

clared orthodox his book entitled, "The Argument from Prophecy," and the Primate's letter has shown the Earl's quarrel with the Society to be a much smaller affair than his lordship imagined it to be. Mr. Maitland stated that he was preparing a new edition of his book, and was re-writing the passage objected to by the Earl, so as, if possible, to give no offence. Lord Shaftesbury then said he ought to see the whole of the Primate's letter; and Mr. Maitland complied with his request. But his lordship had evidently been only too glad of an excuse for leaving a Society, where, as a member of a decidedly Church Institution, he could not possibly feel in his element; and his reply to Mr. Maitland was to this effect:—"The letter, no doubt, must be gratifying to you as the author of the book on prophecy; but allow me to say that on my own mind it has produced no effect whatever. . . . Matters are exactly as when the controversy began. There is no use, I think, in the prolongation of this correspondence. You have gained everything that you require. You have on your side an enormous proportion of the clergy, and no small number from among the laity and Nonconformist ministers. You have moreover, the approbation of the Primate of all England. With myself, it is precisely the reverse. I lie under the condemnation of them all, from the Archbishop down to the smallest of the daily papers. You are content with the issue, and so am I. Six months more writing could add nothing to the satisfaction we each of us enjoy."

#### BAPTISM AND CONFIRMATION HISTORICALLY CONSIDERED.

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##### I. Baptism.

§9. Continued. *Benefits of baptism.* The subject of baptism was frequently referred to by the fathers of the primitive Church; the necessity of receiving it, the mode of its administration, and the benefits conferred by it, were either incidentally mentioned, or entire treatises written respecting it; so that it is a difficult matter to condense within a small space the principal observations upon it, made by even the most eminent fathers. I shall endeavour, with as much brevity as possible, to present a few extracts from writers of the first four centuries on: (1) the general benefits derived from this sacrament, and (2) the reception of the grace of regeneration through it. (1.) *General benefits.* BARNABAS. "We indeed descend into the water full of sins and defilement, but come up, bearing fruit in our heart, having fear and trust in Jesus in our spirit." JUSTIN. "In order that we may not remain the children of necessity and ignorance, but may become the children of choice and knowledge, and may obtain in the water the remission of sins formerly committed, there is pronounced over him who chooses to be born again, and has repented of his sins, the name of God the Father and Lord of the universe." CLEMENT OF ALEXANDRIA. "He" (Christ) "is perfected by the washing of baptism alone, and is

sanctified by the descent of the Spirit? such is the case. The same also takes place in our case, whose exemplar Christ became. Being baptized, we are illuminated; illuminated, we become sons; being made sons, we are made perfect; being made perfect, we are made immortal." TERTULLIAN. "Over our cleansed and blessed bodies willingly descends from the Father that Holiest Spirit: over the waters of baptism, recognizing, as it were, his primæval seat, he reposes. . . . by the selfsame law of heavenly effect, to earth, that is to our flesh as it emerges from the font after its old sins, flies the dove of the Holy Spirit, bringing us the peace of God, sent out from the heavens, where is the Church, the typified ark." GREGORY OF NAZIANZUM. "This is the grace and power of baptism, that it does not, as formerly, cause the overflowing of the world, but the washing away the sin of each individual." CYRIL OF JERUSALEM. "Thou descendest into the water dead in sin, thou risest quickened in righteousness." CHRYSOSTOM. "By the word" planting "he alludes to the fruit we reap from his death; for as his body when buried in the earth, produced the salvation of the whole world, so ours also, when buried in baptism, has borne the fruits of righteousness, sanctification, adoption, and a thousand blessings."

(2.) *Regeneration.* JUSTIN. "As many as are persuaded and believe that what we teach and say is true, and undertake to live accordingly, are instructed to pray and entreat God with fasting, for the remission of their sins that are past, we praying and fasting with them. Then they are brought by us where there is water, and are regenerated in the same manner in which we were ourselves regenerated. For, in the mercy of God, the Father and Lord of the universe, and of our Saviour Jesus Christ, and of the Holy Spirit, they thus receive the washing with water. For Christ also said, 'except ye be born again, ye shall not enter into the kingdom of heaven.'" THEOPHILUS OF ANTIOCH. "The things proceeding from the water were blessed of God, that this also might be a sign of men's being destined to receive repentance and remission of sins through the water and laver of regeneration, as many as come to the truth, and are born again, and receive blessing from God." IRENEUS. "Giving to the disciples the power of regeneration unto God, he said to them, Go, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." CLEMENT OF ALEXANDRIA. "The view I take is, that He himself formed man of the dust, and regenerated him by water, and made him grow by the Spirit, and trained him by his word to adoption and salvation, directing him by sacred precepts; in order that, transforming earth-born man into a holy and heavenly being by his advent, He might fulfil to the utmost that divine utterance, Let us make man in our image and likeness." TERTULLIAN. "We, little fishes, after the example of our 'Ichthus,' Jesus Christ, are born in water, nor have we safety in any other way, than by permanently abiding in that water." CYPRIAN. "All, indeed, who attain to the divine gift

and inheritance by the sanctification of baptism, therein put off the old man by the grace of the saving laver, and renewed by the Holy Spirit from the filth of the old contagion, are purged by a second nativity." AUGUSTINE. "Water, exhibiting externally the sacrament of grace, and the Spirit internally operating the benefit of grace, loosing the bond of crime, and restoring the goodness of nature, regenerate the man in one Christ, born of one Adam." CHRYSOSTOM. "At our regeneration, the words of God, which the faithful know, spoken by the priest, form and regenerate him who is baptized in the vessel as in a womb."

But while the Church respects the opinion of Reformers, and reverences the voice of antiquity, she considers we should yield no deference to either, unless sustained by the authority of the Word of God. We must therefore test their views by that unerring guide.

1. *Circumcision was appointed by God as the means of introducing His people into covenant with Him.* "This is my covenant, which ye shall keep, between me and you, and thy seed after thee. Every man child among you shall be circumcised. \* \* \* And the uncircumcised man child whose flesh of his foreskin is not circumcised shall be cut off from his people; he hath broken my covenant;" but *circumcision was superseded in the Christian dispensation by baptism, which is called the circumcision of Christ*, "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ; buried with him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead."

2. *Remission of sins is declared to be connected with baptism rightly received:* "Then Peter said unto them, repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." "And now, why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord."

3. *Union with Christ our living head is said to be the consequent of baptism:* "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." "As many of you as have been baptized into Christ have put on Christ."

4. *By baptism we are placed in a condition whereby if we endure to the end, we shall assuredly attain eternal salvation:* "He that believeth, and is baptized shall be saved." "The like figure whereunto, even baptism, doth now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ."

5. *By baptism we obtain the grace of spiritual illumination, and are sealed by the Holy Spirit unto the day of redemption:* "It is impossible for those who were once enlightened, and