

Note V. pages 54 to 56.

ON REGENERATION.

"A new principle of life is infused into him (in baptism)—he is regenerate, born anew of water and of the Spirit, and placed in a new relation to God, as one of his own peculiar family and household; furnished with all the means of realising to himself the promise of salvation given by Jesus Christ to all penitent sinners, and sealed to him personally in baptism, which, as our own Church teaches, is not only a sign of profession and mark of difference, whereby Christian men are discerned from others, that be not christened; but it is also a sign of regeneration, or new birth, whereby, as by an instrument, they that receive baptism rightly are grafted into the body of the Church; the promise of forgiveness of sin, and of our adoption to be the sons of God, by the Holy Ghost, are visibly signed and sealed; faith is confirmed, and grace increased by virtue of prayer to God."—*The Bishop of London's Three Sermons on the Church.*

"The question which has been most prominently and vexatiously pressed, to the great perplexity, as I believe, of many of the community, is that of Baptismal Regeneration; a question in itself of considerable importance, but of which the Church of England, in her Articles, her Homilies, and her Liturgical Services, has afforded the clearest solution. That the Church does hold the doctrine of Baptismal Regeneration in some sense, none of her Ministers, who have any regard to consistency, can pretend to deny. Every time that you administer the Sacrament of Baptism—every time that you Catechise a child in the words of the Church Catechism—every time that you present to the Bishop a candidate for Confirmation—you recognise and represent the infant or the adult as regenerated in baptism, and as having received, as such, 'forgiveness of all his sins.' Before the administration of the Sacrament, you pray for this regeneration; after its completion, you assume the fact of the regeneration of the baptised party, and conclude by thanksgiving and prayer, that the newly admitted member of Christ's Church 'may lead the rest of his life according to this beginning.' But here arises the question, What is this Regeneration, of which the child, in its unconscious but probably imputed faith, or the believing adult, in his penitence, is thus made the recipient? The language of the Church, and I will not travel out of her offices, is unambiguous. It declares Regeneration to be, in plain terms, 'that thing which by nature we cannot have,—an inward spiritual grace, a death unto sin, and a new birth unto righteousness. A change of condition—a change, whereby, as by an instrument, they that receive baptism rightly are grafted into the Church and made children of grace, instead of children of wrath;' a change, by which they have entered into covenant with God, are transplanted from a state of original sin and deathfulness, into a state in which the righteousness of Christ may be imputed to them, and they are initiated into His great salvation. This then is, according to the reiterated expres-