

What saith MARTIN LUTHER!

"I am a son of God and an heir of God because I am baptized. Christians are now *regenerated* and made sons of God *through baptism.*"

What saith MELANCTHON?

"We consider that in Baptism, they are made sons of God, receive the Holy Spirit, at least as long as they do not drive him forth by actual sin at that age which is now considered capable for the exercise of reason."

What saith JOHN CALVIN?

"It is agreed that the Sacraments are not empty figures, but avail towards the very thing which they prefigure: that in baptism the power of the Spirit is present, so that He washes and regenerates us. At what time soever we be baptized, we are once washed for all our life-time and also purged."

Nearer our own times JOHN WESLEY gives his testimony:

'By baptism we who were by nature the children of wrath, are made the children of God: and this regeneration which our Church in so many places ascribes to baptism, is more than being barely admitted into the Church, though commonly connected therewith; being grafted into the body of Christ's Church, we are made the children of God by adoption and grace. This is founded upon the plain words of our Lord, 'Except a man be born again of water and of the Spirit, he cannot enter into the kingdom of God.' By water then, as a means, the water of baptism, we are *regenerated* or born again, hence it is called by the Apostle 'the washing of regeneration.'

Now we submit that such testimony as this is most important. When we read the Prayer Book

Article on baptism we find that these statements agree precisely with what the Church teaches. Baptism is called "a sign of regeneration, or new birth, whereby, as by an instrument, they that receive baptism rightly are grafted into the Church, the promises of forgiveness of sins, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed."

Were Calvin, Melancthon, Luther, Wesley and others all astray on such an important doctrine? If not why do those who profess to follow their principles and church polity reject their plain teaching on this point? And why do they blame Churchmen for still clinging to a doctrine which has ever been held to be a truth of Scripture, except by some modern "theologians" who profess to be wiser than the accumulated voice of antiquity, and to know more of Scripture than the great lights of Reformation times?

"MARY"—"RABBONI."

CAN we picture to ourselves that meeting, that blessed greeting? Can we ever so faintly imagine the rapture that smote the woman's heart through and through, the awe and bliss that overwhelmed her when she knew that it was the Lord, the risen Lord, when she felt that the Being, too sacred for her mortal touch, but whose visible presence was vouchsafed her, was the not yet re-ascended God! Yes, if we possess any faith worthy of the name, we *must* have felt something of that gladness, something of that awe as the Easter morning dawned upon us, when, having passed through the dark and awful scenes of His infinite suffer-