

sion of the Church, the Regeneration of which Baptism is the sign and the assurance, the fact and the pledge. It is not the progressive improvement, it is not the maturity; but it is the commencement of a Christian life.—It is not only a change of position in the man with respect to God, from whom he was born in a state of alienation, but it is, when the Sacrament be worthily, that is, faithfully, received, the implantation of a divine and quickening principle, which, by its gradual enlargement in the heart, under the renewing influence of the Holy Ghost, shall eventuate in the completion of the new creature.”—*Primary Charge by Aubrey George, Lord Bishop of Jamaica, 12th Dec., 1846, p. 66.*

“The washing of Regeneration and the receiving of the Holy Ghost, the being born of water and the Holy Ghost, are put together as concurrent things; and in Acts ii. 38, baptism is offered to be necessary to our receiving the Holy Ghost; and if by baptism we receive the Holy Ghost, that is a right and title to his grace and influence, then must the Holy Ghost be still supposed vitally united to the Church, whereof we are made members by our baptism, and, like an Omnipresent soul, to be diffused all through it, and to move and actuate every part of it by his heavenly grace and influence.”—*Works of John Scott, D.D., Vol. 1, p. 367; Folio Edition, 1718.*

“Fifthly—That baptism does not only pardon our sins, but puts us into a state of pardon for the time to come. For baptism is the beginning of the new life, and an admission of us into the Evangelical covenant. So that by baptism we are consigned to the mercies of God, and the grace of the Gospel; that is, that our pardon be continued, and our piety be a state of repentance.”—*Bishop Taylor, Vol. 2, p. 245, as quoted by Dr. Moberly, in his excellent Sermons on the Sayings of the Great Forty Days; First Edition, 1844.*

“For if baptism, says the Great St. Basil, speaking of the holy baptismal tradition of the name of the Father, and of the Son, and of the Holy Ghost, is the beginning of my life, and the day of my regeneration to me the first of days, surely the words which were uttered when the grace of Sonship was given to me, are the most precious of all words.”—*Moberly's Sermons on the Sayings of the Great Forty Days, First Edition, p. 85.*

“In particular, the great, the cardinal point of Catholic teaching,—spiritual regeneration in baptism,—that doctrine which was never denied nor questioned in the first fifteen centuries of the Christian æra, which our own Church founds on the plain words of Scripture, and sets forth in every way, in which doctrine can be set forth—by direct and dogmatical teaching, by repeated and incidental reference, by embodying it in its offices, by consecrating it in its prayers—that doctrine, we all know, is by a large and powerful party (among them I sincerely add, by many pious and devoted professing members of our Church) either expressly denied, or holden so faintly, and with such reserve, as is little better than denying it; kept altogether out of sight, or out of teaching: or, if dealt with at all, dealt