

faction, resolve no doubt, give no information. The question should be, Do we believe, with our Articles, that the "Sacraments are *effectual* signs of Grace," and that "Baptism is such a sign of Regeneration "or new birth"? Do we, as taught in our Catechism, profess, each for himself, that "in Baptism "we were made members of CHRIST, children of "God, and inheritors of the Kingdom of Heaven;" that "an inward and spiritual Grace was then given "us," and that grace, "a death unto sin and a new "birth unto righteousness"?—if we so profess, and so believe, it would matter but little by what name we describe the doctrine, had not the Church in her Office, so frequently spoken of the baptized child as regenerated, and in the Articles made "Baptized" and "Regenerate" convertible terms. It is very plain, therefore, the dispute, or difference, in every such case is about the word or name, and not about the truth of the doctrine; and surely of persons who will thus dispute, the Apostle speaks, as "doting "about questions and strifes of words; whereof," he adds, "cometh envy, strife, railings, evil surmisings, "perverse disputings of men of corrupt minds, "and destitute of the truth;" And mark, I pray you, what follows; "From such withdraw thyself," (1 Tim. 6, 4, 5)

The case is nearly the same, of the question, so frequently agitated, of the Real Presence of CHRIST in the Lord's Supper. It is, I fully believe, as discussed and disputed in our Church, a question and strife of words. One may deny the Real Presence, and another may assert it, and yet they may perfectly agree in the true doctrine of the Church and Holy Scripture. All depends upon the meaning and application of the word "Real." They who limit the word to things carnal and visible, will rightly