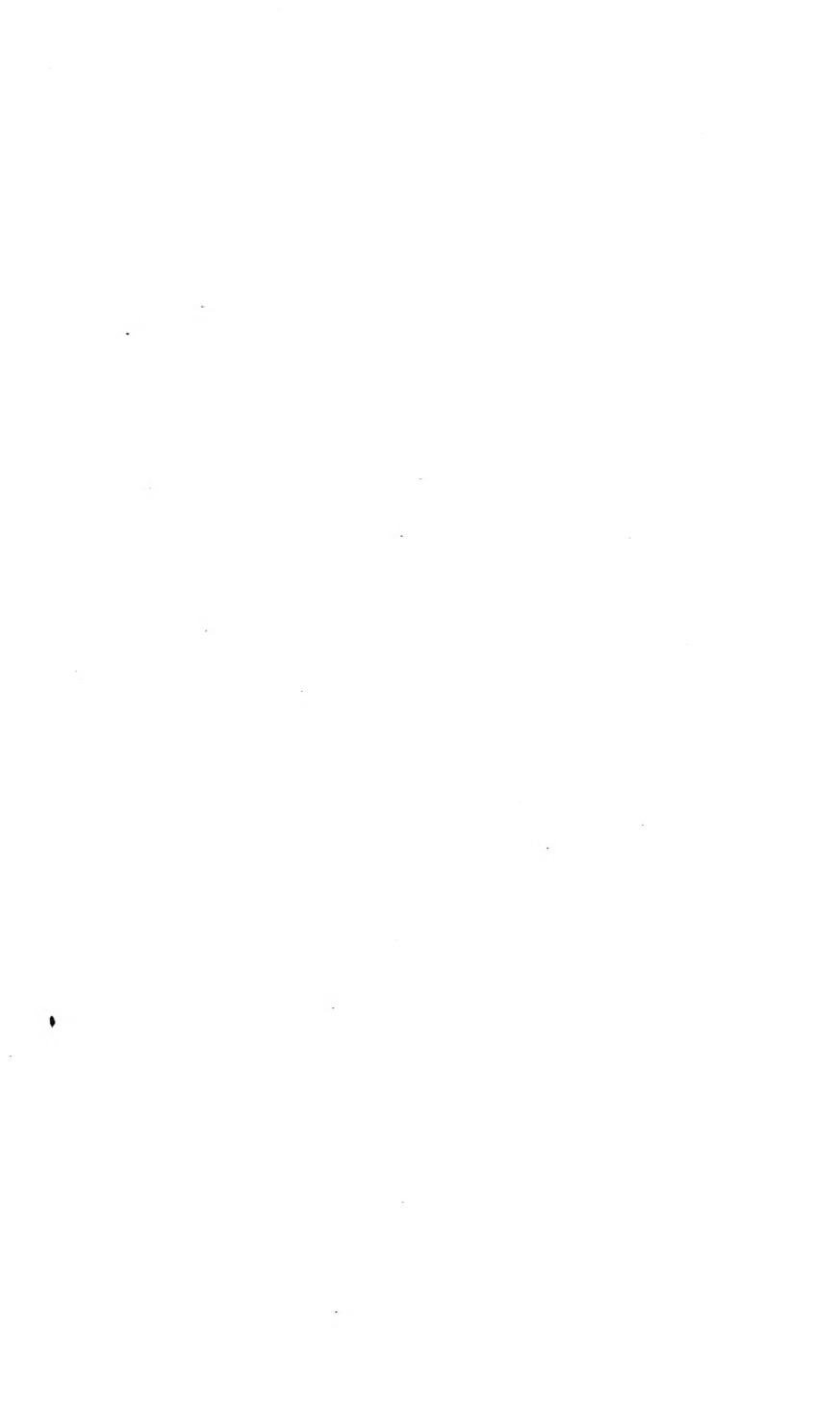


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A LETTER

TO

THE REV. WILLIAM GOODE, M.A., F.S.A.

A LETTER

TO THE

REV. WILLIAM GOODE, M.A., F.S.A.

RECTOR OF ALL HALLOWS, THE GREAT AND THE LESS,

CONTAINING

AN EXAMINATION OF HIS "CAPACITATING
CONDITIONS," &c.

TOGETHER WITH

A COMMENT ON THE FAMOUS PASSAGE FROM HOOKER,

QUOTED BY

THE JUDICIAL COMMITTEE.

BY

THE REV. JOHN RICHARDSON, M.A.,

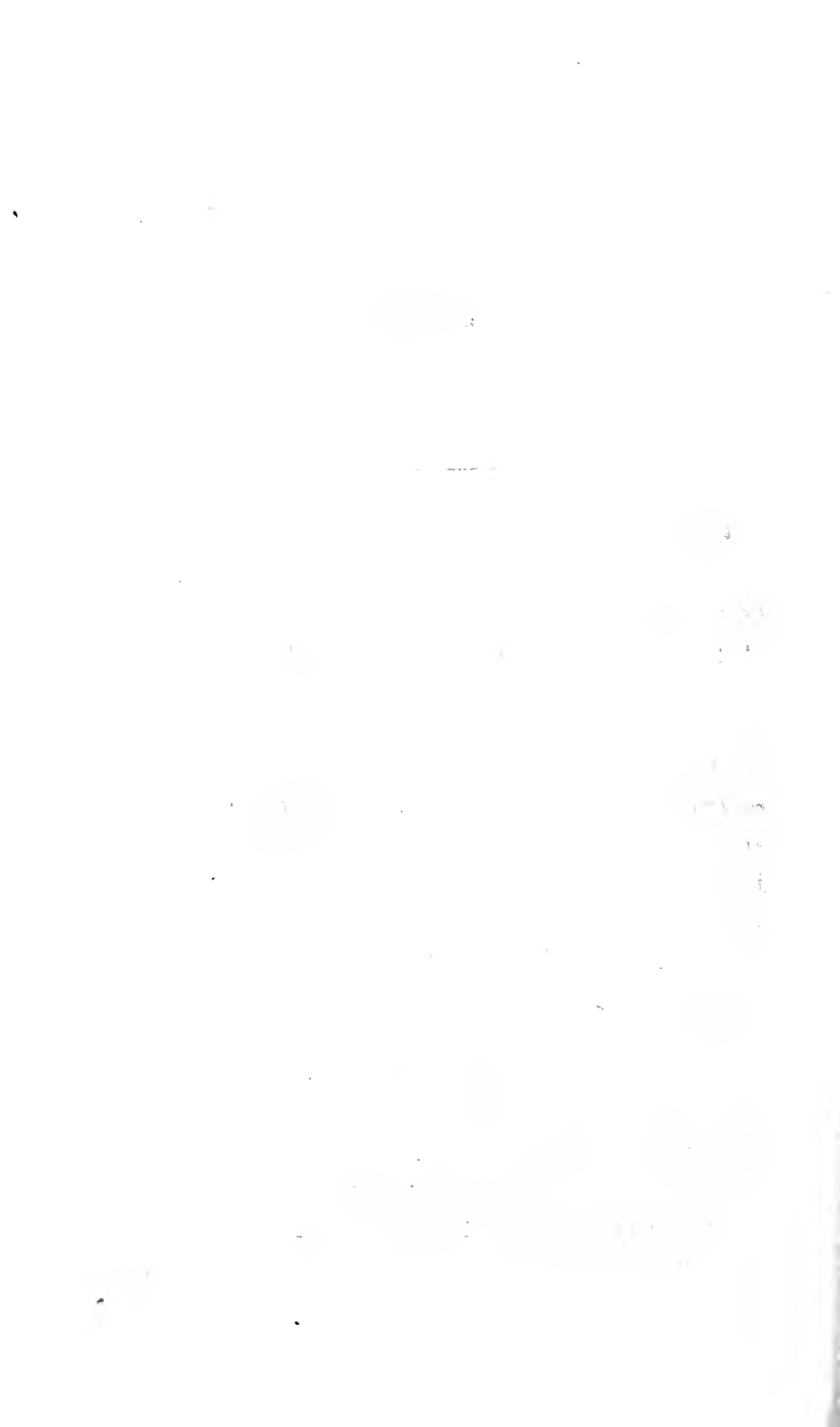
HEAD MASTER OF APPLEBY GRAMMAR SCHOOL.

——— " In religion
What damned error, but some sober brow
Will bless it, and approve it with a text
Hiding the grossness with fair ornament?"

LONDON:

JOHN OLLIVIER, 59, PALL MALL.

1850.



A LETTER,

&c., &c.

REV. SIR,

ALTHOUGH this Letter does not profess to be an answer to the whole of your's to the Bishop of Exeter, yet I have resolved to address it to you.

As a Letter, it must be addressed to some one; and, since I happen not to have a personal enemy in the world who denies the doctrine of baptismal regeneration—by which I mean regeneration in and by baptism, in the honest meaning of plain English words, I must e'en, for the nonce, turn you into a theological enemy. To you, then, the Rector of 'All Hallows, the Great and the Less, I address myself.

My object, in the present letter, is, principally, to examine the capacitating conditions which your school requires of infants to be baptized, "in order that there may be," as you term it, "a present and absolute beneficial effect from baptism."

The consideration of these capacitating conditions will, no doubt, raise other dependent questions,

which, as far as the limits I have prescribed to myself allow, shall be answered at the same time.

I am not unaware, Sir, that the controversy at issue between us has made most capricious migrations to the continent; that, in the course of its prying tour, it has paid more than pop visits to Nuremberg, to Cologne, and even to Geneva. Thither, however, I will not follow, unless I am dragged against my will. We are a staid people on this side of the water, and were at our Reformation, as we have been since, suspicious of importations, that savour of novelty. Deeply indebted as we are, and, as we acknowledge ourselves to be, to Luther, Melancthon, and other continental worthies, still, as a church, we are not Lutherans, much less are we Calvinists.

Nor have we ever been considered so *abroad*. On the contrary, the Reformers of the continent have, generally, entertained but a supercilious opinion of us. I have no personal acquaintance with any foreign member of the Evangelical Alliance, and will, therefore, address you — as, indeed, it will be more to the point to address you, from the sixteenth century, or, to dispense with chronology, *ex inferis*.

Beza, then, complains that he has been irrelevantly and impertinently disquieted in what he used to consider his last resting place; and Calvin vows that he would rather have Servetus' backbone, or what he left him of it, for a grave-pillow,

than be tormented again, as he has been of late, by English controversialists. He disclaims all connexion, so I am hereby commissioned to inform the world, with Sir Culling Eardley, with the Evangelical Alliance, and with the Rector of All Hallows.

The Rector of All Hallows, he tells me, has put his hand, indeed, to the plough, and set his face in the direction of Geneva, but not steadily; he will keep looking back Lambeth-wards. He has not reached even the half-way house on the road to truth, as it is in "The Institutes."

Sir Culling Eardley he dubs "tolerant Utopian," and he will have it that the Nine Articles of the Evangelical Alliance will be reduced to three before the year is out, and disappear altogether from the records of the Society, as Mr. Goode will, he adds, from the arena of this controversy, before the Grand Industrial Exhibition comes off in 1851.

He is suspicious, too, as to your "Sixth 1000," and should suppose, if he did not know your "respectable bookseller," that a cipher had been added.

But we were to examine your *capacitating conditions*, and it is full time, it may be thought, to set about it. Still, Sir, with your leave, and in spite of my prospectus, I must first submit to you a few general considerations, or I may find it difficult to get them in elsewhere.

In law, as lawyers, at least, tell us, there is no wrong without a remedy ; and so should I be sorry to find that, in the Christian scheme, there is a disease, and in any, even a single case, no medicine for that disease.

If in Adam all die, so in Christ should *all* be made alive. Now, “ we are by nature born in sin, and the *children* of wrath.” Does it not, then, seem cruel, and almost a reflexion upon the New Covenant, that we should have, in any case, to wait for years—with the risk, mind, of dying in the mean time—until we are made, if we live to be made, *men* of grace ? Even in putting the case, you see, I am obliged to transmute the Church Catechism.

“ The progeny of your own sort—God’s dear children,” are, it is true, provided for ; but what is become of such as are out of your pale ?

Besides, “ the large reign of hypocrisy,” never to end until the world ends, will make grievous thinnings even in your ranks. What, then, I ask, is to become of the accumulated numbers, who are thus, according to your doctrine, shut out, as infants, from God’s grace and favour ? You have a universal disease, and an invidious remedy, for about a tenth only of the patients, if you take us heathens into the account ; or, leaving Christiano-Pagans out of the calculation, still but for a bare half even of your own babes.

You are not content that your infants should

be children of God ; but you will have them pet children ; and yet you cannot make them all so.

One might suppose, from your fashion of reasoning, that you were in the condition of the five wary virgins in the parable ; that, in all the teeming store-houses of God's bounty, you could find no oil except for yourselves.

Who is it, let me ask, that is here circumscribing the favours of the mighty and gracious One of Israel ?

Who but William Goode ?

And surely there is balm enough in Gilead for *us* and for you. Such, at any rate, is the uniform and uninterrupted ruling of the Church Catholic : and, as nothing that is novel is true in divinity, we willingly make you a present of all modern counter authorities ; albeit Calvin's ' Institutes ' and Scott's ' Commentary ' are included in the gift.

Let us, however, submit your new manufacture to a few minutes scrutiny, and see how your tenets will bear the homely touchstone of common sense.

We make an infant, you say, *guilty* and *innocent* at the same time—guilty, so as to need regeneration, &c. in baptism, and innocent so as to be capable of God's grace.

And, pray, why should we not do so ?

Did you ever read a small logical compendium by Aldrich ? The unpretending volume is pretty generally known, and highly prized, wherever it is known. Our old Oxford friend dresses himself,

it must be owned, in Latin the stiffest and the quaintest; but he is, nevertheless, a most trustworthy authority in all matters of this kind.

Now, my respected Mentor assures me that there is no opposition even, much less contradiction, between the following propositions:—

“Peter is black as to his hair,”

“Peter is not black as to his hands,”

So neither—to tell you what cannot, I fear, be kept a secret—is there any contradiction, except in your own beclouded cranium, between our two propositions, “infants are guilty,” and “infants are not guilty;”—upon which contradiction you, nevertheless, spend a mortal page of most grievous twaddle.

Infants are guilty, sir, and infants are not guilty; but not *secundum idem*.

They are guilty of original sin, and so require regeneration, &c., while, at the same time, they are innocent of actual sin, and, therefore, capable of Divine grace. You say something about the Bishop of Exeter, and an examination at a National School: had not you better, before you fling your next stone, look back to the A B C of your own logic?

Besides, if we do make children guilty and innocent at the same time, have we not the best authority for doing so? Put the following passages, taken from the formulary for the Public Baptism of Infants, side by side; and shew me by honest

argument, which a plain man can understand, that, though we contradict ourselves, there is, still, no self-contradiction in the Baptismal Ritual.

Here are the passages :

“ Forasmuch as all men
are *conceived and born in
sin.*”

(guilty, surely.)

“ How he exhorteth all
men to follow their *innocency.*”

(as assuredly innocent.)

Can you unravel this tangle ? You have to shew that *we* are self-contradictory, while the Ritual is not.

But rationalism is crazed beyond all hope, and will never be rational.

Still, you doggedly press the objection that an infant is born “ a child of wrath,” and, therefore, incapable *in* baptism (out of baptism the incapacities magically vanishes) of God’s regenerating grace.

Churlish Priest !

Like Aaron, you stand between the living and the dead ; but, unlike Aaron, you stand not there to stay the plague. You stand between the life-giving Spirit of God, and the infant dead, whom he would vivify ; and to do what ? to place a bar, of man’s invention, and your adoption, between the physician and the diseased.

Comforter, avaunt thee !

These children—such is the language of your school—have not been capacitated for Thy gifts, either by a prevenient act of Divine grace, or by the prayer of faith, or by birth from a christian

parent, or — — — — “OTHERWISE.” And all this you say, though you are bound, as one of God’s ministers, to utter, *without one qualifying phrase*, the following solemn and plain words over *every* baptized infant, that you admit into our church:

“They brought young children unto Christ, that He should touch them; and His disciples rebuked those that brought them: but, when Jesus saw it, He was much displeased, and said unto them, ‘Suffer little children to come unto me, and forbid them not; *for such is the kingdom of heaven.*’ And He took them up in his arms, put his hands upon them, and blessed them.”

After reading this gospel, you make the following exhortation upon the words of it.

“Beloved, ye hear in this gospel the words of our Saviour Christ—that he commanded the children to be brought unto him—how he blamed those, who would have kept them from him—how he exhorted all men to follow THEIR INNOCENCY.

“*Doubt ye not*, therefore, but earnestly believe that he *hath* likewise favourably received *this present infant**”—(no postponement here—no matter, either, who, or whose the infant may be.)

And yet again;—“seeing that this child is *by Baptism* regenerate, and grafted into the body of Christ’s Church.”

But enough.

* See order for “The Ministration of Private Baptism of Infants.”

And yet, if a parent were to follow you into the vestry, and ask you privately, whether you meant at heart, all that you had said by word of mouth at the font, your answer would be — — —

“Why y—ye—yea—yes! *In a sense*, I meant all. Some children, you understand, have that made over to them in baptism, which they had before; others will reap their baptismal benefits at— at — — at — — — a future time—let that suffice*; and some few—but I don’t know whether your child is one of those few—may be regenerated *in* baptism; but not, mind, *by* baptism: that is flat heresy.

These are deep points, Sir, and *you* cannot be supposed to understand them.

Now mark me—Infants—pray mark this, Sir—infants must be *capacitated* for baptismal benefits—some, by a prevenient act of Divine grace—others, by being children of a believing parent—Calvin insists on this, Sir, — — and others—I hope I am perfectly intelligible to you—and others—“OTHERWISE.”

“Indeed!” at last interposes the bewildered querist; “but there is nothing of all this that you have just read out of the Book of Common Prayer.”

* And is Rebecca Grace robbed to be denied every thing in baptism but her Christian name, in order that she may be brought to the *new birth* at seventeen, under a sermon by The Rev. Geo. Whitefield, Vicar of Convulsions cum Hysterics in the Willows?

Is this Christian training? Is it training at all?

“ True, Sir, — not to be denied — — quite true, *that* — — but it is all implied, Sir, and understood — — understood, you observe, and implied, as one may say.

“ Book of Common Prayer the book certainly is — — — book of Common Prayer, did I say? — — y — ye — yes — the book of Common Prayer; but still, Sir, — and, notwithstanding, Sir, — — and, nevertheless, Sir, — — — — and all these considerations apart, Sir, — — — — there is much — — — — there is very much, I will be bold to add — — — — — that — that — that — never does — and was never meant to meet the common eye in the Book of Common Prayer.

“ We must seek, Sir, — we must dive, Sir, — — and we shall then find, Sir, — — — no; no; one can hardly call it a pearl either, exactly — — — — but we shall find — — — — — do you comprehend me?”

Yes.

“ It is in the Scriptures, Trim,” quoth my uncle Toby, “ and I will shew it thee *to-morrow*.”

“ Art of speech! Art of speech!!”

False speech is probably capable of being the falsest, and most accursed of all things.

False speech! so false, that it has not even the veracity to know that it is false, as the commonplace liar still does. “ I have,” proceeds Carlyle, “ heard speakers, who gave rise to thoughts in me *they* were little dreaming of suggesting” [*videlicet*, that it was not the man who was speaking; but

that Satan, employing the man's throat as a conduit, and his tongue as a tool, was speaking *out of* the man.]

“And is man, then, no longer ‘an incarnate word,’ as Novalis calls him? Is there no sacredness any longer in the miraculous tongue of man?”

“He fills me with horror—this two-legged Rhetorical Phantom. I could long for a Mahomet, whose persuasive eloquence, with wild-flashing heart and scimitar, is ‘Wretched mortal, give up that, or by the Eternal,—thy maker and mine,—I will kill thee. Thou blasphemous, scandalous misbirth of nature, is not even that the kindest thing that I can do for thee — — if thou repent not and alter — — — in the name of Allah?’ ”

But let it be supposed that I am inclined to become a convert to your school.

In that case, what am I to believe? under whose guidance am I to place myself? If I leave the ark, where am I to find a resting place for the sole of my foot?

“*Bellua es multorum capitum; nam quid sequar aut quem?*”

What are your doctrines? and who is your Hermes Trismegistus? ὁ τῆς κατὰ ἐκκλησίας Παππας. According to your own avowal, your doctrine leads to more than one view, in the case of infants, as to the effects of baptism upon them.

“By *some* it is held that all infants of a Christian parent have original sin remitted to them in bap-

tism. *Others*, however, not prepared to maintain that all infants are in such a position by their birth from a Christian parent, believe (excogitate!) that there must be some previous grant of grace from God," &c., &c.

This latter is Mr. Gorham's view; the former we will suppose to be your own. Then there is the prayer of faith, and a mysterious "*or otherwise*," of which one can make nothing.

Must I resign what is now my belief, and toss up between four views — suppositions — opinions?

Besides, do views — suppositions — opinions point stedfastly, and for the length of a man's life, towards the same point of the compass? Can you fix the weather-cock?

"*Idem eadem possunt horam durare probantes?*"

We cannot join you. Having turned your back upon the sun, "you grope at noon-day, as the blind gropeth in darkness, and you cannot prosper in your ways."

We will now, according to prospectus and promise, examine the capacitating conditions, which you require of infants to be baptized, "in order that there may be a present, and absolute beneficial effect from baptism?"

And, first of all, for what should come first — for Mr. Gorham's previous grant of grace.

As far as regards the case of infants, this prevenient grace, of which we have had so much

lately, is a sheer figment of man's devising: — a tenet, if we can call it even by that name, unrecognized in Holy Scripture, unrecognized by the Church Catholic, in any age.

The specific is not to be found in the Christian pharmacopœa.

This act of prevenient grace, Mr. Gorham tells us, conveys regeneration to the child *before* baptism, and, as Mr. Goode further explains, the pre-grant is made ever officially and formally, and in this sense, *given* to the child in baptism.

“Given?” “Given?” said you so? Art of speech! Art of speech!! But let that pass.

What, after all, is gained by thus complicating a simple doctrine of Our Church? What, I mean, does Mr. Gorham gain? What stumbling block is removed even from before *his* feet?

How is “a child of wrath” capable of this act of prevenient grace? “Why,” answered a friend, to whom I put the same question, “God’s grace can do all things.” Granted without a demur. Then can God’s grace regenerate “a child of wrath” *in* baptism, as easily as *before* baptism. By what sophistical legerdemain can it be shewn, even if an eel or an Academic have the conducting of the argument, that an infant, born in sin, is capable of Mr. Gorham’s prevenient grace, the fruits of which grace he identifies with regeneration; and yet that the same infant is incapable of the same grace *in baptism*? I am not Bishop of Exeter; I am not Rector of All Hallows, the

Great and the Less: I am a humbler personage; but, humble as I am, *I* will not argue this point further.

But Mr. Gorham's denials that regeneration, &c., are ever given in and by baptism are, it appears, directed only against the *opus operatum* doctrine of the Bishop of Exeter. Let us look into this *opus operatum* charge, which has been so often refuted, and yet is so pertinaciously reiterated. Three agencies go to the regeneration of a child; but three agencies, we submit, very unequal in dignity. The three agencies are, that of the Holy Ghost, that of the officiating priest, and the agency of the water. The priest is the ministerial agent; water is the vehicle; the Holy Spirit is the primary and efficient agent. In other words, the infant is regenerated, justified, and adopted into Christ's household, by the ministerial act of the clergyman, (*ministerial*, and, therefore, as the very term imports, *subordinate*), and through the instrumentality of water; but the Holy Spirit *alone* giveth all the three blessings. No sane member of our Church denies that the part performed by the priest in baptizing a child is strictly "subservient" to the divine grant of grace made to the babe in the sacrament.

And is it really, Sir, in your judgment impossible that the priest's act can be subservient to a divine blessing, because that blessing is bestowed *in* baptism?

I present to you, being duly authorized to do so, the freedom of The City of London, in a box of gold. Am I the less the Lord Mayor's minister because your freedom is *in* the box?

If I were to bring the empty box only, while The Lord Mayor conferred the said honour directly upon you, I should, in that case, be a minister of lower degree, if you like; but I should not be a wit the more a minister.

But baptismal grace is conferred uniformly, and simultaneously with the outward rite.

Well and what then?

Does either of these elements alter the case? Do they, both together, alter the case?

Pray give me your attention here; for here lies the gist of the question; for here lies the difference between our baptism and yours. Have these elements, then, I ask, the properties of the philosopher's stone, or of a conjurer's wand, that they should transmute God's minister — (*necessarily* transmute him, I mean; for your reasoning will be idle, unless you can establish *this*) that they should transmute God's minister into a daring and arrogant usurper, independent of his Divine Principal? Baptismal blessings are — as you know we maintain — conferred by the Comforter on all infants, and always at the time of the ministerial act.

Is the officiating priest — this is the question you have to answer — on either account, or on both, a whit the less the Spirit's minister?

Ministers, we know too well, are apt to forget that they are ministers, and to strike the rock without giving God the glory: still, I have yet to learn that *that* sin is exclusively ours: but, be this as it may, I would remind you that no doctrinal system is ever charged by an honest and clear-headed man with what is but an abuse of that system. You must shew *not* that Moses was wrong in striking the rock in an arrogant spirit; but that he would have been wrong, anyhow, let him have struck it as he might.

Can you avoid the vulgar temptation of a wilful, or half-wilful *ignoratio elenchi*, and prove *this* clearly, and without missing the mark?

It is the easiest feat in the world to dash past the quintain, on the left hand side, and then to tell a gaping mob, who know nothing of the rules of the game, that you are the conqueror of the day.

And now what becomes of the following burst of lunacy? according to our doctrine of baptism, "God's acts are," you say, "dependant upon those of the minister, (why, your very language is self-contradictory—the *ministerial* act must be the *dependent* act, or it is no more a *ministerial* act,) which is in fact," you add, "a daring assumption of the Divine prerogative to forgive sins, cloked only by the thin veil of the admission that a *certain rite* is necessary for the exercise of that prerogative." (Your letter, p. 27.)

Psha! we admit, I ween, something more than this.

We admit, in the first place, that Holy Baptism is something more than “*a certain rite.*”

We further admit, without reserve, and in all modest humbleness, that the Holy Ghost is the primary and efficient cause of all baptismal blessings. And; we admit, too, that the priest and the water are, the one but the minister, and the other but the instrument, which God deigns to employ.

A commissioner—no matter how high the commission be, which he bears—is still only a commissioner. Even if he bear a Divine commission, why, in that case, he is — — — “a vice-God upon earth?” — — — No; no; sophist,—a Divine commissioner—that is all.

And thus I trust that the frightful goblin of “that apostacy, whose characteristic is to sit in the Temple of God shewing himself to be God”—a ghost, which seems to have disturbed your rest, and unsettled your reason—is, at last, laid.

But “a certain rite?”

Do I hear, and not perceive, or how is this? “a certain rite?” I *had* thought that Holy Baptism was one of the Sacraments of Christ. Still it is, after all, true that baptism is *a certain rite*; but it is equally true, and true in the very same meaning of the phrase that you—the Rector of All Hallows, the Great and the Less—are—your rectory and “Sixth Thousand” notwithstanding—an animal; and yet you would not like me to call you so.

You, however, may so designate baptism. You have unsacramentized the sacrament: you have

evacuated it of its life, soul, and essence ; and have, therefore, our full permission to apply to it, thus desecrated, any degrading name you please.

So, an attorney styles a client a beggar, as assuredly the client is a beggar. The attorney has robbed him of every farthing that he possessed. By way, however, of throwing dust in the world's eyes ; and fearing, too, it is said, lest his name should be struck off the rolls, he is allowing his poor victim fifteen-shillings a week—to keep up the sham and semblance of what he was before he fell into the rogue's hands. In his wary moments the sly fox drops “beggar,” and insists that his client is a rich man still—as well off, in fact, as he ever was—if he could but see it. The “Scriba recoctus”— — — type—and antitype.

The next of your capacitating conditions is—that the infant be the child of a Christian parent.

This doctrine is a Calvinistic doctrine, and grounded, by its advocates, on God's promise to Abraham, that He would be a God to him, and to his seed after him.

The Israelites—babes of a day old included—were, it is argued, called, on the strength of this promise, a *holy* nation. True it is that they were so called, and equally true is it that the children of a Christian parent are called holy by St. Paul; and, I doubt not, for a similar reason. But does this inherited holiness *qualify* and *capacitate* such a

child for the benefits of baptism—or rather—to express myself according to the terms of your theory, does such a babe's birth so fully and infallibly ensure God's immediate grace, that nothing is to be done at the font, except formally and officially to make over what the child had before, in virtue of its birth?

This is the question.

Let us hear Bishop Bethell on the subject, and we will then give ear to you. “Even if we allow,” says this masculine writer, “the justness of the argument from Abraham's case to our own, God's promise to his seed implied and included circumcision. That the children of christian parents have a title to baptism, and its benefits by birthright, as Abraham's descendants had to circumcision, and that it is the duty of parents to see that they are baptized, is readily allowed.”

“But our church,” he adds, “speaks more consonantly to scripture”—by which *Bethell* means “more consonantly to scripture” language, naturally interpreted—“when she determines that we are *made children of God*, and *children of Grace*, or *made His children by adoption and grace*, in baptism.”

So writes Bethell.

What, now, is your exact and definite belief, on this head? we shall see.

“By *some* it is held that *all* infants of a Christian parent are so within the bond of the covenant, that

the guilt of original sin will not be imputed to them——

“ *Others*, however, not prepared to maintain that all infants are in such a position by their birth from a christian parent, believe (?) that, as in the case of an adult, there must be a previous grant of grace by God.” (Your book, p. 25.)

Not all? How many, then? and which of them?

“Quo nodo teneam mutantem Protea vultus?”

One thing, at all events, is clear — to borrow a metaphor, first aptly used by Lord Stanley—*the pea is not under this thimble*.

By the way — if you were a missionary in New Zealand, and a chief there were to call upon you to baptize his child, though he refused to be baptized himself, — would you decline to baptize that child?

You forget that we have a colonial, as well as a home church. And even at home there are perplexities. *You*, for instance, must not, on the next vacancy, offer yourself as chaplain to *the Foundling Hospital*.

To which of your views — suppositions — opinions, shall we now turn? Shall it be to “the prayer of faith?” The Bishop of Exeter has disposed of this part of the question between us so triumphantly, that I am afraid least, by saying one word more, I may be tarnishing his gold. Still, at all risks, I must make a few observations. It is not

denied, by any man of sober sense, that it was a most laudable act, on the part of the parents, to bring their children to Christ, that he might touch them. And, if the Saviour had bestowed the highest praise on the parents for so doing, we would not, I assure you, have hidden the commendation under a bushel. There would have been no need for any thing of the kind. The question would still have been — as it is now — did Jesus bless these children because the parents brought them to him ?

The fact, however, is, that he passed no commendation at all upon the parents ; — and this, probably *not* because they did not deserve it, but because it would have been beside the purpose which he had in view — which was to bless the children, as he undeniably did bless them, *for the sake of themselves* — or — as we gather from the Baptismal Ritual — *on account of their innocency* :—

Which innocency, by the way, *you*, whenever you christen a babe, exhort all men, in His name, and on the strength of the text we are discussing, to follow. If you, or Mr. Gorham, had been present at this scene, you might possibly have muttered something about *capacitating conditions*, and so have come in for a share of that rebuke, which the officious disciples, who would have kept the innocents from their Saviour, *did* bring upon their heads.

But we are all in the dark, I fear, as to the real bearings of this dispute.

The truth must be that you have discovered a manuscript of the New Testament, which supercedes all other authorities, and the following must be the new reading of this vexed passage: "*suffer the children of those zealous parents to come unto me, and forbid them not; for of the children of such parents is the kingdom of heaven.*" Such a manuscript must be now lying at your rectory; and if so, I trust that you will let the public have a sight of it on the days on which the British Museum is *not* open — All Hallows day not excepted.

But to be serious; for the subject is becoming both deep and serious — so serious, that "to contemplate it too intensely were enough to drive a sane man mad." *The Judicial Committee* determined — soundly no doubt, they thought — that, if God's grace be *invariably* bestowed upon a babe in baptism, prayer for that grace, on the part of parents or sponsors, is an anomaly. An anomaly be it. To *us*, indeed, it *is* an anomaly. But in what region of the metaphysical world can you travel a furlong, without treading upon an anomaly?

The Judicial Committee forgot that, on a topic so profound, "the lowest depth which the light of human reason can visit, even with a doubtful glimmering, is at an unknown distance from the ground." Yet the Judicial Committee thought they had found the bottom of the well. They plunged down to the conclusion that, because we pray for grace, all grace is, *therefore*, precarious.

The calm-penetrating eye of the author of "The Analogy" would have descried that there is "a great gulf fixed" between such data and such a conclusion.

The Judicial Committee forgot — and yet to have remembered this would have been to remember a case in point — that our blessed Lord himself, although he had foretold that the temple of his body was to be destroyed, nevertheless, prayed to The Father three times, and in the same words, that the cup might pass from Him. Under the expectation — are you prepared to say — that this Prayer *could* be granted? We may pray — and it is often our duty to pray — for what cannot be granted; as we may pray for what *must*, and for what, whether we pray or not, *will* be granted. All this may seem violently past comprehension; and, in modest truth, we have here an unfathomable mystery. And not *here* only. The mystery, which palls this problem in darkness thick and three-fold, stops not yet.

It overclouds the length and breadth of the whole question of prayer. The mist may be deeper and dunner in one part than in another; but, over all parts there is a deep mist. Can you explain to me, Sir, — so that your explication shall be clear of metaphysical anomaly — how it is that we, any of us, pray at all — — — — to a Being, with whom "there is no variableness, neither shadow of turning?"

“Higher than heaven — what canst thou see? Deeper than hell — what canst thou know?” — or — and with all *discriminating* reverence be it spoken — the Judicial Committee either?

Proceed we now to your last — and, thanks to the Beelzebub of controversial divinity, that he permitted it to be the last — of your qualifying prerequisites.

It is — “OR OTHERWISE.”

What are we to make of this shadow of a shade? I have looked at it with the naked eye: I have submitted it to the microscope: I have tried it with the telescope: and all to no purpose. I am afraid that, if I were to hang it upon the horns of the moon, and examine it through the monster glass of Lord Rosse, it would still prove without colour—without configuration—without dimensions.

As the school-boy his long-chased butterfly, I more than once flattered myself that I had this “*or otherwise*” of yours under my hat; but, oh; idle hope!—I lifted the hat, and there was nothing. It is most plaguy; but, somehow or another, as Eurydice from her Orpheus, so flies your tantalizing “*or otherwise*” from my longing arms.

“She said, and from his eyes the fleeting fair
Retired, like subtle smoke dissolved in air.”

We have thus gone through the full list of your capacitating conditions; and the sober upshot of

the enquiry is, that, for the object for which you insist upon them, they are unnecessary—and for the purpose, to which you would apply them, virtueless.

They are unnecessary—inasmuch as a babe, though guilty of original sin, so as to require God's grace, is yet innocent of actual sin and unbelief, so as to be capable, notwithstanding, of the Divine favour.

And, again, for the purpose to which you would apply them, they are, also, virtueless.

I. Take your prevenient grace. It has been shewn that if “a child of wrath” be incapable of regeneration *in* baptism, “a child of wrath” is incapable of the same grace *before* baptism.

II. Birth from a Christian parent includes the necessity of baptism, as Abraham's children (the case from which you argue) were required to be circumcised.

III. The prayer of faith is, according to God's command requisite; and, according to God's promise, will be conducive to a thousand *other* Christian ends; but, as we conclude from the Scripture fact that Christ blessed innocents *on their own account*, a fact put in the very fore-ground of our Baptismal Rituals, the prayer of faith is *not* necessary for the regeneration of a babe. His title lies, albeit not “*ex congruo* ;” for then “grace would be no more grace ;” but it lies, nevertheless, in his innocency; “for of such is the kingdom of heaven.”

Still, it may be urged, for we never know where we have an *idiognomist*, that, though these qualifying conditions are incomplete, considered singly and separately, yet, put them together, and they are all-sufficient. But stay—you do not all believe them all. One view is the view held by Mr. Gorham; another view is the view held by the Rector of All Hallows. Let us, however, suppose what we know, on your own avowal, is not the fact—that you are unanimous. Still, Sir, if *all* your simples are virtueless, what must the compound turn out? Let us mix Gorham's cordial, parents' sirup, and Goode's "or otherwise," and, when all is done, what do we get — — — — but a Daffy's Elixir?

Aroynt ye! and all, who manufacture their own theological specifics!

But to another topic.

You aver that there is nothing in the now famous passage of Hooker, quoted both by The Bishop of Exeter and yourself contrary to Mr. Gorham's views, — not one word. We will direct the reader's attention to the passage itself. Here, then, it is, *in extenso*, just as I find it in your book.

“‘Predestination bringeth not unto life without the grace of external vocation, wherein our baptism is implied.’ And then baptism is spoken of as ‘a seal, perhaps, of the grace of election before received,’ *Hooker adopting and admitting the truth of these words of Cartwright.* [Of these words only,

and of these with a ‘perhaps;’ for the subject is obtruse.]

“What Hooker corrects in Cartwright is [we shall see what Hooker corrects in Cartwright] the erroneous statement that we are not ‘made christians by baptism;’ because [*loquitur* Goode, not Hooker] although there may have been such prevenient electing grace, yet the *order* of God’s dispensations is not thus set aside, and the rite of Baptism is that by which we are formally admitted into God’s Church, and, therefore, that which ‘both declareth and maketh us christians — the door [*nunc loquitur* Hooker] of our *actual* entrance into Christ’s house, the first APPARENT beginning of life,’ and ‘to our sanctification *here* a step, that hath not any before it.’ Clearly so. Is there any thing here contrary to Mr. Gorham’s views? Not one word.”

We shall see.

In commenting upon this noted passage, I must begin at some distance from my intended goal; or I may fail to make myself understood.

There are three divine blessings, which, viewed together, may be called a TRIAD — to wit — election, external vocation, and salvation. With salvation we have, at present no concern; and may, therefore, dismiss it from our consideration, as irrelevant.

What, then, is election, and what is external vocation? and, if related to each other, how are they related?

As a programme to that programme realized: as a bill of fare to a dinner; so is election to external vocation. Election is mere purpose and plan: vocation is an *actuality*. Let this word be noted. We would call attention to a further distinction between election and vocation — a distinction arising from our very definitions. Election, as being mere purpose and plan, (God's purpose and plan, of course) is *secret* and *hidden* from us; whereas vocation, being an *actuality*, is cognizable by us *here* — is *apparent*, as Hooker says — by which he means *manifest* — is, in short, something let down to earth, fit home and abode of *the actual*. Further, as election itself is mere plan and purpose, so also are the graces of election: they, too, are in programme. Nay, more — strange as the theory may seem, until scrutinized — the recipients of these graces are beings in programme — beings existing in plan and purpose only.

And — what may seem stranger than all — an actual being cannot possibly be the recipient of an ideal grace, (*ideal* is here used in its philosophical sense) nor can an ideal being be the recipient of an actual grace.

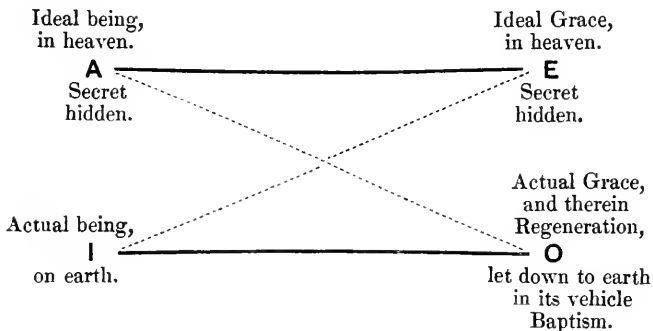
We could not get an ideal alderman (if there were such a thing) to relish the luxuries of a Lord Mayor's feast; nor can we feast an actual alderman on a bill of fare. And yet would Mr. Gorham, by your account, but not, as shall be shewn, by his own, feed an actual babe on the ideal grace of election.

But of this anon.

Now, when did I receive the grace of election? Pardon the abstruse answer; for the subject is recondite. Why, when I was an ideal being, existing only in programme, I received the grace of election, which, like myself, was an ideal, and existed only in programme.

And when was this far-off grace sealed and realized to me? When in my present state of being—in baptism—I received my *actual*, first *apparent* beginning of life; a step which, the ideal grace of election notwithstanding, to my sanctification *here*, had not any before it.

But, by way of elucidating my meaning, I had better construct a diagram, and letter it.



In the above diagram, A and E suit each other; and so do I and O; but it would be a manifest absurdity to join the letters diagonally. For instance, I, the actual, cannot (except in his programme state A) be a recipient of E the ideal.

And, now, how stands Mr. Gorham in this affray? and how stand you? or do you, either of you, stand at all? The grace of election, in the strict meaning of the phrase, and in Hooker's meaning of it, is not to be found at all in Mr. Gorham's Baptismal theory.

With him, baptism is the seal, *not* of elective grace, but, as he iterates and reiterates, of regeneration before received, which is an actual grace.

In short, Mr. Gorham's seal, and grace are both in the same corner O.

Whereas Hooker's seal (seal of elective grace I mean) is in O, his grace in E.

And, what is more, E was received by A before he became I, which takes the whole question of election, elective grace, and electees *extra hancce terarum orbem*; which Hooker, in effect, declares it to be.

Whereas, with Mr. Gorham, O is received by I as I, but previously to baptism (and here lies his error.)

In fact, the *actual* babe receives *actual* prevenient grace, a terrestrial affair altogether. And yet is there nothing in this passage of Hooker contrary to Mr. Gorham's views? Not a word?

Permit me to remodel the question.

Is there anything in it which justifies, which favours, which even touches Mr. Gorham's views, so that it should be quoted, as a relevant authority,

by His Grace the Archbishop of Canterbury, and by the Judicial Committee? One word with Cartwright, and yourself, and I have done.

In the first place, *formal* and *actual* are not synonyms. Your *formal* admittance into God's Church, and Hooker's *actual* entrance into Christ's House, differ from one another the breadth of the sky. Hooker's entrance is a step to our sanctification *here*, which has not any before it. Your admittance has your prevenient grace before it.

In the next place, APPARENT, which you write in capitals, is not, as you mistily fancy, opposed to *real*, but to *hidden*: *actual* is opposed to *ideal*: and *here* (sc. in our present state of being) to *before* (sc. before we were born, and when we existed only in programme). You may object to my phrase, "existed in programme;" but the Psalmist must bear the blame. "All my members were written in His book, when as yet there was none of them;" and it was in this state that I received the grace of election, the appropriate grace for such a state.

"*Perhaps*"—Hooker hesitatingly admits—and this is all of Cartwright's that he does admit—baptism may be *a* seal of this extra-mundane grace of election; but, *notwithstanding*,—and we now come to Hooker's *corrections* of Cartwright—this *ideal* grace has nothing to do with our *actual* entrance into Christ's house—this *hidden* grace has nothing to do with our *apparent* beginning of life—this *far-*

off grace has nothing to do with our sanctification *here*. “*Perhaps*”—well and judiciously interposed—for, all but invariably, when Hooker employs the phrase “seal of grace,” as connected with baptism, he means that the outward rite is the seal of its own affixed grace—regeneration.

Not but that baptism may be called SEAL of elective grace also; but with more than one difference: it is *the* seal of regenerating grace *immediately*; but *mediately* only and *distantly* is it A seal—that is all—of elective grace.

Thus, elective grace merely precedes, while it does not supersede, nor, indeed, form any part of regeneration. To make it enter into regeneration at all would be, in fact, to mix the ideal with the actual; the hidden with the apparent; the heavenly with the earthly.

Now, sir, is Hooker’s grace of election, before received, identical with the pre-grant of grace, of which Mr. Gorham speaks, *as capacitating a babe for baptism?*

USHER, *as quoted by yourself*, shall answer you.

“Election, being nothing else but the purpose of God, resting in His own mind, *makes no kind of alteration in the party elected.* (Your book, p. 40.)

Where, then, are the capacitating virtues of electing grace? Echo answers—where?

Thus do you lose both Usher and Hooker.

But to throw you into a dilemma—if by “prevenient act of grace” Mr. Gorham means prevenient

act of regenerating grace, the passage from Hooker is *nihil ad rem*. Hooker does not admit that *this* grace is *anterior* to baptism.

If, on the other hand, by "prevenient act of grace" Mr. Gorham means prevenient act of elective grace, THIS grace "makes no kind of alteration in the party elected," and, therefore, cannot capacitate "a child of wrath" for baptism.

Utrum horum? We give you your choice.

Are *you*, now, quite sure that you have given yourself time to understand Hooker, Usher, Mr. Gorham, or yourself?

I have now only to acknowledge the source, which suggested to me my explication of this much-canvassed passage of Hooker. "Two links" (of the Triad, of which I spoke above) "are," Leighton beautifully observes, "up in heaven, in God's own hand; but the middle one, effectual calling"—which Hooker styles external vocation—"is let down to earth into the hearts of his children; and they, laying hold on it, have sure hold of the other two."

After the brain-cracking ænigma of elective grace, which your party has dragged, *Dis hominibusque invitis*, into this controversy, the reader must require something of a lighter kind, in the way of relief. We will descend, then, from the regions of empty space, and see whether there be any thing to be done on earth.

Your illustrations of your baptismal theory, or rather, theories, form a most tempting subject, and, with your leave, we will take that subject into consideration. I do not exactly charge you with employing illustrations as arguments — it would, perhaps, be unjust to do so; but of this do I accuse you — that you insinuate your illustrations into your context so exactly at the right moment, and with such adroit dexterity, that they will be taken by your readers generally in the same light, in which, to own the truth, I regard them myself — — as your best proofs.

I allude, in particular, to what we may call your “brotherhood or society” simile.

But I must allude to it without *now* criticizing it; for time presses.

As you are aware, sir, illustrations, though they may be fairly brought in, in elucidation of what has been already proved, are, otherwise, of no logical value,—except when employed in battering a crazy position.

In such a case, they sometimes rise to the dignity of arguments from analogy, and, of course, cease to be *mere* illustrations.

Let *us* try one or two.

In the first place, I will aim at your theory of prevenient grace. I hereby, then, introduce you to a plain countryman, whom we will call by the name of FRANKSPEECH. Let *Frankspeech* be an infant in the coming illustrations; but, although an infant, privileged, for the nonce, to speak.

Mr. Goode sends for *Frankspeech*, and thus accosts him.

G. "You received a suit of clothes, and a blanket, did you not, about a month ago?"

F. "I did, and many thanks to the donor."

G. "Well—well—but look you here, my man, do you see this instrument and deed?"

F. "What! and am I to have a bit of garden ground, as well as the clothes and blanket?—that is more than kind."

G. "No, no, man; listen to me, and listen with both ears. By this document, signed, sealed, and, as you see, duly drawn on parchment, I make over, and give unto you the clothes, and the blanket, which — which — — which — — — *you have.*"

F. "No offence, I hope, sir; but what do you mean? Give and make over did you say? Why I *have* the suit of clothes *on*, and the blanket is at home. I see no use in that sheep-skin."

Nor do the QUAKERS in what it typifies.

If you can fly, it is needless to keep a carriage: and if you could transfer yourself by mere volition from London to Peking, it would be lost labour to fly.

If— — — but these things cannot be.

Man is an implement-using animal, and it is through implements that he wins his chief blessings.

But he needs no implement for winning what he *has*.

The agony, to which you put yourself in striving

and straining to make out baptism to be a great thing, after you have reduced it to a nothing, is to me, as all contortion is, most painful.

The Quaker, you see, is all calmness and placidity; because his theory, though false, is a self-consistent theory. I wonder whether Quakers will ever give up chapels: they are a little weak *here*.

Again—the *dramatis personæ* being the same; but the drama varied. My small gun is now directed against your case of grace post-poned.

G. “Frankspeech; by these presents I give and make over unto you” — — — but let the gift be the same as before.”

F. “Thank you; shall I take the clothes and the blanket home with me?”

G. “Bless me; can you see no further than your nose? I don’t ask you to look at the deed, sir; — — — you will get the clothes and the blanket another day—when you are fit for them—let that content you.”

F. “Ah! but look here a minute! this document itself says—it is here that it says so—towards the end that they who *have* the parchment, *have the clothes with it*. How do you get over that? Let us have them at once, and don’t wrong the giver.”

G. “It cannot be denied, Frankspeech, that the deed seems;—but, mark me, Frankspeech, only seems, to — — —”

F. "No; no; it says so *down thump*, I tell you; and, besides, when shall I be fitter for the clothes than I am now? I am come of poor parents, to be sure, but, for myself, I never yet did one single — — —"

G. "Stop; stop."

F. "No; no; to be plain-spoken with you, I'll go."

Indeed, Frankspeech thought that the good man had lost his wits, and, therefore, departed; *leaving the parchment till he should get the clothes*. As the BAPTISTS, carrying your theory fairly out, leave you *yours*.

As soon, sir, as you become logicians, you will, unless you face round again to the sun, become anti-pædobaptists.

"Non regredi est progredi."

Where you are is no abiding city. With Mr. Gorham's prevenient grace—with Calvin's birth from a Christian parent—with the Primate's prayer of faith—and—but I have done with your "or otherwise"—after thus darkening, complicating, torturing a simple doctrine of the Church Universal—after wriggling on the slack rope till you are dizzy-brained yourselves, and all are dizzy-brained who look at you, — — still — still you cannot regenerate all your infants either *before* baptism or in baptism. You have, when all is done, an untold number of cases on hand, where all grace is post-

poned, for aught we know, till the Greek calends. If you will not come back, you must go on ; there is no help for it. Every part of your jarring system is upon a never-ceasing, irreconcilable fret with some other part. Baptism is a great thing ; baptism is a “ certain rite ;” baptism, with the Noels left in your ranks, is a nothing.

But baptism is a great thing say you ? “ You give and make over ?” We have heard that ; and so has Frankspeech ; and, as you will remember, we left you your parchment on your hands, as an idle and a lying document. Carlyle, too, has heard that ; and you will not have forgotten his verdict. Art of speech ! Art of speech !! Surely you *must* feel in your reflecting moments, as Baptist Noel felt when he took to thinking, that after the kernel is stolen, nothing great *can* be left but a great shell.

Life once gone, the body becomes a carcase.

No wonder that the dogs devour it. You are—I had almost so patented you—butchers to the Baptists, but we will call you, more mildly, the vultures’ providers.

You kill the sacrament, and the Baptists eat it.

At still midnight, when the dæmon of controversy is asleep, and you are left to your calmer self, you cannot, Sir, but be conscious that “ there is” more than “ something rotten in the State of Denmark ;” or Noel could not have justified to the world his secession from *you*. He struggled with a desperate hope, to stop at some resting-shelf on

the face of a precipice; but, after convulsively clutching at a heather-twigg on the one hand, or a loose stone on the other, he took the last plunge, and landed on the ground—ground of a sort, at all events—albeit the ground is a Baptist Chapel.

You, yourself, Sir, despite your complacency on the whole, are, at times, ill at ease. You slide into little evasive foot-notes what ought to appear boldly in your main context, and be there argued out; or it should not appear at all. Birth from a Christian parent, is, you say, the chief argument for the practice of infant baptism.

With the early fathers the chief argument for infant baptism is, that an infant is born “a child of wrath,” and should, therefore, be made at once a child of grace. But as you have not argued the point, neither will I; but will hasten to what shall be, for the present at least, my conclusion.

There are many other topics in your book which call loudly for observation; but, for want of leisure, still more for want of health, and partly too, for want of books of reference, I cannot now consider them. When these *incapacitating* obstacles shall have been removed, I may possibly, though unused to these wars, take pen in hand again; unless you give up *your* incapacitating obstacle to the regeneration of a babe. What say you? This would be the happiest termination of the controversy.

And this you must give up, if you would save *all* baptized infants, dying in infancy, *by the terms of a Creed.*

But this brings us to the Baptismal Rubric.

When our Church gave up the position (*doctrine* it never was) that infants, dying unbaptized, perish, she gave up a position as revolting to a modest mind as it is baseless to a logical understanding. What is to become of infants who die unbaptized, is a question which is undetermined, either explicitly, or by implication, in the Holy Scriptures. Not explicitly, as is allowed on all hands. Neither is it determined by implication.

If all children who die baptized are saved, it does not follow that an infant which dies unbaptized is not saved. This, in logical language, would be denying—as the Reformers of 1536 did—the antecedent of a constructive hypothetical, and then drawing a conclusion when you have nothing to draw.

A homely illustration will make this transparent.

If all who obtain a fellowship at such a college, are worth £300 a year, all who do not — — — but we have nothing, you see, to say about *them*.

On grounds, then, at once scriptural and logical, we swept away the obnoxious dogma of 1536 from our Prayer Book. But we did not substitute for it that all unbaptized babes, dying as babes, *are saved*.

Upon the fate of infants who die unbaptized, our Church is silent: and when God says nothing, either express or implicit, man *should* be dumb.

And yet you *will speak*.

“ *If we believe*, or are not prepared to deny, that

infants will be saved, dying unbaptized, *it is clear* that we cannot ascribe the salvation of baptized infants to baptism." "*If we believe*" must be struck out of your sentence. The Church makes no declaration of belief on this head. She does not profess to provide for the case of unbaptized infants dying in infancy.

But, for the sake of argument, let it remain, and you are still left with a *non sequitur*. Is the arm of God shortened that He can save only *in one way*?

Some of our wisest and deepest divines, who yet never denied that a baptized child is saved by baptism conceive a "*Donum universale*," extending to the very back-woods of heathendom, and thus reaching the case even of the red man's babe.

A somewhat larger hope, this, than Peter Martyr's—a hope going indeed beyond the rubric; but yet leaving the rubric (which *you* will not do) entire and untouched. That God has covenant mercies we all know; but has he none for those who are out of his covenant?

May not a baptized child be saved by the one, and an unbaptized child by the other? But I will not pry further behind the veil, and it is only by your imbecile reasoning that I have been dragged thus far.

Let us now examine the rubric itself, and, for that purpose, place it, in full before us.

“ It is certain by God’s word that children, which are baptized, dying before they commit actual sin, are undoubtedly saved.”

“ But not,” say the Judicial Committee, “ *because* they are baptized.” They might as well have added, neither *because* they die before they commit actual sin; for if ‘because’ is not to be found in one clause of the rubric, neither is it to be found in the other.

And yet the latter clause confessedly envelopes a reason, which it would be an insult to the reader to develope. It is uneven dealing, to say the least of it, to treat similars, in the same sentence, thus differently.

One of the glasses must have fallen from *Justitia’s* spectacles.

Take the following sentence, constructed, as nearly as I can construct it, on the model of the Rubric.

It is certain, by the book he has published, that Mr. Goode, who is a gladiator, remembering old feuds, strikes, with truculent sword, at the Bishop of Exeter.

What! *not* because he is a gladiator, and yet because he remembers old feuds.

I move for a fresh hearing of the case of Gorham *v.* the Bishop of Exeter; and I do so on the ground that RHADAMANTHUS’ eyes, if two at all, are not a pair. I trust that you will excuse the coinage

which I have put out in your name, and not attempt to answer it by a retaliatory one like the following:

On Tuesday last, Horace Blunt, Esq., whose country seat is in Kent, arrived, supported on crutches, in Palace Square.

Here no one wants to know *why* Horace Blunt, Esq. has arrived in Palace Square. What newsmongers want to know, is, a *bare fact*, whether he has reached London or not. And where the object is to give *mere information*, reasons are out of place.

But may this not be the object of the rubric?

What! at the end of a *baptismal service*, with "Public *Baptism* of Infants" at the head of every page, and in a *baptismal* rubric, need we be told that the children *there* spoken of, as to be saved, are *baptised* children?

The question answers itself.

But who after all blames the Judicial Committee?

"Non omnia omnes."

Let us imagine the Upper House of Convocation, with the Lord Chief Justice for their assessor, sitting *in error* on "the O'Connell appeal" from the Irish Court of Queen's Bench.

Maugre the *very best* advice from the Lawyer, quaint mistakes, one fears, might have been committed by the divines.

The wish, Sir, that baptized infants, dying in infancy, may be saved otherwise than by baptism

is, with you, father to the thought that they are not saved by baptism. You would save them; and yet, by *your* baptism, you cannot save them *all*.

You have prevenient grace; but you know not on what children this grace falls: you have birth from a christian parent; but this does not capacitate *all* their progeny for baptismal privileges: you have the prayer of faith; but you know not where you have it.

Still, there is an untold number of cases left, where all grace is postponed.

And why may not one of these cases be that of a child, who dies in infancy?

Mr. Gorham, it is true, cuts the perplexing knot, and, with a hardihood of assertion, which would be amusing if it were not painful, tells us that, while he is sure of nothing else, he is quite sure of *this*, that all baptized infants dying in infancy *must* have been regenerated, though not by baptism, before they died.

A patent *petitio principii*—a daring dash at a conclusion, which must be had at any sacrifice—a desperate shift, to which no one, except a man who was at his wit's end, and who felt himself pinched beyond all endurance, would, or could, have resorted.

You are bound, Sir, by the very terms of your theory, to admit that some one baptized babe, who dies a babe, may yet be one of your cases in which all baptismal grace is postponed.

And if one, why not ten thousand?

That child you cannot save by any remedy to be found in your Medical Directory.

And yet by the rubric in question you are obliged to save the babe. Here is the rub: here is the thorn in your pillow: here is the mosquito within your net: here, in short, is the scorpion in your bosom, which stings you into the self-contradictory and mad conclusion, that a *baptized* child, which dies a child, is yet not saved *by baptism*.

But you should not, like the fabulous fox without a tail, try to rob me of my creed, on this head, because *you* have none.

Leave *us* the rubric in its unmangled integrity, and follow *you* Noel.

Thus will you be doing logical justice to both parties.

