articles therein contained, being in number nine-and-thirty, besides the Ratification, to be agreeable to the word of God.

“ To these *three* Articles, whoever will subscribe, he shall, for the *avoiding* of all ambiguities, subscribe in this order and form of words, setting down both his Christian and surname, viz., ‘ I, N. N., do willingly and *ex animo* subscribe to these *three* Articles above-mentioned, and to *all things that are contained in them.*’ ”

[D.] p. 103.

“ *the uncovenanted mercies of God.*”

“ God binds no man to impossibilities which are not made impossible by himself. When actual Baptism cannot be had, the desire of Baptism is accepted for Baptism itself. As St. Ambrose saith of Valentinian, that he was baptized in his desire. Thus much is acknowledged by all Roman Catholics, and may be collected out of the Council of Trent.”

“ Gerson, Gabriel, and Cardinal Cajetan, great doctors in

the Roman Church, do maintain that when Baptism cannot be applied to infants, the desire of their parents to have them baptized is sufficient for their salvation."

" St. Austin did neither agree with them (the Church of Rome), nor with us in this question. St. Austin is in this a hard father to little infants, and innocents from actual sins, in that he concludes all who die unbaptized, in hell. The *Church of Rome* teacheth contrarily, that they are not in hell, but in a certain *limbus infantum*. The *Protestants* leave them to the mercy of God, and doubt not but that many of them are in heaven. *St. Austin* saith they are certainly damned. The *Protestants* say they may be saved. The *Romanists* say they cannot be saved, and yet they are not damned. The *Romanists* say they suffer *pœnam damni*, but not *pœnam sensus*; a privative, but not a positive punishment. *St. Austin* saith they suffer both privatively and positively the very fire of hell. The *Protestants* believe that many of them do suffer neither." — *From Archbishop Bramhall's " Treatise on Baptism,"* A.D. 1677.

The Church of Rome, indeed, gets rid of the full force of the word *universally*, and also of the *limbus infantum*, by its prayers and masses, the merits and intercession of the Saints, purgatory, &c. &c.; but, in the absence of appeal to these, the word *universally* holds effective.

THE END.







