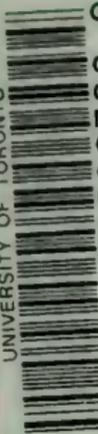


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THE
ORDER OF BAPTISM,

BOTH
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ACCORDING TO THE USE OF

The United Church of England and Ireland;

ILLUSTRATED FROM

THE "USE OF SALISBURY;" THE "RELIGIOUS CONSULTATION OF
HERMAN, ARCHBISHOP OF COLOGNE;"

AND

THE SENTIMENTS OF THE COMPILERS AND REVISERS OF THE
BOOK OF COMMON PRAYER.

BY THE REV. T. M. FALLOW, A.M.

CURATE OF ALL SOULS, ST. MARYLEBONE.

"If any man, who shall desire a more particular account of the several alterations in any part of the Liturgy, shall take the pains to compare the present Book with the former; we doubt not but the reason of the change may easily appear."—*The Preface to the Book of Common Prayer*, A.D. 1661.

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ADVERTISEMENT.

THE contents of the present volume, with the exception of the introductory remarks, consist of documents which more or less relate to the compilation and revisions of the Baptismal Offices of the United Church. They are offered to the public with the simple object of enabling others *to ascertain for themselves* the principles on which the offices in question are framed, as well as the sense in which the terms therein adopted are used. Among the documents will be found the “*Ordo Baptizandi*” of the Use of Salisbury, and the Baptismal Liturgy of Herman, Archbishop of Cologne,—rituals from which our own offices were compiled; the authoritative statements of Cranmer and the Church of England, on the subject of baptism, from the period of her emancipation from the Roman yoke up to the publication of the first Service-Book of Edward VI.; synoptical tables, shewing the alterations made in the offices at their several revisions in 1552, 1604, and 1661; together with a history of the conferences connected with these revisions, and exhibiting the reasons of the various changes which were then introduced into them. These are now published with the hope that they may be useful in assisting such as are desirous of ascertaining what are the real, not the supposed, sentiments of the *Reformed Church of England* on the subject of holy Baptism.

The author here desires to acknowledge his great obligations to the writings of his Grace the present Archbishop of Cashel, and to the Rev. Mr. Jenkyns, the able editor of Cranmer’s Remains.



INTRODUCTION.

THE difficulties connected with the Baptismal service of the Church of England appear, when its history is traced, to arise less from the service itself than from the sentiments which men bring to its consideration. If those individuals who object to its language had lived at the time when the Book of Common Prayer was compiled, it is more than probable they would never have entertained their present objections. Among the reformers of that period there was happily no difference of opinion respecting the sacramental nature of baptism. The German divines were unanimous in sentiment with our own on the subject; and the views of Zuingle and Calvin had not as yet reached this country. The return of the English divines from the continent, whither they had been driven by the persecutions of Mary, is the period from which we must date their first introduction among us; and, as its consequence, the rise of the Puritan school of divinity,—a school differing so widely from that of the reformers of the age preceding, as to lead ultimately to the proscription of the Book of Common Prayer in the days of the Commonwealth. The age which followed the Restoration, though ennobled by the writings of

throughout the service it is also presumed that the persons about to be baptised do, in desiring that sacrament, “truly repent and come unto Christ by faith.” But, notwithstanding these qualifications, they are, in the estimation of the Church, still in a state of nature; and in her exhortation the congregation are besought to call upon God the Father through our Lord Jesus Christ (which they accordingly do in the two subsequent collects), that “he will grant to these persons that which by nature they cannot have; that they may be baptised with water and the Holy Ghost, and received into Christ’s holy Church, and be made lively members of the same.” In the exhortation, founded upon our Lord’s discourse with Nicodemus and other passages of the New Testament, in which the great necessity of the sacrament of baptism, “where it may be had,” together with the benefit to be reaped from it, are pointed out, the congregation are then encouraged to believe that our Saviour Christ *will* favourably receive these persons present, truly repenting and coming to him by faith; that he *will* grant them remission of their sins, and bestow upon them the Holy Ghost; and that he *will* give them the blessing of eternal life, and make them partakers of his everlasting kingdom. Upon this persuasion of God’s good-will towards them, the congregation are urged to pray on their behalf, that he will give them his Holy Spirit, that they *may be* born again, and be made heirs of everlasting

salvation through our Lord Jesus Christ. The candidates are themselves next reminded how the congregation have prayed for them, of Christ's promises to grant the blessings they have prayed for, and of his faithfulness in keeping his promises. And after engaging by promise on their part, in the presence of the whole congregation and of their chosen witnesses, to renounce the devil and all his works, to believe God's holy word, and obediently to keep his commandments, they are baptised in the name of the Father, and of the Son, and of the Holy Ghost. After baptism, the language of prayer is changed into that of praise and thanksgiving. The congregation are no more called upon to pray that these persons, who are now baptised, *may be born again*, and received into Christ's holy Church; but they are addressed in these terms: "Seeing now, dearly beloved brethren, that these persons *are* regenerate, and grafted into the body of Christ's Church, let us give thanks unto almighty God *for these benefits*, and with one accord make our prayers unto him, that they may lead the rest of their life according to this beginning." And she accordingly supplies them with the following form of praise: "We yield thee humble thanks, O heavenly Father, that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee; increase this knowledge and confirm this faith in us evermore. Give thy Holy Spirit to these persons, *that being now born again*, and made heirs of everlasting salvation, through our

Lord Jesus Christ, they may *continue* thy servants, and *attain* thy promises.”

It is clear, therefore, from this service, that the Church, in requiring repentance and faith of those who come to baptism, does not believe that this sacrament conveys grace *ex opere operato*; but while she discards this tenet of the Romish Church, as it is generally understood by Protestants, she differs from the view which commonly prevails respecting it in the following particulars. Repentance and faith, according to the prevalent notion, are of themselves sufficient to salvation; but according to the view of the Church, they are insufficient for that purpose, “where baptism may be had.”* According

* “Quod autem nostri *μωροσόφοι*, hoc est, novi illi spiritus, superciliose admodum fabulantur, fidem solam esse, quæ salvos faciat, opera vero et res externas ad salutem consequendam, nihil præstare aut facere. Respondeo: Sane *in nobis* nihil aliud facere aut operari salutem, quam fidem, qua de re mox infra latius. Atqui hoc cæcorum duces videre nolunt, fidei aliquid habendum esse, quod credat, hoc est cui innitatur, et qua re suffulta persistat. Ita jam fides aquæ adhæret, creditque baptismum esse, in quo mera beatitudo et vita est, non aquæ virtute (ut abunde dictum est), sed per hoc quod baptismus verbo Dei unitus et ordine confirmatus est, et ejus nomine nobilitatus. Jam hæc credens quid aliud quam in Deo credo, ut in eum qui suum verbum baptismo indidit et inseruit, ac nobis externas res proponit, in quibus tantarum rerum thesaurum queamus comprehendere.”—LUTHER, *Oper.* Vitebergæ, tom. v. p. 637.

“De baptismo docent, quod *necessarius sit ad salutem*, tanquam ceremonia a Christo instituta. Et quod per baptismum offeratur gratia Dei.”—MELANCTHON, *Opera*, Viteberg. tom. i. p. 40.

“Jam nostri *νεοσόφοι*, aut potius spermologoi, spiritus usque adeo vecordes sunt et nullius judicii, ut disjungere non vereantur fidem

to the common view, an individual is pardoned, regenerated, and entitled to eternal life, the moment he repents and believes; according to that of the Church, he is not until baptised also.* Baptism, according to the one, is the seal to assure the baptised person of the blessings previously conferred upon him on his repenting and believing; but according to the other view, it is the sacramental means of conveying to such as repent and believe the remission of sins, the gift of the Holy Ghost, and a title to eternal life.† In the one case, repentance and faith are believed to impart to the sacrament its efficacy; in the other, the sacrament is

et rem cui fides adhærescit et alligata est, tametsi externa sit.—
 Jam hic verbum Dei in promptu habemus: ‘Qui crediderit et baptizatus fuerit, salvus erit.’ Quorsum ista verba alias quam de baptismo dicta sunt, hoc est, de aqua divino ordine fundata et confirmata? Ex hoc sequitur, *ut is qui baptismum contemnit et rejicit, verbum Dei, fidem et Christum quoque rejiciat, eo nos ducentem et baptismo alligantem.*”—LUTHER, *Opera*, tom. v. p. 637.

* “De adultis vero docemus, quod ita consequuntur per baptismum remissionem peccatorum et gratiam, si baptizandi attulerint pœnitentiam veram, confessionem articulorum fidei, et credant vere ipsis *ibi* donari remissionem peccatorum, et justificationem propter Christum, sicut Petrus ait in Actis: ‘Pœnitentiam agite, et baptizetur unusquisque vestrum in nomine Jesu Christi in remissionem peccatorum, et accipietis donum Spiritus Sancti.’”—*Articulus de Baptismo*, vide p. 68.

† “Sat enim habet negotii ut credat firmiter, quæcunque baptismo promittuntur et offeruntur: victoriam mortis ac diaboli, peccatorum remissionem, Dei gratiam, Christum cum omnibus suis operibus, et Spiritum Sanctum cum omnibus suis dotibus. Breviter, *ista omnia quæ*

believed to derive its virtue from "Christ's institution and promise."*

II. *The Efficacy of Infant Baptism.*

Every candid reader of the services for the public and private administration of baptism to infants will, it is presumed, readily admit that the same blessings are therein ascribed to the baptism of infants, as in the service for those of riper years to the baptism of adult believers, with the exception of the remission

baptismus secum adportat, omnem humanam cogitationem exuperant, ita ut imbecilla natura animo repeteret, non injuria in dubiam veniret, num vera esse possint."—LUTHER, *Oper.* tom. v. p. 638.

* "Ad hunc ergo modum ita discerne, longe aliam rem esse baptismum, atque omnes alias aquas, non naturalis essentia gratia, sed quod huic aliquid præstantioris rei adjungitur. Ipse enim Deus baptismum suo honestat nomine, suaque virtute confirmat. Eam ob rem non tantum naturalis aqua, sed etiam divina, cœlestis, sancta, et salutifera aqua habenda et dicenda est. Et si quo alio laudis titulo nobilitari potest, non nisi verbi gratia, quod cœleste ac sanctum verbum est, neque a quoquam satis ampliter, digne, et cumulate laudari potest. Siquidem omnem Dei virtutem et potentiam in se habet comprehensam, inde quoque baptismus suam accipit essentiam, ut sacramenti appellationem mereatur, quemadmodum sanctus etiam docet Augustinus. Accedat, inquit, verbum ad elementum, et fit sacramentum, hoc est res sancta atque divina."—*Catechismus Major* MART. LUTHERI.

"Hoc quidem aliquanto est acutius, veruntamen in totum versatur, quod dixi baptismum nihil aliud esse, quam aquam et verbum Dei simul juncta. Hoc est, accedente aquæ verbo, baptismus rectus habendus est, etiam non accedente fide. Neque enim fides mea facit baptismum, sed baptismum percipit et apprehendit."—*Id.*

of actual sins, of which infants cannot be guilty; and that these blessings are ascribed to it not by virtue of the right of infants to baptism, but by virtue of "Christ's institution and promise."*

But as baptism conveys no spiritual blessings to adults without repentance and faith, and as infants are by reason of their tender age incapable of performing them; what foundation is there for the opinion, that the beneficial operation of infant baptism depends upon the repentance and faith of the sponsors? To this we may with certainty answer, none whatever: for in the service for the administration of baptism in private, where there are no sponsors, the infant is regarded as much a partaker of the benefits of baptism, as in the public administration of that sacrament, where the promises of repentance and faith are made in the child's name by its spon-

* "Et docent quod infantes sint baptizandi; et quod infantes per baptismum Deo commendati, recipiantur in gratiam Dei, et fiant filii Dei; sicut Christus testatur, loquens de parvulis in *Ecclesia*, Matthæi xviii. 'Non est voluntas Patris vestri qui in cœlis est, ut pereat unus ex parvulis istis.'"—MELANCTH. *Opera*, tom. i. p. 40.

"Retinemus et infantium baptismum: quia certissimum est, promissionem gratiæ ad infantes etiam pertinere, et ad eos tantum qui ecclesiæ inseruntur. Quia de his dictum est, Matth. xix. 'Sinite parvulos ad me venire, quia talium est regnum cœlorum.' Et Origines scribit in 6 capite ad Romanos, Ecclesiam ab apostolis accepisse morem baptizandi infantes. Nec judicamus hunc morem tantum otiosam ceremoniam esse, sed vere tunc a Deo recipi et sanctificari infantes. Quia tunc inseruntur ecclesiæ, ac ad tales promissio pertinet. Extant autem de hac re multa scripta in nostris Ecclesiis edita, quibus refutantur Anabaptistæ."—*Id.* p. 133.

sors. The minister is accordingly directed, after baptising the infant, to give thanks unto God, and say, "We yield thee hearty thanks, most merciful Father, *that it hath pleased thee to regenerate this infant* with thy Holy Spirit, to receive him for thine own child by adoption, and to incorporate him into thy Church. And we humbly beseech thee to grant, that, as he is now made partaker of the death of thy Son, so he may also of his resurrection," &c. And when the child is afterwards brought to church, the rubric directs that the minister, upon being satisfied that all things were done as they ought to be, shall not christen the child again, but shall receive him as one of the flock of true Christian people, saying thus: "I certify you, that in this case all is well done, and according unto due order, concerning the baptising of this child; who being born in original sin, and in the wrath of God, *is now by the laver of regeneration in baptism received into the number of the children of God, and heirs of everlasting life; for our Lord Jesus Christ doth not deny his grace and mercy unto such infants, but most lovingly doth call them unto him, as the Gospel doth witness to our comfort.*" In the exhortation upon the passage taken from St. Mark, x. 13-16, the same language is used as in the service for public baptism, with this exception, that whereas in the one case the exhortation occurs before the sacrament has been administered, in this it is used after the baptism of the child. The difference of language

arising from this difference of circumstances serves, however, to bring out, in a more striking manner, the view of the Church respecting the efficacy of infant baptism. The congregation are not addressed as in the other instance, “Doubt ye not therefore, but earnestly believe, that he *will* likewise favourably receive this present infant, that he *will* embrace him with the arms of his mercy, that he will give unto him the blessing of eternal life, and make him partaker of his everlasting kingdom;” but “Doubt ye not therefore, and earnestly believe, that he *hath* likewise favourably received this present infant, that he *hath* embraced him with the arms of his mercy, and (as he hath promised in his holy word) will give unto him the blessing of eternal life, and make him partaker of his everlasting kingdom.” There is likewise a corresponding difference in the prayer which follows this exhortation. Instead of “Give thy Holy Spirit to this infant, that *he may be born again*, and be made an heir of everlasting salvation, through our Lord Jesus Christ,” the prayer runs thus: “Give thy Holy Spirit to this infant, that he, *being born again*, and being made an heir of everlasting salvation, through our Lord Jesus Christ, may *continue* thy servant, and attain thy promises through the same our Lord Jesus Christ.” Moreover, this opinion, that the *benefits* of infant baptism depend upon the repentance and faith of the sponsors, is not only at variance with the service in question, but the supposition also upon which the opinion rests,—that

infants are baptised on the repentance and faith of their sponsors,—is equally so.

The vows and promises made at the baptism of infants are not the vows of the sponsors, but of the children in whose name they are made. As the benefits of Christ's redemption cannot be fully enjoyed without repentance and faith in those who have arrived at years of discretion, the conveyance of those benefits to infants by the sacrament of baptism brings with it an obligation to repentance and faith, whenever they attain those years. And the vows made by sponsors in their name at baptism is nothing but a solemn mode of recognising their obligations. In "the Use of Salisbury," and in the First Service-Book of Edward, the interrogations are put directly to the infant; and, notwithstanding that the answer is made by the sponsors, the act is still looked upon as the infant's. And although, in the Second Book of Edward, this part of the service was altered, and instead of the rubric, "Then shall the priest demaunde of the *childe* (which shalbe baptized) these questions folowing; first naming the child, and saying, *N.* Doest thou forsake the Devil," &c., the following was substituted in its stead, "Then shall the priest demaunde of the *Godfathers and Godmothers* these questions following, Doest thou forsake the Devil," &c.; yet were the interrogations in the service for private baptism put to the sponsors precisely as in our present services, "Doest thou *in the name of this childe* forsake the Devile,"

&c. In the exhortation before the interrogations, the sponsors were accordingly addressed in these terms: “Wherefore, after this promise made by Christ, *these infantes must also faithfully for their part promise* by you that be their sureties, that *they* will forsake the devil,” &c. And again, in the closing address, “*Forasmuch as THESE CHILDREN HAVE PROMISED BY YOU to forsake the devil and all his workes, to believe in God, and to serve him; you must remembre that it is your partes and duties to see that these infantes be taught so soon as they shalbe able to learne what a solemne vowe, promise, and profession they have made by you.*”

This view of the subject is further confirmed by the questions and answers in the Church Catechism which treat of the requirements of persons to be baptised. Before the revision in A.D. 1661, these questions and answers stood thus:

“What is required of persons to be baptised?”

Ans. Repentance, whereby they forsake sin; and faith, whereby they stedfastly believe the promises of God.

Why then are infants baptised, when, by reason of their tender age, they cannot perform them?

Ans. Yes, they do perform them by their sureties, who promise and vow them both in their names.”

This last answer was objected to by the Nonconformist divines at the Savoy Conference: “We desire,” as they state their objection, “that the entering of infants into God’s covenant may be

more warily expressed, and that the words may not seem to found their baptism upon a real actual faith and repentance of their own. And we desire that a promise may not be taken for a performance of such faith and repentance; especially that it be not asserted that they perform them by the promise of their sureties; it being to the seed of believers that the covenant of God is made, and not (that we can find) to all that have such believing sureties, who are neither parents nor pro-parents of their children.”

This exception drew from the Bishops the following reply, which may be regarded as a summary of the view of the Church on this part of the subject. “The effect of children’s baptism depends neither upon their own present actual faith and repentance, which the Catechism saith expressly they cannot perform, nor upon the faith and repentance of their natural parents or pro-parents, or of their godfathers or godmothers, but upon the ordinance and institution of Christ: but it is requisite that when they come to age, they should perform these conditions of faith and repentance, for which also their godfathers and godmothers charitably undertook on their behalf. And what they do for the infant in this case, the infant himself is truly said to do: as in the courts of this kingdom daily the infant does answer by his guardian; and it is usual for to do homage by proxy, and for princes to marry by proxy.”

The repentance and faith of sponsors not being considered, in the case of infants, equivalent to the repentance and faith required of adults, recourse must be had to some other method of explaining why the sacrament of baptism should convey its benefits in the one case without these requirements, and not in the other. The freedom of infants from actual sin, and their irresponsible age, might suggest a reason for this difference in the dealings of God with his creatures. But however this may be, the efficacy of infant baptism is in *all* cases believed to depend on this, that original sin, of which alone infants are partakers, is no bar to the blessing of the sacrament. This belief the Church builds upon the history of our Lord's conduct to little children, as it is recorded in the Gospel according to St. Mark, x. 13-16. In the exhortation to the assembled congregation, founded upon this passage, she addresses them in the following language: "Doubt ye not therefore, but earnestly believe, that he will likewise favourably receive these present infants, that he will embrace them with the arms of his mercy, that he will give them the blessing of eternal life, and make them partakers of his everlasting kingdom." The Church, it will be observed, does not bring forward this passage, to establish the right of infants to baptism, although she might have done so, much less to prove the sacramental nature of that ordinance; but, these points being assumed, she adduces

it for the purpose of proving the good-will of Christ towards infants generally, and that their original sin will not be considered by him a bar to his blessing; for it is expressly stated, that “ he took them up in his arms, put his hands upon them, and *blessed them.*” Now, if baptism is not only a sign of spiritual blessings, but a means whereby the same are received; and if those infants which the Church brings to Christ have a right to that sacrament; then is the above passage a sufficient warrant for the belief of the Church, that original sin is, in the case of infants, no bar to the grace of baptism; and, by consequence, that *all baptised infants* are partakers of its inward and spiritual grace.

III. *The Administration of Baptism in the Congregation.*

Baptism is a public ordinance, in which the congregation are concerned; and ought always to be administered in the church when they are present, “ except upon a great and reasonable cause.” The rubric enjoins, “ that it should not be administered but upon the Sundays and other holydays, *when the most number of people come together*; as well for that the congregation there present may testify the receiving of them that be newly baptised into the number of Christ’s Church; as also because in the baptism of infants every man present may be put in

remembrance of his own profession made to God in baptism.”* But besides these reasons, the introductory and principal part of the service is addressed to the *congregation*, being framed on the principle that infants “are offered in the faith of the *Church* ;” in other words, are presented to Christ for baptism by the faith of the *congregation*, and not by that of the *sponsors only*. By administering baptism in the church when no congregation is present but the sponsors, not only are the reasons assigned in the rubric for its public administration disregarded, but in consequence of the language of the service being misapplied, its principles also are misunderstood. In addition to these evil consequences of the practice, baptism, instead of a sacrament, comes to be regarded as a charm, or a mere ceremony, necessary for the purpose of giving a name to the child, or of having it registered in the church-books ; and, as the *congregation* are never required to offer the infants to Christ, their obligations and duties to the baptised are neither felt nor discharged. Such a *profanation* of one of the holy sacraments ought not to be suffered any longer to exist. Much, indeed, may be said for the existence of such a state of things in the large and populous parishes of our metropolis and manufacturing districts ; but it is to be hoped that we shall ere long behold the Church of England repudiating in practice, as well as theory,

* See Bucer’s observations on this point, pp. 85-6.

the *partial* administration of her sacraments and rites; and, by converting her chapels into churches, and assigning to each a district, making her entire system of appliances to bear with their combined influence upon the character of her present necessarily neglected and destitute population. If this were done, the reason at present assigned for disobeying the rubric of the Church would in a great measure, if not altogether, be removed; while by administering baptism on the Wednesdays, Fridays, and Feast-days, after the last lesson, as appointed by the rubric, and not, as is usual, after service is over and the congregation have left the church, and by its *gradual* introduction at the evening service on Sundays, we might be able to retrace our steps with safety, until the intention of the Church was fulfilled, and the celebration of this sacrament restored to its proper honour in the great congregation.

It requires no particular foresight to perceive how the spiritual energies of the Church will be crippled, notwithstanding the increase of her places of worship, unless provision be made as well for the due celebration of her sacraments and ordinances, as for the ministration of the word of life; how, for instance, preaching will be exalted to the disparagement of the sacraments; and how, instead of fixed congregations, collected from their respective districts for the purposes of prayer and communion with God, we shall have them drawn from distant parts, and fluctuating with the gifts of particular

preachers ; while the Church, rent asunder by party-spirit, will be like to a house divided against itself that cannot stand.

However, by carrying out *her entire system*, we may hope to see the blessings, which the Church was ordained to dispense, scattered around with as little admixture of evil as is compatible with her militant condition on earth.

IV. *The System of Instruction adopted by the Church of England.*

This derives its peculiar character from her views respecting the efficacy of infant baptism. If baptism were a mere ceremony, representing the necessity of spiritual blessings, her object in training her young members would be to bring them *to the attainment* of those blessings. But such is not the aim of the Church, nor of those who frame their instructions according to her principles ; because such are not her views respecting the nature of holy baptism. Regarding baptism as a sacramental means of grace, she considers all baptised children *already partakers of those blessings*.* Her great care consequently is,

* “ Sed reclamant Anabaptistæ, negant prodesse baptismum infantibus, cum non intelligant verbum, et ceremonia sine fide accipientis sit otiosa. Ad hoc respondeo: Verissimum est in omnibus adultis requiri pœnitentiã et fidem. Sed de infantibus hoc satis est tenere. Spiritus Sanctus per baptismum eis datur, qui efficit in eis novos motus, novas inclinationes ad Deum per ipsorum modo, nec id

that they may not *forfeit* them by deadly sin, or, if they do, that they may again *recover* them. In these two points consists the peculiarity of her system of religious instruction. As “soon as they are able to learn,” they are taught the blessings they received by baptism, “wherein they were made members of Christ, children of God, and inheritors of the kingdom of heaven,” as well as the obligations they then contracted, “to confess the faith of Christ crucified, and manfully to fight under his banner

temere affirmatur. Nam hæc certa sunt, recipi infantes a Deo per hoc ministerium, dari item semper cum remissione peccati Spiritum Sanctum, et neminem placere Deo, nisi sanctificatum a Spiritu Sancto: sicut clare inquit Christus, ‘Nisi quis renatus fuerit ex aqua et spiritu, non intrabit in regnum cælorum.’ Item, 1 Corinth. xv. ‘Caro et sanguis,’ videlicet sine Spiritu Sancto, ‘non possunt regnum Dei possidere.’ Et Rom. viii. ‘Qui Spiritu Dei aguntur, hi sunt filii Dei.’ Cum ergo certum sit, hos infantes esse partem ecclesiæ, et placere Deo, certum et hoc est, Deum in eis efficacem esse, quia vitam æternam oportet in hac vita incoari.

“Hæc de baptismo pie et diligenter consideremus omnes, ut nos etiam grandiores pacto et fœdere illo nos consolemur, ut supra dixi. *Maxime vero adolescentes caveant, ne donum baptismi effundant, neve illam ingentem gloriam amittant, quam prædicat Christus de infantibus in ecclesia: ‘Non est voluntas Patris, ut pereat unus de parvulis istis.’* Quæ potest major gloria cogitari quam quod affirmat, hos certo placere Deo, et ei curæ esse? *Et parentes hac fide de baptismo invocent Deum pro infantibus, et eos Deo commendent, ac statim cum doceri possunt, assuefaciant eos, ut ipsi invocent Deum et Filium ejus, et paulatim eis tradunt summam Evangelii. Denique cum pueri sint magna pars ecclesiæ, sicut parentes et præceptores sibi non exiguum thesaurum commendatum esse. Quare præsent fidem et diligentiam in docenda et regenda juventute.*”—MELANCTH. *Opera*, tom. i. pp. 237-8.

against sin, the world, and the devil; and to *continue* Christ's faithful soldiers and servants unto their lives' end." And their admission into this state of salvation, no less than their continuance in it, they are taught by her instructions and prayers to ascribe to the free and sovereign mercy of the God and Father of our Lord Jesus Christ, who called them to the enjoyment of its privileges, when they were children of sin and wrath, for the exclusive merits of his only Son, their Redeemer, and by the grace of the Holy Ghost, their sanctifier. The nature of her instructions is embodied in the answer she teaches them to make to the following question of the Catechism, "Dost thou not think that thou art bound to believe and do as they," *i.e.* thy godfathers and godmothers, "have promised for thee?" *Ans.* "Yes verily, and by God's help so I will. And I heartily thank our heavenly Father, that he *hath called me* to this state of salvation through Jesus Christ our Saviour. And I pray unto God to give me his grace, that *I may continue in the same* unto my life's end." Her prayers for them are, "that they may *ever remain in the number of God's faithful and elect children;*" or, as she expresses herself more fully, "Give thy Holy Spirit to these infants, that they, *being born again and being made heirs of everlasting salvation* through our Lord Jesus Christ, *may continue* thy servants, and obtain thy promise."

It appears, then, from these instructions and prayers, as well as from her express assertions in

the article “on sin after baptism,” that after having received the Holy Ghost, they may “depart from grace given, and fall into sin.” And such, it is to be feared, is the condition of the great majority of Christians. But notwithstanding that they have forfeited the blessings of baptism by deadly sin,* and have fallen into a state of greater condemnation than those who have never been baptised, their restoration, though difficult, is not impracticable, and their guilt, though great, is not irremissible. Baptism is still a pledge to *each* of them that those blessings will be restored on his repentance; for the Almighty, in baptism, makes *special* his general promises of mercy and forgiveness to penitents.†

* “Rursus peccatum regnans seu mortale est, cum is, qui fuerat renatus, assentitur errori in fundamento, aut labitur contra conscientiam. Tunc enim amittit gratiam, Spiritum Sanctum, et fidem, sicut Adam et Eva, Aaron assentiens facientibus idolum, David rapiens alterius conjugem, contristant et excutiunt Spiritum Sanctum propter talia delicta, at rursus fiunt rei æternæ pœnæ. Posse enim sic labi renatos perspicuum est ex cap. Matt. xii. et 2 Petri ii. Aliqui vero redeunt ad pœnitentiam et salvi fiunt. Multi non redeunt ad pœnitentiam, et pereunt, ut postea dicemus.”—MELANCTH. *Oper.* tom. i. p. 310.

“Our office is, not to pass the time of this present life unfruitfully and idly, after that we are *baptised or justified*, not caring how few good works we do to the glory of God and profit of our neighbours; much less is our office, *after that we be once made Christ’s members*, to live contrary to the same, *making ourselves members of the devil*, walking after his enticements, and after the suggestions of the world and the flesh, whereby we know that we do serve the world and the devil, and not God.”—*Third part of the Sermon of Salvation of Mankind.*

† “Hinc baptismus semper subsistit, et quanquam aliquis ab eo

“Wherefore the grant of repentance is not to be denied to such as fall into sin after baptism;” and they are to be condemned “which deny the place of forgiveness to such as repent.” The notion of the Church of Rome,—that persons in this state cannot be restored to their former condition by virtue of the promises which God made to them in their baptism, and that they must, therefore, have recourse to the sacrament of penance,—is repudiated by the Church of England in her Book of Homilies, in her Commination-service, and in her *private*, no less than in her *public*, forms of absolution. In the first Book of Homilies, published in A.D. 1547, we meet with the following passage, in which traces of the same hand are perceptible that drew up the first

peccatorum procellis abreptus excidat, nobis tamen subinde ad eum regressus patet, et veterem hominem resipiscentiæ jugo iterum subjiciamus. Verum, ut iterum aqua perfundamur, non est operæ precium, nam et si centies in aquam mergeremur, non tamen nisi unus baptismus est. Cæterum opus et significatio durat et permanet. Ita resipiscentia aut pœnitentia nihil aliud est, quam regressus quidam et reditus ad baptismum, ut illud iterum petatur et exerceatur, quod ante inceptum est, et tamen intermissum negligentia.

“Hæc ideo a me dicta sunt, ne in eam opinionem descendamus, in qua per multos jam annos fuimus, opinati baptismum jam completum esse, ut eo amplius uti nequeamus, posteaquam iterum in peccata prolapsi sumus.”—LUTHER. *Oper. Vit.* 1554, tom. v. p. 639.

“Ita baptismus intuendus est, et nobis fructuosus faciendus, ut hoc freti corroboremur et confirmemur, quoties peccatis aut conscientia gravamur, ut dicamus, Ego tamen baptizatus sum, quodsi baptizatus, *certum est ea promissa mihi data esse me beatum fore, ac vitam immortalem et anima et corpore possessurum.*”—*Id.* p. 638.

part of the Church Catechism: “Insomuch that infants, *being baptised* and dying in their infancy, are by this sacrifice washed from their sins, brought to God’s favour, and made his children, and inheritors of his kingdom of heaven. And they, which in act or deed do sin after their baptism, when they *turn again to God* unfeignedly, they are likewise washed by this sacrifice from their sins, in such sort that there remaineth not any spot of sin that shall be imputed to their damnation.”*

Language to the same effect abounds in the Commination-service, which was published two years afterwards in the First Service-Book of Edward VI., having been framed with the express intent of moving “to earnest and true repentance” such as had fallen into notorious sin after baptism. Take the following extract as a specimen of the mode of address there used. “Although we have sinned, yet have we an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins. For he was wounded for our offences, and smitten for our wickedness. Let us therefore *return* unto him, who is the merciful receiver of all true penitent sinners; assuring ourselves that he is ready to receive us, and most willing to pardon us, if we come unto him with faithful repentance; if we submit ourselves unto him, and from henceforth walk in his ways; if we will take his easy yoke and

* Sermon of the Salvation of Mankind.

light burden upon us, to follow him in lowliness, patience, and charity, and be ordered by the governance of his Holy Spirit; seeking always his glory, and serving him duly in our vocation with thanksgiving.’”

The *public declarative absolution* in the Book of Common Prayer is likewise a confirmation of the same view. This part of the service had no place in the First Book of Edward, which commenced, as the Roman missal still does, with the Lord’s prayer, and was added with the introductory sentences, the exhortation, and confession, at the first review, in A.D. 1552. The public absolution is, therefore, a peculiar feature of the *reformed Church of England*, and is to be ascribed to a different view from that taken by the Church of Rome respecting the nature of baptism, and the condition of those who have fallen from their baptismal state by sin. The Church of England regards every baptised person, though he may have fallen from grace, as restored to it again upon his *repentance* and *faith*. The Church of Rome, on the other hand, is not satisfied with these, but requires confession to a priest also, and pronounces an anathema upon those who deny such confession to be essential to salvation. The absolution of the Church of England is *public*; because, according to her creed, God hath given power and commandment to his ministers to declare and pronounce *to his people, being penitent*, the absolution and remission of their sins. The Church of Rome *cannot* publicly

declare to those who are *penitent* their absolution; because, according to her belief, auricular confession to a priest is also essential to salvation. Her absolution is, therefore, *necessarily* private. And even in those cases where private absolution is recommended and provided for, the Church of England still retains the same views: her absolution is given upon the conditions of repentance and faith, altogether irrespective of confession to her priests. It is *recommended* only as a means conducive to the *comfort* of penitents, not required as *essential to salvation*; while compliance with her advice is left *optional*, not made *obligatory*.

V. *The Difference between the Views of the Churches of England and Rome respecting Baptism.*

1. In the formularies of faith put forth during the reign of Henry VIII., the Church of England retained the same belief as the Church of Rome respecting the absolute necessity of baptism to salvation, though in somewhat modified terms, in the "Necessary Doctrine and Erudition for any Christian Man." Nor did she *positively* express her dissent from it, until the Hampton Court Conference, in 1604. The practice of lay-baptism, which seems to have arisen out of this belief, was also, till then, sanctioned by the rubric prefixed to the service for administering private baptism. But at the revision of the Book of Common Prayer which then took place, this

rubric was altered, and from that period the custom of lay-baptism has been disallowed by the Church of England. Coeval with this change in the rubric was the addition to the Church Catechism of that part relating to the sacraments, in which the Church of England, for the first time, asserts that baptism is only *generally*, not absolutely, *necessary to salvation*; or, as she expresses it in the baptismal service for those of riper years, which was added to the Prayer-Book after the Savoy Conference in 1661, “Ye perceive the great necessity of this sacrament, *where it may be had.*”

While, therefore, the Church of England holds it “to be certain from God’s word, that children which are baptised, dying before they commit actual sin, are undoubtedly saved,” she says nothing respecting the condition of such as are unbaptised; contenting herself with stating, for the benefit of the living, the general necessity of baptism as a means of salvation. In striking contrast with these sentiments is the following authoritative statement of the Church of Rome: “Sed cum cæterarum rerum cognitio quæ hactenus expositæ sunt, fidelibus utilissima habenda sit: tum vero nihil magis necessarium videri potest, quam ut doceantur, omnibus hominibus baptismi legem a Domino præscriptam esse, *ita ut, nisi per baptismi gratiam Deo renascuntur, in sempiternam miseriam et interitum a parentibus, sive illi fideles sive infideles sint, procreantur.*” (Catechism. Concil. Trident. part. ii. § xxx.

2. It is the belief of the Church of Rome, that the sacraments convey grace *ex opere operato*. In what sense she uses this phrase, it is by no means easy to discover. The contrast between the two clauses of the canon in which it stands suggests a sense that is in perfect accordance with the doctrine of the Church of England; viz. that the efficacy of the sacraments depends not upon the *faith* of those who receive them, but upon the institution and promise of Christ. “Si quis dixerit,” are the words of the canon, “per ipsa novæ legis sacramenta ex opere operato non conferri gratiam, sed solam fidem divinæ promissionis ad gratiam consequendam sufficere; anathema sit.” (Canon viii. de Sac. Sess. 7. Concil. Trid.) But if the meaning of her language be, as it is commonly understood by Protestants, that the sacraments convey grace to the impenitent and unbelieving, by virtue of their divine appointment, we have only to place it in juxtaposition with the language of the 25th article, to point out the difference between the two Churches. “The sacraments are not ordained of Christ to be gazed upon, or to be carried about; but that we should duly use them. And *in such only as worthily receive the same*, they have a *wholesome effect or operation*; but they that receive them unworthily, purchase to themselves damnation, as St. Paul saith.”

3. According to the 13th canon of the seventh session of the Council of Trent, the efficacy of the sacraments is not hindered by mortal sin in the

minister, provided he observe all things essential to their right administration: and with this agrees the 26th article of the Church of England, though somewhat differently expressed: “Although in the visible Church the evil be ever mingled with the good, and sometimes the evil have chief authority in the ministration of the word and sacraments; yet forasmuch as they do not the same in their own name, but in Christ’s, and do minister by his commission and authority, we may use their ministry, both in hearing the word of God, and in receiving of the sacraments. Neither is the effect of Christ’s ordinance taken away *by their wickedness*, nor the grace of God’s gifts diminished from such as by faith and right do receive the sacraments ministered unto them; which be effectual because of Christ’s institution and promise, *although they be ministered by evil men.*”

But besides this, the Church of Rome believes, and in this belief the Church of England can by no means agree with her, that the efficacy of the sacraments depends upon the intention of the priest, and denounces her anathema on all who deny it: “Si quis dixerit in ministris, dum sacramenta conficiunt et conferunt, non requiri intentionem saltem faciendi quod facit ecclesia; anathema sit.” (Canon xi. de Sacramentis in genere, Sess. 7, Concil. Trident.)

4. According to the Church of Rome, the guilt of original sin is not only remitted by baptism, but its very nature is eradicated; so that although con-

cupiscence remains after baptism, its sinful character has been thereby obliterated. “ Si quis per Jesu Christi Domini nostri gratiam, quæ in baptis- mate confertur, reatum originalis peccati remitti- negat; aut etiam asserit non tolli totum id quod veram et propriam rationem habet; sed illud dicit tantum radi aut non imputari; anathema sit.”— “ Manere autem in baptizatis concupiscentiam, vel fomitem, hæc sancta Synodus fatetur et sentit: quæ cum ad agonem relicta sit, nocere non consentien- tibus, sed viriliter per Christi Jesu gratiam repug- nantibus non valet: quinimo qui legitime certaverit, coronabitur. Hanc concupiscentiam, quam ali- quando apostolus peccatum appellat, sancta Syno- dus declarat Ecclesiam Catholicam nunquam intel- lexisse peccatum appellari, quod vere et proprie in renatis peccatum sit, sed quia ex peccato est, et ad peccatum inclinat. Si quis autem contrarium senserit, anathema sit.” (Decret. de Peccato Ori- ginali, sess. v. Concil. Trident.)

The sentiments of the Church of England on this point are thus expressed in her 15th and 9th arti- cles: “ Christ in the truth of our nature was made like unto us in all things, sin only except, from which he was clearly void, both in his flesh and in his spirit. But all we the rest, although baptised, and born again in Christ, yet offend in many things; and if we say we have no sin, we deceive ourselves, and the truth is not in us.” “ And this infection of nature,” viz. original sin, “ doth remain, yea in

them that are regenerated ; whereby the lust of the flesh, called in the Greek *phronema sarkos*, which some do expound the wisdom, some sensuality, some the affection, some the desire, of the flesh, is not subject to the law of God. And although there is no condemnation for them that believe and are baptised, yet the apostle doth confess, that concupiscence and lust hath of itself the nature of sin.”

5. The last point of difference is one which has in some measure been anticipated, and relates to sin after baptism. The following canons of the Council of Trent present us with the opinions of the Church of Rome on the subject. “ Si quis dixerit peccata omnia, quæ post baptismum fiunt, sola recordatione et fide suscepti baptismi vel dimitti, vel venialia fieri ; anathema sit.” (Canon x. de Baptismo.)—“ Si quis dixerit in Catholica Ecclesia pœnitentiam non esse vere et proprie sacramentum pro fidelibus, quoties post baptismum in peccata labuntur, ipsi Deo reconciliandis, a Christo Domino nostro institutum ; anathema sit.” (Canon i. de Pœnitentia.)—“ Si quis negaverit ad integram et perfectam peccatorum remissionem requiri tres actus in pœnitente, quasi materiam Sacramenti Pœnitentiæ, videlicet, contritionem, confessionem, et satisfactionem, quæ tres Pœnitentiæ partes dicuntur ; aut dixerit duas tantum esse Pœnitentiæ partes, terrores scilicet incussos conscientiæ, agnito peccato, et fidem conceptam ex evangelio, vel absolute, qua credit quis sibi per Christum remissa peccata ; anathema sit.” (Canon iv.

de Pœnitentia.)—" Si quis negaverit Confessionem sacramentalem vel institutam, vel ad salutem necessariam esse jure divino, aut dixerit modum secreti confitendi soli sacerdoti, quem Ecclesia Catholica ab initio semper observavit et observat alienum esse ab institutione et mandato Christi, et inventum esse humanum; anathema sit." (Canon vi.)—" Si quis . . . dixerit non requiri confessionem pœnitentis ut sacerdos eum absolvere possit; anathema sit." (Canon ix.)

The contrast between these statements and the sentiments of the Church of England having been already dwelt upon, it may be sufficient to refer to what has been stated on this point under a former part of these introductory remarks.

The differences here pointed out between the two Churches will, it is hoped, serve to shew how unfounded is the insinuation, that the opinions of the Church of England on the subject of baptism are nothing but the errors of the Church of Rome, which, in consequence of the subject not having been controverted, she retained at the Reformation without any revision. So far, indeed, was the attention of the Reformers from not being directed to this subject, that it was called to it in the most painful manner by the proceedings of the Anabaptists of Munster, whose opinions on baptism were nearly identical with those held by the Antipædobaptists of the present day. And no one who is at all acquainted with the writings of the Reformers, and

more especially with those of Luther and Melancthon, can be ignorant of the frequent animadversions they contain on the errors of the Romanists on this subject, as well as on those of the Anabaptists. But the points of difference between the two Churches are, at least, sufficient to prove that the sentiments of the one were not blindly adopted from the other, but were carefully weighed and examined before they were received. If, however, it be objected to the Church of England,—that she retains opinions in common with the Church of Rome on points wherein she stands opposed to the various Protestant sects of the present day,—to this it may be replied, that, the fact being admitted, it is no proof that her opinions are on that account erroneous; for then is she in error in maintaining the right of infants to baptism against the Antipædobaptists; in holding the sacramental and obligatory nature of baptism in opposition to ultra-Protestants and the followers of Barclay; and in retaining the three creeds in opposition to the followers of Socinus: in short, if agreement with the Church of Rome is to be taken as the test of error, then may the Church, at the demand of the various denominations of *Protestants*, sacrifice every sentiment near and dear to her, until no vestige of Christianity is left except its name. But such was not the standard by which the Reformers of the Church of England were guided in the compilation and revision of her Book of Common Prayer: while they retained nothing in her services because it had

been received *from* the Church of Rome, but rejected whatever was deemed corrupt in that communion, they at the same time retained all that was *scriptural*; being guided in *their judgment* as to what was entitled to this character by the concurrent testimony of the primitive Church and the Protestant Reformers of Germany. The agreement between the principles of the Reformed Church of England, — as she stands distinguished from ultra-Protestantism, — and the sentiments of Luther and Melancthon, has been already shewn; and the authority of their illustrious names may serve as a shield to protect those who are determined to stand or fall with her principles, when, for the defence and maintenance of those principles, they are assailed by the ungenerous and unjust aspersions of a partiality for the corruptions of the corrupt Church of Rome. The following nervous and spirit-stirring passage, from the writings of the great Saxon reformer, will therefore form no unsuitable conclusion to these introductory remarks: “Ita jam liquido omnibus compertum esse arbitror, quam præclara ac mirifica res sit baptismus, eripiens nos a rictu diabolico, Deum nobis donans pro munere proprio, peccatum opprimens et auferens, deinde in dies singulos novum hominem fortificans. Semper etiam durans et permanens, donec ex hoc exilio erepti, ad immortalem gloriam migraverimus. Eam ob rem cuique baptismus ita habendus est, ut amictus quotidianus, quo indutus semper debet incedere, ut nunquam non in

fide, ejusque fructibus inveniatur, ut coercitis veteris hominis concupiscentiis, in novo adolescat. Si enim Christiani perhiberi contendimus, baptismi opus sedulo nobis exercendum est, unde Christiani appellationem promeremur. Si quis autem exciderit, ille iterum curet accedere. Nam quemadmodum Christus omnis gratiæ et misericordiæ sedes non cedit, neque obstat nobis prohibens iterum ad sese accedere, quanquam peccantes hallucinemur, ita quoque universorum bonorum suorum et donorum thesaurus inconcussus permanet. Jam quemadmodum semel in baptismo peccatorum condonationem assecuti sumus, ita ea adhuc quotidie permanet quam diu vixerimus, hoc est, donec in terris veterem hominem circumtulerimus.”*

* Lutheri Opera, tom. v. p. 639.

THE
BAPTISMAL OFFICES

ILLUSTRATED.

THE USE OF SALISBURY.

THE Church of Rome, strange to relate, had no *uniform* ritual until after the era of the English Reformation. The first attempt of that Church to supply the defect was made by the Council of Trent in the session of A.D. 1563;* but nothing was in reality accomplished before A.D. 1571, when Pius V. put forth the “*Missale Romanum*,” and enjoined its observance upon all the Churches subject to his jurisdiction, which had not, with the permission of the papal see, followed a ritual of their own more than two centuries. This, with the exception of certain alterations subsequently made by Clement VIII. and Urban VIII., is the ritual generally used in the Romish Church at the present day.

Before the period of its introduction, each diocese, being a complete Church, was at liberty

* Concil. Trident., Sess. xxv. edit. Vesont. p. 267.

to adopt its own ritual. Hence it was that different rituals were at that time in use in different dioceses of this kingdom. "Some followed Salisbury use, some Hereford use, some the use of Bangor, some of York, and some of Lincoln."* The most celebrated of these, "the use of Salisbury," was generally followed throughout England, Wales, and Ireland.† It is ascribed to Osmund, bishop of Sarum, who died in the year 1099.‡ The baptismal office, which copies very closely the Sacramentary of Gregory the Great, consists of three principal parts,—the "Ordo ad Catechumenum faciendum," the "Benedictio Fontis," and the "Ritus Baptizandi." It is given entire, for the purpose of shewing the extent to which the compilers of our own office followed that which had been previously in use.

The rubric is distinguished from the rest of the service by being printed in italics; while those parts resembling the baptismal offices of the first book of Edward VI. are enclosed in brackets.

* "Concerning the Service of the Church," prefixed to the Book of Common Prayer.

† See an authority quoted by Palmer, vol. i. p. 187.

‡ Chronic. Saxon. Oxon. A.D. 1692, p. 207.

SACRA INSTITUTIO BAPTIZANDI

JUXTA USUM

INSIGNIS ECCLESIAE SARISBURIENSIS.

ORDO AD CATECHUMENUM FACIENDUM.

Imprimis deferatur infans ad valvas Ecclesiae, et inquirat sacerdos ab obstetrice, utrum sit infans masculus an femina; deinde, si infans fuerit baptizatus domi; et quo nomine vocari debeat. Licet enim baptizatus fuerit domi propter periculum mortis; tamen totum habeat subsequens servitium, praeter immersionem aquae, et quo nomine debet vocari. Masculus autem statuatur a dextris sacerdotis, femina vero a sinistris.

[*His quæsitis, faciat signum crucis cum pollice in fronte infantis, ita dicens, Signum Salvatoris Domini nostri Jesu Christi in frontem tuam pono; et postea in pectore, dicens, Signum Salvatoris Domini nostri Jesu Christi in pectus tuam pono.*]

Deinde, tenens manum dexteram super caput infantis, dicat,

Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus.

Omnipotens sempiternæ Deus, pater Domini nostri Jesu Christi, respicere dignare super hunc famulum tuum, *vel* hanc famulam tuam, (*hic inquirat sacerdos nomen infantis, et respondeant patrini*) *N.*, quem (*vel* quam) ad rudimenta fidei vocare dignatus es: omnem cæcitatem cordis ab eo (*vel* ea) expelle, disrumpe omnes laqueos Satanæ, quibus fuerit colligatus (*vel* colligata). Aperi ei, Domine, januam pietatis tuæ, ut signo sapientiæ tuæ imbutus (*vel* imbuta),

omnium cupiditatum fœtoribus careat, et ad suavem odorem præceptorum tuorum lætus (*vel læta*) tibi in ecclesia tua deserviat, et proficiat de die in diem, ut idoneus (*vel idonea*) efficiatur accedere ad gratiam baptismi tui, percepta medicina; per eundem Christum Dominum nostrum. AMEN.

Deinde dicatur oratio, sine Dominus vobiscum.

Oremus.

Preces nostras quæsumus, Domine, clementer exaudi, et hunc electum tuum, *vel* hanc electam tuam, (*hic patrini et matrinæ nominent puerum*) N., crucis dominicæ, cujus impressione (*hic faciat sacerdos crucem in fronte infantis*) eum (*vel* eam) signamus, virtute custodi, ut magnitudinis gloriæ tuæ rudimenta servans, per custodiam mandatorum ad novæ regenerationis gloriam pervenire mereatur; per Christum Dominum nostrum. AMEN.

Oremus.

Deus, qui humani generis ita es conditor, ut sis etiam reformator: propitiare populis adoptivis, et novo testamento sobolem novæ prolis ascribe, ut filii promissionis, quod non potuerunt assequi per naturam, gaudeant se recepisse per gratiam; per Dominum nostrum Jesum Christum filium tuum, qui tecum, &c. AMEN.

Exorcismus salis, sine Oremus.

Exorcizo te creatura salis, in nomine Dei patris omnipotentis, et in charitate Domini nostri Jesu Christi, et in virtute Spiritus Sancti. Exorcizo te per Deum ✠ vivum, per Deum ✠ verum, per Deum ✠ sanctum, per Deum qui te ad tutelam humani generis procreavit, et populo venienti ad credulitatem, per servos suos consecrari præcepit, ut in nomine sanctæ Trinitatis efficiaris salutare sacramentum, ad effugandum inimicum. Proinde rogamus te, Domine Deus, ut hanc (*hic respiciat sacerdos sal*) creaturam salis, sanctificando sancti ✠ fices, benedicendo bene ✠ dicas, ut fiat omnibus accipientibus perfecta medicina permanens in visceribus eorum, virtute ejusdem Domini nostri Jesu

Christi, qui venturus est judicare vivos et mortuos, et sæculum per ignem. R. AMEN.

Iterum interroget sacerdos nomen pueri, et ponat de ipso sale in ore ejus, dicens,

N., accipe sal sapientiæ, ut propitiatus sit tibi Deus in vitam æternam. AMEN.

Postea dicat sacerdos super masculum, vel fæminam,

Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus.

Deus patrum nostrorum, Deus universæ conditor creaturæ, te supplices exoramus, ut hunc famulum tuum, (*vel* hanc famulam tuam) N., respicere digneris propitius, et hoc primum pabulum salis gustantem, non diutius esurire permittas, quo minus cibo repleatur cœlesti, quatenus sit semper, Domine, spiritu fervens, spe gaudens, tuo nomini serviens, et perduc eum (*vel* eam) ad novæ regenerationis lavacrum, ut cum fidelibus tuis promissionum tuarum æterna præmia consequi mereatur; per Dominum nostrum Jesum Christum, &c. AMEN.

*Sequatur oratio super masculum tantum, sine Dominus vobiscum, sed cum Oremus.**

* *Hæc sequens oratio dicatur super fæminam tantum, sine Dominus vobiscum, et sine Oremus.*

Deus cœli, Deus terræ, Deus angelorum, Deus archangelorum, Deus patriarchum, Deus prophetarum, Deus apostolorum, Deus martyrum, Deus confessorum, Deus virginum, Deus omnium bene viventium, Deus cui omnis lingua confitetur, et omne genu flectitur, cœlestium, terrestrium, et infernorum, te invoco, Domine, super hanc famulam tuam (*respice*) N., et perducere eam digneris ad gratiam baptismi tui.

Sequatur adjuratio super fæminam.

Ergo, maledicte diabole, recognosce sententiam tuam, et da honorem Deo vivo et vero, da honorem Jesu Christo filio ejus, et Spiritui Sancto, et recede ab hac famula Dei N., quia istam sibi Deus et Dominus noster Jesus Christus ad suam sanctam gratiam

Oremus.

Deus Abraham, Deus Isaac, Deus Jacob, Deus qui Moysi famulo tuo in monte Sinai apparuisti, et filios Israel de terra Ægypti eduxisti, deputans eis angelum pietatis tuæ, qui custodiret eos die ac nocte : te quæsumus, Domine, ut

et benedictionem, fontemque baptismatis dono Spiritus Sancti vocare dignatus est. Et hoc signum sanctæ crucis ✠, (*hic faciat sacerdos signum crucis in fronte infantis cum pollice*) quod nos fronti ejus damus, tu, maledicte diabole, nunquam audeas violare; per eum qui venturus est judicare vivos et mortuos, et sæculum per ignem. R. AMEN.

Item super fœminam tantum dicitur sequens oratio, sine Dominus vobiscum, et sine Oremus.

Deus Abraham, Deus Isaac, et Deus Jacob, Deus qui tribus Israel de Ægyptiaca servitute liberasti, et per Moysen famulum tuum de custodia mandatorum tuorum in deserto monuisti, et Susannam de falso crimine liberasti : te suppliciter deprecor, Domine, ut liberes hanc famulam tuam (*respice*) N., et perducere eam digneris ad gratiam baptismi tui.

Sequatur adjuratio.

Ergo, maledicte diabole, recognosce sententiam, et da honorem Deo vivo et vero, da honorem Jesu Christo filio ejus, et Spiritui Sancto, et recede ab hac famula Dei N., quia istam sibi Deus et Dominus noster Jesus Christus ad suam sanctam gratiam et benedictionem, fontemque baptismatis dono Spiritus Sancti vocare dignatus est. Et hoc signum sanctæ ✠ crucis, (*hic faciat sacerdos signum crucis in fronte infantis cum pollice suo*) quod nos fronti ejus damus, tu, maledicte diabole, nunquam audeas violare; per eum qui venturus est judicare vivos et mortuos, et sæculum per ignem. R. AMEN.

Exorcismus super fœminam tantum, sine Dominus vobiscum, et sine Oremus.

Exorcizo te, immunde spiritus, per Patrem ✠, et Filium ✠, et Spiritum Sanctum ✠, ut exeas et recedas ab hac famula Dei (*respice*) N. Ipse enim tibi imperat, maledicte, damnate atque damnande, qui cæco nato oculos aperuit, et quadriduanum Lazarum de monumento suscitavit.

Sequatur adjuratio.

Ergo, maledicte, &c. ut supra.

mittere digneris angelum tuum de coelis, qui similiter custodiat hunc famulum tuum *N.*, et perducatur eum ad gratiam baptismi tui.

Sine Per Christ.

Adjuratio super masculum, sine Dominus vobiscum, et sine Oremus; sacerdote dicente,

Ergo, maledicte diabole, recognosce sententiam tuam, et da honorem Deo vivo et vero, da honorem Jesu Christo filio ejus, et Spiritui Sancto, et recede ab hoc famulo Dei *N.*, quia istum sibi Deus et Dominus noster Jesus Christus ad suam sanctam gratiam et benedictionem, fontemque baptismatis dono Spiritus Sancti vocare dignatus est. *Hic faciat sacerdos signum crucis in fronte infantis cum pollice suo, ita dicens,* Et hoc signum sanctæ crucis ✠, quod nos fronti ejus imponimus, tu, maledicte diabole, nunquam audeas violare; per eum qui venturus est judicare vivos et mortuos, et sæculum per ignem. R. AMEN.

Hæc sequens oratio dicitur super masculum tantum, sine Dominus vobiscum, et sine Oremus.

[Deus, immortale præsidium omnium postulantium, liberatio supplicum, pax rogantium, vita credentium, resurrectio mortuorum, te invoco super hunc famulum tuum *N.*, qui baptismi tui donum petens, æternam consequi gratiam spirituali regeneratione desiderat. Accipe eum, Domine, et qui dignatus es dicere, petite et accipietis, quærite et invenietis, pulsate et aperietur vobis, petenti præmium porrige, et januam pande pulsanti, ut æternam cœlestis lavacri benedictionem consequutus, promissa tui muneris regna percipiat; qui vivis et regnas cum Deo patre in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum. R. AMEN.]

Adjuratio super masculum tantum, sine Dominus vobiscum, et sine Oremus, hoc modo:

Audi, maledicte Satana, adjuratus per nomen æterni Dei, Salvatoris nostri filii ejus, cum tua victus invidia tremens,

gemensque discede, nihil tibi sit commune cum servo Dei, N., jam cœlestia cogitanti, renunciaturo tibi, atque sæculo tuo, et beatæ immortalitati victuro. Da igitur honorem adveniēti Spiritui Sancto, qui ex summa cœli arce descendens, perturbatis fraudibus tuis, divino fonte purgatum pectus (id est, sanctificatum Deo templum et habitaculum) perficiat, ut ab omnibus penitus noxiis præteritorum criminum liberatus, hic servus Dei gratias perenni Deo referat semper, et benedicat nomen ejus sanctum in sæcula sæculorum. AMEN.

Exorcismus super masculum tantum, sine Oremus.

[Exorcizo te, immunde spiritus, in nomine Dei Patris ✠, et Filii ✠, et Spiritus Sancti ✠, ut ex eas et recedas ab hoc famulo Dei, (*respice*) N.] Ipse enim tibi imperat, maledicte, damnate atque damnande, qui pedibus super mare ambulavit, et Petro mergenti dexteram porrexit.

Sequatur adjuratio.

[Ergo, maledicte diabole, recognosce sententiam tuam, et da honorem Deo vivo et vero, da honorem Jesu Christo filio ejus, et Spiritui Sancto, et recede ab hoc famulo Dei N., quia istum sibi Deus et Dominus noster Jesus Christus ad suam sanctam gratiam et benedictionem, fontemque baptismatis dono Spiritus Sancti vocare dignatus est.] Et hoc signum sanctæ crucis ✠, (*hic faciat sacerdos signum crucis in fronte infantis cum pollice*) quod nos fronti ejus imponimus, tu, maledicte diabole, nunquam audeas violare; per eum qui venturus est judicare vivos et mortuos, et sæculum per ignem. R. AMEN.

Exinde tam super masculos quam super feminas dicantur orationes sequentes, sine Dominus vobiscum, et sine Oremus.

Hic faciat sacerdos crucem cum pollice in fronte infantis, tenensque manum super caput ejus, dicat,

Æternam ac justissimam pietatem tuam deprecor, Domine, sancte Pater omnipotens, æterne Deus, auctor luminis et veritatis: respice super hunc famulum tuum, *vel*

hanc famulam tuam, (*respice*) *N.*, ut digneris illum (*vel* illum) illuminare lumine intelligentiæ tuæ. Munda eum (*vel* eam), et sanctifica ✠, da ei scientiam veram, ut dignus (*vel* digna) efficiatur accedere ad gratiam baptismi tui: teneat firmam spem, consilium rectum, doctrinam sanctam, ut aptus (*vel* apta) sit ad percipiendam gratiam baptismi tui; per Christum Dominum nostrum. R. AMEN.

Sequatur exorcismus, sine Oremus.

[Nec te latet, Satana, imminere tibi pœnas, imminere tibi tormenta, imminere tibi diem judicii, diem supplicii sempiterni, diem qui venturus est velut clibanus ardens; in quo tibi atque universis angelis tuis æternus superveniet interitus. Et ideo pro tua nequitia, damnate atque damnande, da honorem Deo vivo et vero, da honorem Jesu Christo filio ejus, da honorem Spiritui Sancto Paraclito, in cujus nomine atque virtute præcipio tibi, quicumque es, spiritus immunde, ut exeas et recedas ab hoc famulo (*vel* ab hac famula) Dei (*respice*) *N.*, quem (*vel* quam) hodie idem Deus et Dominus noster Jesus Christus ad suam sanctam gratiam et benedictionem, fontemque baptismatis vocare dignatus est: ut fiat ejus templum per aquam regenerationis, in remissionem omnium peccatorum suorum: in nomine ejusdem Domini nostri Jesu Christi, qui venturus est judicare vivos et mortuos, et sæculum per ignem. R. AMEN.]

His dictis, dicat sacerdos,

Dominus vobiscum.

R. Et cum spiritu tuo.

Sequentia Sancti Evangelii secundum Mattheum.

R. Gloria tibi, Domine.

[In illo tempore oblatis sunt Jesu parvuli, ut manus eis imponeret et oraret. Discipuli autem increpabant eos. Jesus vero ait eis: Sinite parvulos, et nolite eos prohibere ad me venire, talium est enim regnum cœlorum. Et cum imposuisset eis manus, abiit inde.]

R. Laus tibi, Christe.

Deinde spat sacerdos in sinistra manu, et tangat aures et nares infantis cum pollice suo dextero de sputo, dicens ad aurem dexteram, Epheta, quod est aperire; ad nares, In odorem suavitatis; ad aurem sinistram, Tu autem effugare, diabole, appropinquabit enim iudicium Dei.

Postea dicat sacerdos compatribus et commatribus, una cum omnibus circumstantibus, ut sequitur;

[Godfathers and godmothers, and all that be here present, say in the worship of God, and our B. Lady, and of the twelve Apostles, a *Pater Noster* and *Ave Maria*, and *Credo in Deum*; that we may so minister this blessed sacrament, that it may be to the pleasure of almighty God, and confusion of our ghostly enemy, and salvation of the soul of this child.]

Eadem etiam ipse sacerdos dicat, cunctis audientibus, modeste et distincte;

[*Pater noster, qui es in cœlis; sanctificetur nomen tuum: adveniat regnum tuum: fiat voluntas tua, sicut in cœlo et in terra: panem nostrum quotidianum da nobis hodie: et demitte nobis debita nostra, sicut et nos demittimus debitoribus nostris: et ne nos inducas in tentationem; sed libera nos a malo. AMEN.*]

Ave Maria, gratia plena, Dominus tecum: benedicta tu in muliebris, et benedictus fructus ventris tui Jesus. Sancta Maria, mater Dei, ora pro nobis peccatoribus, nunc et in hora mortis nostræ. AMEN.

[*Credo in Deum patrem omnipotentem, creatorem cœli et terræ; et in Jesum Christum filium ejus unicum Dominum nostrum; qui conceptus est de Spiritu Sancto, natus ex Maria Virgine, passus sub Pontio Pilato, crucifixus, mortuus, et sepultus, descendit ad inferos, tertia die resurrexit a mortuis, ascendit ad cœlos, sedet ad dexteram Dei patris omnipotentis, inde venturus est judicare vivos et mortuos. Credo in Spiritum Sanctum, sanctam Ecclesiam*

Catholicam, sanctorum communionem, remissionem peccatorum, carnis resurrectionem, vitam æternam. AMEN.]

His dictis, faciat sacerdos signum crucis in manu dextera infantis, interrogato ejus nomine, ita dicens,

N., trado tibi signaculum Domini nostri Jesu Christi in manu tua dextera, ut te signes, et te de adversa parte repellas, et in fide Catholica perman eas, et habeas vitam æternam, et vivas in sæcula sæculorum. AMEN.

Postea benedicat sacerdos infantem sic :

Benedictio Dei Patris omnipotentis, et ✠ Filii, et Spiritus Sancti, descendat super te, et maneat semper. R. AMEN.

Postea introducat catechumenum per manum dexteram in ecclesiam, interrogato nomine ejus, dicens,

N., ingredere in templum Dei, ut habeas vitam æternam, et vivas in sæcula sæculorum. AMEN.

BENEDICTIO FONTIS.

Quando fuerit fons mundandus, et de pura aqua renovandus (quod sæpe debet fieri, propter aquæ corruptionem), tunc dicatur sequens Litania, et benedicatur fons modo sequenti. Et nota quod aqua baptismatis non debet transmutari propter honorem alicujus potentis, nisi fuerit corrupta. Nota etiam quod aqua benedicta fontium, in vigilia Paschæ et Pentecostes, non aspergatur per ecclesiam, sed aliqua alia aqua benedicta more solito, sicut in aliis Dominicis diebus. Memorialiter retinendum est, quod aqua benedicta circa fontes est aspergenda, sed non aqua fontium, sive chrismate fuerit sanctificata, sive non. Quoniam in decretis originalibus sanctorum patrum, Clementis et Paschasiï Papparum, invenitur, quod aqua fontium non est aqua aspersionis, sed baptismatis et purgationis. Unde caveat unusquisque sacerdos, ne illa

aqua tangat, nisi quos baptizat: quia non est opus ut baptizati iterum baptizentur. Cesset ergo stulta presumptionis aspersio, tam in vigilia Paschatis et Pentecostes, quam in omnibus aliis diebus, quia per Ecclesiam Romanam cunctis Christianis sub pœna excommunicationis majoris est inhibita.

Sequuntur Litanïæ.

Kurie, eleison.

Christe, eleison.

Kurie, eleison.

Christe, audi nos.

Pater de cœlis Deus, miserere nobis.

Fili redemptor mundi Deus, miserere nobis.

Spiritus Sancte Deus, miserere nobis.

Sancta Trinitas unus Deus, miserere nobis.

Sancta Maria, ora pro nobis.

Sancta Dei genetrix, ora pro nobis.

Sancta Virgo virginum, ora pro nobis.

Sancte Michael, ora pro nobis.

Sancte Gabriel, ora pro nobis.

Sancte Raphael, ora pro nobis.

Omnes sancti angeli et archangeli Dei, orate pro nobis.

Omnes sancti beatorum spirituum ordines, orate pro nobis.

Sancte Ioannes Baptista, ora pro nobis.

Omnes sancti patriarchæ et prophetæ, orate pro nobis.

Sancte Petre, ora pro nobis.

Sancte Paule, ora pro nobis.

Sancte Andrea, ora pro nobis.

Sancte Ioannes, ora pro nobis.

Sancte Iacobe, ora pro nobis.

Sancte Thoma, ora pro nobis.

Sancte Philippe, ora pro nobis.

Sancte Iacobe, ora pro nobis.

Sancte Matthæe, ora pro nobis.

- Sancte Bartholomæe, ora pro nobis.
Sancte Simon, ora pro nobis.
Sancte Thadæe, ora pro nobis.
Sancte Matthia, ora pro nobis.
Sancte Barnaba, ora pro nobis.
Sancte Marce, ora pro nobis.
Sancte Luca, ora pro nobis.
Omnes sancti apostoli et evangelistæ, orate pro nobis.
Omnes sancti discipuli et innocentes, orate pro nobis.
Sancte Stephane, ora pro nobis.
Sancte Line, ora pro nobis.
Sancte Clete, ora pro nobis.
Sancte Clemens, ora pro nobis.
Sancte Fabiane, ora pro nobis.
Sancte Sebastiane, ora pro nobis.
Sancte Albane, ora pro nobis.
Sancte Cosma, ora pro nobis.
Sancte Damiane, ora pro nobis.
Sancte Prime, ora pro nobis.
Sancte Fæliciane, ora pro nobis.
Sancte Dionysi cum sociis tuis, ora pro nobis.
Sancte Victor cum sociis tuis, ora pro nobis.
Omnes sancti martyres, orate pro nobis.
Sancte Silvester, ora pro nobis.
Sancte Leo, ora pro nobis.
Sancte Hieronyme, ora pro nobis.
Sancte Augustine, ora pro nobis.
Sancte Isidore, ora pro nobis.
Sancte Iuliane, ora pro nobis.
Sancte Gildarde, ora pro nobis.
Sancte Medarde, ora pro nobis.
Sancte Albine, ora pro nobis.
Sancte Eusebi, ora pro nobis.
Sancte Suithine, ora pro nobis.
Sancte Berine, ora pro nobis.

Omnes sancti confessores, orate pro nobis.
 Omnes sancti monachi et eremitæ, orate pro nobis.
 Sancta Maria Magdalena, ora pro nobis.
 Sancta Maria Ægyptiaca, ora pro nobis.
 Sancta Margareta, ora pro nobis.
 Sancta Scholastica, ora pro nobis.
 Sancta Petronella, ora pro nobis.
 Sancta Genouefa, ora pro nobis.
 Sancta Praxedes, ora pro nobis.
 Sancta Sotheris, ora pro nobis.
 Sancta Prisca, ora pro nobis.
 Sancta Thecla, ora pro nobis.
 Sancta Afra, ora pro nobis.
 Sancta Editha, ora pro nobis.
 Omnes sanctæ virgines, orate pro nobis.
 Omnes sancti et sanctæ Dei, orate pro nobis.

His ita completis, accedat sacerdos ad fontium consecrationem, quæ semper dicatur sine cantu, nisi tantum in vigilia Paschæ et Pentecostes ; tunc enim cantata secunda Litania, incipiat sacerdos ad hunc locum cantare modesta voce :

Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus.

Omnipotens sempiterne Deus, adesto magnæ pietatis tuæ mysteriis, adesto sacramentis ; et ad recreandos novos populos, quos tibi fons baptismatis parturit, spiritum adoptionis emitte, ut quod nostræ humilitatis gerendum est ministerio, tuæ virtutis impleatur effectu ; per Dominum nostrum Jesum Christum filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum. R. AMEN.

Dominus vobiscum.

R. Et cum spiritu tuo.

Sursum corda

R. Habemus ad Dominum.

Gratias agamus Domino Deo nostro.

R. Dignum et justum est.

Vere dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere, Domine sancte, pater omnipotens, æternæ Deus, qui invisibili potentia sacramentorum tuorum mirabiliter operaris effectum. Et licet nos tantis mysteriis exequendis simus indigni, tu tamen gratiæ tuæ dona non deserens, etiam ad nostras preces aures tuæ pietatis inclines. Deus, cujus Spiritus super aquas inter ipsa mundi primordia ferebatur, ut jam tunc virtutem sanctificationis aquarum natura conciperet; Deus, qui nocentis mundi crimina per aquas abluens, regenerationis speciem in ipsa diluvii effusione signasti, ut unius ejusdemque elementi mysterio, et finis esset vitiis, et origo virtutibus; respice, quæsumus, Domine, in faciem Ecclesiæ tuæ, et multiplica in ea regenerationes tuas, qui gratiæ tuæ affluentis impetu lætificas civitatem tuam, fontemque baptismatis aperis toto orbe terrarum gentibus invocandis, ut tuæ majestatis imperio sumat Unigeniti tui gratiam de Spiritu Sancto; (*hic sacerdos dividat aquam manu sua dextera in modum crucis, sic dicens,*) qui hanc aquam regenerandis hominibus præparatam, arcana sui luminis admistione fœcundet; ut sanctificatione concepta, ab immaculato divini fontis utero, in novam renata creaturam, progenies cœlestis emergat; et quos aut sexus in corpore, aut ætas discernit in tempore, omnes in unam pariat gratia mater infantiam. Procul ergo hinc, jubente te Domine, omnis spiritus immundus abscedat; procul tota nequitia diabolicæ fraudis absistat. Nihil hic loci habeat contrariæ virtutis admistio; non insidiando circumvolet, non latendo surrepat, non inficiendo corrumpat. Sit hæc sancta et innocens creatura, libera ab omni impugnatoris incursu, et totius nequitiae purgata discessu. Sit fons vivus, aqua regenerans, unda purificans; ut omnes hoc lavacro salutifero diluendi, operante in eis Spiritu Sancto, perfectæ purgationis indulgentiam consequantur. Unde benedico ✠ te

creatura aquæ, per Deum ✠ vivum, per Deum ✠ verum, per Deum ✠ sanctum, per Deum qui te in principio verbo separavit ab arida; cujus Spiritus super te ferebatur; qui te de Paradiso manare fecit, et in quatuor fluminibus totam terram rigare præcepit; (*hic ejiciat sacerdos aquam de fonte per quatuor partes, cum manu dextera, in modum crucis,*) qui te in deserto amaram, suavitate indita fecit esse potabilem, et sitienti populo de petra produxit. Benedico te per Jesum Christum filium ejus unicum, Dominum nostrum; qui te in Cana Galileæ, signo admirabili, sua potentia convertit in vinum; qui pedibus super te ambulavit, et a Ioanne in Iordane in te baptizatus est; qui te una cum sanguine de latere suo produxit, et discipulis jussit ut credentes baptizarentur in te, dicens: *Ite, docete omnes gentes, baptizantes eos in nomine Patris, et Filii, et Spiritus Sancti.* Hæc nobis præcepta servantibus, tu, Deus omnipotens, clemens adesto, tu benignus aspira; (*hic aspiret sacerdos ter in fontem in modum crucis, deinde dicat sic,*) tu has simplices aquas tuo ore benedicito, ut præter naturalem emundationem, quam lavandis possunt adhibere corporibus, sint etiam purificandis mentibus efficaces; (*hic stillet sacerdos de cerco in fontem in modum crucis, postea dicat,*) descendat in hanc plenitudinem fontis, virtus Spiritus Sancti, totamque hujus aquæ substantiam regenerandi fœcundet effectum; (*hic dividat sacerdos aquam cum cerco in fonte in modum crucis, dicens,*) hic omnium peccatorum maculæ deleantur; hic natura ad imaginem tuam condita, et ad honorem sui reformata principii, cunctis vetustatis squaloribus emundetur; (*hic tollat sacerdos cereum de aqua, et tradat clerico, a quo ibidem contra fontes teneatur, donec finiatur tota præfatio,*) ut omnis homo hoc sacramentum regenerationis ingressus, in veræ innocentiae novam infantiam renascatur; per Dominum nostrum Jesum Christum, filium tuum, qui tecum vivit et regnat in unitate ejusdem Spiritus Sancti Deus, per omnia sæcula sæculorum. AMEN.

Non procedatur ulterius in hoc officio in vigilia Paschæ et Pentecostes, nisi aliquis sit baptizandus: ut postea patebit, nota quod in vigilia Paschæ et Pentecostes consecratis fontibus non infundetur oleum neque chrisma, nisi adsint aliqui qui debeant baptizari, sed linteamine mundo cooperiantur, et usque ad completorium Paschæ vel Pentecostes reserventur, ut si forte his diebus aliquis baptizandus advenerit, fœcundatis et sanctificatis fontibus tunc olei et chrismatis infusione, baptizetur.

Post hæc mittat sacerdos oleum sanctum cum ipsa billione, quæ est in vase ejus, in aquam, signum crucis faciens, et dicens,

Conjunctio olei unctionis et aquæ baptismatis, in nomine Patris, et Filii, et Spiritus Sancti. AMEN.

Simili modo mittat chrisma, dicens,

Fœcundetur et sanctificetur fons iste hoc salutifero chrismate salutis, in nomine Patris, et Filii, et Spiritus Sancti. AMEN.

Postea mittat simul oleum cum chrismate modo supra-dicto, dicens,

Conjunctio chrismatis sanctificationis, et olei unctionis, et aquæ baptismatis, in nomine Patris, et Filii, et Spiritus Sancti. AMEN.

RITUS BAPTIZANDI.

[Tunc portetur infans ad fontes ab his qui eum suscepturi sunt ad baptismum: ipsisque eundem puerum super fontes inter manus tenentibus, ponat sacerdos manum dexteram super eum, et interrogato ejus nomine, respondeat qui eum tenet,

N.

Item sacerdos dicat,

N., abrenuncias Satanae?

Respondeant compatrini et commatrinae,

Abrenuncio.

Item sacerdos,

Et omnibus operibus ejus ?

R. Abrenuncio.

Item sacerdos,

Et omnibus pompis ejus ?

R. Abrenuncio.]

Postea tangat sacerdos pectus infantis et inter scapulas de oleo sancto, crucem faciens cum pollice, dicens,

N., et ego lineo te super pectus oleo salutis et inter scapulas, in Christo Jesu Domino nostro, ut habeas vitam æternam, et vivas in sæcula sæculorum. AMEN.

[*Deinde, interrogato nomine ejus, respondeant,*

N.

Item sacerdos,

N., credis in Deum patrem omnipotentem, creatorem cœli et terræ ?

Respondeant,

Credo.

Item sacerdos,

Credis et in Jesum Christum, filium ejus unicum, Dominum nostrum, natum et passum ?

Respondeant,

Credo.

Item sacerdos,

Credis et in Spiritum Sanctum, sanctam Ecclesiam Catholicam, sanctorum communionem, remissionem peccatorum, carnis resurrectionem, et vitam æternam post mortem ?

Respondeant,

Credo.

Tunc sacerdos dicat,

N., quid petis ?

Respondeant,

Baptismum.

Item sacerdos,

Vis baptizari?

Respondeant,

Volo.

Deinde accipiat sacerdos infantem per latera in manibus suis, et, interrogato nomine ejus, baptizet eum trina immersione, sanctam Trinitatem invocando, ita dicens,

N., et ego baptizo te in nomine Patris, (*et mergat eum semel versa facie ad aquilonem, et capite versus orientem*) et Filii, (*iterum mergat semel versa facie ad meridiem*) et Spiritus Sancti. AMEN (*et mergat tertio recta facie versus aquam*).

Tunc patrini, accipientes infantem de manibus sacerdotis, levent eum de fonte. Ut autem surrexit a fonte, accipiat sacerdos de chrismate cum pollice suo, dicens,

Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus.

Deus omnipotens, pater Domini nostri Jesu Christi, qui te regeneravit ex aqua et Spiritu Sancto, quippe dedit tibi remissionem omnium peccatorum tuorum, (*hic lineat infantem de ipso chrismate cum pollice in vertice in modum crucis, dicens,*) ipse te lineat chrismate salutis in eodem filio suo Domino nostro Jesu Christo in vitam æternam.

Postea induatur infans veste chrismali, sacerdote interrogante nomen ejus, et dicente sic,

N., accipe vestem candidam, sanctam, et immaculatam, quam perferas ante tribunal Domini nostri Jesu Christi, ut habeas vitam æternam, et vivas in sæcula sæculorum. AMEN.]

Licitum est autem pannum chrismalem secundo linire chrismate, et super alium baptizatum immittere: tamen ad communes usus non debet pannus ille assumi, sed ad ecclesiam reportari, et in usus ecclesiæ reservari.

Deinde, quæsito nomine, ponat cereum ardentem in manu infantis, dicens,

N., accipe lampadem ardentem et irreprehensibilem, custodi baptismum tuum, serva mandata; ut cum venerit Dominus ad nuptias, possis ei occurrere una cum sanctis in aula cœlesti; ut habeas vitam æternam, et vivas in sæcula sæculorum. AMEN.

Si episcopus adest, statim eum confirmari oportet, et postea communicari, si ætas ejus id deponat, sacerdote dicente,

Corpus Domini nostri Jesu Christi custodiat corpus tuum et animam tuam in vitam æternam. AMEN.

[Si infans sit, injungatur patri et matri, ut conservent puerum ab igne et aqua, et omnibus aliis periculis, usque ad ætatem septem annorum; et si ipsi non faciant, patrini et matrinæ tenentur. Item compatribus et commatribus injungatur, ut doceant infantem Pater Noster, Ave Maria, et Credo in Deum, vel docere faciat; et quod chrismale deferat ad ecclesiam; et quod confirmetur infans quam cito episcopus advenerit circa eas partes per septem milliaria, hoc modo:

Godfathers and godmothers of this child, we charge you that you charge the father and mother to keep it from fire and water, and other perils, to the age of seven years; and that you teach, or see it be taught, the *Pater Noster*, *Ave Maria*, and *Credo*, according to the law of holy Church, and with convenient speed to be confirmed of my lord of the diocese, or his deputy; and that the mother bring again the chrisome at her purification. And wash your hands ere you depart the church.]

Deinde dicatur hoc sequens Evangelium super infantem, si placuerit, quia secundum doctores maxime valet pro morbo caduco.

Dominus vobiscum.

R. Et cum spiritu tuo.

Sequentia Sancti Evangelii secundum Marcum.

R. Gloria tibi, Domine.

In illo tempore respondens anus de turba dixit ad Jesum, Magister, attuli filium meum ad te, habentem spiritum mutum, qui ubicunque eum apprehenderit, allidit illum, et spumat, et stridet dentibus, et arescit, et dixi, &c., ad hoc genus in nullo potest exire nisi in oratione et jejunio.

Et postea dicatur hoc Evangelium sequens, sub forma prædicta, videlicet, secundum Joannem.

In principio — ad plenum gratiæ et veritatis.

[*Notandum est, quod quilibet sacerdos parochialis debet parochiavis suis formam baptizandi in aqua pura, naturali, et recenti, et non in alio liquore, frequenter in diebus Dominicis exponere: ut si necessitas emergat, sciant parvulos in forma Ecclesiæ baptizare,] proferendo formam verborum baptismi in lingua materna distincte, et aperte, et solum unica voce, nullo modo iterando verba illa rite semel prolata, vel similia, super eundem; sed sine aliqua additione, subtractione, interruptione, verbi pro verbo positione, mutatione, corruptione, seu transpositione; [sic dicendo,*

I christen thee, N., in the name of the Father, and of the Son, and of the Holy Ghost. AMEN.]

Vel in lingua Latina, sic:

Ego baptizo te, N., in nomine Patris, et Filii, et Spiritus Sancti. AMEN.

Aquam super parvulum spargendo, vel in aquam mergendo ter vel saltem semel.

[*Et si puer fuerit baptizatus secundum illam formam, caveat sibi unusquisque, ne iterum eundem baptizat. Sed si hujusmodi parvuli convalescant, deferantur ad ecclesiam, et dicantur super eos exorcismi et catechismi, cum unctionibus et omnibus aliis supradictis, præter immersionem aquæ et formam baptismi, quæ omnino sunt omittenda: videlicet, Quid petis? et abhinc usque ad illum locum quo sacerdos debeat parvulum chrismate linire. Et ideo si laicus baptizaverit puerum, antequam deferatur ad ecclesiam, interroget sacerdos diligenter quid dixerit, et quid fecerit: et si invenerit laicum discrete et*

debito modo baptizasse, et formam verborum baptismi ut supra in suo idiomate integre protulisse, approbet factum, et non rebaptizet eum. Si vero dubitet rationabiliter sacerdos, utrum infans ad baptizandum sibi oblatus prius in forma debita fuerit baptizatus vel non, debet omnia perficere cum eo, sicut cum alio quem constat sibi non baptizatum, præterquam quod verba sacramentalia essentialia proferre debeat sub conditione, hoc modo dicendo,

N., si baptizatus es, ego non rebaptizo te : sed si nondum baptizatus es, ego baptizo te, in nomine Patris, et Filii, et Spiritus Sancti. AMEN.]

Sub aspersione vel immersione, ut supra.

Et est observandum, tam de baptisate, quam de confirmatione, quod quandocunque dubitatur, sine dubitatione conferantur, quia non dicitur iteratum, quod nescitur fuisse collatum. Et ideo sub forma prædicta baptizantur infantes expositi, de quorum baptismo probabiliter dubitatur, sive inveniantur cum sale, sive sine sale.

Notandum est etiam, quod si infans sit in periculo mortis, tunc primo inducatur ad fontem, et postea baptizetur, incipiendo ad hunc locum, Quid petis? Et si post baptismum vixerit, habeat totum residuum servitium supradictum.

Hoc autem in quolibet sacramento observetur, quod quandocunque periculum videtur imminere, semper incipiatur ad substantiam illius sacramenti, et postea residuum compleatur, si poterit.

[Non licet aliquem baptizare in aula, camera, vel aliquo loco privato, sed duntaxat in ecclesiis, in quibus sunt fontes ad hoc specialiter ordinati; nisi fuerit filius regis, vel principis, aut talis necessitas emergerit, propter quam ad ecclesiam accessus absque periculo haberi non potest.]

Presbyter autem, si poterit, semper habeat fontem lapideum, integrum et honestum, ad baptizandum: si autem nequiverit, habeat vas conveniens ad baptismum, quod aliis usibus nullatenus deputetur, nec extra ecclesiam deportetur.

Solemnis baptismus celebrari solet in Sabbato sancto Paschæ, et in vigilia Pentecostes: et ideo pueri nati infra octo dies ante Pascha, vel infra octo dies ante Pentecosten, debent reservari ad baptizandum in Sabbato sancto Paschæ, vel in vigilia Pentecostes, si commode, et sine periculo valeant reservari. Ita quod tempore medio inter nativitatem puerorum et hujus baptismi perfectum recipiant catechismum, solaque diebus prædictis baptismi, consecratis fontibus, immersio sit facienda.

Alii autem qui aliis anni temporibus nati extiterint, incontinenter cum nati fuerint, propter mortale periculum, quod sæpe pueris imminet improvisum, baptizentur.

Veruntamen in Sabbato sancto Paschæ, et in vigilia Pentecostes, peracta consecratione fontium, non infundatur oleum neque chrisma, nec ulterius in officio baptismi procedatur, nisi forte aliquis adsit baptizandus: sed linteamine mundo cooperiantur, et usque ad completorium Paschæ et Pentecostes reserventur, ut si forte his diebus aliquis baptizandus advenerit, fœcundatis et sanctificatis fontibus olei et chrismatis infusione, baptizetur.

Et nota quod de aqua sanctificuta in fonte baptismati in Sabbato sancto Paschæ, et in vigilia Pentecostes, nunquam debet populus aspergi, nec post aquæ chrismationem nec ante.

Non licet laico vel mulieri aliquem baptizare, nisi in articulo necessitatis. Si vero vir et mulier adessent, uti immineret necessitatis articulus baptizandi puerum, et non esset alius minister ad hoc magis idoneus præsens, vir baptizet, et non mulier, nisi forte mulier bene sciret verba sacramentalia, et non vir, vel aliud impedimentum subesset.

Similiter pater vel mater non debet proprium filium de sacro fonte levare, nec baptizare, nisi in extremæ necessitatis articulo: tunc enim bene possunt sine præjudicio copulæ conjugalis ipsum baptizare, nisi fuerit aliquis alius præsens, qui hoc facere sciret et vellet.

Præterea vir et uxor non debent simul levare puerum alterius de sacro fonte.

Nulli religiosi debent admitti in patrilinos, quod etiam de monialibus observandum est.

Viri autem et mulieres qui suscipiunt pueros de baptismo constituuntur eorum fidejussores apud Deum. Et ideo frequenter debent eos admonere, cum adulti fuerint, seu disciplinæ capaces, ut castitatem custodiant, justitiam diligant, charitatem teneant, et ante omnia Orationem Dominicalem, salutationem angelicam, symbolum fidei et signaculo sanctæ crucis se signare, eos docere tenentur. Unde non debent recipi in patrilinos, nec admittantur nisi qui sciunt prædicta: quia patrilini debent instruere filios suos spirituales in fide, quod facere non possunt nisi ipsimet in fide prius instructi sint.

Si baptizandus non poterit loqui, vel quia parvulus, vel quia mutus, vel quia ægrotans, uult aliunde impotens, tunc debent patrilini pro eo respondere ad omnes interrogationes in baptismo. Si autem loqui poterit, tunc pro seipso respondeat ad singulas interrogationes, nisi ad interrogationem sui nominis tantum, ad quam semper patrilini sui respondeant pro eo.

Qui suscipiunt pueros de sacro fonte non debent eos tenere coram episcopo in confirmatione, nisi cogente necessitate.

Non plures quam unus vir et una mulier debent accedere ad suscipiendum parvulum de sacro fonte: unde plures ad hoc simul accedentes peccant, faciendo contra prohibitionem canonis, nisi alia fuerit consuetudo approbata: tamen ultra tres amplius ad hoc nullatenus recipiantur.

Monendi sunt etiam laici, quod parvuli sui confirmati, tertia die post confirmationem deportentur ad ecclesiam; et frontes eorum per manus sacerdotis propter chrismatis reverentiam in baptisterio abluantur, et ligaturæ eorum tunc in igne comburantur.

Item nullus debet admitti ad sacramentum corporis et sanguinis Christi Jesu, extra mortis articulum, nisi fuerit

confirmatus, vel a receptione sacramenti confirmationis fuerit rationabiliter impeditus.

Non debet sacerdos parochialis esse sine chrismate ; sed debet quilibet sacerdos parochialis a suo episcopo, non ab alio, in propria persona sua, vel per alium sacerdotem, diaconum, vel subdiaconum, chrisma petere singulis annis ante Pascha.

Sacerdos qui de veteri chrismate ungit baptizatum, nisi in articulo necessitatis, deponendus est : et ideo debet omni die cœnæ Domini in novum chrisma ab episcopo confici, et vetus removeri, et concremari.

Item tam sacrum oleum, quam chrisma, sub fideli custodia clave adhibita debent observari, ne ad illa possit manus temeraria extendi ad aliqua nefaria exercenda.

Nota quod tempore interdicti generalis licite possunt conferri baptismus et confirmatio tam adultis, quam parvulis ; sed non cum pulsatis campanis, neque alta voce.

THE
BAPTISMAL LITURGY OF HERMAN,
ARCHBISHOP AND PRINCE-ELECTOR OF COLOGNE.

HERMAN, COUNT DE WIED,* was, before his appointment to the diocese of Cologne in A.D. 1515, bishop of Paderborn in Westphalia.† During his first episcopate he was exceedingly zealous in his attachment to the papal cause; but after his elevation to the see of Cologne, his mind became gradually enlightened to perceive the errors and corruptions of the cause he had before so warmly espoused. In A.D. 1539‡ he conceived the design of promoting a reformation of his diocese; and sent to Melancthon, who was then at Frankfort, not only to consult him upon the subject, but also to invite him to his episcopal residence at Bonn. Melancthon was at the time unable to accept the invitation; but he wrote to the archbishop, to encourage him in the prosecution of his design. The determination of Herman was further greatly confirmed, towards the close of A.D. 1541, by a visit from the reformer, Bucer.

* For an account of this illustrious individual, vide Sleidan, *Comment. de Stat. Relig.* lib. xiv. et xv.; Seckendorf, *Hist. Lutheran.* lib. iii. sect. 26, § cvii.; J. H. a Seelen, *Stromat. Lutheran.* p. 539.

† Seckendorf, *Histor. Lutheran.* lib. iii. sect. 26. § cviii.

‡ *Ibid.* lib. iii. sect. 27. § cvii. (2).

At the commencement of A.D. 1543 he sent to the Elector of Saxony to request leave of absence for Melancthon, whose assistance he eagerly sought in the important business which then occupied his thoughts. With the elector's permission, Melancthon visited the archbishop early that same year.* The following letter, written by him to his friend Caspar Cruciger,† puts us in possession of all that is important to be known respecting the plan and execution of the work, which had been assigned to Bucer and himself by the archbishop:—"Scripsi vobis antea, episcopum secuturum esse formam Norimbergensem. Eratque ante meum adventum institutus liber ad exemplum Norimbergense. Retinuit pleraque Bucerus; *mih*i cum omnia relegissem, attribuit articulos *περὶ τριῶν ὑποστάσεων*, de creatione, de peccato originis, de justitia fidei et operum, de ecclesia, de pœnitentia. In his consumpsi tempus hactenus, et legi de cœremonias baptismi, et cœnæ Domini, quæ *ipse* composuit. Arbitror pæne finitum esse opus."

This work was published A.D. 1543, under the following title,—“Hermanni Einfaltigs Bedencken von der Reformation. Simplex Judicium de Reformatione Ecclesiarum Electoratus Coloniensis.” Two editions appeared the same year, and a third in the year following. A Latin translation was published at Bonn in 1545; but for clearness and fulness far

* Ibid. p. 436.

† Epist. 75. p. 546.

inferior to the German original.* An English translation of the Latin work was also published in this country in 1547, and another and amended edition in the subsequent year; for the purpose, doubtless, of preparing the minds of the people for a reformation of our own ritual. Besides these two editions of the work, the Baptismal Office, in an abridged and somewhat altered form, was translated into English from the Latin, and published by Richard Rice.†

The Baptismal Office, printed below, preserves the orthography and punctuation of the original, the title-page of which is as follows:— *A simple and religious consultation of us Herman by the grace of God Archbishop of Colone, and Prince Electoure, &c., by what meanes a Christian reformation, and founded in Gods Worde, of Doctrine, Administration of divine Sacraments, of Ceremonies, and the whole cure of Soules, and other ecclesiasticall ministeries, may be begon among men committed to our pastorall Charge, until the Lord graunte a better to be appoynted, either by a free and Christian counsaile, generall or national, or else by the states of the Empire of the nation of Germany, gathered together in the holye Gost. Perused by the translator thereof and amended in many places. 1548. Imprinted at London by Jhon Daye*

* p. 188 part. 4tæ Historiæ Bibliothecæ Fabricianæ, Wolfenbuttelii, 1721.

† Without date. "Imprinted at London by Anthony Scoloker, dwelling in St. Botolphs parish without Aldersgate."

and William Seres, dwellynge in Sepulchres paryshe at the syng of the Resurrection, alytle above Holbourne Conduit.

Cum gratia et privilegio ad imprimendum solum.

OF BAPTISM.

Baptisme is a Sacramente of regeneracion, What baptisme whereby we be planted and incorporated into ^{is.} Christe the Lorde, and be buried into hys death, and put on the same, and be made thorowe hym the sonnes and heyres of God. Wherefore we muste handle and receive thys Sacrament with greate reverence, and religion. And therefore we must use that maner of administrynge thys sacramente, and suche tyme muste be appoynted for the administration of the same, that all thinges may serve to steare up and encrease reverence, and religion, that thys holy Sacrament maye be godly and holsomely administred and received.

Amonge the ancient fathers Baptisme was Tertullian of the Crown of a soldier. openly ministred onely at two tymes in the yere, at Ester, and Witsontyde, whiche constitution because it shoulde be harde perchaunce to renue, we wyll that Baptisme be ministred onely upon the Sondayes and holye dayes, when the whole Congregation is wonte to come togyther, if the weakenes of the infantes let not the same, so that it is to be feared that they wyll not lyve tyll the nexte holye daye, for our minde is that the handlynge of the Sacrament of Christes bodie and bloude called Eucharistia maye be joyned with Baptisme, and that they which bringe the infantes to Baptisme may use the bodye and bloude of oure Lord Jesus Christ after the maner and institution of the primitive Church.

That baptism must be some desired of the parentes for theyr infantes.

But that all thynges may be ministred and received religiously, and reverently, the parentes of the infantes shal signifie the matter betymes to the Pastours, and with the Godfathers shall humly require Baptisme for theyr infantes. That if the parentes or the godfathers, or both be subjecte to manifeste crimes they maye be corrected of the pastoure if they wyl admitte correction, or if they be incorrigible, that they maye be kepte frome the communion of Baptisme, lest they be presente at so divine a ministration unto damnacion, and with danger of offending the Churche, for they as well make themselves gyltie of the bodie and death of Christe whiche unworthy be present at thys Sacramente of Baptisme, and require the same for thyr Infantes without true

What maner of men ought to be presente at baptisme and who ought not.

fayeth in Christe, as they whyche take the bodie and bloude of the Lorde unworthely, that is to saye, not after the institucion of Christe, namely without true repentaunce and faith in

Men defiled with open crimes may not be presente in the administration of baptisme.

Christe. Wherefore if suché come unto the pastours to aske holye Baptisme, whether they be the parentes of the chyldren, or theyr godfathers, as be defiled wyth manifeste crimes and abominacions, the preachers shall exhorte them unto repentaunce, and warne them that they be not presente at the administration of the Sacramente for that tyme, lest they pull damnacion upon themselves, and offende the Churche. For suche by reasone of their wycked actes have no parte in the kingedome of God, neither be they to be admitted to the perticipation of the sacramentes,

What maner of men ought to desire Baptisme for the children in the stead of those parentes or godfathers.

excepte they repente openly. But if the parentes be found in such crimes they shall desyre their kinsfoke or other frynds, whiche be as yet the true and lyvely members of the Churche, that in theyr steede they wyl aske baptisme for theyr infantes. If the Godfathers shal be

judged unworthye of the Church other shal be desired which have good testimonie. In the request of Baptisme the pastours shall aske them, wether the infantes have not receyved Baptisme already whyche thyng is wont to chaunce, when the chyld is in perill of death. For if they be baptized, then the pastours shall do those thynges that we wyll declare hereafter concerninge such infauntes. But if they be not baptized, or not certaynely baptized, or not as it behoved, and if the Parentes, and God Fathers be not subjecte to those crimes, for whiche they shoulde be kepte of frome Baptisme, they shall be diligently warned by the Pastours of the exceedyng benefitte of regeneracion in Christe, whyche they desire to theyr chyldren. Item of the horrible fall and gilte, from whiche the infantes are delivered in Baptisme thorowe Christe. Then He shall exhorte them that they be present religiously at the exhorcisme, and Catechisme and so afterwarde at the ministration of baptisme, laste of all that they use togyther the Sacrament of the bodie and bloude of the Lorde. For it becometh thys thinge to be done, not onely for thys cause that they be the Membres of Christe, and it behoveth not to be present at the Lordes bourde wythout partetakyng, but also because it is an unworthy thyng, to aske the Comunion of Christe for infantes, and to receive it in Baptisme, and not to receyve the same in the sacrament for themselves, wherein it is offered to them also. for if they aske and receive the communion of Christ in Baptisme with truc fayeth they cannot but aske the same for themselves, and receyve it desirously beinge offered in the Sacrament of Christe's bodie and bloude.

A Question to be asked concerning the Baptisme, whiche is accustomedablye geven to infantes in the perel of death.

After what sort the Godfathers must be admonished to be present at the ministration of Baptisme, as is becoming, and that it is mete for them then to receyve the Lord's Supper.

The olde fathers administred thys Sacramente of the supper of the Lorde even to infauntes wyth Baptisme. But

seyng that that custome is worne awaye not wythout a cause, it is convenient, and perteyneth to Godlines, that the parentes with the godfathers, and the kinsfolke, who obteyne the moste holye Sacrament of generacion for theyr infauntes, shoulde use the Lordes Supper with singuler desire of the Spirite that they may receyve the communion of Christ to themselves, whiche they obteyne in Baptisme for theyr infauntes. Which thyng healpeth to the edificacion of other also, yea of the whole congregacion, and it commendeth the holie communion of Christ to other.

The Exhortacion and exorcisme muste be done the daye before Baptisme is ministred.

Therefore that all thynges may be done more diligently, and wyth greater religion in the administration of holie Baptisme, we wyll that, whensoever it maye be conveniently done, the Catechisme or instruction of the parentes, and Godfathers, and the exorcisme of the infantes be used the daye before the holye daye, or Sunday, that baptisme shall be ministred. For seinge that Baptisme muste be ministered in an high administration when al the Church is gathered together it is convenient that in these holie actions, suche moderacion of boeth the Sacramentes be used that may healepe to steare up the devocion of the people, and that thorowe longe taryinge it gyve not some occasion of negligence or of diminishinge the godlye ferventnes of the mynde. Wherefore, when it maye so be it shall be profitable to sepearate in tyme the handelyng of the Catechisme and exorcisme frome the ministracion of baptisme, after the custome of the olde Fathers. But when the people cannot be commodiously present, bicause that manye of them dwell farre from the temple, or for some other juste cause, then the exorcisme and Catechisme may be handled together wyth Baptisme.

Howbeit the pastours shall labour, as much as is possible, that thys moste holye Sacrament of Baptisme, which is the first adoption, receiveinge and enteringe into the kinge-

dome of Christe be not administered, and receyved, but before the whole congregacion with great gravitie and reverence.

When the Catechisme then, and exorcisme shall be handled the daye before Baptisme, let the infantes be brought forth at the eveninge assemble at the whiche the people, because of the holie daie folowing, or sundaie, is wonte to be present. The parentes, and the kinsfolk after the exemple of the olde sayntes must also be presente, and brynge theyr infantes to the temple. Which parentes and other beinge come together, the pastours and ministers must first playnely declare the misterie of holie baptisme, and the exceedynge benifetes of God exhibited therein, to them which brought the chylde, and to the reste of the people with singuler gravitie, and religion. Secondly they shall exhorte them to a godly and fayethful receyvinge of so greate a Sacramente, and so inestimable benefittes of Christe. Then they shall require of the parentes, and God-fatheer to renounce Satan, and the worlde, and to confess the principal articles of oure fayth, and religion, whiche confession and renunciation they muste make playnely, and gravely before the whole congregacion.

A FOURME OF CATECHISME,

that is to saye, of institution, exhortation, and demaundes, made to the godfathers and all them that brynge infantes to holye Baptisme.

Firste the pastoure, other ministers standynge by hym, shall thus exhorte them, that brynge the infauntes to Baptisme.

Beloved in Christ Jesu, we heare dayely out of the worde of God, and learne by oure owne experience that all we, frome the fal of Adame, are conceyved and borne in synnes, that we are giltie of the wrath of God, and damned thorow the synne of Adame, excepte we be delivered

An exhortacion and institucion concerninge baptisme.

The communion of originall Synne.

by the death, and merites of the Sonne of God, Christe Jesu oure only saviour. Seinge then that these present infantes be borne in the same estate and condition, that we were, it is playne, that they also be spotted with originall synne and disease, and that they be subjecte to eternall death, and damnacion. But God the father accordinge to hys unspeakeable gentlenes and mercye towardes mankynde sent hys Sonne to save the worlde. Wherefore he wyl also that these infantes be saved. He bear the synnes of all the worlde, and delivered, and saved as well the infantes, as us which be of greater age, from synnes, death, the divell, and everlastynge damnacion, who woulde have the infantes to be offred unto hym that He mighte gyve them his blissinge.

That the Lord
comaunded in-
fantes to be
brought unto
hym.

Wherefore according to your Christian godliness take thys chylde, bring him unto Christe and offer hym wyth your godly prayers, that he may obteyne of him remission of his synnes, and be removed into the kingedome of grace, beinge delivered from the tiranie of Satan, and that He maye be made heyre of eternal salvacion. And be ye moste certeine hereof, that oure Lorde Jesus Christe wyl mercifully regarde thys worke of your charitie towardes thys infante, and that He wil heare your prayers for He himselfe thus commaunded wyth hys worde: Suffre the litle ones to come unto me, for unto suche perteyneth the kingedome of God.* Wherefore, beloved, I exhorte you, and beseche you as manie as be present, that you wyl religiously considre wyth yourselves the greatenes of thys ministracion, and worke, that we go aboute. for ye see howe the Churche humbly but constantly bringeth hither these miserable weake infauntes, and distitute of al strength, wyth whiche dede they confesse

What and after
what sorte we
must praie to the
Lorde for the in-
fantes that muste
be baptised.

* Matth. 19 c.

playnely, that they be children of the wrath of God, of synne, and everlastyng death: They pray for them with godlye and fervente wysches desiringe to obtayne for them the grace and healpe of God, that thorowe baptisme beinge borne agayne of God, they may be the children of God. Thynke not then, that anie triflynge, or chyldishe thyng is handled in thys holye administration, wherein warre is taken in hande agaynste Sathan, wherein he is not onely dryven out of the infante, but the infante is bound with an oth that He ever warre agaynste hym, as the enemye of his Kynge Christ unto hys last breath wyth al hys power. Wherefore God muste be called upon wyth greate confidence, and moste fervent prayers, that He wyll not onely deliver thys chylde frome the powre of Satan, but also strengthen, and defende Hym that thorowe out all hys lyfe, and chiefly in the poynt of death, He maye stand, and fight agaynste Satan valiauntly.

Wherefore lyfte ye up your myndes also, and thynke that you muste in thys place heare the worde of God with synguler devotion, that you muste cal upon God wyth lively fayeth, and that here you are provoked to prayer for a moste weightie cause.

Therefore behave yourselves so, that God maye se your religion, and allowe it, neither suffer ye that this moste holie Sacramente of Baptisme be unworthilie handled thorowe you, and be made a mocke unto Satan, and so shame be done to God, who here powreth forth so greate ryches of hys grace; for He himselfe calleth thys sacramente the laver of regeneracion, whereby He maketh us hys owne sonnes, heyres of everlastyng
Howe greate thynges God geveth us in baptisme.
 lyfe, and parttakers of all hys benifittes, because we be the coheyres of hys Christe, beinge delivered from the tirannie of the divell, synne, death and hell. Wherefore I beseeche you for Godes sake, and your salvacion, that ye wyll worthely esteeme and thanckefully embrace so wonderfull abundante

grace of God, whiche is exhibited in thys Sacramente. for Baptisme is a great comferte unto us in oure daungers, and afflictions, and it is the fyrste entraunce unto all the benifittes of god, and to the blessed feloshippe of all sayntes.

Three things to be desired in baptisme.

Therefore that we maye conside thys unspokeable benifitte of God wyth a presenter mynde and greater religion we must fyrste remembre, into howe greate evylis the fall of Adam thru us. And contrariwyse howe unmesurable grace God exhibited to mankynde thorowe his Sonne in that, that He hath redemed us from the same evylles by baptisme. Thirdly howe thys so greate mercie of God ought to be ever before our eyes in all perilles, and with howe greate prayses we should magnifie the grace of God, which we have receyved throwe baptisme.

Howe grate the corrupcion and misery of mankynde is through the fal of Adam.

Fyrste then we muste conside wyth all diligence, that all we thorowe the synne of Adam, and envie of Satan, be subject to the wrath of God, and morever damned, and be holden prisoners under the power, and kyngdom of the divyll, undre death synne and hel, so that we being by nature the children of wrath, coulde appease God by no strength of man, no vertues, or works. for all that is in us, and all our workes be cursed of God,* and subject to the tyrannie of Satan, by reason of our corrupted nature.

For seyng thorow the inobedience of our fyrst father Adam (of whom we are al borne into this naturall and earthly lyfe) we come into the worlde giltie and cursed of God, so that we must al dye in hym, and beare his earthly Image in this mortal body: it foloweth, that al our lyfe and all the dedes of oure nature is corrupted, be condemned of God, though they appeare never so godly and holy before men, for whatsoever is borne of the flesh is flesh,† that is

* Galat. 3.

† John 3.

to saie, straung from God repugnyng to the spirite, and judged to death and hell. Wherefore flesh and bloud shal not attayne to the kyngdome of God. for whatsoever is flesh, it savoureth fleshly thynges, and so lyveth, it is an adversary to God, for it is not subject to the lawe of God. Wherefore they that be fleshly, cannot please God, the wysdome of the flesh is death. And therefore our Lorde Christe disputeynge wyth Nicodemus concludeth thus, Verily verily I saye unto the, except a man be borne againe of water and of the Spirite, He cannot enter into the kyngdome of God.*

Secondly we muste consydre how plentifull Howe plenteous
the grace of God is ge-
ven in baptisme. the grace of God gyven to us in baptisme is, wherein his bontuousnes, and love towarde men, truly appereth inasmuch as He hath saved us, not thorow ye works of rightuousnes, which we had done, but according to his mercie, by the laver of regeneracion, and renovacion of the holye goste† for He thorowe the vertue of hys worde washeth awaye, and abolisheth whatsoever maketh us giltye, and condemneth us, as in olde tyme, He drowned in the redde sea, the enemies of hys people, and destroyed all mankynde with the floude, eyghte soules reserved, whyche were saved in the arke. So this laver of water saveth us, thorowe the word, not in washyng awaye the filthe of the flesh, as it chaunceth in all other washynges, but thorow the certification of a good conscience towards God, by the resurrection of Jesus Christe.‡ for by vertue of Goddes covenaut we are cleansed in oure consciences, and we are certified both thorowe the worde, and an outwarde sygne, that all the synnes that defiled and condemned us, be playnely abolished, because they be forgiven and be deade.

Therefore thorow baptisme, we determine certeynly, that we are acceptable unto God and joyned unto Hym with an

* 1 Corinth. 15. Romans 8. John 3.

† Titus 3.

‡ 1 Peter 3.

everlasteyng covenant of grace, so that nothyng can separat us from him, or condemne us. Wherefore hensforth we muste not onely eschewe synnes, but also feare them, and abhorre from them, none otherwyse than from hel, as men deade unto synnes. for all we, as S. Paule wytnesseth, whiche be baptized into Christe Jesus, be baptized into his death, for we are buried wyth him into death.* Therefore

That sinne is we be dead to synne, and to the whole olde
dead and damned man and broughte forth in Christe so farre,
in us after bap- tisme. that nothyng can condemne us or separate us from the grace of God. for he that is deade is justified from synne, he is no more subjecte to the tirannie of synne, death and hell,† though He feele the remnauntes of synne in the fleshe, yet those be not imputed unto condemnacion by reason of the justificacion of the spirite in Christ.

Baptisme doth worke a new life in us. Furthermore, Baptisme worketh a newe lyfe in us and acceptable to God. For as Christe was reysed from the deade, by the glory of the father, so He worketh in us with his spirite, that we also maye walke in newnes of lyfe. for if we be grafted in hym by the likenes of his death, surely we shal also be parttakers of his resurrection unto everlastyng lyfe, knowinge thys that oure olde man is crucified with him, that the bodye of synne should be abolished, that hereafter we serve not unto synne. Wherefore let us recompte that we be deade to sinnes indede, and live to God in Christe oure Lorde,‡ in whome also we be circumscised with a circumcision made wythout handes, whyle we put of the bodye of synnes thorow the circumcision of Christ. We are buried with hym thorow baptisme wherein we have also rysen agayne wyth hym, by the fayeth of the workyng of God.§ for God who raysed Christe from the deade, hath quickened us wyth him even

* Romans c. 6.

† Romans 6.

‡ Rom. 8. Rom. 6.

§ Collos. 2.

when we were deade thorowe synnes, by the uncircumcision of the fleshe, or fleshly lyfe.* for though our lyfe be hidden in God wyth Christ, yet when Christe our lyfe shall appeare, then shall we also in hym be manifested in glorie,† as men, whome God of hys exceeddinge mercie hath begotten agayne into a lyvely hope, thorow the resurrection of Jesus Christe frome the deade, unto (I saye) an incorruptible inheritaunce, undefiled, and that fadeth not waye, not of corruptible seede, but uncorruptible,‡ namely the lyvely worde of God, by whiche worde baptisme consisteth, and worketh all the forsayed thynges in us truely and effectuously.

Thirdly. We shall comfort ourselves with Howe faythe must bee confirmed by baptisme. so great excellencie of the grace of God, and benefites bestowed upon us thorowe baptisme, and we shall ever thanke God, and that so muche the more studiously, as we shall be oppressed, wyth more grevous calamities, confirminge oure fayth by this, that God worketh in us, mortifieth the olde man, and repareth the newe, though not after a visible sorte, yet by the vertue of baptisme through the worde, and the Spirite. Wherefore lette us confirme our consciences, and thynke that God careth for us, and that for the merite of hys sonne, we be acceptable and deare to hym. And when we bee exercised wyth adversite and sundrie miseries, we must remembre, that we are baptized, and that in baptisme all oure sinnes, and evils be overcome, and dead, and that they be dayly wasted, and abolished more and more thorowe the crosse and sundrie afflictions which God sendeth unto us, and that the new man is continually renewed and repaired thorowe the vertue of the resurrection of Christ. Therefore of ryght we ought to thanke God, for hys so unspeakeable mercie, and we muste also praye therwyth, that He wyll vouchsafe even to further, and at last to finishe hys worke, which He hath

* Ephe. 2.

† Coloss. 3.

‡ 1 Peter 1.

begonne in us, and in all them, whome he hath called to baptisme.

The preachers shal use such exhortations longer or shorter accordyng to the tyme, out of the forsayd places of the scripture and other lyke and then they shall add the questions folowyng.

Interrogations, or demaundes which shall be propounded to the Godfathers and to the parentes of infantes.

Do ye beleve that those thynges be true, whyche I shewed you out of the worde of God, concernyng the corruption of nature thorowe originall synne, and concernyng regeneration in Christe our Lorde, and everlastyng communion wyth God, which is exhibited thorowe holie baptisme ?

Answer. We beleve.

Do you require then, wyth all your hertes, and wyth true fayeth, that thys your infant, whom you have brought and offered to Christe, be delivered from thys corruption of nature thorowe the meritte and vertue of Christe in baptisme, and be reconciled in God, and born agayne into a new and perpetuall lyfe ?

Answer. We require it.

Do ye then renounce in your name, and in the name of the chylde, the devyll and all hys workes ?

Answer. We renounce.

And the worlde also, and all hys concupiscence ?

Answer. We renounce.

Do ye beleve in God, the father allmightye, maker of heaven and earth ?

Answer. We beleve.

And do ye beleve that God wyll be a father to you, and to thys infante, when it is baptized, and that he wyll keepe you from al evyll thorowe his almightie power, wisdom and mercie, and heape benefites upon you and that therefore you oughte to feare him, and love him above al thinges ?

Answer. We beleve.

Do ye beleve in oure Lorde Jesus Christe his onely son, who to redeme us became man, suffered and died, and was raysed from death, ascended into heaven, and sitteth on the right hande of the father, and from thence governeth his church, thorowe his almightie power, and shall come in the end of the worlde, and appeare to al men a Judge of the deade, and the quicke ?

Answer. We beleve.

Do ye confesse out of thys fayth, that our Lorde Jesus Christe is also your savioure and Savioure of thys chylde, who by hys death hathe purged your synnes also, and hath reconciled you to God, and justified you thorowe hys resurrection, and wyll at length fully finishe up the Image and life of God in you, beyng cleansed from all synne ?

Answer. We confesse.

Do ye beleve also in the holye Goste, the holie and universall church, the communion of sayntes, the remission of synnes, the resurrection of the fleshe, and lyfe everlastyng ?

Answer. We beleve.

Out of thys confession do you beleve, that the holye Gooste wyll be your teacher, and comforter, and the teacher and comforter of thys chylde, and that you be the true membres of the bodie of Christe oure Lorde, and of hys church, and that thys chylde by baptisme shall be a true membre of Christe and hys church, wherein He shall have remission of synnes, a sure hope of resurrection, and life everlastyng ?

Answer. We beleve.

Wyll ye then be godfathers to thys infante, and compte hym for a verie sonne of God, a brother and membre of Christe, and as sone as He cometh to the use of reason, if peradventure he shall leese hys parentes, or, if they shal be negligente in thys behalfe, wyll ye take the charge of hym, that he may learne the ten Commaundementes, the

articles of oure fayeth, the Lords prayer, the sacramentes, boeth at home and in the congregation, that from hys chyldehode He maye begynne to understande the misterie of baptisme, and the benefittes of Christe geven to hym therein, and afterwarde when he is wel instructed in the religion of Christe, that He confess hys fayth in the congregation wyth his owne mouth, and thorowe the participation of Christe, that He geve hymselfe to obedience towards God, and the congregation?

Answer. We wyll.

Here the pastoure shall exhorte agayne the parentes, and the multitude standinge by.

Remembre then, beloved, that ye must with all faythfulnes and diligence perfourme the thyng that ye have promised here in the sight of God and Christ our saviour, who is amonge us, and before his holy congregation. And all you parentes, godfathers, and other that stand by, acknowledge this childe after that He hath receyved baptisme, as the sonne of God, and membre of Jesus Christe, to whom the Angelles be presente as ministers, and serve hym, neither doubt ye but that whatsoever good, or evyll ye do to thys seely infante, you do the same to God, and to Christe the Lorde; Lette it not be anie payne to you then, that everie one of you accordynge to hys state, kynred, and vocation procure thys chylde to be Godlye, and religiouslye broughte up, and enstructed, that at length he maye keepe all those thinges that Christe our Savioure commaunded to us. It perteyneth then unto you whyche are given of God to thys chylde to be parentes, kynsfolke, or Godfathers, to procure as sone as He is growen up, to brynge hym to scholles, to the congregation, that He maye be instructed moore fullye in the misteries of Christe, and in other thynges, that He may perceive the grace and excedynge benefittes of God gyven in baptisme, that He gyve accompte of hys fayth before the congregation, that he renounce in

dede the devyll, and the worlde with al concupiscences, that He whollye geve himselfe to Christe our Lorde, and to hys congregation to be obediente in all poyntes, according to his Gospel, and so contineue in Christ our Lorde unto the ende, and so go forwarde in newenes of lyfe, as a lyvelye membre of Christe, and that beyng a fruitefull braunch in this viniyarde He brynge forth the plentifull fruite of al good workes to the prayse of God, and edification of the Church.

Here followeth the Exorcisme or Adjuration.

Here the pastoure shal commaunde the chylde to be brought nere hym and shal demaunde hys name; which knowen, He shall saye,

I commaunde all evyll spirittes, in the name of oure Lorde Jesu Christe, to departe from thys infant, and to do hym no hurte anie maner of wayes.

After thys, makynge the figure of the crosse wyth hys thombe upon hys foreheade, and upon hys brest, let him say,

Take the figure of the holye crosse, in thy forehead, that thou never be ashamed of God, and Christe thy savioure or of hys Gospel; take it also on thy brest, that the power of Christ crucified may be ever thy succour and sure protection in all thinges.

Then let him saye to the people,

The Lorde be wyth you.

Let the people answer,

And wyth thy Spirite.

The pastour.

Let us praye.

Almightie and everlastynge God, the father of our Lorde Jesus Christe, I call the upon thys *N.* thy servaunte, for whom the church requireth the Sacramente of Baptisme, and therein thy grace, and spirituall regeneracion, and as thou saydeste, Aske and ye shall receive, &c., so gyve thy grace and mercie to thys chylde, as thy church prayeth the that he maye obteyne the redemption of thy

soune and inheritaunce of everlastynge, and blessed lyfe, whyche thy congregation seeketh for hym thorowe baptisme. Open to hym the dore of thy kingedome, at whyche thy church knocketh for hym thorowe Christe our Lorde. AMEN.

Let us praye.

Furthermore almightie God, who in old tyme dydeste destroye the wycked worlde wyth the floude, accordynge to thy terrible judgemente, and dideste preserve onelye the familie of Godlye Noe, eyght soules, of thy unspeakeable mercie, and who also dyddeste droune in the Redde Sea, obstinate Pharao, the Kyng of the Egyptians wyth all hys armie and warlike power, and causidest thy people of Israel, to passe over wyth dry feete and wouldest shadowe in them holye Baptisme, the laver of regeneration. furthermore who diddest consecrate Jordane wyth the Baptisme of thy sonne Christe Jesu, and other waters to holy deeppynge, and washing of synnes, we pray the for thy excedding mercie loke favorably upon thys Infante, geve hym true fayth, and thy holy spirite, that whatsoever fylth he hath taken of Adam, it maye be drowned, and be putte away by thys holie floude, that being separated from the nombre of the ungodly he maye be kepte safe in the holie arke of the church, and may confesse, and sanctifie thy name with a lustie and fervante spirite, and serve thy kingdome with constante and sure hope, that at lenth he may atteyne to the promises of eternal lyfe wyth all the Godly. AMEN.

The pastour.

The Lord be wyth you.

The people.

And with thy Spirite.

Here the Gospell of our Lorde Jesus Christe. Marke 10.

In that tyme they brought chyldeyn to Jesus that He myght touche them. But the disciples rebuked them that

brought them. When Jesus sawe that, He toke indignation and sayde unto them Suffre the lyttle ones etc.

Beleve these wordes, and thys deede of our Lorde Jesu Christe upon them, and doubt not but that He wyll so receive your chyldren also, and embrace them wyth the arms of hys mercie, and geve them the blessinge of eternall lyfe and the everlastyng communion of the kingdome of God. The same Lorde and oure Savioure Jesus Christe confirme and increase thys your fayth. AMEN.

After thys the pastoure shall laye hys handes upon the Chyldes heade, and the godfathers touchyng the child shall praye with hym. Our Fathere whiche art etc. Then they shall rehearse the crede. I believe in God the father etc.

Lette us praye.

After thys the Churche shall synge the Psalm 114, item 115 and 136. When Israell wente forth etc. Not to us Lorde etc. Item prayes the name of the Lorde etc. Ye servants prayes the Lorde.

The pastour.

The Lorde be wyth you.

The people.

And wyth thy Spirite.

Let us praye.

Almightie and everlastyng God, heavenlye father, we geve the eternall thankes, that thou haste vouchsafed to call us to thys knowledge of thy grace, and fayth towards the. Encrease and confirme thys fayth in us evermore. Gyve thy holy Spirite to thys infante, that he maye be borne agayne, and be made heyre of everlastyng salvation, which of thy grace and mercie, thou haste promised to thy holye churche, to olde men, and to children, thorowe our Lorde Jesus Christ, which lyveth, and rayneth with the nowe and for ever. AMEN.

Thus gevyng hys blessinge lette hym dimisse the congregation.

OF ADMINISTRATION OF BAPTISME.

The daye folowinge let the infantes beyng exorcised the daye before be broughte agayne to the congregation, a lytle before the supper of the Lorde, whom there the pastour, after that the Gospell is reade, and declared, and the crede songe, shall bid to be broughte to the fonte stone, and shal exhorte the parents, the godfathers, and kynsfolke after the maner folowinge.

Beloved in Christ, yesterday by the grace of God we hearde, howe exceedeing, and unspeacable mercie is exhibited in Baptisme. Ye have renounced Satan and the worlde, ye have confessed the fayth of Christe, and ye have promised obedience to Christ and the congregation, and ye have required of God the father, that for his sonnes sake our Lorde Jesus Christe, he wyll deliver these infantes from the kyngdom of darkenes, and settle them in the kyngdome of his beloved sonne. You must remembre these thynges, and doubtte nothyng, but that we shal receive all these things that we require if we beleve. Therefore lyftyng up your myndes unto the Lorde, appeare ye here wyth all religion, as in the syghte of Almightye God the father, the sonne, and the holye gost, and receive ye wyth sure fayth and thankesgivyng the benefite of regeneration, and adoption into everlastyng life, of the one God hymselfe, the father, the sonne, and the holye gost. And because the Lorde hymselfe commanded us to baptize, in the name of the father, the sonne, and the holye gost, undoubtedly god hymselfe baptizeth our infantes cleanseth them from synnes, delivereth them from everlastyng death, putteth upon them his owne rightuousnes, and geveth them life eternal. We must acknowledge with true fayth, and ever magnifie these exceedyng benefittes of god. Wherefore that we may steare up our fayth and myndes, let us heare the wordes of S. Paule folowinge, concerninge thys matter.

To Tite, Chapter 3.

But after that the goodnesse, and love of oure Saviour God towards men appeared, not of the workes of ryght-ousnes whyche we dyd, but after hys mercie, he saved us, by the laver of regeneration and reuening of the holye Goste etc.

The pastour.

The Lorde be wyth you.

The people.

And with thy Spirite.

Out of the Gospell of Mathewe the laste Chapter.

The Lorde Jesus sayd unto hys disciples All power in heaven, and in earth, is geuen unto me. Go ye therefore into al the worlde and preache the Gospell to all creatures, and teache al the heathen, baptizing them in the name of the father, and the sonne, and the holie gost, etc.

The pastour.

The Lorde be wyth you.

The people.

And wyth thy Spirite.

Let us praye.

Almyghtye and mercifull God, and father, thou dyddeste promise to Abraham our father, and the father of all that beleve, and in hym thou diddest promise to us also hys chyldren, that thou wouldeste be a God to us and oure seede. Wherefore as thou diddeste receive the infantes of the old people into grace, and into thyn owne people by circumcision, and thy sonne Christe Jesus our Lorde and savioure admitted children offered unto him ryght gentlie, and blessed them testifyinge that the kingdome of God perteyneth to suche. So let it be thy pleasure to begette oure infantes agayne, and to adopte them into sonnes, unto the felowshipe of everlastinge lyfe, by the sacramente of Baptisme. Graunt then, heavenly father, that we may earnestli require so great riches of grace set forth in bap-

tisme, for these infantes, and that we maye acknowledge, and receive them wyth true fayth, beyng offered both in the worde, and in the sacrament, finally that we maye ever thanke the, and magnifie the for them. And impute not to these infantes, the synne of Adam, issued into them, and engendrede by theyr parentes, and regarde not the merites of theyr parentes, and of all thys people, but lette the death, and merite of thy sonne our Lorde Jesus Christe prevaile in them, and impute unto them hys ryghtuousnesse, and obedience, plant them into hys death, and resurrection, make them membres of hys bodie, put hym upon them, that they maye be thy sonnes and heyres, and continewe for ever.

Graunte us also that after Baptisme, we maye acknowledge them for thy chyldren, and membres of the bodie of thy sonne that we maye Godlye brynge them up in the feare of the unto thy glorie, that we maye healpe them in all corporall, and spirituall thynges, that also by them thy holy name maye be more magnified, the kingdome of thy sonne enlarged, thy wyll be done in thys earth, as in heaven.

Furthermore keepe them safe, geve them bountuously the necessaries of lyfe, and preserve them from all evyll. AMEN.

Thys prayer ended, lette the pastour require the Infantes to be gyven hym, let him aske the names, that they shall have, and lette him Baptize them sayinge,

I baptize the N—— in the name of the father, the sonne, and the holye Goste.

Let the godfathers forthwith receive the Infant from Baptisme, the priest sayinge, as it foloweth,

The almyghtie everlastynge God, and father of oure Lorde Jesus Christ, who hath begotten the agayne wyth water, and the holye Goste, and hath forgyven the all thy sinnes, confirme the with hys grace, unto everlastynge lyfe. AMEN.

The pastour.

The peace of the Lorde be wyth you.

Answer. Amen.

Here lette the whole congregation synge in Douche, Nowe all thanks, etc. or the Psalmes, God be mercifull unto us. Then lette the pastour go forth in the ministration of the Lordes Supper.

HOWE BAPTISME MUSTE BE MINISTREDE AT OTHER TYMES.

But if the infantes be weake, so that it is to be feared that they wyll not lyeve to the nexte sondaye, or holye daye, or if for weyghtye matters Baptisme cannot be ministered upon those daies, the Pastours shall warne the people, that yet they bringe theyr children to be Baptized at those houres, when after the custome, the people resorte together to heare the Lordes worde.

But if that thyng can not bee doone neyther, baptisme in the meane wyle muste not be denied to the infantes offered thereunto, whensoever they be broughte, for as muche as lieth in us we muste not suffre that any departe out of this lyfe, without the sacramente of baptisme. for the Lorde instituted baptisme that it may be to us a sacrament of regeneration and wasshing of sinnes from whyche in thys life no man is free, no not an infante, one daye olde, for it is oure parte to do in all thynges after the Lordes worde, and to receive hys gyftes, and benifites that waye, that He himselve hath appoynted to us.

When Baptisme then shal be ministred uppon workynge dayes, lette the pastours joyne together in ordre the Catechisme, exorcisme, and Baptisme, and they shal moderate theyr exhortations, and prayers accordynge to the companie, and strength of the child.

For if they se that the childe is in daunger of lyfe, and that the companie is small, they shul be shorte in all thynges. And they shall use onely the fyrste parte of the admonicion,

which we wylled to be sayed before the Catachisme unto these wordes, Wherefore, we exhorte, and praye you, beloved, etc. So they shal use the firste parte onely of the demaundes of every article, and in the exhorcisme they shall use onely one prayer with the Lords prayer, the Crede, and the Gospell. Which thinges premised lette them Baptise the infante forthwith, and let them exhorte the parentes godfathers, and other that stand by, that they determine certainlie that the infant whether he lyve or dye, is the sonne of God, and heyre of everlasting lyfe, and if he lyve, that they procure hym to be brought up unto religion and Goddes glorie, accordynge to the Exhortation sette before, whiche beginneth. After that beloved. etc.

OF BAPTISME MINISTRED TO CHILDREN ASSONE AS
THEY BE BORNE FOR DAUNGER OF LYFE.

The people shal be taught and warned in sermons, that they presume, not lightly to ministre privatly, thys most divine sacrament, for it is worthie to be ministred in the congregation and by peculiar ministers, with al gravitie and reverence and that maketh muche for thys purpose, that it maye be holsonly ministred, and receyved. But if extreme necessitie presse us, that they that be presente with the childe beinge daunger, maye enjoye themselves together in the Lorde, and lyfte up theyr minds religiouslye unto God, lette them call for hys mercie promised, and exhibited in Christe Jesus our Lorde upon the infante, and when they have sayed the Lordes prayer let them baptise hym in the name of the father, the sonne, and the holie goste.

Which done let them not doubte, but that theyr infante is trulye baptised, washen from synnes, born agayne in Christe, and made the sonne and heyre of god, let them geve thanks to god, for this his so greate benefittes and let them not thynke that baptisme must be renued in children so baptised, for in al

poyntes, as moche as we maie, we muste so do all thynges as the Lorde hath appointed. If any godly man be presente, when the infant is in extremitie, let hys ministerie be used to baptisme.

Further, if it chaunce that the infante so baptised at home do lyve, it is conveniente, that he be brought afterwarde to the temple of hys parentes kynsfolkes, and godfathers, whych muste come with a good company, and religiously, as men that ought to geve thankes for this exceding great benefite of regeneracion ministered to theyr infante, and to offre him to god, and his saviour in the congregation. The pastours then shall aske these men after what sort, and with what wordes they baptised the infante, wherther they did baptise him, as the Lord commaunded in water, and in the name of the father, the sonne, and the holie goste. Whiche if they shall answer that they called God upon the chylde, and prayed for him, and baptised in the name of the father, the sonne, and the holye goste, and that thei beleve that he is truely clesed from sinnes, and borne agayne to God, the pastours must confirme them in thys belefe and in no wyse Baptise suche an infante agayne. And that men maye be more comforted, and the celebration of so great a sacramente, more augmented, and the benefite of Christe bestowed uppon the chylde throughe Baptisme more commended, the preachers shall alowe the same in the congregation, usinge a lesson of the holye Gospel and prayer after this sorte.

The pastor whan thei be come which bring suche an infante unto the Lorde, shal first demaund of them,

Beloved in Christe, forasmuche as we be al borne in synne, and the wrath of God, giltie of eternall death, and damnacion, and can by none other meanes get remission of synnes, ryghtousnes, and everlastinge lyfe than throughe faeth in Christ, and forasmuch as also thys infant is borne subiecte to these evils, I meane of death and the wrath of God, I aske of you, whether He were offered to Christ and

planted in hym through baptisme? If they answere that they so beleve, he shall aske them further, by whom it was done, and whoe were present. And whan they have named them, He shal aske him, which by there relation, Baptised the chylde, if he bee present, or other whyche then were presente, whether the name of the Lorde were called upon him and prayer made for him. If they answere that they dyd so, He shall aske how the chylde was baptized. If thei than answere in water and wyth these wordes, I baptise the in the name of the father the sonne and the holye gost, He shall aske them laste of all, whether they certainly knowe that they have rightly used the worde of God, and if they answere that they know and remembre that they dyd so, lette the pastoure say this moreover.

Forasmuch as Beloved in Christe, I hear that all things concernynge the baptisme of thys infante, have been done in the name of God, and accordyng to his institution, I pronounce in the name of Christ that ye have doone well. For infantes wante the grace of God, whiche our saviour Christ denieth not unto theym, whensoever it is asked for children, accordyng to hys worde, for He hath not bound the benefite of his redemption to anye places, tymes, or persons. for in what place soever they that beleve in hym come together in hys name, He is presente in the midst of them, and whan He is called upon throughe fayeth, he worketh in hys worde and sacramentes, and He performethe in dede whatsoever He offereth in hys sacramentes, and promiseth in hys wordes. And to confirme this fayeth, and that we maye sterre up oureselves, to thanke the Lorde for thys hys so great benifyte ministred to thys infante by baptisme, lette us heare out of the gospels, howe the Lorde wyll have children brought unto hym, and howe He wyll bountouslye blesse them that be offered unto hym.*

* Marcke x.

And they broughte children unto Him, that He myght touch them etc.

By these wordes of Christ we bee certified that as manye infantes, as bee offered unto Christ accordyng to his word, pertaine to the kingdome of God, be the chyldren of God, the membres of Christ, that the Angles be present with them as ministres, and that al the creatures of God be subject unto them, to do them good. Wherefore we must ministre to such with singuler diligence, that they maye bee well broughte up in Christe, and growe in him, and this charge pertaineth to you parentes, kinsfolkes, godfathers, and all other frendes, which be of the bodye of thys our congregation. I commend than thys infante, the sonne, and heire of God, the brother, and coheire of Christ, the membre of Christ, and youre membre in Christe, to your faithfulness, and charge that ye procure hym wyth al diligence to be nourished, brought up and enstructed to the Lorde, to whom he is borne againe, and to the kingdom of God to which He is borne againe, everie man accordinge to his vocacion and power, that assone as he can for his age, he maye learne to keepe all those thynges, that Christe commaunded to bee kepte. Wherefore it pertayneth to you chiefly parentes, godfathers, and kinsfoke, thoughe all other in this congregacion, and all christian men to whome-soever He shall come, ought not to denye theyre labour and healpe to procure, that thys infant assone as he maye for hys age be brought to the schole and to the congregacion, and be enstructed in the misteries of god with al faithfulness, that he may learne to acknowledge, and magnifie the moste ample benifites of God receyved in baptisme that afterwarde he may professe his fayth hymselfe in the congregacion that wyth his owne voyce he maye renounce Satan, and the worlde with all his entysementes, and workes before the holy congregacion, that He may bynd himselfe to Christ, and to hys congregacion, unto al obedience, and

continue in the same unto the ende, as a lyvelye membre of Christ, and a branch continuynge in Christe, and bringe furth plentifull fruite unto the prayse and glorie of God and edificacion of his church.

After thys let him saye, laing his hande on the childe.
The Lord be wyth you.

Answer. And wyth thy spirite.

Lette us praye.

Lorde God, the father of oure Lorde Jesus Christe, who haste begotten agayne this infaunt of water, and the holye goste, and haste gyven hym in holye Baptisme, remission of all synnes, confirme the same with thy grace, and guide, and further thys newe life, whiche thou haste given and fynyshe it up whereunto thou haste bounde the infante wyth this hollye sacramente. Graunte also to hys parentes, and unto us all that we maye fayethfully, and diligently serve the in takynge charge of hym that thoroughe hym, and us all, thy name dayely be more, and more sanctified, and thy kingdom promoted, unto the full fruision of blessedness, thorough Christ our Lord. AMEN.

But if they, whiche offer the infante, cannot answer sufficiently to the sayde demandes, so that thei graunt that they do not well knowe what they thought, or dyd in baptisme, being sore trobled with the present danger, as it often chaunceth, than, omitting curious disputations, lette the pastoure judge suche an infante not to be yet baptised, and let him do all those thynges that pertaninge to thys ministration, as we described before: that is to say, let Him use an admonition and catechisme to theim that brynge the chylde, and an exorsisme of the child, the commen confession of fayth, and al other thinges, which done lette him baptise the infant wythout condition in the name of the father, the soone, and the hollye goste.

THE FORMULARIES OF FAITH

PUT FORTH BY AUTHORITY

DURING THE REIGN OF HENRY VIII.

IN any attempt to ascertain the principles on which the baptismal offices of the English ritual were framed, we shall, without a knowledge of the sentiments of those who compiled them, be left almost entirely to the vagueness of conjecture. In this point of view, the formularies of the reign of Henry VIII. are of the greatest value. Without possessing any authority in the present day, they are nevertheless acknowledged to be authentic records of the opinions then held by Cranmer, on all points where that prelate was allowed the free and unfettered expression of his sentiments. And as this was the case on all topics, except the more prominent points of controversy with Rome, we may at least expect to discover in them some clue to the principles, which guided him in compiling those offices in which, it is universally admitted, he had the chief hand.

The first formulary of the reign, as printed in Wilkins from a MS. in the Cotton Library, is entitled, *Articles about religion set out by the Convocation and published by the King's authority, anno Christi*

1536.* It was, however, published the same year by Berthelet, the king's printer, with the following title: *Articles devysed by the Kinges Highnes Majestie, to stablyshe Christen quietnes and unitie among us, and to aroyde contentious opinions, which articles be also approved by the consent of the hole clergie of this Realme.* The articles were most probably drawn up by a committee,† under the superintendence of Cranmer; and, after being revised by Henry himself, were submitted to convocation: having been agreed upon in convocation, they were again referred to the king, and probably a second time revised by him.

The MS. in the Cotton Library varies in certain particulars from the work published by Berthelet; and it has, not without reason, been conjectured, that the former contains the articles, as they were agreed upon in convocation, and the latter, as they were subsequently revised by the king.‡

The article on Baptism given below agrees with the Cotton MS.; and the variations of Berthelet's edition are printed at the bottom of the page.

The next formulary that appeared was *The Institution of a Christian Man*; or, as it was also called, *The Bishops' Book*. Its preparation was

* Concilia, vol. iii. p. 817.

† Vid. pref. to Cranmer's Works, Oxford edition, vol. i. pp. 14, 15.

‡ Vid. pref. to the Form. of Faith, Oxford edition, 1825.

entrusted to a commission of bishops and divines ;* and from the letters of Bishops Fox and Latimer, † who were members of that body, we learn that it is to Cranmer we are indebted for whatever is valuable in its contents. It was published A.D. 1537, but without either the sanction of convocation, or the king's authority.

To give the work that authority it wanted, the king probably meditated a new edition of it ; and preparatory to the execution of his design, he noted down in the margin of *his own copy* of "the Institution" certain alterations, for the purpose of submitting them to the primate's judgment. ‡ The remarks of the archbishop upon the alterations suggested by the king, are to be found in that prelate's Works, under the title of *Annotations on the King's Book*.

The article on Baptism is almost verbally the same as that contained in the articles of 1536. The only section in which the king suggested a change happens, however, to differ slightly from it. It is therefore printed as a note at the foot of the page, for the purpose of introducing the king's suggestion, and the archbishop's annotation upon it.

The last authorised formulary of the reign was

* Cranmer's Works, vol. i. Letter 184.

† State Papers, London, 1831, vol. i. p. 20, nos. 90, 95, 96.

‡ A copy of the Institution, with most of the notes in question in the king's own hand, is preserved in the Bodleian Library.

drawn up in pursuance of an act that passed in the spring of 1543. It was published in the same year, and again in A. D. 1545, under the following title: *A Necessary Doctrine and Erudition to any Christian Man*. This was not so much a new work as a reprint of the "Institution," with certain alterations and additions. Cranmer, Hethe, and Thirlby, seem to have been principally concerned in its preparation.* It was set forth by the king's authority, with the advice of the clergy, and the approbation of both houses of parliament.†

THE SACRAMENT OF BAPTISM. ‡

As touching the holy sacrament of baptism, we will that all bishops and preachers shall instruct and teach our people, committed by us unto their spiritual charge, that they ought and must of necessity believe certainly all those things, which have been always by the whole consent of the church approved, received, and used in the sacrament of baptism; that is to say, that the sacrament of baptism was instituted and ordained in the New Testament by our Saviour Jesus Christ, as a thing necessary for the attaining of everlasting life, according to the saying of Christ, "Nisi quis renatus fuerit ex aqua et Spiritu Sancto, non potest intrare in regnum cœlorum."

Item, that it is offered unto all men, as well infants as such as have the use of reason, that by baptism they shall

* Wilkins, *Concilia*, vol. iii. p. 868.

† Preface to the *Erudition*.

‡ From the "Articles" of A. D. 1536.

have remission of sins, and the grace and favour of God, according to the saying of John,"* " Qui crediderit et baptizatus fuerit, salvus erit."†

Item, that the promise of grace and everlasting life, which promise is adjoined unto this sacrament of baptism, pertaineth not only unto such, as have the use of reason, but also to infants, innocents, and children; and they ought therefore and must needs be baptized; and that by the sacrament of baptism they do also obtain remission of their sins, the grace and favour of God, and be made thereby the very sons and children of God, insomuch as infants and children dying in their infancy, shall undoubtedly be sacred thereby, or else not.

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.

* "the saying of Christ." Edit. 1536. Thomas Berthelet.

† "Item, that it is offered unto all men, as well infants as such as have the use of reason, that by baptism they shall have remission of all their sins, the grace and favour of God, and everlasting life, according to the saying of Christ, whosoever believeth and is baptized shall be saved."‡ To this the king suggested the following addition: "They dying in that grace which by the sacrament of baptism is conferred to them, and not by sin alter the same." The archbishop's remarks upon this are: "It is better speech to say, 'If they die, &c.' And these words come in such place immediately after Christ's words, that they seem to be Christ's own words, which they be not; therefore it were better to put them next after these words, which be in the line before, viz. everlasting life."§

‡ The Institution of a Christian Man, Oxf. edit. p. 93.

§ Vide Annotations upon the King's Book: Cranmer's Works, p. 77-8, vol. ii.

Item, that children or men once baptized, can, ne ought ever to be baptized again.

Item, that they ought to repute, and take all the Anabaptists' and the Pelagians' opinions contrary to the premises, and every other man's opinion agreeable unto the said Anabaptists' or the Pelagians' opinions in this behalf, for detestable heresies, and utterly to be condemned.

Item, that men or children, having the use of reason, and willing and desiring to be baptized, shall, by the virtue of that holy sacrament, obtain the grace and remission of all their sins, if they shall come thereunto perfectly and truly repentant and contrite of all their sins before committed, and also perfectly and constantly confessing and believing all the articles of our faith, according as it was mentioned in the article before, *or else not.**

And finally, if they shall also have firm credence and trust in the promise of God adjoined to the said sacrament; that is to say, that in and by this said sacrament, which they shall receive, God the Father giveth unto them, for his son Jesus Christ's sake, remission of all their sins, and the grace of the Holy Ghost, whereby they be newly regenerated, and made the very children of God, according to the saying of Christ and his apostle St. Peter, "*pœnitentiam agite, et baptizetur unusquisque vestrum in nomine Jesu Christi in remissionem peccatorum, et accipietis donum Spiritus Sancti;*" and according also to the saying of St. Paul ad Titum iii., "*Non ex operibus justitiæ, quæ fecimus nos, sed secundum suam misericordiam, salvos nos fecit per lavacrum regenerationis et renovationis Spiritus Sancti, quem effudit in nos opulenter per Jesum Christum servatorem nostrum, ut justificati illius gratia, hæredes efficiamur juxta spem vitæ æternæ.*"

* "in the first article." Berthelet's edition.

THE SACRAMENT OF BAPTISME.*

As touchyng the holy sacrament of baptisme, it is to be noted: fyrste, that this sacrament was instituted and ordeined by our Savior Jesu Christ in the newe testament, as it dothe appere by Christis owne wordes unto his apostles, where he saith: Go ye abrode throughout all the worlde, and preache the gospel unto all people, and baptise them in the name of the father, of the sonne, and of the holy goste.

Furthermore that the effecte and vertue of this sacrament, is forgevenes of synne, and grace of the holy gost, as is manifestly declared in the secounde chapter of the actes of the apostelles, where it is said: Do penaunce, and be baptised every one of you, and ye shall have forgyvenes of sinne, and shall receyve the gift of the holy gost. whiche effect of grace and forgiveness of sinne, this sacramente hath by vertue and force of the workyng of almighty god, accordyng to his promise annexed and conjoynd unto this sacrament, as is manifestly declared by the woorde of Christe, sayng: who so ever beleveth, and is baptised, shall be saved.† whiche saying of our Saviour Christe, is to be understand of all suche persons which dye in the grace conferred and gyven to them in baptisme, and do not finally fall from the same by synne.

Moreover because all men be born synners, through the transgression of our father Adam, in whom (as the Apostle saith) all have synned,‡ and can not be saved, withoute remission of their sinne, which is gyven in baptisme by the workyng of the holy gost, therefore the sacrament of baptisme is necessary for the atteinyng of salvacion and everlastyng lyfe, accordyng to the wordes of Christe,

* From "the Necessary Doctrine and Erudition."

† Marcke xvi.

‡ Rom. v.

saiyng: No man can entre into the kyngdom of God, except he be borne agayne of water, and the holy gost.* for which causes also it is offered and pertaineth to all men, not onely suche as have the use of reason, in whome the same duely received, taketh awaie and purgeth all kynde of sinnes both originall and actual, committed and doone before their baptysme: but also it apperteyneth and is offered unto infantes, whiche because they be borne in originall synne, have nede and ought to be christened: wherby they beyng offred in the faith of the Church, receive forgiveness of their synnes and suche grace of the holye goste, that yf they die in the state of their infancie, they shall thereby undoubtedly be saved.

And here we muste knowe, that as touchyng originall synne in infantes, lyke as they take of theyr parentes, their originall and naturall qualities, even so they receyve from them originall sinne, by which they are made the children of the yre of God, and by the same have a naturall inclination to synne, by lustes and desyres, whiche in farther age and tyme, sensyibly move and stirre them to wickednesse. for although the parentes be never so cleane purged, and pardoned of their original synne by baptisme, and grace given in the same, yet neverthesse the children of them begotten, be conceyved and borne in original synne. Exaample we maie take of corne, whiche thoughe it bee never so cleane winowed and purged frome the chaffe, yet if it be caste into the ground and sowed, the newe whiche springeth of it, is full of chaffe agayne, untill it be also wynewed and censed: so lykewyse the chyldren of Christen menne be full of the chaffe and corrupcion of originall synne, untill that by baptisme, they be washed, censed, and purged from the same, as their parentes were.

And where as we have before shewed, that orygynall

* Joan. iii.

synne is remytted and taken awaie, by Baptisme, bothe in infauntes, and all other, whiche havynge the use of reason, duely receyve the same: yet further we thynke good to note a speciall vertue and efficacy of this sacramente of baptisme. whiche is: That all be it, there remayne in us that be christened, a certayne infirmitie or inclinacion of synne, called concupiscence, whiche by lustes and desires moveth us many tymes to synne and wickednesse, yet almyghty God of his great mercie and goodnesse, hath given us suche grace in this his holye sacrament of baptisme, that suche carnall and fleshely lustes and desyres, shall or can in no wyse hurte us, if we dooe, not consente unto them. And by the same grace also conferred unto us, in baptisme, we be made more stronge and able to resiste and withstande the saied concupiscence and carnal desires, than is another man, whiche never was christened.

Furthermore, for as muche as in these daies, certaine heresies have rysen and spronge up, agaynst the christenyng of infantes, It is to be noted, that (as the holy doctours of the church do testifie) the universall consent of the churches in all places and of all tymes, usyng and frequentlyng the christenyng of infantes, is a sufficient witnessse and profe, that this custome of the church in baptisyng of infantes, was used by Christis apostles them selves, and by them geven unto the church, and in the same hath been alwaies continued even unto these daies. And this custome and perpetuall usage of the church, even from the begynnyng, is agreeable with the saying of Saincte Paule: Christe loved his church, and has gyven hym selfe to the dethe for his churches sake, to sanctifie her, and make her holie, in clensynge hir by the fountayne of water in his woorde &c.* So that no man is nor can be of this church, but he whiche is censed by the sacramente of baptisme: Lyke as the

* Ephe. v.

text before alledged, sheweth, where Christe saith; Who so ever is not borne agayne of water, and the holy goste, shall not enter into the kyngdome of heaven. Wherefore seying that out of the church, neyther infantes, nor no man els can be saved, they must nedes be christened and censed by baptisme, and so incorporated into the church. And as the infancie of the chyl dren of the Hebrues, in the olde Testamente, dyd not lette, but that they were made participant of the grace and benefite geven in circumcision: even so in the newe testamente, the infancie of the chyl dren doth not lette, but that they maie and oughte to bee baptised, and soo receyve the graces and vertues of the same.

In this parte also it is to be noted, that children or men ones bapty sed, oughte never to bee baptised agayne, and all good christen men ought and muste repute and take all Anabaptistes and the Pelagians opinions, whiche be contrarye to the premisses, and every other mannes opinion, agreeable unto the saied Anabaptistes, or the Pelagians in that behalfe, for detestable heresies, and utterly to be condemned.

Moreover for because, as wel this sacrament of baptisme, as all other sacramentes instituted by Christe, have all their virtue efficacie, and strength by the worde of God, whiche by his holy Spirite, worketh all the graces and vertues, whiche be gyven by the sacramentes, to all those that woorthily receyve the same: we must understande and knowe, that althoughe he whiche dothe mynister the sacrament, bee of a synfull and evill conversacion, yet the vertue and effecte of the sacrament, is thereby nothyng diminished or hurted, neither in infantes, nor yet in them, whiche being indued with the use of reason, come thereunto truely contrite and penitent of all their synnes dooen before, belevyng and confessyng all the articles of the Creede, and havyng a sure faithe and trust in the promises of God, of

remission of their sinnes, and purposyng ever after to live a christen life.

Finally this Sacramente of Baptisme maie well be called a covenaut betweene god and us, whereby god testifieth, that he for his sonne Christis sake, justifieth us, that is to saie, forgeveth us our synnes, and indueth us with his holye spirite, and geveth us such graces, that therby we be made able to walke in the woorkes of justice ordeined by god to be exercised of us in this present life, to the glory and praise of God : And so perseveryng, to enjoye the fruite of life everlastyng. And we againe upon our part, ought moste diligently to remembre and keepe the promise, that we in Baptisme have made to almyghtye god, that is to beleve onely in hym, onely to serve and obeie hym, to forsake all synne, and the woorkes of Satan, to mortifie our affections of the fleshe, and to lyve after the spirite in a new lyfe. Of which promise and covenant by us made to god, saynete Paule putteth us in remembrance, saying : knowe ye not that al we, which are baptised in Jesu Christe, are baptised to dye with hym, for we be buried with him, by baptisme to die, that likwyse as Christ was raised up from death by the glorye of his father : even so we shulde walke in a newe life?*

By the which wordes saint paul giveth us to understande, that all we, which be baptised in Christe, that is to saie, whiche by baptisme are incorporated into the mistecall bodye of Christe, have professed and bounde ourselfe in baptisme, to die from sinne, and utterly to abstein from the corrupcion of our olde sinful lyfe, and to walke and procede in a new life of grace, and the spirite, into the which we are called by the worde of god, and by faithe and due receivyng of this holy sacrament, are brought and set into the same.

* Rom. vi.

A BOKE CONTEYNING DIVERS ARTICLES
DE UNITATE DEI ET TRINITATE PERSONARUM, DE
PECCATO ORIGINALI, &c.

THE two following articles, *De Baptismo*, and *De Sacramentorum Usu*, are extracted from a document bearing the above title, and printed, for the first time, in the Oxford edition of Cranmer's Works, from a MS. found among that primate's writings in the State Paper Office. The MS. in question is supposed by Mr. Jenkyns, the learned editor of the above work, to consist of certain articles that were agreed upon at a conference held in London in A.D. 1538.* In that year, an embassy from Germany, consisting of Francis Burcard, George à Boyneburg, and Frederick Myconius, visited this country, at the urgent request of Henry VIII.† Among the articles of the treaty they were instructed to propose, was this,—that the king should adopt the Augsburg Confession of Faith, except on such points as might be altered by common consent.‡ The embassy, it is well known, failed, owing to the king's reluctance to yield to their recommendation respecting the reform of certain ecclesiastical abuses. But this rupture did not occur until after they had

* Vide Cranmer's Works, pref. p. xxi.

† Seckendorf, lib. iii. § 66 (7).

‡ Burnet, Reformat. vol. i. b. iii. p. 254.

come to an agreement with the English bishops and divines on certain articles of faith :* and the “Boke” found among Cranmer’s MSS. has, not without sufficient grounds, been supposed by Mr. Jenkyns to contain the articles in question. It is just such a document as we might conjecture would be written under the circumstances of the case. It is founded on the Augsburg Confession, following it most closely, yet departing from it where English and German theology might be expected to clash. It is written in Latin ; a circumstance which adds to the probability of its having been drawn up in concert with foreigners. The MSS. with which it is tied up in the State Paper Office, chiefly relate to this negotiation with the Germans ; while the article on the Lord’s Supper is almost word for word the same as one which had been previously agreed upon at Wittemberg between the English embassy and the German divines, in A.D. 1535.

This “Boke” is of deep interest to the theological student, not only from the circumstance of its presenting him with the combined views of the English and German reformers on the subject of Baptism, but likewise from the very striking similarity in phraseology, as well as sentiment, between it and the Thirty-nine Articles subsequently drawn up by our own divines ; of which the article below, *De Sacramentorum Usu*, may be adduced as an instance.

* Cranmer’s Works, vol. i. p. 261. Strype’s Ecclesiastical Memorials, vol. i. Appendix, 259.

6. *De Baptismo.**

De Baptismo dicimus, quod Baptismus a Christo sit institutus, et sit necessarius ad salutem, et quod per Baptismum offerantur remissio peccatorum et gratia Christi, infantibus et adultis. Et quod non debeat iterari Baptismus, et quod infantes debeant baptizari. Et quod infantes per Baptismum consequantur remissionem peccatorum et gratiam, et sint filii Dei, quia promissio gratiæ et vitæ æternæ pertinet non solum ad adultos, sed etiam ad infantes. Et hæc promissio per ministerium in Ecclesia infantibus et adultis administrari debet. Quia vero infantes nascuntur cum peccato originis, habent opus remissione illius peccati, et illud ita remittitur ut reatus tollatur, licet corruptio naturæ seu concupiscentia manet in hac vita, etsi incipit sanari, quia Spiritus Sanctus in ipsis etiam infantibus est efficax et eos mundat. Probamus igitur sententiam Ecclesiæ quæ damnavit Pelagianos, quia negabant infantibus esse peccatum originis. Damnamus et Anabaptistas, qui negant infantes baptizandos esse. De adultis vero docemus, quod ita consequuntur per Baptismum remissionem peccatorum et gratiam, si baptizandi attulerint pœnitentiam veram, confessionem articulorum fidei, et credant vere ipsis ibi donari remissionem peccatorum et justificationem propter Christum, sicut Petrus ait in Actis: “ Pœnitentiam agite, et baptizetur unusquisque vestrum in nomine Jesu Christi in remissionem peccatorum, et accipietis donum Spiritus Sancti.”

* Cranmer's Works, vol. iv. p. 279.

9. *De Sacramentorum Usu.**

Docemus, quod Sacramenta quæ per verbum Dei instituta sunt, non tantum sint notæ professionis inter Christianos, sed magis certa quædam testimonia et efficacia signa gratiæ, et bonæ voluntatis Dei erga nos, per quæ Deus invisibiliter operatur in nobis, et suam gratiam in nos invisibiliter diffundit, siquidem ea rite susceperimus, quodque per ea excitatur et confirmatur fides in his qui eis utuntur. Porro docemus, quod ita utendum sit sacramentis, ut in adultis, præter veram contritionem, necessario etiam debeat accedere fides, quæ credat præsentibus promissionibus, quæ per sacramenta ostenduntur, exhibentur, et præstantur. Neque enim in illis verum est, quod quidam dicunt, sacramenta conferre gratiam *ex opere operato* sine bono motu utentis; nam in ratione utentibus necessum est, ut fides etiam utentis accedat, per quam credat illis promissionibus, et accipiat res promissas, quæ per sacramenta conferantur. De infantibus vero cum temerarium sit eos a misericordia Dei excludere, præsertim cum Christus in Evangelio dicat, “Sinite parvulos ad me venire, talium est enim regnum cælorum:” et alibi, “Nisi quis renatus fuerit ex aqua et Spiritu Sancto, non potest intrare in regnum cælorum:” cumque perpetua Ecclesiæ Catholicæ consuetudine, jam inde ab ipsis Apostolorum temporibus, receptum sit infantes debere baptizari in remissionem peccatorum et salutem, dicimus quod Spiritus Sanctus efficax sit in illis, et eos in Baptismo mundet, quemadmodum supra in Articulo de Baptismo dictum est.

* Idem, p. 285.

CRANMER'S CATECHISM.

THIS Catechism, though bearing Cranmer's name, is only a translation of a Latin work published in A.D. 1539.* But the Latin work, of which it is a translation, is itself nothing more than a translation, made from the German by Justus Jonas, senior,† the friend of Luther and Melancthon, of certain catechetical addresses to the young, which were in use in the Church of Nuremburg and other parts of Germany.

Of the many German divines who fled to this country in consequence of the Interim, Justus Jonas jun., Gualter, Dryander, and Eusebius Menius, were hospitably entertained by Cranmer at Lambeth in A.D. 1548.‡ Owing to this circumstance, it has been conjectured, that Justus Jonas might bring the work, of which his father was the author, as a present to the archbishop; but it is quite as probable, if not more so, that Cranmer received it, by the hands of one of these strangers, from Oslander, whose niece the primate had married, and who at that time was chief pastor of the Church

* Vid. the end of the dedication prefixed to the Latin edition.

† Title of the Latin work.

‡ Strype's Memorials of Cranmer, p. 407. Cranmer's Works, vol. i. letter cclxxvi.

of Nuremburg, where the German original was in use.* But however this may be, the Latin work was translated into English, if not by Cranmer himself, at least by his special order, and was published before the close of A.D. 1548, under the sanction of his name, with the following title:—*Catechismus. That is to say a shorte instruction into Christian Religion for the synguler commoditie and profyete of Childre and yong people. Set forth by the Moste Reverende father in God Thomas Archbyshop of Canterbury, Primate of all England and Metropolitane.*

A SERMON OF BAPTISME.

Oure Lorde Jesus Christe good children, in the gospell of John saith thus. Except a manne be borne again of the water and the spiret, he can not enter in to the kyngdome of heaven.† Nowe we ought to direct our hole lyfe to come to the kyngedome of God, for the Lorde sayth, First seke the kyngdom of God.‡ And you haue heard heretofore that we daylye make thys petition to God, thy kyngdome come. Wherefore it is verie necessarie for us, to knowe, howe we must be borne agayne, and what this second birth is without the whiche we can not entre into the kyng-

* Gardiner, in his "explication touchyng the most blessed sacrament of the aulter," thus describes it: "Justus Jonas hath translated a Catechisme out of Douch into Latin, taught in the cite Noremberge in Germanye, where Hosiander is chiefe preacher—which Catechisme was translate into Englishe in this auctor's name." p. 8.

† John C. 3.

‡ Matt. vi.

dome of God. But when we speake of a second byrthe, you shal not so grossely understande this sayieng, as though a man which is once borne, should entre agayne into hys mothers wombe, and so be borne agayne as he was before. (For it were greate folyshenes so to thinke.) But here we meane of a second byrth which is spirituall, where by our inwarde man and minde is renewed by the Holye Ghost, so that our hertes and myndes receaue newe desiers, which they had not of theyr fyrst byrth or natiuitie.

And the seconde birth is by the water of baptisme, whiche Paule calleth the bathe of regeneration, because oure synnes be forgyven us in baptisme, and the Holy Gost is powred into us, as into Goddes beloued children, so that by the power and wourkyng of the Holye Ghost, we be borne agayne spiritually, and made new creatures. And so by baptisme we enter into the kyngdome of God, and shal be saued for euer, yf we contynewe to oure lyues ende in the faythe of Christe.*

Wherefore good children, consydre diligently the strength of baptysme, and marke wel, how greate treasures and how excellent benefytes you receaued in youre baptisme, that you may thanke God for the same, and comfort your selves by them in al your temptations and endeuoure youre selves, faethfully to performe al thinges which you promysed in your baptisme. And that you may do this the better, hear and learne the wordes of our Master Christe, by the whiche he dyd ordeyne and institute baptisme. And oftentimes repete the same, that you maye learne them worde for worde without the boke. These be the wordes of our Lorde Jesus Christe, spoken to hys disciples. Go into the whole world, and teache all nations, and baptise them, in the name of the Father, and the Sonnè, and the Holy

* Titum iii. John iii. Rom. vi. Collo. ii. 1 Pet. iii.

Gost. He that wil beleue, and be baptised, shalbe saued. But he that wyll not beleue, shall be damned.*

By these wordes oure Lorde Jesus Christe dyd institute baptisme, wherby we borne agayne to the kyngdom of God. And you good children shal gyve dilygence, not onely to reherse these wordes, but also to understand, what Christ ment by the same. That when you be demaunded any questyon herein, you maye bothe make a dyrecte answeare, and also in tyme to come be able to teache your children, as you your selves are nowe instructed. For what greater shame can ther be, then a man to professe himselfe to be a Christen man, because he is baptised, and yet he knoweth not what baptisme is, nor what strength the same hath, nor what the dyppying in water doth betoken? wher as all oure lyfe tyme we ought to kepe those promises, which there we solemly made before God and man, and all our profession and lyfe ought to agre to our baptisme. Wherefore good children, to thentent you may the better know the strength and power of baptisme, you shall first understande, that oure Lorde Jesus Christ hath instituted and annexed to the gospell, thre sacraments or holy seales, of his covenant and lege made with us. And by these thre, Gods ministers do worke with us in the name and place of God (yea God himselfe worketh with us) to confirme us in our faith, and to asserten us, that we are the lyuely membres of Gods trew church, and the chosen people of God, to whome the gospell is sent, and that all those thinges belong to us, wherof the promises of the gospell make mention. The first of these sacramentes is baptisme, by the whiche we be borne again to a new and heauenly lyfe, and be receaued into Gods church and congregation, whiche is the foundation and pyller of the trueth. The seconde is absolution or the authoritie of the kayes, wherby we be absolved

* Mat. xxviii. Mar. xvi.

from suche synnes, as we be fallen into after our baptisme. The thirde sacrament is the communion or the Lordes supper, by the whiche we be fedde and nourished, and fortified in the faith of the ghospell and knowlege of Christ, that by this fode we may growe more and more in newnes of lyfe, so that we maye be no longer children, but maye waxe perfect men, and ful growen in Christ. For I wold you should wel know this good children, that a Christen mans knowlege and lyfe, is a more excellent thing, than unlearned people can judge. For a Christen man hathe the certen worde of God, where upon he maye grounde hys conscience, that he is made a Christen man, and is one which He is of Christes members assured of by baptisme. For he that is baptysed, maye assuredlye saye thus. I am not now in this waueryng opinion; that I only suppose my selfe to be a Christian man, but I am in a sure beleue, that I am made a Christen man. For I know for a surety that I am baptised, and I am sure also, that baptysme was ordeyned of God, and that He whiche baptysed me, did it by Gods commission and commaundment: And the Holy Gost doth witnes, that He whiche is baptised, hath put upon hym Christ. wherfore the Holy Gost in my baptisme assureth me, that I am a Christen man. And this is a true and syncere faith, whiche is able to stande againste the gates of hell, for asmuche as it hath for it the euydence of Gods worde, and leaneth not to any mans saying or opinion. Furthermore good chyldren, you shall dylygentlye learne, the cause, wherfore we are baptysed. You have alrede herde, that by baptisme we be borne agayne. The cause of this our second birth, is, the synfulnes and filthynes of our first birth. For by our first natiuitie (whan we were borne of our fathers and mothers) all we were borne in synne, and when we yssued out of oure mothers wombe we were laden with synne and Gods angre, as it was at large declared unto you in the exposition of the Ten Commaundements, and

speciallye in the last commaundement. For as Adam did synne, and by synne was so corrupted both in his body and soule, that by his awne power or strength he was not able to do any good thinge, even so all the children and of spring of Adam be borne synners, so that they can not be justified by themselves or by their awn strength, but are inclined and bent to synne at all tymes. And as saynt Paule saieth, by nature they be the children of Gods wrath.* That is to saye, God is angrye with us for those synnes, whiche by nature be, as it wer, a kinne to us, and we be borne with them into this world. But when we be borne againe by baptisme, then our sinnes be forgyven us, and the Holy Goste is giuen us, which doth make us al so holy, and doth move us to al goodnes. Wherfore good children when a man is baptysed, it is as muche to saye, as he dothe there confesse, that he is a synner, and that he is under the rule and gouernaunce of sinne, so that of himselfe He can not be good or ryghtuous. And therefore he commeth to baptisme, and there seketh for helpe and remedy, and desyreth God, first to forgyve him his synnes, and at length to deliver him clerely from all synne, and perfectly to heale his soule from the sykenes of synne, as the physitian doth perfectly heale his patient from bodily diseases. And for his parte he promyseth to God againe, and solemply voweth, that he wyll fyght againste synne with all his strength and power, and that he wyl gladly beare the crosse, and al suche afflictions, as it shal please God to lay upon him, and that also he wil be content to dye, that he may be perfectly healed and delyvered from sinne. For God doth forgive us our synnes by faith, but by afflictions and death, he dothe take them cleane away, as Saint Peter witnesseth, sayinge. He that suffereth or is afflycted in the fleshe, doth cesse from synne.† And

* Ephe. ii.

† 1 Pet. v.

saincte Paule sayeth, he that is deade, is justified or delyvered from synne. These be the promyses, which we make, when we are baptised. And of this minde must all they be, whiche shall have any fruite by baptisme. Wherefore seying all you that be here are alredy baptysed, continewe I praye you in this good mynde and purpose knowlege in youre hartes before God, that you be synners, be sory for the same, and praye to God, to heal and deliver you from youre sinne. Beware you fal not to sinne againe, have no delite in synne, nor synne not wyllingly. But be godly and holy, and suffer gladly such afflictions, as God shall lay upon your backes, and yf you do thus, then your baptisme shal be auailable unto you, and God shall worke in you by his holy Spirit, and shall fynyshe in you all those thinges which by baptisme he hath begon. Hitherto you haue heard, what we promyse to God, when we are baptysed, now learne also I praye you, what God worketh in us by baptisme, and benefits he gyveth us in the same. For baptysme is not water alone, and nothing elles besides, but it is the water of God, and hath his strength by the worde of God, and is a seale of Gods promyse. Wherefore it doth worke in us, all those thynges, where unto God hath ordeyned it. For oure Lord Jesus Christ sayeth. Go and teache all nations and baptysse theym, in the name of the Father, and the Sonne, and the Holy Gost. This God commaunded his disciples to do. Wherefore by the vertue of this commaundement, which came from heuen, even from the bosome of God, baptisme doeth wourke in us, as the wourke of God. For when we be baptised in the name of God, that is as muche to saye, as God himselfe shoulde baptise us. Wherefore we oughte not to haue an eye only to the water, but to God rather, whiche did ordeine the baptisme of water, and commaunded it to be done in his name. For he is almyghtye, and able to worke in us by baptisme, forgivenes of our synnes, and al those wonderful

effectes and operations, for the whiche he hathe ordeyned the same, althoughe mannes reason, is not able to conceyue the same. Therefore consider good children, the greate treasures and benefytes, whereof God maketh us partakers, when we are baptised, which be these. The firste is, that in baptisme our synnes be forgiven us, as saint Peter witnesseth, saynge. Let every one of you be baptised for the forgiveness of his synnes. The seconde is, that the Holy Ghost is gyven us, the which doth sprede abroad the love of God in oure heartes, wherby we maye kepe Goddes commaundementes accordyng to this saying of saynt Peter. Let euerie one of you be baptised in the name of Christ, and then you shall receyve the gyft of the Holy Ghost.*

The thyrde is, that by baptisme the whole rightuousnes of Christ is gyven unto us, that we maye clayme the same as our owne. For so sayncte Paule teachethe, saying. As many of ye as are baptised in Christe, have putte upon you Christ. Fourthly by baptisme we die with Christ, and are buried (as it were) in his bloude and death, that we shoulde suffer afflictions and death, as Christe himself hath suffered. And as that man, whiche is baptised, doth promise to God, that he will dye with Christe, that he maye be deade to synne and to the olde Adam, so on the other part God doth promise againe to him, that he shalbe partaker of Christes deathe and passion.

And also God maketh all afflictions whiche he sufferethe to be good and profitable unto him, as was the passion of Christ, and not damnable, as it was to Judas passion, and diverse other ungodly persons.

By thys which I have hetherto spoken, I trust you understand good children, wherfore baptisme is called the bath of regeneration, and howe in baptisme we be borne agayne andbe made new creatures in Christe. The whiche

* Actum ii.

doctryne you shall the better understande, if you consider in what condition you were, before you were baptised, and in what state you stande in, after your baptisme.

Fyrste before we were baptised, it is evident, that we were sinners, and he that is a synner, can have no peace nor quietnes of conscience before he come to Christ, so muche he feareth Goddes wroth and everlastyng damnation. But after that oure synnes, in baptisme be forgyven us, and we beleve the promyse of God, and so by our fayth be justified, then our consciences be quieted, and we be glad and merie, trusting assuredly, that God is no more angrye wyth us for our former offences, and that we shall not be damned for the same. And this is a mervelous alteration and renewyng of the inwarde man the whiche coulde be wrought by the power of no creature, but by God alone. Also before we were baptised, we were slaues and boundemen to synne, so that we neyther coulde do that good, which we wolde have done, nor could kepe us from that euil, whiche we wolde not have done, as saynt Paule playneth of hymselfe.* But whan by baptisme the Holy Gost was gyuen us, the whiche did spread abrode the loue of God in our hartes, and dyd also delyver us from the boundage and tyrannye of synne, and gawe us new strength and power, to wrastle against synne, and manfullye to withstande our gostly enemye the Devel, then after a certain maner we were able to fulfyl Gods commaundementes. And this is a greate chaunge, and renewyng of the inwarde man. And this I wold you shoulde knowe for a suertye good children, and stedfastly beleve the same that no child of the Jewes or Turkes, whiche is not baptysed, hath the Holy Ghost, neyther that anye suche can understande the worde of God, neyther that anye suche is holy or righteous before God. Wherefore you shall thanke God with all

* Romans vii.

your harte, whiche hath brought you to baptyisme. And when you beleve in the name of Christ, and love the ghospel, and are glad and dyligent to hear the same, then this is a suer token, that by the gospel you haue receaued the Holy Gost.

Furthermore he that is a synner and not baptized, althoughe he had the Holy Ghoste to this effecte, to helpe him to fyght against synne, yet oftentimes he is overcome, and falleth to synne. And althoughe he doth oftentimes overcome synne, yet this is a great unperfectenes, that he dothe it not willingly, but that this fight against sinne is tedious and grevous unto him. Wherefore he is ever in perrel, lest he be overcome of syn. And in case he doth manfully withstande synne, yet he seeth, that hys justyce and obedience be to weake and unperfecte, to stande before the judgement of God, (as in dede no man, not the holiest, is able to stande before the judgement of God by his awne rightuousnes.) But when in baptyisme the rightuousnes of Christ is gyven and imputed to hym, then he is delyvered from al those perrels. For he knoweth for a suerty, that he hath put upon him Christ, and that his weakenes and imperfection, is covered and hydde with the perfecte ryghtuousnes and holynes of Christ. Wherefore after baptyisme, he doth not trust in his awne rightuousnes, but in Christ only. And he is no more pensyve or doubtful, consyderynge his awne weakenes, but he is joyful, because, he considereth, that he is made partaker of Christes rightuousnes. And this agayne is a great alteration and renewyng, of the inwarde man. These newe affections and spirytual motions, are in the soules of suche as are borne again by baptyisme, but they be unknowne to worldly men, and suche as be not led by the Spirite of God. And when they that beleve and be baptysed, do continewe in this their faith to the ende of their lyves, then God shall rayse them up from death to lyfe, that they may be immortal, and live everlastingly

with Christ. And then, when sinne and the kingdome of death is utterly abolished and destroyed, we shalbe perfectly holy and rightuous, both in body and soule. And for this cause, our Sauioure Christ doth cal in the gospel the rysyng againe from death, a regeneration or a seconde begetting. Al these thinges doth baptisme worke in us, when we beleve in Christe. And therefore Christe sayeth. He that wyl beleve and be baptyseed, shall be saued. But he that wyl not beleve, shalbe damned. Wherefore good children, learne dilygentlye I praye you, the fruyt and operation of baptisme. For it worketh forgyvnes of sin, it delyvereth from death and power of the Devel, it gyveth salvation and everlastyng lyfe, to all them that beleve. As the wordes of Christes promyse doth evydently witness. But peradventure some wil saye. Howe can water worke so greate thinges? To whome I answere, that it is not the water that dothe these thinges, but the almyghtye worde of God (whiche is knyt and joyned to the water) and faith, which receyveth Gods worde and promyse. For without the worde of God, water is water, and not baptisme. But when the worde of the liuing God is added and joyned to the water, then it is the bathe of regeneration, and baptisme water, and the lyvely springe of eternall salvation, and a bathe that washeth our soules by the Holy Ghoste, as saynct Paule calleth it, saying. God hath saued us thorowe hys mercye, by the bathe of regeneration, and renewyng of the Holy Gost, whome he hath poured upon us plenteously, by Jesus Christ oure Sauioure, that we beyng made ryghtuous by his grace, maye be heyres of euerlastyng lyfe. This is a sure and trewe worde.* Ye shall also dilygently labour good children, to kepe and perfourme those promises, which you made to God in your baptisme, and which baptisme doth betoken. For bap-

* Tit. iii.

tisme and the dyppying into the water, doth betoken, that the old Adam, with al his synne and evel lustes, ought to be drowned and kylled by daily contrition and repentance, and that by renewynge of the Holy Gost, we ought to ryse with Christ from the death of synne, and to walke in a new lyfe, that our new man may lyve everlastyngly, in rightuousnes and truthe before God, as saincte Paule teacheth saying. Al we that are baptised in Christe Jesu, are baptised in hys death. For we are buried with him by baptisme into deth, that as Christ hath risen from death by the glori of his Father, so we also shuld walk in newnes of lyfe.* And this is the playne exposition of the wordes of holy baptisme, that is to saye, that we shoulde acknowlege oureselves to be synners, desyre pardon and forgyvenes of our synnes, be obedient and wylling to beare Christes crosse, and all kynde of afflyction, and at the last to die, that by death we may be perfectly deliuered from synne. And therefore we ought to hate synne, and with al our power to fyght against synne. For God in baptisme hath forgiuen us our synnes, and giuen us the Holy Gost, and made us partakers of the rightuousnes of hys welbeloued Sonne Jesus Christ. Now consyder depely I praie you, how great benefytes these be, that you maye not be unkynde to him, that hath done so much for you, but stedfastlye beleve these thinges, mortifye synne, patiently suffre al dyseases and aduersities, whiche it shal please God to send you, and then without dowte you shalbe saued. Wherefore good children, learne these thinges dilygentlye, and when you be demaunded, what is baptisme. Then you shal answer. Baptisme is not water alone, but it is water inclosed and joyned to the worde of God, and to the couenaunte of Gods promyse. And these be the wordes, wherby oure Lorde Jesus Christ did ordeine

* Rom. 6.

baptisme, which be written in the laste chapter of saint Mathew. Go and teache al nations, baptisyne them in the name of the Father, and the Sonne, and the Holy Ghost. And when you shalbe asked what auayleth baptisme? You shal answere. Baptisme worketh forgyvenes of synne, it delyvereth from the kyngdome of the Devel and from death, and giueth lyfe and euerlastyng saluation, to all them that beleve these wordes of Christ, and promyse of God, which are written in the laste chapter of saint Marke his gospell. He that wil beleve, and be baptised, shalbe saued. But he that wil not beleve shalbe damned.

Thirdly, yf a man aske you, how can water bryng to passe so great thynges? Ye shall aunswer. Uerely the water worketh not these thynges, but the worde of God, whiche is joyned to the water, and fayth whiche dothe beleve the worde of God. For without the worde of God, water is water, and not baptisme, but when the worde of the lyuyng God, is joyned to the water, then it is baptisme, and water of wonderful holsomnes, and the bath of regeneration, through the Holy Ghost, as saincte Paule writeth. God saued us by the bath of regeneration, and renewyng of the Holy Ghost, whom he powred upon us plenteously, by Jesus Christ our Sauour, that we beyng made rightuous by his grace, maye be heyres of euerlastyng lyfe.* Fourthly. Yf a man aske you, what doth the baptisyng in the water betoken? aunswere ye, it betokeneth, that olde Adam with all his synnes and euel desyers, ought daylye to be killed in us, by trewe contricion and repentance: that he may rise againe from death, and after he is risen with Christ, may be a new man, a new creature, and may liue everlastyngly in God, and before God, in rightuousnes and holynes. As saincte Paule wryteth, saying. All we that are baptised, are buried with Christe in

* Tit. iii.

to death, that as Christ rose agayne, by the glorie of his Father, so we also should walke in newnes of lyfe.* Thus ye have hearde good children, what is ment by the wordes of baptisme, by the which we are borne again, and made newe to euerlastynge lyfe. Learne these thynges dilygentlye, and thanke God, who in Christ hath called you to be partakers of so large and ample benefites. And expresse baptisme in your lyfe, and baptisme shalbe the greatest comferte to you, bothe in your lyfe tyme, and also in youre death bed. For by baptisme we be grafted into the death of Christe, wherfore synne, deathe or hell, can not hurte us, but we shall ouercome all these thynges by fayth, as Christe himselve ouercame theym. And so by this newe byrthe we shall enter into the kyngdome of God, and lyfe everlastynge. The whiche God graunte us all. AMEN.

* Rom. vij.

THE BOOK OF COMMON PRAYER.

THE first Service-book of Edward VI. was published in the month of March, A.D. 1549. Besides the Primate, Ridley bishop of Rochester, and Goodrich bishop of Ely, had probably the chief concern in its compilation: but to which of these, or of the other prelates and divines who assisted in preparing it, the several parts are to be ascribed, we have no certain means of knowing. The book obtained the sanction of parliament, January 15th of the same year; having been adopted by convocation in the November preceding.*

Towards the close of A.D. 1550, Cranmer and the bishops undertook a revision of this book. Bucer, who was then at Cambridge, was also requested by the Archbishop to examine it, and "to suggest, if he thought any thing might be explained more agreeable with God's word and for better edification of faith:" and to enable him to do this, the book was translated into Latin by Aless, the celebrated Scotch divine.† The suggestions of Bucer on the baptismal offices, which are given below, are extracted from the *Scripta Anglicana* of

* Todd's Life of Cranmer, vol. ii. p. 65.

† Strype's Memorials of Cranmer, vol. i. p. 300.

that reformer's works. By comparing them with the first and second Books of Edward VI., the reader will be able to perceive how far they were followed by the Bishops in *that* revision.

The following extract of a letter from Peter Martyr to Bucer, dated Lambeth, January 10, 1551, states his concurrence in the suggestions of the latter; and also the intention of the Bishops to make certain alterations in the Book. "In omnibus autem quæ censuisti emendanda, tuæ sententiæ scripsi. Et gratias Deo ago, qui occasionem suppeditavit, ut de his omnibus Episcopi per nos admonerentur. Conclusum jam est in hoc eorum colloquio, quemadmodum mihi retulit Reverendissimus ut multa immutentur; sed quænam illa sint, quæ censerint emendanda, neque ipse mihi exposuit, neque ego de illo quærere ausus sum."*

De cæremoniis administrationi S. baptismatis præscriptis.

Cap. ix.†

Primum ante baptismatis administrandi descriptionem, præmittitur præceptum admodum salutare, ut baptismum festis diebus, et præsentate tota ecclesia administraretur: quo et ecclesia teneat

Festis diebus, et præsentate tota ecclesia baptizandum.

* Strype's Memorials of Cranmer, vol. ii. p. 898-9, no. 61.

† "Censura Martini Buceri super libro Sacrorum, seu ordinationis Ecclesiæ atque ministerii ecclesiastici in regno Angliæ, ad petitionem R. Archiepiscopi Cantuariensis, Thomæ Cranmeri, conscripta."

facilius memoria qui sunt baptizati; et ut quisque ex baptismo infantum, sui baptismatis et fœderis salutis, quod baptismo suscepit, admoneatur. Verum hoc præceptum, quo magis congruit cum institutione Domini et summo isto ejus beneficio, quod confert suis hominibus per baptisma, eo minus observari dicitur: in eo maxime, ut baptisma præsentate frequenti ecclesia exhibeatur, etiam festis diebus exhibeatur.

Quis autem sensum aliquem Christianæ teneat communionis, qui non agnoscat, quantopere deceat eos, qui sunt invicem membra in Christo, frequentes adesse, cum aliquis natus ex ipsis in æternam mortem, debet in ecclesia renasci ad vitam sempiternam, et suscipi inter filios Dei; quo illi simul istud beneficium et a Deo pariter orent, et ut Christi ecclesia per ministrum una conferant; ut sicut singulorum ille membrum fit per hoc sacramentum, ita a singulis quoque tanquam membrum recipiatur; et quisque se ei coram Domino devinciat ad mutua Christianæ communionis officia et corporalia et spiritualia.

Præceptum promissum diligentiss. observandum esse cunctis.

Maximo itaque studio curandum est Episcopis et Archidiaconis, ut hoc præceptum ministri et fideliter populum doceant, et religiose ipsi observent, nullius illud sive superstitioni, sive licentiæ remittentes. Nec pauci enim eorum quibus infantes baptizantur, magis ea curant, quæ sunt pompæ carnalis, quam Sathan circa hæc sacra invexit, quam quæ sunt baptismatis et regenerationis: quorum non debet foveri, sed aboleri perversitas.

A sacra concione præstaret statim baptizari infantes.

Cumque nec ad matutinas, nec ad vespertinas preces soleat ecclesia coire, præstaret sane baptisma administrari statim a sacra concione cum frequentissima adhuc est ecclesia, priusquam S. cœnæ administratio incipiatur, ut et veteres ecclesiæ solebant, et hodie nonnullæ morem habent. Hoc facile probaverint, quicunque vim regenerationis et amplitudinem divini bene-

ficii, quod baptisinate confertur, agnoscent. Natura enim docente, solent homines eos, quos in honestum Collegium suscipere decreverunt, atque societatem, ut in academiis, et multis aliis longe minoris momenti Societatibus hominum, fieri videmus, id facere, cum collegæ frequentiores conveniant, ut ita quasi ab omnibus illi in collegam recipiantur, et singuli officia collegarum eis deferant, ad eaque se ita publice invicem adstringant.

Urgeri itaque debet et alterum in libro hoc loci positum præceptum, ut quibus fuerint infantes baptizandi, id in tempore pastoribus indicent, atque apud eos ab ecclesia baptisma religiose petant. Nisi enim maximi habeant homines hæc Christi mysteria, in iudicium ea sibi sumunt.

Baptisma infantibus religiose a pastoribus petendum.

Qui authores fuerunt ejus ritus, de quo est tertium in libro præceptum propositum, ut quædam fiant pro infantibus baptizandis preces pro foribus templi: hi eam videntur esse rationem secuti, ut eo quoque signo homines confiteantur liberos ipsos ex ipsis concipi et nasci in peccatis.

At cum novum populum non deceat signorum multitudo, et hoc ipsum, concipi et nasci omnes in peccato, cum verbis claris, tum petitione et susceptione baptismatis homines satis agnoscant et fateantur, nescio an hic ritus satis habeat in se decentiæ, ordinis, et ædificationis,* quibus rebus omnes sunt cæremoniæ in ecclesiis et instituendæ et moderandæ. Sunt enim fidelium infantes sancti,† ut sint in ecclesiam deferendi, et per baptisma sanctificandi. Quid absurdi igitur admittatur, si infantes semel in templum ipsum inferantur, inque solennem orandi locum, et eodem loco, et prope baptisterium, fiantque super eis omnes preces et lectiones, ubi exaudire illas omnis populus possit? His enim omnibus rebus, et ipso, ut dixi, baptisinate, satis clara fit ejus con-

Novum populum non decet signorum multitudo.

* 1 Corinth. 14.

† 1 Corinth. 7.

fessio, quod in peccatis nostri omnes nascuntur, ut ipsi nati sumus.

Vulgus delectatur actionibus scenicis.

Videmus siquidem vulgus delectari actionibus scenicis, et multis uti signis, quorum tamen significationem plerique non intelligunt, paucissimi considerant. Proprium autem Christianorum est adorare Dominum in spiritu et veritate, et nihil uspiam, minime vero omnium ad tam sancta redemptionis et regenerationis nostræ in vitam æternam mysteria, agere minus prudenter et leviter, ut nimis multa a vulgo circa hæc sacra admittuntur. Illudit namque nobis continenter Sathan, et seria Domini salutaria convertere in suos noxios ludos conatur. His vero et Sathanæ perniciosis conatibus atque hominum cum superstitionibus, tum irreligiosis lusibus, est modis omnibus occurrendum.

His itaque rebus equidem, ut nunc se habent res nostræ, utque videmus omnes, quam ægre populus patietur se ab inutili servitute, vel etiam profano ludo externorum signorum abstrahi ad colendum adorandumque Christum in spiritu et veritate, malim infantes baptizandos recta inferre ipsis templis, et in medium populo Dei, e quo loco omnis populus, quæcunque ibi dicuntur, possit probe exaudire, quo ita digna et intelligentia et admiratio hujus summi et primi sacramenti restituatur, religioque eo digna conserveatur atque augeatur.

De veste candida et chrismate. Cap. x.

Non omnia vestusta signa hodie ædificant.

Utrumque eorum signum pervetustum est, sed non inde potest probari usum eorum et nos decere, esseque et nunc in populo ædificationi. Multis signis recte et inani simulatione uti in rebus tam humanis, quam divinis, non est nisi eorum, qui vehementissime ardent in has res, quarum multa signa adhibent; ut matres videmus, quæ suos infantes ardentissime amant, decere quam-

plurima amoris signa erga infantes suos usurpare. Indecore autem et frigide facere eos, qui quos volunt videri diligere et colere, multis charitatis et reverentiæ signis obruunt, cum constet tamen eos nulla horum vera, aut non tanta, quantam ostendunt signis, teneri charitate et reverentia. Flagrabant veteres sancti summa Dei observantia et gratitudine adversus ejus beneficia; populus ad baptismam magna religione aderat; his itaque poterant ista signa esse utilia ad Dei observantiam, et tanti mysterii religionem magis excitandam et sustentandam.

Pridem autem effectum videmus per Antichristos Romanenses, et innatam omnibus hominibus impietatem, qua sacris colendi Dei cæremonias in varios et nefarios semper convertunt ludos; ut ista hodie signa apud minime paucos magis retinendæ et augendæ superstitioni ac ludis, quam pietati serviant atque religioni. Horum autem malorum amputandæ sunt, non retinendæ occasiones. Et si dicamus usum istorum signorum salutarem posse restitui per doctrinam, videmus doctrinam aliis deesse, aliis eo usque non prodesse. Sublata itaque hæc signa malim, quam retenta. Si autem retineri omnino contingat, opto ut salutaris eorum usus quam diligentissime doceatur et urgeatur.

Cæremoniæ S. pridem in ludos conversæ sunt.

In ipsam baptismatis descriptionem. Cap. xi.

In prima precatione super infantem, optarim ista omitti, “and by the baptisme of thy wellbeloved sonne,” usque “we beseeche thee &c.” quibus verbis memoratur Deum per baptismam sui benedicti filii Jesu Christi sanctificasse fluentia Jordanis, et omnes alias aquas ad hanc mysticam peccatorum ablutionem. Scriptura enim hæc non prædicat; et servit hæc loquendi forma superstitiosæ opinioni, quasi aquis vis quædam sanctificandi sit baptismate Christi impressa; ut semper ad

Omittenda quædam Bucerus esse recenset.

magicas rerum mutationes tradendas homines propendent, quod transubstantiationis commentum atque omnium prope rerum, quas Papistæ publice consecrant, existimatio testatur, aquæ scilicet, salis, herbarum, cereorum, campanarum, rerumque aliarum, quas sacrifici cum religione quadam benedicere et conservare solent.

Ablutionem peccatorum quibus Christus nobis meruerit.

Ad hæc, ut baptisma nobis sit sacramentum peccata abluendi, id meruit nobis Dominus, non tantum certe suo baptismate in Jordane, sed et ac multo amplius baptismate crucis: denique peccatorum ablutio, quanquam ad eam conferendam baptismate aqua adhibeatur, tamen non aquæ hoc, sed Christi Domini opus est.

Est multum deferendum venerationi priscarum ecclesiarum, et sanctissimorum patrum; tamen quanto Deus amplius suscipiendus est, et sequendus omni homini; eo religiosius dispicere oportet, ne quid tribuamus ullorum hominum vel gratiæ vel authoritati; quo possint Dei obscurari beneficia, et quem ipsi debemus cultus spiritus et veritatis. Videndum semper imprimis quid deceat nos filios Dei, et in luce versantes novi testamenti: quid ornet revelatam jam gloriam Christi: quid revera instauret fidem crucis Christi.

De signo crucis et prece, qua illud pingitur in fronte et pectore baptizandorum. Cap. xii.

Quatenus impressio crucis infantibus facta Bucer probetur.

Signum hoc non, tam quod est usus in Ecclesia antiquissimi, quam quod est admodum simplex et præsentis admonitionis crucis Christi, adhiberi nec indecens nec inutile existimo, si adhibeatur modo pure intellectum, et religiose excipiatur, nulla nec superstitione adjuncta, nec elementi servitute, aut vulgari consuetudine.

Porro verba quæ liber præscribit dicenda, cum hoc sig-

num id fronte et pectore infantum pingunt, probare non possum : non id autem, quod illa non sanctum in se votum contineant, sed quod jubentur dici ad infantem, qui ea non intelligit. Nihil enim tale docet Scriptura ; et scenica omnia et ludrica debent ab his mysteriis abesse procul cum omni superstitione ac specie magiæ applicationis. Optarim itaque ea verba mutari in formam precis ejusmodi. Da huic, O Deus, infanti, figmento tuo, sic Verba libri sic mutari optat Bucerus. meritum ac vim excipere crucis filii Dei, ut ejus ipsum nunquam pudeat, semperque crucifigatur mundo, et ei mundus, depugnetque strenue sub hoc signo contra peccatum, mundum, et Sathanam : atque perseveret fidelis in tua justitia atque obsequio usque ad finem vitæ suæ. AMEN.

In proxime sequenti prece, ubi ponitur, “ that they commyng to holy baptisme,” malim poni “ qui adferuntur ad sanctum tuum baptisma ;” hoc enim verum est, et decet hæc mysteria summa simplicitas et veritas.

De exorcismo. Cap. xiii.

Est quidem et hæc ratio exorcizandi eos Scriptura etiam vetustissimis ritibus anteponenda. qui baptizari debeant vetustissima : sed nihil est anteponendum ei, quod docet Scriptura, verbum Dei, quo nihil est antiquius. Eo vero ii tantum jubentur imperare dæmonibus, quibus donum collocatum est *ἐνράμειως*, jubenturque hi depellere dæmones non ab hominibus quibusvis, sed tantum a dæmoniacis ; quales, gratiæ Domino, non sunt omnes, nec multi quidem eorum qui adferuntur vel accedunt ad baptisma. Nam si omnem hominem non viventem in Christo Domino, ac ita potestati adhuc obnoxium immundorum spirituum, velis habere pro dæmoniaco, evacuabis eo Domini et Apostolorum miracula, quæ fecerunt in depulsione malorum spirituum ab hominibus.

Exorcismi verba in precandi converti posse.

Præstant itaque ista increpandi et imperandi verba adversus malos dæmones, verti in verba precandi, ad hunc vel similem forsitan modum : Æterne fili Dei, qui vim omnes malorum spirituum morte tua devicisti ; depelle ab hoc infante, quem ad baptismum tuum sanctum, ut membrum fiat tui corporis, vocare es dignatus, fraudem omnem ac violentiam Sathanæ et angelorum ejus, liberatumque potestate tenebrarum transfer in regnum filii tui dilecti, ne ulli ei immundi spiritus unquam queant nocere vel in corpore, vel in anima, propter gloriam nominis tui. AMEN.

De catechismo baptizandorum. Cap. xiv.

Renunciatio Sathanæ, et professio fidei ore alieno facta, improbat.

Hoc loco jubentur compatres et commatres renunciare Sathanæ, et profiteri fidem pro infantibus, ut dum infantes rogantes, an renuncient diabolo, et ejus operibus, &c., et an credant in Deum patrem, et filium, et Spiritum Sanctum, ipsi vice infantum respondeant. At nec istud docet Scriptura, quantumvis sit antiquæ observationis ; et rationem in se nullam habet, ut roges eum, qui quid dicas non intelligit, et alius respondeat pro eo, quod ille perinde percipit : idque facias de rebus maximis, et quæ a propria cujusque fide per omnia pendent, uti sane est renunciare Sathanæ et studiis ejus et credere in Deum.

Rem non valde dissimilem et merito tanquam abominandam narrat D. Chrysostomus de Marcionitis in 15 Capite prioris ad Corinthios, in dictum illud, quid alioquin faciunt ii, qui baptizantur pro mortuis, &c. ? Solitos enim scribit hos hæreticos, cum moreretur aliquis ex catechumenis eorum, sub lectulo mortui abscondere, tumque mortuum interrogare, num velit baptizari : illo vero nihil dicente, ut mortuo, respondere ejus vice eum, qui latebat sub lecto, se velle : tum illos baptizare hunc hominem pro mortuo. Atque

istud D. Chrysostomus scribit illos tanquam in scena luisse.

Quantum autem differt ab hac Marcionitarum amentia iste nostrorum infantum catechismus, quo rogantur infantes, et respondent eorum vice susceptores? Vivunt quidem infantes; sed tantundem intelligunt, tam de interrogationibus, quæ fiunt ad eos per ministros, quam de responsis, quæ dantur pro eis a compatribus et commatribus. Et hæc præpostera agendi ratio non parum dedit occasionis per multis, ut eo citius ad Anabaptistarum sectam inclinarent, vel quod ad pædobaptismum attinet.

Fuit illud quidem pie observatum apud veteres, et debet hodie observari, ut nemo baptizetur adultorum, nisi sic interrogatus respondeat ipse de fide sua. Sed quid hoc ad infantes, qui nec intelligere dum quicquam possunt, nec fari?

Adulti tantum sic interrogandi sunt, non infantes.

Optarim igitur omnes illas hujus Catechismi, nescio cur ita vocati, interrogationes fieri ad ipsos compatres, et commatres, ad hunc vel similem modum: Vultis vos, pro vestra parte, dare fidelem operam, ut hic infans, cum eo adoleverit, discat religionis nostræ Catechismum, eoque præcepto renunciât Sathanæ, et credere se profiteatur in Deum patrem et filium, &c.? Quæ si loci hujus mutatio placeret, ad eam mutaretur; et subsequens ad compatres et commatres adhortatio, quæ ut sanctissima est et pernecessaria, ita debet legi haud sane obiter a ministris, sed summa gravitate commendari susceptoribus et inculcari.

Interrogationes positæ mutari sic possent.

A quibus tamen satis haberi oportet, si ex animo suam polliceantur in hac re diligentiam possibilem. In conspectu enim Dei ista aguntur, et Deo hæc promissiones fiunt. Valde ita cavendum, ne quid hic dicatur aut fiat temere, ac vulgi tantum more, non mediate et omnino ex animo, uti coram Deo. Semper videndum, ut ea tantum suscipiamus

et agamus, quæ nos docet lex Dei, quæ sunt vera, quæ gravia, quæ fidem Christi ædificantia.

De baptisate agris infantibus privatim conferendo. Cap. xv.

Baptisma infantum non differendum.

In hac constitutione sunt omnia sancte proposita, utinam ita serventur: et maxime illud, ne baptisma infantum differatur. Nam eo patefit Diabolo ostium introducendi contemptum Ecclesiæ, ac ita totius redemptionis et communionis Christi; quod per sectam Anabaptistarum nimis optate obtinuit opinionem apud quamplurimos.

De eo vero quod compatres et commatres loco infantum interrogentur et respondeant de infantum fide, cur et quomodo optem mutari, jam paulo ante exposui.

De consecratione baptismatis. Cap. xvi.

Benedictiones et consecrationes rerum inanimatarum rejiciendæ.

Quid mali Sathan in Ecclesias Christi invexerit per istas benedictiones atque consecrationes rerum inanimatarum, attingi ex parte aliqua, cum supra agerem de precatione illa in communione pro benedictione et sanctificatione panis et vini. Constat enim ad quam magicam rerum immutationem persuadendam hominibus, istæ benedictiones sint detortæ. Cum igitur nulla Scriptura eas doceat, ipsaque verba harum precum omnino id sonent, quasi Deus debeat his rebus immanentem aliquam immittere virtutem; non video, qua ratione possint, in hac quidem tanta Evangelii luce, tantaque omnia ad hujus doctrinam confirmandi libertate, qua hoc regnum Dominus donavit, hujusmodi benedictiones retineri. Sacramenta nostra sunt in usu; actiones sunt, quibus Dominus peccatorum remissionem sui que communionem suis impertit hominibus, non aquæ, non pani et vino; idque cum hæc

signa, adjuncto verbo ejus, juxta ejus præcepta exhibentur, et sumuntur extra hunc usum, ut panis et vinum et aqua. Admodum antiquæ sunt quidem hujusmodi rerum istarum consecrationes : sed quanto antiquius est illis verbum Dei ? Semper id nobis videndum est, qui ad ædificationem revera prosit.

Sunt enim perquam multæ S. patrum Multi S. patrum observatione digna negliguntur, villiora retinentur. constitutiones et observationes, pertinentes ad disciplinam Ecclesiæ, quæ ex ipso verbo Dei desumptæ. Istæ, proh dolor ! securissime, ne dicam procacissime conculcuntur, dum nostris adversari videntur cupiditatibus. Quam præposterum igitur esset religioni, eos tollere ritus acceptos a veteribus, qui ut verbo Dei non consentiunt, ita Sathanæ apud nimis multos homines serviunt ad omnino manifestas superstitiones, planeque magicas opiniones confirmandas. Ad hæc valet ista quoque aquæ Baptismatis consecratio eo, ut cum aliqua in simplici aqua baptizantur, non credantur tam bene et sancte esse baptizati, ut qui baptizantur in aqua consecrata, nec præter rationem. Aut enim illa aquæ certa consecratio aliquid baptismati, quod in ea non sit aqua, confert : aut nihil. Si nihil, non decet Ecclesias Christi, quod frustra fit. Si aliquid, quomodo sarcieumus id iis, qui in vulgaria qua tinguntur ? Nam retingi eos fas non est.

*** The following is a tabular view, shewing the alterations made in the baptismal office at the revision of A. D. 1550, as well as how far that office, as it stood in the first Book of Edward VI., was compiled from the Use of Sarum and the Liturgy of Herman. Those parts of the first Book of Edward VI. omitted in the second are enclosed within brackets.

THE USE OF SALISBURY.

THE LITURGY OF HERMAN.

Amonge the ancient fathers Baptisme was openly ministred onely at two tymes in the yere, at Ester and Witsontyde, whiche constitution because it shoulde be harde perchaunce to renue we wyll that Baptisme be ministred onely upon the Sondayes and holye dayes, when the whole congregation is wonte to come togyther, if the weakness of the infantes let not the same, so that it is to be feared that they wyll not lyve tyll the nexte holye daye.

FIRST BOOK OF EDWARD VI.

SECOND BOOK OF EDWARD VI.

OF THE ADMINISTRATION OF
PUBLIQUE BAPTISME TO BEE
USED IN THE CHURCHE.

OF THE ADMINISTRATION OF
BAPTISME TO BEE USED IN
THE CHURCHE.

It appeareth by auncient writers, that the Sacrament of Baptisme in the old tyme, was not commonly ministred but at twoo tymes in the yere, at Easter and Whitsontide, at whiche tymes it was openly ministred in the presence of all the congregacion : which custome (now beyng growen out of use) although it cannot for many considerations be well restored again, yet it is thought good to folowe the same as nere as conveniently maie be : wherefore the people are to bee admonished, that it is moste convenient that Baptisme should not bee ministered but upon Sondaies, and other holy daies, when the moste nombre of people maie come together. As well for that the congregacion there present maie testifie the receivyng of them that be newly baptised, into the nombre of Christes Church, as also because in the baptisme of infantes, every man present maie

The Use of Salisbury.

The Liturgy of Herman.

First Book of Edward VI.

Second Book of Edward VI.

bee put in remembraunce of his awne profession made to God in his Baptisme. For whiche cause also, it is expedient that Baptisme be ministered in the Englishe tounge. Neverthelesse (if necessitie so require) children ought at all tymes to be Baptysed, either at the Church or els at home.

may at all tymes be Baptised at home

PUBLIKUE BAPTISME.

When there are children to be baptised upon the Sondaie or holy daie the Parentes shall geve knowlege over night, or in the mornynge, afore the beginning of Mattins to the Curate. And then the Godfathers, Godmothers, and the people, with the children, muste be ready at the Church doore, either immediately afore the last Canticle at Mattins, or els immediatly afore the last Canticle at Even song, as the Curate by his discrecion shall appoynt. And then standyng there, the priest shall aske whether the children be baptised or no. If thee answer no. Then shall the priest saie thus,

Morning prayer

and people

be ready at the fonte after the laste Lesson at Morninge prayer

Lesson at Evening Song

Deare beloved, forasmuche Dearly

The Use of Salisbury.

The Liturgy of Herman.

Let us praye.

Furthermore Almightye God, who in old tyme dydeste destroye the wycked worlde wythe the floude, accordynge to thy terrible judgemente, and dideste preserve onelye the familie of Godlye Noe, eyght soules, of thy unspekeable mercie, and who also dyddeste droune in the Redde Sea, obstinate Pharao, the Kynge of the Egyptians wyth all hys ar-

First Book of Edward VI.

as all men bee conceived and borne in sinne, and that no man borne in synne, can entre into the Kyngdome of God (except he be regenerate, and borne a newe of water and the holy Ghoste) I beseche you to call upon God the father, through our Lorde Jesus Christe, that of his bounteous mercie, he will graunt to these children, that thyng whiche by nature thei cannot have, that is to saie, thei maye bee Baptized with the holy ghoste, and received into Christes holy Church and be made lively membres of the same.

Then the Priest shall saie,

Let us praie.

Almightie and everlastyng God, whiche of thy justice diddest destroye by flouddes of water the whole worlde for synne, excepte eight persones, whom of thy mercie (the same tyme) thou diddest save in the Arke, and when thou diddest droune in the red Sea wicked Kyng Pharao with all his armie, yet (at the same tyme) thou diddest lead thy people the chil-

Second Book of Edward VI.

oure Saviour Christ sayeth, none can entre

water and the holy ghoste

Almighty and everlasting God which of thy great mercie diddest save Noe and his familie in the Arke, from perishing by water: and also dydest safely leade the chyldren of Israel, thy people throughe the redde Sea; figuring thereby thy holy Baptisme, and by the Baptisme of thy welbelovd Son Jesus Christe, dydeste sanctifye the floude Jordane and al other waters,

The Use of Salisbury.

The Liturgy of Herman.

mie and warlike power, and causidest thy people of Israel, to passe over wyth dry feete and wouldest shadowe in them holye Baptisme, the laver of regeneration. furthermore who diddest consecrate Jordane wyth the Baptisme of thy sonne Christe Jesu, and other waters to holy deepynge, and washing of synnes, we pray the for thy exceading mercie loke favorably upon thys Infante, geve hym true fayth, and thy holy spirite, that whatsoever fylth he hath taken of Adam, it maye be drowned, and be putte awaye by thys holie floude, that being separated from the numbre of the ungodly he maye be kepte safe in the holye arke of the churche and may confesse and sanctifie thy name with a lustie and fervente spirite, and serve thy kingdome with constante and sure hope, that at lenth He may atteyne to the promises of Eternall lyfe wyth all the Godly. AMEN.

These questions having been asked, Let him (viz. the priest,)

After thys, makynge the figure of the crosse wyth hys

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dren of Israel safely through the middes thereof: wherby thou diddest figure the washyng of thy holye Baptisme: And by the Baptisme of thy welbeloved sonne Jesus Christ, thou diddest sanctify the flud Jordan, and al other waters to this misticall washyng awaie of synne: we besече thee (for thy infinite mercies) that thou wilt mercifully loke upon these children, and sanctify them with thy holy gost, that by this holsome laver of regeneration, whatsoever synne is in them, maie be washed cleane awaie, that thei beeyng delivered from thy wraathe, mai be received into the Arke of Christes Church, and so saved from perishyng; and beyng stedfast in faithe, joyfull through hope, rooted in charitie, maie ever serve thee: And finally attain to everlastyng life, with all thy holy and chosen people. This graunt us, we besech thee for Jesus Christes sake our Lorde. AMEN.

[Here shall the priest aske what shalbe the name of the

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to the mistical washinge awaye of sinne: we besече thee for thy infinite mercies, that thou wylt mercifully loke upon these chyl dren, sanctifie them and washe them with thy holy ghoste, that they beyng delivered from thy wrath, may be receyved into the Arke of Christes Church, and beyng stedfast in fayth, joyfull through hope, and rooted in charitie, may so passe the waves of this troublesome world, that finally they maye come to the lande of everlastinge lyfe, there to reynge wyth thee, world without ende: through Jesus Christ our Lord. AMEN.

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make with his thumb on the child's forehead the sign of the Cross, using these words, I sign thy forehead with the sign of the Saviour, our Lord Jesus Christ; and afterwards upon the breast, saying, I sign thy breast with the sign of the Saviour, our Lord Jesus Christ.

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thombe upon hys foreheade, and upon hys brest, let him say,

Take the figure of the holye crosse in thy forehead, that thou never be ashamed of God, and Christe thy Savioure, or of hys Gospel; take it also on thy brest, that the power of Christ crucified may be ever thy succour and sure protection in all thinges.

O God, the everliving protection of all who ask, the deliverance of those who pray, the peace of those who ask, the life of them that believe, the resurrection of the dead; I pray thee in behalf of this thy servant, N., who seeking the gift of thy baptism longs to attain eternal mercy by spiritual regeneration: Accept him, Lord;

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Child and when the Godfathers and Godmothers, have told the name, then he shall make a crosse upon the Childes forehed and brest : sayng]

N. Receive the signe of the holy crosse, bothe in thy forehed, and in thy brest, in token that thou shalt not bee ashamed to confesse thy faithe in Christ crucified, and manfully to fight under his banner against synne, the world, and the Devill, and to continue his faithfull souldior and servaunte unto thy lifes ende. AMEN.

[And this he shall doo and saie to as many Children as bee present to bee Baptized, one after another.]

Let us pray.

Almightie and immortall God, the aide of all that nede, the helper of all that fle to thee for succour, the life of them that beleve, and the resurrection of the dedde: we call upon thee for these infantes, that thei commyng to thy holy Baptisme, maie receive remission of their synnes, by spirituall regeneration. Receive them (O

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and since thou hast deigned to say, Ask, and ye shall receive ; seek, and ye shall find ; knock, and it shall be opened ; so give now the reward to him that asketh, and open the door to him that knocketh ; that by the eternal benediction of the heavenly washing, he may receive the promised kingdoms of thy gift ; who livest and reignest with God the Father, in unity of the Holy Spirit, God throughout all ages.

(Pr. Pusey's translation.)

I command thee, O unclean Spirit, in the name of God the Father, and of the Son, and of the Holy Spirit, to come out and depart from this servant of God.—Therefore, O cursed Spirit, remember thy sentence, and give honour to the living and true God, give honour to Jesus Christ his son, and to the Holy Spirit, and depart from this servant of God ; because God hath vouchsafed by the gift of the Holy Spirit to call him to himself, and

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lord) as thou hast promised by thy welbeloved sonne, sayyng: aske, and you shall have: seke, and you shall finde: knocke and it shalbe opened unto you. So geve now unto us that aske; let us that seke, finde; open thy gate unto us that knocke; that these infantes maie enjoy the everlastyng benediction of thy heavenly washyng, and maie come to the eternall kyngdome, whiche thou hast promised, by Christe our Lorde. AMEN.

open the gate

[Then let the priest lokyng upon the children, saie

I commaunde thee, uncleane Spirite, in the name of the father, of the sonne, and of the holy ghost, that thou come out, and depart from these infantes, whom our lord Jesus Christe hath vouchsavored to call to his holy Baptisme, to be made members of his body, and of his body congregacion. Therefore thou cursed Spirite, remembre thy sentence, remembre thy judgement, remembre the daie to be at hand, wherein thou shalt

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our Lord Jesus Christ to his holy favour and benediction, and to the fountain of baptism.—Forget not, O Satan, that punishment awaits thee, that torments await thee, that the day of judgment awaits thee, a day of eternal suffering, a day which shall come as a burning oven, in which everlasting destruction shall come upon thee and all thy Angels. And therefore, O thou damned and to be condemned on account of thy wickedness, give honour to the living and true God, give honour to Jesus Christ his son, give honour to the Holy Spirit, the Paraclete, in whose name and power I command thee, whosoever thou art, O unclean spirit, to come out and depart from this servant of God, whom this day the same God and our Lord Jesus Christ has vouchsafed to call to his holy favour and benediction and fountain of Baptism, that he may become his temple through the water of regeneration for the remission of all his sins in the name of the same our

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The pastour.

The Lord be wyth you.

The people.

And with thy Spirite.

Here the Gospell of our Lorde Jesus Christe Marke 10.

In that tyme they brought chyl dren to Jesus that He myght touche them. But the disciples rebuked them that brought them.

When Jesus sawe that, He toke indignation and sayde unto them Suffre the lyttle ones to come unto me, &c.

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burne in fire everlastyng, prepared for thee and thy Angelles. And presume not hereafter to exercise any tyranny toward these infants, whom Christ hath bought with his precious blood, and by this his holy Baptisme called to be of his flocke.

Then shall the priest saie,
The Lord be with you.

The people,
And with thy Spirite.]

The minister,

Heare now the Gospell
wrytten by Sainct Marke.

At a certain tyme they brought children to Christ that he should touche them, and his disciples rebuked those that brought them. But when Jesus saw it, he was displeased, and saied unto them, suffre little children to come unto me, and forbid them not: for to suche belongeth the kingdome of God. Verely I saie unto you: whosoever doth not receive the kyngdome of God, as a litle childe: He shall not entre therein. And when He had taken them up in his armes; he put his

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Then shall the Priest saie,
Heare the words of the
Gospell wrytten by Sainct
Marke in the tenth Chapter.

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Lord Jesus Christ who is about to come to judge the quick and the dead, and the world by fire. AMEN.

This being ended, let the priest say,

The Lord be with you.

Answer. And with thy Spirit.

The following are the words of the Holy Gospel according to St. Matthew.

Answer. Glory be to thee, O Lord.

At that time little children were brought to Jesus, that He might lay his hands upon them and pray. But the disciples were rebuking them. But Jesus says to them, Suffer little children, and be unwilling to forbid them, to come unto me; for of such is the kingdom of heaven. And when he had laid his hands upon them, he departed thence.

Afterwards, let the priest say to the godfathers and godmothers, and likewise to all the bystanders, as follows:

Godfathers and godmothers, and all that be here present, say in the worship

Beleve these wordes, and thys deede of our Lorde Jesu Christe upon them, and doubt

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handes upon them, and
blessed them.

*After the Gospell is redde,
the minister shall make this
brief exhortacion upon the
wordes of the Gospell.*

Frendes, you heare in this
Gospell the woordes of our
Saviour Christe, that he
commaunded the children to
bee brought unto hym: howe
he blamed those that woulde
have kept them from hym:
how he exhorteth all men to
folowe their innocency. Ye
perceive how by his outward
gesture and dede, he declared
his good will toward them.
For he embraced them in
his armes, and laied his
handes upon them, and
blessed them: doubt ye not
therefore, but earnestly be-
leve, that he will likewise
favourably receive these pre-
sent infantes, that he will
embrace them in the armes
of his mercie, that he will
geve unto them the blessing
of eternal life: and make
them partakers of his ever-
lastyng kyngdom. Where-
fore we beeyng thus per-
swaded of the good will of

you perceive

he laied

doubt not ye

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of God, and our Blessed Lady, and of the twelve Apostles: a Pater Noster, and Ave Maria, and Crede in Deum; that we may so minister this blessed Sacrament, that it may be to the pleasure of Almighty God, and confusion of our Ghostly Enemy, and salvation of the soul of this child.

Let the priest also say the same reverently and distinctly, while all are listening.

Our Father, which art in heaven, &c.

I believe in God the Father Almighty, &c.

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not but that He wyll so receive your chyldren also, and embrace them wyth the arms of hys mercie, and geve them the blessinge of eternall lyfe and the everlastyng communion of the kingdome of God. The same Lorde and oure Savioure Jesus Christe confirme and increase thys your fayth. AMEN.

After thys the pastoure shall laye hys handes upon the childes heade, and the God-fathers touchyng the child shall praye with hym.

Our Father whiche art &c.

Then they shall also rehearse the crede.

I beleve in God the father &c.

Let us praye.

Almyghtie and everlastyng God, heavenly father, we geve the eternall thankes, that thou haste vouchsafed to call us to thys knowledge of thy grace, and fayth to-

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our heavenly father towardes these infantes, declared by his sonne Jesus Christ: and nothyng doubtyng but that he favorably alloweth this charitable worke of ours, in bryngyng these children to his holy Baptisme: let us faithfully and devoutly geve thankes unto hym: and saie [the praier whiche the lorde himself taught. And in declaracion of our faithe, let us also recite the articles contained in our Crede.

Here the minister with the Godfathers, Godmothers, and people present shall saie,

Our father whiche art in heaven, halowed be thy, &c.

And then shall he saie openly

I beleve in God the father Almightye, &c.

The priest shall adde also this praier]

Almightye and everlastyng God, heavenly father, wee geve thee humble thankes, that thou hast vouchesaved to call us to knowledge of thy grace and faithe in thee,

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Then let him (the priest) introduce the Catechumen by the right hand into the Church, having asked his name, saying,

N. Enter into the Temple of God, that thou mayest have eternal life, and live for ever and ever. AMEN.

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wards the. Encrease and confirme thys fayth in us evermore. Gyve thy holy Spirite to thys infante that he maye be borne agayne, and be made heyre of everlastynge salvation, which of thy grace and mercie thou haste promised to thy holye churche, to olde men, and to children, thorowe our Lorde Jesus Christ, which lyveth and rayneth with the nowe and for ever. AMEN.

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increase and confirme this faithe in us evermore. Geve thy holy spirite to these infantes, that thei maie be borne again and be made heires of everlastyng salvation, through our Lorde Jesus Christe: who liveth and reigneth with thee and the holy spirite, now and for ever. AMEN.

[Then let the priest take one of the children by the right hand, thother beyng brought after hym. And commyng into the churche toward the font, saie,

The Lorde vouchsafe to receive you into his holy household, and to kepe and governe you alwaie in the same, that you maie have everlastyng life. AMEN.]

Then standyng at the font, the priest shall speake to the Godfathers and Godmothers, on this wise.

Welbeloved frendes, ye have brought these children here to be Baptized, ye have praied that our Lorde Jesus Christe, would vouchsafe to receive them, to laie his handes upon them, to bless

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increase this knowledge and confirm

*Then the Priest shall speak,
&c.*

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Then let the child be brought to the font by those who will engage for him at baptism, and while the same are holding him in their hands over the font, let the priest put his right hand upon him, and when his name is asked, let the person who holds him, answer, N. Let the priest likewise say, N. Dost thou renounce Satan ?

Let the Godfathers and

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them, to release them of their synnes, to geve them the kyngdome of heaven, and everlastyng life. Ye have heard also that our Lorde Jesus Christe hath promised in his Gospell, to graunt al these thynges that ye have praied for : whiche promise he for his parte, will moste surely kepe and performe. Wherefore after this promise made by Christ, these infantes must also faithfully for their part promise by you that be their suerties, that they will forsake the devil and all his workes, and constantly beleve God's holy worde, and obediently kepe his commaundements.

Then shall the priest demaunde of the childe (whiche shalbe baptized) these questions folowyng : first namyng the childe, and saiyng,

N. Doest thou forsake the devil and all his workes.

Answer. I forsake them.

Minister. Doest thou forsake the vaine pompe, and glory of the worlde, with all the covetous desires of the same ?

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

Doest thou forsake the devyl and al his workes ; the vayne pompe, and glorie of the worlde, with all covetouse desyres of the same, the carnal desyres of the fleshe, so that thou wylt not folow, nor be led by them ?

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Godmothers answer,

I renounce.

The priest likewise,

And all his works ?

Answer. I renounce.

The priest likewise,

And all his pomps ?

Answer. I renounce.

*Then, when his name has
been asked, let them answer,*

N. *Likewise the priest,*

N. Believest thou in God
the Father Almighty, Crea-
tor of heaven and earth ?

Answer. I believe.

The priest.

Believest thou in Jesus
Christ, his only son our
Lord, that he was born and
suffered ?

Answer. I believe.

The priest. And believest
thou in the Holy Spirit, the

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Answer. I forsake them.

Minister. Doest thou forsake the carnal desires of the fleshe, so that thou wilt not folowe, nor be led by them?

Answer. I forsake them.

Minister. Doest thou beleve in God the father almighty, maker of heaven and yearth?

Answer. I beleve.

Minister. Doest thou beleve in Jesus Christ the onely begotten sonne oure Lorde, and that he was conceived by the holy ghost, borne of the virgin Mari, that he suffered under Poncius Pylate, was crucified, dead, and buried, that he went doune into hel, and also did rise againe the third day: that he ascended into heaven, and sitteth on the right hande of God the father almighty: and from thence shall come againe at the ende of the world, to judge the quicke and the dead: Doest thou beleve this?

Answer. I beleve.

Minister. Doest thou be-

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Answer. I forsake them all.

Doest thou beleve in God the father almighty, maker of heaven and earth; and in Jesus Christ his onely begotten sonne our Lorde, and that he was conceived of the holy gost, borne of the Virgin Mari, that he suffered under Poncius Pylate, was crucified dead and buried, that he went down into hel, and also did rise againe the third day; that he ascended into heaven, and sitteth on the right hande of God the father almighty; and from thence shall come againe at the ende of the world, to judge the quicke and the dead? and doest thou beleve in the holy ghost, the holy Catholike Church, the communion of Sainctes, remission of synnes, resurrection of the fleshe, and everlasting life after death?

Answer. All this I steadfastly beleve.

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Holy Catholic Church, the communion of saints, the remission of sins, the resurrection of the flesh, and life everlasting after death ?

Answer. I believe.

Then let the priest say,

N. What seekest thou ?

Answer. Baptism.

The priest. Willest thou to be baptized ?

Answer. I will.

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leue in the holy ghost, the holy Catholike Churche, the communion of saintes, remission of synnes, resurrection of the fleshe, and everlasting life after death?

Answere. I beleve.

[*Minister.* What doest thou desire?

Answere. Baptisme.]

Minister. Wylt thou be baptized?

Answere. I will.

Minister. Wylt thou be baptysed in this fayth?

Answ. That is my desire.

Then shall the Priest saye,

O Mercyfull God, graunte that the olde Adam in these chyl dren may be so buried, that the new man maye be raysed up in them. AMEN.

Graunt that al carnall affections may dye in them, and that all thinges belonge to the Spirite, may lyve and growe in them. AMEN.

Graunt that they maye have power and strength to have victorie and to triumph agaynste the devyll, the worlde and the fleshe. AMEN.

Graunte that whosoever is here dedicated to thee by our office and ministerie, may also be endued with heavenly vertues, and ever-

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Then let the priest take the child by his sides in his hands, and having asked his name, let him dip him thrice, invoking the holy Trinity thus, N. I baptize thee in the name

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lastingly rewarded through thy mercye, O blessed Lord God, who doest lyve and governe al thinges worlde without ende. AMEN.

Almightie everliving God, whose most dearely beloved sonne Jesus Christ, for the forgevenesse of our sinnes, did shead out of his most precious syde bothe water and bloud, and gave commaundement to his disciples that they shoulde goe teache all nacions and baptize them in the name of the father, the sonne, and of the holy ghost: Regarde we beseche thee, the supplications of thy congregacion, and graunte that all thy servantes which shalbe baptised in this water, may receyve the fulnesse of thy grace, and ever remayne in the noubre of thy faythfull and electe chyldren through Jesus Christ our Lorde.

Then the priest shall take the childe in his handes, and aske the name. And namyng the childe, shall dippe it in the water thrise. first dyppynge the right side; second, the

Then the Priest shal take the child in his handes, and aske the name: and naming the childe shal dippe it in the water, so it be discretely and warely done, sayinge,

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of the Father; (*and let him dip him the first time with his face to the north and his head towards the east*) and of the Son; (*the second time let him dip him once with his face to the south*) and of the Holy Spirit. AMEN. (*And let him dip him the third time with his face towards the water.*)

Afterwards let the child be clothed with his Chrism-robe, the priest asking his name, and saying,

N. Take the white, holy, and unspotted vesture, that thou mayest bear it before the tribunal of our Lord Jesus Christ, and that thou mayest have eternal life and live for ever and ever. AMEN.

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*left side. Third tyme dyping
the face towarde the fonte :
so it be discretly and warely
done, sayng,*

N. I Baptize thee in the
name of the father, and of
the sonne, and of the holy
ghost. AMEN.

*And if the childe be weake,
it shal suffice to power water
upon it, sayng the foresayd
wordes,*

N. I baptise thee, &c.

*[Then the Godfathers and
Godmothers shall take and laye
their handes upon the childe,
and the minister shall put up-
on him his white vesture, com-
monly called the Crisome : and
say,*

Take this white vesture
for a token of the innocency,
whiche by Goddes grace in
this holy Sacrament of Bap-
tisme, is geven unto the :
and for a signe wherby thou
art admonished, so long as
thou livest, to geve thyself
to innocencie of lvyng, that
after this transitory life, thou
mayest be partaker of the
life everlastyng. AMEN.

*Then the priest shal anoynt
the infant upon the head,
sayng,*

N. I baptise thee in the
name of the father, and of
the sonne, and of the holy
Ghost. AMEN.

*And yf the chylde be weake,
it shall suffyse to power water
upon it, saynge the foresayde
wordes,*

N. I baptise thee in the
name of the father, and of
the sonne, and of the holy
Ghost. AMEN.

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Almighty God, the father
of our Lord Jesus Christ,
who hath regenerated thee
with water and the Holy
Spirit, having given to thee
the remission of all thy sins,
*(here let the priest anoint the
crown of the child with chrism
by means of his thumb in the
form of the cross, saying,)*
He himself anoint thee with
the unction of salvation in
the same his son our Lord
Jesus Christ unto life eternal.

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Almightie God, the father
of our lorde Jesus Christ who
hath regenerate thee by water
and the holy ghost and hath
geven unto thee remission of
all thy sinnes: he vouchsafe
to annoynt thee with the
unccion of his holy spirit,
and bryng thee to the inherit-
aunce of everlastyng life.
AMEN.

*When there are many to be
baptized, this order of de-
maundyng, Baptizyng, putt-
yng on the Crisome and an-
oyntyng, shalbe used severally
with every childe: Those that
be first baptized departyng
from the fonte, and remainyng
in some convenient place with-
in the Church, until all be
baptized.]*

*Then the Priest shall make
a crosse upon the chyldes fore-
head, sayinge,*

We receyve this child into
the congregacion of Christes
flock, and do signe him with
the signe of the crosse, in
token that hereafter he shal
not be ashamed to confesse
the fayth of Christ crucified,
and manfully to fight under
his banner agaynst synne,

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the world, and the devyl,
and to continue Christes
faythful souldiour and ser-
vaunt unto his lyves ende.
AMEN.

Then shall the priest saye,

Seeyng now derely be-
loved brethren, that these
chylde be regenerate and
grafted into the bodye of
Christes congregacion: lette
us geve thankes unto God
for these benefites, and with
one accorde make our praier
unto almighty god, that they
may leade the rest of theyr
lyfe, according to this be-
ginninge.

Then shal be sayde,

Our father which art in
heaven, &c.

Then shall the priest saye,

We yelde thee heartie
thankes most merciful fa-
ther, that it hathe pleased
thee to regenerate this in-
fant with thy holye spirite,
to receyve him for thy owne
chylde by adopcion, and to
incorporate him into thy
holy congregacion. And
humbly we beseche thee to
graunte that he being dead
unto sinne, and living unto

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Godfathers and Godmothers of this child, we charge you, that you charge the father and mother to keep it from fire and water, and other perils, to the age of seven years ; and that you teach, or see it be taught the Pater Noster, Ave Maria, and Credo : according to the law of Holy Church ; and with convenient speed to be confirmed of my Lord of the Diocese, or his deputy ; and that the mother bring again

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righteousnes and beeing buried with Christ in his death, may crucify the old man, and utterly abolishe the whole body of sinne: that as he is made partaker of the death of thy sonne, so he may be partaker of his resurreccion: so that finalli with the residue of thy holy congregacion, he maye be an inheritour of thine everlasting kingdome; through Christ our Lord. AMEN.

At the last ende, the Priest callyng the Godfathers and Godmothers together: shall say this shorte exhortacion folowyng.

Forasmuche as these children have promised by you to forsake the devil and all his workes, to beleve in God and to serve him: you must remembre that it is your partes and dutie, to see that these infantes be taught, so soone as they shalbe able to learne what a solemne vowe, promise, and profession, they have made by you. And that they may knowe these thynges the better: ye shall call upon them to heare ser-

your partes and duties.

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the crisme at her purification. And wash your hands ere you depart the Church.

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mons, and chiefly ye shal provide that they may learne the crede, the Lordes praier, and the X commandentes in the Englishe tongue: and all other thynges whiche a Christian man ought to know and beleveto hissouleshealth. And that these children may be vertuously brought up to leade a godly and a Christian life, remembryng al waies that Baptisme doeth represent unto us our profession whiche is to folowe the example of our Saviour Christ, and to be made like unto him, that as he dyed and rose againe for us; so should we (whiche are Baptised) dye from synne and ryse againe unto righteousnes, continually mortifying all our evil and corrupte affections, and dayly procedyng in all vertue and godlynes of living.

you shall provide

always

The Minister shal commaunde [that the Crisomes be brought to the Churche and delivered to the priestes after the accustomed maner at the Purificacion of the mother of every childe. And] that the

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children be brought to the Bishop to be confirmed of him, so soone as they can say in their vulgare tongue the articles of the fayth, the Lordes prayer, and the X commaundements, and be further instructed in the Catechisme set furth for that purpose, accordingly as it is there expressed. [And so let the congregacion depart in the name of the Lorde.

Note, that if the number of children to be baptized, and multitude of people present, be so great that they cannot conveniently stande at the Churche doore: then let them standewithin the Churche in some convenient place nigh unto the Churche doore. And there all thynges be sayd and done, appointed to be sayd and done at the Churche doore.]

OF THEM THAT BE BAPTISED IN
PRIVATE HOUSES IN TYME OF
NECESSITIE.

The pastours and Curates shall oft admonishe the people, that they deferre not the baptisme of infantcs any longer than the Sondag, or other holy

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It is not lawful to baptize any one in a hall, room, or any private place, but only in Churches, where fonts are appointed for this special purpose, except he shall be the son of a king or a prince; or such necessity arise, as that going to Church cannot be undertaken without danger.— Every parish priest must observe to teach his parishioners, frequently on the Lord's days, the form of baptizing in pure, natural, and fresh water, and in no other fluid: so that if necessity shall arise, they may know to baptize children after the form of the Church, using these words,

I christen thee N. in the name of the Father, and of the Son, and of the Holy Ghost.

And if the child shall have been baptized according to that form, let each one take care not to baptize the same a second time; but if infants of

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The people shall be taught and warned in sermons, that they presume, not lightly to minstre privatly thys most divine sacrament.—But if extreme necessitie presse us, that they that be presente with the childe beinge in daunger, maye enjoye themselves together in the Lorde, and lyfte up theyr minds religiouslye unto God, lette them call for hys mercie promised, and exhibited in Christe Jesus oure Lord upon the infante, and when they have sayed the Lordes prayer let them baptise hym in the name of the father, the soune, and the holie goste. Which done let them not doubt but that thyr infante is trulye baptised, washen from synes, born agayne in Christe, and made the sonne and heyre of God.

Further, if it chaunce that the infante so baptised at home do lyve, it is conveniente, that he be brought

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day, next after the childe be borne, onlesse upon a great and reasonable cause declared to the Curate, and by him approved.

And also they shall warne them that without great cause, and necessitie, they baptise not children at home in their houses. And when great nede shall compell them so to do, that then they minister it on this fashion. first let them that be present call upon God for his grace and say the Lordes praier, if the tyme will suffer. And then one of them shall name the childe, and dyppe him in the water, or powre water upon him, saying these words,

N. I baptise thee in the name of the father, and of the sonne, and of the holy ghost. AMEN.

And let them not doubt, but the childe so baptised, is lawfully and sufficiently baptised, and ought not to be baptised againe in the Church. But yet neverthelesse, if the childe whiche is after this sorte baptized, do afterwarde live, it is expedient that they

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this sort recover, let them be brought to the Church, let the exorcisms and catechisms, with the anointings, and all the other aforesaid things, be said, except the immersion in water and the form of baptism, which are altogether to be omitted. And therefore, if a layman shall have baptized the child, let the priest diligently inquire before he is brought to the Church, what he said and what he did; and if he shall find that the layman hath, in the proper and prescribed manner, baptized the child, and hath used the form of words in Baptism entirely, and in his own tongue, he shall approve of the act, and shall not rebaptize him. But if the priest shall, with good reason, doubt whether the infant presented to him for baptism have been baptized in the prescribed form or not; he ought to administer all the rites to him as to another who evidently has not been baptized, except that the words essential to the Sacrament ought to be used conditionally, in this manner.

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afterwards to the temple of hys parentes kynsfolkes, and Godfathers, whych muste come with a good company, and religiously, as men that ought to give thankes for this exceeding great benefite of regeneracion ministered to theyr infante, and to offre him to god, and his saviour in the congregation.

The pastours then shall aske these men after what sort, and wyth what wordes they baptised the infante, wherther they did baptise him, as the Lord commaunded in water, and in the name of the father, the sonne, and the holie goste. Whiche if they shall answer that they called God upon the chylde, and prayed for him, and baptised in the name of the father, the sonne, and the holie goste, and that thei beleve that he is truly clesed from sinnes and borne agayne to God, the pastours must confirme them in thys belefe, and in no wyse Baptise suche an infante agayne. And that men maye be more comforted, and the celebration of so great

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be brought into the Church, to the entent the priest may examyne and trye, whether the childe be lawfully baptised or no. And if those that bryng any childe to the Church do answere that he is already baptised: then shall the priest examine them further.

By whom the childe was Baptised?

Who was present, when the child was baptised?

Whether they called upon God for grace and succour in that necessitie?

With what thyng, or what matter they did Baptise the child?

With what wordes the childe was baptised?

Whether they thinke the childe to be lawfully and perfectly baptised?

And if the minister shall prove by the answeres of suche as brought the childe, that all thynges were done as they ought to be: Then shall not he Christen the childe againe, but shall receive him, as one of the flocke of true Christian people, saying thus,

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N. If thou art baptized, I do not rebaptize thee: but if thou art not yet baptized, I baptize thee in the name of the Father, and of the Son, and of the Holy Spirit.
AMEN.

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a sacramente, more augmented, and the benefite of Christe bestowed upon the chylde throughe baptisme more commended, the preachers shall allowe the same in the congregation, usinge a lesson of the Holye Gospel.

Marcke X.

And thei broughte children unto Him, that He might touch them, &c.

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I certifie you, that in this case ye have done well, and accordyng unto due order concernyng the baptysyng of this childe, whiche beyng borne in original synne and in the wrath of God, is nowe by the laver of regeneracion in Baptisme, made the childe of God, and heyre of everlasting life, for our Lorde Jesus Christ doeth not deny his grace and mercy unto suche infantes, but most lovyngly doeth call them unto him : as the Holy Gospel doeth witnes to our comfort on this wise.

The Gospel.

Mar. X. At a certain tyme they brought children unto Christ that he should touche them, and his disciples rebuked those that brought them. But when Jesus saw it, he was displeased, and sayd unto them : Suffre little children to come unto me, forbid them not, for to suche belongeth the kyngdome of God. Verely I say unto you, whosoever doeth not receive the kyngdome of

receyved into the noubre of the children of God and heyres of everlasting lyfe.

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God as a littl child, he shal not entre therein : And when he had taken them up in his armes, he put his handes upon them and blessed them.

After the Gospel is reade ; the minister shall make this exhortacion upon the wordes of the gospel.

Frendes, ye heare in this Gospell the woordes 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 exhorted all men to folowe their innocency : ye perceive howe by his outward gesture and dede, he declared his good will toward them, for he embraced them in his armes, he layde his handes upon them and blessed them. Doubt you not therefore, but earnestly beleve that he hath likewise favourably received this present infante, that he hath embraced him with the armes of his mercy, that he hath geven unto him the blessing of eternal life, and made him partaker of his everlasting

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you heare

Doubt ye not

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kyngdome. Wherefore we beyng thus persuaded of the good will of oure heavenly father, declared by his Sonne Jesus Christ towards this infante: Let us faythfully and devoutly geve thankes unto him, and say the praier whiche the Lorde himselve taught, and in declaracion of our fayth, let us also recite the articles contained in our Crede.

Here the Minister with the Godfathers and Godmothers shall say,

Oure father whiche art in heaven, &c.

Then shall they saye the Crede, and then the priest shall demaunde the name of the childe, whiche beyng by the Godfathers and Godmothers pronounced, the Minister shall say,

N. Doest thou forsake the devil and all his workes.

Answer. I forsake them.

Minister. Doest thou forsake the vaine pompe, and glory of the worlde, with all the covetous desires of the same?

Answer. I forsake them.

Then shal the Priest demaunde the name of the chyld, which beyng by the Godfathers and Godmothers pronounced, the minister shall saye,

Doest thou in the name of this childe forsake the Devill and all hys woorkes, the vayne pompe and glorie of the worlde, with all covetous desyres of the same, the carnall desyres of the fleshe, and not to follow and be lede by them?

Answ. I forsake them all.

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Minister. Doest thou forsake the carnal desires of the fleshe, so that thou wilt not folowe, nor be led by them?

Answer. I forsake them.

Minister. Doest thou beleve in God the father almightie, maker of heaven and yearth?

Answer. I beleve.

Minister. Doest thou beleve in Jesus Christ his onely begotten sonne oure Lorde, and that he was conceived by the holy ghost, borne of the Virgin Mari; that he suffred under Poncius Pylate, was crucified, dead, and buried, that he went doune into hel, and also did rise againe the third day: that he ascended into heaven, and sitteth on the right hande of God the father almightie: and from thence shall come again at the ende of the world, to judge the quicke and the dead. Doest thou beleve this?

Answer. I beleve.

Minister. Doest thou beleve in the holy ghost, the

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Minister. Dooest thou in the name of this childe profess thys fayth, to beleve in GóD, the father almightye, maker of heaven and earth? and in Jesus Christ, &c.

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holy Catholic Church, the communion of Sainctes, remission of synnes, resurrection of the fleshe, and everlastyng life after death?

Answer. I beleve.

[Then the Minister shall put the white vesture comonly called the Crisome, upon the childe, sayyng,

Take this white vesture for a token of the innocency, whiche by Goddes grace in this holy Sacrament of Baptisme is geven unto the: and for a sign wherby thou art admonished as long as thou livest, to geve thyself to innocencie of livyng, that after this transitory life, thou mayest be partaker of the life everlastyng. AMEN.]

Let us pray.

Almyghtie and everlastyng God, heavenly father, we geve the humble thankes, that thou hast vouchesafed to call us to the knowlege of thy grace and fayth in the: Increase and confirme this fayth in us evermore. Geve thy holy Spirit to this infante, that he beyng borne againe, and being made

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Answer. All thys I steadfastly beleve.

for that thou hast, &c.

Increase this knowledge and confyrme this fayth.

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heire of everlasting salvacion
through oure Lorde Jesus
Christ thy Sonne, may con-
tinue thy servaunt, and at-
taine thy promises, through
the same oure Lord Jesus
Christ thy sonne: who
liveth and reigneth with thee
in unite of the same holy
Spirit everlastyngly. AMEN.

promise

in the unite

*Then shall the minister
make this exhortacion to the
Godfathers and Godmothers.*

Forasmuche as this childe
hath promised by you to
forsake the devil and all his
workes, to beleve in God,
and to serve him: you must
remembre that it is your
partes and duetie to see that
this infant be taught so sone
as he shalbe able to learne,
what a solemne vowe, pro-
mise, and profession he hath
made by you, and that he
may know these thynges the
better, ye shall call upon
him to heare Sermons: and
chiefly ye shall provide that
he may learn the Crede, the
Lordes praier, and the X
Commaundementes in the
Englishe tongue, and al other
thynges whiche a Christian

parte and duetie

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But if they, whiche offer the infante, cannot answeare sufficiently to the sayde demandes, so that thei graunt that they do not well knowe what they thought, or dyd in baptisme, being sore trobled with the present danger, as it often chaunceth, than omitting curious disputations, lette the pastoure judge suche an infante not to be yet baptised and let him do all those thinge:

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man ought to knowe and beleve to his soules health, and that this childe may be vertuously brought up, to leade a godly and a Christian life: Remembryng alway that Baptisme doeth represent unto us our profession, which is to folowe the example of our Saviour Christ, and to be made like unto him, that as He dyed and rose again for us: so should we which are baptised, dye from synne, and rise againe unto righteousnes, continually mortifying al oureuil and corrupt affecciions, and dayly procedyng in all vertue and godlines of livyng, &c.

As in publique Baptisme.

But if they whiche bryng the infantes to the Churche, do make uncertaine answere to the priestes questions and say that they cannot tell what they thought, did, or sayd in that great feare and trouble of mynde: (as oftentimes it chaunceth) then let the priest Baptise him in the forme above written concernyng publique Baptisme, savyng that at the dipping of the childe

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that pertaninge to thys ministration as we described before; that is to say, let him use an admonition and catechisme to them that brynge the chylde, and an exorcisme of the child, the common confession of fayth, and al other thinges, which done lette him baptise the infant wythout condition in the name of the Father, the Soone and the Hollye Goste.

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in the fonte, he shal use this forme of wordes.

If thou be not Baptised already, *N.* I Baptise thee in the name of the father, and of the sonne and of the holy Ghost. AMEN.

[The water in the fonte shalbe chaunged every moneth once at the least: And afore any childe be baptised in the water so chaunged, the priest shall say at the font these praiers folowyng.

O most mercifull God our Saviour Jesu Christ, who hast ordained the element of water for the regeneracion of thy faythfull people, upon whom beyng baptised in the river of Iordane, the holy ghost came doune in the likenes of a Dove: Sende doune, we beseche thee the same thy holy Spirit to assist us, and to be present at this our invocacion of thy holy name: Sanctifie ✠ this fountaine of Baptisme, thou that art the sanctifier of al thynges, that by the power of thy worde, all those that shalbe baptised therein, may be spiritually regenerated,

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and made the children of everlastyng adopcion. AMEN.

O mercifull God, graunt that the olde Adam, in them that shalbe Baptised in this fountaine, may so be buried that the newe man may be raysed up againe. AMEN.

Graunt that all carnal affeccions may dye in them: and that all thynges belongyng to the Spirite may live and growe in them. AMEN.

Graunt to al them whiche at this fountaine forsake the devil and all his workes: that they may have power and strength to have victorie and to triumph against him, the worlde and the fleshe. AMEN.

Whosoever shall confesse thee, O Lorde; recognise him also in thy kyngdome. AMEN.

Graunt that all sinne and vice here may be so extinct; that they never have power to reigne in thy servauntes. AMEN.

Graunt that whosoever here shall begynne to be of thy flocke; may ever more continue in the same. AMEN.

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Graunt that all they whiche for thy sake in this life do denye and forsake themselves : may wyne and purchase thee (O Lorde) whiche art everlastyng treasure. AMEN.

Graunt that whosoever is here dedicated to the by our office and ministry ; may also be endued with heavenly vertues, and everlastyngly rewarded through thy mercy, O blessed Lord God, who doest live and governe al thynges worlde without ende. AMEN.

The Lorde be with you.

Answer. And with thy spirit.

Almightie everlastyng God, whose moste derely beloved sonne Jesus Christ, for the forgevenes of our sinnes did shead out of his moste precious syde both water and bloud, and gave commaundement to his disciples that they should go and teache all nations, and baptise them in the name of the father, the sonne, and the holy ghost : Regarde we beseche thee, the supplicacions of

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thy congregacion, and graunt
that al thy servauntes whiche
shalbe baptised in this water
prepared for the ministra-
cion of thy holy Sacrament,
may receive the fulnes of
thy grace, and ever remaine
in the number of thy fayth-
full and Elect children,
through Jesu Christ our
Lorde.

THE HAMPTON COURT CONFERENCE.

THE accession of James I. to the throne of this realm was an event calculated to awaken the hopes of the Presbyterians. Educated as the King had been in the principles of that body, it was not to be expected that they would omit so favourable an opportunity for urging their objections to the Book of Common Prayer, or for seeking relief to their scruples respecting a conformity to its rubric. They accordingly exerted all their influence at court, as well as sought by various petitions to the King himself, to obtain the redress of their grievances. One of these, which, from the alleged, though not real, number of the petitioners, was known by the name of the millenary petition, did not fail to arouse the energies of the Church, and especially of the Universities. With the view, perhaps, of settling these differences and disputes, or, at least, with the desire of obtaining information respecting certain doctrines contained in the Book of Common Prayer, the King appointed a conference to be held between the two parties, in his presence, at Hampton Court palace, on January 12, A. D. 1604. Dr. Barlow, one of the divines present on the occasion, published "the sum and substance" of what then took place; and so

much of his work is extracted below, as may serve to account for the alterations made in the baptismal offices, as well as the addition to the Church Catechism of that part, which treats of the Sacraments, commonly ascribed to the pen of Dr. Overall.

THE FIRST DAY'S CONFERENCE.

The day appointed was, as by his Majesty's proclamation we all know, Thursday the 12th of January; on which there met, at Hampton Court, by nine of the clock, all the Bishops and Deans summoned by letters; namely, the Archbishop of Canterbury, the Bishops of London, Durham, Winchester, Worcester, St. David's, Chichester, Carlisle, and Peterborough; the Deans of the Chapel, Christ Church, Worcester, Westminster, Paul's, Chester, Windsor, with Dr. Field, and Dr. King Archdeacon of Nottingham; who, though the night before they heard a rumour that it was deferred till the fourteenth day, yet, according to the first summons, thought it their duty to offer themselves to the King's presence, which they did. At which time it pleased his Highness to signify to the Bishops, that the day having prevented or deceived him, he would have them return on Saturday next following. On which day all the Deans and Doctors attending my Lords the Bishops into the presence-chamber, there we found sitting upon a form Dr. Reynolds, Dr. Sparks, Mr. Knewstubs, and Mr. Chaderton, agents for the millenary plaintiffs. The Bishops entering the privy chamber staid there till commandment came from his Majesty, that none of any sort should be present but only the Lords of the privy council and the Bishops, with five Deans, viz. of the Chapel, Westminster, Paul's, Westchester,

Salisbury ; who being called in, the door was close shut by my Lord Chamberlain.

After a while his excellent Majesty came in, and having passed a few pleasant gratulations with some of the Lords, he sat down in his chair, removed forward from the cloth of state a pretty distance ; where, beginning with a most grave and princely declaration of his general drift in calling this assembly, . . . in particular he signified unto them, “the principal matters why he called them alone, with whom he would consult about some special points, wherein himself desired to be satisfied. These he reduced to three heads : first, concerning the Book of Common Prayer, and divine service used in this Church ; secondly, Excommunication in the Ecclesiastical Courts ; thirdly, the providing of fit and able ministers for Ireland.

“ In the Book he required satisfaction about three things. First, about Confirmation. (1.) For the name, if arguing a confirming of Baptism, as if this sacrament without it were of no validity, then were it blasphemous. (2.) For the use, first brought upon this occasion ; infants being baptised, and answering by their *patrini*, it was necessary they should be examined when they came to years of discretion, and after their profession made by themselves, to be confirmed with a blessing or prayer of the Bishop, laying his hands upon their heads ; abhorring the abuse in popery, where it was made a sacrament and corroboration to Baptism.

“ The second was for absolution.

“ The third was private Baptism ; if private for place, his Majesty thought it agreed with the use of the primitive Church ; if for persons, that any but a lawful minister might baptise any where, he utterly disliked : and in this point his Highness grew somewhat earnest against the baptising by women and laicks.”

As touching Confirmation (the Lord Archbishop) shewed

at large the antiquity of it, as being used in the Catholic Church ever since the Apostles' time, till that of late some particular Churches had unadvisedly rejected it. Then he declared the lawful use of it, agreeable to his Majesty's former speech, affirming it to be a mere calumination, and a very untrue suggestion, if any had informed his Highness, that the Church of England did hold or teach, that without Confirmation, Baptism was imperfect, or that it did add any thing to the virtue and strength thereof. And this he made manifest by the rubrics in the Communion Book set before Confirmation, which were there read.

My Lord of London succeeded, saying, that the authority of Confirmation did not depend only upon the antiquity and practice of the primitive Church, which out of Cyprian, Ep. 73, and Hieron. adversus Luciferian. he shewed, but that it was an institution apostolical, and one of the particular points of the Apostles' catechism, set down and named in express words, Heb. vi. 2; and so did Mr. Calvin expound that very place, who wished earnestly the restitution thereof in those reformed Churches where it had been abolished. Upon which place the Bishop of Carlisle also insisted, and urged it both gravely and learnedly. His Majesty called for the Bible, read the place of the Hebrews, and approved the exposition.

Something also the Bishop of Durham noted, out of the Gospel of St. Matthew, for the imposition of hands upon children. The conclusion was, for the fuller explanation (that we make it not a sacrament, or a corroboration to a former sacrament), that it should be considered of by their Lordships, whether it might not without alteration (whereof his Majesty was still very wary) be entitled an examination with a Confirmation.

The Lord Archbishop proceeded to speak of private Baptism; shewing his Majesty, that the administration of Baptism by women and lay persons was not allowed in the

practice of the Church, but inquired of by Bishops in their visitation, and censured ; neither do the words in the Book infer any such meaning. Whereunto the King excepted, “ urging and pressing the words of the Book, that they could not but intend a permission and suffering of women and private persons to baptise.” Here the Bishop of Worcester said, that indeed the words were doubtful, and might be pressed to that meaning ; but yet it seemed by the contrary practice of our Church (censuring women in this case), that the compilers of the Book did not so intend them, and yet propounded them ambiguously, because otherwise perhaps the Book would not have then passed in the Parliament (and for this conjecture, as I remember, he cited the testimony of my Lord Archbishop of York) ; whereunto the Bishop of London replied, that those learned and reverend men who framed the Book of Common Prayer, intended not by ambiguous terms to deceive any, but did indeed by those words intend a permission of private persons to baptise in case of necessity, whereof their letters were witnesses : some parts whereof he then read, and withal declared that the same was agreeable to the practice of the ancient Church ; urging to that purpose, both Acts ii. where 3000 were baptised in one day, which for the Apostles alone to do was impossible, at least improbable ; and besides the Apostles there were then no bishops or priests : and also the authority of Tertullian, and St. Ambrose in the fourth to the Ephesians, plain in that point ; laying also open the absurdities and impieties of their opinion who think there is no necessity of Baptism. Which word *necessity* he so pressed not, as if God without Baptism could not save the child ; but the case put, that the state of the infant dying unbaptised being uncertain, and to God only known ; but if it die baptised, there is an evident assurance that it is saved ; who is he that having any religion in him, would not speedily, by any means, procure his

child to be baptised, and rather ground his action upon Christ's promise, than his omission thereof upon God's secret judgment?

His Majesty replied, first to that place of the Acts, "That it was an act extraordinary, neither is it sound reasoning from things done before a Church be settled and grounded, unto those which are to be performed in a Church stablished and flourishing. That he also maintained the necessity of Baptism, and always thought that the place of St. John, *Nisi quis renatus fuerit ex aqua, &c.* was meant of the sacrament of Baptism, and that he had so defended it against some ministers in Scotland. And it may seem strange to you, my Lords, said his Majesty, that I, who now think you in England give too much to Baptism, did fourteen months ago, in Scotland, argue with my divines there for ascribing too little to that holy sacrament. Insomuch that a pert minister asked me, if I thought Baptism so necessary, that if it were omitted, the child should be damned? I answered him, No; but if you, being called to baptise the child, though privately, should refuse to come, I think you shall be damned. But this necessity of Baptism his Majesty so expounded, that it was necessary to be had where it might be lawfully had, id est, ministered by lawful ministers, by whom alone, and by no private person, he thought it might not in any case be administered; and yet utterly disliked all rebaptisation, although either women or laicks had baptised."

Here the Bishop of Winchester spake very learnedly and earnestly in that point, affirming that the denying of private persons, in cases of necessity, to baptise, were to cross all antiquity; seeing that it had been the ancient and common practice of the Church, when ministers at such times could not be got, and that it was also a rule agreed upon among divines, that the minister is not of the essence of the sacrament. His Majesty answered, "Though he be not of the

essence of the sacrament, yet is he of the essence of the right and lawful ministry of the sacrament, taking for his ground the commission of Christ to his disciples, Matt. xxviii. 20, *Go preach and baptise.*"

The issue was a consultation, whether into the rubric of private Baptism, which leaves it indifferently to all laicks or clergy, the words, "curate or lawful minister," might not be inserted; which was not so much stuck at by the Bishops. And so his Majesty proceeded to the next point, about excommunication.

And thus the Wednesday succeeding being appointed for the exhibiting of their determinations in these points, and the Monday next immediately following this present day for the opponents to bring in their complaints, we were dismissed after three hours and more spent.

THE SECOND DAY'S CONFERENCE.

On Monday, January 16, between eleven and twelve of the clock, were the four plaintiffs called into the privy chamber (the two Bishops of London and Winchester being there before), and after them all the Deans and Doctors present, which had been summoned, Patr. Galloway, sometime minister of Perth in Scotland, admitted also to be there; the King's Majesty entering the chamber, presently took his chair, placed as the day before (the noble young prince sitting by upon a stool), where making a short, but a pithy and sweet speech, to the same purpose which the first day he made, viz. "Of the end of the Conference, meet to be had, he said, by every king at his first entrance to the crown; not to innovate the government presently established, which by long experience he had found accompanied with so singular blessings of God for forty-five years, as that no Church upon the face of the earth more flourished than this of England. But first to settle an uniform order

through the whole Church : secondly, to plant unity for the suppressing of papists and enemies to religion : thirdly, to amend abuses, as natural to bodies politic and corrupt man as the shadow to the body, which once being entered, hold on as a wheel, his motion once set going. And because many grievous complaints had been made to him, since his first entrance into the land, he thought it best to send for some, whom his Majesty understood to be the most grave, learned, and modest of the aggrieved sort, whom being there present, he was now ready to hear at large what they could object or say ; and so willed them to begin." Whereupon they four kneeling down, Dr. Reynolds the foreman, after a short preamble gratulatory, and signifying his Majesty's summons, by virtue whereof they then and there appeared, reduced all matters disliked or questioned into these four heads :

1. That the doctrine of the Church might be preserved in purity according to God's word.
2. That good pastors might be planted in all Churches to preach the same.
3. That the Church-government might be sincerely ministered according to God's word.
4. That the Book of Common Prayer might be fitted to more increase of piety.

Dr. Reynolds complained, that the Catechism in the Common Prayer-book was too brief ; for which one by Mr. Nowell, late Dean of St. Paul's, was added, and that too long for young novices to learn by heart : requested, therefore, that one uniform Catechism might be made, which, and none other, might be generally received. It was demanded of him, whether if, to the short Catechism in the Communion-book, something were added for the doctrine of the sacrament, it would not serve ? His Majesty thought the Doctor's request very reasonable ; but yet so, that he would " have a Catechism in the fewest and plainest affirmative terms that may be ; taxing withal the number of

ignorant Catechisms set out in Scotland by every one that was the son of a good man : insomuch as, that which was Catechism-doctrine in one congregation, was in another scarcely accepted as sound and orthodox ; wished therefore one to be made and agreed upon, adding this excellent gnomical and canon-like conclusion : that in reforming of a Church, he would have two rules observed ; first, that old, curious, deep, and intricate questions might be avoided in the fundamental instruction of a people ; secondly, that there should not be any such departure from the papists in all things, as that because we in some points agree with them, therefore we should be accounted to be in an error."

The third objection against subscription were interrogatories in Baptism propounded to infants, which being a profound point, was put upon Mr. Knewstubs to pursue ; who, in a long and perplexed speech, said something out of Austin, that *baptizare* was *credere* ; but what it was, his Majesty plainly confessed, *ego non intelligo* ; and asked the Lords what they thought he meant. It seemed that one present conceived him ; for he, standing at his back, bade him urge that punct : " Urge that punct ; that is a good point." My Lord of Winton, aiming at his meaning, shewed him the use thereof out of St. Austin, and added the father's reason for it, *qui peccavit in altero, credat in altero* ; which was seconded by his Majesty (whom it pleased, for the rest of the matters which followed, himself alone to answer ; and justly might he appropriate it to himself, for none present were able with quicker conceit to understand, with a more singular dexterity to refute, with a more judicious resolution to determine, than his Majesty : herein being more admirable, that these points, wherein some thought him prejudicial to the contrary, all of us supposed him to have been but a stranger to them, he could so intelligently apprehend, and so readily argue about them) ; it was, I say, seconded by his Majesty ; " first, by reason

that the question should be propounded to the party whom it principally concerned; secondly, by example of himself, to whom interrogatories were propounded when he was crowned in his infancy King of Scotland."

And here his Majesty (as hereafter at the end of every objection he did) asked them, whether they had any more to say.

Mr. Knewstubs took exceptions at the cross in Baptism, being in number two. First, the offence of weak brethren, grounded upon the words of St. Paul, Rom. xiv. and 1 Cor. viii., viz. the consciences of the weak not to be offended. Which places his excellent Majesty answered most acutely, beginning with that general rule of the fathers, "*Distingue tempora, et concordabunt Scripturæ*;" shewing here the difference of those times and ours; then a Church not fully planted nor settled, but ours long established and flourishing; then Christians newly called from paganism, and not thoroughly grounded, which is not the case of this Church, seeing that heathenish doctrine for many years has been hence abandoned. Secondly, with a question unanswerable, asking them how long they would be weak? whether forty-five years were not sufficient for them to grow strong? Thirdly, who they were pretended this weakness: for we, saith the King, require not now subscription of laicks and idiots, but preachers and ministers, who are not still, I trow, to be fed with milk, but are enabled to feed others. Fourthly, that it was to be doubted some of them were strong enough, if not headstrong; and howsoever they in this case pretended weakness, yet some, in whose behalf they now spake, thought themselves able to teach him, and all the Bishops of the land."

His objection against the cross consisted of three interrogatories. First, whether the Church had power to institute an external significant sign? To which was replied, 1st, that he mistook the use of the cross with us, which was

not used in Baptism any otherwise than only as a ceremony ; 2dly, by their own example, who make imposition of hands, in their ordination of pastors, to be a sign significant.

Thirdly, in prayer, saith the Bishop of Winton, the kneeling on the ground, the lifting up of our hands, the knocking of our breasts, are ceremonies significant ; the first, of our humility coming before the mighty God ; the second, of our confidence and hope ; the other, of our sorrow and detestation of our sins : and these are and may lawfully be used. Lastly, Mr. Dean of the Chapel remembered the practice of the Jews, who, unto the institution of the Pass-over, prescribed unto them by Moses, had, as the Rabbins witness, added both signs and words, eating sour herbs, and drinking wine, with these words to both, " Take and eat these in remembrance," &c. ; " Drink this in remembrance," &c. Upon which addition and tradition of theirs our Saviour instituted the sacrament of his last supper, in celebrating it with the same words, and after the same manner ; thereby approving that fact of theirs in particular, and generally, that a Church may institute and retain a sign significant : which satisfied his Majesty exceeding well.

And here the King desired to have himself made acquainted about the antiquity of the use of the cross, which Dr. Reynolds confessed to have been ever since the Apostles' times ; but this was the difficulty, to prove it of that ancient use in Baptism. For that at their going abroad, or entering into the Church, or at their prayers and benedictions, it was used by the ancients, required no great proof. But whether in Baptism antiquity approved it, was the doubt cast in by Mr. Dean of Sarum, whom his Majesty singled out, with a special encomium, that he was a man well versed in the ancients : which doubt was answered, *obsignatis tabulis*, by the Dean of Westminster (whom the King's Majesty, upon my Lord of London's motion, willed to speak to that point) out of Tertullian, Cyprian, Origen,

and others, that it was used *in immortali lavacro*; which words being a little descanted, it fell from one—I think it was my Lord of Winchester—*obiter*, to say, that in Constantine's time it was used in Baptism. “What,” quoth the King, “and is it now come to that pass, that we shall appeach Constantine of popery and superstition? If then it were used,” saith his Majesty, “I see no reason but that still we may continue it.”

Mr. Knewstubs' second question was, that put case the Church had such power to add significant signs, whether it might there add them where Christ had already ordained one; which he said was no less derogatory to Christ's institution, as he thought, than if any potentate of this land should presume to add his seal to the great seal of England. To which his Majesty answered, “That the case was not alike; for that no sign or thing was added to the sacrament, which was fully and perfectly finished before any mention of the cross is made; for confirmation whereof he willed the place to be read.”

Lastly, if the Church had that power also, yet the greatest scruple to their conscience was, how far such an ordinance of the Church was to bind them, without impeaching their Christian liberty? Whereat the King, as it seemed, was much moved, and told him, “he would not argue that point with him, but answer therein, as kings are wont to speak in parliament, *le Roy s'avisera*; adding withal, that it smelled very rankly of Anabaptism; comparing it to the usage of a beardless boy (one Mr. John Black), who, the last conference his Majesty had with the ministers of Scotland, in December 1602, told him, that he would hold conformity with his Majesty's ordinances for matters of doctrine; but for matters of ceremony, they were to be left in Christian liberty to every man, as he received more and more light from the illumination of God's Spirit: even till they go mad,” quoth the King, “with their

own light. But I will none of that : I will have one doctrine and one discipline, one religion in substance and in ceremony : and therefore I charge you never to speak more to that point, how far you are bound to obey, when the Church hath ordained it." And so asked them again, if they had any thing else to say.

Dr. Reynolds objected the example of the brazen serpent, demolished and stamped to powder by Hezekiah, because the people abused it to idolatry, wishing that in like sort the cross should be abandoned, because in the time of popery it had been superstitiously abused. Whereunto the King's Majesty answered divers ways : " First," quoth he, " though I be sufficiently persuaded of the cross in Baptism, and the commendable use thereof in the Church so long ; yet if there were nothing else to move me, this very argument were an inducement to me for the retaining of it, as it is now by order established. For inasmuch as it was abused, so you say, to superstition in time of popery, it doth plainly imply, that it was well used before popery. I will tell you, I have lived among this sort of men (speaking to the Lords and Bishops) ever since I was ten years old ; but I may say of myself, as Christ did of himself, though I lived among them, yet since I had ability to judge, I was never of them : neither did any thing make me more to condemn and detest their courses, than that they did so peremptorily disallow of all things which at all had been used in popery. For my part, I know not how to answer the objection of the papists, when they charge us with novelties ; but truly to tell them, that their abuses are new, but the things which they abused we retain in their primitive use, and forsake only the novel corruption. By this argument we might renounce the Trinity, and all that is holy, because it was abused in popery : and (speaking to Dr. Reynolds merrily) they used to wear hose and shoes in popery, therefore you shall now go barefoot.

“ Secondly,” quoth his Majesty, “ what resemblance is there between the brazen serpent, a material visible thing, and the sign of the cross made in the air ?

“ Thirdly, I am given to understand by the Bishops, and I find it true, that the papists themselves did never ascribe any power or spiritual grace to the sign of the cross in Baptism.

“ Fourthly, you see that the material crosses, which in time of popery were made, for men to fall down before them, as they passed by them to worship them (as the idolatrous Jews did the brazen serpent), are demolished, as you desire.”

THE THIRD DAY'S CONFERENCE.

Upon Wednesday, January 18, all the Bishops afore-named attended at the court, and the Deans, who were all called into the privy chamber ; and whoso else my Lord Archbishop appointed (for such was his Majesty's pleasure) ; whereupon the Knights and Doctors of the Arches, viz. Sir Daniel Dunne, Sir Thomas Crumpton, Sir Richard Swale, Sir John Bennet, and Mr. Drury, entered in. As soon as the King was set, the Lord Archbishop presented unto him a note of those points which his Majesty had referred to their consideration upon the first day, and the alteration, or rather explanation, of them in our Liturgy.

His Majesty here taking the Common Prayer-book, and turning to private Baptism, willed, “ that where the words were (in the rubric, the second paragraph), *They baptise not children*, now it should be thus read, *They cause not children to be baptised*. And again, in the same paragraph, for those words, *Then they minister it* ; it should be, *The curate, or lawful minister present, shall do it on this fashion*. Concluding very gravely, that in this Conference he aimed at three things principally. First, the setting

down of words fit and convenient. Secondly, contriving how things might be best done, without appearance of alteration. Thirdly, practised, that each man may do his duty in his place."

My Lord of London ended all, in the name of the whole company, with a thanksgiving unto God for his Majesty, and a prayer for the health and prosperity of his Highness, our gracious Queen, the young Prince, and all their royal issue.

His Majesty departed into the inner chamber; all the Lords went presently to the council-chamber, to appoint commissioners for the several matters before referred.

THE SAVOY CONFERENCE,
AND LAST REVISION OF THE BOOK OF COMMON
PRAYER.

IN consequence of a declaration published by Charles II. in October, A.D. 1660, a commission was appointed in the March following,* “to review the Book of Common Prayer, and to make such alterations in it as might be deemed necessary.” This body, consisting of twelve Bishops and the like number of non-conformist divines, was to continue for the space of four calendar months.† At their first meeting, April 15, at the Bishop of London’s in the Savoy, the Presbyterian ministers were required by the Bishops, as a preliminary step in their proceedings, to send in a written statement containing all their exceptions to the Book of Common Prayer. On May 4th this list was sent in; and after some time an answer was returned to it by the Bishops. Both of these, so far as they relate to baptism, are printed below, for the purpose of shewing what were the sentiments of those to whom we are indebted for the last revision of our baptismal offices.

* Collier’s Eccles. Hist. vol. ii. p. 878.

† Id. p. 877.

The Commission, as is well known, failed in accomplishing any thing; but the Bishops, it would appear, were far from being indisposed to make those alterations and additions to the Book of Common Prayer which were really necessary; for during the existence of the commission, the Convocation was also sitting; and at its third session, on May 18,* we find a committee appointed by it, consisting of Humphrey Henchman Bishop of Sarum, Benj. Laney Bishop of Peterborough, George Griffith Bishop of St. Asaph, and six members of the lower house, for the purpose of preparing a form for the ministration of baptism to those of riper years. And, again, on November 21, when the King's letter was read, authorising a review of the whole book,† we find them so far prepared as to be able to transmit a part to the lower house within two, and the whole of it within seven days afterward. On December 20,‡ the whole of the revised book was unanimously approved and signed by Convocation. It was well received by the House of Peers, who returned thanks to both Houses of Convocation for the great industry and care they had taken in its revision.

* Synod. Anglican. Append. p. 68, 9.

† Id. p. 83-5.

‡ Id. p. 105.

THE NON-CONFORMISTS' EXCEPTIONS, AND THE
BISHOPS' ANSWERS.

OF PUBLIC BAPTISM.

EXCEPTIONS. There being divers learned, pious, and peaceable ministers, who not only judge it unlawful to baptise children whose parents both of them are atheists, infidels, heretics, or unbaptised, but also such whose parents are excommunicate persons, fornicators, or otherwise notorious and scandalous sinners; we desire they may not be enforced to baptise the children of such, until they have made open profession of their repentance before baptism.

ANSWER. *Until they have made due profession of repentance, &c.* We think this desire to be very hard and uncharitable, punishing the poor infants for the parents' sakes, and giving also too great and arbitrary a power to the minister to judge which of his parishioners he pleaseth, atheists, infidels, heretics, &c., and then in that name to reject their children from being baptised. Our Church concludes more charitably, that Christ will favourably accept every infant to baptism, that is presented by the Church according to our present order; and this she concludes out of holy Scriptures (as you may see in the Office of Baptism), according to the practice and doctrine of the Catholic Church. *Cyr. Ep. 59. August. Ep. 28. et de Verb. Apost. ser. 14.*

Rub. Parents shall give notice over night, or else in the morning.

EXCEPTION. We desire that more timely notice may be given.

And then the godfathers and the godmothers, and the people with their children.

EXCEP. Here is no mention of the parents, in whose right the child is baptised, and who are fittest to dedicate

it to God, and to undertake to God and the Church for it. We do not know that any persons except the parents, or some other appointed by them, have any power to consent for the children, or to enter into covenant. We desire it may be left free to parents, whether they will have sureties to undertake for their children in baptism.

ANS. *And then the godfathers, &c.* It is an erroneous doctrine, and the ground of many others, and of many of your exceptions, that children have no other right to baptism than in their parents' right; the Church's primitive practice forbids it to be left to the pleasure of parents, whether there shall be other sureties or no.* It is fit we should observe carefully the practice of venerable antiquity, as they desire.†

Rub. *Ready at the font.*

EXCEP. We desire it may be so placed as all the congregation may best see and hear the whole administration.

In the first prayer.

By the baptism of thy well-beloved Son, &c. didst sanctify the flood Jordan, and all other waters, to the mystical washing away of sin.

EXCEP. It being doubtful whether either the flood Jordan, or any other waters, were sanctified to a sacramental use by Christ's being baptised, and not necessary to be asserted; we desire this may be otherwise expressed.

ANS. The font usually stands, as it did in primitive times, at or near the church-door, to signify that baptism was the entrance into the Church mystical; we are all "baptised into one body;"‡ and the people may hear well enough. If Jordan and all other waters be not so far sanctified by Christ, as to be the matter of baptism, what authority have we to baptise? and sure his baptism was *dedicatio baptismi*.

* S. Aug. Ep. 23.

† Prop. 18.

‡ 1 Cor. xii. 13.

The third exhortation.

Do promise by you that be their sureties.

The questions.

Dost thou forsake? &c.

Dost thou believe? &c.

Wilt thou be baptised? &c.

EXCEP. We know not by what right the sureties do promise and answer in the name of the infant. It seemeth to us also to countenance the anabaptistical opinion, of the necessity of an actual profession of faith and repentance in order to baptism. That such a profession may be required of the parents in their own name, and now solemnly renewed when they present their children to baptism, we willingly grant; but the asking of one for another is a practice whose warrant we doubt. And we desire that the two first interrogatories may be put to the parents, to be answered in their own names; and the last propounded to the parents, or pro-parents, thus:

Will you have this child baptised into this faith?

ANS. It hath been accounted reasonable, and allowed by the best laws, that guardians should covenant and contract for their minors to their benefit: by the same right the Church hath appointed sureties to undertake for children, when they enter into covenant with God by baptism; and this general practice of the Church is enough to satisfy those that doubt.*

In the second prayer before baptism.

May receive remission of sins by spiritual regeneration.

EXCEP. This expression seeming inconvenient, we desire it may be changed into this: *May be regenerated, and receive remission of sins.*

ANS. *Receive remission of sins by spiritual regeneration.* Most proper; for baptism is our spiritual regeneration:

* S. Aug. Epist. 23.

“ Unless a man be born again of water and the Spirit,” &c.* And by this is received remission of sins: “ Repent and be baptised every one of you for the remission of sins.”† So the Creed, “ One baptism for the remission of sins.”

In the prayer after baptism.

That it hath pleased thee to regenerate this infant by thy Holy Spirit.

EXCEP. We cannot in faith say, that every child that is baptised is regenerated by God’s Holy Spirit; at least it is a disputable point; and therefore we desire that it may be otherwise expressed.

Then shall the priest make a cross.

EXCEP. Concerning the cross in baptism, we refer to our eighteenth general.

ANS. *We cannot in faith say that every child that is baptised is regenerated, &c.* 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 is baptised, that it is regenerated by God’s Holy Spirit; and the denial of it tends to Anabaptism, and the contempt of this holy sacrament, as nothing worthy nor material, whether it be administered to children or no. Concerning the cross, we refer to our answer to the same in general.

EXCEP. We desire that baptism may not be administered in a private place at any time, unless by a lawful minister, and in the presence of a competent number. That where it is evident that any child hath been so baptised, no part of the administration may be reiterated in public under any limitation; and therefore we see no need of any liturgy in that case.

ANS. *We desire that baptism may not be administered in a private place.* And so do we, where it may be brought

* St. John, iii.

† Acts, ii. iii.

into the public congregation. But since our Lord hath said, "Unless 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 baptised in private rather than not at all. It is appointed now to be done by the lawful minister. Nor is any thing done in private reiterated in public, but the solemn reception into the congregation, with the prayers for him, and the public declaration before the congregation of the infant's vow made by the godfathers; that the whole congregation may testify against him if he does not perform it, which the ancients make great use of.

Of the Catechism.

Question 1. *What is your name?*

Quest. 2. *Who gave you that name?*

My godfathers and godmothers in my baptism.

Quest. 3. *What did your godfathers and godmothers do for you in baptism?*

EXCEP. We desire that these three first questions may be altered, considering that the far greater number of persons baptised within these twenty years last past had no godfathers nor godmothers at their baptism. The like to be done in the seventh question.

ANS. Though divers have been of late baptised without godfathers, yet many have been baptised with them; and those may answer the questions as they are, the rest must answer according to truth: but there is no reason to alter the rule of the Catechism for some men's irregularities.

In my baptism, wherein I was made a child of God, a member of Christ, and an inheritor of the kingdom of heaven.

EXCEP. We conceive it might more safely be expressed thus: *Wherein I was visibly admitted into the number of the members of Christ, the children of God, and the heirs (rather than the inheritors) of the kingdom of heaven.*

* St. John, iii.

ANS. We conceive this expression as safe as that which they desire, and more fully expressing the efficacy of the sacrament, according to St. Paul, the 26th and 27th of Gal. iii., where St. Paul proves them all to be children of God, because they were baptised, and in their baptism had put on Christ. "If children, then heirs," or, which is all one, "inheritors."*

How many sacraments hath Christ ordained?

ANS. *Two only as generally necessary to salvation.*

EXCEP. That these words be omitted, and answer thus given: *Two only, Baptism and the Lord's Supper.*

ANS. *Two only as generally necessary to salvation, &c.* These words are a reason of the answer that there are two only, and therefore not to be left out.

What is required of persons to be baptised?

ANS. *Repentance, whereby they forsake sin; and faith, whereby they stedfastly believe the promises of God.*

Why then are infants baptised, when by reason of their tender age they cannot perform them?

ANS. *Yes, they do perform them by their sureties, who promise and vow them both in their names.*

EXCEP. We desire that the entering of infants into God's covenant may be more warily expressed, and that the words may not seem to found their baptism upon a real actual faith and repentance of their own. And we desire that a promise may not be taken for the performance of such faith and repentance; especially that it be not asserted that they perform these by the promise of their sureties; it being to the seed of believers that the covenant of God is made, and not (that we can find) to all that have such believing sureties, who are neither parents nor pro-parents of their children.

ANS. *We desire that the entering of infants, &c. The*

* Rom. viii. 17.

effect of children's baptism depends neither upon their own present actual faith and repentance, which the Catechism saith expressly they cannot perform, nor upon the faith and repentance of their natural parents or pro-parents, or of their godfathers or godmothers, but upon the ordinance and institution of Christ: but it is requisite that when they come to age they should perform these conditions of faith and repentance, for which also their godfathers and godmothers charitably undertook on their behalf. And what they do for the infant in this case, the infant himself is truly said to do; as in the courts of this kingdom daily the infant does answer by his guardian; and it is usual for to do homage by proxy, and for princes to marry by proxy. For the further justification of this answer, see St. Aug. *Ep.* 21. *ad Bonifac.* "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 consistet, tamen ipsius fidei sacramentum fidelem facit."

EXCEP. In the general, we observe that the doctrine of the sacraments, which was added upon the conference at Hampton Court, is much more fully and particularly delivered than the other parts of the Catechism, in short answers fitted to the memories of children; and thereupon we offer it to be considered,—

1. Whether there should not be a more distinct and full explication of the Creed, the Commandments, and the Lord's Prayer.

2. Whether it were not convenient to add (what seems to be wanting) somewhat particularly concerning the nature of faith, of repentance, of the two covenants, justification, sanctification, adoption, and regeneration.

ANS. The Catechism is not intended as a whole body of divinity, but as a comprehension of the articles of faith, and other doctrines most necessary to salvation; and being short is fitted for children and common people: and as it was thought sufficient upon mature deliberation, so it is by us.

The last rubric before the Catechism.

And that no man shall think that any detriment shall come to children by deferring of their confirmation, he shall know for truth, that it is certain, by God's word, that children, by being baptised, have all things necessary for their salvation, and be undoubtedly saved.

EXCEP. Although we charitably suppose the meaning of these words was only to exclude the necessity of any other sacraments to baptised infants; yet these words are dangerous, as to the misleading of the vulgar; and therefore we desire that they may be expunged.

ANS. It is evident that the meaning of these words is, that children baptised and dying before they commit actual sin are undoubtedly saved, though they be not confirmed. Wherein we see not what danger there can be of misleading the vulgar by teaching them truth: but there may be danger in this desire of having these words expunged, as if they were false; for St. Austin says, "he is an infidel that denies them to be true."*

Rubric after the Catechism.

Then shall be brought to the bishop by one that shall be his godfather or godmother.

EXCEP. This seems to bring in a second sort of godfathers and godmothers besides those made use of at baptism; and we see no need either of the one or the other.

ANS. *They see no need of godfathers.* Here the compilers of the Liturgy did, and so doth the Church, that there may be a witness of the confirmation.

* Ep. 23. ad Bonifa.

The prayer before imposition of hands.

Who hast vouchsafed to regenerate these thy servants by water and the Holy Ghost, and hast given unto them the forgiveness of all their sins.

EXCEP. This supposeth all the children who are brought to be confirmed have the Spirit of Christ, and the forgiveness of all their sins: whereas a great number of children of that age, having committed many sins since their baptism, do shew no evidence of serious repentance, or of any special saving grace; and therefore this confirmation, if administered to such, would be a perilous and gross abuse.

ANS. *This supposeth that all children, &c.* It supposeth, and that truly, that all children were, at their baptism, regenerate by water and the Holy Ghost, and had given unto them the forgiveness of all their sins; and it is charitably presumed, that notwithstanding the frailties and slips of their childhood, they have not totally lost what was in baptism conferred upon them; and therefore adds, "Strengthen them, we beseech thee, O Lord, with the Holy Ghost, the Comforter, and daily increase in them thy manifold gifts of grace," &c. None that lives in open sin ought to be confirmed.

. The following is a synoptical table, shewing the alterations made in the Baptismal services after the Hampton Court and Savoy Conferences, and the points of agreement between the services, as they at present stand, and the Use of Salisbury and Herman's Liturgy.

USE OF SALISBURY.

LITURGY OF
HERMAN.FIRST BOOK OF
EDWARD VI.OF THE ADMINISTRATION
OF PUBLIQUE BAP-
TISME TO BEE USED IN
THE CHURCHE.

We wyll that Baptisme be ministered onely upon the Sondayes and holye dayes, when the whole congregation is wonte to come togyther, if the weakness of the infantes let not the same, so that it is to be feared that they wyll not lyve tyll the nexte holye daye.

The people are to bee admonished, that it is moste convenient that Baptisme should not bee ministered but upon Sondaies, and other holy daies, when the moste nombre of people maie come together. As well for that the congregaion there present maie testifie the receivyng of them that be newly baptised, into the nombre of Christes Church, as also because in the baptisme of infantes, every man present maie bee put in remembraunce of his awne profession made to God in his Baptisme. For whiche cause also, it is expedient that Baptisme be ministered in the Englishe toungue. Neverthelesse (if necessitie so require) children ought at all tymes to be Baptysed, either at the Church or els at home.

SECOND BOOK OF
EDWARD VI.BOOK OF
COMMON PRAYER
as revised after the
Hampton Court Con-
ference in 1604.BOOK OF
COMMON PRAYER,
as revised after the Savoy
Conference in 1661.OF THE ADMINISTRA-
TION OF BAPTISME
TO BE USED IN THE
CHURCHE.THE MINISTRA-
TION OF BAP-
TISME TO BE
USED IN THE
CHURCHE.THE MINISTRATION OF
PUBLIC BAPTISM OF
INFANTS, TO BE USED
IN THE CHURCH.

*The people are to be admonished, that it is most convenient that Baptism should not be administered but upon Sundays, and other holydays, when the most number of people come together; as well for that the congregation there present may testify the receiving of them that be newly baptised into the number of Christ's Church; as also because in the Baptism of infants, every man present may be put in remembrance of his own profession made to God in his Baptism. For which cause also it is expedient that Baptism be ministered in the vulgar tongue. Nevertheless, (if necessity so require), children may be baptised upon any other day.**

And note, that there

* Those parts of the rubric printed in Roman characters, and those of the service in Italics, are peculiar to the last revision of the Prayer-Book.

children may at all tymes be Baptised at home.

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Liturgy of Herman.

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When there are children to be baptised upon the Sondaie or holy daie the Parentes shall geve knowlege over night, or in the mornyng, afore the beginnyng of Mattins to the Curate. And then the God-fathers, Godmothers, and the people, with the children, muste be ready at the Church doore, either immediately afore the last Canticle at Mattins, or els immediatly afore the last Canticle at Even song, as the Curate by his discretion shall appoynt. And then standyng there, the priest shall aske whether the children be baptised or no. If thei answere no. Then shall the priest saie thus,

Deare beloved, forasmuche as all men bee conceived and borne in sinne, and that no man borne in synne, can entre into the Kyngdome of God (except he be rege-

Second Book of Edw. VI. Comm. Prayer, 1604.

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shall be for every male child to be baptised, two godfathers and one godmother; and for every female, one godfather and two godmothers.

When there are children to be baptised, the parents shall give knowledge thereof over night, or in the morning before the beginning of Morning Prayer, to the curate. And then the godfathers and godmothers, and the people with the children, must be ready at the font, either immediately after the last Lesson at Morning Prayer, or else immediately after the last Lesson at Evening Prayer, as the curate by his discretion shall appoint. And the priest coming to the font (which is then to be filled with pure water), and standing there, shall say,

Hath this child been already baptised, or no?

If they answer, No: then shall the priest proceed as followeth.

Dearly beloved, forasmuch as all men are conceived and born in sin; and that our Saviour Christ saith, None can enter into the kingdom of God, except he be re-

beginning of Morning
Prayer

and people

at the fonte
after the last lesson at
Morning prayer
the last Lesson at Even-
ing prayer

Dearly beloved,

and that our Saviour
Christ sayeth, none
can entre

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nerate, and borne a newe
of water and the holy
(Ghoste) I beseeche you to
call upon God the father,
through our Lorde Jesus
Christe, that of his boun-
teous mercie, he will
graunt to these children,
that thyng whiche by na-
ture thei cannot have,
that is to saie, thei maye
bee Baptized with the
holy ghoste, and re-
ceived into Christes holy
Churche and be made
lively membres of the
same.

Then the Priest shall saie,

Let us praye.

Let us praie.

Furthermore al-
mighty God, who
in old tyme dyd-
este destroye the
wycked worlde
wythe the floude,
accordynge to thy
terrible judge-
mente, and dideste
preserve onelye
the familie of God-
lye Noe, eyght
soules, of thy un-
speakeable mercie,
and who also dyd-

Almighty and ever-
lastyng God, whiche of
thy justice diddest de-
stroye by flouddes of wa-
ter the whole worlde for
synne, excepte eight per-
sones, whom of thy mercie
(the same tyme) thou did-
dest save in the Arke
and when thou diddest
droune in the red Sea
wicked Kyng Pharao with
all his armie, yet (at the
same tyme) thou diddest
lead thy people the chil-

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generate and born anew of water and of the Holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to *this child* that thing which by nature *he* cannot have; that *he* may be baptised with water and the Holy Ghost, and received into Christ's holy Church, and be made *a lively member* of the same.

that thei may be Bap-
tised

*Then shall the mi-
nister* say.*

*Then shall the priest say,
Let us pray.*

Almighty and ever-
lasting God which of
thy great merci did-
dest save Noe and his
familie in the Arke,
from perishing by
water: and also dyd-
dest safely leade the
chyl dren of Israel, thy
people throughe the
redde Sea; figuring
thereby thy holy Bap-
tisme, and by the
Baptisme of thy wel-
beloved Son Jesus

Almighty and everlast-
ing God, *who* of thy great
mercy didst save Noah
and his family in the ark
from perishing by water;
and also didst safely lead
the children of Israel thy
people through the Red
Sea, figuring thereby thy
holy Baptism; and by
the Baptism of thy well-
beloved Son Jesus Christ
*in the river Jordan, didst
sanctify water* to the mys-
tical washing away of sin;

* The word *priest*
was substituted for
minister throughout
the service in the
reign of Charles the
First.

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deste droune in the Redde Sea, obstinate Pharao, the Kyng of the Egyptians wyth all hys armie and warlike power, and causedest thy people of Israel, to passe over wyth dry feete and wouldest shadowe in them holye Baptisme, the laver of regeneration. furthermore who diddest consecrate Jordane wyth the Baptisme of thy sonne Christe Jesu, and other waters to holy deepynge, and washing of synnes, we pray the for thy exceading mercie loke favorably upon thys Infante, geve hym true fayth, and thy holy spirite, that whatsoever fylth he hath taken of Adam, it maye be drowned, and be putte awaye by thy holie floude, that being separated from the numbre of the ungodly he maye be

dren of Israel safely through the middes thereof: wherby thou diddest figure the washyng of thy holye Baptisme: And by the Baptisme of thy welbeloved sonne Jesus Christ, thou diddest sanctify the flud Jordan, and al other waters to this mysticall washyng awaie of synne: we beseche thee (for thy infinite mercies) that thou wilt mercifully loke upon these children, and sanctify them with thy holy gost, that by this holsome laver of regeneracion, whatsoever synne is in theim, maie be washed cleane awaie, that thei beeyng delivered from thy wrathe, mai be received into the Arke of Christes Church; and so saved from perishyng; and beyng stedfast in faithe, joyfull through hope, rooted in charitie, maie ever serve thee: And finally attain to everlasting life, with all thy holy and chosen people. This graunt us, we besech thee for Jesus Christes sake our Lorde. AMEN.

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Christe, dyddeste sanctifye the floude Jordane and al other waters, to the mistical washinge awaye of sinne: we beseche thee for thy infinite mercies, that thou wylt mercifully loke upon these chyldren, sanctifie them and washe them with thy holy ghoste, that they beyng delivered from thy wrath, may be receyved into the Arke of Christes Church, and beyng stedfast in fayth, joyefull through hope, and rooted in charitie, may so passe the waves of this troublesome world, that finally they maye come to the lande of everlastynge lyfe, there to reynge wyth thee, world without ende: through Jesus Christ our Lord.
AMEN.

we beseech thee, for thine infinite mercies, that thou wilt mercifully look upon *this child*; wash *him* and sanctify *him* with the Holy Ghost; that *he*, being delivered from thy wrath, may be received into the ark of Christ's Church; and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *he* may come to the land of everlasting life, there to reign with thee world without end; through Jesus Christ our Lord.
AMEN.

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kepte safe in the
holye arke of the
churche and may
confesse and sanc-
tifie thy name with
a lustie and fer-
vente spirite, and
serve thy king-
dome with con-
stante and sure
hope, that at lenth
He may atteyne
to the promises of
Eternall lyfe wyth
all the Godly.
AMEN.

O God, the ever-
living protection of
all who ask, the deli-
verance of those who
pray, the peace of
those who ask, the
life of them that be-
lieve, the resurrec-
tion of the dead; I
pray thee in behalf of
this thy servant, *N.*,
who seeking the gift
of thy baptism longs to
attain eternal mercy
by spiritual regenera-
tion: Accept him,
Lord; and since thou
hast deigned to say,
Ask, and ye shall re-
ceive; seek, and ye
shall find; knock, and
it shall be opened; so
give now the reward

Let us pray.

Almightie and immor-
tall God, the aide of all
that nede, the helper of
all that flee to thee for
succour, the life of them
that beleve, and the re-
surrection of the dedde:
we call upon thee for
these infantes, that thei
commyng to thy holy
Baptisme, maie receive
remission of their synnes,
by spirituall regenera-
cion. Receive them (O
lord) as thou hast pro-
mised by thy welbeloved
sonne, sayng: aske, and
you shall have: seke, and
you shall finde: knocke
and it shalbe opened un-
to you. So geve now un-
to us that aske; let us
that seke, finde; open

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Almighty and immortal God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead; we call upon thee for this infant, that he, coming to thy holy Baptism, may receive remission of his sins by spiritual regeneration. Receive him, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall have; seek, and ye shall find; knock, and it shall be opened unto you: so give now unto us that ask; let us that seek find; open the gate unto us that knock; that this

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to him that asketh, and open the door to him that knocketh; that by the eternal benediction of the heavenly washing, he may receive the promised kingdoms of thy gift; who livest and reignest with God the Father, in unity of the Holy Spirit, God throughout all ages.

The following words of the Holy Gospel are according to St. Matthew.

Answer. Glory be to thee, O Lord.

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Here the Gospell of our Lorde Jesus Christe Marke 10.

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thy gate unto us that knocke; that these infantes maie enjoy the everlastyng benediccion of thy heavenly washing, and maie come to the eternall kyngdome, whiche thou hast promised, by Christe our Lorde. AMEN.

The minister.

Heare now the Gospell written by Sainct Marke.

At that time little children were brought to Jesus, that He might lay his hands upon them and pray. But the disciples were rebuking them. But Jesus says to them, Suffer little children, and be unwilling to forbid them, to come unto me; for of such is the kingdom of heaven. And when he had laid his hands upon them, he departed thence.

In that tyme they brought chyl- dren to Jesus that He myght touche them. But the disciples rebuked them that brought them.

When Jesus sawe that, He toke indignation and sayde unto them Suffre the lyttle ones to come unto me, &c.

At a certain tyme they brought children to Christ that he should touche them, and his disciples rebuked those that brought them. But when Jesus saw it, he was displeased, and saied unto them, suffre little children to come unto me, and forbid them not: for to suche belongeth the kingdome of God. Verely I saie unto you: whosoever doth not receive the kyngdome of God, as a litle childe: He shall not entre therein. And when He had

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the gate

infant may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. AMEN.

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

Then shall the people stand up, and the priest shall say,

Hear the words of the Gospel, written by Saint Mark, in the tenth chapter, *at the thirteenth verse.*

They brought young children to 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 the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put

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taken them up in his armes; he put his handes upon them, and blessed them.

After the Gospell is redde, the minister shall make this brief exhortation upon the wordes of the Gospell.

Beleve these Frendes, you heare in wordes and thys this Gospell the woordes deede of our Lorde of our Saviour Christe, Jesu Christe upon that he commaunded the them and doubt children to bee brought not but that He unto hym: howe he wyll so receive blamed those that woulde your chyldren also have kept them from and embrace them hym: how he exhorteth wyth the arms of all men to folowe their hys mercie and innocency. Ye perceive geve them the how by his outward blessyng of eter- ture and dede, he nall lyfe and the declared his good will toward everlastyng com- them. For he embraced munion of the them in his armes, and kingdome of God. laied his handes upon The same Lorde them, and blessed them: and oure Savioure doubt ye not therefore, Jesus Christe con- but earnestly beleve, that firme and increase he will likewise favour- thys your fayth. ably receive these pre- AMEN. sent infantes, that he will embrace them with the armes of his mercie, that he will geve unto them the blessyng of eternal life: and make them partakers of his everlastyng kyngdom. Wherefore we beeyng thus perswaded o.

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his hands upon them, and
blessed them.

*After the Gospel is read,
the minister shall make
this brief exhortation upon
the words of the Gospel.*

*Beloved, ye hear in
this Gospel the words of
our Saviour Christ, that
he commanded the chil-
dren to be brought unto
him; how he blamed
those that would have
kept them from him;
how he exhorteth all men
to follow their innocency.
Ye perceive how by his
outward gesture and
deed he declared his
good will toward them;
for he embraced them in
his arms, he laid his hands
upon them, and blessed
them. Doubt ye not there-
fore, but earnestly believe,
that he will likewise fa-
vourably receive *this* pre-
sent *infant*; that he will
embrace *him* with the arms
of his mercy; that he will
give unto *him* the bless-
ing of eternal life, and
make *him* partaker of
his everlasting kingdom.
Wherefore we being thus
persuaded of the good will
of our heavenly Father*

You perceive

He laid

doubt not ye there-
fore

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the good will of our heavenly father towards these infantcs, declared by his sonne Jesus Christ: and nothyng doubtyng but that he favorably alloweth this charitable worke of ours, in bryngyng these children to his holy Baptisme: let us faithfully and devoutly geve thankes unto hym: and saie

Let us praye.

<p>Almyghtie and Everlastyng God, heavenly Father, we geve thee we geve the eternall thankes, that thou haste vouchsafed to call us to thy knowledge of thy grace, and fayth towards the. Encrease and confirme thys fayth in us evermore. Give thy holy Spirite to thys infante that he maye be borne agayne, and be made heyre of everlastyng salvation, which of thy grace and mercie thou haste promised to thy holye church, to olde men and to children thorowe</p>	<p>Almightie and everlasting God, heavenly father, wee geve thee humble thankes, that thou hast vouchesaved to call us to knowledge of thy grace and faithe in thee, increase and confirme this faithe in us evermore. Geve thy holy spirite to these infantcs, that thei maie be borne again and be made heires of everlasting salvacion, through our Lorde Jesus Christe who liveth and reigneth with thee and the holy spirite, now and for ever</p> <p>AMEN.</p>
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toward these infantes

towards *this infant*, declared by his Son Jesus Christ; and nothing doubting but that he favourably alloweth this charitable work of our's in bringing *this infant* to his holy Baptism; let us faithfully and devoutly give thanks unto him, and say,

to the knowledge

increase this knowledge and confirme this faithe.

Almighty and everlasting God, heavenly Father, we give thee humble thanks for that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee: increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *this infant*, that *he* may be born again, and be made an *heir* of everlasting salvation; through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and for ever. AMEN.

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our Lorde Jesus
Christe, which
lyveth and rayneth
with the nowe and
for ever. AMEN.

*Then standyng at the
font, the priest shall speake
to the Godfathers and God-
mothers, on this wise.*

Welbeloved frendes, ye
have brought these child-
ren here to be Baptised,
ye have praied that our
Lorde Jesus Christe, would
vouchsafe to receive them,
to laie his handes upon
them, to bless them, to
release theim of their
synnes, to geve them the
kyngdome of heaven, and
everlastyng life. Ye have
heard also that our Lorde
Jesus Christe hath pro-
mised in his Gospell, to
graunt al these thynges
that ye have praied for:
whiche promise he for his
parte, will moste surely
kepe and performe.
Wherefore after this pro-
mise made by Christ,
these infantes must also
faithfully for their part
promise by you that be
their suerties, that they
will forsake the devil and
all his workes, and con-
stantly beleve God's holy
worde, and obediently
kepe his commaunde-
ments.

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*Then the priest shall
speake.*

minister

*Then shall the priest
speak unto the godfathers
and godmothers on this wise.*

Dearly beloved, ye have brought this child here to be baptised, ye have prayed that our Lord Jesus Christ would vouchsafe to receive him, to release him of his sins, to sanctify him with the Holy Ghost, to give him the kingdom of heaven and everlasting life. Ye have heard also that our Lord Jesus Christ hath promised in his Gospel to grant all these things that ye have prayed for: which promise he, for his part, will most surely keep and perform. Wherefore, after this promise made by Christ, this infant must also faithfully, for his part, promise by you that are his sureties (until he come of age to take it upon himself), that he will renounce the devil and all his works, and constantly believe God's holy word, and obediently keep his commandments.

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Then let the child be brought to the font by those who will engage for him at baptism, and while the same are holding him in their hands over the font, let the priest put his right hand upon him, and when his name is asked, let the person who holds him, answer, N. Let the priest likewise say, N. Dost thou renounce Satan?

Let the godfathers and godmothers answer, I renounce.

The priest likewise, And all his works?

Answer. I renounce.

The priest likewise, And all his pomps?

Answer. I renounce.

Then, when his name has been asked, let them answer, N. Likewise the priest,

N. Believest thou in God the Father Almighty, Creator of heaven and earth?

Answer. I believe.

Then shall the priest demaunde of the childe (whiche shalbe baptized) these questions folowyng: first namyng the childe, and saiying,

N. Doest thou forsake the devil and all his workes.

Answer. I forsake them.

Minister. Dost thou forsake the vaine pompe, and glory of the worlde, with all the covetous desires of the same?

Answer. I forsake them.

Minister. Doest thou forsake the carnal desires of the fleshe, so that thou wilt not folowe, nor be led by them?

Answer. I forsake them.

Minister. Doest thou beleve in God the father almightie, maker of heaven and yearth?

Answer. I beleve.

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I demand therefore,

*Then shall the Priest
demaunde of the God-
fathers and Godmothers
these questions follow-
ynge.*

Doest thou forsake
the devyl and al his
workes; the vayne
pompe and glorye of
the worlde, with all
covetouse desyres of
the same, the carnal
desyres of the fleshe,
so that thou wylt not
folow, nor be led by
them?

Answer. I forsake
them all.

Dost thou, *in the name
of this child*, renounee the
devil and all his works,
the vain pomp and glory
of the world, with all
covetous desires of the
same, *and* the carnal de-
sires of the flesh, so that
thou wilt not follow, nor
be led by them?

Answ. I renounee them
all.

Doest thou beleve
in God the father al-
mightie, maker of
heaven and earth;

Minister.

Dost thou believe in
God the Father Almighty,
Maker of heaven and
earth?

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The priest.

Believest thou in Jesus Christ, his only son our Lord, that he was born and suffered?

Answer. I believe.

The priest. And believest thou in the Holy Spirit, the Holy Catholic Church, the communion of saints, the remission of sins, the resurrection of the flesh, and life everlasting after death?

Answer. I believe.

Then let the priest say,

N. What seekest thou?

Answer. Baptism.

The priest. Willest thou to be baptized?

Answer. I will.

Minister. Doest thou beleve in Jesus Christ the onely begotten sonne oure Lorde, and that he was conceived by the holy ghost, borne of the virgin Mari, that he suffred under Poncius Pylate, was crucified, dead, and buried, that he went doune into hel, and also did rise againe the third day: that he ascended into heaven, and sitteth on the right hande of God the father almightie: and from thence shall come again at the ende of the world, to judge the quicke and the dead: Doest thou beleve this?

Answer. I beleve.

Minister. Doest thou beleve in the holy ghost, the holy Catholike Church, the communion of saintes, remission of synnes, resurreccion of the fleshe, and everlastyng life after death?

Answer. I beleve.

Minister. Wylt thou be baptized?

Answer. I will.

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and in Jesus Christ his onely begotten sonne our Lorde, and that he was conceived of the holy gost, borne of the Virgin Mari, that he suffred under Poncius Pylate, was crucified dead and buried, that he went down into hel, and also did rise again the third day; that he ascended into heaven, and sitteth on the right hande of God the father almightie; and from thence shall come again at the ende of the world, to judge the quicke and the dead? and doest thou beleve in the holy ghost, the holy Catholike Churche, the communion of Sainctes, remission of synnes, resurrection of the fleshe, and everlastyng life after death?

Answer. All this I stedfastly beleve.

Minister.

Wylt thou be baptysed in this fayth?

Answer. That is my desire.

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And in Jesus Christ his only begotten Son our Lord? And that he was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholic Church; the communion of saints; the remission of sins; the resurrection of the flesh; and everlasting life after death?

Answer. All this I stedfastly believe.

Minister.

Wilt thou be baptised in this faith?

Answer. That is my desire.

Minister.

Wilt thou then obediently

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keep God's holy will and commandments, and walk in the same all the days of thy life ?

Answer. I will.

minister

Then shall the priest say,

Then shall the Priest say,

O Mercyfull God, graunte that the olde Adam in these chyl-dren may be so buried, that the new man maye be raysed up in them. AMEN.

O merciful God, grant that the old Adam in *this child* may be so buried, that the new man may be raised up in *him*. AMEN.

Graunt that al carnall affecciions may dye in them, and that all thinges belonginge to the Spirite, may lyve and growe in them. AMEN.

Grant that all carnal affections may die in *him*, and that all things belonging to the Spirit may live and grow in *him*. AMEN.

Graunt that they maye have power and strength to have victorie and to triumph agaynste the devyll, the worlde and the fleshe. AMEN.

Grant that *he* may have power and strength to have victory, and to triumph, against the devil, the world, and the flesh. AMEN.

Graunte that whosoever is here dedicated to thee by our office and ministerie, may also be endued with heavenly vertues, and everlastingly rewarded throughe thy mercye, O blessed Lord God, who doest lyve and governe al thinges worlde without ende. AMEN.

Grant that whosoever is here dedicated to thee by our office and ministry may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live, and govern all things, world without end. AMEN.

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Almightie everliving God, whose most dearely beloved sonne Jesus Christ, for the forgevenesse of our sinnes, did shead out of his most precious syde bothe water and bloud, and gave commandement to his disciples that they shoulde goe teache all nacions and baptize them in the name of the father, the sonne, and of the holy ghost; Regarde we beseeche thee, the supplications of thy congregation, and graunte that all thy servantes which shalbe baptised in this water, may receyve the fulnesse of thy grace, and ever remayne in the noum-bre of thy faythfull and electe chyl-dren through Jesus Christ our Lorde.

Then the Priest shal take the child in his handes, and aske the name: and naming the childe shal dippe it in the water, so it be discretely and warely done, sayinge,

Then shal the minister

Almighty, everliving God, whose most dearely beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood; and gave commandment to his disciples, that they should go teach all nations, and baptise them in the name of the Father, the Son, and the Holy Ghost; regard, we beseech thee, the supplications of thy congregation; *sanctify this water to the mystical washing away of sin; and grant that this child, now to be baptised therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children; through Jesus Christ our Lord. AMEN.*

Then the priest shall take the child into his hands, and shall say to the godfathers and god-mothers,

Name this child.

And then naming it after them (if they shall certify him that the child may well endure it), *he*

Use of Salisbury.

Liturgy of Herman.

First Book of Edward VI.

N. I Baptize thee in
the name of the father,
and of the sonne, and of
the holy ghost. AMEN.

*And if the childe be
weake, it shal suffice to
power water upon it, sayyng
the foresayd wordes,*

N. I baptise thee, &c.

Second Book of Edw. VI. Comm. Prayer, 1604.

Common Prayer, 1661.

N. I baptyse thee in the name of the father, and of the sonne, and of the holy Ghost. AMEN.

And yf the chylde be weake, it shall suffyse to power water upon it, sayinge the foresayde wordes,

N. I baptyse thee in the name of the father, and of the sonne, and of the holy Ghost. AMEN.

Then the Priest shall make a crosse upon the chylde's forehead, sayinge,

We receyve this child into the congregation of Christes flock, and do signe him with the signe of the crosse, in token that hereafter he shall not be ashamed to confesse the fayth of Christ crucified, and manfully to fight under his banner agaynst synne, the world, and the devyl, and to continue Christes faythful souldiour and servaunt unto his lyves ende. AMEN.

shall dip it in the water discreetly and warily, saying,

N. I baptise thee in the name of the Father, and of the Son, and of the Holy Ghost. AMEN.

But if they certify that the child is weak, it shall suffice to pour water upon it, saying the foresaid words,

N. I baptise thee in the name of the Father, and of the Son, and of the Holy Ghost. AMEN.

minister

Then the priest shall say,

We receive this child into the congregation of

* Here the Christ's flock, priest shall * and do sign make a cross upon the child's forehead. sign of the

cross, in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto his life's end. AMEN.

Use of Salisbury.

Liturgy of Herman.

First Book of Edward VI.

Second Book of Edw. VI. Comm. Prayer, 1604.

Common Prayer, 1661.

*Then shall the priest
saye,*

minister

Then shall the priest say,

Seeing now derely beloved brethren, that these chylde be regenerate and grafted into the bodye of Christes congregacion: lette us geve thankes unto God for these benefites, and with one accorde make our praiers unto almighty god, that they may leade the rest of theyr lyfe, according to this beginninge.

Then shal be sayde,

Our father which art in heaven, &c.

Seeing now, dearly beloved brethren, that *this child* is regenerate, and grafted into the body of Christ's Church, let us give thanks unto *Almighty* God for these benefites; and with one accord make our prayers unto *him*, that *this child* may lead the rest of *his* life according to this beginning.

Then shall be said, all kneeling;

Our Father, which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil. AMEN.

*Then shall the priest
saye,*

minister

Then shall the priest say,

We yelde thee heartie thankes most merciful father, that it hath pleased thee to regenerate this infant with thy holye

We yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this infant with thy holy Spirit, to receive him for

Use of Salisbury.

Liturgy of Herman.

First Book of Edward VI.

Godfathers and Godmothers of this child, we charge you, that you charge the father and mother to keep it from fire and water,

*At the last ende, the Priest callyng the Godfathers and Godmothers together: shall say this shorte exhortaciou folow-
yng.*

Forasmuche as these children have promised by you to forsake the devil and all his workes, to beleve in God and to serve him: you must re-

Second Book of Edw. VI. Comm. Prayer, 1604.

Common Prayer, 1661.

spirite, to receyve him for thy owne chyld by adopcion, and to incorporate him into thy holy congregacion. And humbly we beseche thee to graunte that he being dead unto sinne, and living unto righteousness and beeing buried with Christ in his death, may crucify the old man, and utterly abolishe 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 finalli with the residue of thy holy congregacion, he maye be an inheritour of thine everlasting kingdome; through Christ our Lord. AMEN.

thine own child by adoption, and to incorporate him into thy holy *Church*. And humbly we beseech thee to grant, that he, being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; *and* that, as he is made partaker of the death of thy Son, he may also be partaker of his resurrection; so that finally, with the residue of thy holy *Church*, he may be an inheritor of thine everlasting kingdom; through Christ our Lord. AMEN.

Then, all standing up, *the priest shall say to the godfathers and godmothers this exhortation following.*

Forasmuch as *this child* hath promised by you *his sureties* to renounce the devil and all his works, to believe in God, and to serve him; ye must re-

Use of Salisbury.

and other perils, to the age of seven years; and that you teach, or see it be taught the Pater Noster, Ave Maria, and Credo: according to the law of Holy Church; and with convenient speed to be confirmed of my Lord of the Diocese, or his deputy; and that the mother bring again the crisme at her purification. And wash your hands ere you depart the Church.

Liturgy of Herman.

First Book of Edward VI.

membre that it is your partes and dutie, to see that these infantes be taught, so soone as they shalbe able to learne what a solemne vowe, promise, and profession, they have made by you. And that they may knowe these thynges the better: ye shall call upon them to heare sermons, and chiefly ye shal provide that they may learne the crede, the Lordes praier, and the X commandentes in the Englishe tongue: and all other thynges whiche a Christian man ought to know and beleve to his soules health. And that these children may be vertuously brought up to leade a godly and a Christian life, remembryng al waies that Baptisme doeth represent unto us our profession whiche is to folowe the example of our Saviour Christ, and to be made like unto him, that as he dyed and rose againe for us; so should we (whiche are Baptised) dye from synue and ryse againe unto righteousnes, continually mortifyng all our evil and corrupte affections,

Second Book of Edw. VI. Comm. Prayer, 1604.

youre partes and duties

you shall provide

Common Prayer, 1661.

member, that it is your parts and duties to see that *this infant* be taught, so soon as *he* shall be able to learn, what a solemn vow, promise, and profession, *he* hath here made by you. And that *he* may know these things the better, ye shall call upon *him* to hear sermons; and chiefly ye shall provide, that *he* may learn the creed, the Lord's prayer, and the ten commandments, in the vulgar tongue, and all other things which a Christian ought to know and believe to his soul's health; and that *this child* may be virtuously brought up to lead a godly and a christian life; remembering always, that Baptism doth represent unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto him; that, as he died, and rose again for us, so should we, who are baptised, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceed-

Use of Salisbury.

Liturgy of Herman.

First Book of Edward VI.

and dayly procedyng in all vertue and godlynes of livyng.

The Minister shal commaunde that the children be brought to the Bishop to be confirmed of him, so soone as they can say in their vulgar tongue the articles of the fayth, the Lordes prayer, and the X commaundements, and be further instructed in the Catechisme set furth for that purpose, accordingly as it is there expressed.

It is certain by God's word that children being baptised (if they depart out of this life in their infancy), are undoubtedly saved. — *Extracted from the Confirmation Service.*

Second Book of Edw. VI. Comm. Prayer, 1604.

Common Prayer, 1661.

ing in all virtue and godliness of living.

Then shall he add and say,

Ye are to take care that this child be brought to the bishop to be confirmed by him, so soon as he can say the creed, the Lord's prayer, and the ten commandments, in the vulgar tongue, and be further instructed in the Church Catechism set forth for that purpose.

It is certain by God's word, that children *which are baptised, dying before they commit actual sin, are undoubtedly saved.*

To take away all scruple concerning the use of the sign of the cross in baptism; the true explication thereof, and the just reasons for the retaining of it, may be seen in the xxxth Canon, first published in the year MDCIV.

being baptized, have all things necessary for their salvation, and be undoubtedly saved. *Extracted from the Confirmation Service.*

Use of Salisbury.

Liturgy of Herman.

First Book of Edward VI.

OF THEM THAT BE BAP-
TISED IN PRIVATE
HOUSES IN TYME OF
NECESSITIE.

*The pastours and Cu-
rates shall oft admonishe
the people, that they de-
ferre not the baptisme of
infantes any longer than
the Sunday, or other holy
day, next after the childe
be borne, onlesse upon a
great and reasonable cause
declared to the Curate, and
by him approved.*

It is not lawfull to baptise any one in a private place, except such necessity arise, as that going to Church cannot be undertaken without danger. Every parish priest must observe to teach his parishioners the form of baptising in water, so that if necessity shall arise they may know to baptise children after the form of the Church, using these words ;

The people shal be taught and warned in sermons that they presume not lightly to minister privattly thys most divine sacrament.— But if extreme necessitie presse us, that they be presente with the childe beinge in daunger, maye enjoye themselves together in the Lorde, and lyfte

And also they shall warne them that without great cause and necessitie, they baptise not children at home in their houses. And when great nede shall compell them so to do, that then they minister it on this fashion. first let them that be present call upon God for his grace and say the Lordes praier, if the tyme will suffer. And then one of them shall name the childe, and dyppc him in the water, or powre water

Second Book of Edw. VI. Comm. Prayer, 1604.

Common Prayer, 1661.

OF THEM THAT BE BAPTIZED IN PRIVATE HOUSES IN TIME OF NECESSITY, BY THE MINISTER OF THE PARISH, OR ANY OTHER LAWFUL MINISTER THAT CAN BE PROCURED.

THE MINISTRATION OF PRIVATE BAPTISM OF CHILDREN IN HOUSES.

shall often admonish

procure not their children to be baptized

then Baptism shall be administered on this fashion. first let the lawful minister and them that are present

The curates of every parish shall often admonish the people, that they defer not the baptism of their children longer than the first or second Sunday next after their birth, or other holyday falling between, unless upon a great and reasonable cause, to be approved by the curate.

And also they shall warn them, that without like great cause and necessity they procure not their children to be baptised at home in their houses. But when need shall compel them so to do, then baptism shall be administered on this fashion:

First, let the minister of the parish (or, in his absence, any other lawful minister that can be procured) with them that are present call upon God, and

Use of Salisbury.

Liturgy of Herman.

First Book of Edward VI.

up theyr minds religiously unto God, lette them call for hysmercie promised and exhibited in Christe Jesus our Lord upon the infante, and when they have sayed the Lordes prayer let them baptise hym in the name of the father, the sonne, and the holie goste,

I christen thee N. in the name of the Father, and of the Son, and of the Holy Ghost.

N. I baptise thee in the name of the father, and of the sonne, and of the holy Ghoste. AMEN.

Second Book of Edw. VI. Comm. Prayer, 1604.

Common Prayer, 1661.

And then the childe being named by some one that is present, the said lawfull minister shall dip it in water or pour water upon it, saying these wordes.

say the Lord's prayer, and so many of the collects appointed to be said before in the form of public baptism, as the time and present exigence will suffer. And then, the child being named by some one that is present, the minister shall pour water upon it, saying these words;

N. I baptise thee in the name of the Father, and of the Son, and of the Holy Ghost. AMEN.

Then, all kneeling down, the minister shall give thanks unto God, and say,

We yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this infant with thy Holy Spirit, to receive him for thine own child by adoption, and to incorporate him into thy holy Church. And we humbly beseech thee to grant, that as he is now made partaker of the death of thy Son, so he may be also of his resurrection; and that finally, with the residue of *thy saints*, he may inherit thine everlasting king-

Use of Salisbury.

Liturgy of Herman.

First Book of Edward VI.

And if the child shall have been baptised according to that form, let each one take care not to baptise the same a second time; but if infants of this kind do recover, let them be brought to Church.

which done, let them not doubt, but that theyr infante is trulye baptised—and let them not thynke that baptisme must be renewed in Children so baptised.--Further, if it chaunce that the infante so baptised at home do live, it is conveniente, that he be brought afterwarde to the temple of hys parentes.

And let them not doubt, but the childe so baptised, is lawfully and sufficiently baptised, and ought not to be baptised againe in the Church. But yet nevertheless, if the childe whiche is after this sorte baptized, do afterwarde live, it is expedient that they be brought into the Church, to the entent the priest may examine and trye, whether the childe be lawfully baptised or no.

And if those that bryng any childe to the church do answere that he

Second Book of Edw. VI. Comm. Prayer, 1604.

Common Prayer, 1661.

dom ; through the same
thy Son Jesus Christ our
Lord. AMEN.*

*And let them not doubt,
but that the child so bap-
tised is lawfully and suffi-
ciently baptised, and ought
not to be baptised again.*

*Yet, nevertheless, if the
child which is after this
sort baptised do afterward
live, it is expedient that it
be brought into the Church,*

*to the intent that if the
Priest or Minister of the same
Parish did himself baptize that
Childe, the congregation may
bee certified of the true forme
of Baptisme by him privately
before used. Or if the child
were baptized by any other
lawfull Minister, that then
the Minister of the Parish
where the childe was borne
or christened shall examine
and trie, whether the child
be lawfully baptized or no.
In which case, if those that
bringe any childe to the*

*to the intent that, if the
minister of the same parish
did himself baptise that
child, the congregation may
be certified of the true form
of baptism by him privately
before used; in which case
he shall say thus,*

*I certify you that, accord-
ing to the due and pre-
scribed order of the Church,
at such a time, and at such
a place, before divers wit-
nesses, I baptised this child.
But if the child were bap-
tised by any other lawful
minister, then the minister
of the parish where the child
was born or christened shall
examine and try whether the
child be lawfully baptised
or no. In which case, if
those that bring any child to
the Church do answer, that*

* This collect is taken from
the Service of Public Baptism
in the Second Book of Edward.

Use of Salisbury.

Liturgy of Herman.

First Book of Edward VI.

is already baptised. Then shall the priest examine them further.

And therefore, if a layman shall have baptised the child, let the priest diligently inquire before he is brought to the Church, what he said and what he did; and if he shall find that the layman hath, in the proper and prescribed manner, baptised the child, and hath used the form of words in baptism entirely, and in his own tongue, he shall approve of the act, and shall not rebaptise him.

The pastours then shall aske these men after what sort, and wyth what wordes they baptised the infante, whether they did baptise him, as the Lord commaunded in water, and in the name of the father, the sonne, and the holie goste. Whiche if they shall answer that they called God upon the chylde, and prayed for him, and baptised in the name of the father, the sonne, and the holye goste, and that thei beleve that he is truely censed from sinnes and borne agayne to God, the pastours must confirme them in thys belefe, and in no wyse Baptise suche an infante agayne. And that men maye be more comforted, and the celebration of so great a sacramente,

By whom the childe was Baptised ?

Who was present, when the child was baptised ?

Whether they called upon God for grace and succour in that necessitie ?

With what thyng, or what matter they did Baptise the child ?

With what wordes the childe was baptised ?

Whether they thinke the childe to be lawfully and perfectly baptised ?

And if the minister shall prove by the answeres of

Second Book of Edw. VI. Comm. Prayer, 1604.

Common Prayer, 1661.

Church, do answer that the same childe is already baptised, then shall the minister examine them further, saying,

By whom was this childe baptised?

By whom was this child baptised?

Who was present when the child was baptized?

Who was present when this child was baptised?

And because some things essential to the Sacrament, may happen to be omitted through feare or haste in such times of extremitie: therefore I demand further of you,

Because some things essential to *this* sacrament may happen to be omitted through fear or haste, in such times of extremity; therefore I demand further of you,

With what matter was the childe baptized?

With what matter was *this* child baptised?

With what words was the child baptized?

With what words was *this* child baptised?

Whether thinke you the childe to be lawfully and perfectly baptized?

shall find

And if the minister shall find by the answers of such

Use of Salisbury.

Liturgy of Herman.

First Book of Edward VI.

more augmented, suche as brought the childe, and the benefite of that all thynges were done Christe bestowed as they ought to be: Then upon the chylde shall not he christen the throughe baptisme childe againe, but shall re- more commended, ceive him, as one of the the preachers shal flocke. of true Christian alowe the same in people, saying thus, the congregation, I certifie you, that in using a lesson of the · this case ye have done holye Gospel and well, and accordyng unto prayer after this due order concernyng the sort. baptysyng of this childe, whiche beyng borne in original synne and in the wrath of God, is nowe by the laver of regeneracion in Baptisme, made the childe of God, and heyre of everlastyng life, for our Lorde Jesus Christ doeth not deny his grace and mercy unto suche infantes, but most lovyngly doeth call them unto him: as the Holy Gospel doeth witnes to our comfort on this wise.

The Gospel.

Marcke x.

Mar. X. At a certain tyme they brought children unto Christ that he should touche them, and his disciples rebuked those that brought them. But when Jesus saw it, he was displeased, and sayd unto them: Suffre litle children to come unto me,

Second Book of Edw. VI. Comm. Prayer, 1604.

bring the childe

all is well done

receyved into the
noubre of the chil-
dren of God and heyres
of everlasting lyfe

Common Prayer, 1661.

*as bring the child, that all
things were done as they
ought to be ; then shall not
he christen the child again,
but shall receive him as one
of the flock of true Chris-
tian people, saying thus,*

I certify you, that in
this case all is well done,
and according unto due
order, concerning the
baptising of this child ;
who being born in original
sin, and in the wrath of
God, is now, by the laver
of regeneration in bap-
tism, received into the
number of the children
of God, and heirs of ever-
lasting life : for our Lord
Jesus Christ doth not
deny his grace and mercy
unto such infants, but
most lovingly doth call
them unto him, as the
holy Gospel doth witness
to our comfort on this
wise.

St. *Mark*, x. 13.

They brought young
children to 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
the little children to come

Use of Salisbury.

Liturgy of Herman.

First Book of Edward VI.

forbid them not, for to suche belongeth the kyngdome of God. Verely I say unto you, whosoever doeth not receive the kyngdome of God as a littl child, he shal not entre therein: And when he had taken them up in his armes, he put his handes upon them and blessed them.

After the Gospel is reade; the minister shall make this exhortacion upon the wordes of the gospel.

Frendes, ye heare in this Gospell the woordes 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 exhorted all men to folowe their innocency. Ye perceive howe by his outward gesture and dede, he declared his good will toward them, for he embraced them in his armes, he layde his handes upon them and blessed them. Doubt you not therefore, but earnestly beleve that he hath likewise favourably received this present infante, that he hath embraced him with the armes of his mercy, that he hath

Second Book of Edw. VI. Comm. Prayer, 1604.

Common Prayer, 1661.

unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

After the Gospel is read, the minister shall make this brief exhortation upon the words of the Gospel.

you heare

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 that would have kept them from him; how he exhorted all men to follow their innocency. Ye perceive how by his outward gesture and deed he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he hath likewise favourably received this present infant; that he hath embraced him with the arms of his mercy; and (as he

Use of Salisbury.

Liturgy of Herman.

First Book of Edward VI.

geven unto him the blessing of eternal life, and made him partaker of his everlasting kyngdome. Wherefore we beyng thus persuaded of the good will of oure heavenly father, declared by his Sonne Jesus Christ towards this infante: Let us faythfully and devoutly geve thankes unto him, and say the praier whiche the Lorde himselfe taught.—

Oure father whiche art in heaven, &c.

Almyghtie and everlasting God, heavenly father, we geve the humble thankes, that thou hast vouchesafed to call us to the knowlege of thy grace and fayth in thee: Increase and confirme this fayth in us evermore. Geve thy holy Spirit to this infante, that he beyng

Second Book of Edw. VI. Comm. Prayer, 1604.

Common Prayer, 1661.

hath promised in his holy word) will give unto him the blessing of eternal life, and make him partaker of his everlasting kingdom. Wherefore, we being thus persuaded of the good will of our heavenly Father, declared by his Son Jesus Christ, towards this infant, let us faithfully and devoutly give thanks unto him, and say the prayer which the Lord himself taught us :

Our Father, which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil.
AMEN.

Almighty and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee; increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to this infant,

Increase this knowledge and confyrme this fayth

Use of Salisbury.

Liturgy of Herman.

First Book of Edward VI.

borne againe, and being made heire of everlasting salvacion through oure Lorde Jesus Christ thy Sonne, may continue thy servaunt, and attaine thy promises : through the same oure Lorde Jesus Christ thy sonne, who liveth and reigneth with thee in unite of the same holy Spirit everlastyngly.
AMEN.

Then the priest shall demaunde the name of the childe, which beyng by the Godfathers and Godmothers pronounced, the Minister shall say,

N. Doest thou forsake the devil and all his workes ?

Answer. I forsake them.

Minister. Dost thou forsake the vaine pompe, and glory of the worlde, with all the covetous desires of the same ?

Answer. I forsake them.

Minister. Doest thou forsake the carnal desires of the fleshe, so that thou wilt not folowe, nor be led by them ?

Second Book of Edw. VI. Comm. Prayer, 1604.

Common Prayer, 1661.

thy promise

that he, being born again,
and being made an heir
of everlasting salvation,
through our Lord Jesus
Christ, may continue thy
servant, and attain thy
promise; through the
same our Lord Jesus
Christ thy Son, who liveth
and reigneth with thee
and the Holy Spirit, now
and for ever. AMEN.*

*Then shal the Priest
demaunde the name of
the chyld, which be-
yng by the Godfathers
and Godmothers pro-
nounced, the minister
shall saye,*

Doest thou in the
name of this childe
forsake the Devill and
all hys woorkes, the
vayne pompe and
glorye of the worlde,
with all covetous de-
syres of the same, the
carnall desyres of the
fleshe, and not to fol-
low and be lede by
them?

*Then shall the priest
demand the name of the
child; which being by the
godfathers and godmothers
pronounced, the minister
shall say,*

Dost thou, in the name
of this child, renounce the
devil and all his works,
the vain pomp and glory
of this world, with all
covetous desires of the
same, and the carnal de-
sires of the flesh, so that
thou wilt not follow, nor
be led by them?

* This prayer occurs in the first book of Edward VI. after investing the child with the chrism-robe.

Use of Salisbury.

Liturgy of Herman.

First Book of Edward VI.

Answer. I forsake them.

Minister. Doest thou beleve in God the father almightie, maker of heaven and earth ?

Answer. I beleve.

Minister. Doest thou beleve in Jesus Christ his onely begotten sonne oure Lorde, and that he was conceived by the holy ghost, borne of the Virgin Mari ; that he suffred under Poncius Pylate, was crucified, dead, and buried, that he went doune into hel, and also did rise againe the third day : that he ascended into heaven, and sitteth on the right hande of God the father almightie : and from thence shall come again at the ende of the world, to judge the quicke and the dead. Doest thou beleve this ?

Answer. I beleve.

Minister. Doest thou beleve in the holy ghost, the holy Catholic Church, the communion of Sainctes, remission of synnes, resurreccion of the fleshe, and everlastyng life after death ?

Answer. I beleve.

Second Book of Edw. VI. Comm. Prayer, 1604.

Answer. I forsake them all.

Minist. Dooest thou in the name of this childe profess thys fayth, to believe in God, the father almighty, &c.

Common Prayer, 1661.

Ans. I renounce them all.

Minister. Dost thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only begotten Son our Lord? And that he was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholic Church; the communion of saints; the remission of sins; the resurrection of the flesh; and everlasting life after death?

Answer. All thys I stedfastly beleve.

Answer. All this I stedfastly believe.

Use of Salisbury.

Liturgy of Herman.

First Book of Edward VI.

Second Book of Edw. VI. Comm. Prayer, 1604.

Common Prayer, 1661.

Minister.

*Wilt thou then obediently
keep God's holy will and
commandments, and walk
in the same all the days of
thy life?*

Answer. I will.

*Then the priest shall say,
We receive this child
into the congregation of*

* Here the Christ's flock,
priest shall * and do sign
make a cross upon the him with the
child's fore- sign of the
head. cross, in token that here-
after he shall not be
ashamed to confess the
faith of Christ crucified,
and manfully to fight
under his banner, against
sin, the world, and the
devil; and to continue
Christ's faithful soldier
and servant unto his life's
end. AMEN.*

*Then shall the priest
say,*

Seeing now, dearly be-
loved brethren, that *this
child is by baptism regene-
rate*, and grafted into the
body of Christ's Church,
let us give thanks unto
Almighty God for these
benefits; and with one ac-
cord make our prayers
unto *him*, that he may lead

* From the Office of Public
Baptism of the Second Book of
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*Then shall the minister
make this exhortacion to
the Godfathers and God-
mothers.*

Forasmuche as this
childe hath promised by
you to forsake the divil
and all his workes, to be-
leve in God, and to serve

Second Book of Edw. VI. Comm. Prayer, 1604.

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the rest of his life according to this beginning.

Then shall the priest say,

We yield thee *most* hearty thanks, most merciful Father, that it hath pleased thee to regenerate this infant with thy Holy Spirit, to receive him for thine own child by adoption, and to incorporate him into thy holy *Church*. And humbly we beseech thee to grant, that he, being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; and that, as he is made partaker of the death of thy Son, he may also be partaker of his resurrection; so that finally, with the residue of thy holy *Church*, he may be an inheritor of thine everlasting kingdom; through *Jesus Christ* our Lord.

AMEN.

Then, all standing up, the minister shall make this exhortation to the godfathers and godmothers.

Forasmuch as this child hath promised by you his sureties to renounce the devil and all his works, to believe in God, and to

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him : you must remembre that it is your partes and duetie to see that this infant be taught, so sone as he shalbe able to learne, what a solemne vowe, promise, and profession he hath made by you ; and that he may know these thynges the better, ye shall call upon him to heare sermons : and chiefly ye shall provide that he may learn the Crede, the Lordes praier, and the X Commaundementes in the Englishe tongue, and al other thynges whiche a Christian man ought to knowe and beleve to his soules health, and that this childe may be vertuously brought up, to leade a godly and a Christian life : Remembryng alway that Baptisme doeth represent unto us our profession, which is to followe the example of our Saviour Christ, and to be made like unto him, that as He dyed and rose again for us : so should we which are baptised, dye from synne, and rise againe unto righteousnes, continually mortifying al our evil and corrupt affections, and dayly procedyng in all vertue and godlines of livyng, &c.

Second Book of Edw. VI. Comm. Prayer, 1604.

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parte and duetie

serve him; ye must remember, that it is your parts and duties to see that this infant be taught, so soon as *he* shall be able to learn, what a solemn vow, promise, and profession he hath made by you. And that *he* may know these things the better, ye shall call upon him to hear sermons; and chiefly ye shall provide, that *he* may learn the creed, the Lord's prayer, and the ten commandments, in the vulgar tongue, and all other things which a Christian ought to know and believe to his soul's health; and that this child may be virtuously brought up to lead a godly and a Christian life; remembering alway, that Baptism doth represent unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto him; that, as he died, and rose again for us, so should we, who are baptised, 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.

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But if the priest shall, with good reason, doubt whether the infant presented to him for baptism have been baptized in the prescribed form or not; he ought to administer all the rites to him as to another who evidently has not been baptized, except that the words essential to the Sacrament ought to be used conditionally, in this manner.

N. If thou art baptized, I do not rebaptize thee : but if thou art not yet baptized, I baptize thee in the name of the Father, and of the Son, and of the Holy Spirit.
AMEN.

As in publique Baptisme.

But if they whiche bryng the infantes to the Church, do make uncertaine answers to the priestes questions, and say that they cannot tell what they thought, did, or sayd in that great feare and trouble of mynde : (as oftentimes it chaunceth) then let the priest Baptise him in the forme above written concernyng publique Baptisme, savyng that at the dipping of the childe in the fonte, he shal use this forme of wordes.

If thou be not Baptised already, N. I Baptise thee in the name of the father, and of the soune and of the holy Ghost. AMEN.

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But if they which bring the infant to the Church do make such uncertain answers to the priest's questions, as that it cannot appear that the childe was baptized with water in the name of the Father, and of the Son, and of the Holy Ghost (which are essential parts of baptism), then let the priest baptise him, &c.

But if they which bring the infant to the Church do make such uncertain answers to the priest's questions, as that it cannot appear that the child was baptised with water, in the name of the Father, and of the Son, and of the Holy Ghost (which are essential parts of baptism), then let the priest baptise it in the form before appointed for public baptism of infants; saving that at the dipping of the child in the font, he shall use this form of words.

If thou art not already baptised, *N.* I baptise thee in the name of the Father, and of the Son, and of the Holy Ghost. AMEN.

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