

afterwards live a holy and purely righteous, sinless life, it is obvious that the apostle is speaking, not of those who walk in darkness, and have consequently no fellowship with God, but of those who walk in the light and have that fellowship; and it is of *such* that he says: "The blood of Jesus Christ, his son, cleanseth us from all sin;" from that original sin which (as our 9th Article expresses it) "is the fault and corruption of the *nature* of every man, that naturally is engendered of the offspring of Adam, and therefore, in every person born into this world, it deserveth God's wrath and damnation." But it also cleanseth from our own sins, "for all (as the 15th Article says,) although baptized and born again in Christ, yet offend in many things." "After we have received the Holy Ghost (says the 16th Article,) we may depart from grace given and fall into sin, and by the grace of God we *may* rise again and amend our lives; and therefore they are to be condemned which say they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent." In Baptism, the laver of regeneration, we are cleansed by the blood of Christ from original sin. In our Baptismal service we pray that the infant about to be baptized may *receive remission of his sins by spiritual regeneration*. Infants can have no sins of their own; it is consequently for the remission of original sin that we pray, and this is in accordance with the directions contained in the Holy Scriptures—"Pray one for another;" "Re-