

that time, and ever since, by the See of Rome, which on this and every other doctrine, is always consistent with herself. She never allows the practice of repeating the Sacrament of Baptism under any circumstances whatever, as she teaches that it cannot be attempted without sacrilege. It is true that Baptism is usually administered under the *conditional* form, on the occasion of the reception of converts into the Church; but this is not founded on the opinion of the *invalidity* of their former Baptism, but simply on the doubts which generally exist as to whether it has been previously received *at all*, in its essential requisites, as to *form*, *matter*, and *intention*; and accordingly this precaution is not required, when there is unquestionable evidence that these conditions have already been fulfilled. We hold that Baptism is the divinely appointed act of admission, not into any religious Sect, or human Society, but into the communion of the One Universal Church of Christ; and therefore the Church regards all baptized persons as members of her own body, and partakers of all her spiritual privileges, until they are formally excluded from her communion, either by public excommunication, or by their own act of rebellion against her authority, though they are still considered amenable to her jurisdiction, whether this right be recognised by themselves or not. So far, then, from "treating them simply as heathens," the Catholic Church acknowledges all baptized Christians as members of her visible communion, in the sense just explained, while she holds that their baptized infants are, equally with those of Catholic parents, members of Christ, children of God, and heirs of heaven, and that they can never forfeit these blessings, except by their own wilful rejection of the grace of God.

You refer, my Lord, to the *novelty* of the Roman Creed

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