

bury, Dr. John Bird Sumner, who has so long been looked up to as an evangelical leader, and is such an honourable exception to the customary exclusiveness of Bishops. How far he represents the *Arminian* section of the Low Church clergy, the writer cannot say, but the views of the Primate of All England, can hardly fail to be those of many of his brethren. In a work on "Apostolical Preaching," first published in 1824 and re-issued in 1850—during the Gorham controversy—the Archbishop argues against the doctrine of "special grace,"\* "that it implies the necessity of *some test of God's favour*, and of the reconciliation of Christians unto Him, *beyond and subsequent to the covenant of Baptism*"—"that it *reduces Baptism to an empty rite*, an external mark of admission into the visible Church, *attended with no real grace*, and therefore *conveying no real benefit*, nor advancing a person one step towards salvation." Again, "*how is this fact of regeneracy, upon which no less than eternity depends, to be discovered?*" The Apostle enumerates the works of the flesh and the fruits of the Spirit; *but his test is insufficient*, (!) for the two lists are here mixed and confounded. The hearers appeal to *the Church, an authorised interpreter of Scripture*. (!!) The Church acquaints them, that *they were themselves regenerated, and made the children of grace, by the benefit of baptism*." "No preacher is, therefore, authorised, either by our Church, or by St. Paul, to leave a doubt on the mind of his hearers whether they are within the pale of God's favour."

Thus, it is clear, that all who hold that Regeneration invariably takes place in Baptism—whether High or Low Church—do so *in the Arminian sense*. Only in that sense, indeed, could the doctrine be held at all. *The Church of Rome holds it in the same manner.*

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\* Quoted in *The Great Gorham case*, by John Search, pp. 11-20, 234-241.