SUPPLEMENT TO THE CHURCH.

TORONTO, CANADA, THURSDAY, MAY 9, 1850.

and in its original form "it excited, says the bishop, were general attention, and obtained not less general appliance." Speaking, more especially, of the chapter (In Grace," he says, "No part of it gave more general satisfaction than this chapter, because in it you presented attraction than this complet, because in it you presented the Church with certain plans, strong, and edifying declarations of your sentiments on Holy Baptism." But, the Right Reverend Prelate adds, the present revised edition of the book is marked by very material alterations, omissions and additions, "whose whole tendency unhappily is to dilute and weaken what was originally a strong and uniform expression of Catholic truth." After foundary, the market was read comment, the fortifying his position with extract and comment, the Bishop devotes the remainder of his letter to a review of the Archbishop's Preface and the judgment of the Judi-cial Committee of Privy Connect. His Lordship pro-

My Lord, from the new matter introduced into the hody of your book, painful as it is, I turn with still greater pain to what you say in your preface. At p. vii., after refer-ring to the old and assend statements of your old editionand a passage already cited from your new books-you

where instinusted a doubt which I have never felt, whether a person may be a consistent minister of our Church who holds a different opinion concerning the effect of Baptism from that which is advanced in this volume; and believes that the grace of spiritual regeneration is separable, and, s fact, often separated, from the sacrament of Baptism." In the case of a fults haptised, no one would question this. But your Grace proceeds."

" Huquestionably there is much difficulty, much mystery in the case, as regards the Haptism of infants: - a difficulty which has more or less perplexed the Church in clearly to be ascribed to God, was given to the worthy every age, since the Baptism of infants has been the gene- recipient—before Baptism, and not in Baptism." ral practice, and which many divines have solved by sup-posing that the spiritual benefit of Haptism, 'a death' unto sin and a new hirth into righteenaness,' is only re-ceived where there has been an antecedent act of grace on. Judicial Committee to decide that I was not justified in rai practice, and which many divines have solved by supceived where there has been an autecedent act of grace on the part of God."-p. ix.

this ministers of our Church may justly maintain them, sanc-tioned as they have been by some of her worthier members, and relating to a subject upon which, confessedly, Gorbam.

Scripture does not openk definitely."

This m

Why, my Lord, your Grace has said, at p. 160, that "on the authority of St. Paul, our Church considers Haption as conveying Regeneration," and requires all its intermination as conveying Regeneration," and requires all its intermination to teach accordingly. What are we to say, what are we to think, of this? It is, doubtless, very aniable on the part of your Grace to forbear from "insinuating a doubt, whether a person may be a consistent member of our Church, who hold a different opinion" from the properties of the appendix of the properties whether and the present may be recommended.

The first is Houser (E. P. v. 60); of him your Grace. your own: but the question is, whether such a person may [hold a different doctrine from that of the Church. You says:
have strongly and repeatedly declared what is the doctrine of fig. investrongly and repeatedly declared what is the doctrine of the Church, and what she requires her ministers to hold, and you will surely abide by those declarations. In your Grace, personally, we admire courtesy, modesty, and charity; but couriesy, modesty, and charity have no place as to the truth of Almighty God, or the "good deposition of faith committed to the Church, and especially to the keeping of her Bishops. What you have before said, will be with Mr. Gorham's:—

"He which is not a Christian before he come to receive weeping or ner misnops. What you have before said, you now continue to say. I appeal to the book which you now publish, from the preface which you affix to it. Baptism, "ays Cartwright, " cannot be made a Christian tively taught in our Church on this destruction by Baptism as constructed which is only the seal of the grace of God be-evidence for this resistion. It is a more destruction." members, that "they were themselves regenerated, and made the children of grace by the benefits of baptism." Church allows her ministers to deny what is her own "positive doctrine;" that her ministers may declare that not to be, which you say that the Church declares to be, not to be, which you say that the Church deciares to be, which noth deciareth and minera as Carbinana. In which her doctrine; that "whereas no preacher is authorised, either by our Church or by St. Paul, to leave a doubt upon the mind of his heavers, whether they are within the pale of God's favour," her minuters are allowed by by the pale of God's favour," her minuters are allowed by our Sanctification here, a step that hath not any before it." her to declare that her baptised infants are "out of the pale of God's favour" unless there have been "an antecedent act of God's favour" (not " authorised by our Church or by St. Paul,") whereby, not by Baptism, they were (if at

My Lord, we next come to an assertion of yours scarcely fess startling than that which has just preceded. You Scripture declares the peressity of Bantiam, without

determining the actual effect of infant Baptism? Your Grace has often yourself declared in God's house to God's people, as the condition on which you were permitted to minister to them in that house, that you give your un-feigued nasem and consent to the Book of Common Prayer, &c., and to all things contained therein; and you are in the constant habit of requiring that the same declaration be made before you by every one whom you ordain or liceuse to any spiritual function, or institute to the cure of souls. In that book, to all things contained in which you have thus selemnly and repeatedly declared that you give your unfeigned assent and consent, this, besides many other matters of similar import, is contained - "It is certain by God's word that children which

are baptized, dving before they commit actual sin are

My Lord, does this Rubric, or does it not say that "Scripture," while it "declares the general necessity of Baptism, determines not the actual effect of infant Bapbe sorry to deem it possible that you will. True, it may be thought that you have already said so, by implication, for you have consented to the judgment of the Judicial Committee, and thereby have consented to the strange comment by which that tribunal disposed of the plan statement in the Rubric, and to which I must advert more old you to such an inference, whether it be just or not. listen to the avonal, that such is your interpretation of that Rubric. And yet, if it be not, how can you, in open defiance of it, declare, as we have seen you declare, that expect such an answer; and you will give it with the frankness which belongs to you.

But, if self-contradiction were all that I had to object to your Grace's book. I should not think it necessary to triable vou or myself, much less the Church at large, on My Lord, you were sammoned to attend the bearing of the late cause before the Judicial Committee of Her Ma-jesty's Council, in order that you might assist them in dealing with the questions of dectrine which were in-roived in that cause—and I grieve to think, that, instead of leading, you must have misled those whom you were to instruct, and only by misstating the matters on which you advised, but also by misquiting all, or almost all, the authors cited by you in confirmation of your state-

greet, to a judgment marked by the most palpable misap prehensions, and therefore misstatements, of doctrineand hy consectors, apparailed in any other similar deco-ment of the true grounds on which justice required that the judgment should be founded.

LLTTER TO THE ARCHRISHOP OF CANTER- | Lastly, and above all, I grieve exceedingly that you Usher as put forth in his Body of Divinity. I understand | mount hat Sacraments were only figures. For Bullinger Lastly, and above all, I grieve exceedingly that you BUND THE BISHOP OF CANTER—
The anxiously expected letter of the Bishop of Exeter make the Church of England has not a positive dectrine on the most its experance on Monday, in the shape of a pamplic of some anicity pages. It opens with the following participations of some anicity pages. It opens with the following participations of some anicity pages. It opens with the following participations of some anicity pages. It opens with the following participations are in Happing of pages. It opens with the following participations are in the pages of a similar hand most unusual, and with feelings the following pages. It is not aware that any thing of a similar hand on the proper participation of the following pages. It is not the whole history of the Church of England I am not aware that any thing of a similar hand the whole history of the Church of Logian II am not aware that any thing of a similar hand the whole history of the Church of the whole history of the whole history of the whole history of the Church of the whole history of the Church of the whole history of the whole history of the Church of the whole history of the whole history of the whole history of the church of the whole history of the whole history of the church of the whole history of the whole history of the church of the whole history of the whole history of the church of the whole history of the whole history of the church of the whole history of the church of the whole history of the whole history of the church of the whole history of the church of the whole history of the whole history of the church of the whole history of the church of the whole history of the whole history of the church of the whole history of the whole history of the church of the whole history of the whole history of the whole history of the whole history of the church of the whole history of the whole history of

manifedly accordant with them the universal assent of tanght that it is in any case untrue. But what does he, overstate anything. A volume is now before me printed from the exalted position in which your predecessors were wisely. I think, content to stand. You have deemed it and as far as the effect of that sentence goes, he sanctions by the Right Rev. James I shee, let Bishop of Armagh, your duty to deal publicly with "a subject," of "which" a decision that the Church, over which he presides, is not in Ireland. Published by Jon. Crabb. Will. Ball. Thus. your daty to deal publicly with "a subject," of "which" a decision that the Church, over which he presides, is no your say that it "has recently become a matter of dispart of the Church of Christ. Would that I was not ressing controversy"—and you will not think it strange obliged to add, that your Grace has (I believe uncontreasing controversy—and you will not think it strange obliged to add, that your torace has (a neity energy months) done all which a declaration of your's could do on the manner in which you deal with it. Furthermore, you say that you "think it right, therefore, to call attention to what you have written concerning the grace of tolic Church of all ages, by ascribing to Her the contralization." Baptism for the remission of sine."

I proceed in my task-incitus, dolens, couctus.

My Lord, I enter on my proofs:-Your Grace says (Preface, pp. vii. in) --

"Unquestionably there is much difficulty, much mes-tery in the case, as regards the Baptism of infants—a difficulty—which many divines have solved, by supposing that the spiritual benefit of Baptism, "a death unto sin and a new birth unto righteonenges, is only received where there has been an antecedent act of grace on the part of

Now. I must here express my extreme surprise that your Grace should have made this statement, in reference to the case of Mr. Gorham; in other words, the "subject which, unhappily, has recently been a matter of distressing controversy," p. iv. Mr. Gorham, instead of saying, as your Grace implies that he says, that—

"A death unto sin and a new birth unto righteous-ness, is the spiritual benefit of Baptism, but is only re-

of grace on the part of God"expressly, repeatedly, emphatically says the very con-

" If such infants die, before they commit actual sin, the Church holds, and I hold, that they are undoubtedly saved; and therefore they must have been regenerated, by an act of grace prevenient to their Haptism, in order to make them worthy recipients of that Secrement." In Answer 60, p. 113:--

"That filial state," (the becoming sons of God) "though

Such are Mr. Gorbain's statements; and if it was o part of Gud."-p. ix.

refusing institution to him, it is my painful duty to state
Without concurring in these opinions, I cannot doubt
your advice was founded on grounds which I forbear to nihil ad ren-they had nothing to do with the case of Mr.

This might be enough to say on this point; but your Grace has given a string of authorities for the tenet "that

inquiry.
The first is Howler (E. P. v. 60); of him your Grace

"Hinker alludes to this when he speaks of Baptism as

So wrote Cartwright. In answer to this Hooker save: " Predestination bringeth and to life without the grace of external vocation, wherein our Baption is implied. For, that such renewal belongs to all who are baptized in the name of Christ." Your Grace cannot mean, that the Church allows her ministers to describe the Church allows her ministers to desc new birth, nor, according to the manifest ordinary course

These, my Lord, are Hooker's words; he does not, as your Grace affirms, "allude" to the opinions of the Divines of whom you speak; he expressly controverts and disproves the attement of one of them, that there must be an act of prevenient grace; and I heartily wish that, before you had made the statement, your Grace had read the whole of the sentence, of which you quote a very the whole of the sentence, or which you quote a very small part. In short, my Lord, you might have justly claimed the authority of Carteright, if you had thought fit, but you could not claim that of Hosler.

Your Grace's next witness is Archbishop Usher.

"Usher says, ' The Sacrament of Baptism in Infants

effectual to all those, and to those only, who belong to the Election of Grace." $^{\circ}$ My Lord, if Usher had used the words which Grace cites as his, he would not thereby have said what

Mr. Gorham says, and what you imply that Usher said, that the new birth of the Spirit is "given not in liaption", but before Baptism;" for the very words any, as plainly as words can say anything, that the "Secrament of Baptism is effectual to all those infants who belong to the Election of Grace," though " to them only."

But, my Lord, the words are not Unher's. He said no

such thing, and there is some strong evidence (as I will presently show) of his having said the contrary. But solutely disclaimed, as will appear from the following statement in his life, by the late Dr. Elrington—a name which none who knew him can recall without deep emo-

"During the Primate's residence in Wales, a book was published, under his name, by Mr. Downham, entitled, dow? Is it a spiritual truth, he are they mere words? A Body of Dirinity, or the Sum and Substance of the Tobe "incorporated into God"—can it be a mere outroard Christian Religion. The Archbishop lost no time in writ-ing to the Editor, and sent him the following letter dis-ward admission into an outward body? You would

". Sin-You may be pleased to take notice that the great the new street of the arrows it, that such is your interpretation of that Rubric. And yet, if it be not, how can you, in open catechism you write is note of mine, but transcribed out. Holy Scripture means, by being "grafted into Christ," lefisnee of it, declare, as we have seen you declare, that of Mr. Cartwright's catechism, and Mr. Clark's, and some made members of His mystical body, branches of the true. Scripture determines not the effect of infant Baptism?" other English Divines, but drawn together in one method. Vine. Again, "to be sealed into His virtue and power," My Lord, I wait for your answer, which will, I am sure, : as a kind of common place book, where other men's judge be given, and given plainly. You will recognise the ments and reasons are strongly laid down, though not appropriate of the Church, in which you hold so high a place, to proved in all places by the collector; besides that the collection (such as it is) being lent abroad to divers in scattered sheets, hath for a great part of it miscarried; and one half of it, as I suppose (well nigh) being no way to be recovered, so that as imperfect a thing cupied verbatim out of others, and in divers places dissented from my own judgment, may not by any means be owned by me; true it is shall seem good of any industrious person to cut off what is weak and superfluous therein, and supply the wants twee and of the "old dictors of the Church," as to the results weak and superfluous therein, and supply the wants ality of God's gift in Baptism. "We read," he says, "that secured loving friend,

"When the Primate thus positively declared that the book was in divers places dissonant from his own judgment, any man which speaketh after this manner, so that he
I deeply grieve that you have given the sanction of and that it could not by any means be owned by low, it might also abide in the same sinestity wherein it is manifest
our authority, which ought, from your station to be very thave been supposed that is would never have been repubthat those wholly men of God did walk." (quoted by lished with his name, or quoted as his work; yet the fact. Mr. Gonde, p. 245.) These words he receives with the is far otherwise. Many editions have been published by limitation only, that "they used words significatively, those who were aware of this letter, and yet affixed the secrementally, mystically, and figuratively."

Primate's name; and every advocate of supralapsarian doctrines quotes in his support the opinions of Archbishop although Bullinger enjoins the word "figuratively," he

Lye, Ministers of the Gospel, who writ them from his mouth, and computed their copies together. With a Preface concerning the Life of the pions Author, by the Rev. Stanley Gower, sometime Chaplain to the said Bishop."

These sermons are included by Dr. Rieington in his

edition of the works of Archbishop Usher.
From the 43th of these (page 448) I cite what follows:

My Lord. I obey your call.

The following twenty pages are devoted to the statements respecting the Church's dectrine of batism, continued in a recently republished book of the Primate on Apostolical Fleuching.

The work referred to first appeared in the year 1815; and in its original form "it excited," says the Hishop, are charges which, if he fails to establish, will fasten on himself the guilt not only of calumny, but of a speaking, more especially, of the chapter appliance." Speaking, more especially, of the chapter of the state of the remission of sins."

The work referred to first appeared in the year 1815; and in its original form "it excited," says the Hishop, with them a vast weight of responsibility to him who makes them—charges which, if he fails to establish, will fasten on himself the guilt not only of calumny, but of a schism. It is under a deep sense of this responsibility that strengthen and continue that for which are received in Rapino and application. In Rustian one shade tism, as hy spiritual neurishment. In Baptism our sach in Italian sur sach in Italian sur sach in Italian in Italian sur sach tisued. If a chila he born only, and after birth he not nourished, there is more but will know what a death such n soul will die. So it is here: unless Christ he plessed to nourish that Life which he breathed into me by Baptism. and by his ordinances to give me a new supply and addi-tion of grace, I am a dead man, I am gone for evil."

Turn we to your third witness, another very illustrious name, Bishop Jereny Taylor. Your Grace will be glad to hear that he really wrote what you cite from his " Hap-tism of Infants:"

" Baptism, and its effects, may be separated, and do not always go in conjunction. The effect may be before, and therefore much rather may it be after its susception; the Sacrament operating in the virtue of Christ, even as the Spirit shall move."

These words I repeat, were really written by Bishop Taylor; yet this witness will help you less than either of the others, for he shall be proved to hear testimony directly against you.

Your Grace, I need not say, would always be sorry to cite any writer as authority for a statement which be con-tradicts. Yet such is the fact in the present instance. You have been seduced by an unhappy confidence in some most untrustworthy informant, to quote Bishop Jeremy Taylor as one of "many divines," who hold "that the Taylor as one of "many divines," who hold "that the spiritual benefit at Baptism, "a death unto sin, and a new birth unto righteousness," is only received where there has been an antecedent act of grace on the part of God." This bears upon the matters charged by me against Mr. Gorbam, although a min-statement of his special distincterram, although a una-statement of his special distinc-fire heresy. Surely, therefore, it was the duty of your Grace to be more cautious before you gave to the Judicial Committee the high, authority of your unction to any statement whatever on this perticular point. Yet your citation of lishop Taylor which you have on unsus-piciously received, is absolutely, palpably, fraudulent. The eminent Prelate, in the very commencement of the very same paragraph of his work from which your citation is made, gives this plain, distinct, unmistakeable contradiction of the doctrine for which you have adduced him as your witness—the doctrine of Mr. Gorban: :--

" Baptism is the first ordinary current in which the Spirit mores and descends upon us—and where God's Spirit is, they are sons of God; for Christ's Spirit descends upon some but them that are him."

He then proceeds shortly to deal with the case of Cornelius, as an exception; and it is thus that he is brought to the statement which your Grace has quoted.

These are your Grace's witnesses—a sample of the many Divines" of our Church (for of these we must inderstand you to be speaking.) who "have solved the difficulty by supposing that the spiritual benefit of Baptiom, 'a death unto sin, and a nemativith unto righteoms-ness,' is only received where there has been an antecedent act of grace on the part of God." You have ventured to identify this position with the doctrine of Bishop Jeremy Taylor on the efficacy of Baptism to infanta. With what success we have just seen.

evidence for this position. It is summed up in the following the evidence of its having been authorizing ranges in statement:—For it is uniformly laid down in the Herical and the evidence of Bullinger, that in Baptism that is sealed and confirmed to infants, which they had before; so that the first beginning of our uniting and fellowship with Christ beginning of our uniting and fellowship with Christ in the wear and the statements. And in the wear is not wrought by the Secrements. And in the year 1586, it was ordered by the Queen and the Upper House of Concaration, that those Decades of Sullinger should be studied and taken as a model by every minister who has not passed the Master of Arts' degree."

The truth is that Bullinger, as well as Calvin and others. of their school, made two sorts of statements, which, taken in their plain meaning, contradict one another. They had parted with the truth, but they tried to persuade themselves and others that they had not. The theory which they had adopted from Swingle did make the Sucraments "empty signs; but they shrunk from owning frequently protest that they do not. They make state-ments, which express that the grace of the Sacraments is conveyed torough the Sacraments. There is evidence to show that our Divines, even down to a late period, took those better passages in their plain meaning, and so quoted the writers as agreeing with the doctrine of the Church of England. It was charitable to take words in their her with the Church of Rome, our early writers should overgazed so far in one common cause, peglecting the pass ages which constrain us to sdont that such was not their meaning. This we must believe to have been the case with the Divines in the reign of Queen Elizabeth. Por, taken in their real meaning, those passages which you cite really contradict the very articles and furmularies which those Divines established.

I would now draw your attention to some passages which declare that the grace of Baptism is actually be-stowed in Baptism. In the context of the passage which you quote, he declares, "to be baptized "into the name of mercy, and protection of God, yes, to be grafted, and as it were to be fastened, to be dedicated, and to be processorated that God." Is this a real act, or is it a shethink it prefane and deceiving to use words as awfully great of a mere outward act. Again, you well know what seems, in this passage, to labour for words to express the greatness of what he means, to rise from one to moother, "grafted," "as it were fastened," until he ends, "to be incorporated into God."

Again, in another place, he says, "truly Baptism is called a cleanaing or washing away of sins." It cannot be "truly" so, unless aims are really washed away by it. ing, I shall be very well content that he make what use he pleaseth of any the materials therein, and set out the whole in his sure name; and this is the resolution of your most in his sure name; and this is the resolution of your most baptum in the washing away of all our sine. And offer assured loving friend,

'May 13 1645.'

ARMACHARUSthus maner speaketh the Scripture, this form of speech kept the old doctors of the Church, whom for so doing, none

not to Christ's mercy in and through him - statements palpatly take, and abborrent from all Christian truth. He adds.—"They are instituted of God, and for godly mea, and not for prefere persons; effectual and not withthey work the same effect and end wereunto they were ordained of God." All must of course, believe that to "prefare" persons Secraments must be permicious (as the Article teacheth). But Builinger cannot here be speak-ing of infants; for infants can neither be "profane" mor

ing of terans; for terants can better or produce to any and y' when they come to Raption.

Now the above passages cannot be explained away, except on the supposition that Bullinger need language awfully great of what is simply outward. The question a not whether the Secrements are efficacious in a certain class of persons only, but whether tind conveys through then inward grace. This Bullinger really denses. And we may be slow to believe that our Divines so understood him, in the face of those his other statements, since he

would thereby contradict the Articles themselves.

The real theory of Zwingle and his followers is, that the Secrements are more enhoused signs. This is so important, that I may digress for a moment from Bullinger to his master Zwingle, in a work which

Bullinger speaks of as one of his very best. In his Fidel Christians. Expositio, then Zwingle says that "the brackts of Sacraments are, that they are insti-tuted by Christ, attest his history, set before us the things which they signify; somify great things, are fitted to represent the things signified, and faith to combinable divine things, are an arch to bind Christians together;" in all which there is no mention of divine grace.

In like way, he speaks of the benefits of Infant Baptism.

that infants are therein dedicated to God, grow up in the same doctrine, are educated as Christians, and Informace in teaching is removed. He often urges against the Ana-haptists that they were unreasonable in objecting to Infant Baptism, since it is "an outward and ceremonic

In like way Bullinger also does often represent the Sacraments as mere pictures and outward scals. His definition of a Vaccament does not contain one hint of an

Sacraments are holy actions, consisting of words, pro mises, or of prescript rites or coremonies, given for this end to the Church of God from heaven to be mitnamed and scale of the preaching of the Gospol; to exercise and try faith; and, by earthly and visible things, to represent and see before our eyes the deep mysteries of find; to be short, testing the state of the control of the co to gather together a visible Church or congregation, to ad-mosish them of Him and duty.

Let any one contrast this explanation of a necrament with that of our Articles, and he will not dare to ony that

with that of our Articles, and he will not dare so say that it is in accordance with them.

In a word, my Lord, either Bullinger means that sneraments are God's instruments by which He confers the grace signified by them on those who receive them worthily—and on he sustains the principle that the grace of the new birth is conferred in and by haptism—or be denies that the Sacraments are such instruments of God, and so contradicts the Sath Article, which says that Sacraments are of them and God's modeled. raments are effectual signs of grace and God's goodwill towards us, by the which he doth work invisibly in us (efficacie signs per que) Your Grace will choose which part of the alternative you may prefer if the former, Hullinger is a witness to the Regeneration of Infants by Baptism—if the latter, you make Archbishop Whitgift and the other Bishops of that day require, that a doctrine, which contra-dicts the 39th Article, should be "sutheritatively taught." It is to me a matter of perfect indifference, as far as con-

But this is not, and cannot be, a matter of indifference But this is not, and canwer we, a manufacture on higher grounds. Archbishop Whitgift's name, not to mention others, is too exalted for as willingly to concur in branding him as a favourer of heresy. That truth in branding him as a favourer of heresy. That truth seems to be, that in setting out the Devades of Bullinger as a book for the instruction of the more ignorant of the elergy, he and his comprovincials looked only to the general character of Bullinger's volume—a volume onataining fifty permone, of which four only were on the sub-ject of the Secrements. The volume, in the main, may have been an useful manual, and may have afforded a good sample of Bermon-writing —a matter much wanted in our Church in those days, when the paucity of our Homilies was much deplored—and, so far as I am sware, there was no attempt made by any English Divine to supply

a model by every minister who had not passed the Man-ter of Arts' degree; and you cite, as authority for this assertion, Strype's Life of Whiteift, i., p. 131.

Ny Lord, I have looked into this book, and into Wil-kins's Concilis but can find no authority at all for the My Lord, before I examine the evidence of the fact and as to any order, made, by the Bishops, I am equally here stated, I beg leave to trouble you with a few remarks at a loss to find it. Wilkins (iv. 321), giving the Begister of the Acts of Convocation in 1586, tella as no more than what follows:—"1586. In 13ma Nessione (Dec. 2) statuta de progressu in studiis ab inferiori Clero faciend ab Archiopiscopo (que statim sequenter estitlebanter.'
Afterwards, "In has Synodo ab Archiep. Cantuar. introducebanter ordines," Rc.
Strype (Whitgift, App., B. III., No. 32) says "Orders,"
Rc. adding, "amond unum be the Archichen and Mich.

Re., adding, " opened upon by the Archbishops and Bish-ops"—which access to be correct; for he further says (i. 499). Sess. 7. March 10, 1586, "Then the Prolocutor prayed that the Articles agreed upon by the Bishops for-merly mentioned should be read, which was done. And then the Archbishopenborted all the Clergy to their duty." Nothing further in the matter was done. Convection was dissolved on the 25th of the same month. There is not a trace of the consent of the Lower House having

not a trace of the consent of the Lower House having been given to the measure. No Canona, no Act whatever, relating to it, appears in the Acts of that Convocation. Therefore, that this book was "authoritatively taught" seems a mere gratuitus dictom. True it is, that Archdeacon Aylmer, son of the Bishop of London (seemingly on his own authority), at his Visitation in the year 1507, did make inquiry about the use of this book by the inferior Clergy; but the Articles of Inquiry at the Visitation hy Archichem Whiteift of the Discrete of Contentions of ly Archbishop Whitgift, of the Diocese of Canterbury, of Salisbury, and of Rochester, though very minute, make abby Arebb

assistely no meation of it at all.

It is many a light confirmation of the improbability that the book was ever "authoritatively taught," that it is one which is now of extreme rarity -a copy of it cannot with-out great difficulty, be procured. Considering that it is a guerto of above 1000 pages, this could hardly be the case, if every one of the thousands of Clergy who, in those unlearned days, had not passed his Master of Arts de-

gree" had been obliged to procure it.

The only copy I have been able to find is in English. printed in 1577; and I am assured by an excellent authority in such a matter, that no subsequent edition of it was published in Eagland during that century—none, threfore, at the time when the demand for the book, if your Grace's statement be correct, must have been greatest. I have made inquiry at the British Museum, and find that the only copy there is in Latin, printed at Zurich, in three vols. fi-lin, "Tiguri," 1637. I have also made inquiries at Oxforo, and I find that there is no copy of the book in English in the Bodleian, or the Christ Church, Magdalane, New Catleys, Ballist, Orial, Jesus libraries. In the Bodleian there is one copy only, in three vols. fully. Transit leian there is one copy only, in three vols. fulio, Tigori, 1676, and one in New College, exactly like the other, but

bearing the date 1666.

My Lord, I am really incredulous concerning the order My Lord, I am really incredulous concerning the order by the Queen and Upper House of Consecution in 1586. But your Grace says, there is nothing in "such opinious" as deep the saving grace of haptism, "to prevent the houset use of the formularies of the Church."—My Lord, I will not go through the passages in those formularies which notoriously affirm that saving grace—malaries which not may 160 of your own hook (as I passages on which, at puge 160 of your own hould use I have already abown), you found an assertion, that "on the authority of this example" (the example of St. Paul, as deduced from several texts of his Epostles), "and of the underiable practice of the first ages of Christianity, our Church considers Baptism as conveying regeneration, instructing us to pray before Haptism that the infant may be born open, and made an heir of everlacting all ration; and to veture thanks, after Boptism, that it hath pleased God to-regenerate" (the italics are your own) " the infant with His Holy Spirit, and receive him for his own child by adoption."

Such is the declaration in your book, but a new light has butst upon you, it seems, while preyaring a Preface for it. You have mow descried a new principle, which was before hidden from your eves. You not only say. "all our formularies are framed," but you add, "and must be framed, on the principle of charatable presumption."

The nature was which account town the construed, will come more prefur under consideration in dealing with the Judgment of the Judgment of the Judgment of the Judgment will become clearer if \$\mathbb{E}\$ be framed, on the principle of charatable presumption." be framed, on the principle of charatable presumption." My land, without at present dealing with this, I turn

to the writers whom you cite as vouchers for it. The first is a greater than any of the very great men to whom you have before appealed, Bishop Pearson, the most judicious, the most accurate, and one of the most

"When the means are used, without comething appear ing to the contrary, we presume the good effect."

of Raptism to them. But it is with the effect of Raptism to them. But it is with the effect of Raptism of infants that we are now concerned, and I will present your tirace with an extract from another work of his, a formal Determination of his, as Divinity Professor, on annested in Christ's institution to the Sacrament itself, by unworthily receiving it, nor furfeit that grace, as adults may, by subsequent sin Bishop Praram's words are as

"Nihil in Christiană Religione certius est, quam vis illa

Baptismi ad honum spirituale maxima certisimaque. Est quidem signum externum et visibile; id autem quid illo ignificatur est invisibilis gratia; et signum ipo institutum est, ut cam gratiam conferat."—Bp. Pearson, Minur Theal. Works, is 313, Determinates VI. Your Grace, therefore, will perceive that Hishop Pear-

on taught what is absolutely inconsistent with the notion that we must speak of the effect of the Baptism of infants. on the principle of charitable presumption." On the contrary he tells us that -

"Nothing in the whole compass of our religion is more sure than the exceeding great and most certain efficacy of Baptism to spiritual good; that it is an outward and vinible sign indeed, but by it an invisible grace is signified; and the sign itself was instituted for the very purpose that st should confee that grace."

My Lord, you again olio Hooker in confirmation of you present position no saving "We speak of intents as the

It is very districting to be compelled to accusinize every citation which you make, and still more districting to be obliged to remark on all of them so must incorrect—on some as most fallacions. In the present instance I have to tell your Grace that in the three oditions of Hooker, which only I have been able to cancult, the follow of 1708, Hanbury's, and Keble's, the word is not Charity, but from Whether your Grace's edition of Hooker has Charity I know not, if it has (which the centest makes scarcely cradible), it is quite also that he need it movely acareely credible), it is quite plain that he more it merely and humans. I will present your Grace with the oun-

Chateright, whom, I need not say, Honker was answer

"If children could have faith, yet they that present the

is at the second of the second

Now, the "rule of ploty" is, according to the destrine of Augustine and Honker, "to speak and think" of begined infants as hosing forth, because they have had the Secrement of forth (8. Aug. Ep. 23 ad Boniface.) But Honker proceeds with an organization of homisem (1 repeat): --

"They that can take to themselves in ordinary talk "They that can take to themselves in overlawly use a charitable kind of liberty to mome their own cort field's dear children (notwithstanding the large reign of hypocrisy), should not, me thinks, he so strict and rigorous against the Church for presuming as it does of a Chris-

Nuch would be the answer to your Grace's representation of Hooker's words, if it were correct, which it glaringly is not. Let me now tell you, in two sentences of Hooker's, what "the Church presumes" according to him, not merely charitably, but aboutely, of a haptest infact. In his 57th section (on "the necessity of Graceraments of infants, with faith and reportance," and in the case of adults, "with faith and reportance," and in the

"But their chiefest force and virtue consisteth not herein so much as in that they are heavenly coremonics, which God hath concified and ordained to be administered in His Church, first, as marks whereby to know when God doth impart the vital or saving grace of Christ unto all that are capalle thereof; and secondly, as means conditional, which God requireth of them unto whom He

And in section 40:-

" Baptism, therefore, even in the meaning of the law of Christ, belongeth unto infants capable thereof from the

My Lord, in the midst of the distanteful work in which necessity had engaged me, it is refreshing to be reminded, and to have occasion to remind others, of those noble statements of Catholic dectrine in the words of one of the most illustrious of English divines.

My Lord, I proceed to your citation from Bishop Carle-

ton. I have not access to his work, but I doubt not that it is correctly exhibited in Mr. Goode's book. " All that receive Baptism are called the children

God, regenerate. Justified; for to us they must be taken for such in charity, until they show themselves other." This is very appearite to the immediate purpose for which you cite it; but the context directly contradicts the docone of Mr. Gurham, on whose account it is cited, for, in the same nage we read-

"We, following the ancient Fathers, follow the Church. I pray you what did antiquity teach? That Young children beptied are delivered from original sin. We teach My Lord, Mr. Gorham teaches not the same; he teache

that original sin, in itself, and unless removed by "an act of prevenient grace," makes children unworthy recipients of Boptism.

There remains, I rejoice to say, but one other evidence

for your Grace's principle of charitable presimption, the Defence of the Services of the Church by the Bishops at the Savoy Conference.
The complaint of the Nonconformists was

"That whereas throughout the several offices the phrase is sur is as presumes all persons (within the Communion of the Church) to be regenerated, converted, and in an actual state of grace (which, had occlesiastical discipline been funi state of grace (which, sed ecclesisatival decipline been truly and vagorously executed, in the exclusion of scandal-ous and obstinate sineers, might be better supposed; but there having been, and still bring, a confessed want of that, as in Luturgy is acknowledged, it cannot be rationally ad-mitted in the utmost latitude of charity; we desire that this may be reformed."—Cordwell Conf. 208.

The Bishops answered—

The Bishops unreverse.

"Our prayers and the phrase of them surely supposes no "Our prayers and the puress of them servey supposes up more than that they are saints by calling, searcified in Christ Jesus, by their baptism admitted into Christ's congregation, and so to be reckneed members of that society till either they shall separate themselves by wilful schiers, or be separated by legal excommunication; which they seem earnestly to desire, and so do we,"

seem earnestly to desire, and so do we."

The Bishops, in another place, explain what they mean by "charitable presumption," s. e. that it relates to adults, not to infanta; to those who can, by their own will, retain or less the grace of God, and to those who are incapable of any will, either to receive or reject it, but upon whom our Saviour Christ confere it. In defending the Confirmation Service, they assert positicely that the grace of baptism was conferred upon infants, but say that the Church "presumes charitably, not that they have received it, but that, when they come to be confirmed, they have not "setable when they come to be confirmed, they have not " totally

"And it is charitably presumed that, notwithstandin the frailties and slips of their childhood, they have not totally lost what was 19 Baption conferred upon them, and therefore adds, 'Strengthen them,' &c."-Ib. 359. My Lord. I entirely agree with your Grace that on this

principle all common prayer must be framed; for common prayer is no other than the united prayer of all who are gathered together in Christ's name. But the bearing which this may have on the charitable hypothesis on which you

Such is the declaration in your book, but a new light | sey that the words which declare children to be regenera

1. Whereas the Nicene Creed declares that there is none Reptions for the remission of sine," and since influent have no actual sine, this would not be true of shan unless original sin were remitted to them in Boption; and the Church has anathemstised these who so teach, "ut in eig forms Baptismatis in remissionem promotorum non vera and felto ait" (Cod. Eccl. Afr. can. 110); and the whole heard of all the thrologians of whom our Church can heat. He may a what you cite; but he says it of adults, and of the actual state of adults, whose lives are before the world. His words are these: mitted in Hoptism to any. For he helds, that whe exists, it is a hindrance to the right reception of Basi exists, it is a hindrance to the right reception of Baptism, and that those infants only who tworive Haptism rightly, i.e. having had an act of prevenient grace, receive any benefit from it. So then, whereas the Church troches that original ain is remitted by Haptism, Mr. Gorham teaches that it is either remitted, before, when God brush up this set of prevenient grace (a limitation of the mercies of Unit to infants which Holy Scripture does not warrant), or not remitted at all to the infant when haptised.

[Several passages are cited from Mo. Gosham's Andrews.

ur not remitted at all to the infant when haptined.

[Several passages are ested from Mr. Gorham's book in proof of this assertion.]

II. The gefts which the Cathelie Church, and in it norms, has ever teaght, and does teach, to be given by Gad in and by the accrament of haptism, Mr. Gorham teaches to be given deferr haptism, a hence or haptism is received rightly, ascribing these gifts either to the provenient act of grace, which, as to infants, he has adopted from the inventions of men, not from the word of God, or on faith, which one thurch declares that infants counts have. which our Church declares that infants council have.

which our Church declares that infants counts have. Three gifts are "remission of sins," or justification; being "hern again," or regeneration; being made "the child of God," or adoption.

Of theor, Mr. Gorbam declares that regeneration taken place before Baptism, through the act of prevenient grace, in direct contradiction to our Lord's words (according to the sense of the whole Church and our own Baptismab office), "Except a man be born of water and the distit." Thus, he reparates regeneration wholly from Baptism, as in no way as effect of it, since, according to him, it prevenies it.

precedes it.

[Mr. Gorham's answers are here quited.]

In like way, as to adjustes. Whereas car Church from Huly Scripture declares that the child was "forcis made a child of God," &c., Mr. Gorham declares that all who receive Reption rightly have fore made children of God before, and in Baptism that is attented which they were

[Mr. Gorham's answers follow.]
In like way, again, as to "remission of sine," or justification, he says that it must "precede beneficial Baptum." firstion, he says that it must "precede beneficial Baptism."

His system admits of justification "before" Baptism, or "after" Baptism, hat not in Baptism, except by a miracle. These who reserve Baptism, receive it worthily or neworthily. There is no third class, and Mr. Gurham insists on those two. But of these he had just stated that these who receive Baptism worthily must have been justified before Haptism. "Justification precedes beneficial Haptism." In those who receive Baptism unworthily, if God gives them repentance, justification would take place after Baptism. There is absolutely no place, according to him, fire justification for Baptism, unless it should please Almighty God, by a miracle, at the memoral of Baptism to sonvert one who had some to it anywhilly.

The heresies, then, my Lord, which came out in my

was rightly received.

I can hardly describe with what amazement I found there hereeies glossed ever, or almost unanticed to the judgment. I cannot, indeed, he carprised that highly respectable Common Lew Judges should not understand thoological statements, and this does but illustrate theuses unlitteen of such a Churt.for the very responsible affice put upon it, to decide upon appeal whether a chirk, chierged with uncound destrine, was fitted for the cure of seals. Het, my Lord. I cannot inderested bow even your what to see everything as favourably so you see, can have betreved you into constronancing such eatier misstatement of encound destrine.

The hereory which I first named, ther original sin to stood by Mr. Gerham to be a kindrance to the right of Haptiem, instead of being remitted by it, is only naticed in the judgment in these terms:—

"That in no case is regeneration in Reption unsuali-

case of adults, 'with faith and reportunes,' and in the case of infants, 'with God's grace and favour,'"

"With God's grace and favour," my Lord? Who cam dony this? Who could imagice the accrement of Christ administered healthfully without "God's grace and favour?" But these words, although quated in the judgment as Mr. Gorham's, I do not 3nd in his amoors. What Mr. Gorham's, I do not 3nd in his amoors, who Mr. Gorham's are frequently facility inelat apon, are not "the grace and focus?" of Almighty God, "the good will of our Heavenly Father, declared by Mile Son Jetus Christ," which are Proper Book ageaks of with regard to each infant brought in Reption; it is not the "grace and merey," which are Truber Book apones the "ap and of preventions grace," which be supposed (without any authority of God's word or the Cherch's varching,) to be given to more infants and decide to others; and that spen this, and kefure Hoptism, and whelly independent of it, regressration in conferred, and that it is decided to all besides, although haptised. The attention of the Judges but home action to this subject; came of them had continued home at a such as words are substituted which do not represent Mr. Gorham's destrice, and which even in a sound souse—" with God's grace and favour." What would any one of three Judges have thought, if, in the case of any liter against a mea, one set of words and thus been substituted for another; or, if a man were aborged with willd! merder, and the Judges were, in summing up, to casit meticing any evidence buy and each as established mandaughter?

The other aleas of false decrine is whelly unasticed. The only shree bearing man it which is selected and

youd each as established manufaculture?

The other class of false destrice is whally manufaced. The only phrase bearing upon it which is colored out of Mr. Gerham's assesses in just one which might, if presend one were, become accord, but which would thereby consequently what he or repeatedly and amphatically states. The artestion made by the Judges of passages to represent Mr. Gerham's destrice is remarkable. They mingle took the control of the statements of our fermularies which Mr. Gerham adopts simply (there are two of these i. 2. flattements from the Articles, which, from the country, apply ploisly to estable alone, but which Mr. Gerham's, exclusing the cither are not Mr. Gerham's, or do not expressed which either are not Mr. Gerham's, or do not express his general meaning, or not clearly. A fourth class they whelly emit—chase which do unregiverally and plainly express that he organizes whelly the inward spritted grace, which the Church declares to belong to ilegion, from that corrament. I must erave year Grace's attention to the starement of Mr. Gerham's destrice, which, in associated he accepted which, in cancelosing his acquittal, you have add

I will first speite the whole. The Judicial Com

mys:—
"The destrine held by Mr. Gerbam opposes to us to be this:—That Baptism is a correspont granually ascessery to saivation; but these the grace of representions does not so necessarily accordancy the net of Baptism; that trygnorestion invertibly takes place in Reptism; that the grace may be greated before, in, or after Baptism; that Baptism is an official sign of grace, by which God works invisibly in us, but only in each se worthily receive it; in them also it has a wholesame offper; and that, without refusence to the qualification of the respired, it is not in inself on effectual sign of grace. That infinite baptism daddying before actual sin are cordainly saved; but that in no case is regeneration in baptism ancessitional."

Now to consider it, centence by centence. " It begins with the words of the Catec

"That Beptism is a Sacrament generally assured to

"But that the grace of regeneration does not an ar serily accompany the act of Boptism, that regen-invertable takes place in Reptism." Certainly, it it true that Mr. Gorhom "ou

Certains, it it true that Mr. Gorham "appears that the grace of regeneration does not inscriblly take place in Reptiem," since he mys that it inscribilly does, not, when Beptiem in rightly received. "They must here been regenerated by an act of grace prevenient to Rapsian, in order to make them worthy recipious of that Rassament"—(Ans. 19). "The new mature must have been parameted by those who receive Raption rightly"—(Ans. 27).