

maintenance of which the English Reformation was gloriously distinguished. This cannot be done, unless on those principles opinions are formed, and from them conclusions drawn; and at the very time that we may combat a particular opinion, if we admit the truth of the principle on which it was built, we only confirm the principle, and impress it more deeply on men's minds. I am not one of those who would say, 'Read the Oxford Tracts, and take for granted every opinion there expressed,' but I am one of those who would say, 'Read and digest those Tracts well, and you will have imbibed principles which will enable you to judge of opinions.' Their popularity will increase, since their arguments are not answered or their statements refuted:—they are opposed simply by railing. And those who judge of such things only by second-hand reports, and gibbled quotations, and anonymous misrepresentations in newspapers, will, of course rail on.* May the day come when they may be awakened to a sense of the danger of thus violating the golden rule of charity! In the meantime, the wise, the candid, those who are not the mere partisans of religion, but really religious, will themselves read the Tracts,—and if they do read they commend. They may censure particular opinions, but they will commend the whole. At all events, the Scriptural Christian will be prejudiced in favour of the writers of the Oxford Tracts, on seeing the fruits of the Spirit beautifully exhibited in their conduct, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness; it would be well, indeed, if their assailants, in various magazines and newspapers, would remember of what emulations, wrath, strife, seditions, are the signs. The temper manifested by their opponents is as impolitic as it is too often profane.—Fully aware that it is not by reviling again, that they are to maintain the cause of a reviled and crucified Master; fully aware that it is not by well-doing that they are 'to put to silence the ignorance of foolish men,' the writers of the Oxford Tracts, when assailed as 'popish fanatics,' &c. when their doctrines, instead of being refuted, are declaimed against as figments of the darkest ages of Papal superstition, &c. calmly reply, 'Brave words, surely. Well and good, take your fill of them, since you choose them for your portion. It does but make our spirits richer and hopefully to be thus encountered. Never were such words on one side, but deeds were on the other. We know our place and our fortunes; to give a witness and to be contemned; to be ill-used and to succeed. Such is the law which God has annexed to the promulgation of the truth; its preachers suffer, but its cause prevails. Be it so. Joyfully we will consent to this compact. And the more you attack us personally, the more, for the very women's sake, we will exult in it.'

REV. C. SIMON ON REGENERATION.

'In the baptismal service, we thank God for having regenerated the baptized infant by his Holy Spirit. Now from hence it appears that in the opinion of our Reformers, regeneration and remission of sins did accompany baptism. But in what sense did they hold this sentiment? Did they maintain that there was no need for the seed then sown in the heart of the baptized person to grow up and to bring forth fruit; or

* Perhaps there never was devised, by men who professed to call themselves Christians, a system of attack more wicked than that which is adopted by many who assail these Tracts. Of the persons who are supposed to write them, lies the most ridiculous are invented, industriously circulated, and willingly believed. And when an attempt is made to refute the Tracts themselves, false extracts are made, and they are represented as asserting the very errors which they, in express words, reprobate! This is actually done by men who not only call themselves Christians, but profess to be of the strictest sect of our religion. To those who consult the Tracts to verify the quotations, the inference is obvious: lies would not be told unless it were impossible to substantiate the accusation by telling the truth. It would be well, indeed, if our brethren would remember that to speak falsely, even for religion, is both popish and unscriptural.

that he could be saved in any other way than by a progressive renovation of his soul after the divine image? Had they asserted any such doctrine as that, it would have been impossible for any enlightened person to concur with them. But nothing can be conceived more repugnant to their sentiments than such an idea as this; so far from harbouring such a thought, they have, and that too in this very prayer, taught us to look to God for that total change both of heart and life which long since their days has begun to be expressed by the term regeneration. After thanking God for regenerating the infant by his Holy Spirit we are taught to pray 'that he being dead unto sin and living unto righteousness may crucify the old man, and utterly abolish the whole body of sin,' and then declaring the total change to be the necessary mean of his obtaining salvation, we add, 'so that finally with the residue of the holy Church he may be an inheritor of thine everlasting kingdom.' Is there (I would ask) any person that can require more than this? or does God in his word require more? There are two things to be noticed in reference to this subject. Now the term regeneration and the thing. The term occurs but twice in the Scriptures; in one place it refers to Baptism, and is distinguished for the renewing of the Holy Ghost; which, however, is represented as attended on it: and in the other place it has a total distinct meaning unconnected with the subject. Now the term they use as the Scriptures uses it, and the thing they require as strongly as any person can require it. They do not give us any reason to imagine that an adult person can be saved without experiencing all that modern divines [*Ultra protestant divines*] have included the term regeneration; on the contrary, they do both there and in the Liturgy insist upon a radical change of both heart and life. Here, then, the only question is not 'Whether a baptized person can be saved by that ordinance without sanctification,' but whether God does always accompany the sign with the thing signified? Here is certainly room for difference of opinion; but it cannot be positively decided in the negative, because we cannot know or even judge respecting it in any case whatever except by the fruits that follow: and therefore in all fairness it may be considered only an appeal, as he ought to do, to the holy Scriptures; they certainly do, in a very remarkable way, accord with the expressions in our Liturgy. St. Paul says, 'By one Spirit we are ALL baptized into one Body, whether we be Jews or Gentiles, whether we be bond or free; and have been ALL made to drink into one Spirit.' And this he says of all the visible members of Christ's Body, (1 Cor. xii. 13, 27.)—Again, speaking of the whole nation of Israel, infants as well as adults, he says, 'They were all baptized unto Moses in the cloud and in the sea; and did ALL eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; and that rock was Christ.' (1 Cor. x. 1, 4.) Yet, behold, in the very next verse he tells us that, 'with many of them God was displeased, and overthrew them in the wilderness.' In another place he speaks yet more strongly still: 'as many of you,' says he, 'as are baptized into Christ, have put on Christ.' Here we see what is meant by the expression 'baptized into Christ:' it is precisely the same expression as that before mentioned of the Israelites being 'baptized unto Moses:' the preposition *eis* is used in both places; it includes all that had been initiated into his religion by the rite of baptism; and of them UNIVERSALLY does the Apostle say, 'they have put on Christ.' Now I ask, have not the persons who scruple the use of that prayer in the baptismal service equal reason to scruple the use of these different expressions?

'Again—St. Peter says, 'Repent and be Baptized every one of you for the remission of sins'—(Acts, ii. 38, 39.) And in another place, 'Baptism doth now save us.—(1 Pet. iii. 21.) And speaking elsewhere of Baptized persons who were unfruitful in the knowledge of our Lord Jesus Christ, he says, 'He hath forgotten that he was purged from his old sins.—(2 Pet. i. 9.) Does not this very strongly countenance the

IDEA WHICH OUR REFORMERS ENTERTAINED, THAT THE REMISSION OF OUR SINS, AND THE REGENERATION OF OUR SOULS, IS ATTENDANT ON THE BAPTISMAL WASHING? Perhaps it will be said that the inspired writers spoke of persons who had been Baptized at an adult age. But if they did so in some places, they certainly did not in others; and where they did not, they may be understood as comprehending all, whether infants or adults; and therefore the language of our Liturgy which is not a whit stronger than theirs, may be subscribed and used without any just occasion of offence.

'Let me, then, speak the truth before God: though I am no Arminian, I do think the refinements of Calvin have done great harm in the Church; they have drawn multitudes from the plain and popular way of speaking by the inspired writers, and have made them unreasonably and unscripturally squeamish in their mode of expression; and I conceive that the less addicted any person is to systematic accuracy, the more will he approve the views of our Reformers. I do not mean, however, to say that a slight alteration in two or three instances would not be an improvement, since it would take off a burthen from many minds, and supersede the necessity of laboured explanations: but I do mean to say that there is no such objection to these expressions as to deter any conscientious person from giving his unfeigned assent and consent to the Liturgy altogether, or from using the particular expressions which we have been endeavoring to explain.'—*Simon's Works*, vol. ii. p. 259.

BISHOP RETHELL ON THE SAME SUBJECT.

'Regeneration is the joint work of water and Spirit, or to speak more properly, of the Spirit; renovation is the joint work of the Spirit and man. Regeneration comes only once in or through Baptism. Renovation exists before, in, and after Baptism, and may be often repeated. Regeneration being a single act, can have no parts, and is incapable of increase. Renovation is in its very nature progressive. Regeneration, though suspended as to its effects and benefits, cannot be totally lost in present life. Renovation may be often repeated, and may be totally lost.'

Afterwards he illustrates this doctrine by applying it to four separate cases.

'1. Grown persons coming to Baptism properly qualified receive at once the grace of Regeneration; but however well prepared, they are not regenerated without Baptism. Afterwards renovation grows more and more within them by the indwelling of Spirit.

'2. As to infants, their innocence and incapacity are to them instead of repentance, which they do want, and of actual faith, which they cannot be and they are capable of being born again, and adopted by God, because they bring no obstacle. They stipulate, and the Holy Spirit translates them out of a state of nature into a state of grace, favour, and acceptance. In their case, regeneration precedes and renovation follows after, and they are the temple of the Spirit, till they defile themselves with sin.

'3. As to those who fall off after regeneration, the covenant state abides, but without any saving effect because without present renovation; but this state may be repaired and recovered by repentance.

'4. With respect to those who receive Baptism in a state of hypocrisy or impenitency, though the Sacrament can only increase their condemnation, pardon and grace are conditionally made over to them, and the saving virtue of regeneration, which hitherto been suspended, takes effect when they repent and unfeignedly believe the gospel.

'This clear statement of the learned author contains an accurate representation of the grace conferred, and the change which takes place in Baptism; and this is what is meant by those Divines who maintain that regeneration is, in strict sense of the word, the inward and spiritual grace of Baptism. I identify, if I may so express myself, of Baptism