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*O receive the gift that is given you, and be glad, giving thanks unto Him  
that hath called you to the Heavenly Kingdom.—2 ESDRAS II. 37.*

A COMMENTARY  
ON  
THE OFFICE FOR THE  
MINISTRATION OF HOLY BAPTISM.

# A COMMENTARY

ON

THE OFFICE FOR THE

## Ministration of Holy Baptism

*ILLUSTRATED FROM*

HOLY SCRIPTURE, ANCIENT LITURGIES, AND  
THE WRITINGS OF CATHOLIC FATHERS,  
DOCTORS, AND DIVINES

BY THE

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*Διὰ τοῦ Βαπτίσματος ἀρχὴ ἑτέρου βίου γίνεται ἡμῖν, ἡ παλιγγενεσία, καὶ  
σφραγίς, καὶ φυλακτήριον, καὶ φωτισμός.*

S. JOHAN. DAMASCEN. *de Orthod. Fide*, Lib. iv. c. x.

RIVINGTONS

WATERLOO PLACE, LONDON

MDCCLXXXIV

In · Memoriam

MATRIS ·

CARISSIMÆ · PIÆ · DEVOTISSIMÆ ·

QUAM · HÏC · DIEM · DE · DIE · INDESINENTER · LUGEO ·

ET · AD · PATRIAM · SUSPIRANS ·

ILLÏC · SPE · INDEFESSÂ ·

EXPECTO ·

D · D · D ·

H. W. P.

. . . *Nelle sant' acque*  
*Rigenerarmi à Dio per grazia piacque.*  
TORQUATO TASSO, *Gerusal. Lib.*, xiv. 41.

## P R E F A C E.

THE creation and development of the highest ideal of Human Society can only be attained if its foundations be firmly laid on the basis of Divine Revelation. To that Revelation we must have recourse for guidance in any process which is to lift us above the petty and grovelling theories of this life. There alone can we trace the features of that character which is to fit us for our true training in the present state of existence, as well as for "a world transcending sense;" there alone discern the pathway to the rewards that are promised in "a Kingdom which shall have no end."

As English Churchmen we can venture upon this appeal to Revelation with the greater confidence, because its ample and priceless lessons have been so wisely interpreted by the Church; so effectually and practically incorporated in her formularies; and so skilfully adapted to the daily and hourly wants of every one of her members from his earliest childhood.

The spiritual growth and training of the whole social life of man is shadowed out in the most helpful form in the consecutive Services of the Prayer-Book; and the course of that life, through all its stages from the cradle to the grave, is portrayed in a manner unequalled, and in a tone unrivalled, in any other collection of religious documents.

To contribute to the Illustration of one very important portion of those formularies, and to provide suggestive materials for the consistent development of that EDUCATION which, in order to be happily carried through each stage, must begin with a thorough grasp of the teaching of HOLY BAPTISM in all its completeness, is the earnest and primary desire of the Compiler of this Work.

These pages are further designed to illustrate the position, that the Doctrines and Formularies of the Anglican Communion are not a set of mere isolated fragments of thought, or even a system of connected propositions, detached from all Catholic Authority, and

put forth by a self-constituted society of persons at a special crisis in the sixteenth century; but, on the contrary, that they are the consistent teaching of a True Branch of the Catholic Church, and that they are in entire harmony with the Catholic Faith which we profess in our Creeds, and to which we proudly and fondly cling, as the same has been held throughout the various Branches of the Universal Church from the earliest periods of her history to the present day.<sup>1</sup>

The Church of England, as a faithful Branch of the Church Catholic, maintains that Holy Baptism is not a mere external and conventional form for symbolising the admission of a new member into "a religious society," or for introducing a neophyte into a *general* Covenant with God.

In the spirit of the Church from the beginning, and "much agreeable to the mind and purpose of the old Fathers," she proclaims that Holy Baptism confers the gift of a New Life through the grace of the Second Adam, and that that Gift is in reality a Divine substitute for the fallen nature which we inherit from the first Adam.

The Compiler of the following pages cannot withhold the expression of his profound conviction that only this view of a New and Divine Life received through this Sacrament, carried on and supported by continuous supplies of grace beneath the common exterior of the every-day work and warfare of the world, can impart a true nobility to the existence and to the aims of a Christian child, or promote and sustain the sure hope of a godly parent.

Viewed in the light which the Doctrine of Holy Baptism affords, as conveying a great and Heavenly Gift flowing from, and deriving all its interest and its grace through the Incarnation of our Redeemer, the daily life of the Christian furnishes him with principles and motives and powers which will not only preserve him from, but enable him successfully to fight against, those maxims which regulate the baseless hopes, ambitions, and follies of this fleeting scene.

This revelation of the Christian's present gifts and of his Eternal

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<sup>1</sup> "ANGLIA NON NOVAM AUT ALIENAM AMPLECTITUR RELIGIONEM; SED EAM QUAM CHRISTUS JUSSIT, PRIMA ET CATHOLICA ECCLESIA COLUIT, ET VETUSTISSIMI PATRES UNÀ VOCE ET MENTE COMPROBARUNT."—*Queen Elizabeth, in reply to the Foreign R. C. Princes, A. D. 1559.*



Hope being all-sufficient alike as a safeguard and a support, all else will seem as nought. The successive events and trials, the sorrows and heart-burnings, and the vain and poor masquerade of man's mortal career, so far from absorbing his time and thoughts, will be but as the shifting scenes of a panorama, or as the unsubstantial phantasms that flit across our perturbed dreams

“In the dread waist and middle of the night.”

“The lust of the flesh, and the lust of the eyes, and the pride of life,” as they exclude the “love of the Father,” so will they exercise no supremacy over the heart and affections of those who know that they have been gifted with the true grace of His children.

It is proper to add that the Extracts comprised in this volume—the growth of many years' study, the fruits of leisure hours snatched from parish and other work, the solace of not a few periods of sorrow and ill-health—are not brought forward as authorities to *prove*, but rather as witnesses to confirm and to illustrate, the several points here connected with the subject of Holy Baptism, and with the Church's Service provided for the administration of that Sacrament.

Hence the Work is in no sense Dogmatic and Formal, after the Scholastic manner of the Mediæval and other theologians; but, rather, illustrative and suggestive, and—it is hoped—devotional.

The formal, and the historical or scholastic treatment of this very large subject, may be studied in a variety of Authors already well known, and venerated in the Church for their labours.

In compliance with the suggestions of some valued correspondents, a few notes and authorities have been added on certain points which have, at various times, created difficulties and scruples in many earnest minds.

One pleasing task still remains to be discharged. The sincere thanks of the Compiler of these pages are due, and are hereby heartily tendered, to all those who, as Authors or Publishers, or in any other way, possessors of Copyright, have kindly and freely granted permission to make extracts from the several publications wherein their respective rights were comprised.

H. W. P.

*Ego quidem . . . sub illo uno Domino atque Magistro, in ejus scholâ positus, non fratrum meorum vocari magister aut doctor affecto : quorum in veritate condiscipulus semper esse desidero. Quapropter hoc ab illo vero Domino ac Magistro nostro postulare non desino, ut ea me . . . docere dignetur, quæ sic proponam, sic asseram, ut in propositionibus atque assertionibus meis Veritati (quæ nec fallit nec fallitur) semper inhæream, semper obediens consentiensque reperiar.—S. FULGENTIUS, ad Monimum, Lib. I. c. iv.*

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*PART I.*

INTRODUCTORY.

PART I.

INTRODUCTORY.

Sect. 1.—Man's Creation and Fall.

A. "And God said, Let Us make man in Our Image, after Our Likeness. . . . So God created man in His own Image, in the Image of God created He him."—GEN. i. 26, 27.

"In the day that God created man, in the likeness of God made He him."—GEN. v. 1.

"For God created man to be immortal, and made him to be an image of His own eternity."—WISDOM ii. 23.

B. "Lo this only have I found, that God hath made man upright; but they have sought out many inventions."—ECCLESIASTES vii. 29.

"For the grain of evil seed hath been sown in the heart of Adam from the beginning, and how much ungodliness hath it brought up unto this time? and how much shall it yet bring forth until the time of threshing come?"—2 ESDRAS iv. 30.

"By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."—ROM. v. 12.

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The nature of man was originally created blameless and without any fault, but that nature by which every one is born of Adam, is now in need of a physician, for it is no longer whole.—*S. Augustine.*

The human race is sick, not with the diseases of the body, but with sin.—*Id.*

Adam having fallen, even those also who did not eat of the tree were of him all born mortal.—*S. Chrysostom.*

When in the beginning human nature foolishly fell from the state of good things divinely appointed for it, it then was possessed by a life of passions, and the end of corrupting death.—*Dionysius Areopagita.*

God's image man received at the creation; but His likeness he ob-

scured through disobedience.—*S. Cyril of Jerusalem.*

We believe that by God, the Creator of all things, Adam was made holy and without any thwarting of the flesh, and possessed of full liberty so that he had it in his own power to do right, and he was competent to commit evil if he chose. Death and immortality were therefore placed in some measure in the liberty of his will. For he was capable of either result, so that if he kept that divine precept he might be immortal without any experience of death; but if he rejected it, death should immediately follow. Therefore being seduced by the cunning of the serpent, he was of his own free will made a transgressor of the Divine law; and consequently, according to what had been foretold him, he was, by the just judgment of God, con-

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demned in the penalty of death.—*Petrus Diacon.*

Whereas the Creator made us after His own image, that heavenly likeness was defaced in us by the first transgression.—*Peter of Blois.*

O miserable condition of mankind, that has lost that for which it was created! Alas! what hath man lost? what hath he found? He hath lost happiness, for which he was made, and found misery, for which he was not made.—*S. Anselm.*

God has remodelled human nature in a more wonderful manner than He modelled it at first, though both are equally easy to God; but man before his existence had not sinned so as to make [this more wonderful work] necessary; but after that he was made, by sinning he merited the loss of what he was, and what he was made for.—*Id.*

The first man received from the earth the substance of his flesh, and by the breathing into him of his Creator's breath he was animated with a rational spirit, in order that, living in conformity with the image and likeness of his Maker, he might preserve the stamp of the Divine goodness and righteousness in the brightness of his imitation, as in the brilliancy of a mirror. Which goodly dignity of his nature, if he should perseveringly cultivate by obedience to the law given to him, then his uncorrupted soul should lead that same earthly body to heavenly glory. But because he rashly and haplessly gave heed to the envious deceiver, and, yielding to the counsels of pride, chose rather to snatch at than to deserve the increase of honour reserved for him, not only that man but the whole of his posterity has heard the sentence, "Dust thou art, and unto dust shalt thou return."—*S. Leo.*

Adam having transgressed the commandment of God, and hearkened to the evil serpent, was betrayed, and sold himself to the devil.—*S. Macarius.*

Wherefore if you wish to learn from what cause we, who were created in honour and dwelt in Paradise, are at last compared with senseless beasts, and made like them,

having fallen away from our unstained glory, know that, by disobedience becoming the slaves of fleshly passions, we have shut ourselves out of the blessed country of the living, and having gone into captivity, are still sitting by the waters of Babylon.—*S. Macarius.*

Adam having transgressed the commandment perished in two ways;—the first, in that he destroyed the pure estate of his nature which was created in beauty and after the image and likeness of God;—the other, in that he destroyed that image, in which was laid up for him, according to the promise, the complete heavenly inheritance. Just as if there were a piece of money having on it the image of the sovereign; if this should be debased, then both the gold is lost and the image is valueless. This was what happened to Adam, for great wealth and a great inheritance was prepared for him.—*Id.*

That the first man in whom the nature of all mankind was created simultaneously, was created upright and free from all blemish, it is not lawful to doubt; and that he received such a freedom of the will that, if he had not abandoned God's help, he would have been able, in those good things which he had received naturally, to persevere as he willed. . . . But by that very freedom of the will, whereby so long as he chose he remained holy, he departed from the law laid down for him: and, not fearing the punishment of death with which he was threatened, he abandoned God and followed the devil, becoming a rebel against God his Preserver, and submitting to his enemy and destroyer.—*S. Prosper of Aquitaine.*

Adam while he remained still in the citadel of Paradise, and, being most blessed himself, enjoyed the dominion of a happy world, lived happy and immortal, so long as he observed the commands of the royal edict. But when, by the cunning of the envious serpent, he gave way to impatience and tasted the unhappily sweet fruit of the sacred tree, he found tears, griefs, and sighs; he purchased for himself thorns and briars; and left to his posterity the

inheritance of disorder and death, which very soon brought forth murder.—*S. Zeno of Verona.*

In that day when Adam fell, God came and walked in Paradise. He wept, so to speak, when He saw Adam, and said: "Out of what good things what evil ones hast thou chosen? From what glory what shame dost thou bear? Why art thou now full of darkness? Why art thou loathsome to behold, why corrupt? From what a light has such a darkness enshrouded thee?" And when Adam fell and died from before God, the Creator wept for him, the angels, all the powers, the heavens, the earth, and all created things, mourned his death and fall; for they saw him who had been granted to them for a king become the slave of a hostile and wicked power. In darkness, therefore, he clothed his own soul, in darkness bitter and evil, for he was subjugated beneath the rule of the prince of darkness. This was he who was wounded by robbers, and was left half-dead as he was going down from Jerusalem to Jericho.—*S. Macarius.*

Man had swerved far away from the love of God, falling into sin, and was on that account expelled from the sacred and divine palace, I mean the home of Paradise; and, labouring under this calamity, he was taken captive as their prey by the devil seducing him to sin, and by death which sprang from sin as its root—those savage and implacable wolves.—*S. Clement of Alexandria.*

There was indeed in the first man a natural blessedness, a mind possessed of free will and uncorrupted. But being deceived into unhappy transgression, he lost by the artifice of the devil that which he had received in order that he might hand it down to his posterity; therefore he could not transmit to us that which he had lost. Thence was ruin propagated; thence the revolt of the human race was encouraged; thence flowed ignorance contrary to reason; thence baneful cares; counsels to be repented of; thence judgment was obscured; base desire, neglect of righteousness; thence the decline into a thousand crimes, and many things common to

us with the beasts, which the Deity had created to be entirely distinct.—*Cassiodorus.*

In consequence of our first parents' transgression, the whole human race was deprived of the delight and of the abode of the earthly Paradise, and was cast out into this world, as into a vale of misery, into a place of exile, into a far distant region.—*Dionysius the Carthusian.*

O miserable lot of man, when he lost that for which he was created! O hard and dire calamity! Alas! what lost he, and what found he? What departed and what remained? He lost beatitude for which he was made; and he found misery for which he was not made. That departed without which nothing is happy; and that remained which of itself is only wretchedness. Man used to eat the bread of angels, for which he now hungers; and now he eats the bread of sorrow, of which he once knew nothing. Alas! the common grief of men, the universal woe of the children of Adam! Driven from their sweet country, from the pleasant light, from the vision of God, from the bliss of immortality, into darkness and the bitterness and horror of death, amerced of heaven, and from eternal splendours flung.—*S. Vincentius.*

For through Adam, the first man, Nature being fallen and corrupted by sin, the penalty of this stain hath descended upon all mankind, in such sort that "Nature" itself, which by Thee was created good and upright, is now taken for the sin and infirmity of corrupted nature, because the inclination thereof left unto itself draweth to evil and to inferior things.—*Thomas à Kempis.*

Well did a saint of old say that our first parents only, who knew by experience in what a noble condition Almighty God had created them, understood perfectly the miseries of man; because they, remembering the happiness of the life which they had lived, saw the more clearly the miseries of this foreign land, wherein, through their own sin, they were forced to dwell. But their children, not knowing what real happiness is, and being born in sin, know not fully what misery is, seeing that they



know not what true prosperity is.—  
*Father Luis de Granada.*

Having formed man, taking clay from the earth, and honouring him, O God, with Thine own image, Thou didst place him in the Paradise of pleasure, promising him immortality of life and enjoyment of eternal blessings in the keeping of Thy commandments, but when he disobeyed Thee the Very God, his Creator, and was led away by the guile of the serpent, and died in his own transgressions, Thou didst drive him forth in Thy righteous judgment, O God, from Paradise into this world, and madest him return to the earth whence he was taken, providing for him the salvation which is of regeneration, which is in Him Thine Anointed.—*Liturgy of S. Basil.*

Thou hast not only created the world, but man the citizen of it, manifesting in him the beauty and excellency of that beautiful and excellent creation. For Thou saidst to Thine own Wisdom, Let us make man in our own Image, and after our likeness. Wherefore Thou madest him of an immortal soul, and perishable body, the soul out of nothing, the body of the four elements. Thou, O Almighty God, didst also by Christ plant a garden eastward in Eden, adorned with every plant that was meet for food; into this—a rich and magnificent habitation, Thou didst put him, having given him a law in his nature, and such powers that without the assistance of other means, even in himself he might have the principles of Divine knowledge. And when Thou didst put him into this Paradise of pleasure, Thou gavest him the privilege of enjoying all its delights, with this only exception, that he should not out of vain curiosity, in hopes of bettering his condition, taste of one tree, and immortality was to be the reward of his obedience to this command; but when he had broken through it, and eaten of the forbidden fruit, overreached by the subtilty of the serpent and the counsel of the woman, Thou didst justly drive him out of Paradise; but in Thy goodness didst not despise him, nor suffer him wholly to perish, for he was the work of Thine own hands. . . . And having

subjected him for a while to a temporary death, Thou didst bind Thyself by an oath to restore him to life again; loosing the bands of that death by the promise of a resurrection to the life which is eternal.—*Liturgy of S. Clement.*

We believe that the first man, created by God, fell in Paradise, neglecting the Divine command; he obeyed the deceitful counsel of the serpent; and that thence, by succession, flowed original sin; so that no one is born according to the flesh who does not bear this burden, and who does not feel its fruits in this present hour.—*Confession of Dositheus, Patriarch of Jerusalem.*

The sin from our first parents is the transgression of Divine law given in Paradise to our forefather Adam, when it was said to him, "Of the tree of the knowledge of good and evil ye shall not eat, but on the day that ye eat thereof ye shall surely die." This original sin passed from Adam to the whole human race, since we were all contained at that time in Adam. And thus through the one Adam sin passed to us all. Therefore we are all conceived and born with this sin, as the Holy Scripture teaches, "By one man sin entered into the world, and death by sin; and so death passed unto all men, because in him all sinned." This original sin can be done away by no repentance, but only by the grace of God. But it is abolished by the dispensation of our Lord Jesus Christ in the Flesh, and the shedding of His precious Blood. And this takes place through the mystery of Holy Baptism; for whose is not baptized, he is not free from sin, but is a child of wrath and of everlasting punishment, according to what is said (S. John iii. 5): "Verily I say unto you, Unless a man be born of water and the Spirit, he cannot enter into the kingdom of God."—*Orthodox Confession of the Russian Church, A.D. 1642-3.*

Among all the creatures that God made in the beginning of the world most excellent and wonderful of their kind, there was none, as Scripture beareth witness, to be compared in any point almost unto man, who as

well in body as soul exceeded all other no less than the sun in brightness and light exceedeth every small and little star in the firmament. He was made according to the image and similitude of God, he was endued with all kind of heavenly gifts, he had no spot of uncleanness in him, he was sound and perfect in all parts, both outwardly and inwardly, his reason was uncorrupt, his understanding was pure and good, his will was obedient and godly, he was made altogether like unto God in righteousness, in holiness, in wisdom, in truth; to be short, in all kinds of perfection. When he was thus created and made, Almighty God, in token of His great love towards him, chose out a special place of the earth for him, namely Paradise. . . . But as the common nature of all men is in time of prosperity and wealth to forget not only themselves but also God; even so did this first man, Adam, who, having but one commandment at God's hand, namely that he should not eat of the fruit of knowledge of good and ill, did notwithstanding, most unmindfully, or rather most wilfully, break it, in forgetting the straight charge of his Maker, and giving ear to the crafty suggestion of that wicked serpent the devil. Whereby it came to pass that as before he was blessed, so now he was accursed; as before he was loved, so now he was abhorred; as before he was most beautiful and precious, so now he was most vile and wretched in the sight of his Lord and Maker; instead of the

image of God, he was now become the image of the devil.—*The Book of Homilies.*

Man, who had been formed for the glory and honour of God, in His own image, to reign in heaven with Him after due trial on earth, had ill responded to his gracious Creator's intention, and in the sin of the first Adam, and in those of all succeeding generations, had frustrated the will of the Most High. Punishment, the just companion of sin, was due; the race which had commenced with so fair a promise, had failed to fulfil it; the very physical creation felt the effects of man's sin, and while the earth, originally pronounced very good by the lips of the Creator, began to yield a reluctant increase, the noble being who had been made a little lower than the angels, endowed with free will, original righteousness, and all the beauties both of body and soul, was the doomed victim of death, "læsus in naturalibus, destitutus in gratuitis," crippled in all the fair proportions of the soul, and the object of the wrath of God. But His compassions are unbounded; the very first sin called forth the wondrous scheme of its expiation; the fall was but the herald of the restoration.—*Bishop Forbes of Brechin.*

We were sinners before we were born; and seem to have been held in the womb, not only as infants for the birth, but as malefactors in a prison.—*Dr. Robert South.*

## Sect. 2.—The Restoration of Humanity.

### I.—A NEW CREATION.

"Create in me a clean heart, O God; and renew a right spirit within me."—PSALM li. 10.

"I have shewed thee new things from this time, even hidden things, and thou didst not know them. They are created now, and not from the beginning."—ISA. xlvi. 6, 7.

"For, behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind."—ISA. lxv. 17.

"Therefore, if any man be in Christ, he is a new creature [creation]: old things are passed away; behold, all things are become new."—2 COR. v. 17.

“For we are His workmanship, created in Christ Jesus unto good works.”—EPH. ii. 10.

“That ye put on the new man, which after God is created in righteousness and true holiness.”—EPH. iv. 24.

“The new man, which is renewed in knowledge after the image of Him that created him.”—COL. iii. 10.

Adam was created pure by God for His service. . . . But as soon as the tempting words reached him, and associated themselves, he first received them through the external sense of hearing, and then they passed through his heart, and possessed his whole being. And thus he, being at length taken captive, there was also taken captive with him the creature which ministered to and obeyed him. For through him death reigned over every soul, and destroyed the image of Adam, because of his transgression, so that men were turned aside and fell to worship demons. . . . Now, therefore, He who created the body and the soul cometh Himself and overthroweth all the confusion of the evil one, and his works, which have been wrought in men's thoughts. He renews and forms again the heavenly image, and creates a new soul, in order that Adam may again become the king of death and lord of the creatures.—*S. Macarius.*

As He created us when we did not exist, so after we had been brought into being, He created us anew by a creation more divine and more exalted than the first, which is a seal to those who are beginning their course, and to those who are more advanced in age is also a gift of grace, and the restoration of that likeness which had fallen away through sin.—*S. Gregory Nazianzen.*

We are sealed with the Holy Spirit of God, that both our spirit and soul might have the impress of God's seal, and we might again receive that image and similitude after which we were created in the beginning.—*S. Jerome.*

For in no other way could the nature which was subject to corruption rise aloft to incorruption, unless that Nature which is superior to all corruption and change had descended to it, lightening, in a manner, that

which was ever sinking downwards, and raising it to its own excellencies; and, by communion and commingling with itself, all but uplifting it from the conditions conformable to created nature, and reforming, according to itself, that which is not so by nature.—*S. Cyril of Alexandria.*

When the only-begotten Son was made man, finding man's nature bereft of its ancient and primitive good, He hastened to transform it again into the same state, out of the fountain of His fulness sending forth [new life], and saying, “Receive the Holy Ghost.”—*Id.*

When man by sin had made himself the very antipodes of God, the two extremes were made to meet in Christ. It has been beautifully remarked, that “man in his creation was like a resplendent mirror; but sin came, like a piece of stone or crystal, dashing it into a thousand pieces; and when the enemy approached, he saw his own face reflected in every part.” Such was man's condition, in consequence of his transgression: he was broken to pieces, each piece reflecting the face of the enemy and his own impurity and vileness. Christ came to gather these pieces and to reunit them, not in order that the face of the enemy might be reflected in them, but that man might become the image of Him who is “the brightness of the Father's glory, and the express image of His Person.”—*Rev. J. L. Galton.*

Fallen man, as such, is able in no other wise, save by the teaching of Divine revelation, to attain to the true and pure knowledge of his original condition; for it was a portion of the destiny of man, when alienated from his God, to be likewise alienated from himself, and to know with certainty neither what he originally was, nor what he became. In determining his original state, we must especially direct our view to the renewal

of the fallen creature in Christ Jesus : because, as regeneration consists in the re-establishment of our primeval condition, and this transformation and renewal is only the primitive creation restored, the insight into what Christ hath given us back affords us the desired knowledge of what was originally imparted to us.—*Möhler*.

Our creation in Jesus Christ is no mere strengthening of our powers, no mere aiding of our natural weakness by the might of the grace of God : it is not a mere amendment, improvement of our moral habits ; it is a creation out of nothing of that which we had not before. There was nothing in us whereof to make it. We were decayed, corrupt, dead in trespasses and sins. What is dead

becometh not alive except by the infusion of what it had not. What is corrupt receiveth not soundness, save by passing away itself, and being replaced by a new production. "The old man" passeth not into the new man, but is "put off." It is not the basis of the new life, but a hindrance to it. It must be "put off," and the new man "put on," "created in Christ Jesus."—*Rev. E. B. Pusey, D.D.*

That which is announced to us [in 2 Cor. v. 17] is no mere improvement, no exaltation or enhancement of existing qualities ; it is the reconstruction, not the amendment of humanity ; its ancient principles are to be fundamentally recast, and a new creation is to be substituted for the old one.—*Ven. R. J. Wilberforce.*

## II.—NOT A MATTER OF MERIT.

"So then it is not of him that willeth, nor of him that runneth."  
—ROM. ix. 16.

"Herein is love, not that we loved God."—1 S. JOHN iv. 10.

Would it not have been perfectly just that the nature which deserted its God, which abusing its power trod under foot and violated the command of its Creator, which it could easily have obeyed ; which, obstinately turning away from the light, corrupted the image of its Maker within itself ; which by the evil abuse of its free-will divorced from His laws a wholesome servitude,—should be entirely abandoned for ever by him, and according to its deserts, should undergo an eternal punishment ? Most surely He would act thus if He were merely just, and not merciful also, and if He were not much more disposed to manifest His undoubted long-suffering by the deliverance of the unworthy.—*S. Augustine.*

Great mysteries are they of which the only-begotten Son of God has counted us worthy ; great, and such as we were not worthy of, but such as it was meet for Him to give. For if we reckon our desert, we were not only unworthy of the gift, but also liable to punishment and vengeance ;

but He, because He looked not to this, not only delivered us from punishment, but freely gave us a life, much more bright than the first ; introduced us into another world, made us another creation. Paradise was intrusted to us, and we were shown to be unworthy to dwell even there, yet He hath exalted us to heaven. In the first things we were found unfaithful, and He hath committed to us greater ; we could not refrain from a single tree, and He hath provided for us the delights above. O the depth of the riches both of the wisdom and knowledge of God !—*S. Chrysostom.*

For it is through ourselves that we have been brought to the ground, but to rise again through our own strength is beyond our ability. The fault of our own will laid us low once, but the punishment of our fault sinks us worse day by day. We strive by the efforts of our earnest endeavours to raise ourselves to the uprightness we have lost, but we are kept down by the weight of our just dues.—*S. Gregory the Great.*

God had no reason, save in His own goodness, for showing us mercy; and the second birth of men is more wonderful than their first estate, for it is a greater thing that in the last ages God should have restored what had perished, than that in the beginning He should have created that which was not. And so, after we had lost by our first parents' transgression the freedom of natural innocence, no merits of the saints who went before could of themselves recover it. For the sentence pronounced against the transgressors bound the whole progeny of their captive posterity; and no one was exempt from condemnation because no one was free from sin.—*S. Leo.*

O true Jacob, Who, clothed in the garments of others, hast purchased for us the blessing of the Father; for in taking upon Thee the form of a sinner, Thou didst gain for us a victory over sin. O ineffable Goodness, O undoubted Love, O unheard of Charity, O incomprehensible Mercy. Tell me, good Lord, what didst Thou see in us; what have we done for Thee; how have we caused Thee to suffer such torments on our behalf? O wondrous Bounty, which, without our deserving it, but only out of Thine infinite grace and mercy, hast sought to redeem us, by this means. The kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to His mercy He saved us.—*Father Luis de Granada.*

Thou didst create me in Thy image, redeem me with Thy blood, endow me with Thy merits, heal me with Thy wounds, enlighten me with Thy doctrine, draw me to Thine elect, and re-create me with Thy sacraments; not that I deserved all this, but that Thou of Thy wondrous and overflowing love didst will it.—*Antonio de Guevara.*

Adam by sin lost his original righteousness and holiness, drew down on himself by his disobedience the displeasure and the judgments of the Almighty, incurred the penalty of death, and thus in all his parts, in his body as well as soul, became strangely deteriorated. This, his sinful condition, is transmitted to all his posterity as descending from him,

entailing the consequence that man is of himself incapable, even with the aid of the most perfect ethical law offered to him from without (not excepting even the one revealed in the Old Covenant), to act in a manner agreeable to God, or in any other way to be justified before Him, save only by the merits of Jesus Christ, the sole Mediator between God and man.—*Möhler.*

Man being left in this state of pure naturals, could not by his own strength arrive to a supernatural end; which was typified in his being cast out of Paradise, and the guarding it with the flaming sword of a Cherub. For eternal life, being an end above our natural proportion, cannot be acquired by any natural means. Neither Adam nor any of his posterity could, by any actions or holiness, obtain heaven by desert, or by any natural efficiency; for it is a gift still, and it is "neque currentis, neque operantis," neither of him that runneth nor of him that worketh, but of God; Who freely gives it to such persons, whom He also by other gifts and graces hath disposed towards the reception of it.—*Bishop Jeremy Taylor.*

We know not the point in theology which requires to be oftener stated, or more carefully established, than the impossibility that a creature should merit at the hands of the Creator. . . . By our rebellion and apostasy there was a forfeiture, we say not of rights—for we deny that the creature can have right to any thing from the Creator—but of those privileges which God in His mercy conferred on the work of His hands. As a benevolent Being, we may be sure that God would not call creatures into existence, and then dismiss them from His care and His guardianship. . . . But, as soon as there was a failure in obedience, it was no longer to be expected that creatureship would insure blessings. The instant that a race of beings declined from loyalty to God, there was nothing to be looked for but the suspension of all the outgoings of the Creator's beneficence; seeing that the law, entailed by creatureship, having been violated, the privileges to which it admitted were of necessity forfeited.—*Rev. H. Melvill.*

## III.—BUT THE FRUIT OF DIVINE GRACE.

“But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us.”—ROM. v. 8.

“If through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one Man, Jesus Christ, hath abounded unto many.”—ROM. v. 15.

“So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.”—ROM. ix. 16.

“By grace ye are saved.”—EPH. ii. 5.

“Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began.”—2 TIM. i. 9.

“Not by works of righteousness which we have done, but according to His mercy He saved us.”—TITUS iii. 5.

“Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins.”—1 S. JOHN iv. 10.

For human nature, even if it had continued in that uprightness in which it was created, could in no wise have preserved that uprightness without the help of its Creator. Inasmuch, then, as without the grace of God it could not preserve the soundness which it had once received, how was it possible that without that grace of God it could recover that which it had once lost?—*S. Augustine.*

But this grace of Christ, without which neither infants nor adults can be saved, is not a reward of merits, but a gratuitous gift, for which reason also it is denominated “grace.”—*Id.*

Man is competent to wound himself; but is he able to heal himself? Whenever he wills he becomes sick; but he cannot rise when he chooses.—*Id.*

The whole mass of mankind was obnoxious to punishment; and if the punishment of condemnation which was due to all were inflicted, undoubtedly it would be justly inflicted. Those, therefore, who are delivered from it by grace are to be considered not vessels of merit, but vessels of mercy.—*Id.*

Do you see how wise in its designs is the loving-kindness of God? how

He does and directs everything so as not only to save those who were created by Him, but even to make them meet for the enjoyment of unspeakable blessings?—*S. Chrysostom.*

For see! the Lord Himself hath shown His charity towards us, not only in words, but also in deeds, since He hath given Himself up as the price of our salvation.—*Alexander, Bishop of Alexandria.*

If, dearly beloved, we faithfully and wisely understand the beginning of our creation, we shall find that man was formed in the likeness of God in order that he might be an imitator of his Creator; and that this is the natural dignity of our race if the image of the Divine benignity should shine in us as in some mirror. To which likeness the grace of the Saviour daily renews us, while that which fell in the first Adam is restored in the Second. But the cause of our restoration is nothing else than the mercy of God, Whom we should not have loved unless He had Himself first loved us, and dispersed the darkness of our ignorance by the light of His truth.—*S. Leo.*

A precious vessel indeed is an immortal soul. Behold, how great are the heaven and the earth; yet God

was not delighted with them, but only with thee! Behold thy worth and dignity in that, not by angels but by Himself did the Lord come in order to undertake an embassy in thy behalf, that He might recall thee who wast lost and wounded, and restore to thee the original form of the pure Adam.—*S. Macarius.*

But what is grace? The remission of sin, that is, a free gift. For grace is a free gift. Christ therefore coming and taking upon Him the nature of man, first presented before God this very human nature pure from the power of sin, and innocent.—*S. Pacian.*

All that God had made would have perished unless mercy had come to their relief.—*S. Peter Chrysologus.*

Adam subjected us to all evils through his own guilt, from which the coming of Christ freed us through grace. Adam transmitted to us his fault and punishment; Christ, Who could not take our faults, in that He was conceived and born without sin, through the taking of our punishment abolished at once our fault and punishment.—*Julian Pomerius.*

“Who can make clean what is conceived of unclean seed? Is it not Thou Who art alone?” He means, “alone clean.” For because every man is conceived and born in original sin, he is deservedly said to be “conceived of unclean seed,” whom, however, He cleansed by His own Blood and the water of Baptism, “Who is alone.”—*S. Bruno of Asti.*

Hear with how great and with what kind of love Christ is united to the Church, and how fully He manifests the grace of His mercy. For the Apostle says, “Christ loved the Church” out of His spontaneous goodness, not owing to any precedence of our merits, because He first loved us. And how much did He love us? Hear how much. “He delivered Himself up for us,” that is, for our redemption. He sent not a prophet, nor an angel, nor an archangel; but, as a good Shepherd, He gave His own life for His sheep, in order that by humbling Himself He might allure His own to humility.—*Ven. Hildebert.*

If I reflect on the whole process of our redemption I find seven acts of

mercy. For it was a work of mercy that God created man, that He might make him a partaker and an associate in His glory. Man sinned, and rendered himself worthy of eternal death; for his iniquity was found such as to excite the Divine hatred; nevertheless God did not condemn him eternally. And this is the second mercy. The third mercy was that to us, who were lying under a curse, He promised a blessing in the seed of Abraham. The fourth mercy was that to us who were wandering without law, He gave through Moses a law for discipline and correction. The fifth, that when we were in great desolation, and were in suspense from the uncertainty of hope, He comforted us by His prophets with various consolations. The sixth, that He chose not the nature of angels, but the fellowship of our misery and our deformity. The seventh is, that we have received Himself incarnate in the midst of His own temple.—*Peter of Blois.*

Adam! unless Mercy step in, thy felicity and the felicity of all thy posterity is at an end, and therefore behold a helper when thou art now in the paws of the lion; “The seed of the woman shall bruise the serpent’s head.” Here the serpent’s hope is turned into a curse, and in Christ, Who was to come, Adam’s dread is turned into a blessing. Behold love which affected Adam more than Adam did affect himself!—*Dr. Christopher Sutton.*

What man, as a creature, by the energy of his own nature abandoned to itself, was unable to attain, is conferred on him as a grace from his Creator. So exceedingly great is the goodness and love of God.—*Möhler.*

Nature may honestly exert all her powers; she will never of herself and by herself reach a *supernatural* transfiguration; the human, by no strain of power, will become of itself the Divine. There would remain an eternal gap betwixt the two, if it were not filled up by grace; the Divinity must stoop to humanity, if humanity is to become Divine. Hence did the Son of God become man, and not man become God, in order to reconcile humanity with the Godhead. The like must typically recur in every believer. Thus the Church may look

on the non-regenerated as endowed with the fairest faculties of nature, and as turning them to the best account. Yet it is not by the use of such faculties that they acquired life in grace, either its beginning, its middle, or its end. On the contrary, Divine grace must ever compassionately stoop to our lowliness, and impart to our sin-polluted faculties the first heavenly consecration, in order to prepare them for the kingdom of heaven, and the receiving of Christ's image.—*Möller*.

"Previous to the Incarnation of the Word," says S. Bernard, "the power of God had been manifested in creating the world, and His wisdom in governing it; but when Jesus Christ consented to take unto Himself our nature, then appeared the love which this Divine Saviour bears to men." . . .

If the Son of God came upon earth to redeem us, it was from no obligation on His part thereto, nor from obedience to necessity; neither was it for His own interest, since His happiness and glory are wholly independent, not only of man, but of every creature. "He is our Lord," says the Psalmist, "and our goods are nothing unto Him." He came, because He was constrained by His tender mercy, by compassion for our miseries, and by the desire of demonstrating to us His love in bringing an effectual remedy for all our evils.—*Pinart*.

The fall of the first Adam has injured all his posterity both in body and soul, for by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned; and so grievous is the wound inflicted on human nature that man cannot now of himself return to God. God's grace must go before any effort of his, and our wills must be prepared by Him, "for it is He Who worketh in us both to will and to do of His good pleasure." Hence it is His grace which brings us to faith and baptism, and not only that but accompanies us through all the course of our spiritual career, as the Apostle says, "By the grace of God I am what I am."—*Bishop Forbes*.

*O altitudo!* Love incomprehensible! It swalloweth up the sense and understanding of men and angels; fitter to be admired and adored with silence, than blemished with any of our weak expressions.—*Bishop Sanderson*.

Although the sons of Adam had been born in grace, yet those who are engendered by Christ in holy Baptism, receive greater grace; for *that*, Almighty God might have given to infants of His liberality; but *this*, He gives to the same for His infinite merits, Who gained the same by His passion and death.—*Father Louis de Ponte*.

### III.—NECESSITY OF A NEW BIRTH IN CHRIST.

"A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put My Spirit within you."—*EZEK. xxxvi. 26, 27.*

"Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."—*S. JOHN i. 13.*

"Except a man be born again [from above], he cannot see the kingdom of God . . . Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."—*S. JOHN iii. 3, 5.*

"If any man be in Christ, he is a new creature."—*2 COR. v. 17.*

"For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature."—*GAL. vi. 15.*



Unless the soul draws nigh to Him, unless man, who is the image of the Divine Nature, be delivered by Him, . . . unless it be renewed and restored by God Who stamped it with that image when He created man,—for man, though capable of producing his own fall, is not able to effect his own resurrection,—he must ever remain “in the deep.”—*S. Augustine.*

Every one therefore who is born of the flesh must needs be spiritually born again out of this disobedience of the flesh, this law of sin and death, in order that he may not only be brought into the kingdom of God, but also be freed from the condemnation of sin.—*Id.*

The earthly birth which is according to the flesh, is of the dust, and therefore heaven is walled up against it, for what hath earth in common with heaven? But that other, which is of the Spirit, easily unfolds to us the arches above. . . . It is not possible, He saith, for one not born of water and the Spirit to enter into the kingdom of heaven, because he wears the raiment of death, of cursing, of perdition, he hath not yet received his Lord's token, he is a stranger and an alien, he hath not the royal watchword. He saith, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of heaven. . . . This He spoke, wishing to draw him to the faith by the terror of the threat, and to persuade him not to deem the thing impossible, and taking pains to move him from his imagination as to the carnal birth. I mean, saith He, another birth, O Nicodemus. Why drawest thou the saying to earth? Why subjectest thou the matter to the necessity of nature? This birth is too high for such pangs as these; it hath nothing in common with you: it is indeed called birth, but in name only has it aught in common, in reality it is different. Remove thyself from that which is common and familiar, a different kind of birth bring I into the world; in another manner will I have men to be generated. I have come to bring a new manner of creation. I formed man of earth and water, but that which was formed was unprofitable; the vessel was wrenched awry; I will no more form

them of earth and water, but of water and of the Spirit.—*S. Chrysostom.*

For the Lord wills that all men should be partakers of this birth: for He died for all, and has called all to life. But life is the birth from God above; for without this it is impossible for the soul to live, as saith the Lord, “Except a man be born again [or from above], he cannot see the kingdom of God.”—*S. Macarius.*

Those who are born in Adam must needs be born again in Christ, lest any should be found in that family which perished. For if the posterity of Adam naturally lived in the exercise of those attributes in which Adam lived before his sin, they would not be by nature the children of wrath, they would not be darkness, nor under the power of darkness; in short, they would not stand in need of the grace of a Saviour, because they would not be holy in vain, nor would they be defrauded of the reward of righteousness; since they would possess those good things by the loss of which our first parents deserved to be cast out of Paradise. Now, however, inasmuch as without the sacrament of regeneration no one can escape eternal death, is it not most plainly manifest from the singularity of the remedy itself, into what a profound abyss of evil the nature of the entire human race is plunged, by the offence of him in whom all have sinned, and who have lost all that he lost?—*S. Prosper of Aquitaine.*

It is necessary for those who would see the kingdom of God that from being carnal they should become spiritual, that is, that they should be regenerated by the Spirit of God, not by their repentance, not by their works, but by God's act upon the soul; for to be born is an act dependent upon the will of another.—*Beaux-Amis.*

When a man is born into this world he is not thereby qualified for the kingdom of God, nor hath any right or title to it; no more than as if he had not been born at all. But before he enter into that, he must be born again; he must undergo another kind of birth than he had before. He was before born of the

flesh; he must now be born of the Spirit: otherwise he cannot be capable of entering into such a kingdom as is altogether spiritual.—*Bishop Beveridge*.

Man is a responsible being, and to be responsible he must in some sort be free. Now by the effect of the fall man's will was so injured as not to be able to choose the good though it might choose the evil, and this infirmity cannot be repaired but by the grace of baptism. That which was lost could only be restored by Him Who had the power to give, and the Truth Himself tells us, "If the Son have made you free, then are ye free indeed."—*Bishop Forbes*.

Though He died for all men, all shall not receive the benefit of His death, but they only to whom the

merit of His passion is communicated: for as actually men, unless they were born of the seed of Adam, would not be born unrighteous, seeing that it is by that very birth that they contract unrighteousness; so, unless they are born again in Christ, they never will be made righteous, seeing that with that regeneration, by the merit of the Passion, that grace whereby they become righteous, is given unto them.—*Id.*

Let us refer to our Lord's words to Nicodemus. Our Lord tells him none can enter into the kingdom of God who is not born of water and the Spirit. And why? Because (He goes on to say) "that which is born of the flesh is flesh." We need a new birth, because our first is a birth unto sin.—*Plain Sermons*.

### Sect. 3.—Re-creation of Man's Nature in Christ.

"For as by one man's disobedience many were made sinners; so by the obedience of One shall many be made righteous."—ROM. v. 19.

"Who . . . took upon Him the form of a servant, and was made in the likeness of men."—PHIL. ii. 7.

"And have put on the new man, which is renewed in knowledge after the image of Him that created him."—COL. iii. 10.

"Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same."—HEB. ii. 14.

It was becoming that our restitution to the rank and dignity of sons of God should be effected by Him Who is by nature the Son of God, and that the image of God in which we had been created, and which had been defaced by sin, should be restored in Him and by Him, Who is the express image of His Person. . . . None else could renew the image of God in men, but the image of God Himself; and none else could again make the mortal immortal, but He Who is the Life itself, even our Lord Jesus Christ. . . . For as, if a portrait becomes obliterated by filthy stains, it is necessary to have recourse to him whose picture it is, that the likeness may again be renewed on the same panel; so the all-holy Son of the Father, being His likeness or image,

came to us that He might restore man, made after His own image.—*S. Athanasius*.

When man by his fall had inclined to death, it was necessary that that form should be re-created anew to salvation by the same Artificer. . . . After all this bondage to death and corruption of the manhood, God hath visited His creature, which He formed after His own image and similitude; and this He hath done that it might not for ever be the sport of death. Therefore God sent down from heaven His incorporeal Son to take flesh upon Him in the Virgin's womb; and thus, equally as thou, was He made man, to save lost man, and collect all His scattered members.—*Alexander, Bishop of Alexandria*.

For when the whole mass of mankind had fallen in its first parents, the merciful God wished to bring relief to the creatures made in His own image through His only-begotten Son Jesus Christ, in such a manner that the restoration of their nature should not be external to that nature, and that their second estate should advance beyond the dignity of their own origin. Happy if they had not fallen from what God made them; happier still if they abide in that which He has renewed.—*S. Leo.*

Therefore in the common ruin of the whole human race there was but one remedy in the mystery of the Divine purpose, which could come to the aid of the fallen, viz. if some one of the sons of Adam could be born free from the original offence and innocent, who could benefit the rest both by his example and his merit. But as natural generation did not allow of this, and the offspring of a vitiated root could not be free from that seed of which Scripture saith, "Who can make him clean who was conceived of impure seed? Is it not Thou alone?" the Lord of David became the Son of David, and from the fruit of the promised race arose an offspring unvitiated, two natures being combined into one Person: so that by the same conception and the same child-bearing our Lord Jesus was born, in Whom were present true Godhead for the working of miracles, and true Manhood for the endurance of sufferings.—*Id.*

As in the beginning all of us were by our first parents brought into bondage through the obligation we were under to suffer death, so in the last time through the new Adam all who from the beginning have been His disciples, being cleansed and washed from the things of death, enter into the life of God.—*S. Irenæus.*

For our Lord Jesus Christ appeared for this end, that He might change and alter our nature, and renew and re-create that soul which had been subverted in its affections by transgression, blending it with His own Divine Spirit. He came to create a new mind and a new soul, new eyes, new ears, a new spiritual tongue, and, in a word, a race of new men believing in Him, in fact "new bot-

ties," anointing them with His own light of knowledge, that He might pour into them the new wine, which is His Spirit. "For new wine," saith He, "must be put into new bottles."—*S. Macarius.*

It was fitting that the Creator and Maker should restore and renew His broken work. For though creation is attributed both to the Father and also to the Holy Ghost, yet Scripture everywhere bears witness that by the Son all things were made. It was fitting that the Fashioner, when His work was spoilt, should take it again to Himself and restore it.—*Job (Monk).*<sup>1</sup>

Every soul is accounted in Adam until it be newly accounted in Christ; and it is unclean until it be so re-accounted.—*Tertullian.*

The first Adam, placed in Paradise by the mercy of God, lost it almost as soon as he obtained it. The Second Adam, having won for Himself and for us, with His own right hand and with His holy arm, a better Paradise, shall not miscarry. Even as they who shall once have been counted worthy to enter into that place, shall not be cast out.—*Gerhohus, Prior of Reichersperg.*

O God, Who art pleased to save by the Nativity of Thy Christ the race of man which was mortally wounded in its chief; grant, we beseech Thee, that we may not cleave to the author of our perdition, but be transferred to the fellowship of our Redeemer, through Jesus Christ our Lord. Amen.—*Leonine Sacramentary.*

It is all the reason in the world that since the grace of Christ is as large as the prevarication of Adam, all they who are made guilty by the first Adam should be cleansed by the Second.—*Bishop Jeremy Taylor.*

Now the manhood in general, or whole human nature, being thus in God our Saviour, whatsoever He did or suffered as man, was done or suffered by the whole nature of man; and it being done and suffered in an

<sup>1</sup> Cited in Bishop Forbes's work on the Nicene Creed, p. 166 (n.) r. (*Vid. Fleury, Hist. Eccl. tom. xi. p. 521 y.*)

infinite Person, it could not but be of infinite worth and merit for those who are of that nature. Hence it is, that as our whole nature was corrupted in the first man, it is cleansed and sanctified in the second (1 Cor. xv. 22, Rom. v. 19). And as in Adam we fell from the happy estate in which we were created, so we are restored to it by being created again in Christ Jesus. — *Bishop Beveridge.*

As all fell in Adam, the root and beginning of natural being, who received the treasures of righteousness and holiness for himself and those that by propagation were to come of him; so their restoration could not be wrought but by Him that should be the root, fountain, and beginning of supernatural and spiritual being, in whom the whole nature of mankind should be found in a more eminent sort than it was in Adam; as indeed it was in the Second Adam, "of whose fulness all men receive grace for grace." — *Dr. Field.*

Man's constitution consists of two main parts—the one those powers, properties, and organs, which are the common portion of the race, and for the employment whereof each man is responsible; the other the principle of individuality itself, the separate essence which is cut off by the law of consciousness from all other beings. In this last lies the ultimate power of will, because to it attaches the obligation of responsibility. The last is the personality of man, the first his nature. The last survives every change; the first it is which is capable of re-creation. In its renewal consisted that wondrous alteration which is witnessed by the text [2 Cor. v. 17]. The new creation in Christ Jesus was that reconstruction

of all its principles, which implied the recasting of everything in man's nature, except what was bound up with the indestructible identity of the heirs of immortality. "Old things are passed away; behold, all things are become new."

But in what manner was this great work effected? Now the text [2 Cor. v. 17] is built upon the fact that in Christ was man's nature reconstructed. As in Adam all died, so in Christ are all made alive. Thus was it God's pleasure to adopt the same course in man's renewal, which had been chosen in his creation. For the Almighty could have framed us all out of the dust by the separate *fiat* of His forming will; investing us with those capacities of mind and those organs of body, which we inherit from a common sire. But such was not His will. He embodied in one model those qualities which He bestowed upon our race, and ordained the wondrous law of natural descent, as our method of inheriting them. And a corresponding course has it pleased Him to adopt respecting that new nature which He has given to mankind. For here, too, is the Second Adam set forth as the Head and Model of the regenerate race; and the law of sacramental union ordained, as the method by which this higher nature should be communicated. Thus is the Son of Man, as Himself declares, the new "beginning of the creation of God." The common stream of humanity had been defiled and vitiated through the sinfulness of those through whom it had descended; it was poured, therefore, into His Manhood, as into an incorruptible fountain, that it might flow forth again with greater purity and lustre than when at first it was declared to be "very good." — *Ven. R. J. Wilberforce.*

#### Sect. 4.—The Sanctification of Humanity through the Manhood of Christ.

"For their sakes I sanctify Myself, that they also might be sanctified through the truth."—S. JOHN xvii. 19.

"Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."—1 COR. i. 30.

“For both He that sanctifieth and they who are sanctified are all of One : . . . Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same.”—HEB. ii. 11, 14.

“By the which will we are sanctified through the offering of the body of Jesus Christ once for all.”—HEB. x. 10.

The Word was not weakened by taking a body, as though for Himself He needed to receive grace, but rather He deified that which He put on—nay, He graciously bestowed it upon the family of men.—*S. Athanasius*.

For when the Lord was baptized as man in Jordan, we also were washed in Him and by Him; and when He received the Spirit we were by Him rendered fit to receive It.—*Id.*

As He through His humanity was made a partaker of thy mortality, so does He make thee by thy exaltation [to be a son of God] a partaker of His immortality. Give thanks, therefore, and embrace the gift bestowed on thee, that thou mayest be found worthy of thy calling.—*S. Augustine*.

I willed to become your Brother; I became partaker of flesh and blood for your sake. Again, that same flesh and blood whereby I became akin to you, I give forth to you.—*S. Chrysostom*.

For when the life-giving Word of God dwelt in the flesh, He transformed it into His own proper good, *i.e.* life; and by the unspeakable character of this union coming wholly together with it, made it life-giving, as Himself is by nature.—*S. Cyril of Alexandria*.

For the Lord Himself, Who is both the Way and God, came not on His own account, but for thy sake, in order that He might be to thee the Pattern of all good. Behold to what humiliation He descended in taking upon Him the form of a servant, He, that was God, the Son of God, a King, the Son of a King, Who Himself bestowed healing medicines, and restored those who were wounded; while yet outwardly He appeared [amongst men] as one of the wounded.—*S. Macarius*.

For He therefore descended to us

that we might ascend to Him; therefore was He conformed to the body of our flesh which had served sin, in order that He might conform us to the body of His Flesh which did no sin, that we might be truly renewed in our original glory, if we could attain the Divine likeness by the imitation of Christ.—*S. Paulinus of Nola*.

“The Word was made Flesh, and dwelt among us, full of grace and truth;” whereby we are given to understand that all the grace and truth which God is pleased to show to mankind, is in His Word made Flesh; in His Son as He is both God and Man, in one Person; as such He is full of grace and truth; and of His fulness have we all received, and grace for grace. . . . By Him came both grace and truth unto the world; He is full of both in Himself, and both came by Him: it was made, or had its being or existence as to us, only by Him; for without Him God would neither have shown us any grace or favour, nor have made us any promise of it, wherein His Truth could have appeared to us. And so neither His grace nor His truth would ever have been manifested to us, unless His Word had been made Flesh and dwelt among us.—*Bishop Beveridge*.

We are to believe and acknowledge that as God the Father doth neither forgive nor vouchsafe reconciliation, but for the merits and satisfaction of His only Son; so neither will He vouchsafe to convey this or any other blessing unto us, which His Son hath purchased for us, but only through His Son; not only through Him as our Advocate or Intercessor, but through Him as our Mediator—that is, through His humanity, as the organ or conduit, or as the only bond by which we are united and reconciled unto the Divine Nature.—*Dr. Thomas Jackson*.

All which our Lord has is ours, if we are indeed His. As Man He received gifts, that He might give them to men. To Him, as Man, through God, "was given all power in heaven and in earth," that He might bestow on His all things in heaven and earth; that all things, in both, might work and serve together to the good of His Elect. As Man He received the Holy Spirit, that He might again dwell in man, clothe us with the robe of supernatural grace and holiness, which we lost in Adam and were found naked. For our sakes He sanctified Himself, that we also might be sanctified by the Truth. He sanctified His Human Nature by His indwelling Godhead, that so He might sanctify our nature by Himself, Who is the Word of Truth.—*Rev. E. B. Pusey, D.D.*

Man's nature was truly re-created in Him Who was the "Image of the

invisible God, the First-born of every creature." And through participation in that renewed and perfect Being is the principle of holiness extended to all His members. . . . That purity which belonged by nature to His spotless Person is communicated by grace to all His brethren, through the putting on that "new man which after God is created unto righteousness and true holiness." Thus is the re-creation of humanity a real work, which in His sacred Person was once for all effected: "For of His fulness have we all received, and grace for grace."—*Ven. R. J. Wilberforce.*

That exhaustless grace which was to be the principle of life to the whole renewed family, had its fountain and well-head in the Manhood of the Son of God, before it was portioned out to the innumerable generations of His spiritual progeny.—*Id.*

(a) THE INCARNATION MADE NECESSARY BY MAN'S SIN.<sup>1</sup>

"For the Son of Man is come to seek and to save that which was lost."—S. LUKE xix. 10.

"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."—1 TIM. i. 15.

"Now once in the end of the world [at the close of the dispensations] hath He appeared to put away sin by the sacrifice of Himself."—HEB. ix. 26.

"And ye know that He was manifested to take away our sins."—1 S. JOHN iii. 5.

For when the Word perceived that the corruption of mankind could not otherwise be removed except by His completely dying; while it was not possible for the Word to die as being immortal and the Son of the Father, therefore He takes to Himself a body which can die, in order that this participating in the Word Who is over all, might be a sufficient [offering] for death in behalf of all; and, on account of the Word dwelling in it, might remain incorruptible.—*S. Athanasius.*

<sup>1</sup> Whether the Incarnation would have taken place if man had not fallen, is a question which divided the chief theological schools of the Middle Ages. See Mr. Oxenham's *Catholic Doctrine of the Atonement*, 2d ed., pp. 79, 193, 194.

If thou, O man, hadst not cast off God, God would not have needed to become Man for thee.—*S. Augustine.*

The dispensation of God and our Saviour towards man is but the recalling him from the fall, and his return to the friendship of God, from that alienation which sin had caused. This was the end of Christ's coming in the flesh, of His life and conversation described in the Gospel, of His passion, cross, burial, and resurrection; that man, who is saved by the imitation of Christ, might regain that ancient adoption.—*S. Basil.*

No one ought to deny that our Lord Jesus Christ came into the world for this end, that He might

save sinners. For He did not come to call the righteous, but sinners to repentance; for they that are whole need not a physician, but they that are sick. For the whole purpose of our Saviour is that the Word was made Flesh,—that He was born of a Virgin, and lived amongst men, that He suffered, and rose again,—I say this whole design was that He might redeem and save sinners.—*S. Bruno of Asti.*

It was necessary that the Word of God should become Man, that human flesh, subject to corruption, and sick with the lust of pleasures, He might make His own. . . . For by this means might sin in our flesh become dead.—*S. Cyril of Alexandria.*

In order to rescue from corruption and death mankind who had been condemned by the ancient curse, He became Man, taking into Himself our nature, Who by His own nature was Himself the Life. And since the Divine Nature is wholly free from all proneness to sin, He bore us in His own flesh. For we were all in Him, inasmuch as He appeared as Man, that He might mortify our members on the earth, that is, the sinful desires of the flesh, and abrogate the law of sin which had ruled with despotic sway in our members.—*Id.*

The Lord took of us a like nature with ours, that He might share human nature. He took a like nature with us, in order that He might bestow a larger amount of grace on that which lacked, so that sinful humanity might become partaker of God.—*S. Cyril of Jerusalem.*

For in no way could human nature have been capable and fit to take away the sin of the world, except by passing into union with God the Word, not by a confusion of natures, but solely by unity of person. . . . This is the grace whereby it has come to pass that God Who came to take away sin, because in Him is no sin, should be conceived as Man, and born of sinful flesh, in the likeness of sinful flesh. . . . For unless God the Word, in a special manner uniting to Himself a human nature, had been born of a Virgin a true and complete Man, we who are

carnally born could never have had conferred upon us the spring of a spiritual birth. But in order that the Divine birth might be bestowed upon those who were flesh, the Divine Majesty of the only-begotten Son was first conceived and born in the truth of our flesh. For salvation was far from sinners, and our iniquities had separated us by a long interval from God. And because in the very birth of our flesh we were held bound with the chain of death, from which we could be delivered only by the gift of a spiritual birth, God was born of man, in order that men might be born of God. Hence Christ, the Son of God, that is, the True God and Eternal Life, was born and died in the truth of our flesh, that we might be spiritually born again in the One Name of the Trinity in the Sacrament of Baptism.—*S. Fulgentius.*

Whereas by sinning we created discord between ourselves and God, yet God first sent to us His Ambassador, in order that we might be invited, and return to the peace of God.—*S. Gregory the Great.*

When He was incarnate and became Man, He summed up the lengthened series of mankind in Himself, affording us salvation in that epitome of our being: that what we had lost in Adam, that is, to be after the image and likeness of God, we might recover in Christ Jesus.—*S. Irenæus.*

Therefore, after man had transgressed the commandment of his Creator, and made himself subject to death and corruption, the Maker and Divine Artificer of our race, out of the tenderness of His compassion, was made like unto us in all things, becoming Man without sin, and was united to our nature.—*S. John Damascene.*

Unless the Word of God had become Flesh, and dwelt among us; unless the Creator Himself had come down to hold communion with His creatures, and by His Own Nativity had recalled our old man to a new beginning, death would have reigned from Adam unto the end, and an irretrievable condemnation would have lain upon all men, inasmuch as,

owing to the mere fact of their birth, all would have had a common cause of ruin.—*S. Leo.*

Since then the universal posterity of the first man had fallen, pierced at once by the same wound, nor could any merits of saints overcome the law of that death which was brought upon it, there came from heaven the Sole Physician, often heralded by many signs, and long promised by prophetic assurances; Who, remaining in the form of God, and losing nought of His Own Majesty, should be born in the nature of our flesh and soul, without the defilement of the old offence.—*Id.*

We were wounded with such an incurable wound, that it could be cured only by the Lord Himself. For this reason, therefore, He came Himself, because none of the elders, nor the law itself, nor the prophets, could heal that wound. But He alone, when He came, healed that incurable disorder of the soul.—*S. Macarius.*

For sin had so pervaded the whole body, i.e. the entire race of men, that neither plaister<sup>1</sup> nor bandage could avail the sick and wounded; for the diseased condition of sin becoming confirmed, the disorder being more powerful than any remedies, had shut out all cure from human resources; and therefore He came Who was to come, fashioned in the likeness of the body of our humiliation, in order that He might fashion us like the Body of His glory. For no one except the artificer has power over his work; and the potter alone has power over his own clay. So the Lord of all, Who created all, condescended to come down to us, and to take us into His Body, in order that He might restore us by the same art or power by which He had created us. But He came not in the sublimity of the Godhead, which was His, but in the form of a servant, which was not His.—*S. Paulinus of Nola.*

Some ask, with more curiosity than earnestness, what necessity there was that Christ should have taken upon him the wants of our miserable

nature; not giving heed to the ineffable mystery of the dispensation in Christ, without Whom we neither could, nor would it have been seemly that we should, be saved. And that I may reply to such persons in the briefest terms, God became man for this end, that man might become Divine; that he to whom it was said of old, Dust thou art, and unto dust shalt thou return, should afterwards hear it said to him, Heaven thou art, and unto heaven shalt thou go. O wonderful exchange! He took up the nature of man that He might bestow that of God: He bore our misery that He might bestow on us His glory. Therefore "the loving-kindness and humanity of God our Saviour appeared" (Titus iii. 4); His humanity appeared to us because we were not worthy that the Divinity should appear to us. And He Who was One with the Father, by an unspeakable union, was made One with man by a union which thought cannot compass.—*Peter of Blois.*

Against the wound of original sin, whereby in Adam the nature of all men was corrupted and subjected to death, and whence the disease of all concupiscence became implanted, the true and mighty and only remedy is the death of the Son of God, our Lord Jesus Christ, Who, being free from the debt of death, and alone without sin, died for sinners, who were debtors of death.—*S. Prosper of Aquitaine.*

For were it not for this [Christ's] assumption of [our] flesh, you may justly curse that ever you carried flesh about you; that ever your soul was committed to such a prison as your body is, nay, such a dungeon, such a grave. But through this Incarnation of Christ our flesh is, or shall be, cleansed into a temple for the soul to worship in, and in heaven for a robe for it to triumph in. For our body shall be purified by His Body.—*Dr. H. Hammond.*

Through sin thou didst lose thy first innocence and grace in which thou wert created; and Divine Justice might have left thee in that miserable state, as it left Satan, without remedy. But, on the contrary, it pleased the Almighty to turn His anger into mercy, bestowing

<sup>1</sup> "For it was neither herb nor mollifying plaister (*μάλαγμα*) that restored them to health."—*WISDOM xvi. 12.*



on thee greater blessing when He had received the greater provocation. And though He might have restored thee to thy first innocence by sending an angel for thy redemption, He willed to come in His Own Person, not in majesty and power, but in humility and poverty.—*Father Luis de Granada.*

What would have become of us after the sin of our first father if Jesus Christ had not vouchsafed to redeem us? Alas! abandoned to our own weakness, and slaves to our passions, we should have plunged into every crime, and dragged on here below an unhappy existence. Crushed beneath the weight of the reprobation of an offended God, we should never have felt our heart thrill with joy, in the sweet hope of heaven; never have experienced the delight of Divine Love; never have tasted the sweetness of that peace which a good conscience affords. . . . Happily for us, Jesus, Whose goodness and mercy are infinite, had compassion on our misery. Notwithstanding our rebellion, He loved us still, and consented to redeem us.—*Pinart.*

It is easier to destroy than to make alive; a single crime of one man was enough to ruin him and his posterity; but to restore us, it became necessary that the Son of God should be incarnate, and die, and be buried, and rise again, and intercede for us, and become our Lawgiver, and we be His subjects, and keep His commandments.—*Bishop Jeremy Taylor.*

How can God's image be created anew in the soul? If man had never fallen, it had been sufficient to inherit it; fallen as he is, there must be the gift of a new life. And this new life had its commencement in the fact of the Incarnation. . . .

The common stream of humanity had been defiled and vitiated through the sinfulness of those through whom it had descended; it was poured, therefore, into His Manhood, as into an incorruptible fountain, that it might flow forth again with greater purity and lustre than when at first

it was declared to be "very good."—*Ven. R. J. Wilberforce.*

We were all one man's sons, . . . all one family, . . . because sprung from one father, Adam. . . . This great family of mankind, by letting in sin among them, let in misery. And thus were pain, misery, guilt, and death spread abroad among all Adam's descendants. . . . But then came an alteration. There was one born of this family who differs from all the rest. He was a man, brethren, as you and I are; He was a woman's son, but then He was God also. Now, to be man made Him like us; but to be God made Him other than us. A common man is no better than his brethren, but the God-man was better. And by reason of this difference between us and Him was He able to redeem us from death. That punishment which we all deserved—God was pleased to let Him bear it in our stead. "He Himself bare our sins in His Own Body on the tree." This one pure, good, and Divine Man, undertook the whole burden of those offences of which all of His brethren had been guilty. And not only did He bear our sins, but for those who are joined to Him He mends that man's nature which He stooped so mercifully to share with ourselves. Let foul water flow into a pure cistern, and when it has stood a while it will flow forth clear and bright, and be as good to look through as the blue of heaven. Now so was it when Christ took man's nature into the Godhead. For Christ was *from* God; He was God before the worlds began; and into this pure and glorious nature He took our weak and polluted nature; He made it clean because it was held in Himself, Who could not be defiled; and therefore He gives it out again to us clear and bright—to be joined to a fountain where manhood has been cleansed and purified, and from which, therefore, it may flow forth for the sanctification of soul and body to all mankind.—*Id.*

"And the Word became flesh," for the flesh had sinned, soul and body have sinned, therefore He assumes soul and body that both may be sanctified.—*Rev. Isaac Williams.*

(β) EFFECTS OF THE INCARNATION ON THE CURSE OF HUMANITY.

DELIVERANCE—RECONCILIATION—ADOPTION.

“Who delivered us from so great a death.”—2 COR. i. 10.

“Who gave Himself for our sins, that He might deliver us from this present evil world.”—GAL. i. 4.

“Christ hath redeemed us from the curse of the law, being made a curse for us.”—GAL. iii. 13.

“That He might reconcile both unto God in one body by the cross.”—EPH. ii. 16.

“You that were sometime alienated and enemies, now hath He reconciled.”—COL. i. 21.

“To redeem them that were under the law, that we might receive the adoption of sons.”—GAL. iv. 5.

“That by these ye might be partakers of the Divine Nature.”—2 S. PETER i. 4.

“O God, Whose blessed Son was manifested that He might destroy the works of the devil, and make us the sons of God, and heirs of eternal life.”—COLLECT FOR SIXTH SUNDAY AFTER THE EPIPHANY.

God had cursed, not the element of natural flesh, but the nature of those who had sinned. Hence the flesh is blessed in Christ, so that the curse being overpowered, our humanity might be delivered. The flesh is blest which the Blessed Son of God took upon Him when He assumed the state of man's nature.—*S. Ambrose.*

This is the glory of Christ, that in His Body He took the state of servitude that He might give liberty to all; He bore our sins that He might take away the sin of the world; He was made a servant, sin, a curse, that thou mightest cease to be the servant of sin; that He might absolve thee from the curse of the Divine sentence.—*Id.*

Behold, O Christian soul, this is the virtue of thy salvation; this is the cause of thy deliverance; this is the price of thy redemption. Thou wast a captive, but by this means thou art redeemed; thou wast a servant, and thus hast been made free. Thou wast an exile, and hast been brought home; thou wast lost, and art restored; dead, and hast been raised to life.—*S. Anselm.*

For God wills to make thee a god, not by nature as He is Whom He hath begotten, but by His gift and by adoption. For just as by His taking our humanity upon Him He was made a partaker of thy mortality, so by His exaltation He constitutes thee a partaker of His immortality.—*S. Augustine.*

We who were sometime alienated and enemies are now reconciled in the body of His Flesh. Therefore by fellowship of the flesh which He took upon Him, we are in Christ.—*S. Hilary of Poitiers.*

The Apostle says in his Epistle to the Colossians: You that were sometime alienated, and enemies in your mind by wicked works, yet now hath He reconciled in the body of His Flesh through death, to present you holy, and unblameable, and unproveable in His sight. He says, reconciled in the body of His Flesh: *i.e.* that the holy flesh (of Christ) reconciled that flesh (of man) which had been bound in sin, and brought it into friendship with God. . . . Now that was reconciled which had once been at enmity. If the Lord had taken flesh of any other substance,

than that which by transgression had become hostile would not have been reconciled to God. Whereas now, by that communication of our nature which He has taken to Himself, the Lord has reconciled man to God the Father, reconciling us to Himself by the body of His Flesh, and redeeming us by His Blood, as the Apostle says to the Ephesians: In Whom we have redemption through His Blood, the forgiveness of sins.—*S. Irenæus*.

Whereas God the Word, the Eternal Son of God, condescended to become Man, and assuaged and calmed the human passions and mental disquietudes which previously were wont to be excited like the waves of the sea; and rendered the flesh subject and obedient to virtue, and subdued the hosts of evil spirits beneath the feet of His disciples, and established contests far better than the old, and endowed them also with heavenly and supernatural rewards; it follows hence that those who after these gifts fall away, must impute the guilt of such a fall only to themselves.—*S. Isidore of Pelusium*.

The eloquent Esaias exclaims with exalted voice, Learn to do good, ye who inhabit the earth; for the wicked is put to silence. For, because with prophetic eyes he foresaw the coming of the Saviour in the flesh, an event far surpassing all language, Who also hath conferred on the human race infinite blessings beyond all admiration, and hath broken the fetters of the tyrant Satan, therefore he exclaimed, Learn to do righteousness. For the tyrant has ceased, nor does he now any longer make his attack upon all, whether male or female; all things are rendered safe, excepting those, who of their own accord yield and submit themselves to his deception. For he is able to deceive men, but he is no longer able to compel them by force.—*Id.*

Our Lord Jesus Christ, being born very man, but ceasing not to be Very God, made in Himself the commencement of a new creation, and in the mould of His birth gave to the human race a spiritual beginning; so that, to abolish the infection of a carnal generation, they who were to be re-born might have an origin without any seed of sin; of whom it is said,

“Who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.” What man can comprehend this mystery? what tongue declare this grace? Unrighteousness is restored to innocence; the old man to newness of life; aliens are received into adoption; foreigners enter into inheritance. Of the ungodly are made righteous; of the covetous, bountiful; of the incontinent, chaste; from being earthly they begin to be heavenly. But what is this change but the work of the Right Hand of the Most High? Since the Son of God came to destroy the works of the devil, and so incorporated us into Himself, and Himself into us, that the descent of God to the things of man should prove the advancement of man to the things of God.—*S. Leo*.

For God, being righteous and merciful, did not make such use of the rights of His Own Will as to exert for our restoration the mere power of His benignity; but since the consequence of man's committing sin had been that he became the slave of sin, therefore in such wise was healing bestowed upon the sick, in such wise reconciliation on the guilty, in such wise redemption on the captives, that the righteous sentence of condemnation should be annulled by the righteous work of a Deliverer.—*Id.*

O Almighty Lord, what favours and what graces hast Thou not bestowed upon us! Thou didst create us with gifts which we miserably lost through the sin of our first parents. Thou hast had the goodness to repair our losses Thyself, by clothing Thyself in our mortal flesh, by suffering and by dying for the love of us; Thou hast returned us with usury the gifts from which we had fallen.—*Aurillon*.

It was a discord in the harmonies of creation that man, made for the service and glory of God, should be His foe; and that God, the Light of man's existence, should turn Himself away. Yet it was so; “for the ungodly and his ungodliness are both alike hateful to God” (Wisdom xiv. 9). In this unhappy state of the relations between the Creator and His creature, the goodness and mercy of God appeared. Our Lord came in the flesh, both God and Man. By

the obedience of One many were made righteous, and God was reconciled, and man forgiven.—*Bishop Forbes.*

The Gospel offers grace as well as glory; it gives the Spirit, with all its helps and assistances, to recover the soul of man to some measure of the Divine Image, worn out and defaced by original sin. There is a great deal of heaven that the Gospel imparts to believers in this world, giving them the first-fruits of glory in the sanctification and justification of their persons, and those high privileges of sonship and adoption, by which they are repossessed of and reinstated in all those rights that had been forfeited by sin, and so come to have a new claim to what they enjoy here upon earth, as well as what they hope for in heaven.—*Dr. Robert South.*

It was a mercy that thou wert His work, but it is a greater mercy thou art His price; it was much to take Adam from the earth and bring him to the joys of Paradise: but it

was more to take man from the pit of destruction, and bring him to the joys of heaven.—*Dr. Christopher Sutton.*

For when man sinned and listened to the whispers of a tempting spirit, and refused to hear the voice of God, Thou didst throw him out from Paradise, and sentence him to till the earth; but yet leftest not his condition without remedy, but didst provide for him the salvation of a new birth, and, by the blood of Thy Son, didst redeem and pay the price to Thine own justice, lest the work of Thine own hands should perish.—*Bishop Jeremy Taylor.*

The Word—that native principle of Divine life—first fashioned to itself a perfect medium of sanctifying power in its own humanity, that so we might be partakers of the Divine Nature, having escaped the corruption which is in the world through lust. Thus may men recover that image of God, in which our first parent was created.—*Ven. R. J. Wilberforce.*

*A.—These Effects are Universal.*

“In Him was Life; and the Life was the Light of men.”—S. JOHN i. 4.

“That was the true Light, Which lighteth every man that cometh into the world.”—S. JOHN i. 9.

“Him that cometh to Me I will in no wise cast out.”—S. JOHN vi. 37.

“We see Jesus, Who was made a little lower than the angels, because of the suffering of death, crowned with glory and honour; that by the grace of God He might taste death for every man.”—HEB. ii. 9.

“And He is the Propitiation for our sins: and not for ours only, but also for the sins of the whole world.”—1 S. JOHN ii. 2.

“Thou hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation.”—REV. v. 9.

All, whether bond or free, Greeks, Barbarians, Scythians; whether unlearned or philosophers; women, men, children, or old men; ignoble or noble, rich or poor, rulers or private persons,—all are deemed worthy of the same dignity. Faith, and the grace of the Spirit, removing the inequalities arising from worldly

distinctions, have moulded all into the same form, and have stamped all with one and the same royal mark and character. What can equal such great loving-kindness? A king, though formed of the same clay, will not deign to enrol in his royal army any who are slaves, though they be his fellow-servants, and partake of

the same nature, and often are higher in real worth than himself. But the only-begotten Son of God does not disdain to number among His children publicans and slaves, and the most ignoble of all men, and men labouring under every variety of personal defects and deformities. So mighty is the power of our faith in Him; such is the surpassing magnitude of His grace.—*S. Chrysostom.*

Our Saviour, dearly beloved, was born to-day; let us rejoice. Nor is it right that any place should be found for sorrow, where there is the birth-day of Life; which, having removed the fear of death, fills us with joy by the promise of eternity. No one is cut off from partaking of this gladness; all have one common reason for rejoicing, because our Lord, the Destroyer of sin and death, just as He found none free from guilt, so came for the purpose of setting all free.—*S. Leo.*

From Him it first began that a Divine and human nature were woven together, that the human nature by communication with the Divinity, might also become Divine, not only in Jesus, but in all who believe in Him, and take upon them the life that Jesus taught.—*Origen.*

The sin of Adam had passed upon the whole race. For by one man (as saith the Apostle) sin entered into the world, and death by sin, and so death passed upon all men. Therefore also the righteousness of Christ must needs pass over to the whole race, and, as Adam by sin destroyed the race, so must Christ by righteousness give life to all the race.—*S. Pacian.*

As there never was, nor will be, nor is, any man whose nature Christ did not assume, so there neither is, was, nor will be, any man for whom He did not suffer. . . . The cup of man's salvation, composed of our weakness and Divine power, has the capacity of benefiting all.—*Second Council of Quiercy (A. D. 853).*

The Son of God thus coming into

human nature as a new and sanctifying root and representative of it, has sanctified it altogether. He has conferred an universal benefit upon it. What He took was not the nature of this or that man, or class of men, but human nature generally—the nature of which every man is a sharer. He thus manifested Himself as an Universal Deliverer, as One Who came to reconcile the whole world to God, as the Saviour, not of some men, but of *men*.—*Rev. Francis Garden.*

Such a Saviour as is proclaimed “to the ends of the world,” to all the world,—a Saviour in the mountains, in the heights of presumptuous sins; and a Saviour in the valleys, in the dejections of inordinate melancholy too—a Saviour of the East, of rising and growing men; and a Saviour of the West, of withering, declining, languishing fortunes too—a Saviour in the state of nature, by having infused the knowledge of Himself into some men then, before the light and help of the Law was afforded to the world; a Saviour in the state of the Law, by having made to some men then, types, accomplishments, and prophecies, histories (*S. John viii. 56, Heb. xi.*)—a Saviour in the state of the Gospel; and so, as that He saves some then, for the fundamental Gospel's sake; that is, for standing fast in the fundamental articles thereof, though they have been darkened with some ignorances, or have strayed into some errors, in some circumstantial points—a Saviour of all the world, of all the conditions in the world, of all times through the world, of all places of the world.—*Dr. Donne.*

He was lifted up from the earth, nailed upon the tree, that He might draw all men, from all nations, both Jews and Gentiles, to Himself. By His precious blood-shedding, He took away the sin of the world; and by the mighty virtues of that one great sacrifice, He has been gathering together again in one body the children of God who are scattered abroad.—*Ven. H. E. Manning.*

B.—*Continuous.*

“Who delivered us from so great a death, and doth deliver.”—  
2 COR. i. 10.

“In Whom all the building fitly framed together groweth unto  
an holy temple in the Lord.—EPH. ii. 21.

All things, therefore, which the Son of God did and taught for the reconciliation of the world, we know not merely by the history of past acts, but we even are conscious of them in the virtue of their present effects. It is the same Saviour Who, being born of the Virgin His Mother by the Holy Ghost, now makes fruitful His spotless Church by the same inspiration; that through the birth of Baptism an innumerable multitude of sons may be born to God.—*S. Leo.*

“I am the Vine, ye are the branches.” In these brief words our Lord represents the progress and perfecting of His Incarnation. He selects an image from the natural world to express the mystery more vividly than would be possible in mere words. Formed of earthly materials, growing and spreading by a continual increase of the same materials, through the power of its inward life which is nourished from above, by the sunlight and flow of dew and rain from heaven,—such is the nature of a tree. The root, the stem, the branches, are realities of a living world, and they are used by our Lord to shadow out realities as substantial in the world of grace. The union of a Divine and earthly life, incorporated in His Own Person, thence to spread over the earth, absorbing into itself the creature whom He would redeem, is the truth thus conveyed by our Lord. . . . The Incarnation is here viewed in its full development, in the utmost reach of its consequences and effects. The perfected tree implies a perfected Humanity. The whole course of the mystery, from the conception within the Blessed Virgin’s womb to the fulness of the Body of Christ as It will appear in heaven in the completeness of every member, rises up before us. There are two different aspects under which the mystery is here presented to us; or rather, there are two stages in its progress. First,

in our Lord Himself, as distinct from His Church. From the period of His Conception till His Ascension, the Divine Humanity was limited to His own Person. . . . As yet His Life had not passed beyond Himself. It is true that the *power* of His Divine Humanity had been extended, and become a source of healing; once it is expressly written that “virtue had gone out of Him.” But His actual life—His substance—had not as yet been imparted to any, nor had He taken others into Himself. It is true also, that as in Adam there were the germs of the whole race of man, to spring thenceforward out of his loins, and, as in a true sense we lived in Adam, and were involved in all his acts, so in a true sense the germs of the whole redeemed race—the many members yet unborn—lay as an undeveloped substance within the Humanity of our Lord, and in Him lived, though visible only to His Eye, Who sees the end from the beginning. But He was as yet the Vine without the branches. He was then seen alone, separate from His brethren, as the perfect Standard, the Pattern and complete Image of the regenerate life of restored man. From the time of our Lord’s Ascension the scene changes. Gradually there is revealed to human eyes what was contained in germ in His Own Person. The members of His Sacred Body are developed. The expanding branches of the True Vine are seen growing and forming through the power of the New Birth into His likeness. He is now seen imparting His Divine Manhood to the communion of His elect. He multiplies Himself. The Vine spreads. He diffuses His Own wondrous life throughout the ever-increasing number of the Baptized. They have become His members. The Church is now “His Body, the fulness of Him that filleth all in all.” It is no longer Christ alone, but Christ in us, and we in Christ. The Church is mysti-

cally a reproduction of Himself. As He was in the world visible to mortal eye, so now His Church is in the world. It is still Himself revealed. The limits of His Body now are co-extensive with the vast company, part of which are gathered within the veil; part are still struggling through the coil of this present distress; part are yet within the womb, to be grafted in in due time.—*Rev. T. T. Carter.*

This is an addition to the condescension of His Passion; this is part of the mystery of His love, that the Passion lives on there [in heaven] eternally. Perseverance is our highest conception of love; we are so changeable, so unpersevering. The Passion lives on in heaven; it lives on upon earth in the Sacraments. . . . What is done in His Name, He is the Doer of it.—*Rev. E. B. Pusey, D.D.*

For the gifts of grace do not become less necessary through the lapse of ages; every generation of

Adam's children has equal need of that external principle of supernatural renewal which flows from the humanity of the Son of God into His brethren. The acts of His human must continue therefore as certainly as those of His Divine nature, and consequently that Presence of His Manhood, whereby "we are members of His body, of His flesh, and of His bones." Thus does the truth of His Mediation imply our actual union with His man's nature. . . . Mediation implies of necessity the presence of two parties; if God's holy nature consents to be joined to ours, the very terms imply that the actual union of our inferior being must be included. So that if Christ be still Mediator, there must be the perpetual presence amongst us of His man's nature, whereby He Who is One with the Father becomes one also with His brethren. The chain is not complete unless as certain as His union with the One is His communion with the other.—*Ven. R. J. Wilberforce.*

### C.—*Complete.*

"Wherefore He is able also to save them to the uttermost that come unto God by Him."—*HEB. vii. 25.*

Therefore the Son of God assumed man's nature, and in it endured human sufferings. The greatness of this healing medicine for men is beyond all comprehension. For what pride can be cured, if it be not cured by the humility of the Son of God? What avarice can be cured, if it be not cured by the poverty of the Son of God? What anger can be cured, if it be not cured by the patience of the Son of God? What impiety can be cured, if it be not cured by the love of the Son of God? Finally, what timid fear can be cured, if it be not cured by the Resurrection of the Body of our Lord Christ?—*S. Augustine.*

God was made man; what then may not man become, for whom God was made man? Let this hope comfort us in our tribulations. If you regard Christ as only God, you refuse the medicine by which you are healed: if you regard Him as

only Man, you deny the Divine power by which you were made. Receive Him, then, as both God and Man; God equal with the Father, One with the Father: and Man, born of a Virgin, deriving from our nature mortality without sin.—*S. Augustine.*

He mixed Himself completely with the entire [nature of] Adam, the Life with the dead, that He might preserve him,—penetrate into the whole system of him to whom He was united, as the soul of a large body animating it thoroughly, and imparting life to the whole.—*Anastasius Sinaita.*

For He took my whole nature upon Him, and in His Divine fulness was united to it all, that He might graciously bestow salvation on it all. For any portion of our nature which was not taken upon Him would have remained unhealed.—*S. John Damascene.*

Such a Nativity became Christ, Who was the Power of God and the Wisdom of God, as that He should be equal with us in His Humanity, and surpass us by His Divinity. Had He not been true God, He would not have brought our remedy; were He not very Man, He would not have been a pattern for us.—*S. Leo.*

Such liberality God uses to sinners, that He not only forgives, but obliterates, their sins, so that not the smallest vestige of them remains.—*Theodoret.*

Thus He Who knew no sin became accursed on our account, that He might deliver us from the ancient curse. When He Who was God above all, suffered for all, and purchased Redemption for all by His Own death in the flesh, He was sufficient to secure this deliverance for us, . . . He Who had no sin being condemned for the sin of all.—*S. Cyril of Alexandria.*

There are two general heads of mankind,—the first Adam, and the Second, that is, Jesus Christ, Who also was, in the most proper sense of the word, Adam—man in general—in that the whole nature of man was in Him, as it was in the first Adam. . . . In the first all died, the Second died for all; so that all may live in Him again; and so they will at the last day. The first man in general, in whom all the rest were contained, and therefore fell with him, and in him; he was formed out of the ground, and so was a mere man, and no more. But the Second Man came down from heaven, and was the Lord, the Lord of Hosts, the Almighty God, there, before He came from thence, yea, from all eternity. He was the Lord from heaven, and came from thence in a way suitable to His Divine glory, by being conceived of the Holy Ghost, and born of a pure Virgin, so as to become man, and yet be God too in the same Person. And being thus God as well as man, He was every way qualified to repair the loss that mankind sustained by the

fall of the first Adam, and to restore them to their first estate as perfectly as if they had never fallen from it.—*Bishop Beveridge.*

He came indeed to ennoble us by taking our nature, to sanctify us by His righteousness, to enrich us by His grace, to teach us by His doctrine, to redeem us by His Blood, to give us life by His death. And how could any better way be taken to show us the fulness of God's goodness and mercy, and at the same time the severity of His justice, when it took so much to prevent sin and to pardon the sinner? How could anything more clearly demonstrate the excellency of our souls, the power of grace, the greatness of glory, the beauty of truth, the foulness of sin, and the dignity of man redeemed at such a price? for the value of each of these things shows itself as measured by the excellence of the price of Christ our Redeemer. Again, to cure the many and great wounds of our souls, what medicine could be as efficacious, and what better example could be afforded to cheer us, or to shame us into our duty, than that of Him Who is God and Man? What could better cure the pride of man than the humility of God? What better conquer our avarice than His poverty, Who being rich, for our sakes became poor? What better reprove our anger than the patience of God made man? What more entirely confound our disobedience than the obedience of Christ unto death? What better shame the wantonness of our flesh than the pains and austerities of His?—*Bishop Forbes.*

All the purity, peace, and happiness which belong to Christians, the glory whereby they are marked off from other men, their calm hope in this world, their exalted portion in the world to come—all these things flow into them only through their union with that God-man, Who is the Church's Head, the Saviour of the Body.—*Ven. R. J. Wilberforce.*



## (y) THE UNITY OF THE CHURCH A NECESSARY CONSEQUENCE OF THE INCARNATION AS THE SOURCE OF GRACE.

"We, being many, are one body in Christ, and every one members one of another."—ROM. xii. 5.

"For both He that sanctifieth and they who are sanctified are all of One."—HEB. ii. 11.

That which caused us to be one body and to be regenerated is One Spirit. . . . For we were baptized, not to become different bodies, but that we might all preserve towards each other the close adherence of one body, *i.e.* we were baptized that we might all become one body. So then He Who formed us, and that which He formed, is One.—*S. Chrysostom.*

For when the Lord calls bread, which is made up of the union of many grains, His Body, He indicates one people whom He bore, united together; and when He calls wine, which is pressed from many bunches and clusters, and drawn into one, His Blood, He likewise signifies one flock joined together by the mingling of an united multitude.—*S. Cyprian.*

In order that we ourselves, although differing both in souls and bodies through that which is personal to each, might come together and be commingled into an unity with God and one another, the Only-begotten contrived a way, devised through the wisdom befitting Him, and through the counsel of the Father. For by One Body, His Own, blessing through the mystical communion those who believe in Him, He makes us incorporate with Himself and with one another. For who should separate and remove from a natural oneness with each other, those who, the One Holy Body, are bound up into oneness with Christ?—*S. Cyril of Alexandria.*

For as out of the dry wheat one lump or one loaf cannot be made without moisture, so neither could we, being many, be made one in Christ Jesus without the water which is from heaven. And as the dry earth, if it do not receive moisture, brings forth no fruit, so we also, being dry wood at first, could never bring forth

fruit unto life without the gracious rain from above. For our bodies received that unity which is unto incorruption through the font; but our souls through the Spirit. Whence both are necessary, for both are conducive to the life of God.—*S. Irenæus.*

The only sure anchor of all our hopes for a joyful resurrection unto the life of glory is the mystical union which must be wrought here on earth betwixt Christ's human nature glorified and our mortal and dissoluble nature. The Divine Nature, indeed, is the prime fountain of life to all, but, though inexhaustible in itself, yet a fountain whereof we cannot drink, save as it is derived unto us through the human nature of Christ.—*Dr. Thomas Jackson.*

The unity of the Church may be viewed as the one all-comprehending Sacrament of the Person of Christ, from the side of which Holy Baptism and the Holy Eucharist flow forth as the Water and the Blood.—*Ven. H. E. Manning.*

The ultimate reason of the visibility of the Church is to be found in the Incarnation of the Divine Word. Had that Word descended into the hearts of men without taking the form of a servant, and accordingly without appearing in a corporeal shape, then only an internal, invisible Church would have been established. But since the Word became Flesh, it expressed itself in an outward, perceptible, and human manner; it spoke as man to man, and suffered and worked after the fashion of men, in order to win them to the kingdom of God; so that the means selected for the attainment of this object fully corresponded to the general method of instruction and education determined by the nature and the wants of

man. This decided the nature of those means whereby the Son of God, even after He had withdrawn Himself from the eyes of the world, wished still to work in the world and for the world. The Deity having manifested its action in Christ, according to an ordinary human fashion, the form also in which His work was to be continued was thereby traced out. The preaching of His doctrine needed now a visible human medium, and must be intrusted to visible envoys, teaching and instructing after the wonted method; men must speak to men, and hold intercourse with them, in order to convey to them the Word of God. And as in the world nothing can attain to greatness but in society, so Christ established a community; and His Divine Word, His living Will, and the Love emanating from Him, exerted an internal binding power upon His followers, so that an inclination implanted by Him in the hearts of believers corresponded to His outward Institution. And thus a living, well-connected, visible association sprang up, whereof it might be said, Where they are, there is His Church, His institution wherein He continueth to live, His Spirit continueth to work, and the Word uttered by Him eternally resounds. Thus the visible Church, from the point of view here taken, is the Son of God Himself everlastingly manifesting Himself among men in a human form, perpetually renovated and eternally young; the permanent Incarnation of the same, as in Holy Writ even the faithful are called "the Body of Christ." Hence it is evident that the Church, though composed of men, is yet not purely human. Nay, as in Christ the Divinity and the Humanity are to be clearly distinguished, though both are bound in unity, so is He in undivided entirety perpetuated in the Church. The Church, His permanent manifestation, is at once Divine and Human; she is the union of both.—*Möller.*

Our Blessed Lord took our nature, not only that He might, in that nature, by suffering and dying for us, redeem us from the sentence which stood against us; but also that by His Human Nature He might unite us to Himself—God as well as Man—

in such an union as we could not apparently be capable of, except by being united to His human nature. Now this union is commenced by an instrument appointed by Christ Himself, namely, Baptism. "We are baptized into His Body;" by some supernatural and mysterious operation we, our bodies and souls, are in Baptism united to the Body and Soul of Christ; and thereby to the Godhead; and the Holy Spirit it is by Whom we have this union—an union which makes us to be as truly in the lineage of the Second Adam, as we are naturally in the lineage of the first Adam. This is our new birth, the being born of the Spirit. The union of all so "born again" is called in Scripture "the Church," which is said to be "the Body of Christ," and Christ "the Head of the Church"—"One Body"—not merely a metaphorical or even politic Body, but a real though mystical Body—having that which is common to Christ, its Head, and to us, as the principle of oneness—namely, the "One Spirit."—*Bishop Philpotts of Exeter.*

Unity, in part, is the direct gift of God; in part, it is the fruit of that gift in the mutual love of the members of the Church. In part, it is a spiritual oneness wrought by God the Holy Ghost; in part, it is a grace to be exercised by man, a consequence and fruit of that gift. In one way, it is organic unity derived from Christ, and binding all to Christ, descending from the Head to the Body, and uniting the Body to the Head; in another, it consists in acts of love from the members one to another. Christ our Lord, God and Man, binds us to Him by the indwelling of His Spirit, by the gift of His Sacraments, administered by those to whom He gave the commission so to do, by the right faith in Himself. We are bound to one another, in that we are members of Him, and by the love which He sheds abroad in our hearts, through the Spirit which He giveth us, and by common acts of worship and intercommunion. Of these the highest and chief is that which binds us to Christ Himself. Our highest union with one another is an organic union with one another through union with Him. It is not chiefly an union of

will, or of mind, or of love, although these ought to be the fruits of it in its most perfect state, but an union through His indwelling Spirit. It is an union, in a degree, corresponding with the union of the Father and the Son. "As Thou, Father, art in Me, and I in Thee, that they also may be one in Us." . . . "Since Thou," our Lord saith (it is S. Athanasius' paraphrase of His words), "art in Me, because I am Thy Word, and I in them because of the body, and for Thee the salvation of man is perfected in Me, according to its perfection, I ask that they too may become perfect, having oneness *with* It, and having become one *in* It, that all, carried as it were by Me, may become one body and one Spirit, and may grow up into a perfect man." This oneness, then, is an actual mystical oneness, wrought by Christ our Head, uniting the whole Church together in one with Himself in His Body; an actual oneness produced by grace, corresponding to the Oneness of the Father and the Son by nature.—*Rev. E. B. Pusey, D.D.*

The unity of the Church . . . is the simple expression of that organic law, whereby to be joined to the Humanity of Christ our Lord is the source of all Gospel graces. For since the natural body of Christ is one, one likewise must be His Body Mystical.—*Ven. R. J. Wilberforce.*

For this reason is "the fellowship

of the Holy Ghost" the very consummation of the Church's blessing, as implying that through His power all renewed men have communion with the Body of Christ, and with one another.—*Ven. R. J. Wilberforce.*

The unity of the Church lies in the supernatural life which is communicated to it, through Sacramental channels, from the Head of the Body, Jesus Christ. Christ indwelling by the Spirit in each member of the Church is what makes the Church one, with a unity of life which neither death nor separation can reach: one with a unity of life, like the unity of a family, which runs in the blood and common heritage of nature, and which exists none the less though outward fellowship between members of the family be utterly broken off, though friendship be turned to alienation, though oceans divide, though dress and rank be different; the unity of the family exists none the less, because it is physical, organic, natural. And such is the unity of the Church. In heaven, and paradise, and earth, in every century, in every land, the Church is one, because, through the channels of grace, she receives into herself the indwelling of Christ through the Spirit, and has within her, in her supernatural nature, something which differentiates her in her every member from the merely natural life of nations, classes, and individuals.—*Rev. Charles Gore.*

## SECT. 5.—THE EMPLOYMENT OF OUTWARD MEANS A GENERAL LAW OF THE DIVINE ECONOMY.

"That they might be admonished, having a sign<sup>1</sup> of salvation, to put them in remembrance of the commandment of Thy law. For he that turned himself toward it<sup>2</sup> was not saved by the thing that he saw, but by Thee, Who art the Saviour of all."—WISDOM OF SOLOMON xvi. 6, 7.

In no profession of religion, true or false, can men be united together, unless they be associated by some bond of visible signs or sacraments: of which sacraments the efficacy is inexpressibly potent, and therefore, if despised, it renders men sacri-

legious, since it is impious to contemn that without which piety cannot be perfected.—*S. Augustine.*

Hadst thou been incorporeal, God would have given thee His gifts in a naked and incorporeal manner. But, since thy soul is joined to thy body, the garb of sense is used in conveying a gift to thy mind.—*S. Chrysostom.*

<sup>1</sup> ὁ μὲν βαλαν ἔχοντες σωτηρίας.

<sup>2</sup> The brazen serpent.—Num. xxi. 9.

It does not appertain to one to determine that which is in the power of another, but that only which is in his own power. And so, since man's sanctification is not in his own but in God's power, it belongs to God and not to man to determine the means whereby it shall be accomplished. To determine the sign belongs to the Signifier, whether that sign be sensible sacraments, or verbal similitudes, as in the Scriptures. Men must, therefore, use those signs which have been divinely determined, in order to their sanctification; and the way of salvation is not hereby straitened, because the necessary matter is either universally possessed, or may easily be procured. . . . Now we see through a glass, and as in an enigma; and so now we need sensible signs whereby to arrive at things spiritual; then there will be no sacraments, when we stand face to face, when we see as we are seen, and know even as we are ourselves known.—*S. Thomas Aquinas.*

God knows what it is that man requires; and while he is directed to walk by faith and not by sight, God has graciously provided that objects of sight and sense may be helpful to his faith. He has ever, in fact, appointed some outward sacramental act for the consolation of His people, and as a pledge of the blessings which are to be conveyed; so He set His bow in the heavens as a token that might be seen by the family and posterity of Noah; so Naaman was to wash in Jordan and be healed of his leprosy;—and so, in the New Testament, the woman with the issue of blood was cleansed by touching the hem of our Lord's garment; the clay was put on the eyes of the blind man, and he was commanded to go and wash in the Pool of Siloam; and the lepers were not healed till they had set out to show themselves to the priest. Nay, what is the history of our Lord's incarnation, sufferings, and death, but the gracious condescension of God making known to us the fact of our reconciliation to Himself by the testimony of our senses rather than by the exercise of pure faith?—*Anonymous.*

For whatsoever grace God is pleased to give us, He ordinarily

gives it not immediately from Himself, but in the use of some means which He hath appointed for that purpose, and which therefore operate or work upon us, not by any power in themselves, but by virtue of His institution and appointment, and by the power of His Holy Spirit moving and working in them, upon all such as use them aright.—*Bishop Beveridge.*

Now, as it is not spirituality, but presumption, for any one to object that the word would be sufficient without the act of God, so it is not spirituality, but presumption, for any one to object to the use which we would make of the Sacraments, and to assert that in a dispensation of the Spirit we need nothing which is addressed to the sense. For these sensible forms contain *spiritual* meaning, and convey *spiritual* realities. The truth is that God, in tenderness to our weakness, and to furnish ground for strong consolation, has in all His dispensations enshrined His promise in a substantial and visible form. This would seem to have been the case even to Adam in Paradise. . . . And to give this promise a visible and sacramental form, the tree of life was planted in the midst of the garden. The promise in the covenant of Noah was, that no second Deluge should come upon the earth to destroy it. Here the reasoner might say, the word of God was enough to establish the assurance of this to Noah. The Lord, however, thought fit to embody this promise to the sense in the sign of the rainbow (Gen. ix. 12-16). Here, then, is an express promise insured to us by a token. God's own word might have been sufficient, but He graciously added this sign, insuring its performance. And it was to answer two purposes: first, that (to speak after the manner of men) God, looking upon it, might remember His promise; and secondly, that man, looking on it, might rest on the promise. It was an assurance on the part of God, as well as a symbol to the eye of man. The same may be remarked of circumcision. The covenant with Abraham, that he should possess the land, was embodied in the sense in the institution of this rite. Some, under false pretensions to

spirituality, may disdain to look to such signs, under the pretext that they are unworthy of God, or that they lead to formality; but those who are willing to submit their own ways to the ways of God, will see in them the deep resources of wisdom and love, for the security of the truth and the confirmation of our faith.—*Rev. W. Dodsworth.*

It was as easy for Boaz, and might have been done with as little charges, to have given Ruth as much corn at once as would have yielded her an ephah of barley, and so have sent her home without any more ado; but he would have her to use her endeavours, to gather and glean it, and beat it, too, when she gleaned it (Ruth ii. 17). Thus God gives grace and the knowledge of His truth, as Boaz gave Ruth corn, not but that He can (if it so please Him) give knowledge by immediate revelation, and grace by immediate infusion, yet he will have us to use the means [of spiritual growth], and so leave the issue of all our labours and endeavours to His good-will and pleasure.—*Rev. J. Dyke.*

God in dealing with us adapts Himself, of His great goodness, to the nature which He has given us. First, He vouchsafes to enter into covenant with us, and then He condescends to appoint certain forms to ratify the covenant and make it binding; and by these forms not only do we convey and make over to Him the duty, and service, and entire surrender of ourselves which are stipulated on our parts, but He, such is His wondrous grace, conveys and makes over to us the benefits which are stipulated on His. And the forms are, moreover, earnest in hand, as of that duty, and service, and self-surrender, on the one side, so of those benefits on the other.—*Rev. C. A. Heurtley, D.D.*

To make [Adam] sensible that eternal life which was the object of his hope was supernatural to him, and a free gift of his Creator's grace or favour, the tree of life was appointed as the instituted symbol of the gift: the sacramental of immortality, the supernatural mean of everlasting life. And here we begin to conceive the design of such instituted symbols or mysterious signs, which we call Sacraments, which

have no natural virtue in themselves to convey such blessings, but yet by the Divine institution are made effectual means of them; and the Divine promises are suspended upon them, rather than on any doings or dispositions of the receiver, which are, indeed, indispensably necessary, but have no proportion to the reward by way of desert. Thus all idea of merit is precluded, self-conceit is suppressed, and man kept humble that he may continue happy: pride being the beginning of sin and misery.—*Bishop Alexander Jolly.*

Ever since God made outward things, and gave us this body, as the soul does act by the mediation of the body; so has God ordained that His gifts and graces shall be conveyed to us by outward signs and means. Christ used outward signs and means for His miraculous cures, to show that, though the virtue did not come from the means, yet that they were of use, and not to be despised.—*Rev. Charles Leslie.*

If mankind are corrupted and depraved in their moral character, and so are unfit for that state which Christ is gone to prepare for His disciples; and if the assistance of God's Spirit be necessary to renew their nature in the degree requisite to their being qualified for that state; all which is implied in the express though figurative declaration, "Except a man be born of the Spirit, he cannot enter into the kingdom of God;"—supposing this, is it possible that any serious person can think it a slight matter, whether or no he makes use of the means expressly commanded by God for obtaining this Divine assistance? Especially, since the whole analogy of nature shows that we are not to expect any benefits without making use of the appointed means for obtaining or enjoying them.—*Bishop Butler.*

From our Lord's demeanour in the matter of Jairus' daughter, we may learn . . . His will to confer spiritual grace in an ordinary way, only by sacramental signs. He could have healed her, as He did the centurion's servant, or the nobleman's son, or the daughter of the Syrophenician woman, by a mere act of that same infinite power whereby in the first

beginning of things He said, "Let there be light, and there was light." But we see it was His will on this and on other occasions to use outward and visible signs for the purpose of conveying, as it were, the virtue which went out of Him. It was His will that the daughter of Jairus should not revive until He had actually laid His hands upon her; as in another case He made clay wherewith to anoint the eyes of the blind man, and touched the ears and tongue of the deaf and dumb, instead of merely commanding that they might be made whole. It is reasonable to believe that by this part of His dispensations our gracious Saviour intended His people to understand what they should think of those outward sacramental signs which it was afterwards His will to ordain for tokens and channels of His saving and sanctifying grace.—*Plain Sermons.*

The Church deals with man as a fallen race, whose original means of intercourse with God have been obstructed, and which needs a new and supernatural channel for the entrance of heavenly gifts. And this channel has been provided through the Man Jesus Christ. In His person did Godhead enter manhood, that through this one perfect type of humanity, it might "leaven the whole lump." Thus does the law of grace supersede the law of nature. If man had never fallen, to inherit the nature of the first Adam had been a sufficient means of communion with God. Now it is for the diffusion of this renewed and renewing manhood that those media have been provided whereby the Son of Man communicates Himself to His brethren. All the ordinances of the Church, its hallowed things, places, and persons—its worship and Sacraments—are a series of instruments whereby the sanctified manhood of the Mediator diffuses itself as a life-giving seed through the mass of humanity. Thus does He continue to effect that work through His man's nature, which He avowed to be the very object of His earthly being: "for their sakes I sanctify Myself, that they also might be sanctified through the truth." And for this office are external media as requisite as were

body and limbs to the truth of His human being. As He could not be a man without that substantial existence which revealed Him to the senses of mankind, so He could not be the Head of the Body Mystical, without the use of those actual media of intercourse, whereby He unites His living Members to Himself.—*Ven. R. I. Wilberforce.*

(S. John ix. 6.) Christ anointed the eyes [of the man blind from his birth] with clay, and so gave sight to one who had been born blind. He opened his eyes by means of that which seemed only to seal them up. Here is an answer to those who object that sight cannot be given to the *soul* by means of things so feeble and inadequate to the purpose as Sacraments. Almighty God *can* perform the greatest works by the weakest instruments; and He loves to effect them by such means, in order that the power of the Agent may be more manifested and magnified thereby. He is wont to work by means, which, as far as human knowledge could predict, would not produce any such result. He has walled the sea with sand. He clears the air with storms. He warms the earth with snow. So in the world of His grace. In the desert He brings water, not from the soft earth, but from the flinty rock; He heals the sting of the serpent of fire by the serpent of brass; He overthrows the walls of Jericho by rams' horns; He slays a thousand men with the jawbone of an ass; He cures salt water by salt; He buoys up iron with water; He fells the giant with a sling and a stone. And thus the Son of God works in His Gospel. He cures the blind man by what seemed only likely to increase his blindness; He opens his eyes by anointing them with clay. He exalts us to heaven by the stumbling-block of the Cross. In the simplest symbols He hides supernatural grace. In the weakest creatures He conceals Divine power. He regenerates us by water; He gives immortal food in bread and wine,—in order that, from the weakness of the instruments used, the excellency of the power may be seen to be not of man but of God.—*Bishop Chr. Wordsworth.*<sup>1</sup>

<sup>1</sup> Greek Testament, vol. i. p. 316 A.

### Sect. 6.—General Doctrine of the Sacraments.

“Q. How many Sacraments hath Christ ordained in His Church ?

A. Two only, as generally necessary to salvation, that is to say, Baptism, and the Supper of the Lord.

Q. What meanest thou by this word *Sacrament* ?

A. I mean an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ Himself, as a means whereby we receive the same, and a pledge to assure us thereof.”—THE CATECHISM.

“Sacraments ordained of Christ be not only badges or tokens of Christian men’s profession, but rather they be certain sure witnesses, and effectual signs of grace, and God’s good-will towards us, by the which He doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our Faith in Him.”—ARTICLE XXV.

Sacraments are necessary in order to man’s salvation for three reasons : (1.) From the condition of human nature, of which it is a property to arrive at the spiritual and intelligible, through the corporeal and sensible. (2.) From the estate of man ; who, by sinning, subjected his affections to corporal things. (3.) To preserve him from the superstitious use of these, to which he would be prone if altogether deprived of their religious use. And so by means of Sacraments man is—1, instructed, 2, humbled, and 3, preserved from sin. As S. Augustine says : “Under no name of religion, be it true or false, can men be united, unless they be bound together by some fellowship of visible signs or sacraments.”—*S. Thomas Aquinas*.

First then I would have you hold that our Lord Jesus Christ—as He Himself says in the Gospel—has placed us beneath His easy yoke and light burden ; whence by Sacraments, very few in number, very easy of observance, of most admirable significance, He has cemented the fellowship of His new people, such as is Baptism sanctified by the Name of the Trinity, and the communication of His Body and Blood.—*S. Augustine*.

Faith profits that man nothing, who, if he can, does not receive the Sacrament.—*S. Bernard*.

The institution of the Sacraments on the part of God as their Author is a matter of dispensation,<sup>1</sup> but in respect to man’s obedience, is a matter of necessity ; inasmuch as it is in the power of God to save man independently of them, whereas it is not in the power of men to attain salvation without them.—*Hugo, de Sacramentis*.<sup>2</sup>

Do not suppose that you can have hope towards God even if you cultivate all piety and all righteousness, but do not receive Baptism. Yea, rather, he will be worthy of greater punishment, who does good works not well ; for merit accrues to men from good works, but only if they be done as God commands. Now God has ordered every one who worships Him to be sealed by Baptism, but if you refuse, and obey your own will rather than God’s, you are doubtless contrary and hostile to His will.—*Recognitions of S. Clement*.

The general object of Sacraments is to counteract the effect of the Fall on the life of each particular recipient, and this object is effected by the conveyance of grace to him for the particular purpose for which the Sacrament is administered. Thus in

<sup>1</sup> i.e. God may dispense with them or not as He sees fit.

<sup>2</sup> Cited by Hooker, *E. P.*, Bk. v. ch. ix. sect. 4.

Holy Baptism the grace of the sacrament is associated with forgiveness of sins, and with the access of those new spiritual qualities which differentiate a Christian nature from a heathen nature. In the Holy Eucharist grace is associated with the presence of Christ's Body and Blood which are contained in and conveyed by the material substances used in the Sacrament. In both cases the object is to elevate human nature by bringing an individual part of it into union with God. Hence Sacraments have been called the "extension of the Incarnation" [Bishop Taylor's *Worthy Communicant*, i. 2], the exaltation of human nature, accomplished in the One Man Christ Jesus by taking human nature into the Godhead, being accomplished in other men by a spiritual engrafting into Him Who is thus God and Man, and by a communication to them of His Body and Blood. — *J. H. Blunt, D.D.*

By Sacraments God works invisibly in us. All grace flows from the Humanity of Christ, and the Sacraments are main channels whereby that grace flows into the soul. Christ is the chief and principal Worker in all Sacraments as a function of His Eternal Priesthood. They work in us by means of the institution of Christ. He has merited for us all things necessary to salvation, and these are freely bestowed upon us by God, if our free wills only consent to receive them. — *Bishop Forbes of Brechin.*

I believe the holy Sacraments to be the signs of the reconciliation and great atonement made between God and us, through Jesus Christ. They are seals of the Lord's promises, and are outward and visible pledges and gages of the inward faith, and are in number only twain, that is to say, Baptism and the Holy Supper of the Lord. The which two are not void and empty signs, but full; that is to say, they are not only signs whereby something is signified, but also they are such signs as do exhibit and give the thing that they signify indeed. — *Bishop Hooper.*

Glory be to Thee, O crucified Love, out of Thy wounded Side flowed water and blood, the Two Sacraments

which Thou hast ordained in Thy Church, Baptism and the Supper of the Lord, the one to initiate, the other to confirm us in our Christianity. . . . Glory be to Thee, O bountiful Love, for ordaining and giving us the Holy Sacraments; Thou Thyself only art the Author and Fountain of grace, and Thou only hast the right of instituting the conveyance of Thy Own grace; all love, all glory be to Thee. Glory be to Thee, O mighty Love, Who hast elevated these obvious and outward signs to an efficacy far above their natures, not only to signify, but to be, happy means and instruments to convey Thy grace to us, to be seals and pledges to confirm and assure to us the communications of Thy love, that our sight may assist our faith, that if with due preparation we receive them, both parts of the Sacrament will go together; as certainly as we receive the "outward and visible sign" so certainly shall we receive the "inward and spiritual grace," for which all love, all glory be to Thee. — *Bishop Ken.*

What are the Sacraments? To sight, here a drop of water, there a little bread and wine,—the honour paid to a holy memory,—an instructive symbol,—a touch of poetry. To faith the sacramental signs are the instruments of a heavenly Gift, or the veils which but thinly shroud a heavenly and an awful Presence. To faith the Sacraments are the revealed points of contact between the quickening Manhood of the Saviour and the race which He came to renew and to save. — *H. P. Liddon, D.D.*

I do not know anything that more indicates the low state of religion into which we, as a country, have fallen, and from which we are only just beginning to revive, than the little knowledge we all have of God's ordinances. The moral law, if not kept, at least is known; a man may steal, but he is not ignorant that in so doing he is doing wrong; but, with respect to God's ordinances, that is to say, means of grace provided and ordered by God, there is no such consciousness; and the blessed Sacraments themselves have been, and still are, neglected by hundreds of thousands, who all the



time are unconscious that in neglecting them they are neglecting the means which Christ has appointed by which to save them. . . . Men do not know how they receive God's grace. When asked, their answer nine times in ten is, By praying for it. But evidently that is not how they receive it; it is how they ask God for it. . . . The means of asking for God's grace and the means of receiving . . . it are closely connected; still you must not confuse the one with the other, and answer, as three out of four do answer, when I ask them by what means they expect to receive God's grace: you must not say, By praying for it. True it is that if you do not pray you will not have; but to ask is one thing, and to receive is another. You ask in prayer; you receive through God's ordinances.—*H. Newland.*

A Sacrament is an outward testimony of the Divine good-will and kindness towards us, through Christ, representing a secret and spiritual grace by a visible sign, by which the promises of God concerning remission of sins and eternal life, given through Christ, are, as it were, sealed to us, and their truth is more certainly confirmed to us.—*Dean Nowell.*

None can be saved unless the Blood of Christ, the Immaculate Lamb of God, be applied to him; and it is His gracious will that it should be applied to us, one by one, by means of outward and visible signs, or what are called Sacraments. These visible rites represent to us the heavenly truth, and convey what they represent. The baptismal washing betokens the cleansing of the soul from sin.—*Plain Sermons.*

No one whose religion is founded on the Holy Scriptures, and the model of primitive times, can have the two blessed Sacraments of Baptism and the Lord's Supper long absent from his thoughts. They are interwoven with Christianity; they are part and parcel of the Gospel itself. They are standing, permanent, living witnesses to the reality of our holy faith, contemporaneous with its very foundations; they have been never silent; but ever, from age to age, they have been bearing testimony to the doctrine of the Eternal

Trinity, and announcing that their Founder, the Son of God, shed His blood for the sins of fallen man. We point to them as confidently and as safely as the Israelites pointed to the stones from the bed of Jordan, *And there they are unto this very day.* Some few, indeed, have been found, resolved to take only so much from the Word of God as their own views of what should have been appointed would approve, and not to accept humbly and thankfully what has been appointed. Such men have excluded the administration of the two Sacraments from their self-framed religion, as carnal ordinances. But these (like abortions in nature, too few and unimportant to disturb the evidence borne to the Creator's wisdom, and power, and goodness by the general mass of His works) leave the testimony of the Sacraments unshaken and unimpaired. The immeasurably greater mass of Christians have ever hailed the two Sacraments as wise and gracious institutions of Him Who knew what was in man, well fitted for the regeneration and strengthening of a fallen but immortal soul, entabernacled in mortality on this earth, and on its way to heaven; material in their elements, spiritual in their efficacy; earthly to the outer man, to the hidden man of the heart heavenly; perishable in their visible signs, and reminding us of our own dissolution, and of our Blessed Lord's humiliation and death; in their invisible grace lifting our minds to high and heavenly things, and imperishable as our risen and glorified Redeemer, and types of our own never-ending blessedness.—*J. Endell Tyler.*

This is no doubt the peculiar end of Sacraments, that they are channels to the faithful of those supernatural gifts, whereby God renews the soul. And herein their tangible nature has this peculiar advantage, that it turns men's minds more completely to their Almighty Author, so that in times of doubt they are a stable comfort, and yet in times of steadfastness do not minister to pride. Their advantage in time of doubt is, that their ground is God's promise and not man's confidence; so that they supply some fixed external standing-place in those

hours of dejection, when men's own feelings are in most need of succour. In such seasons comfort must come from without; for how are inward doubts to be solved by the mind, whose very complaint is doubtfulness? In such moments, then, how inestimable that gift whereby "Thou dost assure us of Thy favour and goodness towards us"! . . . Since the peculiarity of the Sacraments is that they are not merely inward actions, but that they touch likewise upon the external world—that they have, in fact, both "an outward visibleness," and "an inward spiritual grace,"—this compound nature marks them out as a singularly appropriate medium of intercourse between things, which are themselves compound, i.e. man who is to be renewed, and the Mediator Whose presence renews him. For thus it is that all graces are communicated to mankind, flowing into them from that manhood, which has been made the fountain of grace through its personal oneness with Deity.—*Ven. R. I. Wilberforce.*

Sacraments are the application of the Incarnation, the means of bringing home to each individual that benefit which was bestowed by Christ upon our collective race. The intercourse which originally existed between the Supreme Mind and the minds which He had created had been cut off by sin, so that it was essential that a channel of connection should be reopened between them. For all good is in God, and has its source in His adorable nature. So that to the creature it can come only

by transmission from that its native habitation. In order, then, that it might be transmitted to our fallen race, did God the Word condescend to become the Mediator between God and man, by taking that nature in which He offered Himself as a victim. Thus did He provide a new road of intercourse for humanity at large, seeing that in His Person the Infinite and the finite, God and man, the Blessed Trinity and the children of Adam, were brought into relation.

Out of this relation to humanity at large flow those two ordinances of Baptism and the Holy Eucharist, whereby this gift is communicated to individuals. These ordinances differ from one another, in that Baptism is the act whereby God the Holy Ghost puts each separate child of the old Adam into relation with that Humanity of the New Adam, which is the medium of life to the soul; whereas the Holy Eucharist is the act whereby, through the efficacy of the same Blessed Spirit, the Incarnate Word bestows the Real Presence of His very Flesh and Blood, for the food of His people. . . . Baptism, therefore, is the first means of putting men into connection with the Blessed Trinity, through their relation to the Humanity of Christ, and consequently the form of Baptism is a consecration into the Name of the Three Persons in the glorious Godhead: but the Holy Eucharist is the perpetual communication of that renewed type of Humanity, which our Lord consecrated in Himself by the taking of the manhood into God.—*Ven. R. I. Wilberforce.*

## Sect. 7.—The Sacrament of Holy Baptism.

### I.—ITS NATURE.

#### (a) *The Sacrament of Cleansing and Remission of Sin.*

"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. . . . Except a man be born of water and the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. . . ."—S. JOHN iii. 3, 5, 6.

"I acknowledge one Baptism for the remission of sins."—NICENE CREED.

"Baptism is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened, but it is also a sign of Regeneration or new Birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church; the promises of forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; Faith is confirmed, and Grace increased by virtue of prayer unto God."—ARTICLE XXVII.

The water of refreshment (Psalm xxiii. 2) is the laver of Baptism, wherein the soul, naturally barren, is by the Divine gifts watered from the drought of sin to bring forth good fruit.—*Cassiodorus*.

Being baptized we are illuminated, being illuminated we are made sons of God; being made sons we are initiated, being initiated we become immortal. I have said (God declares), Ye are gods, and ye are all the sons of the Most High. But this work is distinguished by a variety of titles, The Free Gift, and Illumination, and Initiation, and the Laver. It is called the Laver or Washing, because through it we wash away our sins; the Free Gift, because through it the just punishment due to sins is remitted; Illumination, because through it the holy and saving light is beheld, to wit, through it we have a clear view of the Deity; it is called Initiation or Perfection, because through it we declare that nothing is wanting.—*S. Clement of Alexandria*.

For whereas man's nature is twofold, soul and body, twofold also is his cleansing; the spiritual for the spiritual, the material for his body. The water cleanses his body, the Spirit seals his soul; that being by the Spirit sprinkled in heart and washed in body with pure water, we may draw near to God.—*S. Cyril of Jerusalem*.

He came down and opened Baptism, and men were drawn by it to heaven.—*S. Ephraem Syrus*.

We call Baptism the Gift, the Act of Grace, the Washing, the Anointing, Illumination, the Garment of Incorruption, the Laver of Regeneration,

the Seal, and all that is precious. . . . Baptism is designated the Robe, as being the covering of our shame; the Laver, as our cleansing; the Seal, as our preservation and the index of sovereignty. With this the heavens rejoice together; this the angels glorify on account of the affinity of its splendour; this image of the blessedness which is there [in heaven], we desire to celebrate in hymns, but are not able to do so worthily.—*S. Gregory Nazianzen*.

And this is the service which He has appointed: to worship Him only, and trust only in the Prophet of truth; and to be baptized for the remission of sins; and thus by this pure baptism to be born again unto God by saving water.—*Clementine Homilies*.

Wherever a general remission of sins, or a full sanctification or consecration and justification of men's persons in God's sight, are mentioned; that remission of sins, that separation or dedication unto God's service, that reception into grace, which are consigned in Baptism, are (I conceive) understood; there being no other season, or occasion, wherein ordinarily and visibly God doth exhibit these benefits.—*Dr. Isaac Barrow*.

Baptism opens to all the heaven which Adam had shut up.—*Beaux-Amis*.

For this cause Christ ordained Baptism in water, that as surely as we see, feel, and touch water with our bodies, and be washed with water, so assuredly ought we to believe, when we be baptized, that Christ is verily present with us, and that by Him we be newly born again,

spiritually, and washed from our sins, and grafted into the stock of Christ's own body, and be apparelled, clothed, and harnessed with Him in such wise, that as the devil hath no power against Christ, so hath he none against us, so long as we remain grafted in that stock, and be clothed with that apparel, and be harnessed with that armour. — *Archbishop Cranmer.*

Baptism, therefore, is our regeneration or new birth, whereby we are born anew in Christ, and are made the sons of God, and heirs of the kingdom of heaven: it is the sacrament of the remission of sins, and of that washing which we have in the Blood of Christ. We are all born the children of wrath, and have our part in the offence of Adam. . . . For this cause are infants baptized, because they are born in sin, and cannot become spiritual but by this new birth of the water and the Spirit. They are the heirs of the promise; the covenant of God's favour is made with them. — *Bishop Jewel.*

Christian Baptism is a Divine positive institution of our most holy religion, whereby it is appointed that the apostles, and their successors to the end of the world, should by virtue of a particular commission which Christ gave them for this purpose, either themselves in person, or by their substitutes, enter into discipleship, or into the Church of Christ, all nations, baptizing them "in the Name of the Father, and of the

Son, and of the Holy Ghost," etc. The supernatural privileges and benefits annexed to this institution are, the pardon of sins, the gift of the Holy Ghost, and eternal life after death; or, as the Church of England words it, "being by nature born in sin, and the children of wrath, we are hereby made the children of grace, members of Christ, children of God, and inheritors (or heirs) of the kingdom of heaven;" which vast and unspeakable advantages none can ordinarily have any right or title to, but those who are duly admitted to them by this one true Christian Baptism. — *Richard Laurence, M.A.*

Since we are by nature the sons of wrath, that is, aliens from the Church, which is the household of God, Baptism is to us like a certain way of access by which we are admitted into it [*i.e.* the household of God], and whence also we receive a most ample testimony that we are now already in the number of the domestics and so of the sons of God; as it were in very deed elected and inserted in the Body of Christ and become His members, and united in one body with Himself. — *Dean Nowell.*

Q. What doth Baptism represent and set before our eyes?

A. That we are, by the Spirit of Christ, new born and cleansed from sin; that we be members and parts of His Church, received into the communion of saints; for waters signifieth the Spirit. — *Catechism of K. Edward VI. (1553).*

### (β) *The Foundation of the Spiritual Life.*

As the element of fire, when it meets with ore from the mine, straightway of earth makes it gold, even so, and much more, Baptism makes those who are washed to be of gold instead of clay, the Spirit at the time falling like fire into our souls, burning up the image of the earthy, and producing the image of the heavenly, fresh coined, bright, and glittering, as from the furnace mould. — *S. Chrysostom.*

Baptism is the splendour of souls, the transfer of life, the answer of the

conscience towards God; Baptism is the helper of our weakness; Baptism is the laying aside of the flesh, the following of the Spirit, the communication of the Word, the rectification of our created nature, the deluge of sin, the partaking of light, the overthrow of darkness. Baptism is the vehicle of approach to God, the travelling with Christ, the support of faith, the perfecting of the mind, the key of the kingdom of heaven, the exchange of life, the destruction of slavery, the loosening of bonds, the remodelling of a contract; — what

need of further enumeration? Baptism is the greatest and most magnificent of the gifts of God.—*S. Gregory Nazianzen.*

Listen to Paul when he says, "Other foundation can no man lay than that which is laid, which is Jesus Christ." There is therefore no other foundation of the Church than Christ Jesus. And the laying of this foundation is to be baptized with the Baptism of Christ. But when we are baptized with the Baptism of Christ, we are elevated to be the throne of Christ; and not only the throne of Christ, but also to be the temple of Christ. For then Christ begins both to rule over us, and to make His abode with us.—*Ven. Hildebert.*

Spiritual generation needs the washing of salvation (*i.e.* Holy Baptism). For no one is clean from pollution, not even if his life should have lasted but a single day.—*S. Jerome.*

Blessed Sacrament of our cleansing, whereby, being washed from the sins of our former blindness, we are translated to eternal life.—*Tertullian.*

Baptism is entitled Living Water; not because the water of Baptism hath a different nature from any other; but because through the instrumentality of that water the Divine Grace bestows the gift of eternal life.—*Theodoret.*

Baptism is the origin of the spiritual life, the gate whereby the Church is entered, and that whereby a right is acquired to all the privileges of Christianity. By it we become members of Christ, children of God, and inheritors of the kingdom of heaven.—*Bishop Forbes of Brechin.*

The gate of all the Sacraments, the laver of salvation, without which none can pass from the Church to the kingdom of heaven.—*Canon of the Diocese of Winchester, A. D. 1308.*

S. John iii. 13. Our Lord is here declaring heavenly things. He is revealing the mode by which we who, by our natural birth from Adam, are of the earth earthy, become partakers of the Divine Nature, and may ascend up to heaven, and dwell for ever there. This is effected by means of His Incarnation, and by our baptismal incorporation in Him; by which we become sons of God and heirs of heaven. No one hath ascended up to heaven but He Who as Son of God came down from heaven and took our nature, and is become the Second Adam, and incorporates us as members of Himself, and thus unites us to God; and Who is the Son of Man, and yet being God is ever in heaven; and being our Head carries us, His members, thither.—*Bishop Christopher Wordsworth.*

### (γ) *The Sacrament of Illumination.*

"Those who were once for all enlightened."—*HEB. vi. 4.*

"After ye were illuminated."—*HEB. x. 32.*

In the Son we may behold the Spirit in Whom we are illuminated; for, says the Apostle, "That He may give unto you the Spirit of wisdom and revelation, the eyes of your heart being illuminated by the knowledge of Him." But when we are illuminated by the Spirit, it is Christ Who illuminates us in Him: for, says S. John, "He was the true Light, Which illuminates every man that cometh into the world."—*S. Athanasius.*

This work is distinguished by a variety of names, viz. the Free Gift, and Illumination, and Initia-

tion, and Baptism. . . . It is called . . . Illumination, because through it the holy and saving Light is discerned, that is, through it we clearly behold the Deity.—*S. Clement of Alexandria.*

Being baptized we are illuminated; being illuminated we are made sons of God; being made sons of God we are initiated; being initiated we become immortal.—*Id.*

More especially ought Illumination to be enumerated, because it is the most beautiful and precious of all

God's gifts. For as certain things are entitled "holy of holies," and "song of songs," because they are more widely comprehensive and more dignified than others, so this Sacrament of Baptism is Illumination, because it exceeds in sanctity every other kind of illumination that reaches us.—*S. Gregory Nazianzen.*

By Baptism then we receive the first-fruits of the Holy Spirit; and the beginning of another life takes place in us, regeneration, and a seal, a defence, and Illumination.—*S. John Damascene.*

This Laver is called Illumination since those who learn these things are illuminated in their understanding.—*S. Justin Martyr.*

In the Greek Fathers Baptism is usually called φωτισμός, that is, an *Enlightening*; and persons newly baptized were called νεοφώτιστοι, and ὁ ἐπὶ φωτῶν, an officer in the Greek Church, to whom it belonged to hear the confessions of the *Catechumens*, and, after they were approved, to present them for Baptism.—*Bishop Sanderson.*

A truly Christian education ought to be based upon the fact that Holy

Baptism is the Sacrament of Illumination. It is the special business of such an education to bring forth into active life, from the renewed nature and spiritual faculties of the child, those powers and graces which are the peculiar gift of the Divine Spirit; to discipline the illuminated heart and conscience, and to train the whole moral nature in that pathway of the just which "is as the shining light, that shineth more and more unto the perfect day."<sup>1</sup>

This is a truth too often lost sight of, even amongst those Christian parents who love their children's souls, and who desire to bring them up in the nurture and admonition of the Lord. Too often, from lack of faith in the sacramental grace of Holy Baptism, parents speak of their children, and teach them, as if they were, after all, still under the curse of that original sin which, as the Church has ever believed and taught, is washed away in Baptism. They, therefore, lose much comfort in their own hearts in regard to their children's spiritual condition, and also deprive themselves of much hope, and of the strongest ground of confidence in their office as parental guides and instructors.—*H. W. P.*<sup>2</sup>

## II.—TYPES AND FORESHADOWS OF BAPTISM.

### (1.) *The Creation.*

"And the Spirit of God moved upon the face of the waters."—*GEN. i. 2.*

Consider how ancient is the mystery figured in the origin of the world itself. In the very beginning when God created the heaven and the earth, "the Spirit (he saith) moved upon the waters." Did not He Who moved upon the waters work upon the waters?—*S. Ambrose.*

The Spirit of God moved upon the face of the waters. In the same way the Spirit of God moved over our fluctuating and darkened heart. By Whose inspiration we are all gifted with new life, and in Whom subsisting, we find rest.—*Ven. Bede.*

In the Gospel our Lord Jesus Christ has spoken with His Own Divine

<sup>1</sup> Proverbs iv. 18.

<sup>2</sup> This rite of admitting into mysteries, and institutions, and offices of religion by Baptism, was used by the posterity of Noah, or at least very early by the Jews. . . . The heathens had the same rite in many places, and in several religions; so they initiated disciples into the secrets of Mithra; and the priests of Cotyto were called Baptes, because by baptism they were admitted into the religion; and they thought murder . . . and the worst of crimes were purged by dipping in the sea or fresh springs; and a proselyte is called in Arrianus Βιβαπτισμένος, Initinctus, a baptized person.—*Bishop Jeremy Taylor.*

voice, saying, "Except one be born again of water and the Spirit, he can not enter into the kingdom of God." This is the Spirit Which from the beginning moved upon the water. For the Spirit cannot work without the water, nor the water without the Spirit.—*Nemesianus, at the Council of Carthage, A.D. 255.*

God commanded the water first to bring forth the living creature, because it was His purpose to regenerate man through water and the Holy Spirit, Which in the beginning was borne upon the waters.—*S. John Damascene.*

If the earth is endued with such power that such marvels as we see every day are produced from it, so, in like manner, when the Holy Spirit is present with the water, the marvels which exceed our comprehension are easily performed. The element of water is there; but the whole work is wrought by the grace of the Holy Ghost. By the first creation from earth man became a living soul; but by the second creation from water he is made a quickening spirit, and the old man is buried in the water as in a tomb, and the new man rises from it.—*S. Chrysostom.*

The first water gave birth to living creatures, lest there should seem any wonder if the waters in Baptism should know how to bestow life. . . . In which is also recognised that first principle of Baptism, which even then by its posture was made to indicate a foreshadow of Baptism, that the Spirit of God which in the beginning brooded over [the waters] should abide on the waters of the baptized.—*Tertullian.*

Inasmuch as the Spirit of God is the Creator, and holdeth in being the creature by the might of His power, He was borne upon the face of the waters, in order that He (being about to produce from them all living things) might bestow upon the inanimate element His own cherishing of fire, and that—the mystery of Baptism even then gleaming through—the nature of this fluid might receive the power of sanctification, and bring forth to life the first living bodies.—*Victor of Utica.*

The same way that the world was made in the beginning, by the Spirit moving upon the waters of the deep; the very same was the world new-made, the Christian world or Church, by the same Spirit moving on the waters of Baptism.—*Bishop Lancelot Andrewes.*

Who may the wondrous birth declare  
Of earth and heaven so vast and fair?  
Yet whenso'er to Love's pure spring  
A helpless little one they bring,  
Those wonders o'er again we see  
In saving mystery.

All in the unregenerate child  
Is void and formless, dark and wild,  
Till the life-giving Holy Dove  
Upon the waters gently move,  
And power impart, soft brooding there,  
Celestial fruit to bear.

*J. Keble.*

This is the Holy Spirit of God the Father; and He is here said to have brooded over the waters in order to show the part the Holy Ghost took in the Creation, with the Father and the Son. . . . And it represents to us at the same time a type of Holy Baptism, that makes us children of God, by "His Spirit brooding over the water."—*Severus of Edessa.*<sup>1</sup>

## (2.) *The Deluge.*—GEN. vi. 13, vii. 24.

What is the deluge but that in which the righteous is preserved to be a stock of righteousness, and sin dies? Therefore the Lord, when He saw the offences of men multiply, preserved only the righteous man with his offspring, and commanded the waters to go forth above the mountains. Therefore, in that deluge all the corruption of flesh

perished; only the race and pattern of the righteous remained. Is not the deluge the same as Baptism, in which all sins are washed away, and only the mind and grace of the

<sup>1</sup> Said to be a selection by Severus from the writings of S. Ephraem, and of James, Bishop of Edessa; cited in the Rev. S. C. Malan's work, *The Two Holy Sacraments*, 1881, p. 30 (i).

righteous are brought back to life?—*S. Ambrose.*

The first Baptism was that of the Deluge for the eradication of sin.—*S. Athanasius.*

The Psalmist shows (Ps. xxviii. 10) that the sacred Trinity sitteth above the water-flood, *i.e.* above the waters of Baptism; as it is said in the Gospel, "Go and baptize all nations in the Name of the Father, and of the Son, and of the Holy Ghost." But wherefore is the Flood put here for the sacred font? Rightly so, since that Flood which took place in the time of Noe bore the similitude of Holy Baptism. For just as the latter purifies souls from the uncleanness of sins, so the former Flood washed out the shameful offences of the world. Rightly, therefore, is the Flood used to designate Baptism, according to the image of which it creates its effect.—*Cassiodorus.*

The saints expounding this understand by the deluge the waters of Baptism, wherein all sins are blotted out.—*Hugo de S. Charo.*

Thou hast made mention of the Deluge; which indeed was an image of Baptism, that the whole defiled world, the sinners being drowned, might, through the intervention of the laver, be cleansed to its pristine estate.—*S. Optatus.*

Come and behold a strange deluge, much better and more excellent than that which befell in the days of Noe. For there the water of the deluge destroyed the human race; but here the water of Baptism, through Him Who was baptized, has imparted new life to those who were dead. There Noe constructed an ark of incorruptible wood; but here Christ, the spiritual Noe, prepared for Himself an ark out of incorruptible Mary.—*S. Proclus.*

For ye know that in Isaiah it is said by God to Jerusalem that in the Deluge of Noah I saved thee. Now what God says is this, that the mystery of men's salvation existed in the Deluge.—*S. Justin Martyr.*

Just as—after the waters of the Deluge, in which the old iniquity was purged away, after the Baptism (so to speak) of the world—the herald dove sent forth from the ark, and returning with the olive-branch, proclaimed to the earth the pacification of the Divine wrath; so by a similar ordering of spiritual effects, the Dove of the Holy Spirit flies down to the earth, *i.e.* our flesh as it emerges from the font after washing away its old sins, bringing the peace of God, sent forth from heaven, wherein is the Church prefigured by the ark.—*Tertullian.*

Noe sent forth a dove, which, as we read, returned with a branch of olive. Dost thou see the water? Dost thou see the wood? Thou beholdest the dove, and dost thou doubt concerning the mystery? The water, then, is that wherein the flesh is plunged that all sin may be washed away. Therein is all guilt buried. The wood is that whereon the Lord Jesus was suspended when He suffered for us. The Dove is that, in whose form, as thou hast learned in the New Testament, came down the Holy Spirit Who inspires thee with peace of soul and tranquillity of mind.—*S. Ambrose.*

The Flood in the time of Noah was really and truly, in the purpose of Almighty God, a type of Christian Baptism. The Church has known this ever since the time of St. Peter. For he, speaking by the Holy Ghost, saith that Baptism being the thing represented by the waters of the Flood, saves us, bearing up the Church of Christ, as the Flood bore up Noah's ark.—*J. Keble.*

### (3.) *The Ark.*

"The long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even Baptism doth also now save us."—1 S. PETER iii. 20, 21.



As Noah with his family was delivered by water and wood, so is the family of Christ by Baptism, signed with the Passion of Christ.—*S. Augustine.*

Peter himself also demonstrating and vindicating the unity [of the Church], has charged and warned us that we can be saved only through the One Baptism of the One Church. In the ark of Noah, he says, few, that is, eight souls, were saved by water, as Baptism will save you. In how brief and spiritual a summary did he point out the mystery of unity! For as in that Baptism of the world, whereby the old sin was purged away, he who was not in the Ark of Noah could not be saved by water, so neither now doth it seem that he can be saved by Baptism who is not baptized in the Church, which was founded in the Unity of the Lord since the mystery of the one Ark.—*S. Cyprian.*

For as in his [Noe's] time, by means of wood and of water, salvation came to men, and the beginning of a new creation, and the dove returned to him towards evening with an olive-branch; thus . . . the Holy Ghost also descended upon the true Noe, the Author of the Second Birth, Who draws together into one the wills of all nations, of whom the various sorts of animals in the Ark were a figure.—*S. Cyril of Jerusalem.*

So that we are frequently described as the Ark of Noah, because we alone have escaped the deluge of the whole world, and preserved the seeds of holiness therein.—*S. Gregory Nazianzen.*

For Noah by means of wood and water saved the human race; and Christ saved it by the Cross and Baptism.—*Hugo de S. Charo.*

The Ark of Noah was the type of the Church; as *S. Peter the Apostle* says, "In the ark of Noah few, that is, eight souls were saved by water, the like figure whereunto, namely Baptism, doth now save us."—*S. Jerome.*

For Christ, being begotten before every creature, was also the beginning of another race; which was born again by Him through water and faith and wood; in which the mystery of the Cross is indicated, in the same manner, as Noah floating with his family on the waters was saved in wood.—*S. Justin Martyr.*

In the preservation of Noah and his sons and daughters-in-law (in whom was constituted the stock of all nations) how great operations of Divine Grace are revealed, the Sacred Scripture manifests, while in that Ark of wonderful capacity, which received as many of the entire race of animals as were needful for its renewal, is typified the Church, which was to gather to itself the entire race of mankind; while by the wood and the water, the Redemption of the Cross of Christ and the washing of regeneration are depicted.—*S. Prosper of Aquitaine.*

Here (1 *S. Pet.* iii. 21) let it be minded that the Ark is put only as a type of Baptism; therefore Baptism is the more worthy, and more necessary; and to neglect Baptism is to venture swimming in the deluge without the Ark.—*Charles Leslie.*

Into the Ark of Christ's Church, which is borne on the waters of Baptism, both the clean and the unclean are admitted, as into the Ark of Noah, which figuratively represented it of old.—*Isaac Williams, B. D.*

#### (4.) *The Well in the Wilderness.*

"And Jacob said, . . . Water ye the sheep, and go and feed them. And they said, We cannot, . . . till they roll the stone from the well's mouth. . . . And it came to pass . . . that Jacob went near, and rolled the stone from the well's mouth, and watered the flock."—*GEN. xxix. 7, 8, 10.*

S. James of Nisibis (*Hom. Armen. iv.*) reckons as a type of Baptism "the well in the wilderness which the shepherds could not uncover until Jacob came and rolled away the

stone. So also all the prophets did not reveal the mystery of Baptism in the font until the Great Prophet came, Who alone uncovered it, and was Himself baptized in it."<sup>1</sup>

### (5.) *The Passage through the Red Sea.*

"Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea."—1 COR. x. 1, 2.<sup>2</sup>

The Egyptian is sunk, the Hebrew rises up, renewed by the Holy Spirit, whereby also he passed through the Red Sea with unharmed footstep, where the fathers were baptized under the cloud and in the sea.—*S. Ambrose.*

Observe how in that passage of the Hebrews there was even then a figure of Holy Baptism, wherein the Egyptian perished, the Hebrew escaped. For what else are we taught daily in this Sacrament than that offences are buried, and error abolished, but piety and innocence abide safe?—*Id.*

The Apostle declares that the figure of this Baptism existed in the Red Sea; saying that all our fathers were baptized in the cloud and in the sea; and he adds, "Now all these things happened to them in a figure." To them in a figure, but to us in reality.—*Id.*

But, typically, what is meant by the Red Sea unless it be Baptism consecrated by the Blood of Christ? The pursuing enemies with their king who perish in the background, are past sins which are done away, and the devil who is overwhelmed in the spiritual Baptism.—*S. Atto of Vercelli.*

The Red Sea signifies Baptism; Moses, the leader through the Red Sea, signifies Christ; the people passing through represent the faithful; the death of the Egyptians signifies the destruction of sins.—*S. Augustine.*

As the Israelites were not delivered from the Egyptians before they came to the Red Sea, so none can be freed from the pressure of his sins before he comes to the waters of Baptism.

And if the Red Sea, the figure of Baptism, possessed such a virtue as it had, how great is the power of Baptism, of which the Red Sea is a type!—*S. Augustine.*

The passage of the people through the sea signified in type nothing else than the passage of the faithful through Baptism, as the Apostle testifies (1 Cor. x.). The passage through the sea signified then no other than the Sacrament of the baptized; the Egyptians pursuing nothing else than the multitude of past offences. You observe the mysteries [contained in this history] are most obvious: the Egyptians press and urge; the sins then follow hard, but only as far as the water. Why then dost thou, who hast not yet come, fear to come to the Baptism of Christ, to pass through the Red Sea? What is meant by its being Red?<sup>3</sup> It is consecrated by the Blood of the Lord. Why dost thou fear to come? Perchance the consciousness of some great transgressions harasses and torments thy mind within thee, and tells thee that what thou hast committed is so great that thou mayest despair of its being forgiven thee. If any Egyptians remained alive, then fear lest any sins should remain in thee.—*Id.*

The people are delivered from the Egyptians by Moses; the people are

<sup>1</sup> For this quotation I am indebted to the Rev. S. C. Malan's work, *The Two Holy Sacraments*, p. 29, note.

<sup>2</sup> See some interesting and ingenious remarks on this subject in the Rev. Dr. Malan's *Two Holy Sacraments*, pp. 35 and 37.

<sup>3</sup> "What sparkles in that lucid flood  
Is water, by gross mortals eyed:  
But seen by Faith, 'tis blood  
Out of a dear Friend's side."

—*The Christian Year; Holy Baptism.*

delivered from their past life of sin by our Lord Jesus Christ. That people pass through the Red Sea, this through Baptism. All the enemies of that people die in the Red Sea; all our sins die in Baptism. Attend, brethren. After that Red Sea their fatherland is not straightway given, neither, as if there were now no more enemies, do they triumph securely; but there remains the solitude of the desert; there remain enemies lying in wait by the way. So also, after Baptism there remains the Christian life amidst temptations.—*S. Augustine.*

Who is wise and he shall understand this, how the sea, typically Baptism, severed the people from Pharaoh, as our Laver does from the tyranny of the devil. The Sea slew in itself the enemy; and herein also our enmity to God dies. The people went forth scathless; and we ascend from the water as those who are alive from the dead, saved by the grace of Him Who hath called us.—*S. Basil.*

In the departure of Israel out of Egypt, and that wondrous twofold compliance of the sea, viz. in providing a safe passage for the people, and vengeance on their enemies, is clearly expressed the grace of Baptism, which saves men and drowns their sins.—*S. Bernard.*

When men's sins expire in the sacred font, they are, as it were, dipped in the Red Water of Egypt. The waters are red, that is, they are consecrated with the Blood of Christ.—*S. Caesarius of Arles.*

This prefiguring of the passage of the Red Sea indicated the waters of Holy Baptism; wherein the "heads of the dragons," i.e. of the unclean spirits, are brought to nought, since the souls which they defile with the stains of sin, the Font of Salvation cleanses.—*Cassiodorus.*

The Red Sea is mystically Baptism, which is called a sea because of the washing away of sins; and red because of the sufferings of our Lord, from which Baptism derives its efficacy. Herein the Jews, i.e. the faithful, are saved; but the Egyptians, i.e. evil spirits, or our

sins, are drowned.—*Hugo de S. Charo.*

By the bodily departure of the people out of Egypt is to be understood the spiritual departure from sin. . . . By the Red Sea and the drowning of Pharaoh's host, Baptism and the remission of sins.—*Id.*

As there would have been no passing through the Red Sea unless that miracle had been wrought; so neither could we, abiding in our former life, have gone up into heaven but only by the intervention of Baptism.—*S. Chrysostom.*

In Baptism the devil loses all the poison of his malice, of which we see an example in the case of King Pharaoh, who, struggling a long time, and persevering in his unbelief, was able to resist and to prevail until he came to the water [of the Red Sea], but as soon as he was come thither he was overcome and drowned. That that sea was a sacred sign of Baptism the blessed Apostle Paul declares, saying, "I would not have you ignorant, brethren, that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea." And he added, saying, "Now all these things were ensamples of us."—*S. Cyprian.*

Rescue from Pharaoh came to Israel through the sea; rescue from sins came to the world through the Laver of Water by the Word of God.—*S. Cyril of Jerusalem.*

Another Baptism was that through the Sea and the Cloud; for the cloud was a type of the Spirit; while the sea prefigured the water.—*S. John Damascene.*

The people passed through, and the Egyptian king with his army was drowned, and the history prophesied of this mystery. For now also when the people fleeing from Egypt, i.e. hateful sin, cometh to the water of regeneration, it is freed and saved, but the devil with his ministers, I mean the spirits of evil, is choked with grief and destroyed, accounting man's salvation his calamity.—*S. Gregory Nyssen.*

As the people of Israel were saved

by means of the Red Sea, while Pharaoh was drowned; so the Church of the Gentiles was by Baptism delivered from the slavery of the devil, and brought into the true Land of Promise and Evangelical Liberty: so that she who had been the handmaid of sin was transformed into the friend of Christ, being purified and washed by Baptism from the defilements of sin.—*Cassiodorus*.

Pharaoh, *i.e.* the devil, is slain in the waters when the people are baptized, being overwhelmed himself with his army. Thereupon were "many nations smitten," countless vices which dwelt in us were extinguished, mighty kings were slain.—*S. Hilary of Poitiers*.

What is the Red Sea but Baptism consecrated by the Blood of Christ?—*S. Isidore of Seville*.

The people of God, freed from Egyptian slavery, pass the Red Sea; the waves yield, struck by the rod of Moses; a way is opened to the people of God; the enemy follows behind and is overwhelmed; and here is another figure of the sanctification of Baptism, consecrated by the word of salvation. For both the Sea is Red, and Baptism is red, as hallowed by the Blood of Christ. The enemies that followed behind, perished, because past sins are blotted out by Baptism.—*S. Ivo of Chartres*.

Pharaoh with his host, who would not permit the people of God to go forth out of Egypt, is drowned—a type of Baptism. And of his destruction it is written in the Psalms, "Thou hast bruised the heads of the dragons in the waters; Thou hast crushed the heads of the dragon."—*S. Jerome*.

Pa. cvi. 2, 3. Israel indeed was redeemed from the land of Egypt, from the house of bondage. But here those are called redeemed who, throughout the whole world, are delivered from a great and wide Egypt, as it were through a Red Sea, viz. through Baptism consecrated by the Blood of Christ.—*S. Prosper of Aquitaine*.

When the people marching out of Egypt by passing through the water escaped the violence of the king of

Egypt, the water destroyed the king himself with all his host. What more manifest figure of the sacrament of Baptism? The nations are freed from the world, namely, by water; and the devil, their former tyrant, they leave overwhelmed in the sea.—*Tertullian*.

And their sins the Lord cast into the depth of the sea, but ours He effaces through the holy and Divine bath, whereof the Red Sea, according to the Divine Apostle, was a type, passing through which they were freed from the Egyptian bondage. According to that type let us also, freed from the tyranny of the devil through the holy Laver, be careful for our salvation.—*Theodore*.

We ought to understand the Red Sea as the Sacred Font; in which those who do not fly, but bear their sins, are swept away by the same waters whereby the servants of God are delivered.—*S. Zeno of Verona*.

The history of the Exodus—or deliverance from Egypt—is one of the most striking types of the Old Testament; striking at once from its great likeness to our own history and trials, and from the awfulness of its warning. All, St. Paul says, had been brought safe through the Red Sea; their enemies had been all destroyed, themselves saved. All had been rescued from a hard bondage in mire and clay under a hard taskmaster, and had been brought out by God's mighty Hand and outstretched Arm. This, St. Paul says, was the image of our Baptism: so then we were *all* therein "delivered from our enemies and from the hands of *him* who hated us, that we might serve God in holiness and righteousness all the days of our life." *All of us* were by the sacrament of Baptism, figured by the Red Sea, brought out of the bondage of Satan into the glorious liberty of the sons of God, the chains of original sin broken; its guilt remitted; our enemies destroyed; ourselves, having passed through the waters of Baptism, "called into a state of salvation." . . . But then a new series of trials began; Israel was still in the wilderness; the land of Canaan, the image of our heavenly rest, was at a distance; he had different trials to

overcome in his way ; new difficulties to prove him ; and the recollection of the enjoyments of sense, which he had in the midst of Egypt's hard bondage, to draw him back ; but he had also the pillar and the cloud to guide him ; the sense of God's Presence, and the manna, food given him directly by God, to sustain him. And with these he was to hold on his way ; the Red Sea conducted him over to the manna, the manna was

to support him to the promised land, or (according to St. Paul's explanation, that the manna was spiritual food), the type of holy Baptism conducted him to the type of the holy Eucharist. All then, have been saved by Baptism, all have a spiritual food offered them, which may conduct them on their pilgrimage toward heaven : and yet most of Israel fell short of the type of our heaven.—*Plain Sermons.*

### (6.) *Circumcision.*

“In Whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ.”—COL. ii. 11.

For Circumcision was a type of the putting off the old man in Baptism. Abraham having believed, received Circumcision, being a sign of the regeneration through Baptism. Wherefore when the thing signified came, the sign ceased. For Circumcision was the sign, the washing of regeneration the thing signified. For when the old man was put off, that which signified this in part was superfluous. And as the Lord's Day is the beginning of the Creation, and makes the Sabbath to cease, so this having regenerated the man, caused Circumcision to cease : and as the sacrifices were shadows of things to come, so was the partial circumcision a shadow of the entire. This took place then for a type of Baptism through Christ. For then it took place in part, as in a shadow, but now, as the Apostle said, we put off the whole of our earthly birth, being re-born through the Laver, that we may no more die according to our first birth, but may live according to that Circumcision of “the putting off of the body,” which we do put off through the Laver : and as the Lord said to Joshua, “To-day have I removed the reproach of Egypt from you,” so, and much more, may it be said to each of those now baptized this day, This same day have I taken away the reproach of your earthly birth, and the reproach of the corruption of death from you.—*Anon. ancient writer, ap. S. Athanas.*

Surely you will not, I think, ven-

ture to deny that Circumcision was observed by them of old as a figure of the Baptism of Christ which was to come. . . . The former was the shadow of the latter Truth.—*S. Augustine.*

Who that is even moderately learned in the Sacred Scriptures can be ignorant that, in a figure, the Sacrament of Circumcision preceded that of Baptism ; since the Apostle most openly says concerning Christ, “Ye are complete in Him, Which is the Head of all principality and power : in Whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ : buried with Him in Baptism, wherein also ye are risen with Him through the faith of the operation of God, Who hath raised Him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath He quickened together with Him, having forgiven you all trespasses.”—*Id.*

Who can make a clean thing out of that which was conceived of unclean seed but He Who alone is pure, and Whom sin cannot touch, *i.e.* God ? The former sacrament of this grace [of purity] was Circumcision, wherein it was appointed that the knife should eradicate the defilement of the original sin which descended from our first parents : but when the Lord came Who is altogether a sweet

and gentle Lamb, Whose yoke is easy and Whose burden is light, then it was very fitly changed, so that water should wash away the old stain by the anointing of the Holy Spirit, and that that bitterness should cease.—*S. Bernard.*

Circumcision is no longer with the knife, but in Christ Himself. For not—as before—doth the hand effect this Circumcision, but the Spirit. It circumciseth not a part, but the whole man. The one is a body; the other also is a body: but the one is circumcised in the flesh, and the other spiritually. It is not then as with the Jews. For ye have not stripped off the flesh, but sins. When, and how? in Baptism.—*S. Chrysostom.*

That command, that children should be circumcised on the eighth day, was a type of the true circumcision where-with we were circumcised from error and wickedness through Him Who rose from the dead on the first day of the week, Jesus Christ our Lord.—*S. Justin Martyr.*

We also who by Him have had access to God, have not received this carnal circumcision, but the spiritual circumcision which Enoch, and those like him, observed. And we have received it by Baptism, through the mercy of God, because we were sinners, and it is allowed to all persons to receive it in the same way.—*Id.*

For Moses encompassed with flesh could not enter into the heart and take away the filthy garments of darkness; but only the Spirit from the Spirit, and fire from the fire, could dissolve the power of evil darkness. For the Circumcision which took place under the shadow of the law portrays the true circumcision of the heart which was coming; and the baptism of the law is the shadow of the true things. For there the one only cleansed the body: but here the Baptism of fire and of the Spirit purifies and washes the mind that has been defiled.—*S. Macarius.*

Circumcision, before the coming

of Baptism, was employed by anticipation as a figure of it.—*S. Optatus.*

As many baptisms were necessary before the baptism of Christ, and many purifyings before there was the purifying through the Holy Spirit, and many sacrifices before that one sacrifice, the Lamb without spot, Christ, offered Himself as a sacrifice to the Father; so were there needed many circumcisions, until in Christ one circumcision was given to all; and the blood of many was shed beforehand, until, through the Blood of One, was wrought the redemption of all.—*Origen.*

It typified and preached beforehand the grace and power of Baptism. For as he who was circumcised was through that seal accounted among the people of God, so he who is baptized, having the seal of Christ formed in him, is enrolled in the adoption of the sons of God.—*Photius.*

Circumcision of the flesh was commanded by the law, because in no better way could it be signified that original sin was to be taken away through Christ the Author of our regeneration.—*S. Prosper of Aquitaine.*

Since our faith and the faith of the old fathers is one and the same, and all things happened unto them for figures, it is clear that circumcision, which was a protestation of their faith, was preparatory to and prefigurative of Baptism, which is the Sacrament of ours.—*S. Thomas Aquinas.*

The circumcision is the Gospel in secret and in mystery; for it was significative of the cleansing from sin, of the putting off the old man, "the stripping off the old birth," as *S. Athanasius* calls it, and "the signs of the future Baptism through Christ." It was the type of that true Circumcision in Christ which *S. Paul* speaks of, "a circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ, being buried with Him in Baptism."—*Isaac Williams, B.D.*

(7.) *Agar and the Well.*

“And God opened her eyes, and she saw a well of water.”—  
GEN. xxi. 19.

Agar, the handmaid of Abraham, whom Paul also, in reasoning with the Galatians, represents as an allegory, having been sent away from the dwelling of her lord on account of the displeasure of Sara, . . . was brought desolate to a desolate land, having at her breast the child Ishmael. And when she was reduced to a great strait for want of necessary supports, and she herself was nigh unto death, and before her was the child,—for the water which she had brought in the skin had been consumed,—. . . an angel appears un-

expectedly, and points out to her a well of living water; and having drawn from thence she saves Ishmael. See, then, the mystical type; how immediately from the beginning Deliverance came to the perishing through the living water which did not exist before, but was gratuitously bestowed by means of an angel.—*S. Gregory Nyssen, in Bapt. Christi, Tom. ii. p. 805, d.*

Therefore with joy shall ye draw water out of the wells of salvation.—*Isa. xii. 3.*

(8.) *The Rock in Horeb.*—EXOD. xvii. 6; 1 COR. x. 4.

As Adam was a figure of Him that was to come, so the Rock was typically Christ, and the Water of the Rock the type of the life-giving power of the Word. . . . In the same way all those things which are related concerning the bringing of Israel out of Egypt are recorded in order to signify those who are saved by Baptism.—*S. Basil.*

He smote the Rock in the wilderness, and poured forth water, *i.e.* on the Cross, and also out of His Side

flowed the Sacraments of His Church.—*Hugo de S. Charo.*

This is the water which flowed forth to the people from the Rock that followed them. For if the Rock be Christ, without doubt we see the water blessed for Baptism in Christ.—*Tertullian.*

The water from the Rock shows us the Divine nature of Baptism, that its blessings come from God.—*Edw. Monro.*

(9.) *The Water of Marah.*

“And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah. And the people murmured against Moses, saying, What shall we drink? And he cried unto the Lord; and the Lord shewed him a tree, which when he had cast into the waters, the waters were made sweet.”—EXOD. xv. 23-25.

When the people had come into the desert and thirsted, and had come to the fountain of Marah, and had tasted to drink, as soon as they had tasted the water they both perceived its bitterness and were unable to drink it. Therefore Moses cast wood into the fountain, and the water

which before was bitter began to grow sweet. What does this imply but that all created nature being subject to corruption is a bitter water to all? And if for the time it is sweet and pleasant, yet that is bitter which cannot take away sin. When thou hast drunk, thou

wilt be thirsty; when thou hast tasted the sweetness of the draught, thou wilt in turn feel its bitterness. The water then is bitter; but when thou hast tasted the Cross of Christ, and hast received the heavenly sacrament, it begins to be sweet and pleasant: and justly sweet, as that in which sin is cancelled. Therefore if baptisms in figure only still availed,

how much more availeth Baptism in truth?—*S. Ambrose.*

Water also is by the wood of Moses healed of its fault of bitterness to a wholesome service of sweetness. That Wood was Christ, curing by Himself the streams of nature, once poisoned and embittered, into the most wholesome waters of Baptism.—*Tertullian.*

(10.) *The Passage of the Jordan.*

“And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people; and as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water, (for Jordan overfloweth all his banks all the time of harvest,) that the waters which came down from above stood and rose up upon an heap very far from the city Adam, that is beside Zaretan: and those that came down toward the sea of the plain, even the salt sea, failed, and were cut off: and the people passed over right against Jericho. And the priests that bare the ark of the covenant of the Lord stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people passed clean over Jordan.”—*JOSH. iii. 14-17.*

And now notice how admirably the miracle of the passage of Jordan figures the effect of Baptism; its savour of life unto life, and of death unto death. That part which remained nearest to the fountain-head “rose up on an heap,” *i.e.* those who remain true to their Lord in Baptism

are drawn up towards heaven: that part which ran into the Dead Sea “failed and was cut off,” having no more connection with the original source of the stream, but utterly lost in those dark and noisome waters.—*Gerhohus.*

(11.) *Elijah and the Baalites.*—1 *KINGS xviii.*

In the time of Elias fire came down, when he challenged the prophets of the Gentiles to kindle the altar without fire, which when they could not do, himself the third time drenched his sacrifice, and the water ran around the altar, and he called aloud, and fire fell from the Lord from heaven and consumed the whole burnt-offering. That offering art thou. Thinkest thou it is not consumed, when in the Sacrament of Baptism the whole outward man perishes? “Our old man was nailed together with Him to the Cross,” saith the Apostle,—*S. Ambrose.*

Elijah showed the might of Baptism at the altar of the whole burnt-offering, consuming the sacrifice, not by fire, but by water. For when the water had been poured over the altar thrice, in a mystery, then was it a source of fire, and kindled the flame as though it were oil. The Word showing that whoso cometh is by Baptism made a friend of God, and that a pure and heavenly light shines in the souls of those who approach through the faith in the Trinity.—*S. Basil.*

That wondrous sacrifice of the aged



Tishbite, surpassing all thought of man, what else does it than in action foreshadow the faith in the Father, Son, and Holy Ghost, and Redemption? He did not simply by prayer bring down fire from heaven upon the dry wood, but having thrice poured the barrels of water upon the divided wood, by prayer he kindled fire out of water, that from the physical opposition of the elements which thus strangely met together in unity and co-operation, he might

show the exceeding power of his own God. Thus did Elijah, through that his wondrous sacrifice, evidently proclaim to us beforehand the mysterious consecration by Baptism, which was afterwards to be. For the fire was kindled when the water had been thrice poured over, so as to show that where the mystic water is, there also is the kindling, glowing, fiery Spirit, Which burneth up the ungodly, and enlighteneth the faithful.—*S. Gregory Nyssen.*

(12.) *The Healing of Naaman the Syrian.*—2 KINGS v. 1-14.

Naaman, that Syrian, whose name is by interpretation "beauty," denotes the Gentile people, formerly spotted with the leprosy of deceit and wickedness, but by the Sacrament of Baptism purged from all filthiness of the flesh and spirit.—*Ven. Bede.*

So also by Naaman the leper is signified the Gentile nations, who, on the rejection of the Jews, were purified by the waters of Baptism from the leprosy of unbelief. . . . Elisha enjoined Naaman to wash himself seven times in Jordan, because Christ and His apostles appointed beforehand Baptism, wherein those who were washed by the seven-fold grace of the Holy Spirit are made clean as little children.—*Hugo de S. Charo.*

And what was wrought through water, such as the fountain whence Elisha raised the iron, the Red Sea

which the Israelites passed over, . . . the history of Naaman the Syrian purified in the Jordan?—all these things proclaimed before, as in type, the new birth and purification which was to be.—*S. Chrysostom.*

Thou also, our Lord, by Elisha Thy prophet, foreshadowedst the water of the life-giving birth, and didst cleanse Naaman the Syrian by the waters of Jordan. For Thou art almighty, and nothing is impossible with Thee.—*Coptic Liturgy.*

As necessary as the waters of Jordan were to the cleansing of Naaman, so necessary are the waters of Baptism to the cleansing of our souls.—*Charles Leslie.*

If we respect our sanctification, we were as Naaman the Syrian, until our washing in this Jordan.—*Dr. Christopher Sutton.*

(13.) *Elisha and the Axe in Jordan.*

"But as one was felling a beam, the axe-head fell into the water: and he cried, and said, Alas, master, for it was borrowed. And the man of God said, Where fell it? And he shewed him the place. And he cut down a stick, and cast it in thither; and the iron did swim."—2 KINGS vi. 5, 6.

Elisha invoked the Name of the Lord, and the iron of the axe which was sunk arose from the water. Behold another kind of Baptism. Why? Because every man before Baptism is weighed down and sunk like iron, but now, like some light sort of fruit-bearing wood, he is

raised. Then there is also another figure here. It was an axe where-with wood was being cut. The handle fell from the axe, that is, the iron was sunk. The son of the prophet knew not what to do; but this only he knew, that he must ask the prophet Elisha, and pray for a

remedy. Then he cast in the wood, and the iron was raised. Seest thou, then, that in the Cross of Christ the weakness of all mankind is raised?—*S. Ambrose.*

Elisha, having cast wood into the river Jordan, brought up the iron of the axe wherewith the sons of the prophets had gone to cut wood, to

build a house wherein they designed to speak and meditate upon the law and commandments of God: so our Christ, by being crucified upon the wood, and, through the purification of water, hath redeemed us who were sunk by the great weight of sins which we had committed, and hath made us a house of prayer and worship.—*S. Justin Martyr.*

(14.) *The "Divers Washings"<sup>1</sup> of the Law.*

The Jews had many baptisms, some superfluous, some as a figure. And the figure itself profiteth us, because it is the herald of the truth.—*S. Ambrose.*

Was not that blood, and the other things, a certain type of the precious Blood portrayed in figure beforehand? And what was the water? This also [was a type], as marking the cleansing by water. He shows here that the water and the Blood are the same; for Baptism is a symbol of the Passion itself.—*S. John Chrysostom.*

The old law figured this cleansing by shadows, and foreannounced the grace through Holy Baptism, and what this water of purifying is, the most wise Paul teacheth: "If the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more the Blood of Christ?" Wherefore the laver effected a cleansing of the flesh through the water of purification; but Christ through Baptism melts away all the defilements of our soul.—*S. Cyril of Alexandria.*

The laver again shows that the Jewish synagogue could not be otherwise cleansed from the defilement of disobedience, and lay aside the stains of their varied offences, except only through the blessing from Christ, and confession and faith in Him, perfected and sanctified through Holy Baptism. For observe how, by what is said, Christ is wholly depicted to us; and faith in Him, and confession of Him signified. For by the "living bird" you may

understand the ever-living and life-giving and Heavenly Word; by the "slain" the Precious Blood of the Temple of His Body, Which suffered; and by the "incorruptible wood" His incorruptible Humanity; by the "hyssop" the Spirit; by the "scarlet" the confession of the Blood of the New Testament; by the "living water" the life-giving grace of Baptism, which in the very Passion the Side of our Saviour admirably indicated, sending forth together water and blood; where-with he says the house must be sprinkled, that it may be purified according to that promise, "I will pour clean water upon you, and ye shall be cleansed."—*S. Cyril of Alexandria.*

Moreover, the Laver set apart within the Tabernacle, was an emblem of Baptism.—*S. Cyril of Jerusalem.*

Water, and blood, and the Spirit, these three are one, prefigured by Moses in that purification which pre-signified the Baptistery as a basin containing living water, and the blood of the bird sacrificed, and the living Spirit descending in living water and blood and baptizing. One font is the basin in which the saving baptism is performed in living water, and the life-giving blood, and the Holy Spirit, Which abode in the form of a dove on Christ the living Word, descending as it were into a basin, on the baptistery in the Jordan.—*Dionysius of Alexandria.*

The type corresponds with the shadow; the truth with the substance. For the water was the type of Baptism; the blood of animals of the Saving Blood; the ashes of the

<sup>1</sup> Βαπτισμοίς.—Heb. ix. 10.

heifer of the Passion of the Manhood.—*Theodore*.

Had the anniversary sacrifices of bulls and goats upon the day of atonement no reference or relation to the Sacrament of Christ's Body and Blood? nor the water of sprinkling, mingled with the ashes of the Red Heifer, no semblance with the Sacramental Water of Baptism? Yes, doubtless, both these ceremonies had special reference unto, and exact semblance with, these two Blessed Sacraments. . . . That the water of sprinkling, consecrated by the aspersion of the ashes of this Legal Sacrifice, did truly resemble the water of Baptism, by which we are washed from sin, and consecrated unto God as clean persons, that is, made members of His Church here on earth, is so evident in itself, that it needs no para-

phrase or laborious comment upon the fore-cited Law. . . .

So, then, the blood of the Legal Sacrifice, or Heifer, did consecrate the ashes to be as a storehouse or treasury of legal purification, and the ashes, thus consecrated by this sacrifice, did hallow or consecrate the water which was put into them, to make actual purification as often as occasion required. So did our High Priest, by the One Sacrifice of Himself, consecrate His Blood to be an inexhaustible fountain of purification Evangelical. And His Blood and Body thus consecrated once for all do consecrate or sanctify the Water of Baptism to cleanse or wash infants from sin original, and such as are of years when they are baptized from sins actual against the moral law of God.—*Dr. Thomas Jackson*.<sup>1</sup>

### (15.) *The Baptism of John.*

“I indeed baptize you with water unto repentance: but He that cometh after me is mightier than I. . . . He shall baptize you with the Holy Ghost, and with fire.”—S. MATT. iii. 11.

Neither repentance avails without grace, nor grace without repentance; for repentance must first condemn sin, that grace may blot it out. So, then, John becoming a type of the law, baptized to repentance, and Christ to grace.—*S. Ambrose*.

Purposing to baptize with the Holy Ghost and with fire, He sent before Him, by John, the mysterious images [sacramenta] of His Baptism.—*Id.*

He [Christ] was baptized that He might sanctify the mysteries of our Baptism. In Jordan, stooping down to receive baptism at the hand of John, He heard the voice of the Father, and received the advent of the Holy Ghost in the form of a dove: that He might teach us that we ought to abide in lowliness of mind (which is indicated by the word Jordan, for Jordan is interpreted “their going down”); and thereby to be honoured with the converse of the Supreme Father, of Whom it is said, that His conversation is with the simple; and be exalted by the presence of the Holy Spirit, Who rests upon the lowly. And this was done

by the hand of John, who is named “the grace of God,” that whatever we receive from God we should ascribe to that same grace, and not to our merits.—*S. Anselm*.

The discourse with Nicodemus being now ended, the divine evangelist joins on another most useful relation. For, led by the light of the Divine Spirit to relate the things whereof was chiefest need, he knew that it would be exceedingly useful that the readers should know clearly how great was the superiority of the Baptism of Christ above that of John. . . . In that he baptized not in the same fountain as Christ, but near Salim, and in some of the neighbouring fountains around, he pointed out, in a manner, the difference of the Baptisms, showing, as in a figure, that his Baptism is not the same as that from our Saviour Christ,

<sup>1</sup> For some valuable remarks on Baptism amongst the Jews, and the Baptism of Proselytes, together with an interesting argument deduced therefrom in behalf of Christian Baptism, see Dr. Malan's work, *The Two Sacraments*, pp. 43-54.

yet was near it, and around it, bringing in a sort of preparation and introduction of the more perfect. As, then, the law also by Moses is said to "have a shadow of good things to come, not the very image of the things" (for the Mosaic letter is a sort of previous exercise and instruction, introductory to the worship in spirit, and travailing with the truth which lay secretly within), so also you will perceive in the baptism to repentance.—*S. Cyril of Alexandria.*

The fourth kind of Baptism is that of John, which was an introductory ordinance intended to bring the baptized to repentance, in order that they might believe in Christ. For, he saith, "I baptize you with water, but He that cometh after me will Himself baptize you with the Holy Ghost and with fire." John, therefore, purified them beforehand, with water, unto the Spirit. The fifth is the Baptism of the Lord, wherein He was Himself baptized. And He was baptized, not because He had any need of purification; but appropriating to Himself our cleansing, that He might bruise the head of the dragons in the water; that He might wash away sin, and bury the whole of the old Adam in the water; that He might sanctify the Baptist, and fulfil the law; that He might reveal the mystery of the Trinity; that He might become a pattern and example to us in our Baptism. For we also are baptized in the perfect Baptism of Christ, which is by water and the Spirit.—*S. John Damascene.*

He washed the waters, not the waters Him; in order that the waters which were to purify us, might first be purified by Him.—*S. Epiphanius.*

John baptizes; Jesus cometh forward, in order perhaps to sanctify him by whom He was to be baptized; but evidently in order that He might entomb in the water the whole of the old Adam.—*S. Gregory Nazianzen.*

In Jesus Christ there was a perfect Man; and therefore He, having assumed a body in subservience to the Spirit, fulfilled in it every mystery of our salvation. Hence He Who was born of a woman, Who appeared under the Law, and Who

by the Word was made Flesh, came to John. He Himself had no need of the Laver; for it is said of Him, "He did no sin;" and where there is no sin, the remission of it is a mere nullity. But both our human body and name had been assumed by Him, and so, though He had no need of being washed, yet the means of sanctification was to be consecrated by Him in the waters of our cleansing.—*S. Hilary of Poitiers.*

"I ought to be baptized by Thee, and comest Thou to me?" That is, Since I am a creature, and Thou the Creator; I a servant, Thou the Lord; I a figure, Thou the Truth.—*S. Maximus of Turin.*

Christ descended into the water, not because in Him Who was God there was anything to be purified, but that the water should precede the anointing which was to follow, for the initiating, ordering, and fulfilling the mysteries of Baptism.—*S. Optatus.*

The Lord of circumcision and of Baptism came in order that He Who had condescended to be circumcised should be baptized for the showing forth of perfect humility. "Thus," He saith, "it behoveth us to fulfil all righteousness." By righteousness denoting humility, which is the fullness of righteousness. He came to the waters of Jordan, not as if He Who is perfectly pure needed to be washed with water,—not that He might be washed, but He might wash the waters, and that He might infuse into the element [of water itself] the power of purification and regeneration through the virtue of His Name and the washing of His Body. For whereas we are born again through the Spirit to the hope of life, by Baptism is the head of the old serpent bruised in the waters.—*Peter of Blois.*

Christ the Lord of all is baptized, not because He hath need of purification, but in order that He may in two respects consult our interests: viz. that He may bestow His sanctifying grace upon the waters; and also that He may draw every man to be baptized.—*S. Proclus.*

We read that the Jews had divers baptisms (or washings) under the Law; but none of these could bestow

a universal healing power against the evil of the Fall. And therefore for the deliverance of the whole world the waters of regeneration had need to be sanctified from heaven. And because throughout the whole world the Sacrament of Baptism was needed for the entire human race, He imparted His blessing to all waters, when with singular and unique holiness He descended into the bed of

the Jordan. For then it was not so much that the water washed the Lord Christ, as that it was washed and purified by Him. To thee, then, Christ came in being born; for thee by living He waged a conflict; for thee by dying He completed that conflict. Him Whom thou seest to have died for thee, understand to have been also baptized for thee.—*Pseudo-Augustine.*

(16.) *The Pool of Bethesda.*—S. JOHN v. 2-9.

That Pool was in Jerusalem wherein one was cured every year; but no one was cured before the angel had descended. . . . Then one was cured, now all are healed; or rather, indeed, only the one Christian people. . . . Therefore that Pool was employed as a figure in order that you may believe that a Divine power descends into this font.—*S. Ambrose.*

At that time, when it was in a figure, he who descended first alone was cured; how much greater is the grace of the Church, in which all are saved whosoever descend [into the Font]? But observe the mystery. Our Lord Jesus Christ came to the Pool; many sick lay there. And well might there be many sick lying there, where only one was cured at a time. Then He saith to the paralytic, "Go down" [into the water]: he saith, "I have no man." See wherein thou art baptized. Whence is Baptism but from the Cross of Christ, from the death of Christ? Herein is contained the whole mystery, viz. that He suffered for thee. In Him shalt thou be redeemed; in Him shalt thou be saved. "I have no man," he saith; that is because "by man came death, and by Man the resurrection of the dead." He could not go down [into the font], he could not be saved who did not believe that our Lord Jesus had taken flesh of the Virgin. But he who waited for the Mediator between God and man, the Man Jesus, expecting Him of Whom it was said, "And the Lord shall send a Man Who shall save them," said, "I have no man;" and therefore he was worthy to attain a cure because he believed in His coming.—*Id.*

A Baptism there was to be given, having great power, and a mighty gift; a Baptism cleansing all sins, and giving life to the dead. This then is foreshadowed in the Pool.—*S. Chrysostom.*

Now there is at Jerusalem a sheep-pool, called in Hebrew Bethesda, having five porches. This Pool represented the waters of Baptism. Whence it was not improperly called the sheep-pool, inasmuch as those who are washed in Baptism are made the sheep of God. Of whom it is said in the Song of Songs, "Thy teeth are like a flock of sheep that are shorn, which came up from the washing-place." Now this Pool has five porches, because there are five books of Moses, in which the Sacrament of Baptism is most fully contained, is fortified by their authority, and declared by their doctrine. In these lay a multitude of sick, blind, and withered, waiting for the movement of the waters. From thence the sick beholding the Pool, descended into it and were healed. But it is to be observed that only he was healed, who first after the movement of the water descended into the Pool; by whom is to be understood the entire Christian people, who alone, first and last, one and indivisible as a Body, is washed and healed in the waters of Baptism.—*Eusebius, Episc. Gallicanus, A. D. 430.*

Holy Lord, Almighty Father, Eternal God, Hallower of the Saints, Source of Anointing, and Giver of a new Sacrament, through Thine only Son our Lord and God, Who gavest Thy Holy Spirit to be borne upon

the waters before the beginning of the world, Who, through an angel, gavest to the waters of Bethesda power to heal, etc.—*Gothic Liturgy*.<sup>1</sup>

Yesterday thou didst lie paralytic and helpless on thy couch, and hadst no man to cast thee into the pool when the water was troubled; to-day thou hast found a Man Who is also God, or, to speak more truly, God and Man.—*S. Gregory Nazianzen*.

An angel interposing troubled the pool at Bethesda. They who complained of ill-health watched for him; for whosoever first stepped down thither, after washing ceased to complain. This figure of bodily healing spake of a spiritual healing, according to that rule by which carnal things always go before as the figures of spiritual. Wherefore when the grace of God increased among men, more was added to the waters and to the Angel. They that did cure the ills of the body now

heal the spirit; they that did work out the temporal health, now frame anew the eternal; they that did deliver one man once in the year, now save whole nations every day, death being abolished through the washing away of sins.—*Tertullian*.

Water of itself has no power of healing either body or soul. But this Pool, stirred by an angel, was endued with curative power. It may be regarded as a figure of Christian Baptism, which derives its energy from God, and heals the diseases of the soul. And by the cures visibly wrought on the *body* when stirred by an Angel, by the operation of Divine Power, Christ leads us to believe in the operations which He assures us are wrought by the Lord of Angels on the *soul*, in the Sacrament of Baptism by water. To this Pool of Baptism all mankind is invited, and every one may step in and be healed, and its virtue is never exhausted.—*Bishop Chr. Wordsworth*.<sup>2</sup>

(17.) *The Pool of Siloam*.—S. JOHN ix. 1-7.

“Go and wash in Siloam, which is interpreted Sent, and he went and washed and began to see.” What is the design and meaning of this? A very important one, unless I am much mistaken. For he whom Jesus touches sees the better for it. Observe at the same time His Divinity and His sanctifying power. As being Himself the Light He touched [the man], and poured in illumination. As a Priest He fulfilled the mysteries of spiritual grace through a figure of Baptism. . . . His very Word washes, as you have it written, “Now are ye clean through the Word which I have spoken unto you.” But as to the fact that He made clay and anointed the eyes of the blind man, what else does it signify but that you are to understand that He who created man out of clay Himself restored man to health by anointing with clay; and

that this fleshly clay of ours receives the light of eternal life through the Sacrament of Baptism. Come thou also, therefore, to Siloam, *i.e.* to Him Who was sent from the Father, as thou hast it written: “My doctrine is not Mine, but His Who sent Me.” Let Christ wash thee, that thou mayst see. Come to Baptism; the time itself is close at hand; come speedily, that thou also mayst say, I went and washed, and began to see.—*S. Ambrose*.

The Pool of Siloa, which is “Sent,” foreshadows the spiritual re-formation which was to take place through Baptism.—*Severus*.<sup>3</sup>

We are all born blind, and we must all repair to Siloam, the font of Baptism, and be baptized in Him Who is *Sent*, *i.e.* Christ.—*Theophylact*.

<sup>1</sup> Ap. E. B. P., *Scriptural Views of Holy Baptism*, p. 364.

<sup>2</sup> From SS. Chrysostom, Augustine, and Theophylact.

<sup>3</sup> Ap. E. B. P., *u.s.*, p. 349.

## III.—THE PECULIAR GRACE OF BAPTISM, REGENERATION.

“He saved us by the washing of Regeneration, and renewing of the Holy Ghost.”—TITUS iii. 5.

He that is baptized puts off the old man and is renewed, being regenerated by the grace of the Spirit.

For the all-gracious God, knowing our exceeding weakness, and that, being incurably sick, we need a mighty medicine and ineffable loving-kindness,—encompassing our salvation, gave us the renovation through the washing of regeneration.—*S. John Chrysostom.*

But as often as water alone is mentioned in the Holy Scriptures, Baptism is indicated, as we see is implied in Isaiah (xliii. 18, 19): “Remember ye not the former things, neither consider the things of old. Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in a dry place; to give drink to My chosen people whom I have purchased, that they might show forth My praise.” In this passage God foretold by the prophet that among the nations in places which beforetime had been dry, rivers should afterwards flow forth abundantly, and should water the chosen people of God by the regeneration of Baptism.—*S. Cyprian.*

Baptism is the cleansing from transgressions, the remission of sins, the cause of renewal and regeneration.—*S. Gregory Nyssen.*

Committing to His disciples the power of regeneration, He said unto them, Go and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.—*S. Irenæus.*

This form of heresy<sup>1</sup> has been set up by Satan for the denial of the

<sup>1</sup> The Valentinian. A little later, Tertullian wrote his celebrated treatise *De Baptismo*, principally with a view to overthrow the heresy of Quintilla, a female preacher who had been a Cainite, and had seduced a great many persons at Carthage. One of her main principles was that Baptism was not necessary, but that faith was sufficient.—*Cf. Tert. De Bapt.*, sect. xiii.; Wall, *Hist. of Inf. Bapt.*, vol. i. p. 417; and Fleury, *Hist. Eccl.*, tom. i. p. 524.

Baptism of regeneration unto God, and for the subversion of the entire faith.—*S. Irenæus.*

As the first man Adam was made a living soul, so the Last Adam was made a quickening Spirit; a Spirit of Life to revive the relics of God's Image in men's souls, and by the reviving of them to expel or blot out the expressions of Satan's image in them. All this He doth impart even in this life, in such as fear and love Him. And in these two, to wit in the reviving of God's Image in us, and in the expunction and wiping out the stain of sin (which is no other than the image of Satan) doth our regeneration consist.—*Dr. Thomas Jackson.*

Hereby we are regenerated and born again. It is the sacrament of the New Birth, by which we are put in a new state, and change all our relations; so that whereas before we were only the children of Adam, we are now taken to be the children of God, such of whom He will have a Fatherly care, and be indulgent and merciful unto. We have now a relation likewise to Christ as our Head, and to the Holy Ghost as the Giver of life and grace. Yea, herein He grants remission of sin, and we are sanctified and set apart to His uses. We being hereby given to Him, and He accepting of us, do become His possession, and proper goods, and cannot, without being guilty of the foulest robbery, sin against God. We are made hereby the temples of the Holy Ghost, the place where He, and nothing else, is to inhabit; and being by this consecrated to Him, He likewise then enters upon His possession, and we are said thereby to receive the Holy Ghost, so that if we run into sin, we defile His house, and commit the greatest profaneness and impiety, and may be said very truly to do despite to the Spirit of God whereby we were sanctified.—*Bishop Patrick.*

Water applied outwardly to the body, together with the grace of the

Spirit, applied inwardly to the soul, regenerates the man; or, in other words, the Holy Spirit, in and by the use of Water-Baptism, causes the New Birth.—*Dr. Waterland.*

Regeneration . . . is but another word for the new birth of a Christian; and that new birth . . . means a spiritual change wrought upon any person by the Holy Spirit, in the use of Baptism; whereby he is translated from his natural state in Adam to a spiritual state in Christ.—*Id.*

By Baptism we who were by nature the children of wrath are made the children of God. By water, then, as a means, the water of Baptism, we are regenerated or born again, whence it is also called by the Apostle the washing of regeneration. Our Church, therefore, ascribes no greater virtue

to Baptism than Christ Himself has done. Nor does she ascribe it to the outward washing, but to the inward grace which added thereto makes it a Sacrament. Herein a principle of grace is infused which will not be wholly taken away unless by long-continued wickedness.—*Rev. John Wesley.*<sup>1</sup>

The soul's regeneration, like the body's growth, is of course a protracted process, which the whole life is not too long to complete. But what gives to Baptism its especial character is, that in this holy rite this process is begun. For then are men joined by heavenly agency to Christ, that the life of their souls may from that day forth have its development.—*Ven. R. I. Wilberforce.*<sup>2</sup>

### *Analogy of the Two Births.*<sup>3</sup>

“Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.”—S. JOHN i. 13.

“Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. . . . Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again.”—S. JOHN iii. 3, 5-7.

“Of His own will begat He us with the word of truth, that we should be a kind of firstfruits of His creatures.”—S. JAMES i. 18.

<sup>1</sup> In his Treatise on Baptism, dated Nov. 11, 1756.

<sup>2</sup> Baptism cannot fail to effect that for which it was appointed, namely, regeneration and spiritual renewal, as S. Paul teaches in the 3d chapter to Titus. For as we were born into this life from Adam and Eve, so our true man which was before born in sins to death, must be regenerated to righteousness and eternal life, by the power of the Holy Ghost. To this Regeneration and Renewal there lacks the application of no other external means than water and words; of the one whereof our eyes take note, our ears of the other. Yet they have such virtue and energy that the man who was conceived and born in sin is regenerated in the view of God; and that he who was before condemned to death, is made now truly God's son. This glory and virtue of Holy

Baptism who can attain and perceive by sense, thought, and human intellect? . . . In all this you must behold and consider the word and work of God, by Whose authority and command Baptism is ministered, Who is its Founder and Author, yea, Who is Himself the Baptist. And hence has Baptism such virtue and energy (as the Holy Ghost witnessed by S. Paul) that it is the Laver of Regeneration and of the renewal of the Holy Ghost; by which Laver the impure and sentenced nature which we derived from Adam is altered and amended.—*M. Luther.*

<sup>3</sup> There is, of course, a sense in which every Christian may be said to have three births: (1) that of our bodies, (2) that of Baptism, and (3) that of the Resurrection. S. Gregory Nazianzen (*Orat. xl.*) describes these as acknowledged in the Divine Word of Scripture.



“Blessed be the God and Father of our Lord Jesus Christ, Which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.”—1 S. PETER i. 3.

For there are two births. . . . One is of the earth, the other of heaven; one of the flesh, the other of the Spirit; one of mortality, the other of eternity; one of man and woman, the other of God and the Church. And both of these are conferred once for all; neither one nor the other can be repeated. . . . I have already been born of Adam; Adam therefore cannot beget me again. I have already been born of Christ; Christ then cannot give me birth again. As the [birth of the] womb cannot be repeated, so neither can [that of] Baptism.—*S. Augustine.*

Henceforth all the fabric of our nature is framed above, of the Holy Ghost and water. The water is employed being made the Birth to him who is born. What the womb is to the embryo, the water is to the believer; for in the water he is fashioned and formed. At first it was said, Let the waters bring forth the creeping things that have life; but from the time that the Lord entered the streams of Jordan, the water no longer gives forth the creeping thing that hath life, but reasonable and Spirit-bearing souls; and what has been said of the Sun, that he is as a bridegroom coming out of his chamber, we may now rather say of the faithful, for they send forth rays far brighter than he. That which is fashioned in the womb requires time, not so that in the water, but all is done in a single moment. Here our life is perishable, and takes its origin from the decay of other bodies: that which is to be born comes slowly (for such is the nature of bodies, they acquire perfection by time), but it is not so with spiritual things. And why? Because the things made are formed perfect from the beginning.—*S. Chrysostom.*

For our bodies are born by means of parents who are seen, but our souls are born again by means of Faith; for the Spirit bloweth where It listeth.—*S. Cyril of Jerusalem.*

In place of *generation* in the natural life, there is in the spiritual life Baptism, the sacrament of *re-generation*; in place of increase of natural strength, the Holy Ghost is given in Confirmation for the increase of spiritual strength; in place of nourishment there is the Eucharist; and in place of healing, penitence. . . . The processes of spiritual re-generation are reflected in those of carnal generation. As the child living within the womb of the mother derives its nourishment not from its own exertions but from hers, so a baptized child, without the use of reason, is, as it were, within the womb of the Church its mother, and is nourished by her acts, not by its own, seeing that it can neither believe with its heart unto righteousness, nor confess with its mouth unto salvation.—*S. Thomas Aquinas.*

As the natural birth can only take place once, so the spiritual birth cannot be repeated: as Christ died once, so a man can only once be baptized into His death.—*Bishop Forbes of Brechin.*

As we are not naturally men without birth, so neither are we Christian men in the eye of the Church of God, but by new birth, nor according to the manifest ordinary course of Divine dispensation, new born, but by that Baptism which both declareth and maketh us Christians.—*Hooker.*

Baptism is a kind of birth, a second birth after the first, a new birth into a new and spiritual life. Therefore it can come to us once only. For as Nicodemus argued with our Saviour, “How can a man be born when he is old? Can he enter the second time into his mother’s womb and be born?” and our Lord answered him by telling him, not that a man could be born twice in the same kind of birth, but that He was speaking of a different birth, of quite another kind from that which Nicodemus was thinking of. But in the same kind, man cannot be

born twice: so far Nicodemus was quite right, and for this reason that birth is always a beginning of life, and there cannot be two beginnings of the same life. Therefore as a man cannot literally enter the second time into his mother's womb, so neither can a man be born more than once of water and of the Spirit. — *John Keble.*

As a man can be born but once into this world, so he can be but once regenerated, or born into the Church, which is therefore in Scripture called the New Birth.—*Charles Leslie.*

In the mystery of the Incarnation is contained the mystery of our renewal, in body, soul, and spirit, to the image of God. Our Lord Jesus Christ is the principle and power, and, as it were, the root of the new creation. We are so united to His incarnate nature, as to be incorporated and summed up in Him; we are made one with Him, as by our natural lineage we are one with the first Adam, the father of all flesh. When He ascended up on high, the virtues of His glorified Manhood were shed abroad upon His Church. Through His holy Sacraments began a new line of spiritual generation. We are new-born, or regenerated. We were made partakers of that manhood which is sinless, immortal; we are incorporated in that new creation, of which the Second Adam is the head, the source, and the beginning. Therefore the Apostle calls the font of baptism "the laver of regeneration." We can be born into this fallen world but once; and into the new world, which is the Church, but once. As, then, there is no second birth in nature, so no second regeneration. There is but "one baptism for the remission of sins." And as our birth is an isolated event, shut up within the narrow boundaries of the moment in which we enter into this fallen world, and because our after existence is not still called birth, but life or living;—so is our new birth perfected at the font; and therefore our after-life of faith is not called regeneration, as if spiritual birth were a continuous fact, as if we could be always entering for the first time into the new creation of God, but our renewal. We are thence-

forward under the continual transforming and restoring power of Him Who in Himself hath made all things new. The work of our renewal, indeed, is not perfected in regeneration, but only begun. All our life long we must grow into the perfection and ripeness of the new manhood we have received from Christ. Our renewal shall never be perfect, until we shall be made like Him, in that day when "we shall see Him as He is."—*Ven. H. E. Manning.*

Just as formerly man by his natural birth was placed under the bondage of sin, so now, by the spiritual birth of the Church, he is transferred into the liberty of the children of God.—*Möller.*

This new birth, this regeneration, could be but once in a Christian's whole life, as Baptism could be but once; and as there could be no second Baptism, so there could be no second new birth. . . . Once [the Christian] is born into the natural life, born of Adam; once he is born into the spiritual life, born of water and the Spirit.—*Dr. Waterland.*

The Church was prefigured by Eve, "the mother of all living;" and, as there is no way to us of being born naturally, as men, but by descent from Adam and Eve, so is there no way to us of being born spiritually as Christian men, but from Christ and the Church. As Adam was united to Eve, so Christ, "the Second Adam," is to His Church, and no one belongs to Christ who does not belong to Christ's Church.—*Bishop Chr. Wordsworth.*

Our birth in Christ is rightly and most honourably called regeneration. For, if in the first production and generation of our race, God breathed into the face of man the breath of life, and man became a living soul (Gen. ii. 7, Vulg.), now the very Spirit of God is by grace bestowed upon him in Baptism; and as in his corporeal birth man is raised to life and light, and to the enjoyment of the blessings of this world, so in Baptism man is born to spiritual life, and to the true light of the soul, and to the possession of heavenly blessings. And as by carnal genera-

tion a man is constituted the son of his father, so also by this regeneration he is born again as a son of God, and the Church, as a Mother, supplies

the matter, which is water, and so man returns to his pristine beauty which he had in Paradise.—*Father João da Sylveira.*

#### IV.—SOURCE OF THE GRACE OF HOLY BAPTISM. IT FLOWS FROM THE INCARNATION OF CHRIST.

“And of His fulness have all we received, and grace for grace.”—S. JOHN i. 16.

“But now in Christ Jesus ye who at one time were far off are made nigh by the Blood of Christ. For He is our Peace, Who hath made both one, and hath broken down the middle wall of partition between us; having abolished in His Flesh the enmity.”—EPH. ii. 13-15.

“For in Him dwelleth all the fulness of the Godhead bodily.”—COL. ii. 9.

Holy Baptism is of Christ and from Christ; and the power of the mystical blessing has been derived to us from the Holy Flesh.—*S. Cyril of Alexandria.*

He was made man of our race, that we might be capable of being made partakers of His Divine Nature. That new original which He took in the Virgin's womb He placed in the fountain of Baptism. He gave to the Water what He gave to His Mother. For the power of the Highest, and the overshadowing of the Holy Ghost, which caused Mary to bring forth the Saviour, the same causeth the water to regenerate him that believeth.—*S. Leo.*

To Christ was grace given, not merely as to a single individual, but as being the Head of the Church; to wit, in order that it might flow forth abundantly from Him upon His members.—*S. Thomas Aquinas.*

The Sacraments are instrumental causes of grace. But instruments are of two sorts, separate as a staff, conjunct as a hand. By the conjunct instrument the separate instrument is moved as is the staff by the hand. Now the principal efficient cause of grace is God Himself. To Him is related the Humanity of Christ, as a conjunct instrument, and a sacrament as a separate instrument. And so the saving power is derived from the Divinity of Christ to the sacra-

ments by means of His Humanity. . . . The whole sanctifying power of the Sacraments is derived from Christ. The matter of Baptism and the Eucharist received its aptitude for the conveyance of grace from the touch of the adorable Humanity of the Lord's Body. *S. Thomas Aquinas.*

The Incarnation is the source of a transcendent life, which by nature we cannot have. If “the last Adam was” indeed to be “a quickening Spirit,” His nature, as a principle of life, must be imparted by means supernatural; and the Church is a mysterious organisation pervaded by that life as so imparted,—a new creation, diverse from the old in its basis and its agencies,—a “Body of Christ,” with joints and bands of its own, conveying to its members their portion of the fulness of the Head.—*W. Bright, D.D.*

“If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new.” Such is the change which passes upon Christians through the power of Christ their Lord: they are made new creatures. And this deep mystery of our own renewed being flows out of the mystery of Christ's Incarnation. He took our manhood and made it new in Himself, that we might be made new in Him. He hallowed our manhood, and carried it up into the presence

of His Father as the first sheaf of the coming harvest, and the first-fruits of a new creation. And we shall be made new creatures through the same power by which He was made man—by the overshadowing of the Holy Ghost. He was born in the Flesh, we in the Spirit; His Birth is the symbol of our regeneration, and we shall therefore be conformed to His likeness.—*Ven. H. E. Manning.*

The nature of that union whereby we must be engrafted into the humanity of the Second Adam is as mysterious as that whereby we inherit the qualities of the first. . . . But though the manner of this renewal is secret, yet so much is revealed, that as its principle is to join Adam's children to that new and purified example of humanity, the Man Christ Jesus, so the instrument which God's wisdom has been pleased to adopt, is the system of Sacraments. The object is that Christ's manhood, like that of the first Adam, should be the quickening seed of His earthly brethren. . . . And the very purpose both of Baptism and of the Holy Eucharist is, that the sanctified humanity of the Son of Man may penetrate and leaven the defiled humanity of His brethren. . . . In this manner, then, is that intercourse with God, which was lost by Adam's sin, restored by Christ's obedience; and the law of grace takes the place of the law of nature. . . . To be reborn by Baptism into the Church of Christ, to be made a spiritual member of our Incarnate Head—this is to have "a new and living way consecrated for us through the veil, that is to say, His Flesh," and to be admitted by Mediation to fellowship in that "grace and truth" which by nature had their dwelling in Him.

Christianity is the doctrine of grace. It is a substitution of the system of mediation for the system of nature. It is built upon the truth that all heavenly gifts were first received by the manhood of the Church's Incarnate Head, that from Him they might flow forth into all its members. Thus are Divine blessings received by His servants through Sacramental grace, because they pertained to Him by oneness of nature. . . .

It is the especial purpose of Baptism that from that perfect fountain of grace and holiness which is vouchsafed in the manhood of Christ our Lord, the blessings of forgiveness and strength should be attained by every individual. Thus by conjunction with the purity of the Second Adam may be regained what was lost by the transmitted defilement of the first. How should this be sought for, but by union with Him from Whom was derived the guiding principle which shone originally in man's breast? The Image of God, in which man was made, and which was impaired by sin, has been shown to have resulted from that illuminating power of God the Word, which in fulness of time took up its personal dwelling in our flesh. What means are there then of recovering that which was lost, save but by union with Him, in Whom the light which was intended for each man in his degree has its perfect inhabitation? We come to the fountain-head of light, that our extinguished lamps may each one be replenished.—*Ven. R. I. Wilberforce.*

When the Eternal Son took manhood into God, He introduced a new mode of relation between the one and the other. Man's original connection had been built, no doubt, on a consideration of the spiritual nature of the Ultimate Cause, and of that peculiar relation which it had pleased Him to establish with the souls which were formed after His likeness. But with the Incarnation came in a new state of things; the law of grace was substituted for the law of nature. Our ancient intercourse with God has been given back, only through that new Founder of man's race, through Whom alone we can approach the Father. And "this conjunction," says Ussher, "is immediately made with His human nature."—*Id.*

But how is this restoration to be effected? How can God's image be created anew in the soul? If man had never fallen, it had been sufficient to inherit it; fallen as he is, there must be the gift of a new life. And this new life had its commencement in the fact of the Incarnation. For by it was a beginning made in the Person of Him Who was to be "the

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first-born among many brethren." Then did Divine gifts take up their abode in humanity, that from the Head they might be distributed to all His brethren. For in the new as in the old creation is He "the first-born of every creature," "the beginning of the creation of God." All its subsequent ramifications are but the result of the impulse which in His Incarnation was bestowed. For "He is the Head, even Christ, from Whom the whole body, fitly joined together, maketh increase of itself in love." Whereof that men "might be made partakers of the Divine Nature," is the wonderful result. This work, therefore, follows from union with Him, in Whom originated the new creation of God. It began with the Head, it extended itself to His members; it began with the new Adam, it reaches on to all His brethren. Thus is He in truth "made a quickening Spirit." "Thus are we all "complete in Him." . . . The flame requires to be kindled from without that it may burn within. There must be an external action to which the inward movement must respond. Renovation must have its root in regeneration. There must be

a gift antecedent to our efforts. This gift is that first union with Christ, whereon all communication of graces from Him to us depends. Out of this beginning arises the whole system of the Christian life. And this heavenly impulse is expressly declared in Scripture to be extended to us in Baptism: "As many of you as have been baptized into Christ," says S. Paul, "have put on Christ." For "by One Spirit are we all baptized into one Body." And in Baptism, as the Apostle asserts twice over, that death to the old nature takes place, whereby the new creature in Christ is commenced. . . .

The Presence of Christ is the Presence of His man's nature; and . . . this Presence is brought about, not by material contact, but by spiritual power. Now, it was for the very purpose of uniting men in this wise to their great Mediator, the man Christ Jesus, that the gift of the Holy Ghost was bestowed. It is His especial office that those in whom He takes up His dwelling are joined by grace to that man's nature, which by personal union is one with God. This is the blessing which is bestowed in Baptism.—*Ven. R. I. Wilberforce.*

#### V.—ITS RELATION TO THE BIRTH, CROSS, AND PASSION, DEATH, BURIAL, RESURRECTION, AND ASCENSION OF CHRIST.

ROM. vi. 3, 4, viii. 17; GAL. iv. 4, 5; EPH. i. 5;  
ROM. vi. 6; GAL. ii. 20; COL. ii. 12, iii. 1-3.

Baptism is at once the pledge and the image of the Resurrection.—*S. Ambrose.*

Therein (viz. in Baptism) we die with Christ, and are buried and rise again with Him, that we may walk in newness of life. . . . Therefore we are baptized into His death, because as He died, so also when we renounce the devil and his works, the world and its pomps, we in some measure die while we are immersed in the waters of Baptism.—*S. Atto of Vercelli.*

The dispensation of our God and Saviour in behalf of man is a calling him upward from his fall, a return

to familiar intercourse with God from that alienation which took place through disobedience. To this end was the Presence of Christ in the flesh; the patterns of the evangelical life: the Passion, the Cross, the Burial, the Resurrection, so that man, being saved by the imitation of Christ, might receive again that ancient adoption of sons. To the perfection, then, of life there is needed the imitation of Christ, not only of the gentleness, humility, and long-suffering, displayed in His life, but also of His very death; as S. Paul saith—he the imitator of Christ—"being conformed to His death, if by any means I may attain

unto the resurrection of the dead." How then are we made in the likeness of His death? "Having been buried with Him through Baptism." What then is the mode of burial, or what the benefit of the imitation? First it is necessary that the course of the former life should be broken through. But this is impossible, unless a man be born again, as the Lord said. For the regeneration (as the name also itself implies) is the beginning of a second life; so that before we begin the second, an end must be put to the preceding. Wherefore the Lord Who dispenseth life to us gave us the covenant of Baptism, containing an image of death and life—the water fulfilling the image of death, and the Spirit giving the earnest of life. This then is "to be born again of water and the Spirit," our death being effected in the water, and our life wrought in us by the Spirit. So that whatever grace there is in the water is not from the nature of the water, but from the presence of the Spirit.—*S. Basil.*

To die together with Christ and to be buried with Him has this object, viz. that we may be enabled to rise with Him and live with Him. But you will say to me, How can this, which pertains to the dead, be fulfilled in the living? Our Lord Jesus Christ, when commending to us the benefits obtained by Him for our salvation, and carefully imprinting on our senses the memory of His death and burial and resurrection, bestowed upon us the unspeakable gifts of Baptism, whereby, . . . being dead with Him, and buried together in the sacred stream, we might rise again after being immersed; life emerging from our sins. Behold what the Author of mercy effects for us! He provides for thee such a species of tomb as He knows will bury thy sins, and yet will not overwhelm the sinner; in order that when man descends into the font, as it were into a sepulchre, he who is guilty of sin may safely reach the haven, and his sins alone suffer shipwreck.—*Beaux-Amis.*

Rom. vi. 6.—"Crucified with Him." By Baptism, which possessed virtue, to wit, from the death and crucifixion of Jesus Christ.—*Hugo de S. Charo.*

In this (viz. Holy Baptism) Divine types are perfected; burial and death, and resurrection and life, and all these take place at the same time.—*S. Chrysostom.*

Many are the mysteries connected with it; but one only will I mention: that Divine symbols are performed therein, burying and dying, rising again and life; and all these things take place together. For when we immerse our heads in the water, the old man is buried as in a tomb, and once for all is hidden below; then as we emerge the New Man arises. Easy as it is for us to be baptized, and again emerge from the water, so easy is it for God to bury the old man, and bring forth the New. And this is done three times, that thou mayest know that the Father, the Son, and the Spirit fulfilleth all these.—*Id.*

As His Body buried in the earth bore as its fruit the salvation of the world, so our body also, buried in Baptism, bore as its fruit righteousness, sanctification, adoption, and numberless blessings; and shall also bear the final gift of the resurrection.—*Id.*

What the Cross and Grave were to Christ, that has Baptism been made to us.—*Id.*

Baptism sets forth the death of the Lord; for we are buried together with the Lord by Baptism, as saith the holy Apostle. Therefore just as the death of the Lord was accomplished once for all, so those who have been instructed to confess the Father, the Son, and the Holy Ghost, should be baptized once for all, according to the Lord's direction, in the Name of the Father, and of the Son, and of the Holy Ghost.—*S. John Damascene.*

We must die and must nail all our sins to the Cross of the Lord. For, according to the Apostle, we die with Christ, and are buried with Him in Baptism.—*S. Hilary of Poitiers.*

In the likeness of Whose death we are buried in Baptism; that we might be restored to eternal life, while our regeneration unto life should be a death from life, and we dying to our sins might be born again to immortality, He Himself dying from im-



mortality for us, in order that we might out of death be raised with Him to immortality. For He took upon Himself our sinful flesh, that, by taking upon Him our nature, He might forgive sins while He became a partaker of it by assumption, not by any offence; blotting out by His death the sentence of death, in order that by the new creation of our race in Himself He might abolish the sentence of the former decree.—*S. Hilary of Poitiers.*

He humbled Himself unto death, even the death of the Cross. . . . He therefore delivered Himself up in the first instance in order that He might afterwards sanctify the Church in the Laver, *i.e.* in the water of Baptism. For the Baptismal stream can receive nothing except it be sanctified for the office of purifying by the flowing together of the Blood with the Water. Hence the saying that the Church was born from the Side of Christ.—*Ven. Hildebert, Archbishop of Tours.*

Christ was born and was baptized that by His suffering the water [of Baptism] might cleanse.—*S. Ignatius.*

Faith came to me, and called to me, and said to me, that the Sacraments of the Church came forth from the opened Side of Christ.—*S. Isaac.*

While we adore our Saviour's birth we are found to be celebrating our own origin. For the generation of Christ is the starting-point of the Christian people, and the birthday of the Head is the birthday of the body. . . . The whole number of the faithful sprung from the font of Baptism, as they are crucified with Christ in His Passion, and raised to life in His Resurrection, and placed at the Father's Right Hand in His Ascension, so are we born with Him in His Nativity. For every one of the believers in any part of the world who is regenerated in Christ has the line of that old nature which he inherited cut short, and passes by a second birth into a new man; nor is he now reckoned as belonging to the stock of his natural father, but as an offshoot of the Saviour, Who became the Son of Man for this end that we might have power to become the sons of God.—*S. Leo.*

For the Christian, whose true peace is not to be separated from the will of God, and to take delight in those things alone which God loves, is born again in the womb of the holy Church by the same Spirit whereby Christ was born from the womb of His undefiled Mother.—*S. Leo.*

Who does really honour Christ as having suffered, died, and been raised, save he who both suffers, and dies, and rises again with Christ? And indeed in all the children of the Church these events have already been begun in the very mystery of Regeneration, wherein the death of sin is the life of the new-born, and the three days' death of the Lord is imitated by trine immersion; so that the burial-mound being as it were removed, those whom the bosom of the font received in their old state are brought forth new by the Baptism of water. . . .—*Id.*

Although therefore both that Nature which pertains to the humility and that which belongs to the glory of Christ, unite in one and the same person, and all, both of the Divine virtue and of the human infirmity, tends to the result of our restoration, yet specially in the death of the crucified and in the resurrection from the dead does the power of Baptism constitute a new creation out of the old; so that both the death and the life of Christ should operate in those who are born again, as the Apostle says, Rom. vi.—*Id.*

The virtue which remitteth sins belongeth in a special manner to the Passion of the Lord: therefore that the virtue of Sacraments is ordained to take away sins, is chiefly from faith in the Passion of Christ.—*S. Thomas Aquinas.*

This carries us now to the Blood, the very shedding whereof upon the Cross, *primum et ante omnia*, was the nature of a price. A price: first, of our ransom from death due to our sin, through that His satisfaction. A price, again, of the purchase He made for us through the vale<sup>1</sup> of His merit, which by His Testament is by Him passed over to us. Now, then, His Blood, after it had, by the very pouring it out, wrought these two

<sup>1</sup> Benefit, or profit (*Obs.*).

effects, it ran not to waste, but divided into two streams:—1. One into the Laver of the New Birth, our Baptism, applied to us outwardly to take away the spots of our sin. 2. The other into the Cup of the New Testament in His Blood.—*Bishop Andrewes.*

Each action of Christ has, as it were, a sacramental influence in man's salvation; wherefore, in the Litany, we invoke Him "by the mystery of Thy holy Incarnation; by Thy holy Nativity and Circumcision; by Thy Cross and Passion; by Thy precious Death and Burial." Now the Burial of our Lord has this virtue, that as the death of the old man in us, which is the inward work of the Spirit gradually destroying the remains of the Fall in each one, emanates from the death of Christ, so the burial of the old man, which is effected in our Baptism, is the fruit of His sepulture. . . .

Our spiritual resurrection is closely connected with the resurrection of our Lord. In Baptism the catechumens descended into the water, and came up again out of it, to typify the death and resurrection of that Lord to Whom he was now mystically united. This holy Sacrament "represents unto us our profession, which is to follow the example of our Saviour Christ, and to be made like unto Him; that as He died and rose again for us, so should we who are baptized die from sin" (typified by the descent into the water), "and rise again unto righteousness," which is signified by coming up out of the same.

Thus the resurrection of the Lord is that which sanctifies the habitual state of grace and the regenerate condition of the Christian. "If ye then be risen with Christ, seek those things which are above. . . . For ye are dead, and your life is hid with Christ in God" (Col. iii. 1-3).—*Bishop Forbes.*

Whatsoever sins are remitted or taken away by Christ's death, the same sins are in the same manner remitted and taken away by Baptism into His death; actual sins are remitted in such as are guilty of actual sins, when they are baptized, though only sin original be actually remitted

in those which are not guilty of actual sins, as in Infants. . . . No sins be truly remitted unless they be remitted by the office or exercise of His Priesthood; and whilst so remitted, they are not remitted by any other sacrifice than by the sole virtue of His Body and Blood, which He once offered for all, for the sins of all. It is not the virtue or efficacy of the consecrated water in which we were washed, but the virtue of His Blood, which was once shed for us, and which by Baptism is sprinkled upon us, or communicated unto us, which immediately cleanseth us from all our sins. . . . He was consecrated by the sufferings of death to be an everlasting Priest, and by His resurrection from death, His Body and Blood became an everlasting Propitiation for sins, an inexhaustible Fountain of Grace, by which we are purified from the dead works of sin.—*Dr. Thomas Jackson.*

The source, the motive power of the two things,—of Christ's resurrection, and of the Christian's new life,—is one and the same. They are equally effects of one Divine agency. They belong indeed, themselves, to two different spheres of being. But that does not interfere with the fact of one common cause lying at the root both of one and the other. S. Paul glances at this truth when he prays that the Ephesians may know "what is the exceeding greatness of God's power to us-ward that believe, according to the greatness of His mighty power, which He wrought in Christ, when He raised Him from the dead" (Eph. i. 19, 20). Why should God's power, as shown to us Christians, be according to the greatness of the power which He wrought at the resurrection of Christ? Why? Because the same Divine Artist shows His hand in either work: because the Resurrection of Christ is in one sphere what the Baptismal New Birth or the Conversion of a Soul is in another; because the manner and proportion of the Divine action here at the tomb of Christ, where it is addressed to sight and sense, enables us to trace and measure it there in the mystery of the soul's life, where it is for the most part addressed to spirit.—*H. P. Liddon, D.D.*

Our Baptism is a sacrament of the resurrection. In it we died unto sin, were buried with Christ, and with Him rose again. "Buried with Him," S. Paul says, "by Baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection" (Rom. vi. 4, 5). By the gift of our regeneration we were united to the mystical body of Christ; we were made members of a Head already risen from the dead; we were joined to Him Who is "the Resurrection and the Life." This is the first step in the way; and every act and grace in our regenerate life is a further step towards perfect newness of soul and body. Our Lord Himself, speaking of the resurrection, calls it "the regeneration;" so that Baptism is the resurrection begun in us, and the resurrection is Baptism made perfect. The whole life of the Church is a continuous regeneration, or a perpetual resurrection: dead souls ever rising, earthly bodies ever changing from mortality to our kindred earth, to be raised again in the perfect glory of everlasting life.—*H. E. Manning.*

S. Paul (Col. iii. 1) says not, "If ye have risen," as if it were an act of our own; but he says, "Since ye were co-raised with Christ;" an act done for us and in us. He speaks not only of our Lord's having risen for us, but of our having been made partakers of that Resurrection, of our having been co-raised with Christ. And when was that? When but when we were made members of Him Who rose again for us? Then all of His was pledged to us as ours; then, when baptized in His Name, in the Name of the Holy Trinity, little as we knew of the gift, were we translated from our birth in Adam to our birth in Him, from death to life, from being under the curse to blessings unspeakable in Him, from slavery to freedom, from darkness to His marvellous light, from the power of Satan unto God. Then were we made partakers of Christ's Death, and having been made partakers of His Death, we were made partakers of His Resurrection. . . .

Then was the old man slain in us, by partaking of our Blessed Lord's Death; then were we made partakers of His Resurrection, being made members of our risen Lord; then was the virtue which is inherent in our Lord, our Head, transfused into us, the members of His Body; then were we made partakers of His might, Who had taken upon Him our weakness, that we might be partakers of His glory, Who had stooped to take upon Him our shame. Thenceforth all of His was made ours; for it was our nature that was nailed to the Cross; ours which, as yesterday, lay lifeless in the grave; ours which, as to-day, rose from the dead; ours which, risen, was placed above the highest heaven at the right hand of the glory of the Father, whence He sheds down on those whom He makes members of Himself, that Spirit whereof He was, as man, born, that they, through It, might be re-born, members of His Kingdom, heirs of His glory, here, with Him, to suffer and obey, and to reign with Him for ever.—*Plain Sermons.*

And this is the special greatness of His Sacraments, that they are the channels whereby, through union with Him, He conveys these exceeding Gifts to us. They are His Death and Life in one. As they flowed from His Side, "the Water and the Blood," at His atoning Death, so the third "Witness," the "Spirit," is the Gift of His Life and of His Resurrection. All which we have, we have in Him, by being made members of Him. And members of Him we are made and preserved through His Sacraments. The one engrafteth us into, the other maketh us, what in It is given to the faithful, the Body of Christ. And both have their efficacy from the Resurrection. St. Peter sets forth expressly the "new birth" as the gift of the Resurrection. "Blessed be the God and Father of our Lord Jesus Christ, Who, according to His abundant mercy, has begotten us again unto a lively hope by the Resurrection of Jesus Christ;" and again, "Baptism doth now save us, by the Resurrection of Jesus Christ."—*E. B. Pusey, D.D.*

Baptism is a laver of sanctification, and drowns all our sins, and buries

them in the grave of our Lord. . . . By water we are sacramentally dead and buried, by the Spirit we are made alive.—*Bishop Jeremy Taylor.*

The circumstances of our Lord's death, burial, and resurrection, are not only to find a literal fulfilment in the good Christian, in his own death, burial, and resurrection, but also spiritually, by an imperative law of

necessity. "If we die with Him, we shall also live with Him;" "We are buried with Him by Baptism into death;" we must be "risen together with Christ," by seeking "those things which are above;" we must be "ascended together with Him" by "having our conversation in Heaven," and in having our affections set on Heaven.—*Isaac Williams, B.D.*

## VI.—ITS EFFECTS.

### (a) *In respect to Past Sin.*

"I have washed My feet; how shall I defile them?"—SONG OF SOLOMON v. 3.

"He was purged from his old sins."—2 S. PETER i. 9.

"Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen."—REV. i. 5, 6.

"I acknowledge one Baptism for the remission of sins."—NICENE CREED.

"*Q.* What is the inward and spiritual grace?"

"*A.* A death unto sin, and a new birth unto righteousness."—

### THE CATECHISM.

"Almighty and ever-living God, Who hast vouchsafed to regenerate these Thy servants by Water and the Holy Ghost, and hast given unto them forgiveness of all their sins."—THE ORDER OF CONFIRMATION.

In Baptism is the remission of all sins.—*S. Ambrose.*

The ghostly birth, viz. that man be born to God in the Holy Baptism, through the Holy Ghost, is not obvious to us, for that we cannot see what is there performed in the baptized person. Thou seest him bedipped in the sheer water, and again drawn up with the same hue that he had before, ere he dived; but the Holy Mother, that is, God's Church, knows that the child is bedipped sinful into the font, and is taken up washed from sins through that holy baptism. Through Adam's transgression, who broke God's commandment, those children are sinful; but through the grace of God Himself, their sins are blotted out, and they become God's men, and they of fleshly are made ghostly, and are

called God's bairns, just as the book tells us.—*Ancient Anglo-Saxon MS. in the Public Library at Cambridge.*<sup>1</sup>

By the new birth of the Holy Spirit we obtain the remission not only of original guilt, but also of all sins.—*S. Atto of Vercelli.*

In whichever of the four ages the grace of regeneration may find any one, therein all past sins are remitted to him; and the guilt contracted in his birth is washed away in his regeneration.—*S. Augustine.*

Baptism, which confers the remission of sins.—*S. Barnabas.*

What then is the grace with which we are invested by Baptism? Truly

<sup>1</sup> Cited by the late Bishop G. W. Doane (of New Jersey, U.S.A.) in his charge, entitled *The Gospel after the Pentecostal Pattern*, p. 7, note.

the purification of our sins.—*S. Bernard.*

Ps. li. 3. That laver which so washed away the stains of sin, that it is able to render that which is defiled whiter than snow, is meant to indicate the purity of health-giving Baptism; wherein all sins, both original and actual, are cleansed; so that it restores us to that purity in which the first Adam is known to have been created.—*Cassiodorus.*

When he says "every living being" (Ps. cxliii. 2) he means mankind at large, wherein is included the life of infants, who are obnoxious to original guilt, unless it be washed away by the water of regeneration.—*Id.*

There are four washings; . . . the first is that of Baptism, the second that of the Lord's Blood; the third is that of confession, the fourth that of glorification. The first washes from sin, the second delivers from hell, the third raises from daily fall, the fourth delivers from the misery which we suffer in this state of exile. . . . The first washing has four principal effects. It remits guilt, condones punishment, weakens sinful inclination, bestows grace. And these four things are typified in what occurred to the Children of Israel when they went up out of Egypt. Their enemies were overwhelmed in the Red Sea; behold herein the remission of sins. They were delivered from the task of labouring in the clay and brick; behold punishment done away with. They overcame Amalek; behold the weakening or removal of evil concupiscence. They received manna from heaven; behold the promise of glory.—*Hugo de S. Charo.*

Seest thou how great is the wisdom of the Baptist? how when he himself is preaching, he saith everything to alarm and fill them with anxiety; but when he is sending men to Him, whatever was mild and apt to recover them; not bringing forward the axe, nor the tree that is cut down and burnt, and cast into the fire, nor the wrath to come; but remission of sins, and removing of punishment, and righteousness, and sanctification, and redemption, and adoption, and brotherhood, and a

partaking of the inheritance, and an abundant supply of the Holy Ghost. For all these things he obscurely denoted when he said, "He shall baptize you with the Holy Ghost;" at once by the very figure of speech declaring the abundance of the grace (for he said not, He will give you the Holy Ghost, but, He will baptize you with the Holy Ghost); and by the specification of fire on the other hand indicating the vehement and uncontrollable quality of His grace.—*S. Chrysostom.*

The Father celebrating the marriage of His Son, has ordered us, through the Prophet of the Truth, to come into the partings of the ways, *i. e.* to you, and to invest you with the clean wedding garment, which is Baptism, appointed for the remission of the sins done by you.—*Clementine Homilies.*

In the Baptism by water is received the remission of sins.—*S. Cyprian.*

Thou descendest into the water bearing sins; but the invocation of grace having sealed thy soul, allows not that thou shouldest henceforth be swallowed up by the fearful dragon. Dead in sins thou westest down, quickened in righteousness thou comest up; for if thou wert planted together in the likeness of the Saviour's death, thou shalt be counted worthy of His resurrection also. For as Jesus took on Him the world's sins and died, that having been the death of sin He might raise thee up in righteousness, so thou also, by descending into the water, and in some sense being buried in the waters as He was in the Rock, art raised again to walk in newness of life.—*S. Cyril of Jerusalem.*

Our birth by Baptism cuts off every appendage of our natural birth, and leads to the life above.—*S. Gregory Nazianzen.*

Man is conceived and born in original sin, which is derived from Adam; but, through the grace of Christ, he is purified by Baptism.—*S. Jerome.*

Having received Baptism in the Name of the Trinity, they are justi-

fied, being made partakers of the hope of participating in heavenly and eternal blessings.—*S. Justin Martyr.*

In a wonderful manner, therefore, by one water, and in the same operation, Christ both vivifies and annihilates; for He vivifies souls, He blots out sins; the former He renews in the refreshment of His Laver, the latter He sweeps away in the waters of His abyss.—*S. Maximus of Turin.*

Every kind of sin is taken away when we come to the Laver of salvation.—*Origen.*

O wondrous goodness of God! The sinner is immersed in the waters; forthwith he arises from the same water justified. Thus man, passing through a happy setting and rising, dies to earthly and arises to heavenly things. Guilt perishes, but life returns; the old Adam dies, and the new Adam is born for everlasting dominion.—*S. Paulinus of Nola.*

In fact Holy Baptism blots out all offences, both original and actual; things spoken, done, thought, known, unknown, all are remitted. He Who created man renews him; He forgives sins Who seeks no merit; this grace “prevents” infancy itself, in order that children who in Adam were held captive before, may be liberated by Christ.—*Pseudo-Augustine.*

Seeing beforehand, by the eyes of prophecy, the grace of the new covenant, and the forgiveness vouchsafed to believers by most holy Baptism, David pronounces them blessed, as having without labour received deliverance from their sins; and he says, in the beginning of the Psalm (xxxii. 1, 2): “Blessed are they whose iniquities are forgiven, and whose sins are covered: blessed is the man to whom the Lord will not impute sin, and in whose mouth is no guile.”—*Theodoret.*

Solinus reporteth of a river in Bœotia that it turneth the colour of the sheep that are washed in it, in such sort, that if they were before black or dun, they became presently as white as milk. That may be a fable, but this is gospel, that such is the virtue of the consecrated water in Baptism wherein Christ's lambs are usually washed, through Divine benediction upon that holy ordin-

ance; that though they were never so black or foul before, yet after they come out of that laver they are most clean and white, and so continue till they plunge themselves into the mire of worldly desires and fleshly lusts.—*D. Featly.*<sup>1</sup>

The Church holds that the principal effects of Baptism are fourfold:—

1. That therein is given the grace of justification and sanctification, whereby all sin, whether original or actual, is remitted. “We go down into the water,” says S. Barnabas, “full of sins and pollutions, but come up again bringing forth fruit, having in our hearts the fear and hope which is in Jesus by the Spirit.” “In the laver,” says S. Jerome, “all sins are drowned.” “In Baptism every fault is washed away.” “For there is nothing, there is no sin or impiety, which does not cede and yield to the gift, for the grace is Divine.” . . .

2. The remission of the punishment due to sin is entirely effected.

3. Our adoption into membership in the Church, whereby we acquire a right to the other ordinances of religion, is given to us.

4. A mark or character is impressed upon us, so that we cannot become unbaptized again, the impression being indelible. So Jerome says, “It is the *signaculum* of God, that as the first man was formed in the image and likeness of God, so, in the second regeneration, whosoever obtaineth the Holy Spirit is sealed by Him, and receiveth the figure of his Maker.”—*Bishop Forbes.*

*Item*, that it is offered unto all men, as well infants as such as have the use of reason, that by Baptism they shall have remission of all their sins, the grace and favour of God, and everlasting life according to the saying of Christ, “Whosoever believeth and is baptized shall be saved.”—*The Institution of a Christian Man* (A. D. 1537).

Baptism, therefore, is our regeneration or new birth, whereby we are born anew in Christ, and are made the sons of God and heirs of the kingdom of heaven; it is the Sacrament of the remission of sins, and of

<sup>1</sup> Sermon at Court, 1622.

that washing which we have in the Blood of Christ.—*Bishop Jewel*.

The effect and virtue of this Sacrament is forgiveness of sin, and grace of the Holy Ghost; as is manifestly declared in the second chapter of the Acts of the Apostles.—*A Necessary Doctrine and Erudition of any Christian Man* (A. D. 1543).

In Baptism a man becomes a new self, and being another man, has no more to do with his former sins than if they had been committed by

another, except to love and thank God Who had freed him from them. . . . Sins before Baptism come not into judgment at all; they belonged to one who is not; in Baptism he was buried and died, and a new man, with a new life and a new principle of life, was raised through the Resurrection of Christ.—*E. B. Pusey, D. D.*

Whatsoever is imputed to us by Adam's prevarication is washed off by the death of the Second Adam into which we are baptized.—*Bishop Jeremy Taylor*.

(B) *It is the PRESENT putting on of Christ, incorporation into Him, joint-heirship and fellowship with Him, and the restoration of the Divine Image.*

“For as many of you as have been baptized into Christ have put on Christ.”—*GAL. iii. 27.*

“If children, then heirs; heirs of God, and joint-heirs with Christ.”—*ROM. viii. 17.*

“Wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.”—*THE CATECHISM.*

“This child, who being born in original sin, and in the wrath of God, is now by the laver of Regeneration in Baptism, received into the number of the children of God, and heirs of everlasting life.”—*THE MINISTRATION OF PRIVATE BAPTISM OF CHILDREN.*

No man may in any wise doubt that each of the faithful then becomes a partaker of the Body and Blood of the Lord, when in Baptism he is made a member of Christ.—*S. Augustine.*

In Baptism we are incorporated into Christ, and made flesh of His Flesh, and bone of His Bone.—*S. Chrysostom.*

Let no one suppose that Baptism is merely the grace of remission of sins, or further, of adoption; as John's baptism bestowed only the remission of sins. Nay, we know full well, that as it purges our sins, and conveys to us the gift of the Holy Ghost, so also it is the counterpart of His sufferings.—*S. Cyril of Jerusalem.*

The Father of immortality sent the immortal Son and Word into the world, Who came to man in order to wash him with water and the

Spirit; and He, begetting us again to incorruption of soul and body, breathed into us the breath of life, and endued us with an incorruptible panoply. If, therefore, man has become immortal, he will also be God.<sup>1</sup> And if he is made God by water and the Holy Spirit, after the regeneration of the laver (*κολυμβήθρας*), he is found also to be joint-heir with Christ after the resurrection from the dead. Wherefore I preach to this effect: Come, all ye kindreds of the nations, to the immortality of Baptism. I bring good tidings of life to you who tarry in the darkness of ignorance. Come into liberty from slavery, into a kingdom from tyranny, into incorruption from corruption. And how, saith one, shall we come? By water and the Holy Ghost. This is the water in conjunction with the Spirit, by which

<sup>1</sup> Cf. 2 S. Peter i. 4.

Paradise is watered, by which the earth is enriched, by which plants grow, by which animals multiply, and (to sum up the whole in a single word) by which man is begotten again and endued with life, in which also Christ was baptized, and in which the Spirit descended in the form of a Dove.—*S. Hippolytus*.

This Divine Sacrament opens the kingdom of heaven to those who are initiated into it.—*S. Isidore of Pelusium*.

He that is baptized descends indeed obnoxious to sins, and held with the corruption of slavery, but he ascends free from that slavery of sins, the son of God, heir, yea, co-heir with Christ.—*Council of Nicæa, A. D. 325*.

The nature of spirit is invisible, that of the flesh is visible, and therefore the fleshly birth is visibly brought about. By visible growths he who is born in the flesh advances through the periods of different ages; but the spiritual birth is carried on entirely in an invisible manner. For he who is baptized is seen to descend into the font, is seen to be plunged in the water, and is seen to ascend from the water. What he did, however, in that laver of regeneration cannot in any way be discerned: only the piety of the faithful knoweth this, that he descended into the font a sinner, whereas he ascended sanctified. He descended as a son of death, but he ascended a son of the resurrection. He went down a son of falsehood, but arose a son of reconciliation; he descended a son of wrath, but ascended a son of mercy; he went down a son of the devil, but came up a son of God. Only the Church our Mother, who bears children, knows this; but to the eyes of the unwise he seems to come forth from the font just the same as he entered it, and all that takes place to be mere sport; wherefore, at the end, they beholding the glory of the saints will exclaim, as they groan in torments, These are they whom we had sometime in derision and a proverb of reproach; how are they then numbered amongst the sons of God? (*Wisdom v. 3, 5*) *Smaragdus, Abbat*.

Baptism, as Augustine says in his

book on the baptizing of infants, has this effect, that the baptized are incorporated into Christ as His members. But from Christ the Head there flows into all His members the plenitude of grace and virtue, according to the words of S. John, "Of His fulness have we all received."—*S. Thomas Aquinas*.<sup>1</sup>

Baptism is a Sacrament which God hath instituted in His Church to the end that they which receive the same might thereby be incorporated into Christ.—*Hooker*.

For we assert that Christ in His Sacraments doth exhibit Himself, truly present, in Baptism, that we may put Him on.—*Bishop Jewel*.

"As many of you as have been baptized into Christ, have put on Christ." Now, to put on Christ is to have God as our inhabitant through the remission of sins.—*Archbishop Lanfranc*.

Christ was our *ὑπογραφή*, exemplar, or pattern; and being baptized we are illuminated, we are made sons; and being made sons, we are completed; and being completed, we are made immortal. There is nothing wanting after we are baptized to the enjoying the whole of this, but that we be faithful in God's covenant, and follow the conduct of God's illuminating and Holy Spirit, till we be made possessors of that immortality unto which in Baptism we have a title given us.—*Bishop Patrick*.

Rev. i. 5, 6. He Who loved us through His infinite charity, washed us through His Passion. He loved us by sympathising with us. He washed us by suffering. . . . He washed us in His own Blood, not in the blood of beasts, as under the old Law and Testament; . . . and He made us kings and priests unto the Father. He made us kings in order that we who at the first were the

<sup>1</sup> By Baptism a man is not only born again, i.e. obtains the remission of sins, puts on the righteousness of Christ, is made the son of God, and heir of eternal life, but is also renewed. That is, the Holy Spirit is given to him, and begins to renew his perceptions, will, and all the powers of his mind, so that the image of God begins to be restored in him.—*John Gerhard*.



kingdom of Satan, might now be the kingdom of God; and that those in whom the devil once exercised do-

minion might now have God to reign in their heart.—*Richard of S. Victor.*<sup>1</sup>

(γ) *Is an Earnest of Future Blessings.*

“For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection.”—ROM. vi. 5.

For Baptism not only availeth to efface our former offences, but secures us also against future. Seest thou how he [S. Paul] animateth his hearer, taking him at once to his Lord, and striving to show him how like he has been made to Him? He saith not also, “If we have been made partakers of the likeness of His death,” but “if we have been planted:” hinting by the term “planting” at the fruit derived to us therefrom. For as His Body, buried in the earth, bore for fruit the salvation of the world; so ours also, buried in Baptism, bore fruit, righteousness, sanctification, adoption, unnumbered blessings, and, last of all, shall bear that of the Resurrection.—*S. Chrysostom.*

If thou believe, thou shalt not only receive remission of sins, but do also things which pass man’s power. For thou shalt receive grace according to the measure of thy capacity. For faith is a wide field. All thy life long will the Comforter abide with thee; He will care for thee as for His own soldier, concerning thy goings out and thy comings in, and thy foes that plot against thee. And He will give thee gifts of grace of every kind, if thou grieve Him not by sin.—*S. Cyril of Jerusalem.*

For our nature has not merely received that which was necessary for the purpose of taking away and destroying sin from the midst of us; but it was also augmented and glorified by Divine benefits. Nor is it merely delivered from punishment, and freed from all iniquity; but it is also born again from above; redeemed, and sanctified, and received into the right of adoption, and justified; and it is constituted co-heir of the

only-begotten Son, and by participation of the holy mysteries is made One Body with Him; and is esteemed a part of His Flesh; and as the body is joined to the head, so in the same manner it is united to Him. Which when holy Paul, as it were the steward of the mind of Christ, understood, he on one occasion employed these words: “And gave Himself Head over all things to the Church,” i.e. beside all other benefits He endowed her with this gift, that Christ should be her Head: and on another occasion again he spoke in this manner, “Much more having received abundance of grace and of the gift of righteousness, they shall reign in life” [Rom. v. 17].—*S. Isidore of Pelusium.*

For this Sacrament not only promises the benefit [viz. the remission of past sins]; but greater and more complete benefits than these; for it is the earnest<sup>2</sup> of future good things, the type of the resurrection to come, the communication of the Lord’s Passion, the participation of the Lord’s Resurrection, the robe of salvation, the garment of gladness, the vesture of light, or rather light itself.—*Theodore.*

Being incorporated into and made members of that Body of which

<sup>1</sup> Hence in Baptism the vesture of the righteousness of the law of our own works is not given; but Christ becomes our garment. Now He is not the law, nor a law-giver, nor work, but a Divine and ineffable Gift, which the Father has given us to be our Justifier, Life-giver, and Redeemer. Then to put on Christ evangelically is not to put on the law and works, but an invaluable gift, even the remission of sins, righteousness, peace, consolation, joy in the Holy Ghost, salvation, life, and Christ Himself.—*M. Luther on Gal. iii. 26, 27.*

<sup>2</sup> ἀπόδειξις.

Christ is the Head, we receive in our Baptism of the fulness of His grace and virtues. We are by Him illuminated in order to a knowledge of the truth, and impregnated with grace in order to a fruitfulness in good works.—*S. Thomas Aquinas.*

It is an excellent doctrine of *S. Augustine*, taken from the Holy Scriptures, that all that God works in the just man from his first entrance into the Church until the general resurrection, is only the sequence and fulfilment of Baptism. So that the holy newness of life which begins in the saving waters will only have its final perfection in that blessed day in which, death having been overcome, our bodies will be made like the glorious Body of our Lord Jesus Christ.—*Bossuet.*

The child is baptized once for all into Christ, into His death; he is once for all made partaker of the benefits of His death. But during the child's whole life and being afterwards, God graciously means, and we are humbly to pray, that the child may partake of the Resurrection, *i. e.* of what is sometimes called the Risen Life of our Lord; that as Christ dieth no more, so the baptized may sin no more; that as Christ ascended into heaven, so we may in heart and mind thither ascend. Thus we ask for each little one the grace of improvement; and we end with asking the grace of final perseverance; "that finally, with the residue of Thy Holy Church, he may be an inheritor of Thine everlasting kingdom." Thus from the beginning we look on with hope unto the end. We stand in the strait and narrow gate, the lowly baptismal entrance into Christ's kingdom, and we look along the strait and narrow way, and see the glimmering, more or less clearly, of Eternal Life at the end. We look on in faith and charitable prayer, as *S. Paul* looked on his Thessalonians; praying that God would "sanctify them wholly, and preserve their whole spirit, and soul, and body, blameless unto Christ's" awful "coming." This is our prayer; our hope is steadfast, for we know how faithful He is. He hath called us; He will do it. He for His part is most sure to hear His Church's

prayer, and to keep us in the right way. Only it rests with each one of ourselves to confirm His mercy or to make it void. It is an awful burden; may He give us grace to bear it, and turn it into a crown at last!—*John Keble.*

As the mystery of the Incarnation was not complete till Christ rose from the grave, and the new man, the first-born of the dead, came forth into the world, having destroyed death for ever, so neither shall our renewal be fulfilled until the morning of the resurrection. Then the mystery of Baptism shall be completed. What was begun in the soul shall be made perfect also in the body. The whole outline of the restoration shadowed forth in that holy Sacrament shall be fulfilled. The whole family of God shall be renewed, every one in the perfect likeness of the Son of God, and the Word or Wisdom of the Father shall manifest Himself through a new creation. "The Beginning" shall once more reveal Himself in the unity and perfection of a world not restored only, but raised to more than its original perfections; to sin and die no more, but blissful and eternal in Him Who is the "Alpha and the Omega, the beginning and the end."—*H. E. Manning.*

The course of God's appointment is that That Gift which during our unconscious infancy He, in Holy Baptism, placed within us, should grow with our growth, unfold with our unfolding faculties, take possession of our thoughts, longings, feelings, impulses, inform our actions, wrap round each developing energy, and turn each strife with sin into an occasion of victory. One onward course, amid and out of occasional stumbings and infirmities consistent with the state of grace, is the path marked out for the Church, to win the world, for the Christian to gain access to the throne of God.—*E. B. Pusey, D. D.*

There is a Regeneration which is at Baptism, by which we are all made children of God; but there is another Regeneration, when the Son of Man shall sit on the throne of His glory, when they that are accounted worthy shall in a higher sense become "the children of God," and

"equal to the angels." The baptized are now clothed in white garments, which is the righteousness of Christ; but in a higher sense the

redeemed walk with Him in Heaven in white robes, and are clothed with His righteousness.—*Isaac Williams, B.D.*

## VII.—ITS CONNECTION WITH FAITH AND REPENTANCE.

S. MATT. iii. 6; ACTS ii. 38; 1 COR. vi. 11; HEB. x. 22, 23;  
S. MARK xvi. 16; ROM. iv. 11.

Such is the manner in which S. Paul writes to the Galatians; "This only would I learn from you, Did ye receive the Spirit by the works of the law, or by the hearing of faith?" Whom had they received but the Holy Ghost, Who is given to those who believe, and who are born again through the washing of regeneration.—*S. Athanasius.*

As therefore the Sacrament of Christ's Body is after a certain fashion Christ's Body; and the Sacrament of Christ's Blood is Christ's Blood; so the sacrament of faith is faith; and to believe is nothing else but to have faith. And so, when an infant that has not yet the faculty of faith is said to believe, he is said to have faith because of the sacrament of faith, and to turn to God because of the sacrament of conversion, because that answer belongs to the celebration of the sacrament. So the Apostle on this same subject of Baptism says, "We are buried together with Christ by baptism unto death;" he does not say, We signify a burial, but he uses the word itself, We are buried. So that he calls the sacrament of so great a thing by the name of the thing itself. And so an infant, though he be not yet constituted one of the "faithful," by that faith which consists in the will of believers; yet he is so by the sacrament of that faith; for as he is said to believe, so he is called one of the "faithful," not from his having the thing itself in his mind, but from his receiving the sacrament of it.—*S. Augustine.*

The order of the process of healing is this, that they who are to be baptized believe in God the Father,

Son, and Holy Ghost, in that form wherein the symbol is delivered; and that they repent from dead works, and doubt not that they shall receive entire remission of all past sins whatsoever; not in order that sin may be lawful to them hereafter, but that past sin may not injure them; that there may be a remission of what was done, not a permission so to do. Then can it be truly said, even in a spiritual sense, "Behold, thou art made whole, sin no more."—*S. Augustine.*

Faith and Baptism are two modes of salvation, correlative and inseparable. For Faith is perfected by Baptism, while Baptism rests on the foundation of Faith.—*S. Basil.*

Wherefore the Lord taking forethought according to His loving-kindness towards man, bestowed the washing of repentance, in order that casting away the multitude of sins, or rather every weight, and receiving the seal of the Holy Ghost, we might become heirs of everlasting life.—*S. Cyril of Jerusalem.*

Most firmly hold and in nowise doubt that—with the exception of those who for Christ's sake are baptized in their own blood—no man can receive Eternal Life who has not been converted from his evil ways by penitence and faith, when delivered by the sacrament of faith, i.e. by Baptism; and that for adults it is necessary both to repent them of their sins and to hold the Catholic faith according to the rule of the Truth; while, in the case of infants who can neither believe by their own will, nor exercise repentance for the sin which they derive originally [from Adam], the sacrament of faith and penitence, which is Holy Baptism,

doth suffice unto salvation so long as their age is incapable of reason.—*S. Fulgentius.*

All water is fitted for use in Baptism if only there be found faith on the part of him who receives it, and the benediction of the priest who consecrates it.—*S. Gregory Nyssen.*

The Church is here, Rev. xii. 5, said to give birth to a male; since the illuminated [i.e. the baptized] receive the features, and the image, and the manliness of Christ, the likeness of the form of the Word being stamped upon them, and begotten in them, by a true knowledge and faith, so that in each one Christ is spiritually born.—*S. Methodius.*

The faith and profession of the believers meets with the ever-blessed Trinity, and is recorded in the register of the angels, where heavenly and spiritual seeds are mingled; that from so holy a spring may be produced the new nature of the regenerate, so that while the Trinity [invoked upon the baptized] meets the faith [of the catechumen] he that was born to the world may be spiritually born again to God. So God is made a Father of men, and the Church a Mother.—*S. Optatus.*

For in Christ Jesus have I begotten you. And so the seed of Christ, that is the Spirit of God, produces, by the hand of the priests, the new man conceived in the womb of our Mother, and received at the birth of the font, faith presiding over the marriage rite. For neither will he seem to be engrafted into the Church who hath not believed, nor he to be born again of Christ who hath not himself received the Spirit. We must believe therefore that we may be born.—*S. Pacian.*

If remission of sins could be given to penitents, Baptism was not necessary for them. Most foolish comparison! For Baptism is the Sacrament of our Lord's Passion, the pardon of penitents, the merit of him who confesses. All may obtain it, because it is the gift of grace, i.e. a gratuitous gift.—*Id.*

He that believeth and is baptized shall be saved. Brethren, what the soul is to the body, that faith is to

Baptism. Hence it is that he who is born of the font lives by faith. The just, he saith, shall live by faith. Every one, therefore, who is without faith, dies.—*S. Peter Chrysologus.*

When the soul embraces the true faith, being renewed in its second birth by water and the power from above, the veil of its former corruption being taken away, it beholds the light in all its brightness. It is now received by the Holy Spirit, as in its first birth by the unholy spirit.—*Tertullian.*

Be it that in past times, before the Passion and Resurrection of the Lord, salvation was through bare faith.<sup>1</sup> But when faith was enlarged by the belief in His Nativity, Passion, and Resurrection, there was added the sealing of Baptism, a clothing, as it were, of faith, which heretofore was bare, but which now avails not without the law annexed to it. For a law of Baptism has been prescribed, and its form ordained. "Go," He saith, "teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost." And that strict rule, "Except a man be born again of water and the Spirit, he shall not enter into the kingdom of heaven," blended with this law bound faith to the necessity of Baptism; so that thenceforward all who believed were baptized.—*Id.*

That Laver is the sealing of faith; which faith begins with and is confirmed by the faith of repentance.—*Id.*

Baptism is the Sacrament of faith, which is the foundation of the spiritual life.—*S. Thomas Aquinas.*

Another sort of names given to Baptism were taken from the conditions required of all those that received it, which were the profession of a true faith, and a sincere repentance. Upon which account Baptism is sometimes called "the sacrament of faith," and "the sacrament of repentance." S. Austin uses this name to explain how children may be said to have faith, though they are not capable of making any formal profession by

<sup>1</sup> *Per fidem nudam.*

themselves. . . . Fulgentius uses the same terms in speaking of the necessity of Baptism. . . . Where we may observe what the ancients mean when they speak of penance, or absolution, or remission of sins, as a sacrament. For they themselves explain their own meaning to be Baptism, which is a sacrament requiring repentance as a condition, and granting absolution—as an effect and privilege to all worthy receivers. — *Jos. Bingham (Antiquities of the Christian Church).*

“Faith is confirmed.” In the ancient rituals, at the beginning of the service, the god-parents were asked in the name of the child to be baptized, “What seekest thou of the Church?” And the answer is, “Faith.” This teaches us that whereas God’s first or prevenient grace brings men to Faith and Baptism, and a certain pre-disposition of faith along with repentance is bestowed in that holy ordinance; yet, as a consequence of our incorporation in Christ, fuller measures of assisting grace are bestowed upon the recipient, and that faith which in its inchoate state obtained the grace of Baptism, is by the same Baptism increased and confirmed according to the blessed promise of God, “Open thy mouth wide, and I will fill it.” — *Bishop Forbes.*

The question is how either original sin is remitted, or how any work of Satan is dissolved by Baptism; and this question in the general is resolved by saying, They are remitted by faith. But this general resolution sufficeth not, unless we know the object of our faith in this particular. Now the particular object of our faith, of that faith by which sins (whether by Baptism or otherwise) are remitted, is not our general belief in Christ; even our belief of Christ dying for us in particular, will not suffice, unless it include our belief of the everlasting virtue of His bloody Sacrifice, and of His everlasting Priesthood for purifying and cleansing our souls. No sins be truly remitted unless they be remitted by the office or exercise of His Priesthood; and whilst so remitted, they are not remitted by any other Sacrifice than by the sole virtue of His Body and Blood, which He once

offered for all, for the sins of all. It is not the virtue or efficacy of consecrated water in which we were washed, but the virtue of His Blood which was once shed for us, and which by Baptism is sprinkled upon us, or communicated unto us, which immediately cleanseth us from all our sins. From this everlasting virtue of His bloody Sacrifice, Faith, by the ministry of Baptism, is immediately gotten in such as had it not before. And in such as have Faith before they be baptized the guilt of actual sins is remitted by the exercise or act of Faith, as it apprehends the everlasting efficacy of this Sacrifice, and by the prayers of faith, and supplication unto our High Priest. Faith, then, is as the mouth or appetite by which we receive this food of life, and is a good sign of health; but it is the food itself received which must continue health, and strengthen the spiritual life in us; and the food of life is no other than Christ’s Body and Blood, and it is our High Priest Himself which must give us this food. — *Dr. Thomas Jackson.*

Some there be which speak of Faith and Repentance as of two spiritual habits or graces really, or at least essentially, distinct. It is one thing indeed to rise, another to walk, yet both immediate and proper acts of one and the same motive faculty; so is it one thing to believe and another to repent, yet both formal acts of one and the same habit; only the latter includes a peculiar reference to a slip or fall, whence it receiveth a distinct name from the former, which specially imports a direct progress in the way of godliness without interruption. Better we cannot notify the nature of true Repentance than by Restoration of Faith to its wonted throne, out of which it had been for a time jostled by sinful affections, though not deposited from its sovereignty; as David was prejudiced by his son’s rebellion, and for a time enforced to forsake the hill of Sion, though not deprived of his kingdom. Even such repentance as usually goes before Regeneration hath a correspondent Faith annexed; the difference betwixt them only such as is between heat and calefaction, which, as some good philosophers

resolve us, is heat not acquired or consistent, but only in the motion or acquisition. Or, briefly, to speak more fully, Faith always moves unto Repentance, which, generally taken, may in few words not unfitly be defined to be a sorrow for sin, conceived and moderated by Faith, and as the Faith is, such is the sorrow, either merely moral, or truly spiritual.—*Dr. Thomas Jackson.*

All that faith does at the outset in man's justification, is to receive God's sovereign gift. By our baptism we were grafted into the mystical body of Christ, which is justified through His oblation of Himself; that is, we were accounted righteous in Him—we were justified. By faith we hold fast the gift which we have received; and justifying faith conforms us to the self-sacrifice of Christ.—*H. E. Manning.*

*Q.* What is required of persons to be baptized?

*A.* *Repentance*, whereby they forsake sin; and *Faith*, whereby they stedfastly believe the promises of God made to them in that Sacrament.

*Q.* Why then are Infants baptized, when by reason of their tender age they cannot perform them?" that is, repent and believe.

*A.* Yes; they do perform them by their sureties, who promise and vow them both in their names, which, when they come of age, themselves are bound to perform.

This is an excellent answer, and being well examined, will prove satisfactory. For it shows—

1. How children perform this promise for faith and repentance.

2. That they are bound to perform the promise when they come to age,

if they mean to have a part of the grace promised by God in Baptism.

1. For the first, children perform not this promise in Baptism at that time actually, that is, they do not then actually repent and believe, neither is it necessary they should. For Baptism is not the covenant, but the seal of it, and the seal may be set where these are wanting. This is evident in the case of circumcision. With Abraham God established the covenant, and the seal was to be set in the flesh of his child, and those children that come of his loins, at eight days old; to whom no man can attribute faith and repentance. And why any man should tie children that enter now into the same covenant, and are to be saved upon the same grounds, to harder conditions than those infants were then bound, seems to me very unreasonable and uncharitable. If want of faith and repentance could render the children of Christians incapable of Baptism, out of question the same defects would have rendered the seed of Abraham, before they came to age, incapable of circumcision; but this it did not then; therefore neither these.—*Bishop Nicolson.*

Repentance is the lowly door  
That leads to yon Baptismal well,  
Which hath its source where Angels dwell.

Still morn and evening, o'er and o'er  
Thou must stoop through the lowly door,  
Still wilt thou at the threshold seem,  
Still but awakening from the dream;  
For what though Jordan's stream be past,  
The Canaanite is gathering fast;  
Still as thou travellest in the beam  
Of that new morning, more and more  
Thou shalt thy sinful self deplore;  
Thy worldly wisdom still unlearning,  
Still to a Father's house returning,  
In lights of that celestial store  
Thine image lost the more discerning.

*Isaac Williams, B.D.*

#### VIII.—OFFICE AND WORK OF THE HOLY GHOST.

"For by one Spirit are we all baptized into one body, . . . and have been all made to drink into one Spirit."—1 COR. xii. 13.

"The inner man is being renewed day by day."—2 COR. iv. 16.

". . . The renewing of the Holy Ghost."—TITUS iii. 5.

As the Holy Ghost is the bond of love by which are joined the Father and the Son, so must He be the tie

of love by which we continue to be bound to Christ; and thus it is that the human nature which is on earth,

through the mediation of the Human Nature which is in heaven, is joined to the Godhead bodily. . . . For to Him, *i.e.* the Holy Ghost, belongs that fellowship by which we are constituted the One Body of the only Son of God.—*S. Augustine.*

By the Holy Spirit is given the restoration to Paradise, the return into the kingdom of heaven, the restoration to the adoption of sons, the confidence of calling God our Father, the communication of the grace of Christ, the appellation of the sons of light, the participation of eternal glory: in a word, the plenitude of benediction, both in the present time, and in the future of good things prepared for us.—*S. Basil.*

We are called in the sanctification of the Spirit, as the Apostle teacheth. This (Spirit) renews us, and makes us again the image of God, and by the laver of regeneration, and the renewing of the Holy Ghost, we are adopted to the Lord, and the new creature again partakes of the Spirit, of which having been deprived, it had waxed old. And so man, who had fallen from the Divine similitude, and had become like the beasts that perish, becomes again the image of God.—*Id.*

For to the perfection of Baptism is required the washing of the body and of the soul: the body indeed is washed according to nature, but the soul cannot be washed except by the Spirit. Whence (John Baptist saith) I baptize with water; *i.e.* I wash the body with water; but Another will come Who shall baptize perfectly both with water and the Holy Spirit, He being both God and Man: Who will both wash the body with water, and the spirit with His Spirit, so that the sanctification of the Spirit may be derived to the body.—*Beaux-Amis.*

As the earth, which is soulless and motionless, was empowered by the will of God, and such wonders were worked in it: much more when the Spirit is present with the water, do all those things, so strange and transcending reason, easily take place.—*S. Chrysostom.*

When the only-begotten Son was

made man, finding man's nature bereft of its ancient and primitive good, He hastened to transform it again into the same state, out of the fountain of His fulness sending forth the Spirit, and saying, Receive the Holy Ghost.—*S. Cyril of Alexandria.*

But He came down to invest the Apostles with power, and to baptize them; for the Lord says, Ye shall be baptized with the Holy Ghost not many days hence. His grace is not in part, but His power is in full perfection. For as he who plunges into the waters and is baptized is encompassed on all sides by the waters, so were they also completely baptized by the Holy Ghost. The water however envelops but outwardly; but the Spirit baptizes also the soul within, and that perfectly. And wherefore wonderest thou? Take an example from matter. . . . If the fire penetrating the mass of the iron makes the whole of it fire, so that what was cold becomes burning, and what was black is made bright,—if the fire, which is a body, thus penetrates and works without hindrance in iron, which is also a body, why wonder that the Holy Ghost enters into the very inmost recesses of the soul? . . .

Believe also in the Holy Ghost, and hold the same sentiments respecting Him as you have been taught to hold respecting the Father and the Son: Who descended upon the Lord Jesus Christ in the form of a Dove; Who wrought effectually in the Law and the Prophets; and Who now, at the season of Baptism, seals the soul, and of Whose holiness every intelligent creature stands in need. . . .

At the time of Baptism, when thou comest to the bishops, priests, or deacons,—for the gift of grace is everywhere, in the villages, in the cities, amongst the ignorant and the learned, amongst the enslaved and the free,—inasmuch as that grace is not of men, but a gift from God by men,—draw near to him that baptizeth; but draw near, not fixing thy attention on the countenance of him that presenteth himself to thee, but remember that Holy Spirit of Whom we are now speaking. For He is present ready to seal thy soul. And He bestoweth upon thee a cer-

tain heavenly and divine seal, at which the devils tremble, as also it is written, "In Whom, when ye believed, ye were sealed by the Holy Spirit of promise" [Eph. i. 13]. . . .

The Comforter abideth with thee throughout as thy guardian; He careth for thee as for His own soldier; for thy going out and thy coming in; and for those who may be plotting against thee; and He will bestow upon thee every kind of gracious gift, if thou do not grieve Him by sin.—*S. Cyril of Jerusalem.*

The Holy Spirit is the vivifying principle and creative power of all that is holy.—*S. Gregory Thaumaturgus.*

Through this participation, the wonderful sacrament of regeneration has shone upon us; so that through the same Spirit by which Christ was conceived and born, even we also, who were begotten of the concupiscence of the flesh, might be born again by a spiritual descent.—*S. Leo.*

He who is regenerated by God unto salvation has that gift from the Father, the Son, and the Holy Ghost; nor can he obtain salvation except the whole Trinity co-operate in it; nor is it possible to be made a partaker of the Father or of the Son without the Holy Ghost.—*Origen.*

A special prerogative hath the Holy Ghost in our Baptism above the other two Persons. That Laver is His Laver properly; where we are not only to be baptized into Him (as into the other two), but also even to be baptized with Him: which is proper to Him alone. For besides the water, we are there to be born anew of the Holy Ghost also, else is there no entering for us into the kingdom of God.—*Bishop Andrewes.*

In Baptism the gift of God's Holy Spirit is conferred, qualifying us for the state into which we then come, and enabling us to perform the duties we then undertake, which otherwise we should be unable to perform; for purification of our hearts from vicious inclinations and desires; for begetting holy dispositions and affections in our souls; for to guide and instruct us; to sustain and strengthen us, to encourage and comfort us in all the course of

Christian piety; the which effects are well also figured by water, which purifieth things both from inherent and adherent filth.—*Dr. Isaac Barrow.*

In the Incarnation, by which the re-creation of mankind was effected, the "Father sent the Son into the world," the Son Himself became incarnate, and the Holy Spirit overshadowed the Blessed Virgin, that she might be the instrument by which human nature should be taken into the Divine, "conceived by the Holy Ghost, born of the Virgin Mary." And as the Holy Ghost thus wrought in the beginning of the re-creation, so He continues to work throughout its whole course; *regenerating* mankind that they may become partakers of the new nature, *sanctifying* them that the new nature may abide with them in the kingdom of grace, and eventually reach that abode where the Incarnate God has gone to prepare a place for those whose sanctification reaches its final stage.—*J. H. Blunt, D. D.*

O wondrous mystery of condescension! when God the Son vouchsafed to restore human nature, and to raise it to higher condition than ever it had possessed before—when God, determined to draw us by "the cords of a man," and without ceasing to be God, to become very man, "born of a woman," willed to elevate our manhood to the throne of God, it was by the mighty power of the Holy Ghost; and ever since that hour hath He wrought *in* us. For as it is now the end of the Gospel dispensation to make man partaker of the Divine nature, and as He Who hath marvellously formed, and more marvellously hath re-formed, human nature, wills that this should be done by our sharing in the Divinity of Him Who has become the partaker of our humanity, so the efficient cause of this mighty process is the Blessed Spirit of God. For He dwells *in* us. Our souls and bodies, dedicated to Him in baptism and confirmation, become His temples. By Him Christ is formed within us; by Him we advance through all the steps of our justification and sanctification, till we arrive at "the perfect man."—*Bishop Forbes.*



One, and the very chief of the effects (of the grace of the Holy Ghost), is to make the soul so fair and pleasing in the eyes of God that He takes it to be His child, His bride, His temple, and His abode, wherein He has His delights with the children of men. . . . Another effect is to make a man the child of God by adoption, and an inheritor of His kingdom, and to write his name in the Book of Life, wherein all the righteous are written, whereby he obtains a right to the rich inheritance of Heaven. The greatness of this privilege the Saviour impressed on His disciples, when they returned again with joy, because even the devils were subject unto them in His Name, and He said unto them, "In this rejoice not, that the spirits are subject unto you; but rather rejoice because your names are written in heaven" (S. Luke x. 17, 20). And truly this is the best thing that the heart of man can desire in this life.—*Father Luis de Granada.*

Sacraments, that is to say, the outward signs in sacraments, work nothing till they be blessed and sanctified of God. But what is God's heavenly benediction and sanctification, saving only the association of His Spirit? Shall we say that sacraments are like magical signs, if thus they have their effect? Is it magic for God to manifest by things sensible what He doth, and to do by His Own most glorious Spirit really what He manifesteth in His sacraments? the delivery and administration whereof remaineth in the hands of mortal men, by whom, as by personal instruments, God doth apply signs, and with signs inseparably join His Spirit, and through the power of His Spirit, work grace. . . . God and man do here meet in one action upon a third, in whom, as it is the work of God to create grace, so it is His work, by the hand of the minister, to apply a sign which should betoken, and His work to annex that Spirit, which shall effect it.—*Hooker.*

The great gift of Christ is life, given to us by the indwelling of the Holy Ghost. . . . The great gift of life has been bestowed upon a world dead in sin: not by measure, nor by gifts shed abroad, nor in saints scattered up and down in the earth from

age to age; but first, in the gift of the Word made flesh, in the Divine manhood of the Son, in Whom dwelt "all the fulness of the Godhead bodily;" and then by the Holy Ghost, "the Lord, and Giver of Life." Who, through the Incarnation, has descended into us, to dwell in us, not only by outward gifts and accidental endowments of grace, but by an inward and abiding inhabitation in our whole personal nature. The Spirit of Christ, which is in all His mystical body, or rather (as the finite is in the infinite) in which His mystical body wholly is,—that same fulness of spiritual life is in every member of the same; in each one of us the Spirit dwells, not by division, or mere emanation, or effect, but by personal presence, inhabitation, and life. We have it then not as men, but as members of Christ, as partakers of His humanity, in Whom all fulness dwells. And the gift of life is not a power, a principle, but a very true Person dwelling in us. This is the regeneration for which all ages waited till the Word was made flesh—the new birth of water and of the Spirit, of which the Baptism of Christ is the ordained Sacrament.—*H. E. Manning.*

The Incarnation is a real and substantial partaking of our manhood; and our union with Christ is a real, substantial partaking of His. He partook of ours by the operation of the Holy Ghost, and we of His by the operation of the same Spirit. The miraculous Agent in the Incarnation and in the holy Sacraments is the same third Person of the ever-blessed Three, uniting first the Divine nature to ours in the person of the Son, and now our fallen nature to Him as "the beginning of the" new "creation of God."—*Id.*

As there is One Holy Ghost, so there is one only visible body of Christians, which Almighty God "knows by name," and one Baptism which admits men into it. This is implied in the text ["By one Spirit are we all baptized into one Body"], which is nearly parallel to S. Paul's words to the Ephesians: "There is One Body and One Spirit, One Baptism." But more than this is taught in it; not only that the Holy Ghost is in the Church, and that Baptism

admits into it, but that the Holy Ghost admits by means of Baptism, that the Holy Ghost baptizes; in other words, that each individual member receives the gift of the Holy Ghost as a preliminary step, a condition, or means of his being incorporated into the Church,—or, in our Saviour's words, that no one can enter, except he be regenerated in order to it.—*J. H. Newman.*

We are a new mass, redeemed with the Blood of Christ, rescued from an evil portion, and made candidates of heaven and immortality; but we are but an embryo in the regeneration, until the Spirit of God enlivens us and moves again upon the waters; and then every subsequent motion and operation is from the Spirit of God. "We cannot say that Jesus is the Lord, but by the Holy Ghost." By Him we live, in Him we walk, by His aids we pray, by His emotions we desire; we breathe, and groan, and sigh by Him; He "helps us in all our infirmities," and He gives us all our strengths; He reveals mysteries to us, and teaches us all our duties: He stirs us up to holy desires, and He actuates those desires; He "makes us to will and to do of His good pleasure."

For the Spirit of God is that in our spiritual life that a man's soul is in his natural: without it we are but a dead and lifeless trunk. But then, as man's soul, in proportion to the several operations of life, obtains several appellatives (it is vegetative and nutritive, sensitive and intel-

lective, according as it operates); so is the Spirit of God. He is the Spirit of regeneration in Baptism, of renovation in repentance; the Spirit of love, and the Spirit of holy fear, the Searcher of hearts, and the Spirit of discerning; the Spirit of wisdom, and the Spirit of prayer. In one mystery He illuminates us, and in another He feeds us; He begins in one, and finishes and perfects in another. It is the same Spirit working divers operations.—*Bishop Jeremy Taylor.*

The office of the Holy Ghost in the Gospel kingdom is that men may become the sons of God by grace—by their union with that man who is the Son of God by nature. For as we are men by natural alliance with that first man, Adam, who, by reason of his creation, is called God's son, so we are renewed men only if we are joined by supernatural union to that Second Man, the new Adam, Who is God's Son by nature. Through this means do spiritual graces descend from God, the fountain of life, into man's being. And in this gracious work it has been the pleasure of God the Holy Ghost to co-operate. "Although the Holy Ghost, or Third Person in the Trinity," says Dr. Jackson, "doth immediately and by personal propriety work faith and other spiritual graces in our souls, yet doth He not by these spiritual graces unite our souls or spirits immediately unto Himself, but unto Christ's human nature."—*R. I. Wilberforce.*

### Sect. 8.—The Baptism of Infants.

The Baptism of young Children is in any wise to be retained in the Church, as most agreeable with the institution of Christ.—  
ARTICLE XXVII.

Little children are baptized for the remission of sins. Of what sins? or when have they sinned? or how can any reason exist for the laver in the case of infants, except according to that sense of which we shortly before said, No one is pure from defilement, not even if his life upon earth has

lasted but a single day. And because by the Sacrament of Baptism the defilement of our birth is removed, therefore infants also are baptized. "For except one be born again of water and the Spirit, he cannot enter into the kingdom of heaven."—*S. Jerome.*

Therefore little children who have not by possibility themselves committed sin, are rightly baptized for the remission of sins, in order that what they have contracted by generation may be washed away by regeneration.—*Council of Milevis, A. D. 416.*

The produce of humanity is not without defilement and sin; whence also infants are baptized, washing away the defilement which is derived through the transgression of Adam.—*Olympiodorus of Alexandria.*

Infants are to be baptized—1. Because of their original sin, which their liability to pain and death proves them to possess. 2. In order that being nurtured from childhood in the religion of Christ they may the more steadily persevere therein, according to the proverb, "Train up a child in the way he should go, and when he is old he will not depart from it."—*S. Thomas Aquinas.*

Though parents be never so clean purged and pardoned of their original sin by Baptism, and by the grace and mercy of God, . . . yet, nevertheless, the children be full of corruption of original sin, until that by Baptism in the Blood of our Saviour Jesus Christ they be washed and purged as their parents were.—*Archbishop Cranmer.*

And we say that Baptism is the sacrament of the remission of sins, and of that washing which we have in the Blood of Christ, and that none are to be denied that sacrament who will profess the faith of Christ; no, not the infants of Christians, because they are born in sin, and belong to the people of God.—*Bishop Jewel.*

The reason why the Baptism of

Infants has ever been esteemed so signal and indispensable is, that it is God's appointed means for their first admission to the privileges of [His] mystic Body. Its virtue does not depend upon the prayers of the sponsors . . . but on the life of Christ's Church into which they are admitted. For no men, however faithful, can obtain salvation for others through the merits of their prayers; "no man can deliver his brother," but the merits of Christ are large enough to extend saving efficacy through every living portion of His mystical Body.—*R. I. Wilberforce.*

It is said, Give us a precept or example in Scripture for infant baptism. Ans. 1. Give me a precept or example of any grown person, born of Christian parents, that ever was baptized; and yet we all hold that grown persons, born of Christian parents, are to be baptized as well as those converts that are born of heathen. And, 2. Infants are always included in covenant in the parents, and stood obliged with them (Deut. xxix. 10, etc.). Upon which account households: "And when she was baptized, and her household" (Acts xvi. 15). And descendants: "And was baptized, he and all his," of *αὐτοῦ* (Acts xvi. 33); and there needed no express precept; nor were the apostles careful to give us examples in a case so known and notorious, and taken for granted; when children were thus capable of being taken into covenant, and included in the parents; and when the covenant is the same as it was with Abraham, and so the subjects of the covenant the same, and the privileges belonging to them the same.—*Bishop Williams of Chichester, 1714.*

## I.—ANALOGY OF CIRCUMCISION.

GEN. xvii. 7, 10-14; EPH. ii. 11; COL. ii. 11-13.

If any one seeks for Divine authority in this matter, although that which the universal Church holds, not indeed instituted by any councils, but always retained, is rightly believed to have been handed down by no less than apostolic authority;

yet we may truly conceive what the Sacrament of Baptism may avail in the case of children, from the circumcision of the flesh which the ancient people [of God] received, and previous to their receiving of which Abraham was justified.—*S. Augustine.*

The Jew delays not circumcision, on account of the threat that "every soul which shall not be circumcised on the eighth day shall be destroyed from its people." And dost thou delay the circumcision made without hands, which is accomplished in the putting off of the flesh in Baptism, when thou hearest the Lord Himself saying, "Verily, verily, I say unto you, Except a man be born of water and the Spirit, he shall not enter into the kingdom of God"?—*S. Basil.*

Types existed under the Law, but the truth under the Gospel. For therein fleshly circumcision served for a time until the great Circumcision, namely Baptism, which circumcised us from sin, and seals us in the Name of God.—*S. Epiphanius.*

Baptism is more excellent than Circumcision, for the latter was, in the first place, a very harsh and rigorous means; next, although it might in some degree, and that very imperfectly, confer grace, it bestowed a much lesser grace than Baptism; further, it did not open the kingdom of heaven. . . . But Baptism, from the time when it began to be obligatory, after the Passion of Christ, did of itself open the kingdom of heaven.—*Joannes de Lugo.*

Since God entered into a covenant with the Jews, which did also actually involve their children, and gave them a sign to establish the covenant and its appendant promise, either God does not so much love the Church as He did the synagogue, and the mercies of the gospel are more re-

strained than the mercies of the law, God having made a covenant with the infants of Israel, and none with the children of Christian parents; or, if He hath, yet we want the comfort of its consignation; and unless our children are to be baptized, and so entitled to the promises of the new covenant, as the Jewish babes were by circumcision, this mercy which appertains to infants is so secret and undeclared and unconsigned, that we want much of that mercy and outward testimony which gave them comfort and assurance. . . . As God did openly consign His grace to the Jewish babes by a sacrament, so He does to ours; and we have reason to give God thanks, not only for the comfort of it (for that is the least part of it), but for the ministry and conveyance of the real blessings in this holy mystery.—*Bishop Jeremy Taylor.*

As circumcision was the seal of the righteousness of faith, and yet ministered to infants eight days old, and commanded so severely that God said, The uncircumcised child whose flesh is not circumcised, that soul shall be cut off from His people; so Baptism, which is now the seal of the same faith, and the same righteousness, and a figure like unto the former, is to be administered to infants, although they have no more actual faith than the children of the Israelites had; our blessed Saviour having made Baptism as necessary in the New Testament as Circumcision in the Old.—*Id.*

## II.—PRACTICE OF THE EARLY CHURCH.

ACTS ii. 38, 39, xvi. 15, 33; 1 COR. i. 16; vii. 14.

This the Church hath always had, always retained; this it hath received from the faith of them of old; this she retains perseveringly to the end. . . .

The custom of our Mother the Church in baptizing infants is by no means to be scorned, nor yet to be accounted superfluous, nor believed to be<sup>1</sup> other than a tradition of the apostles.—*S. Augustine.*

<sup>1</sup> The above rendering is given in accordance with the arguments alleged in favour

And lest the sorrow of the world should take possession of his mind, or extend to the crisis of despair, he addresses words of consolation to his soul, in order that he may banish from himself that disquietude of this world which is injurious to the faith-

of the reading "esse," by Bishop Stillingfleet, and by W. Wall in his *History of Infant Baptism*, vol. i. p. 179 (ed. Cotton, Oxf. 1862). The Benedictine editors read "esset," which conveys a meaning the very reverse of what S. Augustine strongly maintains in various passages of his writings.

ful, lest the weariness of despair should take possession of him. For it is written, The sorrow which is godly worketh repentance unto salvation unshaken; but the sorrow of the world worketh death. Wherefore he very rightly strove to cast away from himself that whereby he knew that everlasting destruction was likely to come upon him. Hence even to this day the Church very appropriately chants over those who are about to be baptized this Psalm (xlii.),<sup>1</sup> as suggesting and inspiring good desires, in order that, being alienated from the sorrow of this world, they may hasten to the Lord with entire purity of mind. Grant, O good King, that (as Thy mercy is not limited to one form only) as Thou cleapest them by the water of holy regeneration, so by the gift of Thy clemency, Thou wouldest also purify us from the foulness of sin.—*Cassiodorus*.

Fidus, an African bishop, having sent to S. Cyprian, Metropolitan of Carthage, a query upon this case, "Whether infants were to be baptized, if need required, as soon as they were born, or not till the eighth day, according to the rule given in the case of circumcision;" S. Cyprian and a council of sixty-six Bishops returned this synodical answer to the question:—

"As to the case of infants, whereas you judge that they ought not to be baptized within two or three days after they are born, and that the

rule of circumcision should be observed, so that none should be baptized and sanctified before the eighth day after he is born, we were all, in our council, of a contrary opinion. In your view of what ought to be done no one concurred; rather was it our unanimous judgment that the mercy and grace of God is to be denied to none as soon as he is born."<sup>2</sup>  
—*S. Cyprian*.

The Church received the order of baptizing infants from the apostles; for they to whom the Divine mysteries were committed knew that there is in all persons the natural pollution of sin, which must be washed away by water and the Spirit, by reason of which the body itself is also called the "body of sin."—*Origen*.

Beside all this, let it be considered what is the reason that whereas the baptism of the Church is given for forgiveness of sins, infants also are by the usage of the Church baptized, when, if there were nothing in infants that required forgiveness and mercy, the grace of baptism would be needless to them.—*Id.*

Peter of Clugny writing<sup>3</sup> in 1146 against Peter Bruis and other heretics who opposed infant baptism, says that if baptism given in infancy be null and void, as they pretend, then all the world has been blind hitherto, and by baptizing infants for above a thousand years has given but a mock baptism, and made but fantastical Christians. . . . And whereas all France, Spain, Germany, Italy, and all Europe has had never a person now for three hundred or almost five hundred years baptized otherwise than in infancy, it has had never a Christian in it.—*Peter, Abbot of Clugny*.

"There is no ancient writer," says Calvin, "who does not unhesitatingly refer its origin to the Apostolic age."

<sup>2</sup> S. Augustine quotes this epistle of S. Cyprian to show "what the Church ever felt. It is not enough for them to discuss and dispute their impious novelties; they would also put us on the defensive, as though we taught something new. To this end then I read S. Cyprian, that ye may see that in the words which I have just delivered, the meaning is according to the rule of faith, and the sense Catholic."—*Serm. cxciv. c. 20.* (Note in Oxf. tr. of S. Cyprian's Epistles, p. 195.)

<sup>1</sup> Bingham (Book xii. ch. iv. sect. viii.) seems doubtful whether S. Gregory Nazianzen's mention of psalms as an adjunct to the ceremonies attending Baptism denoted the use of any particular psalms, or simply the common psalmody of the Church. He conjectures the former, and adds, "Perhaps they sang the 118th Psalm, in which are these words, 'This is the day which the Lord hath made: we will rejoice and be glad in it;' because S. Anst. speaking of the Easter festival, seems to refer to it, saying, 'This is the day which the Lord hath made, higher than all, brighter than all, in which He hath acquired to Himself a new people by the Spirit of regeneration, and hath filled our minds with joy and gladness.' And Paulinus<sup>2</sup> speaks of singing hallelujahs upon this occasion. But in doubtful matters I will not be over positive to determine."

<sup>1</sup> Aug. Ser. clixiii., *De Temp.* (Bened. tom. v. app. p. 292).

<sup>2</sup> Faullin. Epist. xii., *ad Sever.* p. 145:

Hinc senior novis congregatis turba ceterisq;  
Alleluia vocis balat ovile choris.

Justin Martyr, who wrote about one hundred and ten years after the death of Christ, speaks of Christians of his own day, of sixty and seventy years of age, who had been made disciples to Christ from infancy. . . . This brings them within the scope of the apostolic age; and we can scarcely suppose that as the word employed was commonly applied to baptism, these persons who were made disciples from their infancy were not also baptized in their infancy.

Irenæus, who was a disciple of Polycarp the pupil of S. John, and about thirty years junior to Justin Martyr, not only constantly speaks of baptism as our regeneration, but declares that infants were among those who were regenerated to God. . . .

The Second Council held at Milevi (A.D. 416) pronounced an anathema against those who denied the propriety of infant baptism at the earliest possible period. And at a later time the Trullan Council (A.D. 691), called under Justinian the Second, it was declared, "In strict conformity with the canonical constitutions, we determine also concerning infants that they were undoubtedly baptized, and when they themselves, by reason of their infancy, are unable to answer satisfactorily respecting the mystery having been delivered to them, without any scandal, such ought to be baptized."—*Bishop F. R. Nixon of Tasmania.*

### III.—THE TENDER AGE OF INFANTS NO BAR TO THEIR RECEPTION OF DIVINE GRACE.

"And they brought unto Him also infants, that He would touch them: but when His disciples saw it, they rebuked them. But Jesus called them unto Him, and said, Suffer little children to come unto Me, and forbid them not: for of such is the kingdom of God."—S. LUKE xviii. 15, 16.

For before a child can, by reason of its age, live according to the Spirit, it has need of the Sacrament of the Mediator; in order that that which cannot yet be effected by its faith may be accomplished through the faith of those who love it. For by the Redeemer's Sacrament even in the case of infancy the guilt of original sin is loosed.—*S. Augustine.*

The Physician calls them; He Who has no need of the whole, but of the sick, and Who came not to call the righteous, but sinners to repentance. Hence as they cannot yet be held guilty of any sins in their own existence, the original malady in them is healed by the grace of Him Who saves them through the laver of regeneration.—*Id.*

Not that even infants when they are baptized are entirely destitute of faith, without which it is impossible to please God; but even they also [*i.e.* as well as adults] are saved through faith, not however their own, but that of others. For

it is worthy and characteristic of God's mercy that His grace should permit the faith of others to be available for those to whom age denies any [faith] of their own. For the justice of the Omnipotent does not deem that any personal faith should be required of those whom He knows to have no personal sin. Moreover they fairly need the aid of the faith of others, since they are not born without the stain of others.—*S. Bernard.*

For as God is no respecter of persons, so He is no respecter of ages, since He offers Himself as a Father to all with deliberate impartiality for the attainment of Divine grace. . . .

If to the greatest offenders who had sinned most grievously in former times, remission of sins be granted, when they afterwards believe; and if no one is repelled from Baptism and from grace, how much more reason is there why an infant should not be debarred, who, being newly born, has committed no sin, save

only that, being born of Adam according to the flesh, he has in his first birth contracted the contagion of the old death? who draws near to receive the remission of sins the more readily for this reason, because they are not his own but another's sins which are forgiven him. And therefore, dearly beloved brother, this was our resolution in the Council, that no one ought to be repelled by us from Baptism and the grace of God, Who is merciful, kind, and righteous to all.—*S. Cyprian.*

Hast thou an infant? Let not wickedness forestall the time. From its infancy let it be sanctified; from its tenderest years let it be consecrated by the Spirit. Or dost thou fear to give it the seal of Baptism on account of the weakness of its nature? How faint-hearted a mother, and of what little faith art thou? Now Anna promised Samuel unto God even before his birth; and as soon as he was born immediately dedicated him and brought him up with the priestly garment, not having any fear of man, but confiding in God.—*S. Gregory Nazianzen.*

Christ sanctified every age by taking upon Him that which was formed after the likeness of each. For He came to save all men through Himself, all, say I, who by Him are born again unto God, infants and children, boys and young men and old. Therefore He passed through every age; being made an infant for the sake of infants, thus sanctifying infants; a little child for children, sanctifying their age, and at the same time being made an example to them of piety, righteousness, and subjection, a youth for youths, being made an example to such, and sanctifying them to the Lord.—*S. Irenæus.*

It may be demanded, How children, by reason of *their innocent age*, are capable of these benefits; how they can be pardoned who never had offended; how they can be justified who never were capable of being unjust? I briefly answer that because they come from that race, which by sin had forfeited God's favour, and had alienated itself from Him; because also they have in them those

seeds of pravity, from which afterward certainly, life continuing (without God's restraining grace), will sprout forth innumerable evil actions; therefore that God, overlooking all the defects of their nature, both relative and absolute, or personal, doth assume them into His special favour, is no small benefit to them, answerable to the remission of actual sin, and restitution from the state consequent thereon in others.—*Dr. Isaac Barrow.*

As to infants, their innocence and incapacity are to them instead of repentance, which they do not want, and of actual faith, which they cannot have; 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 temples of the Spirit, till they defile themselves with sin.—*Bishop Bethell.*

Since, Lord, to Thee  
A narrow way and little gate  
Is all the passage; on my infancy  
Thou didst lay hold and antedate  
My faith in me.

*George Herbert.*

The question, then, is simply this: Are infants capable of being admitted into covenant with God? That they are so is plain, because infants were admitted under the elder dispensation. And being capable of being admitted, Is it God's will that they should be? This, too, admits of no doubtful solution. If it was God's will that they should be under the Law, it must surely be His will that they should be under the Gospel, else were the Gospel less merciful and less gracious than the Law. If God vouchsafed them a share of carnal and temporal blessings under the one dispensation, much more will He vouchsafe them under the other a share of the spiritual and eternal blessings, which those carnal and temporal blessings typified. We need not wonder then that S. Paul should speak of children, who being born of Christian parents (yea, of parents of whom but one was Christian), were born in the Church, as holy, seeing that by the very circumstance of

their birth they were virtually interested in God's covenant. Actually interested in that covenant indeed they were not, till they were formally admitted into it by the appointed Sacrament of admission; but they had a right to be admitted into it, and whoever should keep them back from being admitted, would defraud them of their right. Seeing then that infants are capable of being admitted into covenant with God, and that it is God's will that they should be admitted, it follows that when they are brought to that Sacrament which is the formal rite of admission, they are made partakers of whatsoever blessings are attached to the covenant. They have a right and title given them to all. They have actual possession given them of such as they are at present capable of, among which must needs be the gift of the Holy Spirit (flowing from Christ, into Whom, as living members, they are engrafted), the principle of that new life which they therein begin to live in Him.

The view which has thus been taken affords, if I mistake not, the simplest and most complete answer that can be given to the familiar objection against the efficacy of Infant Baptism, which is grounded upon the fact that infants are not capable of repentance and faith. For if it is God's will that infants should be admitted into the covenant, their want of qualifications of which they are not capable can be no bar to their being made partakers of those blessings belonging to the covenant of which they are capable. The want of qualifications was no bar, under the Mosaic dispensation, to the admission of children to the carnal and temporal benefits of the old covenant. Why should it be thought a bar under the Christian dispensation to the admission of children to the spiritual and eternal benefits of the new, which those carnal and temporal benefits typified?

And there is another consideration which deserves to be attended to, and the more so, because much has been said of late of what is called the unconditional efficacy of Infant Baptism. There is a wide distinction between qualifications and conditions. As to qualifications, infants bring no others than the negative one

of putting no bar in the way of God's grace: as to conditions, they are bound, in all cases, by the very same conditions as adults, those, namely, which form the subject of the stipulations made in their behalf. Even where, as in private Baptism, these stipulations are not made in express words, they are still implied. For what is Baptism but the solemn ratification of a covenant, wherein as God, on the one part, gives Himself in Christ to the person baptized to be his God, so the person baptized, on the other part, dedicates himself, or is dedicated by others, to God, to be His servant. And what is the dedication of himself to be God's servant but a condition, the very same condition expressed summarily in one word, which, in the stipulations ordinarily made, is drawn out into particulars?

While, however, Baptism always involves conditions in the case of infants as well as of adults, yet it does not follow in the former that its effect is suspended till such time as the infant is capable of choosing between good and evil. On the contrary, from the very nature of the covenant, it is effectual, as far as the recipient is capable, on the instant of its being administered. It grafts the infant into Christ, and thereby procures for him the forgiveness of his original guilt,—the only guilt as yet resting upon his head,—and the gift of the Holy Spirit, as a principle of spiritual life. Whether, however, these benefits will be continued to the child when he becomes old enough to make his choice, and thenceforward through life, will depend upon whether he abides by the conditions. *C. A. Heurtley, D.D.*

Infants are capable of being admitted into the covenant, and therefore they cannot be excluded from the outward seal of it. . . . And that they are capable I thus prove: They were capable under the Law and before the Law, of being admitted as members of the covenant in Christ to come, made with Abraham by the seal of circumcision at the age of eight days: and therefore there can be no reason to exclude them from the same privilege to the same covenant now that Christ is come, unless Christ had debarred them



from it; the Law standing still as it was where He has not altered or fulfilled it. But He has not debarred them; nay, on the contrary, He has yet farther confirmed their being within the covenant. He called a little child (Matt. xviii. 2, 3, 5), and set him in the midst of His Apostles, and proposed him as a pattern to them and to all adult Christians, and said that none should enter into the kingdom of heaven except those who should become as little children; and that whoever did receive a little child in His Name did receive Christ Himself. And (verse 10) "In Heaven their angels (saith Christ) do always behold the face of My Father which is in Heaven." And therefore He bids us take heed that we despise not one of these little ones; by which term, though adult persons are sometimes meant, yet, in the text before quoted, it is expressly applied to little children. And what greater despising of them can be than to reject them as no members of Christ's Body, and consequently unworthy of the outward Seal of his Covenant?—*Charles Leslie.*

Our Lord tells Nicodemus none can enter into the kingdom of God who is not born of water and the Spirit. And why? Because (He goes on to say) "that which is born of the flesh is flesh." We need a new birth, because our first birth is a birth unto sin. Who does not see that this reason is equally cogent for *infant* Baptism as for Baptism at all? Baptism by water and the Spirit is necessary for salvation (He says), because man's nature is corrupt: therefore infants must need this regeneration too. If, indeed, sin were not planted deep in man's very heart;—if it were merely an accidental evil into which some fell while others escaped it;—nay, even if, though (as a fact) all men actually fall into sin, yet this general depravity arose merely from bad example, not from natural bias, then indeed Baptism of water and the Spirit would not be necessary except for those who, having come to years of understanding, had actual sins to answer for: but if, as our Saviour implies, even a child's heart, before he begins to think and act, is under Divine wrath, and contains

the sure and miserable promise of future sin as the child grows up, can we do otherwise than thankfully accept the pledge and means which He has given us of a new birth unto holiness; and since, by not telling us the time for Baptism, He has in a way left it to ourselves to decide upon it, shall we not apply the medicine given us when we are sure of the disease? "Can any man *forbid* water," to use St. Peter's words under different circumstances, "that children should not be baptized?" The burden of proof, as it is called, is with those who withhold the Sacrament.—*Plain Sermons.*

If we remember that although our Blessed Saviour required faith of them who came to be healed of their diseases, yet by the faith of others who came in behalf of such as could not be brought, the sick person was healed; we are sufficiently instructed that although infants have no more actual faith than they have actual sin, yet the faith of others can be, and is, by the usual and revealed method of the Divine mercy, as well imputed to them, to the purposes of grace and life, as the sin of Adam can be imputed for the purposes of death, that "as in Adam all die, so in Christ all should be made alive."—*Bishop Jeremy Taylor.*

Since the only way revealed to us of acquiring heaven is by Jesus Christ, and the first inlet into Christianity and access to Him is by Baptism, as appears by the perpetual analogy of the New Testament, either infants are not persons capable of that end which is the perfection of human nature, and to which the soul of man in its being made immortal was essentially designed, and so are miserable and deficient from the very end of humanity, if they die before the use of reason;—or else they must be brought to Christ by the Church doors, that is, by the Font and Waters of Baptism.—*Id.*

Their innocence and incapacity are to them instead of repentance, which they do not need, and of actual faith, which they cannot have. They are capable of being savingly born of water and the Spirit, and of being

adopted into sonship, with what depends thereon; because, though they bring no virtues with them, no

positive righteousness, yet they bring no obstacle or impediment.—*Waterland*.<sup>1</sup>

#### IV.—PARENTAL HOPES AND DUTIES.

“How shall we order the child, and how shall we do unto him?”—JUDGES xiii. 12.

“And, ye fathers, . . . bring up your children in the nurture and admonition of the Lord.”—EPH. vi. 4.

Let us regard everything as secondary to our provident care of our children, and to their being brought up in the nurture and admonition of the Lord. If your son has learned true wisdom from the first, he has acquired a wealth greater than all riches, and a more influential character than riches can give. . . . Do not seek how you may make him famous and celebrated in the doctrines and learning of the world; but consider how you can train him to despise this world's glory. . . . Seek not how he may pass a long life here, but how he may live for ever a life without end there.—*S. Chryssom.*

What comfort, then, what gladness of heart, what boldness of purpose, ought the thought of baptismal regeneration to give to parents, to sponsors, to all who are intrusted with the Christian young! Parents bring helpless infants into this world of mortality—they communicate to them their own heritage of sin and woe, they impart to them a nativity from the first Adam, a nativity of the earth, earthy, burdened with guilt and death. But scarcely have they done this before Divine mercy puts it into their power to counteract all its evils. Through them their helpless infant is born into a world of mortality; but by bringing him to Christ he is straightway born again into an immortal life and a heavenly inheritance; for the nativity from the first Adam, which is all that parents can impart, there is now a nativity from the Second, even the new Adam of Life and Righteousness. . . . That helpless infant is now indeed an object of reverence, for he is unutterably consecrated—he has become a member of Him

Who, as He once contracted His own immensity into the same narrow limits of human infancy, can well make another infant one of His brethren; and impart to him the germ of His likeness and His glory.

And warranted as we are in thoughts like these, how carefully should we pursue the work of education in the light of them! With what religious oversight ought we not to watch over the first dawnings of reason, affection, and will! What a sanctity may we not impart even to those first trainings, by which, in the absence of all other, we seek to surround and so imbue our charge with gentleness, refinement, delicacy, courtesy, and love! How sedulously should we cultivate the growing sense of those relationships to ourselves which we shall so soon be called to use as types of His very highest and holiest ones! . . .

Beautiful indeed and joyful may a Christian education become, when baptismal benefit is freely appealed to and employed. We shall then find that we have powers on our side greater than be brought against us. We may then count on willing learners. . . . They will join in prayer, in the services of the Church, in listening to religious truth in the Spirit prescribed by the beginning of their Catechisms, *i.e.* they will do so as approaching something which nearly concerns themselves, in which they themselves have a portion and a birthright. They will listen as learning the truth about themselves

<sup>1</sup> After all the main force of the matter does not depend on this, whether the child who is baptized believes or no; seeing that through want of this the Baptism suffers no detraction. For its main point rests on God's appointment.—*M. Luther, Catechismus Major.*

—learning who they are and Whose they are—what has been, and what, if they ask it, will be done for them—what they have been made, and what it is in their power to become—what they possess now, and what they may hope to enjoy hereafter; to Whom they have been united in the meantime, and what will be the glorious issue of that union, if they seek and employ the grace which will keep it undissolved.—*Francis Garden, M.A.*

The difficulty of religion must be traced to something in ourselves. It must especially be traced to the neglect or mismanagement of early religious institution. If the divine grace of baptism were duly cherished and protected, on the part of Christian parents, then assuredly Christ's yoke would be easy and His burthen light to many of the rising generation. Self-denial, self-discipline, self-conquest, would then be habitually cherished and cheerfully embraced, as the means not only of future blessedness, but of present peace. And in keeping the very hardest of Christ's sayings there would then be reaped a rich reward; the reward of an approving conscience, of home-felt security, of a free and filial access unto God. Yes, my brethren, if your children were formed by mild parental discipline, and nurtured by religious education, and invigorated by the influence of steady, consistent, undeviating good example, if your domestic circles were made what God and nature intended them to be, domestic sanctuaries, consecrated by cheerful unaffected piety, by solid and substantial goodness, by generous and manly sentiment, by peace, harmony, and mutual good-will, . . . then to crucify the flesh with its affections and desires, to be dead to all the vanities of this wicked world, to imitate the self-denying, suffering Son of God, would be accounted not a wearisome burthen, but an inestimable privilege. Then would your children preserve the grace of Baptism pure and undefiled, increasing in wisdom as in stature, and in favour with God and man. Then would your sons grow up as the young plants; your daughters as the polished corners of the temple. Then in the deepest and most spiritual

sense of the word, there would be no decay, no leading into captivity, and no complaining in our streets. Happy are the people who are in such a case! yea, blessed are the people who have the Lord for their God!—*Bishop Jebb.*

Therefore a father must teach his child what God is—that He is our Father, that He hath made us, and doth feed us, and giveth us all things needful both for soul and body; that He is our Lord, and therefore we must serve Him and obey Him, and do nothing whereby He may be displeased; that He is our Judge, and shall come to judge the quick and the dead; and that all men shall come before Him to receive according as they have done in the flesh. He must put his child in mind of his Baptism, and teach him that it is a covenant of God's mercy to us, and of our duty to God; that it is a mystery of our salvation; that our soul is so washed with the blood of Christ as the water washeth our body. . . . Let us look upon our children as upon the great blessings of God. They are the Lord's vessels, ordained to honour: let us keep them clean; they are Christ's lambs, and sheep of His flock: let us lead them forth into wholesome pasture; they are the seed-plot of heaven: let us water them, that God may give the increase; their angels do always behold the face of God: let us not offend them; they are the temples and tabernacles of the Holy Ghost: let us not suffer the foul spirit to possess them and dwell within them.—*Bishop Jewel.*

A father and a mother should carry their infant with swelling hearts to the baptismal font. They should pray for and in faith expect the power of the Holy Spirit. They should not be content merely with those blessings which we believe, and which . . . Scripture warrants us in believing, to be sealed to every baptized infant, viz. the remission of original sin, God's adoption, and the aid of the Holy Spirit,—they should expect more, they should ask for more. They should pray that the work of renovation may at once commence, that it may grow with the growth and more than strengthen with the

strength of the child, that it may overpower rising corruption, extinguish the flames of unlawful desire, quell bad passions, and dwell constantly in their little one, making a home of its bosom and a church of its heart. "There are gales of the Spirit;" and if these gales may be expected to rise and to blow with peculiar force and peculiar sweetness at any special time, most surely we cannot be wrong in looking for them at that most sacred and most interesting of all seasons, when parents bring their child to put it into the Redeemer's arms to be sealed with His own red seal of covenant love. For over that sacred scene the deepest feelings of the human soul and the richest blessings of Heaven's mercy seem to join their hands. He Who calls Himself our Father in heaven has a peculiar sympathy with that father and mother. As the Father of prodigals He is there receiving back to His bosom a prodigal child, running a great way out in the ordinance of His grace to meet him, giving him the kiss of forgiveness and the ring of privileged union. All is love and grace on God's part: the parent should pray that the seeds of repentance and gratitude and of the *spirit* of adoption should be sown in the child, so that he on his part may return love for love. Such prayers cannot be thrown away, nay, more, we may add that such prayers persevered in cannot but be answered. If Augustin was given to the fervent prayers of his mother Monica, if the faith of his grandmother Lois and his mother Eunice descended through the reading of the Scriptures and prayer, as a kind of inheritance to Timothy, most surely every parent may look for and may confidently expect similar blessings. . . . This is the way in which the piety of parents may become the inheritance of their children, descending through the waters of Baptism, and the influence of the Holy Ghost in education, daily renewed because daily prayed for and expected, to generation after generation.—*Charles E. Kennaway.*

How highly the parental office is elevated by the thought that they are made the guardians of regenerate souls! That which is by nature so sacred, by faith how much more

hallowed is it! There is committed to them not the one talent which nature gave, but the ten talents of God's kingdom. They are bound by a tenfold responsibility; "for unto whomsoever much is given, of him shall be much required" (S. Luke xii. 48). Surely they ought to watch over the tokens of God's presence with their children, as the Blessed Virgin "kept all His sayings in her heart," not fully knowing what God has committed to them; to what stature of saintliness in God's kingdom their children may attain; what large capacities of light and sanctity may be in them, even while they are amusing them with toys, and speaking of them as if they had no ears to listen. How do they know who their children may be? Great as the parental care of the fathers and mothers of eminent saints has been, yet how little did they realise at the time what they were one day to become! how, on looking back in old age, when their sons and daughters have been edified to the perfection of a sainted life, must they have said, "Who ever imagined what that thoughtful and docile child really was, and what lay hid in him? what a trust was ours! and with all our fancied care, how little did we realise its greatness!"

If this were indeed the temper of parents, who can say what might not be the holiness of families and homes? They would be consecrated by the vow of sanctity, ruled by a discipline of perfection. Even parents, still charged with household cares, and in the midst of the world, would in some sort live the life of the retired and devout, and by their prayers, fastings, alms, charitable works, and abstinence from the world, train up their children in the simplicity and fervour of a consecrated state. If parents would only repress the vanity and self-flattery which they indulge, while they push their children forward in artificial and ostentatious habits, or correct in themselves that still more guilty indolence or neglect which makes them abdicate the personal office and duty of instructing and ruling their children, even so their households would bear more tokens of holiness. But how shall this ever be, unless the grace of regeneration be faith-

fully believed and cherished? If there be any one feature that distinguishes the homes of the faithful of earlier days, it is the reverence with which they looked upon their children, after they had received them back from the font, to be reared up for God. What is it but the doctrine of baptismal regeneration which has so strongly developed in the Catholic Church the paternal character of God? and in the consciousness of this heavenly Fatherhood there is contained a whole order of spiritual affections, which issue from the grace of regeneration; such, for instance, as dutifulness, submission, docility, confidence, gladness, a holy fearlessness, and filial love; and these are in a peculiar manner the basis of the saintly character. They may be called the sanctity of childhood: "the measure of the stature of the fulness of Christ," of which children are susceptible.—*H. E. Manning.*

To be a Christian is one of the most wondrous and awful gifts in the world. It is in one sense to be higher than angel or archangel. If we have any portion of an enlightened faith, we shall understand that our state, as members of Christ's Church, is full of mystery. What so mysterious as to be born, as we are, under God's wrath? What so mysterious as to be redeemed by the death of the Son of God made flesh? What so mysterious as to receive the virtue of that death one by one through Sacraments? What so mysterious as to be able to teach and train each other in good and evil? When a man at all enters into such thoughts, how is his view changed about the birth of children! In what a different light do his duties, as a parent, break upon him! . . . A man who does not look at marriage and at the birth of children as something of a much higher and more heavenly nature than anything we see, who does not discern in holy matrimony a divine ordinance, shadowing out the union between Christ and the Church, and does not associate the birth of children with the ordinance of their new birth, such a one has very carnal views. . . . Let us beware of aiming at nothing higher than their being educated well for this

world, their forming respectable connections, succeeding in their callings, and settling well. Let us never think we have absolved ourselves from the responsibility of being their parents till we have brought them to Christ, as in Baptism, so by religious training. Let us bear in mind ever to pray for their eternal salvation; let us "watch for their souls as those who must give account." Let us remember that salvation does not come as a matter of course; that Baptism, though administered to them once and long since, is never past, always lives in them as a blessing or as a burden; and that though we may cherish a joyful confidence that "He Who hath begun a good work in them will perform it," then only have we a right to cherish it, when we are doing our part towards fulfilling it.—*J. H. Newman.*

The salvation of your children, generally speaking, must almost wholly rest with yourselves, beyond what even that of the smaller vessels does in a storm with those who steer them. And therefore bear with me when I tell you that such as you would have them to be, such they will be; if vicious, then they will be vicious; if holy, then they will be holy. And this I state advisedly, having many examples in the lives of the saints for my authority. Why then, my brothers and sisters in Christ, do you not procure this blessing for yourselves? What deters you? What discourages you? What is the obstacle in your way? "Chastise thy son, despair not" (Prov. xix. 18, Vulg.). So say I with the wise man. Why not, for God's sake, just venture on the trial, and see, whether such a blessed lot might not be yours? O how happy would you be on finding yourself the father or mother of a saintly child! Do you not envy the mighty mother of the Maccabees her highly distinguished progeny? Do you not envy Elkanah his Samuel? Do you not envy Chelcias his Susanna? Well; they moulded their children into what they were. Go and do the same; and then, without fail, you also will have people to envy you, after a godly sort, at some future day.—*Father Paolo Segneri.*

## V.—THE PRESENCE OF ANGELS.

Along this vale of woe  
 A rainbow sprung from the Baptismal well  
 Surrounds them, raining freshness o'er their brow ;  
 And Angels while they know not round them dwell,  
 Whence in their presence seems some Heaven-constraining spell.  
*The Baptistery*, BY ISAAC WILLIAMS, B.D.

The holy Angels stand by, not indeed effecting anything; they only look upon what is done, but the Father, the Son, and the Holy Ghost effect all.—*S. Chrysostom.*

This is in truth a serious matter, brethren, and you must approach it solemnly. You are, each of you, on the point of being presented to God before innumerable hosts of angels: the Holy Ghost is on the point of setting His seal on your souls; ye are coming for enlistment under the great King. Make ready, therefore; prepare, not by wearing robes of shining whiteness, but arraying the soul with the devoutness of a clear conscience. Regard the Sacred Laver not as simple water; regard rather the spiritual grace given with the water. For as those things which are offered on the altars, being by nature innocent, become polluted by invocation of the idols, so contrariwise, pure water, after the invocation of the Holy Ghost, and of Christ, and of the Father, gains a sanctifying power.—*S. Cyril of Jerusalem.*

Long for that glorious sound which after your salvation by Baptism the angels shall chant over you, "Blessed are they whose unrighteousness is forgiven, and whose sin is covered;" when like stars, pure in body and illumined in mind, ye enter the Church.—*S. Cyril of Jerusalem.*

Take courage, O Jerusalem, for the Lord hath taken away all thy iniquities. . . . In the spirit of judgment and in the spirit of burning He shall sprinkle upon you pure water, and ye shall be cleansed from all your sins. The angels shall dance around you and shall say: "Who is this that cometh up, decked in white [from the wilderness, E.V.], and leaning upon her beloved?" (Cant. viii. 5.)—*Id.*

In this sacrament the heavens rejoice; this the angels glorify because of the affinity of its splendour.—*S. Gregory Nazianzen.*

Behold, dearly beloved, you make this profession of yours in the court of the angels; the names of those who thus make their profession are set down in the Book of Life, not by any man, but by a higher power from heaven.—*Pseudo-Augustine.*

Therefore the waters being in a certain manner healed by the interposition of an angel, both the spirit is washed in the waters in a bodily form, and the flesh is cleansed in them spiritually. . . . For as John was the forerunner of the Lord, preparing His ways, so also the angel who is the witness of Baptism directs the way for the Holy Spirit Who is about to come down upon [the child] in that washing away of sins, which faith obtains when testified in the Father, the Son, and the Holy Ghost.—*Tertullian.*

Even so do guardian angels, as many of them as are here present in God's House, though to us invisible: even so they in this moment are turning in their heavenly watchfulness the very same way; they are waiting in all reverence for the Holy Ghost to come down and set His seal upon this child, that they may begin to take the little one into their especial charge.—*John Keble.*

As he is a simple child, who cannot do anything to frustrate the grace of God, his Baptism, we are sure, is a mere blessing, a cluster of all blessings to him. We are sure he is born again to a new and heavenly life; we are sure he is adopted into our Lord's own family; we are sure he is united to Him, and made a member of Him. What a thought is this to fill all the heart of a father or mother who truly loves

his child! and what a sad calamity, what a grievous loss will it be, if we listen to those who would disturb us in our faith and thankfulness, and say the child's blessing is doubtful; all indeed are baptized alike, but only some, we cannot tell which, are blessed. Surely this, though not so intended, is both unthankful to God and unkind to man. Far be it from those who gather round this our Font, this our blessed Laver of Regeneration, to have any such doubt in their hearts. The angels, who are with us invisibly, have no such doubt. As they gave thanks to God with no uncertain sound at the Birth of the Lord Jesus Himself, so do they, depend on it, at the new birth of any of His little ones. Fear not and doubt not; only try to praise Him as they do, and humble yourselves as unworthy of so great a blessing.—*Id.*

Divine Nazianzen teacheth that the angels are present at baptism, and doe magnifie or honour it with their presence and observance.—*Bishop Morton.*<sup>1</sup>

Churches and oratories are regions and courts of angels, and they are there, not only to minister to the saints, but also they possess them in the right of God. There they are; so the greatest and Prince of Spirits tells us, the Holy Ghost; "I saw the Lord sitting upon His throne, and His train filled the temple; above it stood the seraphim;" that was God's train, and therefore holy David knew that his addresses to God were in the presence of angels: "I will praise Thee with my whole heart, before the gods will I sing praise unto Thee;" before the angels, so it is in the Septuagint. And that we might know where or how the kingly worshipper would pay this adoration, he adds, "I will worship towards Thy holy Temple." And this was so known by him, that it became expressive of God's manner of presence in heaven: "the chariots of God are twenty thousand, even thousands of angels; and the Lord

is among them as in Sinai, in the holy place;" God in the midst of angels, and the angels in the midst of the "holy place;" and God in heaven in the midst of that holy circle, as sure as He is amongst angels in the recesses of His sanctuary. Were the rudiments of the Law worthy of an attendance of angels? and are the memorials of the Gospel destitute of so brave a retinue? Did the beatified spirits wait upon the types? and do they decline the office at the ministration of the substance? Is the nature of man worse since the Incarnation of the Son of God? and have the angels purchased an exemption from their ministry since Christ became our brother? We have little reason to think so; and therefore S. Paul still makes use of the argument to press women to modesty and humility in churches, "because of the angels" [1 Cor. xi. 10]. And upon the same stock S. Chrysostom chides the people of his diocese for walking, and laughing, and prating in churches: "The church is not a shop of manufactures or merchandise; but the place of angels and of archangels, the court of God, and the image or representation of heaven itself."—*Bishop Jeremy Taylor.*

E'en now around the font,  
Unseen by mortal eye,  
Bright ministering Angels watch  
The wondrous mystery.

There to receive their charge  
In readiness they stand,  
And long to guide its feeble steps  
To their own happy land.

And all the host of heaven  
Rejoice before the Lord,  
To see one child of fallen man  
A child of God restored.<sup>2</sup>

Then all seemed glad on earth, and the guardian Angels were whispering  
"This is the Bright New Life—the Image of God the Eternal,—  
Moulded in spiritual grace, and guarded and watched by His Angels.  
This is the Child of God, begotten in sin, but made holy,  
Purified, washed in the waves of those bright-flowing waters Baptismal,  
Changed from a child of Earth to an Heir of the Kingdom of Heaven."

L. C. P.

<sup>1</sup> Cited in Mr. Maskell's *Holy Baptism, a Dissertation*, 1848, p. 360, note 14.

<sup>2</sup> *The People's Hymnal*, No. 342.

*PART II.*

THE MINISTRATION OF  
PUBLICK BAPTISM OF INFANTS

TO BE USED IN THE CHURCH.

“ Eternal Shepherd, Thou art wont  
To cleanse Thy sheep within the font ;  
That mystic bath, that grave of sin,  
Where ransomed souls new life begin.”

HYMNS ANCIENT AND MODERN, No. 129.



PART II.

THE MINISTRATION<sup>1</sup> OF  
PUBLICK<sup>2</sup> BAPTISM OF INFANTS<sup>3</sup>

TO BE USED IN THE CHURCH.

¶ *The people are to be admonished, that it is most convenient<sup>4</sup> that Baptism should not be administered but upon Sundays, and other Holy-days,\* when the most number<sup>5</sup> of people come together; as*

<sup>1</sup> To be administered by "the Minister of the Parish," or "any other lawful Minister."—*Rubric prefixed to the Ministration of Private Baptism of Children in Houses.*

Who then are to be understood to be lawful Ministers? The mind of the Church of England is expressed in the following extracts from her formal documents:—

"It is evident unto all men diligently reading the Holy Scripture and ancient Authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church; Bishops, Priests, and Deacons. Which Offices were evermore had in such reverend Estimation, that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and also by publick Prayer, with Imposition of Hands, were approved and admitted thereunto by lawful authority. And therefore, to the intent that these Orders may be continued, and reverently used and esteemed in the Church of England, no man shall be accounted or taken to be a lawful

Bishop, Priest, or Deacon, in the Church of England, or suffered to execute any of the said Functions, except he be called, tried, examined, and admitted thereunto, according to the Form hereafter following, or hath had formerly Episcopal Consecration, or Ordination."—*Preface to the Ordinal.*†

It is not lawful for any man to take upon him the office of publick preaching, or ministering the Sacraments in the Congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have publick authority given unto them in the Congregation, to call and send Ministers into the Lord's vineyard.—*Article XXIII.*

Take thou authority . . . to minister the holy Sacraments in the Congregation, where thou shalt be lawfully appointed thereunto.—*The Ordering of Priests.*

It appertaineth to the Office of a Deacon, . . . in the absence of the

\* Easter furnishes the most solemn day for Baptism, at which time also the Passion of the Lord, into which we are baptized, was consummated. . . . Next, Pentecost presents a very extended period for the appointment of Baptisms. . . . But every day is the Lord's; every hour, every season is suitable for Baptism. If there be a difference as to its solemnity, there is none as to its grace.—*Tertullian, de Bapt.,* sect. 19.

† The Statute 13 and 14 Car. II. c. 4, s. 2, has expressly enacted that this office should form a part of the Book of Common Prayer and administration of the Sacraments and other Rites and Ceremonies of the Church, "to the intent that every person within this realm may certainly know . . . the manner how, and by whom, Bishops, Priests, and Deacons are, and ought to be Made, Ordained, and Consecrated."

*well for that the Congregation there present may testify the receiving of them that be newly baptized into the number of Christ's Church; as also because in the Baptism of Infants every Man present may*

Priest to baptize infants.—*The Form and Manner of Making of Deacons.\**

<sup>2</sup> Being so great an act, it ought to be transacted in the most solemn manner possible. When a king or queen is crowned, you know the day is set beforehand, and all the chief people in the country are gathered together. All the nobles and great men of the land are made witnesses of what is done. So when persons are married, it is not a thing to be done in secret; but publicly in the face of the Church. They are to come into the Church with their friends and neighbours, after notice publicly given. Now Baptism is in some respects a coronation and a marriage. The child of the very meanest beggar, though he be brought to the Font in rags, and have no home to be carried to afterwards, yet is he then and there most truly crowned a great king. For it is written, "He hath made us kings and priests unto God and His Father." Every Christian is a king; for he is a member of Christ the Great King; and therefore every Baptism is a Coronation, more solemn and glorious in the sight of God than the crowning of the greatest emperor on earth; and as the princes and nobles of the land make haste to be present when a king is crowned, so the Holy Angels and the Saints reigning in Heaven are no doubt present, unseen by us, whenever a little child is christened. Again, every Baptism is a marriage, because in it by a wonderful working the

Holy and Almighty Spirit of God unites the baptized person to the mystical Body of our Lord, making him a member of Christ who was before but a child and limb of Adam in all his natural uncleanness. Christ Himself teaches us to say that Baptism makes such an one "bone of His Bone and flesh of His Flesh." Therefore it is a marriage, and more than a marriage, being indeed that of which earthly marriage is but a figure: and being a marriage it is best to be public as a marriage solemnly contracted and proclaimed before proper witnesses, and blessed by the Lord in the hearing of men and Angels. For such reasons as these, it is convenient that Baptisms should generally be celebrated, not at home, but in Church; and not on ordinary days, but on Sundays and those Holy-days when the most people come together. From that time forward there can be no doubt of the person or child so received being a Christian,—and all the congregation being made witnesses of it, are bound thenceforward to treat him as a Christian: to pray for him, and show all brotherly love towards him. So that neither he himself, nor any one else, may any more doubt of his being a Christian, than of his being a man born naturally into the world. And every one present at his Baptism will be a witness against him hereafter, that, if he go wrong, it is not because he never received God's grace, but because through wilful sin he received it in vain.—*John Keble.†*

\* "After the great controversy respecting Schismatical Baptism which many of the Eastern Churches held with the African to be invalid,<sup>1</sup> it was finally ruled in the West, that Baptism conferred with the right form, matter, and intention was to be accounted valid.<sup>2</sup> This recognition of Baptism did not involve the recognition of orders in the administrators. Even in cases where the orders were held to be null, the Sacrament of Baptism was accepted."<sup>3</sup>—*H. E. Manning, Unity of the Church*, p. 317. (See note in Appendix.)

<sup>1</sup> Morin. *de Sacra.* c. xii. s. 4. 5.

<sup>2</sup> Hooker, *E. P.*, v. c. 58, s. [3], ed. Keble.

<sup>3</sup> Courayer's, *Def. of the Eng. Orders*, pp. 284, 285.

† "The Curates of every parish shall . . . warn the people that without . . . great cause and necessity they procure not their Children to be baptized at home in their houses."—*Rubric prefixed to "The Ministration of Private Baptism."*

There are no orders of the Church that do come in process of time to be more grossly and universally abused than those that begin first to be dispensed with for the state and character of the persons concerned in them. This was first granted as a privilege of kings, or king's sons, as appears by the Decretals of Clement the Fifth, and by the Council of Cologne, where it is ordained that none but they should be baptized at home. Afterward it came, I suppose, to be allowed to

be put in remembrance<sup>6</sup> of his own profession made to God in his Baptism. For which cause also it is expedient that Baptism be ministered in the vulgar tongue. Nevertheless, (if necessity<sup>7</sup> so require,) Children may be baptized upon any other day.

<sup>3</sup> Hast thou an infant? Let not evil have the advantage of time: let him be sanctified from his infancy; let him be consecrated to the Spirit from his tenderest hours.\*—*S. Gregory Nazianzen.*

We are surrounded by evils; let us baptize our children as speedily as possible.—*S. Isidore of Pelusium.*

If the persons baptized be but infants, they are received thereby into the care and tuition of the Church, and stand engaged to make good what is promised by those who brought them to be baptized. For they have upon them the seal and badge of the Lord, whereby they are appropriated unto Him, to be peculiarly His, and to be brought up in His religion, though as yet they understand nothing of it. So great hath been the care of Christ's Church to take men as early as might be into her bosom, to gather them . . . under her wings, and to commit them to the oversight and care of those who are set over the house of God, to bring them up in His knowledge and love.—*Bishop Patrick.*

<sup>4</sup> "Convenient," *i.e.* proper and becoming, — *quàm maxime decere.* In the same sense it is said in the final rubrics of The Form of Solemnization of Matrimony, and The Churching of Women;—"It is con-

noblemen, and so to other rich men. And as everybody affects the name and state of gentility, they think themselves hardly dealt with if they be accounted in this matter inferior to such or such of their neighbours.

This and many other instances of like nature that might be given, should teach the clergy to take care how they make any beginning of breaking that rule of Scripture given by S. James (chap. ii. 1, 2, 3) against any respect of persons to be shown in Church matters; for if you once begin, there is no stop to be made afterward. Therefore the Synod of Aix determined, "That no curate or other priest should, under pain of excommunication, go to any house, not even of a nobleman, to administer baptism, except in case of necessity; and that no case should be taken to be of necessity, but when the child's life is in danger."—*Wall, Hist. of Infant Baptism*, vol. i. p. 190.

\* ἰε̅ ὀνόματι, & teneris unguiculis.

venient that the new-married persons should receive the Holy Communion at the time of their marriage."

"The Woman, that cometh to give her thanks, must offer accustomed offerings; and, if there be a Communion, it is convenient that she receive the Holy Communion."

<sup>5</sup> "Most number." It is most for the interest of the infant to be so baptized, that it may have the benefit of the united prayers of a full Christian congregation, which is much to be valued. Methinks there should be no need of urging this to parents that have any real love or affection to their children: this would incline them to desire that themselves which the Church desires of them. Remember, I beseech you, that your children are to be but once baptized; and, what is but once done, ought to be well done, in the best and most perfect manner.—*Bishop Bull.*

For as I think that public service ought to be preferred before private, so I think there is no office, or part of religious service, that more necessarily requires to be public than this of Baptism, the child being by it solemnly admitted into the Church of Christ, of which the whole congregation are to be witnesses, and all their prayers being desired in behalf of him.—*Dr. William Stanley, Dean of S. Asaph.*

<sup>6</sup> I am sure we must all feel how great need we have of being so reminded. Although Baptism is the greatest of blessings, and makes the greatest difference to us all, yet we are apt to pass days and weeks with very little thought of it, because it was provided for us without our knowledge or trouble, and because we see that almost all whom we know of are baptized. And yet the angels, who are all around us invisibly, know that God in giving us Baptism gave us the greatest of all favours, a favour which He has bestowed on very few of the children of Adam: for the most part, by very far, never even heard of the Name of Christ.

¶ And note, that there shall be for every Male-child to be baptized two Godfathers<sup>s</sup> and one Godmother; and for every Female, one Godfather and two Godmothers.

We ought therefore to make very much of the opportunities which God gives us of being present at Baptism, and joining in the prayers and thanksgivings there. . . . So often as we see others baptized, and hear what is promised in their name, surely we are without excuse, if we ever let a day pass without thanking God for our own Baptism, and examining ourselves how we have kept our vows.—*John Keble.*

When any one is baptized I both put myself in mind of my own duty as Christian, and examine myself how I have kept my vow of Baptism, and how carefully I have performed my promise and duty towards those children in whose name I have answered as godfather; and also devoutly and heartily (as the Church teacheth) pray that this child may have grace to live some way agreeable to this holy religion into which he is now admitted.—*Dean Wm. Stanley.*

7 “The Curates of every Parish shall often admonish the people, that they defer not the Baptism of their children longer than the first or second Sunday next after their birth, or other Holy-day falling between, unless upon a great and reasonable cause, to be approved by the Curate. And also they shall warn them, that without like great cause and necessity they procure not their Children to be baptized at home in their houses.”—*Rubric prefixed to The Ministration of Private Baptism of Children in Houses.*

By the laws of Ina, King of Wessex, 688, if an infant were not baptized within thirty days of its birth, the parents were to be fined thirty solidi.

<sup>s</sup> Sponsors are first mentioned by Tertullian, *de Baptismo*, sect. 18, p. 264 A, ed. Paris, 1641. On this subject see the following authorities:—Wall, *Hist. of Inf. Bapt.*, vol. i. pp. 22, 62, 176, 603, 608; Melvill's *Sermons*, vol. ii. (1842) p. 239; Boyd on *Episcopacy and Presbytery* (1841), p. 416; Kennaway, *The Churchman's*

*Brief Manual of Baptism* (1840), p. 121 seq.; Döllinger, *Hist. of the Church* (1840), vol. ii. p. 295; Leslie's *Works*, fol. (1721), vol. i. p. 743; Bingham's *Origines Ecclesiast.* vol. iii. p. 556, etc.; Dean Comber's *Discourse on Baptism*, sect. 7, p. 399.

They who bring a child to Holy Baptism are called his Godfathers and Godmothers, because they are the means of his being there regenerate or born again of God. They also give him his Christian name, because that belongs to him only as he is a Christian, and so the child of God. And they give him this name in Baptism, or at the same time that he is baptized, because it is then that he is brought into this relation to God: so as to be made His child according to the tenor of the new covenant which God hath made with mankind with Jesus Christ, promising pardon, and peace, and grace, and His own Fatherly care of, and provision for, all those who repent and believe in Him.—*Bishop Beveridge.*

A child therefore, being born of Christian Parents, and by them offered to the Church to be received into her Society; the Church, in obedience to Christ's command, according to the practice of the Universal Church, expresseth her willingness to receive it. But withal, considering the frailty and mortality of the Parents, she requireth some other persons called Godfathers and Godmothers to be specially present at it, as witnesses, proxies, and sureties. As witnesses, to attest upon occasion that this child was baptized: as proxies for the child by whom he may promise (or they in his name) that he will perform the conditions of the covenant which he is now admitted into: and lastly, as sureties to the Church that this child shall be brought up in the Christian religion. So great care doth our Church take that all who are admitted into her Society, may believe and live as becometh Christians.—*Bishop Beveridge.*

The Church's primitive practice

¶ *When there are Children to be baptized, the Parents shall give knowledge thereof over night, or in the morning before the beginning of Morning Prayer, to the Curate. And then the Godfathers and God-*

(S. Aug. Ep. xxiii.) forbids it to be left to the pleasure of parents, whether there shall be other sureties or no. It is fit we should observe carefully the practice of venerable antiquity.—*Answer of the Bishops to the Exceptions of the Ministers.\**

Godfathers who presented the Catechumen to be baptized, and who received him coming from the water (“susceptores”), and who gave pledges of his future faith (“sponsors”), are mentioned in the second century.—*Döllinger.*

An infant being born to an estate of inheritance cannot actually take possession, but is carried to some part of the land in the nurse's or some other's arms, where the guardian of the child taketh livery and seizin for its use, and promiseth fealty and to do such service as the premises are bound to; all which the heir (though but then an infant) is fully to make good, when he comes to years of discretion. Thus in the sacrament of Baptism the child is conditionally received into the congregation of Christ's flock: but the godfathers and godmothers answering to the stipulation of the Church proposed unto them, and undertaking on the child's part, the child coming to years of understanding is engaged to perform in as full a manner to all intents and purposes as if it had been able to have answered for itself.—*Ph. Edlin, Sermon at S. Mich. Bassishaw, 1651.†*

The Godfathers and Godmothers are in a manner deputies appointed by the Church to bring the child to Almighty God and beseech Him to receive him: and by coming forward as they do, they not only make themselves answerable for the child, in the manner which is explained at the end of this service, and that, publicly before all men, but they also are a kind of token of the great care which the Church takes to make our Baptism as solemn as possible. It is a

great honour done to them, that the Church should permit them to bring her little ones in their arms, and lay them as it were at the feet of the great King, that He may take them up in His Arms: just as it would be a great honour if the Queen should trust her young children to any one to be carried anywhere, and to receive any good thing. . . . And, as it is greatly to be commended, and a very charitable work, when sincere and thoughtful persons, young or old, come forward to present Christ's little ones at His Font, so it is a great pity for any to come in a light and thoughtless way.—*John Keble.*

The practice of requiring Sponsors at Baptism is of ancient date. What purpose was it intended to answer? The relations in which men may stand towards one another are plainly of two kinds, some depending on the will of the parties, others on their duties. Friendship is a relation of the first kind; allegiance of the second. Men are not friends longer than they desire to be so; allegiance is a coercive yoke of which the laws will not allow them to divest themselves. Now when a man is proxy for his neighbour, it is plain that he cannot undertake those relations which result from will, unless he acts by his neighbour's consent; but in respect of those relations which are imposed upon his neighbour by law, the same law may authorise him to act on his neighbour's behalf. This is seen in the guardianship of children. No guardian can undertake to prognosticate what will hereafter be the inclination of his infant ward; but, so far as the law gives him power over his ward's property, he can act with confidence on his behalf. Now the same principle which is applicable to things earthly may be employed in estimating our relations to God. For we came into the world owing an allegiance to our Heavenly Sovereign, which the eternal laws of duty forbid us to neglect. The discharge of this allegiance in riper years implies the active exercise of

\* *Cardwell's Conferences*, p. 355.

† Quoted in *Spencer's Things New and Old*, vol. ii, p. 252.

*mothers, and the People with the Children, must be ready at the Font, either immediately after the last Lesson,<sup>9</sup> at Morning Prayer, or else immediately after the last Lesson at Evening Prayer, as the Curate by his discretion shall appoint.<sup>10</sup> And the Priest coming to the*

faith and penitence. But during the season of infancy, while the voluntary powers are in abeyance, this allegiance can be nothing more than a duty which has been contracted by the accident of our birth. For it is fast bound to that general nature of which every child of Adam is an individual type.

When a man is proxy, therefore, for an infant towards God, it is not "as if the soul of the child were considered as transferred to his sponsors." Such a transfer is impossible in the nature of the case: "for no man may deliver his brother, nor make agreement unto God for him." The only relations which the proxy can undertake are those which some law assigns; not those which will result from the choice of the individual, and which it is impossible to predict, antecedently to the exercise of his own accountableness, but those responsibilities which the party has already incurred as an heir of nature. Now this exercise of the proxy's duty the Catechism explains. Laying down faith and repentance as the general requirements from man, it proceeds to show how far children can discharge them. . . . It states in what manner these conditions of faith and repentance can be complied with by infants. As respects their voluntary fulfilment, they cannot as yet be performed in any wise; but they do not the less exist as an obligation, inseparable from man's regenerated nature. And therefore the same law which imposes them upon children gives their guardians authority to make public acknowledgment of them. So that in the only sense in which infants can at all act by proxy—the contracting, that is, of obligations, the performance whereof some external law will hereafter enforce upon them—they can and do perform the requirements which are necessary for Baptism."—*R. I. Wilberforce.*

Any misconception of the nature of the Sacrament on the part of those who bring children to be baptized,

does not affect the real nature of the Sacrament itself; nor does it invalidate the effect of that Sacrament on the spiritual condition of the children. "For," observes S. Augustine, "they are not therefore left unregenerated because they are not brought by them with this intention."\*

S. Justin Martyr, indeed, says that infants are made partakers of the benefits of Baptism "through the faith of those who bring them to Baptism." But it does not therefore follow that they are deprived of the grace of that Sacrament if such faith be absent from the hearts of those who bring them; for God's grace is given irrespectively of such individuals, and the faith and prayers of the Church are sufficient in themselves—when thus exercised in compliance with the distinct ordinance of God, whatever be the character of those who bring the infants.†

The absence of any provision for Sponsors in the case of the Private Baptism of Infants shows that, in the view of the Church, they are neither of the essence of the Sacrament, nor indispensable to its validity; and that Baptism is not merely a covenant, but an imparting and a reception of free Divine grace. The gratuitous nature of this justifying grace is most powerfully brought home to the mind in Infant Baptism. For "here, the recipient of the greatest blessings which it can enter into the heart of man to conceive, even the translation from the kingdom of Satan into the kingdom of Christ, and the transfiguration of the whole nature from a state of moral and spiritual debasement and helplessness into one capable of performing the achievements of Saints, and inheriting the glory of Angels, is too young to be a party in a mutual transaction, too young to be anything but the unresisting object of unconditional mercy."‡—*H. W. P.*

\* Epist. xviii., tom. ii. p. 265 r.

† *Vid. Hooker, E. P., Bk. v. ch. lxiv. sect. [5].*

‡ *British Critic*, vol. xxxiv., July 1843, p. 75.

Font,<sup>11</sup> (which is then to be filled with pure Water,<sup>12</sup>) and standing there, shall say,

Hath this Child been already baptized, or no ?

¶ If they answer, No : Then shall the Priest<sup>13</sup> proceed as followeth.

<sup>9</sup> It is to come after the second lesson ; and the second lesson, as you know, is always taken from the New Testament. And do you not see how suitable it is, that immediately after the written Word of Christ should come the blessing of His Sacramental Word? that such as He has been declared in our hearing by His holy Apostles and Prophets, such He should come in our sight by the no less Holy mysteries which He Himself ordained? \*—*John Keble.*

<sup>10</sup> The only "discretion" thus permitted to the "Curate" is that of determining at which Service the Baptismal Office shall be used. He may appoint the celebration of the Sacrament in connection with the Morning or with the Evening Prayer. But in any case the Ministration of Baptism must take place in the face of the Congregation after the last Lesson, and before the conclusion of Public Prayer. No sanction is hereby given to the practice (which, it is feared, still lingers in some parishes) of celebrating Holy Baptism either as a separate Service unconnected with any portion of the Public Worship of the faithful, or after the congregation has quitted the Church. In neither of these cases does such a mode of baptizing children comply with the Church's requirements respecting the *publicity* of the Ministration.—*H. W. P.*

<sup>11</sup> Which Font must be made of Stone, as directed by the LXXXIst Canon.

Amongst some Christian monuments in Gruter's *Thesaurus Inscriptionum* † are certain verses attributed

\* It has been suggested that the Church directs Baptism to be celebrated just before the Hymn "Nunc dimittis," in accordance with the spirit in which Theodoret and S. Athanasius explain Ps. xxiii., "the waters of refreshment," of the water of regeneration. Similar allusions to the "rest" given by Holy Baptism are made in the Armenian, Syriac, and other Liturgies and Rituals. See Dr. Pusey's *Scriptural Views of Holy Baptism*, pp. 81, 82, note.

† Cited in the Appendix to the Abbé Migne's edition of S. Paulinus of Nola, p. 880.

to S. Ambrose, in which it is stated that a Font ought to be *Octagonal*, as well as the Baptistery, in order to symbolise the eighth day on which our Blessed Lord arose from the dead.

The Font being . . . close to the principal entrance [into the Church], because Baptism is the entrance into Christ's Spiritual Body: it is the beginning of our Christian life, even as we begin each new day by washing with water. When we turn towards it, as we commonly do at the commencement of the baptismal service, well were it if in heart we always turned back towards our own Baptism, remembering what a good beginning we then made, and how grievous it will be if our latter end be not answerable.—*John Keble.*

<sup>12</sup> All water is fitted for use in Baptism, provided only it find faith in him that receiveth [that Sacrament], and the blessing of the priest who consecrateth it.—*S. Gregory Nyssen.*

Christ ordained no other element to be used in Baptism but only water, whereunto when the Word is joined, it is made, as S. Augustine saith, a full and perfect Sacrament.—*Homily for Whitsunday, 2d part.*

Take notice that this Font is to be filled with pure water. The water must be pure, because it is to represent and convey the purest of all beings, the Holy Spirit of God ; and it must fill the Font, because God's mercy is overflowing ; and because, as the service afterwards shows, it were well if the infant, not being weak or sickly, might be plunged entirely in the water, instead of merely having it poured on him.—*John Keble.*

<sup>13</sup> The Priest is but the shadow and token of our Lord Jesus Christ, as the water is but a shadow and token of the cleansing and sanctifying Spirit. It is Christ Who baptizes ; only He does it by His servant's hand ; for so we have been taught

Dearly beloved, forasmuch as all<sup>14</sup> men are conceived and born in sin, and that our Saviour Christ saith, None can enter into the king-

by S. John the Baptist, "This is He that baptizeth with the Holy Ghost." There may have been hundreds of thousands of Priests and Deacons since the Church began, but all along there has been only one real Baptizer, viz. our Lord Jesus Christ.—*John Keble.*

This is the marriage of the Lord, joined together to one flesh, that according to that great mystery [or Sacrament] might be these two in one flesh, Christ and the Church. From this marriage is born the Christian people, the Spirit of the Lord coming from above. . . . Thus Christ obtaineth children in the Church through His Priests, as the Apostle says, "For in Christ Jesus have I begotten you." And so the seed of Christ, that is, the Spirit of God, produces, by the hands of the Priests, the new man conceived in the womb of our Mother, and received at the birth of the Font, faith presiding over the marriage-rite.—*S. Pacian.*

It is the privilege of Christ's lawfully ordained minister to be the honoured instrument of conferring these benefits (viz. of being made "members of Christ, the children of God, and inheritors of the kingdom of heaven") upon the faithful children of the Redeemer's Church. . . . In many instances God has chosen humble, most humble, instruments to work out most important results. It was the east wind which was His commissioned minister to part the waters of the Red Sea on the right hand and on the left, so that the rescued hosts of Israel might pass over dry-shod. It was the trumpet blast of the Jewish priesthood before which the walls of Jericho fell prostrate: the little stone from out the brook laid low the vain-glorious and gigantic Philistine: and the waters of the humble river Jordan were made efficacious for the washing away of the leprosy of Naaman.—*Bishop F. R. Nixon of Tasmania.*

<sup>14</sup> This sin which ruined man even in Paradise, is contracted by every

one born into the world; nor is it remitted except in him who is born again. So that even from parents who were already born again, in whom it is pardoned and covered, it would still be contracted to the condemnation of the children who were born to them, unless a second spiritual birth should absolve those whom the first carnal birth had bound.—*S. Augustine.*

The guilt of original sin before we are born renders us subject to condemnation from our very conception.—*Cassiodorus.*

No one of men indeed is without sin, excepting Him Who became Man for our sake.—*Clementine Constitutions.*

No one is free from pollution, not even if his life be but the length of one day.—*S. Clement of Rome.*

There is no one amongst men who is not born in the bondage of this sin, with the exception of Him Who was born by a new mode of generation for the purpose of removing this bond of sin, viz. the Mediator between God and man, the Man Christ Jesus.—*Peter the Deacon.*

Adam was a slave, and therefore his children could not be free, neither could he restore to them the grace and friendship of God, of which sin had despoiled him.—*Pere de Condren.*

"None can enter."—

Nor, however excellent a man may be in his conduct (*εργως*), shall he enter the kingdom of heaven, if he does not receive the seal [of baptism] through the instrumentality of water. A bold saying, but not mine. For it is Jesus Himself Who makes the declaration. Receive a proof of this from Holy Scripture. Cornelius was a righteous man, deemed worthy of being favoured by a vision of angels, who had, as it were, by his prayers and alms erected a beautiful pillar in heaven before God. Peter came, and the Spirit was outpoured upon those who believed, and they spake with other tongues and prophesied; and yet even after this gracious gift



dom of God,<sup>15</sup> except he be regenerate<sup>16</sup> and born anew of water<sup>17</sup>

of the Spirit the Scripture saith that Peter commanded them to be baptized in the Name of Jesus Christ, in order that the soul being regenerated through faith, the body also might be made partaker of the grace through the instrumentality of water.—*S. Cyril of Jerusalem*, Catech. III. sect. ii. pp. 35, 36. Ed. Oxon. 1703.

So, no baptism, no entrance. Nor can infants creep in any other ordinary way. And this is the received opinion of all the ancient Church of Christ.—*Archbishop Laud*.

<sup>15</sup> That by the Kingdom of God, or as it is elsewhere called, The Kingdom of Heaven, in Holy Scripture, is commonly meant that High and Holy Place where the saints and servants of God enjoy perpetual Rest and Felicity, none ever doubted, and therefore I need not stand to prove it, but shall only observe that this expression is used also in a larger sense, not only for the place itself, but likewise for the way that leads to it, that also being wholly under the Rule and Governance of Almighty God. And seeing He always addeth to the Church those who shall be saved, or inherit eternal life and glory in Heaven (Acts ii. 47), therefore the Church militant upon earth, as well as that which is triumphant in Heaven, is called also the Kingdom of God. . . . But though many may be admitted into the kingdom of God upon earth, and yet through their own default may not get to that which is in Heaven; yet none can get to that which is in Heaven, but only such as are first admitted into the kingdom of God upon earth.—*Bishop Beveridge*.

<sup>16</sup> I, saith He, am come a light into the world, that whosoever believeth on Me should not abide in darkness. . . . What are we to understand by this darkness but sin? . . . Children, therefore, if they do not enter the number of believers by means of the Sacrament which was divinely instituted for this end, will undoubtedly remain in this darkness. . . . For why should any one be born again but to be renewed? wherein to be renewed but from old age?

and from what old age but that in which our old man is crucified with Him, that the body of sin might be destroyed? or whence is it that the image of God enters not into the kingdom of God, but that the impediment of sin hinders it?—*S. Augustine*.

No one is free from condemnation except he be regenerate in Christ.—*Id.*

Jesus Christ alone could be so born that He needed not to be born again.—*Id.*

Christians are made, not born such.—*S. Jerome*.

Those who pass through this world without the faith of Christ, and without the Sacrament of regeneration, are aliens from redemption. . . . In Adam, in whom the nature of all men was first formed, all have sinned and have become subject to the same sentence which he received. Nor are they released from this bondage, even if they are free from sins of their own, unless they be born again through the Holy Spirit in the Sacrament of the death and resurrection of Christ.—*S. Prosper of Aquitaine*.

“Jesus answered and said, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.” The light of which sentiment shines so much more clearly upon the minds of all the faithful, as it is evident that without His light they could not become faithful. For who can obtain remission of sins, or be enabled to enter the kingdom of heaven without the laver of regeneration?—*Smaragdus, Abbat*.

Since no man can attain salvation unless he be incorporated into Christ; and Baptism, whereby we are made members of His Body, is the means of this incorporation, all men must needs receive it. To all men it is said, Ye must be born again, for except a man be born again of water and the Spirit, he can neither enter nor see the kingdom of God. We must be baptized into Christ, and so putting on Christ, be made the children of God.—*S. Thomas Aquinas*.

Baptism is our regeneration or new birth, whereby we are born anew in

and of the Holy Ghost;<sup>18</sup> I beseech you to call upon God the Father,<sup>19</sup>

Christ, and are made sons of God, and heirs of the kingdom of heaven; it is a sacrament of the remission of sins, and of that washing which we have in the Blood of Christ. Infants cannot become spiritual but by this new birth of the water and the Spirit.  
*Bishop Jewel.*

Forasmuch as from our first parents we derive nothing but flesh and corruption, and that "flesh and blood cannot inherit the kingdom of heaven," it is necessary that every man who is reckoned in Adam should be also reckoned in Christ, that every one who is born of the flesh be also born again, and be born of the Spirit; that every son of man by nature may become the son of God by adoption, be incorporated into Christ, entitled to the promises, and become heir of heaven by grace and faith in Jesus Christ; and that this cannot be done but by being admitted to the covenant of grace in Baptism; our blessed Saviour saying that "except a man be born again of water and of the Spirit, he cannot enter into the kingdom of God."—*Bishop Jeremy Taylor.*

<sup>17</sup> But you will perhaps say, What does the Baptism of water contribute towards the worship of God? In the first place, because that which hath pleased God is fulfilled. In the second place, because when you are regenerated and born again of water and of God, the frailty of your former birth which you have through men, is cut off, and so at length you shall be able to attain salvation; but otherwise it is impossible. For thus hath the true Prophet testified as with an oath: "Verily, I say unto you, That unless a man is born again of water, he shall not enter into the kingdom of heaven." Therefore make haste, for there is in those waters a certain power of mercy which was borne upon them at the beginning, and acknowledges those who are baptized under the name of the threefold sacrament, and rescues them from future punishments, presenting as a gift to God the souls that are consecrated by Baptism. Betake yourselves, therefore, to these waters, for they alone can quench the violence of the future fire; and he who delays

to approach them, it is evident that the idol of unbelief remains in him, and by it he is prevented from hastening to the waters which confer salvation. For whether you be righteous or unrighteous, Baptism is necessary for you in every respect; for the righteous, that perfection may be accomplished in him, and he may be born again to God: for the unrighteous, that pardon may be vouchsafed him of the sins which he has committed in ignorance. Therefore all should hasten to be born again to God without delay, because the end of every one's life is uncertain.—*Clementine Recognitions.*

<sup>18</sup> The water therefore presenting outwardly the sacrament of grace, and the Spirit operating inwardly by the blessing of grace, loosing the bond of sin, and re-establishing the holiness of nature [these two agents] regenerate through One Christ man-born of one Adam.—*S. Augustine.*

The unholy cannot enter into the mansions above, but only they who have their conscience cleansed by love of Christ, and are sanctified by the Spirit in Holy Baptism.—*S. Cyril of Jerusalem.*

For water cleanses the body, but the Spirit seals the soul.—*Id.*

And He gave us commandment that we should be regenerated by water and the Spirit; the Holy Ghost coming down upon the water through prayer and invocation. For since man is of a twofold nature, viz. soul and body, He also provided us with a twofold sanctification, namely, through water and the Spirit. By the Spirit in order to renew us in His [Divine] image and likeness; and by water, through the Spirit of grace, to purify our body from sin, and to free it from corruption: the water fulfilling the image of death, while the Spirit supplies the pledge of life.—*S. John Damascene.*

There is no other way of being born again of water as well as of the Spirit, but only in the Sacrament of Baptism. . . . Our Regeneration is wholly the act of the Spirit of Christ.

through our Lord Jesus Christ,<sup>20</sup> that of His bounteous mercy He

But there must be something done on our parts in order to it; and something that is instituted and ordained by Christ Himself, which in the Old Testament was Circumcision, in the New, Baptism, or washing with water; the easiest that could be invented, and the most proper to signify His cleansing and regenerating us by His Holy Spirit. And seeing that this is instituted by Christ Himself, as we cannot be born of water without the Spirit, so neither can we, in an ordinary way, be born of the Spirit without water, used or applied in obedience and conformity to His institution. Christ hath joined them together, and it is not in our power to part them. He that would be born of the Spirit must be born of water too.—*Bishop Beveridge.*

We cannot be saved without being in Christ's kingdom, and Baptism is the way into the kingdom. We cannot live the heavenly life except we be members of Christ, and Baptism makes us members of Christ. We cannot be in the Church without going through the door; and Christ, given in Baptism, is the Door. We cannot please God whilst we are in the flesh, *i.e.* in our natural state, all fallen and corrupt: but the Holy Spirit, entering into us at Baptism, takes us out of our natural state, mends our fallen and corrupt nature, so that we are no longer in the flesh but in the Spirit, and may please God if we will.—*John Keble.*

By water we are sacramentally dead and buried; by the Spirit we are made alive.—*Bishop Jeremy Taylor.*

Every one must be born of water and the Spirit; not once born of water, and once of the Spirit, so as to make two new births, or to be regenerated again and again; but to be once new-born of both, once born of the Spirit, in or by water; while the Spirit primarily or effectively, and the water secondarily or instrumentally, concur to one and the same birth, ordinarily the result of both, in virtue of the Divine appointment.—*Waterland.*

<sup>19</sup> For no one can be either perfect or safe without the favour of God.—*S. Ambrose.*

The Father is the real and true Life, and He, through the Son in the Holy Spirit, pours forth as from a fountain His heavenly gifts to all; for through His love to man, the blessings of everlasting life are promised without fail even to us men.—*Bishop Forbes.*

<sup>20</sup> I am the Door: by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture.—*S. John x. 9.*

Jesus saith unto him, I am the Way, the Truth, and the Life: no man cometh unto the Father, but by Me.—*Id. xiv. 6.*

Verily, verily, I say unto you, Whatsoever ye shall ask the Father in My Name, He will give it you.—*Id. xvi. 23.*

And this is the confidence that we have in Him, that, if we ask any thing according to His will, He heareth us: and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him.—*I S. John v. 14, 15.*

He is Himself the Country whither we are going, and Himself the Way by which we go. Let us go to Him through Himself, and we shall not go astray.—*S. Augustine.*

The only true Way which leadeth unto life; the Way without error; the Truth without falsehood; the Life without death.—*S. Bernard.*

For He is the door of the Father, through which Abraham, and Isaac, and Jacob, and the prophets, and apostles, and the Church, enter in.—*S. Ignatius.*

O Beneficent King of Ages and Maker of the whole creation, accept Thy Church approaching Thee through Thy Christ; fulfil that which is profitable to each; bring all to perfection; and make us worthy of the grace of Thy sanctification; gathering us together in Thy holy Church which Thou hast pur-

will grant to *this Child* that thing which by nature<sup>21</sup> *he* cannot have; that *he* may be baptized with Water and the Holy Ghost,<sup>22</sup> and

chased by the precious Blood of Thine only-begotten Son our Lord and Saviour Jesus Christ; with Whom Thou art blessed and glorified, together with the most holy and good and quickening Spirit, now and ever, and to ages of ages. Amen.—*Liturgy of S. James.*

No man cometh to the Father except by the doctrine of Christ, except by faith in Christ, except by obedience to the commands of Christ, except by imitation of the life and conversation of Christ, except through the merits of Christ, except he be made a member of Christ's Body, a true branch of Him Who is the true Vine.—*Lucas Brugensis.*

<sup>21</sup> Who can bring a clean thing out of an unclean? not one.—*Job xiv. 4.*

That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.—*S. John iii. 6.*

And were by nature the children of wrath, even as others.—*Eph. ii. 3.*

Original sin . . . is the fault and corruption of the Nature of every man that naturally is engendered of the offspring of Adam; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation.—*Article IX.*

Being by nature born in sin and the children of wrath, we are hereby made the children of grace.—*Catechism.*

Well saith the Apostle, not, the wrath of God shall come upon him; but, abideth upon him. For from this wrath, under which we all lie by reason of sin, and of which the Apostle saith, "For we also were the children of wrath, even as others," nothing can deliver us but the grace of God through Jesus Christ our Lord.—*S. Augustine.*

The nature of man if left to itself is utterly incapable of manifesting the complete perfection of the virtues,

and the spiritual beauty of holiness, unless it should receive the assistance of the Divine Hand. Just as the earth remaining by itself, unless it should be prepared by the care of the husbandmen, and afterwards should receive the benefit of the showers and the sun, is useless and unfitted to bring forth fruit. Every house also needs the light of the sun, which is not of the same nature with itself, since otherwise it would be full of darkness, and so useless [as a habitation for man]. . . . In this same way, then, does the nature of man, which in itself is incapable of yielding the perfect fruits of virtue, stand in need of the spiritual Husbandman of our souls, namely, the Spirit of Christ, Who is Himself an entire stranger to our nature; for we are creatures, whereas He is uncreate.—*S. Macarius.*

For being by nature conceived and born in sin, the child of the old Adam, heir of God's wrath and damnation; how could it ever redeem or sanctify itself, any more than a dead carcase, thrown to the bottom of some loathsome pit, could raise itself up and make itself an angel? The baptismal gift cannot be had by nature; it cannot be given by any created being; it is such a gift and such a work as only the Most High Himself can accomplish for us. For who but God can make one partaker of God?—*John Keble.*

Thus Holy Baptism places the child ever after in a supernatural and miraculous state, with God for his Father, the Church for his Mother, Angels to wait on him, Christ's Body and Blood to be his nourishment. He belongs from that hour to Christ in a nearer and more awful way than he belonged to Him before: as the children of Israel were the Lord's people in a different sense from all other nations, though the whole earth is His. This is our condition, as many as have been baptized; we cannot be as the heathen, though we wished it: we cannot give the heathen's account; our account, whenever we give it, must be that of members of Christ. God grant it

received into Christ's holy Church,<sup>23</sup> and be made a *lively*<sup>24</sup> member of the same.

¶ Then shall the Priest say,

Let us pray.

Almighty and everlasting God, Who of Thy great mercy<sup>25</sup> didst

may be the account of true and living members, that we, and all who are concerned for us, may render it with joy, and not with grief! —*John Keble.*

<sup>22</sup> For this reason is the grace of the Holy Spirit present, that those things which in their nature are not holy, may, by partaking of Him, be made holy.—*Origen.*

The flesh is washed that the soul may be purified; the flesh is anointed that the soul may be consecrated; the flesh is sealed that the soul also may be fortified.—*Tertullian.*

For he that is born again of water and the Spirit ceases to be what he was, and begins to be that which he was not.—*S. Zeno of Verona.*

<sup>23</sup> Holy Baptism is the gate of the Church, the door of grace, the first entrance of the saints to an eternal conversation with God and the Church.—*S. Augustine.*

Since the birth of Christians takes place in Baptism, and the generation and sanctification of Baptism appertains to the one Spouse of Christ, which alone can bring forth and bear sons to God, Where, from whom, and to whom is he born who is not a son of the Church? as if any one could have God for his Father before he has the Church for his Mother.—*S. Cyprian.*

In the Catholic Church alone the remission of sins is received and bestowed.—*S. Fulgentius.*

Those do not partake of the Holy Ghost who do not have recourse to the Church, but rather defraud themselves of life. For where the Church of God is, there is the Spirit of God.—*S. Ireneus.*

The visible Church is the great depository of all the promises. . . . It is the ark of the everlasting covenant, the shrine of the eternal Spirit,

the region of promise and blessing, the new and better Eden, the kingdom of heaven upon earth.—*Francis Garden.*

The great use of the Church is to receive and minister to the salvation of those who are taken out of the world.—*Jones of Nayland.*

<sup>24</sup> For before a man receives the Name of the Son of God he is destined to death; but when he receives that seal, he is delivered from death and is assigned to life. And that seal is water into which men descend subject to death, but from which they ascend appointed unto life; and that seal is prepared for them, and they employ it, that they may enter into the kingdom of God.—*S. Hermas.*

Nature hath polluted, but it can not cleanse; the parents have transmitted sin, but cannot remove it; the Minister can provide Water, and perform the external rite, but it is above human power or the possibilities of nature, to make these things effectual to the child's eternal salvation; wherefore we have the more reason to cry most passionately to Him that only can effect all this.—*Dean Comber.*

<sup>25</sup> Noah was Christ, the Dove the Holy Spirit, the olive-branch the loving-kindness of God.—*S. Chrysostom.*

<sup>26</sup> Of this ark it is written, Arise, O Lord, into Thy resting-place, Thou and the ark of Thy holiness. This sacred ark, then, is the Church, outside of which no one is saved, and in which he who shall be found in the day of vengeance shall not perish.—*S. Bruno of Asti.*

Just as the ark in the midst of the sea preserved those who were within it, so the Church preserves all those who are wandering astray.—*S. Chrysostom.*

save Noah and his family in the ark<sup>26</sup> from perishing by water; and also didst safely lead the children of Israel Thy people through

S. Peter, pointing out that there is but one Church, and that those only who are in the Church can be baptized, alleges and says, "In the ark of Noah few, *i.e.* eight souls, were saved by water," in the same way that Baptism saveth you; proving and testifying that the one ark of Noah was the type of the one Church. If any one at that time who was not in the ark could be saved in that baptism of the cleansed and purified world, then one may now be quickened by Baptism who is not in the Church, to which alone Baptism has been given.—*S. Cyprian.*

Then wandered through the flood the ship of Him Who was Lord of all. . . . In its course it described the standard of its Preserver, the cross of its Shipmaster, the helm of its Helmsman, Who should come and appoint a Church in the waters, and by the threefold Name should redeem her inhabitants; and the Spirit in the form of the dove administered her anointing, and the mystery of her redemption.—*S. Ephraem Syrus.*

For whereas the ark of Noah was nothing else than the sacrament of the Church of Christ, which, while all who were outside of it perished, preserved those only who were within the ark; we are clearly instructed to have regard to the unity of the Church, as the apostle Peter has laid it down when he says, "In the same way Baptism doth save you:" showing that as those who were not with Noah in the ark, were not only not cleansed by water, but perished at once in that deluge; so now whoever are not with Christ in the Church will perish without, unless they are turned by penitence to the only saving laver of the Church.—*S. Firmilian.*

By Baptism, which is prefigured in the deluge, we are saved, if there be laid aside the filthiness, not of the flesh but of the spirit, whereby a good conscience may safely answer unto God, and this by the grace of the resurrection.—*S. Gregory Nazianzen.*

The first message to man after the transgression was preached by Noah, to which if he had applied his mind, he might have been saved from sin; for in it he promised both happiness and rest from evils, if he gave heed to it with all his mind; just as the vine promises to yield wine to those who cultivate it with care and labour. But neither did this law rule mankind, for men did not obey it, although zealously preached by Noah. But, after they began to be surrounded and to be in danger of drowning by the waters, they began to repent, and to promise that they would obey the commandments. Wherefore with scorn they are rejected as subjects; that is, they are contemptuously told that they cannot be helped by the law; the Spirit answering them back, and reproaching them because they had deserted those men whom God had commanded to help them, and to save them, and make them glad, such as Noah and those with him.—*S. Methodius.*

Noah's ark is our blessed and holy Mother the Church, out of which is no salvation, as out of the ark was no safety from the flood.—*Antonio de Guevara.*

Now the privilege of the visible Church of God . . . is to be herein like the Ark of Noah, that for anything we know to the contrary, all without it are lost sheep.—*Hooker.*

The ark reminds us that while water saves us by bringing us to Christ, as Noah was saved by the water of the flood bearing up the ark, yet it was the wooden ark that was the real means of saving him; without the ark he would have been drowned, not saved by the water. So are we actually saved by the cross of Christ, the tree on which Christ died, of which the ark was a type, and without that cross we should not be saved. Unless we look to Christ for salvation, and do not trust to our Baptism alone without looking to Christ, we shall be lost as Noah would have been in the flood.—*Edw. Monro.*

the Red Sea, figuring thereby<sup>28</sup> Thy holy Baptism; and by the Baptism of Thy well-beloved Son Jesus Christ, in the river Jordan,<sup>29</sup>

<sup>27</sup> Almighty God, washing away the sins of the world by water, did in the very outpourings of the deluge stamp a figure of regeneration, so that through the mystery of one and the same element, there was both an end put to sins, and a source of excellences.—*Ancient Form of Collect (ap. Gelasium).*

And as it might be truly said that all those who were in the ark were saved by water (for the water bore up the ark, and it went upon the face of the waters); so, and much more truly, may it be said, that all Christians are saved by Baptism. The water which joins them to Christ is the means of their salvation: not of course in itself, but in that it joins them to Jesus Christ by the power of the Holy Ghost going along with it.—*John Keble.*

The Flood was the Baptism of the world, the iniquity whereof was purged by water, and all that was corrupt was buried in that universal deluge, until at last, in token that the evil was expiated, the Dove did rest upon the renewed face of the earth, and was the messenger of peace to those who were saved by those waters. Thus our old man is buried in Baptism, and our sins washed away, yet so as the New Man is restored thereby, and sealed with the Holy Ghost.—*Dean Comber.*

<sup>28</sup> Just as in the deluge the earth was by water purified from the wickedness of sinners, who were then destroyed in that inundation, and the righteous escaped by means of wood [viz. the ark]; so the people of God departing out of Egypt found a path through the waters, in which their enemies were overwhelmed. Nor was the sacrament of wood wanting therein. For Moses smote with a rod in order that that miracle should take place. Each of these things is a type of holy Baptism, by which the faithful pass unto a new life, while their sins are destroyed and die like enemies.—*S. Augustine.*

For by the Red Sea, which was their passage into the desert, and

from the desert into the land of promise, is signified Baptism, in which all the Egyptians, i.e. all the mortal sins at least of him who draws nigh in sincerity, are overwhelmed; and afterwards, until he grows up in years, he comes to the wilderness of penitence, and in the end to the land of everlasting blessedness by Moses, through whose ministrations the waters were divided, and they passed over: Christ, represented by the Rock that was divided, as smitten in His Passion, by the cloud the grace which is given in Baptism, which shows forth light to guide our feet into the way of peace, and refreshes us from the heat of corruption, drives away the Egyptians, i.e. our sins, and evil spirits from us.—*Hugo de S. Charo.*

He who affirms that sins are not thoroughly remitted in Baptism, might as well affirm that the Egyptians were not truly dead in the Red Sea.—*S. Gregory the Great.*

“These things,” saith the Apostle, “were the types of ours.” For the Sea was an image of the laver; the cloud of the gift of the Spirit; Moses of the Priest, the rod of the Cross: Israel passing through, of the baptized; the Egyptians pursuing, of the evil spirits; Pharaoh himself was an image of the devil. For after they had passed through, the Israelites were freed from the power of the Egyptians; and, as in a sort of type, they received manna also from heaven; and the rock was after the pattern of the side of the Lord. For, unlooked for, it sent forth streams.—*Theodoret.*

The preservation of Noah in the ark and the passage of Israel through the Red Sea, were the two greatest and most wonderful miracles whereby God delivered His ancient people; the one kept all mankind from perishing, the other the holy and chosen seed; and both these were by water, and were types and tokens of the Holy Sacrament of Baptism; both these great deliverances, the wonder of the world, were but types and tokens of what Almighty God

didst sanctify Water to the mystical washing away of sin;<sup>30</sup> We beseech Thee, for Thine infinite mercies, that Thou wilt mercifully

did for me, when He by His Spirit came to me in my Baptism, and made me a member of His Son. . . .

If we truly call ourselves Christians, we are partakers of a deliverance as much more awful and wonderful than that of Israel, as hell-fire is worse than Egypt, the devil more cruel than Pharaoh, and the Kingdom of Heaven purer and happier than Canaan.—*John Keble*.

The passage of the Red Sea gives us a lesson as to the time when we should be baptized, viz. when we first begin our life, as the Jews passed it at the entrance on their passage through the wilderness towards the holy land. And it also teaches us that the moment we are baptized we are especially bound to keep God's commandments; as the Jews, immediately on their baptism, had the commandments given them on Mount Sinai.—*Edw. Monro*.

So by a double figure foretelling, that as they were initiated to Moses' law by the cloud above and the sea beneath, so should all the persons of the Church, men, women, and children, be initiated unto Christ by the Spirit from above and the water below.—*Bishop Jeremy Taylor*.

For so sure as the Egyptians were drowned in the Red Sea, so sure are our sins washed away in this holy flood: for this is a Red Sea too; these waters signify the Blood of Christ.—*Id.*

<sup>29</sup> and <sup>30</sup> For this reason was Christ baptized—not that He might be sanctified by the water, but that He might Himself sanctify that water, and by His own purity He might purify that stream with which He came into contact. For the consecration of Christ is the still greater consecration of the element. For when the Saviour is washed, then the entire element of water is cleansed for our Baptism, and a Font is purified, in order that the grace of the Laver might be ministered to future generations. Christ, therefore, leads the way through Baptism, in order that Christian people may the more

confidently follow after Him.—*S. Ambrose*.

Was it for His own sake that He willed to be baptized, when He had no sin? It was in fact for us, who, being exposed to many sins, had need to be purged in the Baptism of Christ; and therefore the Lord came to the Laver, not in order that He should Himself be purified in the waters, but that He might sanctify the streams of water in our behalf. For from the time when He plunged into the water, from that hour hath He washed away the sins of all that believe. He must needs have washed away the sins of all, Who took upon Him the sins of all, as the Evangelist saith, "This is the Lamb of God, this is He that taketh away the sin of the world." In a wonderful manner, therefore, One is immersed, and the salvation of all is restored.—*Id.*

A fountain of life is opened, Baptism; and the Father, the Son, and the Holy Ghost, by His mercy sanctified it. The Father by His voice, "This is My beloved Son:" and the Son Who bowed His Head, and was baptized therein: and the Holy Ghost Who, in the form of a Dove, lighted upon it. Holy Trinity, by Whom the worlds live, Halleluia, Cleanse our defilements.—*Apostolic Liturgy (Syriac Hymn)*.

He sanctified Baptism by being baptized Himself.—*S. Cyril of Jerusalem*.

O Lord, Who sanctifiedst the river Jordan for the salvation of souls, let the angel of Thy blessing descend upon these waters, that Thy servants, being bedewed with them, may receive remission of sins, and being born of water and the Spirit, may serve Thee devotedly for ever.—*Old Gothic Liturgy*.

He Who was baptized as man cleanses our sins as God. . . . The heavens, which had been shut by the sin of Adam, are now opened by the baptism of Christ.—*S. Gregory Nazianzen*.



look upon *this Child*; wash<sup>31</sup> *him* and sanctify *him* with the Holy Ghost;<sup>32</sup> that *he*, being delivered from Thy wrath,<sup>33</sup> may be received

For Jordan alone of all rivers, having received in itself the first-fruits of sanctification and of blessing [in the Baptism of Jesus], became the channel, as it were, to convey, in figure, from the fountain the grace of Baptism to the world.—*S. Gregory Nyssen.*

There was in Jesus Christ a complete man, and for that reason a body being taken by Him for the service of the Spirit, He fulfilled in Himself the whole mystery of our salvation. Therefore He came to John as having been born of a woman, existing under the law, and made flesh by the Word. He Himself had no need to be washed, for of Him it was said, "He did no sin," and where no sin is, its remission is superfluous. But both the body and the name of our creation was assumed by Him: and so, though He had no need to be baptized, yet the means of purification were to be sanctified by Him in the waters of our cleansing. Finally, He was refused Baptism by John as being God; and so as man He teaches him that it was needful. For all righteousness was to be fulfilled by Him, through Whom alone the law could be fulfilled. And thus at the same time by the witness of the prophet, He requires not to be baptized, and by the authority of His own example He completes the mysteries of man's salvation, sanctifying humanity by His Incarnation and Baptism.—*S. Hilary of Poitiers.*

The Saviour received Baptism for three reasons: first, in order that, because He was born of man, He might fulfil all the righteousness and humility of the law; secondly, in order that, by being baptized Himself, He might sanction John's Baptism; thirdly, that by sanctifying the waters of Jordan He might show, by the descent of the Dove, the advent of the Holy Ghost in the Baptism of believers.—*S. Jerome.*

He was baptized in the river Jordan to abolish by the spiritual washing, not His own sins, which He had not, but those of the flesh which He bore, that as He saved the Jews by receiving circumcision, so He might the

Gentiles by Baptism, *i.e.* the pouring forth of the purifying dew.—*Lactantius.*

In the waters of Jordan the Saviour consecrated the matter of water by His own Baptism, to the reparation of the human race, and was manifested to be True God by the coming of the Holy Ghost, and by the proclamation of the Father's Voice.—*S. Rabanus Maurus.*

By His touching the waters of Jordan in that solemn and mystical way, when S. John baptized Him, He gave, not to Jordan only, but to all earthly waters generally, His heavenly blessing, so sanctifying them all that, when duly applied in the Name of the Father, the Son, and the Holy Ghost, a person yet heathen and unregenerate has his sins so washed away by the power of the Holy Ghost, that God will remember them no more. They are in His sight as if they had never been. . . . This virtue Christ gave to the waters of this fallen world of ours, when He permitted Himself to be touched by them in His Baptism by S. John. In Jordan all water was sanctified by the touch of Christ: it has been sanctified to be a pledge and means of our sanctification.—*John Keble.*

<sup>31</sup> He who is rightly washed in the sacrament of Baptism, which was typified by that water of sprinkling (Numbers xix. 17-19), is purified spiritually also, *i.e.* invisibly, both in the flesh and in the soul, so as to be pure both in body and spirit.—*S. Augustine.*

<sup>32</sup> By the operation of the Holy Spirit the waters are re-formed to a divine nature, by which the baptized cleanse their body.—*S. Cyril of Alexandria.*

So great a benefit as this the water itself does not confer; for it would then be more exalted than any creature; but it is the appointment of God and the Descent of the Holy Ghost, coming mystically for our redemption.—*S. Gregory Nyssen.*

into the ark of Christ's Church;<sup>34</sup> and being stedfast in faith,<sup>35</sup> joyful through hope,<sup>36</sup> and rooted in charity,<sup>37</sup> may so pass the waves

<sup>33</sup> For we have all sinned in Adam, and in him have all received the sentence of condemnation.—*S. Bernard.*

Therefore, as every one is descended from Adam, so every man is through him made a servant of sin. Hence the Apostle says, By one man all have come into condemnation: and again, By one man sin entered into this world, and death by sin, and so death has passed upon all men, in whom all have sinned. . . . From this condemnation and death, therefore, no one can at all be delivered, but by the grace of the Redeemer.—*Peter the Deacon.*

We ask this the more fervently because there will follow so blessed an effect upon our being heard, viz. —1. *privative*: if it please Him so to wash away the sin of this child, it shall be delivered from God's wrath, Matt. iii. 7, since His wrath doth not remain on those whose sins are pardoned: but when the iniquity, the cause, is gone, the wrath is removed also. 2. There will follow also *positive* effects, even the seeds of sanctifying graces, which will manifest themselves in due time. . . . If it be washed with the Spirit it shall not be left to perish in the general deluge, but be taken into the Church (as Noah into the Ark), and so be saved from the common destruction. And although this child (as the Ark of old) be tossed a while upon the troublesome waves of this world, yet if *Faith* be the Pilot, *Hope* the Sails, and *Charity* the Lading, no boisterous billows shall be able to overwhelm it, but it shall triumphantly and joyfully ride over these surges, until they have conveyed it safe to the port of Immortality. All these graces are the fruits of that One Spirit, so that if here it be received, all these happy effects will be the consequents thereof.—*Dean Comber.*

<sup>34</sup> Most firmly hold and in nowise doubt that the ark of God is the Church Catholic, and that within her, even to the end of the world, the chaff will continue to be mingled with the wheat, that is, that the evil will be mingled with the good in the

participation of the sacraments.—*S. Fulgentius.*

<sup>35</sup> But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His Name.—*S. John i. 12.*

For it is not on compulsion but by free choice that we enter into such a holy state of adoption. . . . And this adoption is voluntary, as John affirms, "As many as received Him, to them He gave power to become children of God, even to them that believe on His Name." For it is not before faith, but by reason of their faith, that they have been deemed worthy to become by free choice the children of God. Knowing this, therefore, let us walk in the Spirit, in order that we may be counted worthy of being adopted as sons of God. "For as many as are led by the Spirit of God, these are the sons of God."—*S. Cyril of Jerusalem.*

For without faith Baptism cannot profit.—*S. Thomas Aquinas.*

Consider what it is to be steadfast in faith. It is to look to the great things out of sight, not only now and then, but continually and regularly. It is to remember, every morning, you have an account to give, and, every evening, that you are so much nearer that account; and all day long that your doings are being put down there. It is to turn your heart to Jesus Christ, God and Man, crucified for you, and to refrain from sin for His sake; not merely to speak affectionately, and to be at times touched with the thought of Him. To be steadfast in faith is, moreover, to believe our Lord when He says that we must take up our cross, we must lead strict lives, we must be zealous and repent. It is to part with our worldly wealth gladly for Christ's sake and the Gospel's, looking forward to the treasure in heaven. It is to turn away our eyes from improper sights, because we know that those eyes shall one day have to look upon Jesus Christ. It is to believe that in Holy Communion we verily and indeed take

of this troublesome world,<sup>36</sup> that finally *he* may come to the land

and receive the true Body and Blood of Christ, which is the life of our souls, as bread and wine of our bodies, so we cannot do without it. —*John Keble.*

<sup>36</sup> For they cannot be saved unless they hope in Him. —*S. Barnabas.*

A Christian, if he desire to be perfect, ought to be built up in three things; for, if he fall short in any of these, he will not have the perfection of his work. Whence, first of all, the hope of the future is to be set before us, without which we may plainly perceive that even present things themselves could not stand. Thus take away hope, and all humanity is paralysed. Take away hope, all the arts and virtues will cease. Take away hope, and all things perish. . . . But hope springs from faith, which [hope], although it be set upon the future, is yet subjected to the law of faith: for where faith is not, neither can hope exist; for faith is the substance of hope, and hope the glory of faith; since the reward which hope possesses, faith earns. —*S. Zeno of Verona.*

Hope naturally makes men joyful and glad of heart. One reason, I suppose, why young persons are commonly merrier and more cheerful than old ones is, that they live more upon hope; they look forward to many pleasant things. So now the Church, in praying that the new Christian may be joyful in hope, prays that he may continue all his life long in the freshness of early youth, with joy and comfort looking on to pleasant things. But in order to this, there is but one true way; he must abide in the innocence also of his early youth; he must keep the good thing which God gave him at the font unpolluted by grievous sin. Or, he must so truly repent that he may, according to Scripture, hope that God remembers his sin no more. —*John Keble.*

<sup>37</sup> Let him who hath love in Christ keep the commandments of Christ. Who can describe the bond of the love of God? Who can adequately speak of the greatness of its beauty? The height to which love leads is

beyond description. Love unites us to God; love covers a multitude of sins; love endures all things, is in all things patient; there is nothing mean, nothing proud in love; love admits not of divisions; love is not contentious; love does all things in harmony; in love were all the elect of God perfected; without love nothing is well-pleasing to God. In love the Lord receives us to Himself; through the love which He had toward us Jesus Christ our Lord, by the will of God, gave His Blood for us, His Flesh for our flesh, His Soul for our souls. See, beloved, how great and wonderful a thing is love; there is no description of its perfection! Who is fit to be found in it, except those whom God deems worthy? Let us, then, pray and beseech Him of His mercy that we may live in love, without human partialities, blameless. —*S. Clement of Rome.*

Without these three, then, no soul is healed so as to be able to see God. —*S. Augustine.*

It means the true love of God, the Father, the Son, and the Holy Ghost; such a love as our Saviour meant when He said, "If ye love Me, keep My commandments," and this, not to come and go, as one might chance to be minded at the time, but regularly, as a matter of course. . . . This is being "rooted" in the love of God, when we have hold of it, and do not waver about; as plants that are rooted have constant hold of the ground. And this is so necessary that, as you well know, the word "steadiness" is very often used as if it meant all manner of goodness in a young person. "Such an one is very steady" is accounted one of the highest characters that can be given. And indeed what can be higher, provided it be truly spoken of any one, not by men only, but by the inhabitants of heaven also? What higher praise than to say, He is steady, he is rooted in charity, he has fast hold of the true love both of God and of his neighbours: it is what he lives upon; in charity he has struck deep root; his leaves and fruit, his words and

of everlasting life,<sup>39</sup> there to reign<sup>40</sup> with Thee world without end ;<sup>41</sup> through Jesus Christ our Lord. *Amen.*<sup>42</sup>

actions, are ordinarily such as Charity only can bring forth? There is no higher praise than this to be given to the sons of men ; nor is there any other way to their final blessing.—*John Keble.*

<sup>38</sup> Concerning the waters thou hast read, "Let the waters bring forth the living things ;" and the living things were brought forth. They indeed were produced in the beginning of the creation, but it was reserved for thee that the water should regenerate thee unto grace as it had generated them unto life. Imitate that fish which has indeed obtained a less favour [from God than thou], yet ought to be a sign to thee. It is in the sea, and on the waters. It is in the sea, and swims over the waves. The tempest rages on the sea, the storms howl, but the fish as it swims is not submerged, because it is accustomed to swim. This world, then, is the sea to thee. It hath numerous waves, heavy waters, and fierce tempests. Be thou as a fish, that the wave of this world submerge thee not.—*S. Ambrose.*

Our life, my brethren, is a voyage. We are all embarked on it, whether we will or no. So far we have no choice. But Christ, that we may voyage safely, has put us in His ark, the Church. The rest is all at our own choice ; whether we will abide in the Ark, by practising faith, hope, and charity, or whether we will wander from it, and be shipwrecked for ever. This is our choice ; we sealed it once for all at our Baptism ; we are called upon to renew it every day and hour. Happy through God's grace, if our daily and hourly choices do not contradict our first and most solemn choice.—*John Keble.*

<sup>39</sup> For there remaineth an everlasting rest for those who lawfully finish the conflict of life here ;—a rest not bestowed as the reward of works, but conferred freely by the beneficent God upon those that hope in Him.—*S. Basil.*

He came to do away with the old

things, and to call us to a better country.—*S. Chrysostom.*

This is such an inheritance that the very thoughts and hopes of it are able to sweeten the greatest griefs and afflictions. What then shall the possession of it be, wherein there shall be no rupture, nor the least drop of any grief at all?—*Archbishop Leighton.*

And art thou mine own birthright, glorious place,  
Which eye hath not beheld, nor fancy knows ?

'Mid our contentions thou art gracious peace,  
Thou to the weary soul art calm repose,  
To prisoners galed with chains thou art  
release,  
And to the mourner thou a place where  
sorrows cease.

*Isaac Williams, B.D.*

<sup>40</sup> 1 Cor. ix. 25 ; 2 Tim. iv. 8.—That all the soldiers of Christ, being divinely supported to the end of the present life, their weary wandering being at length ended, may reign in blessedness in their heavenly home.—*Julian Pomerius.*

The eldest son of Cræsus, the Lydian, was born dumb, and by the fault of his nature was unfit to govern the kingdom ; therefore his father, passing him by, appointed the crown to his younger brother : but he in a battle seeing his father in danger to be slain, in zeal to save his father's life, strained the ligatures of his tongue till that broke which bound him ; by returning to his speech, he returned to his title. We are born thus imperfect, unfit to reign with God for ever, and can never return to a title to our inheritance, till we by the grace of God be redintegrate and made perfect like Adam ; that is, freed from this state of imperfection by supernatural aids, and by the grace of God be born again.—*Bishop Jeremy Taylor.*

<sup>41</sup> There are two kingdoms of Christ, which shall have an end, bright and glorious though they be. The kingdom of His power, which at this moment extends to the utmost system, and embraces all things,

Almighty and immortal God, the aid of all that need, the helper of all that flee to Thee for succour;<sup>43</sup> the life of them that believe,<sup>44</sup> and the resurrection of the dead;<sup>45</sup> We call upon Thee<sup>46</sup> for *this*

shall cease to be when God is all in all. The kingdom of His grace, holy, pure, and blessed though it be, shall cease when faith is merged in sight and hope in fruition. But the kingdom of His glory shall have no end: it shall last for ever.—*Bishop Forbes.*

<sup>42</sup> The Jews who answered "Amen" at the end of each prayer thus describe its efficacy: "He is more highly esteemed and obtains a more distinguished degree of dignity who attentively and devoutly answers Amen than he who composes prayers."—*Talmud.*

They also compare the saying "Amen" after prayers to the act of sealing letters written in any one's name.

So S. Jerome calls the "Amen" in S. Matt. vi. 13, "the seal of the Lord's Prayer,"—"Signaculum Orationis Dominica."\*

<sup>43</sup> The Lord is my Light and my Salvation; whom then shall I fear? the Lord is the Strength of my life; of whom then shall I be afraid?—*Ps.* xxvii. 1.

Whatever therefore is to be performed, whatever avoided, whatever to be endured, whatever to be desired, Thou, O Lord, art my hope. This is to me the foundation of all the promises, this is the entire ground of my expectation.—*S. Bernard.*

O God, the strength of all that put their trust in Thee, mercifully accept our prayers; and because through the weakness of our mortal nature we can do no good thing without Thee, grant us the help of Thy grace.—*Collect, 1st Sunday after Trinity.*

For as the Apostle James saith, Every good and perfect gift cometh from above, and proceedeth from the Father of lights; Who is also said to be rich and liberal towards all them that call upon Him, not because He either will not or cannot give

without asking, but because He hath appointed prayer as an ordinary means between Him and us. There is no doubt but He always knoweth what we have need of, and is always most ready to give abundance of those things that we lack.—*Homily concerning Prayer.*

Glory be to Thee, Finder of them that were lost; glory be to Thee, Collector of them that were dispersed, and Bringer back of them that are afar off.—*Liturgy of Malabar.*

The Church seems to plead with her great Maker and say, "Thou art the aid of all that need, and behold this child is in grievous need; 'born in sin and the child of wrath,' stripped of the Robe of original Righteousness, and lying half-dead by the way-side, like him who had fallen among those cruel thieves. Be Thou to him a good Samaritan, and bind up his wounds, pouring in oil and wine. Take him up in Thine Everlasting Arms, bring him to Thy Holy Church, and there have him taken care of till Thou comest again."—*John Keble.*

<sup>44</sup> I am the Way by which men must go; and the Truth to which they must come; and the Life in which they must abide. I am the Way without error; the Truth without falsehood; the Life without death. I am the Way in example; the Truth in promise; the Life in reward. I am the Way that is easy of access; the Truth that is irrevocable; the Life that is endless. I am the Way that is broad and spacious; the Truth powerful and abundant; the Life delectable and glorious. I am the Way of beginners; the Truth of those who advance; the Life of those who reach the end. I am the Way of light and joy; the living Truth without pain; the Life of happiness and sweetness. I am the Way on the Cross; the Truth in Hell; the Life in the joy of the Resurrection. I am the Way in which there is neither thorn nor thistle; the Truth in which there is no sting of falsehood; the Life in

\* *Comment. in S. Matt. vi., tom. ix. fol. 10 n., edit. Basil. 1516.*

*Infant, that he, coming to Thy holy Baptism, may receive remission of his sins*<sup>47</sup> by spiritual regeneration.<sup>48</sup> Receive *him*, O Lord, as Thou hast promised by Thy well-beloved Son, saying, Ask, and ye

which the dead lives again. I am the Way that is straight; the Truth that is perfect; the Life that shall abide without end. I am the Way of reconciliation; the Truth of retribution; the Life of eternal blessedness.—*Abbat Oger*.\*

As in God, our Creator and Preserver, all men, whether Christians or no, live, move, and have their being,—their being and life in this world; and not only men, but the lower creatures also; so in God Incarnate, *i. e.* God the Son, the Second Person in the Blessed Trinity made Man for us, Christians live by a special life; a heavenly and spiritual life; a life which they have as members of Him. God is the Life of all: but Jesus Christ, God made Man, is especially the Life of them that believe.—*John Keble*.

<sup>45</sup> I am the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the dead, but of the living.—*S. Matt.* xxii. 32.

Jesus said, I am the Resurrection, and the Life: he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die.—*S. John* xi. 25, 26.

Once again we plead with God for the child which is going to be christened, how that He is "the Resurrection of the dead." Because the young child, being naturally Adam's flesh and blood, is dead in sin, and cannot of itself do works well-pleasing to God, any more than a dead body can do the acts of a living one; therefore we put God in mind that He has promised to be the Resurrection of the dead; as our Lord said over the grave of Lazarus. And as Lazarus presently after arose from the grave at our Lord's call, though he had been buried four days, so we trust and pray that He will presently put forth His quickening

power to raise this child from the state of spiritual death and helplessness in which it was born, and in which it is brought to the Font; that it may live with Him, and by His Spirit do works well-pleasing to Him.—*John Keble*.

<sup>46</sup> Ps. cxlv. 18, 19.—As Thou hast dealt graciously with us, so deal with this infant whom we humbly bring and offer to our blessed Saviour Jesus, that He should receive him and bless him with the blessings of an everlasting love. Receive him, O most gracious Lord, Who is Thy child by creation, make him Thine also by adoption into Thy covenant of grace and favour: let him be consigned with Thy sacrament, be admitted into Christ's kingdom, enter into His warfare, believe His doctrine, labour and hope for His promises, that this child, witnessing here a good confession, may have his understanding for ever brought unto the obedience, his affections to the love, and all his faculties to the service, of Christ; and after he hath served Thee in his generation, he may receive his part and portion in Thy glory, through Jesus Christ our Lord.—*Bishop Jeremy Taylor*.

<sup>47</sup> For in His [the Mediator's] Sacrament, even in the age of infancy the guilt of original sin is put away.—*S. Augustine*.

The Physician therefore calls them, Who has no need of the whole but of the sick, and Who came not to call the righteous, but sinners to repentance. And therefore, because they are not as yet accounted obnoxious to any sins belonging to their own life, the original sickness in them is healed by the grace of Him Who saves them through the Laver of regeneration.—*Id.*

If this [remission of sins] were not in the Church, there would be no hope. If forgiveness of sins were not in the Church, there would be no hope of future life and eternal deliverance. We give thanks to God Who bestowed this gift on the

\* *De verbis Domini in ult. cenâ*, Ser. vii. interopp. S. Bernardi, tom. iiii. p. 545, sect. 684.

shall have ; <sup>40</sup> seek, and ye shall find ; <sup>50</sup> knock, and it shall be opened unto you : <sup>51</sup> So give now unto us that ask ; let us that seek find ; <sup>52</sup> open the gate unto us that knock ; that *this Infant* may enjoy the

Church. See, you who are about to come to the holy Font : you will be washed in Baptism ; you will be renewed in the saving Laver of regeneration ; you will be without any sin as you come up from that Laver. Whatever evils pursued you in past times shall there be blotted out.—*S. Augustine.*

For eternal life is not bestowed in the world to come except the remission of sins has been bestowed in this life.—*S. Fulgentius.*

This is especially to be noted and held, that the souls of infants are bound by the chain of original sin, and that the Sacrament of holy Baptism is necessary for all, whereby the bond of original sin is loosed, and that adoption of sons which was lost in the first Adam is restored through the Second Adam.—*Synodal Epistle of African Bishops exiled in Sardinia.\**

Infants are baptized for the remission of sins : of whose sins ? At what time have they sinned ? or how can that reason for the Laver exist in the case of little ones, except according to that sense in which we have before observed that "No one is pure from defilement, not even if his life on the earth were but of the length of one day" ? and because, by the Sacrament of Baptism the defilements of the natural birth are put away, therefore infants also are baptized.—*Origen.*

<sup>48</sup> Not only are his sins forgiven, but he has the root of holiness put into him. Not only is the Evil One driven out, but the Good Spirit has come to dwell in his place. Not only is he put in a better outward condition, as one of God's kingdom and family, but he is inwardly and spiritually regenerated, new-born unto righteousness, and made a new creature. Henceforth One abides in this child greater than he that is in the world. A spark of holy fire is lit up in him, which, if it be duly

attended to, will consume all that is gross and earthly, and purify him altogether in the likeness of Jesus Christ.—*John Keble.*

<sup>49</sup> God would have us demand things of Him, and for this accounts Himself greatly bound to thee. For He alone of all debtors, when the demand is made, counts it a favour, and gives what we have not lent Him ; . . . He both commanded us to ask and pledged Himself to the giving.—*S. Chrysostom.*

I sought the Lord and He heard me : that Lord Who has promised to give the clean heart and to renew the right spirit, whenever invoked in Holy Baptism.—*J. Mason Neale.*

Our Blessed Saviour, in his Sermon on the Mount, gives us the greatest assurance of being heard, if we do not forbear to reiterate and press our supplication : "Ask, and ye shall have," etc. Where, by an excellent gradation, He invites and encourages us to take no relapse ; but if we do not receive upon the first seeking, yet go on and continue knocking ; and then we need not doubt but they who are thus frequent and earnest in their prayers shall have the treasures of Heaven opened, and a full supply poured down upon them for all their necessities.—*Nath. Spinckes.*

More sure than stands this blue o'erhanging arch,

More sure than pillars of the firm-set earth,  
More sure than is the rainbow's glowing march,

Which amid tears unveils its glorious birth,  
The Covenant of God which hath gone forth,  
That none shall ask of Him, and ask in vain !

*Isaac Williams, B.D.*

<sup>50</sup> He who seeks God seeks joy. Let him therefore so seek as to joy not in himself but in the Lord. For by drawing nigh to God ignorance is enlightened, and weakness strengthened by the gifts of understanding to know, and charity to love God.—*S. Augustine.*

For in the case of spiritual blessings there is not, as in earthly bene-

\* Inter opp. S. Fulgentii, p. 601 D.

everlasting benediction of Thy heavenly washing,<sup>53</sup> and may come to the eternal kingdom<sup>54</sup> which Thou hast promised by Christ our Lord. *Amen.*

fits, any measure or limit in securing heavenly gifts. The Spirit flowing forth abundantly is confined within no bounds, nor restrained by coercing barriers within certain enclosing limits. It wells forth unceasingly, it pours forth its abundance richly; only let our heart thirst and expand; then the larger grasp of faith we bring thither, the larger draught of overflowing grace we draw thence.—*S. Cyprian.*

For God Who inflamed thee to make a spiritual search, will not suffer thy searching in any way to be defrauded of the fruit of its finding: since His own faithful promise shall in nowise fail, Who saith, "Ask, and ye shall have; seek, and ye shall find; knock, and it shall be opened unto you."—*S. Fulgentius.*

We and our children have lost no ordinary thing. In Adam we lost the happy innocence, the Image of God, in which our God at first created us. But Almighty God tells us where we may find it again,—in His Church, at His Font: only we must seek it with the eye of persevering faith.—*John Keble.*

I must needs call upon my Lord Jesus; in order that when I seek He may enable me to find, and open the door to me when I knock.—*Oriyén.*

<sup>51</sup> To none of the weak has the victory of the Cross been denied, nor is there any one to whom the prayer of Christ cannot bring help. If that prayer was beneficial to so many who raged against Him, how much more helpful is it to those who are converted to Him? Ignorance has been removed, difficulty has been softened, and that fiery sword by which the land of life was shut in has been quenched by the sacred Blood of Christ. Before the true Light the gloom of the old night has given way. The Christian people is invited to the riches of Paradise, and to all the regenerate has been laid open a path of return to the lost country, if only no one causes that way to be closed against himself which could

be opened to the faith of the robber.—*S. Leo.*

O Lord, I am a suppliant to Thee;  
Thou Good! I am knocking at Thy door.

Behold, I ask as Thou hast taught me,  
Lord, give me according to Thy promise:  
Behold, I knock as Thou hast charged me,  
Lord, open to me according to Thy word.  
O Lord, I ask not for gold,  
For it is the mammon of unrighteousness:  
Nor yet for treasures and possessions,  
For they procure not salvation.  
Forgiveness is better than gold,  
And the remission of sins than much silver.

For God hath opened His door  
At all seasons to him who knocketh at it.

Yea, Paradise is longing for thee,

And its wide gate is opened for thee  
With the key whose seal is the Cross.

*S. Ephraem Syrus.*

When'er thou knockest, at thy lifted hands  
The gate of every blessing open stands:  
Each prayer is heard in heaven, the very sighs  
There find a tongue, and sound in Heavenly  
lands;  
Prayer opens the regal storehouse of the skies,  
And shows a sign to which the Prince no  
boon denies.

*Isaac Williams, B.D.*

<sup>52</sup> For if our Lord ceased not to search most diligently and lovingly for the blind and deaf sinner, the lost drachma of the Gospel, till He found it, how is it possible that He should abandon him who, as a lost sheep, cries and calls upon his Shepherd? And if God knocks continually at the heart of man, desiring to enter in and sup there, and to communicate to him His gifts, who can believe that when the heart opens and invites Him to enter, He will really become deaf to the invitation, and refuse to come in?—*L. Scupoli.*

He Who stooped so low to save us when we knew Him not, will not, cannot, leave us to perish, when we seek His mercy.—*Bishop Samuel Wilberforce.*

Thou didst see me, my God, when I was fleeing from Thee; Thou wilt not drive me away, now that I am seeking Thee.—*L. Scupoli.*

<sup>53</sup> Christ saith of Himself, "They that are of My sheep hear My voice, and I know them, and they follow



¶ Then shall the people stand up, and the Priest shall say,

Hear the words of the Gospel,<sup>55</sup> written by Saint Mark, in the tenth Chapter, at the thirteenth Verse.

Me, and I give unto them eternal life, and they shall never perish." Since, then, infants begin not to be of the number of His sheep except by Baptism; certainly if they do not receive this, they will perish; for they will not have that eternal life which He will give to His own sheep.—*S. Augustine.*

<sup>54</sup> By one Spirit are we all baptized into one Body (1 Cor. xii. 13). So that in the very act of Baptism the Spirit unites us unto Christ, and makes us members of His Body; and if of His Body, then of His Church and kingdom, that being all His Body. And therefore all who are rightly baptized with water, being at the same time baptized also with the Holy Ghost, and so born both of water and the Spirit, they are, *ipso facto*, admitted into the kingdom of God, established upon earth; and if it be not their own fault, will as certainly attain to that which is in heaven.—*Bishop Beveridge.*

<sup>55</sup> Whatsoever is done or said ought to be confirmed by the testimony of the divinely inspired Scriptures; both for the full persuasion of the good, and also for the condemnation of the evil.—*S. Basil.*

If the Lord permit, this shall be explained to the best of our ability with proofs from the Scriptures. For concerning the divine and holy mysteries of the faith, not the smallest matter should be delivered without the Holy Scriptures; nor should anything be alleged merely from the plausibility or fitness of words. Nor shouldst thou implicitly yield thy faith to me while speaking of these things, unless thou receive a demonstration of the things which are alleged from the sacred Scriptures; for the very security of our faith depends not upon fluency of language, but upon the proof of the divine Scriptures.—*S. Cyril of Jerusalem.*

The standard of the Truth is set up in the Scriptures.—*S. Ephraem Syrus.*

In the sacred volume are written and contained all things for our instruction.—*S. Gregory the Great.*

Who would contradict this, that that alone is to be set down as truth, to which the seal of the teaching of the Gospel is added?—*S. Gregory Nyssen.*

Whatever is in the inspired books, it all contains the greatest means of advancing the learning and the salvation of mankind, and was all written for our sake; so that the Scriptures may, at one time, open to us the system of an innocent life; at another the knowledge of God: at one time may impart to us an acquaintance with our own origin and nature; at another convey, not merely in the way of hope, but also of reason, the understanding of things to come; at another may set forth the cause and origin of this universe, and, by various kinds of doctrine and instruction, expand the capacity of man (in itself unable to comprehend the knowledge of such great things) so that it may embrace them.—*S. Hilary of Poitiers.*

Whoever of us would practise piety towards God shall not learn it except from the Divine Scriptures. . . . Whatever, then, the Holy Scriptures set forth, let us know; and whatever they teach, let us learn; and as the Father willeth to be believed, so let us believe; and as He willeth the Son to be glorified, so let us glorify Him; and as He willeth the Holy Ghost to be given, so let us receive Him. Not according to our own will, nor according to our own sense, nor doing violence to the things given by Him, but as He willed to teach us by the Holy Scripture, so let us understand them.—*S. Hippolytus.*

The doctrine of the Church, which is the House of God, is found in the fulness of the Divine Scriptures.—*S. Jerome.*

We ought to take the Scriptures as our witnesses; for our essays and

They brought young children to Christ,<sup>1</sup> that He should touch them; and His disciples rebuked<sup>2</sup> those that brought them. But when Jesus saw it, He was much displeas'd,<sup>3</sup> and said unto them, Suffer the little children<sup>4</sup> to come unto Me, and forbid them not;

expositions without such witness are untrustworthy.—*Origen*.

In our Prayer-Book, as soon as the Collects are over, the covenant or agreement is set forth. It has of course two parts, as all covenants and agreements must have. For no person covenants and makes agreements with himself. To such a transaction there must be two parties at least. . . . In Holy Baptism the two parties are, on the one side Almighty God, the Father, the Son, and the Holy Ghost; on the other the little infant, who is now for the first time brought nigh unto God. Wonderful it is that the great God should so condescend to treat with such a helpless little creature, made out of a little dust, and soon to return to dust again, and, what is more, polluted all over with the taint and infection of Adam's sin. Wonderful, yet most assuredly true. But because it is so greatly beyond what a sinful mortal might have to expect, therefore in setting forth the covenant God's part is rehearsed first, as is meet and natural; for, without such express invitation, how could anything so frail and unclean safely draw near or be brought to the God of all Purity? God's part therefore of the Baptismal Covenant is first set forth and rehearsed out of the Gospel of S. Mark, and afterwards the child's part, when the promises are made in his name by the godfathers and godmothers.—*John Keble*.\*

<sup>1</sup> The acts of Christ which were previous to the institution of Baptism, did prepare our understanding by such impresses as were sufficient to produce such persuasion in us, that Christ intended this ministry for the actual advantage of infants as well

\* "This portion of S. Mark's Gospel is directed to be read in a Pontifical of Poitiers 900 years old (*Assem. Cod. Lit.* i. 67); that of S. Matthew in one of Remiremont, 800 years old; as also in our own services of York and Sarum."<sup>1</sup>

<sup>1</sup> *Plain Sermons*, by contributors to the *Tracts for the Times*, vol. iii. p. 242 (72).

as of persons of understanding. For "Christ commanded that children should be brought unto Him; He took them in His arms, He imposed His hands on them, and blessed them;" and, without question, did by such acts of favour, consign His love to them, and them to a capacity of an eternal participation of it. And possibly the invitation which Christ made to all to come to Him, all them that are heavy laden, did, in its proportion, concern infants as much as others, if they be guilty of original sin, and if that sin be a burden, and presses them to any spiritual danger or inconvenience. . . . And it is all the reason in the world that since the grace of Christ is as large as the prevarication of Adam, all they who are made guilty by the first Adam should be cleansed by the Second. But, as they are guilty by another man's act, so they should be brought to the Font to be purified by others; there being the same proportion of reason, that by others' acts they should be relieved, who were in danger of perishing by the acts of others.—*Bishop Jeremy Taylor*.

<sup>2</sup> Whoever shall pertinaciously deny or carelessly neglect the Baptism of infants, does uncharitably expose his babes to the danger of an eternal loss, from which there is no way to recover but an extraordinary way which God hath not revealed to us; he shuts them out of the Church, and keeps them out who are more fit to enter than himself; he, as much as lies in him, robs the children of the gifts of the Holy Ghost, and a title to the promises evangelical. . . . He, I say, that denies Baptism to infants, does disobey Christ's commandment, which being in general and indefinite terms, must include all that can be saved, or can come to Christ; and he excepts from Christ's commandment whom he pleases, without any exception made by Christ; he makes himself lord of the sacrament, and takes what por-

for of such is the kingdom of God.<sup>5</sup> Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child,<sup>6</sup> he shall not enter therein. And He took them up in His arms,<sup>7</sup> put His hands upon them, and blessed them.

tions he pleases from his fellow-servants, like an evil and an unjust steward; he denies to bring little children to Christ, although our dearest Lord commanded them to be brought; he upbraids the practice and charity of the holy Catholic Church, and keeps infants from the communion of saints, from a participation of the promises, from their part of the covenant, from the laver of regeneration, from being rescued from the portion of Adam's inheritance, from a new creation, from the kingdom of God, which belongs to them and such as are like them.—*Bishop Jeremy Taylor.*

If the wounded Jew in the parable (S. Luke x. 35) should have cast away the two pence which the Samaritan left to provide for him, it had been an argument that he neither regarded him nor his kindness. And it was a sign that Esau loved not God, because he esteemed not his birthright. Thus the true love of God is far from us, if we set not a high esteem upon His ordinances, those pledges of His favour which He hath left with us, to wit, the Word and Sacraments: the Word wherein we hear Him speak lovingly; and the Sacraments wherein we see Him speak comfortably to us.—*Thomas de Truxillo.*

<sup>3</sup> He was much displeased with those who were for sending away the children. He took it very much amiss of them. He complained, as a man might do who counted himself ill-used. Not above once or twice in His ministry do we read of His expressing the like feelings; and each time it was in behalf of some one who had been ill-treated. That displeasure of His was one token of His special love for young children.—*John Keble.*

<sup>4</sup> Let the little ones, then, come, the sick to the Physician; let those who have been lost come to the Redeemer; let them come, let none hinder them. They have committed

no crime in the branch, but they have perished in the root. Let the Lord bless the little ones with the great: let the Physician touch both the little ones and the great. Let us commend the cause of the little ones to the greater. Speak ye for those who are silent, pray ye for them that weep. If ye be not elders in vain, become their protectors; defend those who as yet cannot plead their own cause. They have no evil pertaining to them but what they derived from their origin.—*S. Augustine.*

<sup>5</sup> Such as they now are is Mine; such as they will become hereafter is of themselves. Honour ye therefore what is Mine; pity what will be their own.—*Ludolph the Carthusian.*

Christ made a law whose sanction is with an exclusive negative to them that are not baptized: "Unless a man be born of water and of the Spirit, he shall not enter into the kingdom of heaven." If then infants have a capacity of being co-heirs with Christ in the kingdom of His Father, as Christ affirms they have, by saying, "For of such is the kingdom of heaven;" then there is a necessity that they should be brought to Baptism; there being an absolute exclusion of all persons unbaptized and all persons not spiritual from the kingdom of heaven.—*Bishop Jeremy Taylor.*

The kingdom of grace, the Church, consisteth of children in age or in manners, of them and such as they are; and the kingdom of glory, or Heaven, shall be filled with infants blessed by Christ, and with men become as little children.—*Dean Comber.*

<sup>6</sup> We can hardly read our Lord's solemn saying without seeing that it reaches farther than the mere present occasion. It might one day become a question whether the new Christian covenant of repentance and faith could take in the uncon-

¶ *After the Gospel is read, the Minister shall make this brief exhortation upon the words of the Gospel.*

Beloved, ye hear in this Gospel the words of our Saviour Christ, that He commanded the children to be brought unto Him; how He blamed those that would have kept them from Him; how He exhorteth all men to follow their innocency.<sup>8</sup> Ye perceive how by

scious infant, as the old covenant did,—whether, when Jesus was no longer on earth, little children might be brought to Him, dedicated to His service, and made partakers of His blessing? Nay, in the pride of the human intellect, this question was sure one day to be raised, and our Lord furnishes the Church, by anticipation, with an answer to it for all ages. Not only may the little infants be brought to Him, but in order for us who are mature to come to Him, we must cast away all that wherein our maturity has caused us to differ from them, and *become like them*. Not only is Infant Baptism justified, but it is (abstractedly considered,—not as to the preparation for it, which from the nature of the case must be exceptional) the Normal Pattern of all Baptism; none can enter God's kingdom except as *an infant*. In Adult Baptism, the exceptional case, we strive to secure that state of simplicity and childlikeness, which in the infant we have ready and undoubted to our hands.—*Dean Alford*.

O sweet Master! in how few words dost Thou enable all men to learn humility! These holy words console the humble and the poor, comfort the simple and the innocent, teach us all to become like children, without malice or guile, that we may be beloved by God and men.—*Thomas à Kempis*.

<sup>7</sup> Our Saviour took children in His Arms, and blessed them before the multitudes; and showed that He loved childhood, because it is pure and free from defilement.—*S. Ephraem Syrus*.

Our hearts sometimes burn within us when we read of our Lord taking up the little children, embracing them in His Arms, laying His Hands upon them, and blessing them, though He presently set them

down, and departed thence. But here, Christian fathers and mothers, here at the holy Baptismal Font, your children are taken into Christ's Arms, not to be set down again, but to be embraced and blessed and lifted up by Him for ever.—*John Keble*.

<sup>8</sup> In the case of infants their innocence and incapacity are to them instead of repentance, which they do not need, and of actual faith, which they cannot have.—*Waterland*.\*

The Church describes those qualifications which fit infants for Baptism. The first is that degeneracy of nature which renders this medium needful for their recovery. "Inasmuch as all men are conceived and born in sin." The second is that freedom from actual sin, which renders it impossible that the purpose of God's gifts should be defeated by their individual disbelief and wilfulness. "Ye hear in this Gospel the words of our Saviour Christ, that He commanded the children to be brought unto Him; how He blamed those that would have kept them from Him; how He exhorteth all men to follow their innocency." It is only by reference to this necessary exemption from actual sin that we can understand how the term "innocents" can be bestowed upon those who are tainted by hereditary corruption. Such, however, are they called; and therefore it is that whatever pertains to them is capable of renewal, through the reforming energy of the Second Adam, because that individual responsibility which might oppose itself to such a gift, has not yet awoke to assert its powers. But because it is essential that when the responsibility awakens it should be moulded according to the laws of that new nature, which unconscious childhood had previously

\* So S. Augustine calls children "innocentes imagines Dei."—*In Julianum*, vi. 4.

His outward gesture and deed He declared His good-will toward them ; for He embraced them in His arms, He laid His hands upon them, and blessed them. Doubt ye not<sup>9</sup> therefore, but earnestly believe, that He will likewise favourably receive *this present Infant* ; that He will embrace *him* with the arms of His mercy ;<sup>10</sup> that He will give unto *him* the blessing of eternal life,<sup>11</sup> and make *him* partaker of His everlasting kingdom. Wherefore we being thus persuaded of the good-will<sup>12</sup> of our heavenly Father towards *this Infant*, declared by His Son Jesus Christ ; and nothing doubting but

received, therefore does the Church take legal security of the infant's guardians, that its awakening consciousness may be instructed in the nature of that gift, of which it has already been put into possession.—*R. I. Wilberforce.*

<sup>9</sup> God's graces are so free that they are given to us upon the accounts of His own goodness only, and for the reception of them we are tied to no other predispositions but that we do not hinder them. . . . Because in infants there is nothing that can resist God's Spirit, nothing that can hinder Him, nothing that can grieve Him ; they have that simplicity and nakedness, that passivity and negative disposition, to which all that men can do in disposing themselves are but approaches and similitudes, and therefore infants can receive all that they need, all that do them benefit.—*Bishop Jeremy Taylor.*

For if we doubt that the spiritual grace of Baptism has been applied to every infant who puts no bar to the grace of the sacrament, how shall we declare, as the Church most distinctly does, that "it is certain from God's Word that infants baptized, who die before committing actual sin, are undoubtedly saved?" The Catholic Church has constantly believed and taught this ; since infants cannot, by any unbelief or hypocrisy of their own, put such obstacles in the way of the sacramental grace that adults can. . . . The healing touch of the living waters that sprung from His open side [can] find no obstacle in these infants ; and the defects in the sponsors' faith or apprehension of the benefit will by no means be imputed to them for their spiritual harm.—*W. H. Mill, D.D.*

<sup>10</sup> Mercy is the spring of all this ; yea, great mercy, and manifold mercy,

"For," as S. Bernard saith, "great sins and great miseries need great mercy, and many sins and miseries need many mercies." And is not this great mercy to make of Satan's slaves sons of the Most High ? Well may the Apostle say, Behold what manner of love, and how great love the Father hath showed us, that we should be called the sons of God. . . . Behold what love is this, to take firebrands out of hell, and to appoint them to be one day brighter than the sun in the firmament ; to raise the poor out of the dunghill, and set them with princes (Ps. cxiii. 7, 8).—*Archbishop Leighton.*

<sup>11</sup> The sacrament of Baptism is given to man to this end, that the soul may be saved with the body, which the celebrant bestows in vain, indeed, if he does not confer it to this end, viz. that he who is baptized may receive the gift of eternal life.—*S. Fulgentius.*

<sup>12</sup> S. Matt. xviii. 14 ; 1 Thess. v. 9 ; 1 Tim. ii. 4.

For there is nothing in which God rejoices so much as in the restoration and salvation of man, in whose behalf is supplied every discourse and every sacrament.—*S. Gregory Nazianzen.*

Out of the abundance of His goodness He bestowed His compassion in the remission of sins ; and the remission of sins is not the meritorious fruit of our uprightness, but the goodwill of His spontaneous favour, overflowing out of the riches of His goodness in the grace of compassion.—*S. Hilary of Poitiers.*

<sup>13</sup> For it is better that they [infants] should be sanctified without consciousness, than that they should depart hence unsealed and unperfected.—*S. Gregory Nazianzen.*

that he favourably alloweth this charitable<sup>13</sup> work of ours<sup>14</sup> in bringing *this Infant* to His holy Baptism; let us faithfully and devoutly give thanks<sup>15</sup> unto Him, and say,

Almighty and everlasting God, heavenly Father, we give Thee humble thanks,<sup>16</sup> that Thou hast vouchsafed to call us to the knowledge of Thy grace, and faith in Thee: Increase this knowledge,<sup>17</sup>

As all the creatures of God, which attain their highest perfection by process of time, are in their first beginning raw; so man, in the end of his race the perfectest, is at his entrance thereunto the weakest, and thereby longer enforced to continue a subject for other men's compassion to work upon voluntarily, without any other persuader, beside their own secret inclination, moving them to repay to the common stock of humanity such help as they know that themselves before must needs have borrowed; the state and condition of all flesh being herein alike.—*Richard Hooker*.\*

<sup>14</sup> For infants are presented for the reception of spiritual grace, not so much by those in whose hands they are borne (although by these also if they themselves are holy Christians), as by the whole society of the saints and faithful.—*S. Augustine*.

<sup>15</sup> We bless Him by acknowledging His goodness, and this we ought to do at all times, Ps. xxxiv. 1. All this is far below Him and His mercies. What are our lame praises in comparison of His love? Nothing, and less than nothing; but love will stammer rather than be dumb.—*Archbishop Leighton*.

Thanks be unto God for His unspeakable gift.—*2 Cor. ix. 15*.

<sup>16</sup> O Almighty and Eternal God, Who hast redeemed us from sin and shame, from the gates of hell and the sting of death, and from ignorance and darkness, by Thy Holy Son, Who is that Light Which lighteneth every man that cometh into the world; We praise and glorify Thy Name, that Thou hast called us to the knowledge of Thy will, and the love of Thy Name, and the service of Thy Majesty, which is perfect

\* From "A Sermon found among the papers of Bishop Andrewes," printed with other discourses attributed to Hooker in the Oxford edition, 1841.

freedom, the freedom of the sons of God.—*Bishop Jeremy Taylor*.

He says that prayer with great devotion, where God is thanked for calling us to the knowledge of His grace; Baptism being a blessing, that the world hath not the like.—*Geo. Herbert*.

<sup>17</sup> We began in our own Baptism to know this Thy regenerating grace; increase, we beseech Thee, that knowledge; help us to grow more and more in it; order our hearts and our lives so, that we may daily and hourly set a higher value upon the good thing given us in our Baptism, and shrink from all that might rob us of it. Confirm also our faith, to which Thou didst at the same time call us: grant that we may go on until the very hour of death, believing more thoroughly, and minding more steadily the great things out of sight, and most especially Christ on His Cross.—*John Keble*.

Eternal Father, God, Who didst create  
This all of nothing, gav'st it form and fate,  
And breath'st into it life and light, with state

To worship Thee;

Eternal God the Son, Who not denied'st  
To take our nature; becam'st Man and  
died'st  
To pay our debts 'upon Thy Cross, and  
cried'st

"All's done in Me;"

Eternal Spirit, God from Both proceeding,  
Father and Son, the Comforter in breeding  
Pure thoughts in man; with fiery zeal them  
feeding

For acts of grace,

Increase those acts, O glorious Trinity  
Of Persons, still One God in Unity,  
Till I attain the longed-for mystery

Of seeing Thy Face,

Beholding One in Three, and Three in One,  
A Trinity to shine in Unity;  
The gladdest light dark man can think  
upon;

O grant it me.

*Ben Jonson.*

<sup>18</sup> But who is it that is baptized with the Holy Ghost but he who is born again of water and the Holy

and confirm this faith in us evermore. Give Thy Holy Spirit<sup>18</sup> to *this Infant*, that he may be born again,<sup>19</sup> and be made an heir<sup>20</sup> of everlasting salvation; through our Lord Jesus Christ, Who liveth and reigneth with Thee and the Holy Spirit, now and for ever. *Amen.*

¶ *Then shall the Priest speak unto the Godfathers and Godmothers on this wise.*

Dearly beloved, ye have brought *this Child* here to be baptized, ye have prayed that our Lord Jesus Christ would vouchsafe to receive *him*, to release *him* of his sins,<sup>21</sup> to sanctify *him* with the Holy Ghost, to give *him* the kingdom of heaven, and everlasting life. Ye have heard also that our Lord Jesus Christ hath promised<sup>22</sup> in His Gospel to grant all these things that ye have prayed

Spirit? Therefore did our Lord say concerning the Holy Spirit, "Verily, verily, I say unto you, Except a man be born again of water and of the Spirit, he cannot enter into the kingdom of heaven."—*S. Ambrose.*

For we are born again of the same Spirit of Which Christ was born. . . .

This therefore was effected by Divine love that the Body of the Head should be born again of the same Spirit Whereof the Head Himself was born.—*S. Fulgentius.*

<sup>18</sup> In the word and sacraments the Holy Spirit comes to us invisibly, that we may be born again.—*S. Augustine.*

For the soil of man's fleshly nature, which in the first transgressor had been cursed, did in this only-begotten offspring of the Blessed Virgin bring forth a blessed seed, free from the sin of its stock, whose spiritual beginning every one attains in his regeneration; and to every man that is born again the water of Baptism is instead of the Virgin's womb; the same Holy Spirit filling the Font Who also filled the Virgin: that in the one case a mystical washing should take away the sin from which in the other a holy conception preserved [Christ].—*S. Leo.*

<sup>20</sup> "Now are we the sons of God," saith the Apostle (1 John iii. 2). "But it doth not yet appear what we shall be." These sons are heirs; but all this lifetime is their minority; yet even then, being partakers of this new birth and sonship, they have right to it, and, in the assurance of that right, this "living hope"

[1 S. Pet. i. 3]; as an heir, when he is capable of those thoughts, hath not only right of inheritance, but may rejoice in the hope he hath of it, and please himself in thinking of it.—*Archbishop Leighton.*

For although they [infants] can do nothing, yet they can receive something; they can by this sacrament as really be admitted into the covenant of faith, even before they have the grace of faith, as the infants of the Jews could: and if they be admitted to this covenant, they are children of faithful Abraham and heirs of promise.—*Bishop Jeremy Taylor.*

<sup>21</sup> In infants, by the grace of God, through the Baptism of Him Who came in the likeness of sinful flesh, it comes to pass that the sinful flesh is freed from stain. It is purified, however, not as if the concupiscence which is dispersed throughout and born in the living flesh itself were suddenly destroyed so as no longer to exist; but so that that which was incidental to man in his birth should not injure him after death.—*S. Augustine.*

It is manifest that the remission of sins cannot take place without the aid of the Holy Spirit, nor can any one without Him mourn as is fit, or pray as he ought to do,—as the Apostle declares, Rom. viii. 26—*S. Leo.*

<sup>22</sup> For a Christian man hath the certain Word of God whereupon he may ground his conscience that he is made a Christian man, and is one of Christ's Members, which he is

for : which promise He, for His part, will most surely keep and perform.<sup>23</sup> Wherefore, after this promise made by Christ, *this Infant* must also faithfully, for *his* part, promise<sup>24</sup> by you that are *his* sureties<sup>25</sup> (until *he* come of age to take it upon *himself*), that *he* will

assured of by Baptism.—*Archbishop Cranmer.*

<sup>23</sup> Numb. xxiii. 19; Psalm lxxxix. 34, cxi. 5; Isaiah xiv. 24, 27, xl. 8, lv. 11; Ezek. xvi. 60, xxiv. 14; S. Luke i. 72; Rom. iv. 21; 1 Thess. v. 24; Titus i. 2; Heb. x. 23.

For as the body is near the soul, so is the Lord near at hand to come and open the closed doors of the heart, and to bestow upon us the heavenly treasure. For He is good and loving towards man; and His promises are without deceit, if only we persevere unto the end in seeking after Him.—*S. Macarius.*

My promise deceiveth none, nor sendeth him away empty that trusteth in Me. What I have promised I will give; what I have said I will fulfil; if only any man remain faithful in My love even to the end.—*Thomas à Kempis.*

Christ having once taken him up in His Arms, will never let him drop, you may be sure. . . . How seldom it happens that children are let fall on the ground, considering how many are being constantly nursed by persons more or less weak, ignorant, and careless; and if helpless mortals can do so much for those little ones, how much more may we make ourselves certain that the Everlasting Arms will not fall from under us; that Jesus Christ will never, of His own accord, cease to bear us in His loving embrace. We may break away from Him; *that*, alas! we know too well: but He will never of His own accord leave us or forsake us.—*John Keble.*

<sup>24</sup> For to speak briefly, we are to consider the power of Baptism as a Covenant made with God in behalf of a second life and purer conversation. What therefore is specially to be apprehended and guarded against by each one in behalf of his own soul, is lest we should seem to be false to this compact. For if God is taken as a Mediator to confirm com-

pacts amongst men, how great is the peril of our being found transgressors of those things in which we have made a Covenant with God Himself! and, beside other sins, of being convicted of falsehood to Him Who is the Truth!—*S. Gregory Nazianzen.*

Though it is a free gift, yet it is given to you in the way of a Covenant, and may be forfeited if you break what you promised in the Covenant. He will keep *His* word, you need not fear about *that*: only do you take care to keep yours.—*John Keble.*

<sup>25</sup> It is plain that if the child is to make the Covenant, he must do it by another, since he cannot yet speak, or write, nor make any sign at all of himself. That other is his surety; he becomes bound, as it were, to Almighty God and His Church, for the child, that he will keep his covenant; just as in earthly matters, in the case of an estate for instance. If a rich man die while his child is under age, there are trustees ordained to manage the property for the benefit of that child; any bargains and engagements they make in the child's name are held binding on him when he comes to age, being made entirely for his advantage. And of course such trustees are bound in duty, when the heir comes of age, to get him to fulfil such engagements, so far as he can; still, if he will not, the loss and the disgrace must be his own. So it is with the sureties of our souls in Baptism. We are bound by their words, bound before God and man to all eternity, and *that* at the peril of our souls. The Covenant of our Baptism is one from which we can never be discharged, and they are bound, as they have opportunity, to put us in mind of our duty, and to see us do it. Being, then, so far, in the place of parents, . . . however young they may be, they ought to feel as if God had put into their hands something of a father's or mother's trust. The least they can do is to wish and pray in their hearts



renounce<sup>26</sup> the devil<sup>27</sup> and all his works, and constantly believe<sup>28</sup> God's holy Word, and obediently<sup>29</sup> keep His commandments.

that the little one for whom they answer may keep his vow. But this they cannot do, they cannot really wish and pray for the child's soul, except they be really in care for their own souls also. Now the Church well knows, that no one whatever, who in earnest cares for his own soul, will live in wilful neglect of Holy Communion, and therefore she has ordained, that no person be admitted to answer for a child before he or she has been admitted to receive Holy Communion.—*John Keble.*

<sup>26</sup> The Church hath taught thee to say, I renounce thee, Satan; I renounce thee and thy works.—*S. Basil.*

Ye know, dearly beloved, that when ye drew near to the Lord, and pledged yourselves to believe in Him, ye were asked, Dost thou renounce Satan and all his works? And your answer was, I renounce them. What was the meaning of this promise? Did you not pledge yourselves to avoid all sins? Did ye not repudiate the evil spirit, and vow thenceforward to cling to Christ? But the devil who, after having been rejected from heaven, envies those who return to heaven, constantly endeavours to make you violate your pledge, or makes you forget your promise. For when he perceives himself repulsed from your hearts, and that God is reigning there, . . . he saith, I will return unto my house whence I came forth; and when he cometh, he findeth it empty, swept, and garnished, *i.e.* cleansed from its sins and garnished with virtues. Then he took to himself seven spirits more wicked than himself, *i.e.* criminal vices opposed to the seven principal virtues, and they enter in and dwell there: and the last state of that man is worse than the first.—*Ven. Hildebert.*

<sup>27</sup> The devil and all his works. We promise to renounce the devil and all his works; not some, not the most, not the worst, of his works, but *all*.—*John Keble.*

<sup>28</sup> The first man made us captives,

the Second Man has delivered us from captivity. "For as in Adam all die, even so in Christ shall all be made alive." Now in Adam they die through a carnal birth; in Christ they are delivered by the faith of the heart. It was not in your power that you should not be of Adam: it is in your power to believe in Christ.—*S. Augustine.*

What shall I say of infants, if they are sick with the sin of Adam? For even they are carried to the Church, and if they are unable to run on their own feet, they run with the feet of others in order that they may be healed. Their Mother, the Church, accommodates to their needs the feet of others in order that they may come; the heart of others that they may believe; the tongue of others that they may make their profession: and inasmuch as they are weighed down because tainted by the sin of another, so when they are healed here (*i.e.* in the Church) they may be saved by another person making profession in their behalf.—*Id.*

For, he saith, without faith it is impossible to please Him. . . . Faith is the eye which enlightens the whole conscience, and creates in it understanding.—*S. Cyril of Jerusalem.*

"Two covenants there are which Christian men," saith Isidore, "do make in Baptism, the one concerning relinquishment of Satan, the other touching obedience to the faith of Christ." In like sort S. Ambrose, "He which is baptized forsaketh the intellectual Pharaoh, the prince of this world, saying, *Abrenuncio* thee, O Satan; and thy angels, thy works and thy mandates, I forsake utterly." Tertullian, having speech of wicked spirits, "These," saith he, "are the angels which in Baptism we renounce." The declaration of Justin the martyr concerning Baptism showeth how such as the Church did baptize in those days made profession of Christian belief, and undertook to live accordingly.—*Hooker.*

<sup>28</sup> and <sup>29</sup> We are "constantly to be-

I demand therefore,

Dost thou, in the name<sup>30</sup> of this Child, renounce<sup>31</sup> the devil and

lieve His Holy Word ;" not at times only, as in sickness, in leisure, or in devotion, but always ; giving up our fancies at once when He teaches us better ; our favourite fancies as well as any others. Lastly, we are obediently to keep His commandments, *i.e.* . . . in the temper and spirit of obedience, doing things with joy and delight, because He bids them ; this is our covenant and vow, one and all of us. How are we keeping it? . . .

First we are to renounce what God hates, secondly to believe what God teaches, and thirdly to do what God commands. For since Baptism makes us members or parts of Christ, living by a life from Him, of course we must have the will and mind of Christ. The members must agree with the Head, and not go contrary to it. Therefore we must love what Christ loves, and hate what He hates.—*John Keble.*

<sup>29</sup> No action, however pious or laudable, pleases God, if it be contaminated with the sin of disobedience.—*Louis of Blois.*

<sup>30</sup> Since for want of age children cannot believe with the heart unto righteousness, nor confess with the mouth unto salvation ; therefore when others answer for them in order that the administration of the sacrament may be completed in their behalf, this sufficeth for their consecration, because they themselves cannot answer.—*S. Augustine.*

The question, How can Sponsors promise an uncertainty ? is discussed by S. Augustine, Epist. xviii., *ad Bonifacium*, p. 266 c, tom. ii. ed. Bened. It is thus summarised by our Hooker :—

Boniface, a bishop in S. Augustine's time, knowing that the Church did universally use this custom of baptizing infants with interrogatories, was desirous to learn from S. Augustine the true cause and reason thereof. . . . Touching which difficulty, whether it may truly be said for infants at the time of their baptism that they do believe, the effect of S. Augustine's answer is yea, but with this distinction,—a

present actual habit of faith there is not in them, there is delivered unto them that sacrament, a part of the due celebration whereof consisteth in answering to the articles of faith, because the habit of faith which afterwards doth come with years is but a further building up of the same edifice, the first foundation whereof was laid by the sacrament of Baptism. For that which there we professed without any understanding, when we afterwards come to acknowledge, do we anything else but only bring unto ripeness the very seed that was sown before? We are then believers, because then we begin to be that which process of time doth make perfect.

<sup>31</sup> But we have renounced the hidden things of shame (2 Cor. iv. 2). When we enter into league with God and become His confederates, we must have the same friends and enemies, especially because the same which are enemies to Him are also enemies to our salvation : nor can we be listed under Christ, unless we engage to fight against the world, the flesh, and the devil.—*Dean Comber.*

The renunciation was made in the Early Church by the candidate facing the West, as the region of darkness and the dominion of Satan.—*S. Cyril of Jerusalem, Catech. Mystag. i. (xix.), sect. 4.*

See the following authors for interesting details of the Renunciation made in Holy Baptism : \*—

S. Ambrose, tom. iv. fol. 6 n, and 687 f., ed. Basil ; S. Augustine, *de agone Christ.*, c. i. *fin.* ; *de Verâ Religione*, c. xx. sect. 40, tom. vi. ed. Bened. ; S. Bernard, tom. ii. p. 331 A, ed. Venet. ; S. Cyprian, Epist. vi. p. 16, ed. Rigalt. ; S. Cyril of Jerusalem, *Cat. Myst.* i. ; S. Jerome, *Comm. on Amos*, vi. 14 ; Tertullian, *de Spectac.* iv. ; *de Idololat.*, c. vi. ; *de Cultu Fœm.* Lib. i. c. 2 ; Barrow's Works,

\* See also Bishop Jolly, " Friendly Address on Baptismal Regeneration," in *Voice of the Church*, vol. ii. p. 59, 1840.

all his works,<sup>32</sup> the vain pomp<sup>33</sup> and glory<sup>34</sup> of the world,<sup>35</sup> with all

vol. ii. pp. 85, 420; Bingham's *Eccles. Antiq.*, Book x. c. 7, 8; Sewell's *Christian Morals*, p. 166; and a valuable note, No. 62, in Canon Bright's *Eighteen Sermons of S. Leo the Great*, p. 119 (1862).

<sup>32</sup> Lord, we beseech Thee, grant Thy people grace to withstand the temptations of the world, the flesh, and the devil, and with pure hearts and minds to follow Thee the only God; through Jesus Christ our Lord. Amen.—*Collect for the Eighteenth Sunday after Trinity.*

Now the works of Satan are all sin, which it is necessary to renounce; just as if a man has escaped a tyrant, he would doubtless have escaped his instruments also. All sin, therefore, according to its kind, is included in the works of the devil. Only know this, that all that thou sayest, especially at that most thrilling hour [viz. at Holy Baptism], is written in God's books: when, therefore, thou doest anything contrary to these, thou shalt be judged as a transgressor. Thou renouncest, therefore, Satan, I mean all deeds and thoughts which are against thy better judgment.—*S. Cyril of Jerusalem.*

<sup>33</sup> That peace which proceeds from God, and is to be enjoyed with God, can it be truly blessed if it does not create enmity against the world? Or can the love of God possess us without the enmity of the devil?—*S. Prosper of Aquitaine.*

But because no one can be saved without holding the Christian faith, he who is to be baptized is brought to the Church accompanied by the appointed sponsors. To whom the representative of Christ, viz. the Priest, puts the question, What dost thou seek? And the sponsors in his person reply, I desire to be made a Christian. He [the Priest] saith, Dost thou renounce the devil and his works? He replies, I renounce them. The Priest again interrogates him, saying, Dost thou renounce the world and its pomps? Now the world, according to Alexander de Ales, may be understood in two senses: first, it may be taken for the

creature itself; and thus a man may use it according to his need, nor is he required to renounce it in this view. In the next sense it may be understood of a worldly conversation, of which it is said (1 S. John ii. 16), "For all that is in the world, the lust of the eyes, the lust of the flesh, and the pride of life;" and he is bound to renounce this world and its pomps, which are the devil's property.—*Bernardino de Busti.*

O world! O abominable troop! no, never shall you see me under your banner. I have for ever renounced your follies and vanities. O king of pride, O cursed king, infernal spirit, I renounce thee with all thy vain pomps! I detest thee with all thy works.—*S. Francis de Sales.*

<sup>34</sup> Let the Jews seek glory one of another; I will seek it only from God. For truly all human glory, all temporal honour, all worldly exaltation, compared with Thy eternal glory, is folly and vanity.—*Thomas a Kempis.*

<sup>35</sup> This world and that which is to come are two enemies; the one suggests adultery and corruption, and covetousness and deceit; but the other prohibits these things. We cannot therefore be the friends of both; but, renouncing the one, we must desire the other.—*S. Clement of Rome.*

The deceitful and seductive glory of the world entraps those who love it. For whatever it promises for the future, or offers at the present, will all come to nought, like water that passeth away. Do not consent to the treacherous flesh, which drags both itself and thee equally (at the same time) into the lake of Gehenna; as we read of Zamri, who consigned both himself and the king's house to be consumed as food for the flames.—*Peter of Blois.*

This society called the world . . . is composed of men lost by the fall; disposed to all manner of evil; ignorant of the way of peace; at enmity with God, and with one another; delighting themselves in the pride of appearance and the

covetous desires<sup>36</sup> of the same, and the carnal desires of the flesh,<sup>37</sup> so that thou wilt not follow,<sup>38</sup> nor be led by them ?

*Answer.* I renounce<sup>39</sup> them all.

vanity of distinction. In a word, "the whole world lieth in wickedness," and they that are condemned for sin will be condemned with the world, whose condemnation, therefore, is a thing of course. . . . God, therefore, of His infinite mercy, takes us out of this wicked society, and translates us into another. He "delivers us from the power of darkness, and translates us into the kingdom of His dear Son ;" and without this translation we are inevitably lost.—*Jones of Nayland.*

It is very difficult to draw a soul out of the hands and strong chains of Satan, and out of the pleasing entanglements of the world, and out of its own natural perverseness, to yield up itself to God, to deny itself and live to Him ; and in so doing to run against the main stream, and the current of the ungodly world without, and corruption within.—*Archbishop Leighton.*

Teach me, O God, to despise the world, to labour for the true riches, to seek the kingdom of heaven, and its true righteousness, to be content with what Thou providest, to be in this world like a stranger, with affections set on heaven, labouring for and longing after the possessions of Thy Kingdom ; but never suffer my affections to dwell below.—*Bishop Jeremy Taylor.*

<sup>36</sup> O Almighty God, Eternal Treasure of all good things, Thou fillest all things with plenteousness ; Thou clovest the lilies of the field and feedest the young ravens that call upon Thee : Thou art all-sufficient in Thyself, and all-sufficient for us. Let Thy Providence be my storehouse, Thy dispensation of temporal things the limit of my labour, my own necessity the measures of my desire : but never let my desires of this world be greedy, nor my labour immoderate, nor my care vexatious and distracting ; but prudent, moderate, holy, subordinate to Thy will, the measure Thou hast appointed for me.—*Id.*

<sup>37</sup> For the carnal desire of the flesh reigns supreme where the love of God is not.—*S. Augustine.*

O Eternal Purity, Thou art brighter than the sun, purer than the angels, and the heavens are not clean in Thy sight. . . . Thou didst make me after Thine image : be pleased to preserve me so, pure and spotless, chaste and clean, that my body may be a holy temple, and my soul a sanctuary to entertain Thy divinen Spirit, the Spirit of love and holiness, the Prince of purities.—*Bishop Jeremy Taylor.*

<sup>38</sup> To be led away by temptation in either of these kinds [the world, the flesh, and the devil] is bad enough ; to follow after temptation is much worse.—*John Keble.*

<sup>39</sup> I renounce Satan, and his works, and his pomps, and his worships, and his angels, and his inventions, and all things that are under him. . . . And I associate myself to Christ, and believe and am baptized into One Unbegotten Being, the only true God Almighty, the Father of Christ, the Creator and Maker of all things ; and into the Lord Jesus Christ, His only-begotten Son, the First-born of the whole creation, Who, before the ages, was begotten by the good pleasure of the Father, by Whom all things were made, both those in heaven, and those on earth, visible and invisible ; Who in the last days descended from heaven, and took flesh, and was born of the holy Virgin Mary, and did converse holly according to the laws of His God and Father, and was crucified under Pontius Pilate, and died for us, and rose again from the dead after His Passion the third day, and ascended into the heavens, and sitteth at the right hand of the Father, and is to come again at the end of the world with glory, to judge the quick and the dead, of whose kingdom there shall be no end. And I am baptized into the Holy Spirit, that is, the Comforter, Who wrought in all the saints from the beginning of the world, but

## Minister.

Dost thou believe<sup>40</sup> in God<sup>41</sup> the Father<sup>42</sup> Almighty, Maker of heaven and earth?

was afterwards sent to the Apostles by the Father, according to the promise of our Saviour and Lord Jesus Christ; and after the Apostles to all those who believe; [and I am baptized] into the Holy Catholic Church, into the Resurrection of the flesh, and into the remission of sins, and into the kingdom of heaven, and into the life of the world to come.—*Apostolical Constitutions.*

O Lord God, I do renounce the devil, that arch-rebel against Thee, with all his apostate angels. I renounce all his worship, all his impious suggestions, delusions, and temptations, for which he is called the Tempter, and all the ways of consulting him which ungodly men have taken. I renounce all his works, all those sins of the Spirit, all pride, and malice, and envy; all treachery and lying, revenge and cruelty; all tempting others to sin, hatred to holiness, and apostasy, which are his daily practice, and are truly diabolical.

I utterly renounce, O Lord God, "the pomps and vanity of this wicked world;" all covetous desires of honour, riches, and pleasure, all sinful excesses in things lawful.

I renounce, Lord, all evil customs, all evil companions, all that is vain or wicked in the world, "all that friendship with the world which is enmity with Thee;" all things that may alienate my heart from Thee.

I renounce, Lord, all worldly comforts and possessions, all my natural relations, and my own life, whenever they stand in competition with my duty to Thee.

I utterly renounce, O Lord God, "all the sinful lusts of the flesh," all the inordinate desires of my own corrupt nature, of my own carnal mind, which is enmity with Thee. I renounce, Lord, "all fleshly lusts which war against Thee and against my own soul;" all sloth and idleness and intemperance; all lasciviousness; all "filthiness of flesh and spirit," which render us unclean in Thy sight.

O Lord God, I utterly renounce

all things that may any way displease Thee; from them all let it be Thy good pleasure to deliver me.—*Bishop Ken.\**

<sup>40</sup> The object of Creeds in general may be thus summarised:—

(1.) *Instructio Fidei*; (2.) *Explanatio Fidei*; (3.) *Defensio Fidei*, aut *erroris expulsio*. See *Bingham's Antiquities of the Christian Church*, vol. iii. book x.; *Archbishop Ussher, de Symbolis*; *Hammond's Theolog. Treatises*, fol. p. 470; *Lectures on the Study of Theology*, by Rev. Chas. P. Chretien, p. 28 *et seq.*; *S. Basil, de verâ ac piâ fide*, tom. ii. p. 389 D; *S. Ephraem Syrus, de Transfigurât. Christi*, tom. ii. p. 49.

The ancient Baptismal Creed in use in the Church of Jerusalem is

\* It is to be observed concerning this Renunciation, that as soon as baptisteries were built there was a particular place in them assigned peculiarly to this service; for they commonly had two distinct apartments. . . . First their . . . "porch" or "anteroom," where the catechumens made their renunciations of Satan, and confessions of faith; and then their . . . "inner room," where the ceremony of Baptism was performed. When the catechumens were brought into the former of these, they were placed with their faces to the West, and then commanded to renounce Satan, with some gesture and rite expressing an indignation against him, as by stretching out their hands, or folding them, or striking them together, and sometimes by ex-sufflation, and spitting at him, as if he were present; which were, all of them, so many indications of their abhorrence. Cyril of Jerusalem, in his *Mystical Catechisms to the Illuminated*, thus describes this part of the action: "Ye were first brought into the anteroom of the baptistery; and placed toward the West in a standing posture; and then commanded to renounce Satan by stretching out your hands against him, as if he were present." A little after he explains the meaning of their doing this, with their face towards the West. "The West," says he, "is the place of darkness; and Satan is darkness; and his strength is in darkness. For this reason ye symbolically look toward the West, when ye renounce that prince of darkness and horror." S. Jerome plainly alludes to this custom when he says, "In our mysteries," meaning the celebration of baptism, "we first renounce him that is in the west, who dies to us with our sins; and then, turning about to the East, we make a covenant with the Sun of Righteousness, and promise to be His servants."—*Bingham (Antiquities of the Christian Church)*, vol. iii. book xi. ch. vii. sect. 4, pp. 535, 536.

And in Jesus Christ<sup>43</sup> His only-begotten Son our Lord?  
And that He was conceived by the Holy Ghost; born<sup>44</sup> of the

comprised in the following short summary, as given by S. Cyril:—

“I believe in the Father, and in the Son, and in the Holy Ghost, and in one Baptism of repentance.”

The symbol (or creed) is a summary of the rule of faith, briefly drawn up so that it may inform the mind, and yet not burden the memory. That is delivered in few words from which much is acquired.—*S. Augustine.*

This is the faith which in few words is given in the Creed to novices to be retained by them; which few words are known to the faithful; that by believing they may be subject to God; being so subject they may live rightly; by living rightly they may purify their hearts; and with pure hearts understand what they believe.—*Id.*

The Faith delivered to the Apostles requires neither addition nor diminution.—*S. Celestine.*

For all who believe those things contained in the Creed, and do good deeds, the salvation of their souls and eternal life is prepared.—*S. Clement of Rome.*

But take thou and hold that faith only, as a learner and in profession which is by the Church delivered to thee, and is established from all Scripture. For since all cannot read the Scripture, but, some as being unlearned, others by business, are hindered from the knowledge of them; in order that the soul may not perish for lack of instruction, in the articles which are few we comprehend the whole doctrine of the Faith. . . . Behold, therefore, brethren, and hold the traditions which ye now receive, and write them on the table of your hearts.—*S. Cyril of Jerusalem.*

For what is the true salvation of men in this life but a right faith in God, which worketh by love, and through which the Apostle's authority testifies we are saved by Divine grace?—*S. Fulgentius.*

For it cannot be that the body should receive the sacrament of

Baptism except the soul be first pledged to the true faith.—*S. Hilary of Poitiers.*

The Church planted throughout the whole world, as if inhabiting one common home, diligently guards this faith. . . . And neither he amongst the prelates of the Church who is most eloquent of tongue can say anything else than this, for no man is above his master; nor can he who is weak in speaking diminish the traditional faith. For the faith being one and the same, he that speaks much cannot say more, and he that speaks little must not say less.—*S. Irenæus.*

The mysteries of our religion are above the reach of our understanding, above discourse of man's reason, above all that any creature can comprehend. Therefore the first thing required of him which standeth for admission into Christ's family is belief. Which belief consisteth not so much in knowledge as in acknowledgment of all things that heavenly wisdom revealeth.—*Hooker.*

<sup>41</sup> Lay then in your souls as a sure foundation the doctrine concerning God: that God is only One, unbegotten, unoriginated, unchangeable, unalterable; neither by another begotten, nor having another to succeed Him; Who neither began in time to be, nor shall ever have an end, . . . and that He is also good and just.—*S. Cyril of Jerusalem.*

<sup>42</sup> It is not enough to believe in One God; we must receive with reverence this also, that He is the Father of the Only-begotten, our Lord Jesus Christ. . . . There is then One only God, the Maker both of souls and bodies; there is One, the Artificer of heaven and earth, the Maker both of angels and archangels,—the Artificer of many things, but the Father of One only before the worlds, even of His One only-begotten Son our Lord Jesus Christ, by Whom He made all things, visible and invisible.—*Id.*

<sup>43</sup> Ye believe in God, believe also in Me.—*S. John xiv. 1.*

Virgin Mary; that He suffered under Pontius Pilate, was crucified, dead,<sup>45</sup> and buried;<sup>46</sup> that He went down into hell,<sup>47</sup> and

For the right faith is that we believe and confess that our Lord Jesus Christ, the Son of God, is God and Man.—*Athanasian Creed.*

If to believe that Christ is the Son of God is eternal life, to be without that belief must necessarily be death.—*S. Basil.*

<sup>44</sup> And believe that He, the only-begotten Son of God, for our sins came down from heaven to earth, having taken a manhood of like feelings with us, and being born of the holy Virgin, and the Holy Ghost,—not in appearance or imagination, but in truth; nor did He pass through the Virgin as through a channel, but truly took flesh, truly eating as we do, and truly drinking as we do: for if the Incarnation was a phantom, Salvation is likewise a phantom.—*S. Cyril of Jerusalem.*

But if God the Word had been so made flesh in the Virgin as not to be made of her, doubtless the same God would not have had the substance of His Flesh made of the flesh of His Mother, and He would merely have passed through the Virgin; and thus the sacramental mystery of His Mediatorship would not have availed for our salvation, neither would Christ the Son of God have united in Himself without confusion the full truth of the Human and Divine Natures. The Divine goodness, therefore, employed this remedy as a healing measure, that the only-begotten God, Who is in the bosom of the Father, should be made Man, not only in a woman, but of a woman.—*S. Fulgentius.*

<sup>45</sup> The very Son of God Himself was of His grace born, in the nature of our flesh, unto death for those who were dead; that we after the death of the first birth which we have of the flesh, might through the grace of the Spirit be born again unto life. But the true and living God, yea, the God Who is the Truth and Eternal Life, could not have tasted death, unless He had also been true man. And the same man who tasted death could not have overcome death

if He had not been the true God and Eternal Life.—*S. Fulgentius.*

Christ could not die by nature, as Adam could not die until he had committed sin: “for the reward of sin,” saith the Apostle, “was death;” but as He took upon Him our human nature, so did He also, without our infirmities, suffer that voluntarily which was incident to our nature, yea, to our fall.—*Dr. Christopher Sutton.*

<sup>46</sup> Recall to mind the day of thy first entrance on the life of a soldier, when, being buried together with Christ in Baptism, thou didst pledge thyself in the words of the oath of allegiance.—*S. Jerome.*

<sup>47</sup> He descended to the regions beneath the earth, that from thence also He might redeem the just.—*S. Cyril of Jerusalem.*

His Divine soul descended into hell, in order that as the Sun of Righteousness had arisen upon those who are on the earth, so the light might shine also upon those who under the earth were sitting in darkness and the shadow of death. And further, in order that as upon the earth He had preached the good tidings of peace, deliverance to the captives, sight to the blind, and was made the Source of eternal salvation to those who believed, but the reproof and conviction of their unbelief to those without faith; so also it should be in the case of those who were in hell, that every knee should bow to Him, of things in heaven, and things on earth, and things under the earth. And by this act loosing those who had been enslaved by the world, He returned again from the dead, preparing for us the way to the resurrection.—*S. John Damascene.*

When we say that Christ descended into hell, we are as careful to guard against the opinion that He descended to Gehenna, or the state and place of the damned, as we are earnest to assert the truth, that, after the manner of other men, the soul at His death did really leave the body, and that He did in His

also did rise again<sup>46</sup> the third day,<sup>46</sup> that He ascended into heaven, and sitteth at the right hand of God the Father Almighty;<sup>50</sup> and

spirit for a while inhabit the mansions of the dead. And all this does the article of the Creed . . . well and sufficiently express, for the word *hell*, as well in its etymology as in its ancient use, has exactly the same signification with the word *Hades*, which is the original word in the Creed: and by which the Greeks formerly did, and by which we sometimes do to this day, designate the habitation of *departed spirits generally*, not distinctively either of the good or of the bad. It is etymologically the unseen place; it is by usage the place of departed souls generally, but its collocation in the Apostles' Creed determines its meaning here to be the unseen habitation of the spirits of the just,—in one word, Paradise.—*G. A. Poole.*

For that article of the Creed in which there is mention made of Christ's descent into hell, . . . it means His abode in the grave, and under the state of death, three days and three nights, . . . whereby, as His Burial signified His entrance into the grave, so His descending into hell signified His continuance there, and subjection to that estate. And thus the three parts of His humiliation, in the last and grand scene of it, do most appositely answer to the three parts of His exaltation. For, first, His death answers to His rising again. Secondly, His burial answers to His ascending into heaven. And thirdly, His descending into hell answers to His sitting at the right hand of God, in a state of never-dying glory, honour, and immortality.—*Dr. Robert South.*

On our Lord's Descent into Hell see further S. Augustine, *Epist.* 164, tom. ii. fol. 574 *et seq.*; S. Bernard, tom. ii. p. 403, sect. 2; Tertullian, *de Animâ*, cap. 55, fol. 353 B; Miller's *Sermons at Bognor*, pp. 223, 293; Bishop Pearson, *Exposition of the Creed*, Art. v.; *Plain Sermons by contributors to the Tracts for the Times*, vol. ix. p. 120; Poole's *Sermons on the Creed*, Sermon viii. p. 137 *et seq.*

<sup>46</sup> He who disbelieves the resur-

rection of the Lord's body is likely to be ignorant of the power of the Word and Wisdom of God. For if He took to Himself a body completely, and so made it His own, according to reasonable consequence . . . what ought the Lord to do about it? or what kind of an end should the body have after the Word had once come to it? For, on the one hand, it was not possible for it not to die, inasmuch as it was mortal, and offered to death in behalf of all, for which cause the Saviour fitted it to Himself; and, on the other hand, it was impossible for it to remain dead, on account of its having become the temple of life; whence, as mortal it died; but it lived again, because of the life which was in it; and its acts are tokens of the resurrection.—*S. Athanasius.*

<sup>46</sup> He could, indeed, have raised His body immediately after death, and have shown it alive; but this by a wise Providence the Saviour did not do. For some one would have said that it had not died at all, and that death had not completely seized hold of it if He had shown the resurrection immediately. If it had happened quickly, and with scarcely any interval between the death and resurrection, its glory of incorruption would not have been manifested. Wherefore, that the body might be proved to be dead, the Logos waited one intervening day, and on the third day showed it to all incorrupt. It was then for the sake of proving death in the body that He raised it only on the third day. But also, lest waiting too long and being completely dissolved, He should have been disbelieved when rising at last, as if He did not wear it, but another body; for some one would have been ready, on account of the time, both to disbelieve that which was seen, and to forget what had happened. Therefore He did not wait more than three days, nor did He overstrain the expectation of those who heard Him speak of His resurrection; but, while His words were still ringing in their ears, and their eyes were still straining, and their minds



from thence shall come again at the end of the world, to judge<sup>51</sup> the quick and the dead ?

in suspense ; and those were still living upon the earth and in the same places who had put Him to death, and were witnesses of the death of the Lord's body,—He, the Son of God, showed on the third day the body which had been dead, immortal and incorrupt : and it was proved to all that the body had not died by the weakness of its nature, since the Word dwelt in it, but that merely death had been extinguished in it through the power of the Saviour.—*S. Athanasius.*

Wherefore, lest the troubled minds of the disciples should be tortured by prolonged grief, He shortened with such wonderful quickness the predicted waiting-time of three days, that while the last part of the first day and the first part of the third are combined with the whole of the second, some little time might be taken out of the period while the number of the days remained the same. Accordingly, the resurrection of our Saviour kept neither His soul waiting long in Hades, nor His flesh in the sepulchre ; for the God-head, which departed not from either portion of the substance of the assumed manhood, united by its power what by its power it had divided.—*S. Leo.*

<sup>50</sup> We believe also that He sitteth at the right hand of the Father. We are not, however, therefore to conceive of God the Father as if He were circumscribed by a human body, so that when we think of Him a right or a left side should come into our mind. . . . "At the right hand" therefore is to be understood to express, in the supremest blessedness, where righteousness, and peace, and joy subsist ; just as the goats are set on the left hand, *i.e.* in misery on account of their wickedness.—*S. Augustine.*

That Christ sitteth, is the reward of a conqueror ; that He sitteth at the right hand of the Father, is the privilege of His Divine Nature and the fellowship of undivided love. And He is well affirmed to sit at the right hand of the Father, in Whom the

devil, who is entirely *sinister*, could find nothing in harmony with his own evil will.—*S. Maximus of Turin.*

According to our custom, the fellowship of a seat is offered to him who coming forward after the accomplishment of some deed, as a conqueror, is rewarded with the honour of being seated. Therefore also the Man Jesus Christ, having in His Passion overcome the devil, and opened the lowest parts of the earth, coming as a conqueror who had accomplished his deed to heaven, hears from God the Father, "Sit Thou on My right hand."—*Id.*

This *sitting* doth yet more properly and particularly imply the right of judicature, and so especially expresseth "a king that sitteth in the throne of judgment" (Prov. xx. 8). And so Christ sitting at the right hand of God is manifested and declared to be the great Judge of the quick and the dead.—*Bishop Pearson.*

<sup>51</sup> But do thou look for the true Christ, the Son of God, the Only-begotten, Who is henceforth to come not from the earth, but from heaven, appearing to all more bright than any lightning, or other brilliance, with angels for His guards, that He may judge quick and dead, and reign with a kingdom heavenly, eternal, and without end.—*S. Cyril of Jerusalem.*

A real belief in the Last Judgment is a great grace from God. Many who have a vague idea of a future retribution (for a belief in that is deeply written in the nature of man) cannot bring home to themselves the awful strictness of its particulars. They imagine that at the end there will be a sort of balance struck, that the bad will no doubt be punished, and the good rewarded, but this does not tell much upon their practice. It goes so far as to make them afraid when they have committed a great crime, or it gives them a general uneasy sensation when they take a general review of their lives ; but it does not influence their actions, above all it does not instigate them

And dost thou believe in the Holy Ghost,<sup>1</sup> the Holy Catholick<sup>2</sup>

to holy action. Conscience being mainly prohibitory, requires the addition of faith to stimulate it to righteous exertion.—*Bishop Forbes.*

It is a most solemn thing to be thus reminded of the judgment to come when we stand by the Font. It may be the parties who are there assembled, child, sponsors, minister, attendants, may never meet again in this world; but there will be one day, known to the Lord, in which they will assuredly meet. Then the mark, which is now to be set invisibly and mysteriously upon the infant, will be seen openly before men and angels, either to his exceeding glory, or to his incurable shame and torment. This moment of Baptism is a sure pledge and token of that moment of absolution or condemnation. *Now*, we are made God's own for the time; *then*, He will determine whether we shall be His, or the prey of the Evil One for ever. O that Christians would so remember, so use what is given them *now*, that it may be their joy and not their condemnation in that hour!—*John Keble.*

<sup>1</sup> Thus their Baptism introduces them to a Comforter, as well as to a Father and a Saviour; and all Three alike Divine, one God in substance, power, and eternity. Thus the hearts of thoughtful parents may be comforted concerning their children, of whom otherwise they might almost despair. Knowing by sad experience the sore temptations which await them, they might be swallowed up with fear, lest their children, after all, should forfeit the mercy so dearly bought for them. But seeing that their little ones are baptized into the Faith of the Holy Ghost, they may take courage, for the Holy Ghost, they know, is almighty; and where He is, there is liberty, and persons are free to keep God's commandments, and to save their own souls, be their enemies never so troublesome. Thus, He Whose Name is the Comforter, is so in this respect among others, that, in coming to young children at the Font, He comforts and assures the hearts of believing friends and parents by the certainty that the infant, come what may, will not be left to himself.

His father and his mother may forsake him; death or other change may remove them; but the Lord hath taken him up.—*John Keble.*

<sup>2</sup> Now, it is called Catholic, because it is throughout the world, from one end of the earth to the other; and because it teaches universally and completely, one and all, the doctrines which ought to come to man's knowledge, concerning things both visible and invisible, heavenly and earthly; and because it subjugates in order to godliness every class of men, governors and governed, learned and unlearned; and because it universally treats and heals every sort of sins which are committed by soul or body, and possesses in itself every form of virtue which is named, both in deeds and words, and in every kind of spiritual gifts.—*S. Cyril of Jerusalem.*

<sup>3</sup> Such persons as are truly sanctified in the Church of Christ, while they live among the crooked generations of men, and struggle with all the miseries of this world, have fellowship with God the Father, God the Son, and God the Holy Ghost, as dwelling with them, and taking up their habitations in them: they partake of the care and kindness of the blessed angels, who take delight in the ministration for their benefit: beside the external fellowship which they have in the Word and Sacraments with all the members of the Church, they have an intimate union and conjunction with all the saints on earth as the living members of Christ; nor is this union separated by the death of any, but as Christ in Whom they live is the Lamb slain from the foundation of the world, so have they fellowship with all the saints which from the death of Abel have ever departed in the true faith and fear of God, and now enjoy the presence of the Father, and follow the Lamb whithersoever He goeth. And thus I believe the communion of saints.—*Bishop Pearson.*

<sup>4</sup> S. Matt. ix. 6-8; S. John xx. 23; 2 Cor. ii. 10.

But the holy angels are at one with us even now, when our sins are remitted. Wherefore, after mention made of the Holy Church, is placed, in the order of confession, the re-

Church; the Communion of Saints;<sup>3</sup> the Remission of sins;<sup>4</sup> the Resurrection of the flesh,<sup>5</sup> and everlasting life after death?<sup>6</sup>

*Answer.* All this I stedfastly believe.<sup>7</sup>

mission of sins. For by this the Church which is in earth standeth: by this that is not lost, which had been lost and is found.—*S. Augustine.*

The very interrogation which takes place at Baptism is a witness to the truth. For when we say, Dost thou believe in everlasting life, and remission of sins by the holy Church? we understand that the remission of sins cannot be given except in the Church, and that amongst heretics, where the Church is not, sins cannot be remitted.—*S. Cyprian.*

The remission of sins must especially be believed, brethren. For this is the only remedy which delivers the race of men from the sentence of everlasting death. Therefore the Only-begotten of the Highest condescended to take upon Him our flesh, endured the cross, in order that by the gift of His mercy He might make thee innocent, who couldst not escape thy crimes and sins.—*S. Maximus of Turin.*

Therefore, dearly beloved, we are washed once, once are set free, are once admitted into the kingdom of heaven, once is that [Psalm sung for us], "Blessed is he whose unrighteousness is forgiven, and whose sin is covered."\*—*S. Pacian.*

<sup>3</sup> Be careful, I beseech thee, of this body; and know that thou shalt be raised from the dead to be judged with this body. . . .

This body, therefore, shall be raised, not remaining weak, as now; raised, I say, the very same body; but, putting on incorruption, it shall be fashioned over, as iron blending with fire, becomes fire, or rather as He knows how, the Lord who raises us. This body, therefore, shall be raised, but it shall not abide such as it now is, but an eternal body, no longer needing for its life nourishment, as now, nor stairs for its ascent, for it shall be made spiritual,

a marvellous thing, such as we cannot worthily speak of. Then shall the righteous shine forth as the sun, and the moon, and as the brightness of the firmament. . . . We shall be raised, therefore, all with our bodies eternal, but not all with bodies alike; for if a man is righteous he shall receive a heavenly body, that he may be able daily to hold converse with the angels; but if a man is a sinner, he shall receive an eternal body fitted to endure the pains of sins, that it may burn eternally in fire, nor ever be consumed. And righteously will God assign this portion to either company; for we do nothing without the body. We blaspheme with the mouth, and with the mouth we pray: with the body we commit fornication, and with the body we keep our chastity; with the hand we rob, and with the hand we bestow alms; and in like manner the rest. Since then the body has been our minister in all things, it shall also share with us what befalls us hereafter.—*S. Cyril of Jerusalem.*

S. Thomas says, that beatitude being the ultimate end of man, which he cannot attain in this life, the Lord has ordained that he shall attain it in the next world, which is eternal. But man to obtain beatitude must obtain it in his integrity, and, that integrity consisting both of body and soul, he must obtain the end of this being in body and soul also.

Furthermore, the soul ought in justice to be recompensed in the conditions wherein she merited good or evil. But she merited in the body and with the body; she ought, therefore, to receive her reward in the same.—*Bishop Forbes.*

<sup>6</sup> After the judgment there exist but two states of being. They that have done good shall be in everlasting happiness; they that have done evil, in everlasting fire. The first is the reward of those who have co-operated with the grace of God, the last is the desert of those who by resisting it have incurred His anger. There is then a heaven and

\* This refers to the Psalm sung after Baptism. See Dr. Pusey's *Scriptural Views of Holy Baptism*, p. 377, and S. Zeno of Verona, Lib. ii. Tract xxxii. p. 477, ed. Migne.

*Minister.*

Wilt thou be baptized in this faith ?<sup>8</sup>

*Answer.* That is my desire.

a hell, and each of these is everlasting.—*Bishop Forbes.*

<sup>7</sup> Thus the infant, though it have not yet that faith which consists in the will of believers, is made one of the faithful by the sacrament of faith itself.—*S. Augustine.*

In the Sacraments, the faith and profession of believers meets with the Trinity, and is recorded in the registry of the angels, where heavenly and spiritual seeds are mingled, that from so holy a germ may be produced a new nature of those who are born again, that while the Trinity unites with the faith (of the catechumen), he who was born to the world may be spiritually born again to God. So God is made a Father to men, and the holy Church a Mother.—*S. Optatus.*

Observe, it is said, *constantly believe, and steadfastly*, “All this I *steadfastly believe.*” Our faith must not come and go, according as the fancy takes us, now *in* the heart and now out of it; but it must stay and abide with us day and night. This is meant when it is said, “Do all in the Name of the Lord Jesus,” and “Whether ye eat or drink, or whatsoever ye do, do all to the glory of God.” Since we cannot for one moment be safe without our Lord’s blessed presence, since the world, the flesh, and the devil are always at hand to do us harm, therefore we had need have Christ dwelling in our hearts by faith, like a shield ready to turn every way, to quench all the fiery darts of the wicked. Therefore God’s saints and those who have learned of them have been used to begin every serious work in the Name of the Father, the Son, and the Holy Ghost; in that Name to rise up from their beds, in that Name to kneel down to their prayers, in that Name to make all solemn gifts and engagements; as a token that, wherever they go, they carry with them by faith that Holy Trinity into which they were baptized, as a shield against all enemies, visible

and invisible. They do not only believe while they are saying the Creed or thinking it over, but at all times, whatever they are about. When temptation comes, it finds them believing that Christ will judge the quick and the dead; and that faith enables them to resist it. When pride or malice would find room in their souls, there is none; for their souls are filled with faith in God made Man, and crucified for His enemies. When a thought would come over them, I am so very weak and frail; surely I shall be forgiven if I do for once give way to this strong temptation; Faith says to them in the depth of their conscience, “You believe in God the Holy Ghost, you know that He dwells in you; greater is He that is in you than he that is in the world;” and so they put away the bad thought.

This is constant and steadfast faith, the faith whereby good Christians shall be finally justified, the faith by which people *walk* on the way towards heaven, and do not only *gaze* on it and *wish* they were in it. And it is of this faith, I suppose, that so great things are spoken in Holy Scripture. The faith of the heart, not of the mind, much less of the tongue only, is what we promised in Baptism.—*John Keble.*

<sup>8</sup> Many imagine that they can hold Divine Truth without definiteness of faith, without a clear and explicit acknowledgment of the mystery of the Holy Trinity. . . . Let us hold fast this doctrine of the ever-blessed Trinity; and show to all that we believe it to be precious. We shall hold no portion of the truth correctly, if we hold not this; for nothing can be the Catholic Faith, as the Church declares, which is not based on this.—*J. L. Galton.*

<sup>9</sup> Sole obedience would have retained man in Paradise; and no one can enter the kingdom of heaven, but by obedience.—*S. Anselm.*

What is obedience? It is the obvious mode, suggested by nature,

## Minister.

Wilt thou then obediently<sup>9</sup> keep God's holy will and commandments,<sup>10</sup> and walk in the same all the days of thy life?<sup>11</sup>

*Answer.* I will.

of a creature's conducting himself in God's sight, who fears Him as his Maker, and knows that, as a sinner, he has a special cause for fearing Him. Under such circumstances, he "will do what he can" to please Him, as the woman whom our Lord commended. He will look every way to see how it is possible to approve himself to Him, and will rejoice to find any service which may stand as a sort of proof that he is in earnest. And he will find nothing better as an offering, or as an evidence, than obedience to the Holy Law, which conscience tells him has been given us by God Himself; that is, he will be diligent in doing all his duty as far as he knows it, and can do it. . . . It is quite indifferent whether we say a man seeks God in faith, or say he seeks Him by obedience; and whereas Almighty God has graciously declared He will receive and bless all that seek Him, it is quite indifferent whether we say, He accepts those who *believe*, or those who *obey*. To believe is to look beyond this world to God, and to obey is to look beyond this world to God; to believe is of the heart, and to obey is of the heart: to believe is not a solitary act, but a consistent habit of trust; and to obey is not a solitary act, but a consistent habit of doing our duty in all things. I do not say that faith and obedience do not stand for separate ideas in our minds, but they stand for nothing more; they are not divided one from the other in fact. They are but one thing viewed differently.—*J. H. Newman.*

<sup>10</sup> If thou desire Wisdom, keep the commandments, and the Lord shall give her unto thee.—*Ecclesiasticus* i. 27.

If thou wilt enter into life, keep the commandments.—*S. Matt.* xix. 17.

Wherefore, brethren, by observing the will of the Father, and keeping the flesh pure, and obeying the com-

mandments of the Lord, we shall obtain eternal life.—*S. Clement of Rome.*

Why is God worshipped, but in order that what pleases Him may please us also? nor ought our affections ever to draw back from His rule; for if we desire that which He wishes, then our weakness will derive strength from Him from Whom we have received the will itself. For it is God, as the Apostle saith, Who worketh in us both to will and to do of His good pleasure.—*S. Leo.*

The law was given that grace might be sought for; grace is given that the law may be fulfilled.—*S. Prosper of Aquitaine.*

The law has not destroyed nature, but instructed it; grace has not destroyed the law, but provided means by which it may work.—*Blaise Pascal.*

<sup>11</sup> I will bring him, that he may appear before the Lord, and there abide for ever.—*1 Samuel* i. 22.

<sup>12</sup> "Keep the commandments of the Lord, and thou shalt be approved, and shalt be written amongst the number of those who keep His commandments." . . . I said unto Him, Whatsoever Thou enjoinest me, O Lord, I will observe; for I know that Thou wilt be with me. He saith, I will be with thee, who so resolvest; but I will be also with all who take up the same resolution.—*S. Hermas.*

I promise through the grace which I hope to obtain from God to continue faithful to Him only, and to keep His holy law; to love God, Who is infinite goodness and the fountain of all righteousness, with all my heart, and my neighbour as myself for the love of God; and to remain united by the works of faith and by the sacraments to Jesus Christ; to suffer and die with Him in order that I may hereafter live with Him that eternal and blessed

¶ Then<sup>13</sup> shall the Priest say,

O Merciful God, grant that the old Adam<sup>14</sup> in this Child may be so buried,<sup>15</sup> that the new man<sup>16</sup> may be raised up in him. Amen.

life which He has promised me, and in which I steadfastly trust. Amen.—*Abbate Ant. Rosmini-Serbatl.*

<sup>13</sup> When the child by his sponsors has stood to his Baptismal covenant, the Church . . . goes on to commend him to God in four very solemn prayers; as if a father, sending his child a journey, should first give him instructions what to do, then make him solemnly promise to do it, and lastly cause him to kneel down, and bless him very religiously before he set out. If that would be a comfort to the child undertaking the journey, so ought it to be a great comfort in our journey through life whenever we call to mind these affectionate intercessions, which our loving Mother the Church offered up for us before she put us in Christ's Arms to be baptized, and so to take the first step (and the greatest but one, *i. e.* death) in our spiritual journey.—*John Keble.*

<sup>14</sup> He that is baptized putteth off the old man, and is renewed as one born again by the grace of the Spirit. . . .

For as when Adam transgressed, the sin passed upon all men, so when the Lord strengthens, such strength shall pass upon us.—*S. Athanasius.*

For when we are renewed in the laver of Baptism by the virtue of the Word we are separated from the sins and from the authors of our birth, and thus, by a certain cutting stroke of the Word of God, we are divorced from the affections of father and mother, and putting off the old man with its sins and unbelief, and being renewed by the Spirit in soul and body, we must needs abhor the fashion of the natural and old deed.—*S. Hilary of Poitiers.*

No one is translated into the newness of Christ, except it be out of the old state of Adam.—*S. Prosper of Aquitaine.*

<sup>15</sup> The old man is buried and drowned in the immersion under water; and when the baptized per-

son is lifted up from the water, it represents the resurrection of the new man to newness of life.—*S. Chrysostom.*

In the same [element] ye die and are born again; and that water becomes to you salvation, and a grave, and a mother.—*S. Cyril of Jerusalem.*

<sup>16</sup> We shall labour successfully at our transformation when we avoid and bitterly lament the works of the old man, and when we strive in right earnest to follow the traces of the new Man, Who is Christ Jesus.—*Ven. Bede.*

Ye then, dearly beloved, are to be re-created from the old into the new man, and for carnal ye begin to be spiritual, for earthly to be heavenly; believe with a firm and unshaken faith that the resurrection which took place in Christ shall be fulfilled in all of us; and that what went before in the Head shall follow in the whole Body. Inasmuch as this very sacrament of Baptism which ye are about to receive furnishes an emblem of this hope. For there a sort of death and resurrection are enacted. The old man is laid aside, the new taken. He entereth a sinner, he ariseth justified; he who dragged us to death is cast aside; He received Who brought us back to life; through Whose free grace it is granted you that ye should be sons of God, not born by the will of the flesh, but begotten by the power of the Holy Spirit.—*Sacramentary of Gelasius.*

In the waters of regeneration whoso is desirous of the Divine grace, being baptized, layeth aside the old age of sin; and, whereas he was decayed, hath his youth renewed.—*Theodoret.*

We are promised to be like Christ in the state of glory, let us have the likeness of Him in the state of grace. God, we know, hath given His Son to be like unto us, we must withal conceive that His will [is] we should

Grant that all carnal affections<sup>17</sup> may die in *him*, and that all things belonging to the Spirit<sup>18</sup> may live and grow<sup>19</sup> in *him*. *Amen.*

Grant that *he* may have power and strength to have victory,<sup>20</sup> and to triumph, against the devil, the world, and the flesh. *Amen.*

in some measure be like unto Him. To bear the image of the earthly Adam, what is it but to follow him in disobedience? to bear the image of the heavenly, what is it but to have some likeness of His holiness?—*Dr. Christopher Sutton.*

To see the old man carried forth to funeral with the solemn tears of repentance, and buried in the grave of Jesus, and in his place a new creation to arise, a new heart, and a new understanding, and new affections, and excellent appetites: for nothing less than this can cure all the old distempers.—*Bishop Jeremy Taylor.*

Baptism, by joining men to Christ, even as their first birth joined them to Adam, gives them share in that new nature, which has been gained for humanity by Christ. As our first birth makes us one with Adam, what but our birth by Baptism makes us one with Christ? . . .

Christ is truly born again in all His members, and the seed of the corrupt is superseded by that of the regenerate Adam.—*R. I. Wilberforce.*

<sup>17</sup> In Baptism we put off the old man and put on the new; put off servitude and put on freedom; put off carnality and put on spirituality; put off sin and put on righteousness.—*Philozenus.*

We ought to understand the sacred font to be a grave which in a true sacrament receives men [by nature] dead, and presently makes them alive when quickened by the Spirit in the heavenly laver.—*S. Zeno of Verona.*

<sup>18</sup> All that the soul of man can desire must have relation to these three things,—either to what we believe is agreeable, or to what we think honourable, or to what we suppose useful; and all these characters of good are found united only in spiritual delights.—*S. Bonaventura.*

For from the Spirit we have our

regeneration; and from our regeneration our reformation, and from our reformation the knowledge of the dignity of Him Who re-formed us.—*S. Gregory Nazianzen.*

<sup>19</sup> It should be particularly noticed that we pray not only for their *living*, but for their *growing*. We pray, and therefore we should labour, that in every baptized person there should be the spirit of improvement, not of continuance only. We are not contented if the plants we set merely just keep alive; if they leave off growing, we consider that more or less as a sign of decay. So it is not enough for a man to say to himself, I have not gone back that I know of; I believe I am no worse than I was; but he ought to have some reasonable ground that on the whole he may be advancing. *That* is the necessary token of spiritual life.—*John Keble.*

<sup>20</sup> Men are exercised and practised for an earthly contest; and they count it a great accession of glory if it should fall to their lot to be crowned while the people are looking on, and the Emperor is present. Behold a sublime and great conflict, and glorious in the reward of a heavenly crown, that God Himself should view us in our contest; and, extending His notice to those whom He has vouchsafed to make His sons, enjoys the spectacle of our warfare. As we fight and war in the conflict of faith, God beholds us, His angels behold us, and Christ Himself sees us. What great dignity of glory, what great happiness to be engaged in this struggle in the sight of God, and to be crowned by Christ as the Judge! Let us be armed, dearly beloved brethren, with all our might, and let us be prepared for the conflict by an uncorrupt mind, a perfect faith, and a devoted courage.—*S. Cyprian.*

<sup>21</sup> No one can make a good use of his freedom of will but through Christ. Every holy thought and motion of good desire is from God.—*S. Celestine.*

Grant that whosoever is here dedicated to Thee<sup>21</sup> by our office and ministry<sup>22</sup> may also be endued with heavenly virtues,<sup>23</sup> and

We must have a new nature put into us, which must be the principle of new counsels and better purposes, of holy actions and great devotion; and this nature is derived from God, and is a grace and a favour of heaven. The same Spirit that caused the holy Jesus to be born after a new and strange manner, must also descend upon us, and cause us to be born again, and to begin a new life upon the stock of a new nature.—*Bishop Jeremy Taylor.*

<sup>22</sup> When he (the Minister) baptizes, not he doth baptize thee, but it is God that possesses thy head with invisible power, and neither angel nor archangel, nor any other, dare draw nigh and touch thee.—*S. Chrysostom.*

Approach the Minister of Baptism, but when approaching think not of the face of him whom thou seest, but remember that Holy Ghost of Whom we are now speaking. For He is present to seal thy soul.—*S. Cyril of Jerusalem.*

Behold that it is Christ Who sanctifieth: behold that it is Christ Who, in the laver of water, where His Minister seems to operate corporally, Himself through the Word washes, Himself cleanses. Let no one, therefore, arrogate to himself that which belongs to God.—*S. Augustine.*

In the sacrament . . . the form is ministered by the obedience of human agency, the power is operated by the effectualness of the Divine working. For to His might alone is it to be referred, that while the outward man is washed, the inward man is changed; and of the old a new creature is formed; vessels of wrath are transformed into vessels of mercy, and the sinful flesh is changed into the Body of Christ; for unholy they are made holy; for captives free; for sons of men, sons of God.—*S. Leo.*

O God, Who by Thine invisible power dost wonderfully work out the effect of Thy sacraments, and although we be unworthy to perform

such great mysteries, yet Thou, not forsaking the gifts of Thy grace, inclinest Thy gracious ears even to our entreaty, be present to us in Thy goodness, assist us in Thy loving-kindness while we are observing Thy commands.—*Gelasian Sacramentary.*

Strengthen, O Lord God, our infirmities by Thy mercy, that we may minister in Thy holy sacraments given for the salvation and renewal of our nature through the love of Thy most dearly beloved Son, O Lord of all things, Father, Son, and Holy Ghost.—*Liturgy of Malabar.*

As in Baptism the priest putteth his hand to the child outwardly, and washeth him with water, so must we think that God putteth to His hand inwardly and washeth the infant with His Holy Spirit, and moreover that Christ Himself cometh down upon the child, and appelleth him with His Own Self.—*Archbishop Cranmer.*

<sup>23</sup> For those who live beyond infancy, the one gift of Baptismal Grace will not suffice to carry them to heaven, except they have the further grace to improve the first gift by holy care and obedience, by continual turning towards God Who gave it; even as the first gift of natural life in this world will not abide either in a child or a grown-up person, unless care be taken to preserve it by supplies of food and other reasonable helps. . . . The things in which we should always be improving are *heavenly* virtues, not the good qualities which are most in sight, and which the world loves most to praise, but *heavenly* virtues; thoughts and ways and turns of mind which can only come from heaven, and which are continually tending up thither, like fires from an altar. These heavenly and Divine virtues are more especially Faith, Hope, and Charity; looking off the world and the things which we see, to the great and awful things out of sight; hoping to see God the Father, the Son, and the Holy Ghost; and loving Him above all for His unspeakable mercies in Christ Jesus. This is



everlastingly rewarded, through Thy mercy,<sup>24</sup> O blessed Lord God, Who dost live, and govern all things, world without end. *Amen.*

Almighty, everliving God, Whose most dearly beloved Son Jesus

what we mean when, standing round the Font, we beg that all the little infants that are brought there may be endued with heavenly virtues: that the tender clinging hearts, which we know to be naturally so full of love, may be early opened to receive that perfect love, which never can in any wise fail or pass away. The sons and daughters of this world, when they look at their young children, look forward to what they will do and what they will become in matters of this world; how they will one day take the place of their parents, and thrive and enjoy themselves, and be respected and comfortable. But the true believer, when he looks at his young child waiting to be christened, says to himself, "Here is one who will live for ever and ever: Christ has died for him, and will now give him His Spirit, in order that eternal life may be spent with Him in heaven, and not with the wicked one in the place of torment. O God, grant him all heavenly virtues; give him a heart to abide in Christ: let it not be said of him, He had better never have been born."—*John Keble.*

<sup>24</sup> The purification in Baptism comes not from the merits of those who administer it, but from the grace of God.—*S. Augustine.*

The Almighty Creator of all things, for the manifestation of His infinite mercy and truth, was graciously pleased to find out a way whereby mankind might be restored to their first estate, and be made as happy again, as if they had never fallen from it, . . . that they may serve Him faithfully while they are upon earth, and be duly qualified to live with Him and His holy angels in heaven: and then He takes them to Himself, that they may enjoy Him there, and praise Him for ever.—*Bishop Beveridge.*

<sup>25</sup> That Rock which—the Side being pierced by the lance—streamed with water and blood, to pour forth to us alike the health-giving sacraments,

the water of forgiveness, and the Blood of the Sacrament, Who, the Same, is the Fountain of our salvation, and our Ransom.—*S. Paulinus of Nola.*

Adam sleeps that Eve may be formed; Christ dies that the Church may be formed. While Adam sleeps Eve is created out of his side; when Christ died His Side is pierced with a spear that those sacraments by which the Church is constituted may flow forth. . . . For that sleep of Adam was a figure of the death of Christ, Whose Side, as He hung lifeless upon the Cross, was pierced, and thereout flowed blood and water: which we know to be the Sacraments by which the Church is built up.—*S. Augustine.*

Whereas the entrance to the Ark was made in the side, so no one enters into the Church except through the sacrament of the remission of sins; and this flowed from the open Side of Christ.—*Id.*

<sup>26</sup> Jesus, when pierced, poured forth the sweet odour of the remission of sins and of redemption.—*S. Ambrose.*

A door of life was then in a manner opened, whence the sacraments of the Church flowed, without which is no entrance into the life which is the true life. That Blood was shed for the remission of sins; that water tempers the cup of salvation; it supplies both the Laver and the Chalice.—*S. Augustine.*

And now let all approach, whosoever long for Paradise, a place of rest, a place of security, a place of perpetual felicity, a place in which you need fear no barbarian, encounter no adversary, find no enemy. Come all, enter in all; there is a way by which you may pass in; His Side is open. . . . "Strive," saith the Lord, "to enter in at the strait gate." What can be straiter than that aperture which one of the soldiers made by piercing the Side of the Crucified? And yet through that narrow door almost the whole world has already entered.—*Id.*

Christ, for the forgiveness of our sins, did shed out of His most precious side<sup>25</sup> both water and blood;<sup>26</sup> and gave commandment to

O precious water, which quenqueth the noisome thirst of this world, scourereth all the stains of sinners, that watereth the earth of our souls with heavenly showers, and bringeth back the thirsty heart of man to his only God!—*S. Cyril of Jerusalem.*

Blessed be that Lord Who, in order that I might build myself a nest in the holes of the Rock, suffered His Hands, Feet, and Side to be pierced, and opened Himself wholly to me, that I might enter into the place of His wondrous dwelling, and be safe in the hiding-place of His Tabernacle.—*Guerric, Abbat of Ignyac.*

Because He had begun [His Ministry] with water, He ended with water.—*S. Jerome.*

He then consecrated the power of regeneration, when there flowed from His Side the Blood of Redemption and the Water of Baptism.—*S. Leo.*

These two Baptisms He put forth from the wound of His pierced Side, in order that they who believed in His Blood should be washed with water; and that they who were washed with water, should also drink His Blood.—*Tertullian.*

From the Side of Christ flowed water to cleanse, blood to redeem; and so blood corresponds to the sacrament of the Eucharist, water to the sacrament of Baptism.—*S. Thomas Aquinas.\**

Behold the "fountain that is set open to the house of David for sin and for uncleanness;" a fountain not of water only, but of blood too. O Saviour, by Thy water we are washed, by Thy blood we are redeemed. Those two Sacraments which Thou didst institute alive, flow also from Thee dead, as the last memorials of Thy love to Thy Church; the water of Baptism in which is the "laver of regeneration; the blood of the new testament shed for the remission of sins;" and these, together with the

Spirit that gives life to both, are the three witnesses upon earth, whose attestation cannot fail us. O precious and sovereign wound by which our souls are healed! Into this cleft of the rock let my dove fly, and there safely hide herself from the talons of all the birds of prey.—*Bishop Hall.*

What sparkles in that lucid flood  
Is water, by gross mortals eyed;  
But seen by Faith, 'tis blood  
Out of a dear Friend's side.

*The Christian Year.*

The Blood and Water teaches the doctrine of sacramental grace; and first and especially the grace of Holy Baptism. Therefore the Church mentions the shedding of that Water and Blood in the beginning of this consecration prayer, and says that it took place for the Forgiveness of our sins; which Forgiveness, as we all know, is first imparted in holy Baptism: as the article of the Creed teaches: "I acknowledge one Baptism for the Remission of sins." The Church most unquestionably means us to understand; that the Water and Blood from our Lord's Side was a token and pledge of the grace of His life-giving Sacraments. . . . In order that each one of us, fallen children of Adam, might be saved, it was needful not only that Christ should die for all sinners, but that the merits of His death should be applied to each individual sinner: not only that He should offer Himself a Sacrifice and a Sin-offering, but that the blood of that Sacrifice should be sprinkled on each of us, one by one; not only that He should take our nature and suffer in it, but that we should be mysteriously made partakers of Him. John had baptized with water, but Christ should baptize with the Holy Ghost. John came by water only, but Jesus Christ came by Water and Blood. John's Baptism was but a token of the remission of sins to be granted by and by, but Christ's was "the One Baptism for the Remission of sins," which therefore could not be without His Blood, for without shedding of blood, the Blood of the appointed Saviour, is no remission.

\* Partly from S. Ambrose, *Comment. in S. Luc.*, cap. xxiii. tom. iv. fol. 755 A, ed. Basil.

His disciples, that they should go teach all nations,<sup>27</sup> and baptize them In the Name of the Father, and of the Son, and of the Holy Ghost;<sup>28</sup> Regard, we beseech Thee, the supplications of Thy con-

Thus the Blood and Water is the complete token of both parts of the grace of Holy Baptism. The Blood of Christ, to make atonement for sin, and purge the soul of the guilt of it, in the sight of God; and the Spirit of Christ, which is as living water, to apply that Blood to us, to purge our conscience from the stain of sin, to wash the sinful creature, and make him whiter than snow. For that all may go well with the sinner, that he may finally escape everlasting death, he must have both pardon for the past and grace for the future. The Blood from our Lord's Side is the token of that pardon; the water the token of that grace. Both pardon and grace are by the law of God's kingdom conveyed to us one by one in His blessed Sacraments. First, and once for all, in Holy Baptism: that is the Water from the Rock following Christ's people through the whole wilderness of this world. Pardon and grace come first in Holy Baptism, and for the time they come completely: they save us, until they are forfeited by sinful relapsing; but as we grow older, and temptations come on, new supplies of grace and pardon, new ways of partaking of Christ, the God-Man, are needed: and most especially the Sacrament of the Holy Communion: and therefore when we read or hear of the Water and Blood of the Crucifixion, we are to think of Holy Communion as well as of the other Sacrament. We may consider that when S. John saw the wound made in the precious Side of his dearly-beloved Lord, and the blood and water gushing out of that wound, it was as if a Voice had come from the Cross, and had told us all, "By this Blood and by this Water, by the merits of Christ crucified, and by His Holy Spirit, the fallen children of Adam may be grafted into Him, the disease of sin cured, the image of God restored, and souls and bodies nourished unto eternal life."—*John Keble.*

As the Blood from our Lord's Side flowed not alone, but mingled with

Water, so we may understand that even His Perfect Sacrifice saves us not, except it be applied by His sanctifying Spirit in Baptism and Holy Communion. We must be made and continue members of Him. *That is being saved by Him.*—*John Keble.*

<sup>27</sup> And again in committing to His disciples the power of regeneration unto God He said to them, "Go ye and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost."—*S. Ireneus.*

One thing we must never forget, that at the same time when our Lord commanded us to be baptized, He commanded that we should be taught also to observe all that He had told His Apostles of: all the rules of holy and Christian living. If we be wilfully wanting in any of these, Christ indeed will be with us in a way in which He is not with the heathen, but it will be to our judgment and ruin, not to our salvation.—*John Keble.*

<sup>28</sup> But every one of you shall be baptized in ever-flowing waters, the Name of the Blessed Trinity being invoked over him.—*Clementine Recognitions.*

When therefore Baptism is conferred in the Name of the Trinity, it causes all the faithful to be baptized into one body, so that all should thereby become one body, as the blessed Apostle says, "For we are one body in Christ, and every one members one of another."—*S. Fulgentius.*

What says the Lord's command,— "baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost"? How into the Name of the Father? Because He is the beginning of all things. How into the Son? Because He is the author of creation. How into the Holy Ghost? Because He perfecteth all things. We immerse them to the Father that we may be sanctified; we immerse to the Son also for this same end; we immerse also to the Holy Ghost that we may be that which He is and is called.—*S. Gregory Nyssen.*

gregation; Sanctify this Water<sup>29</sup> to the mystical washing away of sin;<sup>30</sup> and grant that *this Child* now to be baptized therein, may

Wherever anyone is baptized, there the whole Trinity operates: whence the whole Trinity was manifested when Christ was baptized. The Son in Christ; the Holy Spirit in the Dove; the Father revealed Himself in the Voice.—*Ven. Hildebert.*

In no way then can the mystery of Baptism be completed but through the invocation of the blessed Trinity. For it is necessary that man, who was created in the image of the Blessed Trinity, should be renewed in the same image.—*Magnus, Archbishop of Sens.*

This Baptismal formula is a declaration from Christ that His religion is grounded on a profession of belief in, and obedience to, One God in Three Divine Persons, Father, Son, and Holy Ghost.—*Bishop Chr. Wordsworth.*

<sup>29</sup> The child is carried to the font sinful through Adam's transgression, and is washed inwardly from all its sins, yet changes not its outward form. So also the holy font-water, which is called the well-spring of Life, is outwardly like any other water, and subject to corruption: but the Holy Ghost descends with power upon the corruptible water through the blessing of the priest, and through that ghostly might all sin is washed away both of the body and the soul.—*Archbishop Alfrie.*

Look down from heaven and sanctify this water; give it grace and power that he that is baptized therein, according to the command of Christ, may be crucified with Him, and be buried with Him, and rise again with Him to that adoption which comes by Him; that, dying unto sin, he may live unto righteousness.—*Apostolical Constitutions.*

Thou Who hast formerly said by Thy holy prophets to those that be initiated, "Wash ye, make you clean," and hast appointed spiritual regeneration by Christ, do Thou now also look down upon these that are baptized, and bless them and sanctify them, and prepare them that they may become worthy of Thy spiritual

gift, and of the true adoption of Thy spiritual mysteries, of being gathered together with those that are saved through Christ our Saviour; by Whom glory, honour, and worship be to Thee in the Holy Ghost, for ever. Amen.—*Benediction by the Bishop: Apostolical Constitutions.*

Send forth, we pray Thee, O Lord, Thy Holy Spirit into this water, and sanctify it, as Thou sanctifiedst the Jordan, descending into it most clean from sins, O Lord Jesus Christ, to consecrate this fount of Baptism for all men.—*Armenian Liturgy.*

We bless the water of Baptism.—*S. Basil.*

The water sanctified by the prayer of the priest in the Church washeth away sins.—*Council of Carthage.*

The water therefore ought to be first cleansed and sanctified by the priest, in order that by its baptism it may wash away the sins of the person who is baptized; because the Lord saith by the prophet Ezekiel, "I will sprinkle clean water upon you, and ye shall be clean from all your filthinesses, and from all your idols; I will cleanse you, and will give you a new heart, and put a new spirit within you."—*S. Cyprian.*

O God, Who didst sanctify the river Jordan for the salvation of souls; May the Angel of Thy blessing descend upon these waters, that, bathed in them, Thy servants may receive remission of sins; and, born again of Water and the Holy Spirit, devotedly serve Thee for ever; through Jesus Christ our Lord.—*Ancient Liturgy of the Gallican Church.*

Bless, O Lord, this creature of water, and let Thy power descend upon it; pour down upon it Thy Holy Spirit, the Paraclete, the Angel of Truth.—*Gothic Missal.*

Sanctify, O Lord, the waters of this stream as Thou didst sanctify the streams of Jordan: that those who descend into this Font may be made meet to receive both the for-

receive the fulness of Thy grace,<sup>31</sup> and ever remain<sup>32</sup> in the number of Thy faithful and elect<sup>33</sup> children; through Jesus Christ our Lord. Amen.

giveness of sins and the pouring in of the Holy Ghost.—*Gothic Missal.*

Ye are born anew of water and the Spirit. That water not only cleanses the impurity of the body, but delivers the soul from sin. But ye ought to know why the virtue of that water profits both soul and body. For all water does not purify; this is sanctified by the consecration of the Word. Take away the Word, and what is water but water only? The Word is added to the element, and it becomes a Sacrament.—*Pseudo-Augustine.*

O Almighty God, be Thou graciously present with us who are obeying these precepts, and mercifully favour us. Do Thou bless with Thy mouth these simple waters, that beside the natural cleansing which they can perform on the bodies to be washed by them, they may also have the power of cleansing the minds. May the power of the Holy Ghost descend on the fulness of this Font and fecundate the whole substance of this water so as to bring about regeneration. May the stains of all sins be here wiped out! May that nature which was created after Thy image, and reformed according to the honour of its origin, be cleansed from all the defilements of its old state; that every person who enters this sacrament of regeneration may be re-born into the new infancy of true innocence. Through our Lord Jesus Christ.—*Manual of Sarum.*

For the Spirit from heaven descends at once and hovers over the waters, sanctifying them by Itself: and they being thus consecrated, obtain the power of sanctifying.—*Tertullian.*

<sup>30</sup> For in the remission of sins men employ their ministry; they do not exercise the right of any inherent power. For not in their name, but in that of the Father, the Son, and the Holy Ghost are sins remitted. They ask, the Godhead bestows; for compliance is human, but the bountiful outpouring is the fruit of heavenly power.—*S. Ambrose.*

<sup>31</sup> We all have received of His fulness; for we are the vessels, He is the Fountain.—*S. Augustine.*

Being incorporated into and made members of that Body of which Christ is the Head, we receive in our Baptism of the fulness of His grace and virtues. We are by Him illuminated in order to a knowledge of the truth, and impregnated with grace in order to a fruitfulness in good works.—*S. Thomas Aquinas.*

It is not of course the virtue or efficacy of the consecrated water in which we were washed, but the virtue of His Blood, which was once shed for us, and which by Baptism is sprinkled upon us, or communicated to us, which immediately cleanseth us from all our sins.—*Dr. Thomas Jackson.*

Not the water, but the Blood of Christ reconcileth us to God, strengtheneth our conscience, and worketh our redemption. Such a change is made in the Sacrament of Baptism. Through the power of God's working, the water is changed into Blood. They that be washed in it receive the remission of sins; their robes are made white in the Blood of the Lamb. The water itself is nothing; but by the working of God's Spirit, the death and merits of our Lord and Saviour Jesus Christ are thereby assured unto us.—*Bishop Jewel.*

What is the fulness of God's grace? More and more of it; full measure, according to all that the redeemed one can need, either in this world, or in the world to come.—*John Keble.*

<sup>32</sup> Christ says, "Blessed is he that keepeth his garments, lest he walk naked;" and "He that overcometh shall be clothed in white raiment;" and of the Bride, "To her was granted that she should be arrayed in white linen, clean and white; for the white linen is the righteousness of saints." When God bids us keep our garments clean, He means us to be chaste, and to keep ourselves unspotted from the world: He exhorts us to keep our

¶ Then the Priest shall take the Child into his hands,<sup>34</sup> and shall say to the Godfathers and Godmothers,  
Name<sup>35</sup> this Child.

Baptismal innocency, lest we walk naked—that is, destitute of the innocence and grace given us at the Font.—*Antonio de Guevara.*

<sup>33</sup> He hath chosen you ; what can you do less than choose Him ?—*John Keble.*

<sup>34</sup> He shall feed His flock like a shepherd : He shall gather the lambs with His arm, and carry them in His bosom.—*Isaiah xl. 11.*

And He took them up in His arms, put His hands upon them, and blessed them.—*S. Mark x. 16.*

<sup>35</sup> The servant of Christ is to be called rather from the mildness of his manners than by the name given him by his parents.—*S. John Chrysostom.*

Give me names that I may inscribe them in material books, and write them with ink ; but let God seal them in tablets into which no decay can come, writing with His Own finger, as of old He wrote the law for the Hebrews.—*S. Gregory Nyssen.*

Now, why should the child have a new name given him at Baptism ? Because a new name is a token of a new nature, or at least of a very great change of condition. It signifies that the person receiving it is in some material respects not exactly the same as he was before. He may be better off, or worse ; but he cannot be exactly the same. Therefore those who seek the very best things for their children, naturally desire that God should give them a name for a token and pledge that He will not deny the blessing. He having all power and wisdom, when He gives the name He will also give the thing, and when He changes the name, He will change the thing. . . . Our Christian names . . . signify . . . two things to us. As often as we are called by them, it is a token and pledge to us (whether we consider it or no) that we do indeed belong to God, to His holy nation and peculiar people ; we are bought with a price,

and cannot be as if we had no Divine Master. Again, our Christian name is, to every one baptized in infancy, a token how greatly Christ has blessed us : that we are among His highly favoured, His own family, whom all generations shall call blessed. In these two respects, as set apart to be Christ's own, and as looked upon by Him with extraordinary love and pity, we resemble our fathers, the Jews of old ; but . . . we have greatly the advantage of them. Our Christian name, besides all that has been mentioned, is a token of our new and heavenly nature, given to us in Holy Baptism, because we are then made members of Christ.—*John Keble.\**

<sup>36</sup> Evidently, then, the Church prefers that way of baptizing, in which the child is plunged entirely into the water. For which cause also it is directed that at Baptism the Font should be filled with pure water : that there may be enough to dip the child. Why does the Church prefer this way to the other, supposing it were quite certain that the child may well endure it ? First, perhaps, because the word *Baptize* properly means this sort of action, and not merely pouring on a little water, much less sprinkling it. Secondly, because the action of dipping sets forth to the very eye

\* In various laws and canons of the Church it has been ruled that no Christian should ever be baptized by the name of Judas ; so that if any one had any special devotion to the other S. Jude, he must christen his child Thaddæus. The French Parliament forbade—in horror of the murder of Henry iv.—that the name of Ravallæ should ever be given in Baptism.—*Neale on the Psalms*, vol. ii. p. 198.

A constitution of Archbishop Peckham directs :—

“Attendant etiam sacerdotes ne lasciva nomina, que scilicet mox prolata sonant in lasciviam, imponi permittant parvulis baptizatis [baptizandis] sexus præcipue feminini.” Lyndwood observes upon this that the priest and not the parents has the power of deciding upon the name to be given to the child, if he objects to that which is proposed by them.—*Muskell, Monum. Rit. Eccles. Angl.*, vol. i. p. cex.

See also Waterland's *Works*, vol. ii. p. 173 et seq.

And then naming it after them (if they shall certify him that the Child may well endure it) he shall dip<sup>36</sup> it in the Water discreetly<sup>37</sup> and warily, saying,

N. I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost.<sup>38</sup> Amen.

the proper force and meaning of Christian Baptism, how that it is both a Death and Resurrection; the pouring of the water scarcely gives that meaning at all. This is what S. Paul so often alludes to, "buried with Him by Baptism, wherein also we are risen again with him, through the faith of the operation of God, Who raised Him from the dead." And . . . "We are buried with Him by Baptism into death, that like as Christ was raised from the dead by the glory of the Father, so we also should walk in newness of life." Yes, we are buried with Him even bodily; buried in the baptizing water for a moment, and in the next moment raised out of it: whereby are shown forth to the very eyes and ears of the bystanders a lively Image of the Death and Resurrection of Christ Crucified, an Image also of the spiritual death and resurrection of every one of us, the death unto sin, and the new birth unto righteousness. And in this way no doubt the more part of Christians, in hot countries, have been baptized: the very form and gesture, as well as the words and the water, serving to show them the nature of the action they were performing, and to remind them, ever after, of their true condition towards God. But with us in these northern parts, it would plainly be very dangerous, in many cases, to insist on this way of baptism, and in all countries there would be instances in which it would prove inconvenient, and next to impossible. And therefore He who will have mercy and not sacrifice, has given us plainly to understand that pouring the water on the child or person, with the proper words, is sufficient. There is a tradition in the Church that He Himself was baptized in this way, as you may see in the usual pictures of our Lord's Baptism. Therefore the Holy Church in her charity has added . . . to the Rubric which recommends dipping, another Rubric which permits us merely to "pour water

on the child if it be certified that the child is weak."—*John Keble*.

<sup>37</sup> It appears from a passage in S. Zeno of Verona that in his days it was customary to have the baptismal water slightly warmed, lest children should suffer from the cold. He says, in one of his numerous "Invitations to the Font," "Hasten, hasten to be well cleansed, brethren. The living water tempered by the Holy Spirit and by pleasant fire already summons you with its gentle murmur."—*Lib. ii. Tract. xxxv. p. 480.*

<sup>38</sup> He commanded His disciples that they should baptize into the Father, and the Son, and the Holy Ghost, not into One only. For we are washed not once but three times, into the faith of each Person at each Name.—*Tertullian*.

In the "Name" of the Father, not "Names." Although the Three Persons have three personal names, yet having One Essence, they have One Essential Name. But the Divine Virtue which operates in Baptism belongs to the Divine Essence, and so we do not say, In the Names, but In the Name.—*S. Thomas Aquinas*.

If any bishop or presbyter baptize not according to the command of the Lord, "In the Name of the Father, and of the Son, and of the Holy Ghost," but in One Person of the Trinity, or in Two, or in Three Fathers, or in Three Comforters, let him be cast out of the Church.—*Pope Vigilius*.

S. Austin observes that this [Baptism in the Name of the Trinity] was not only the general practice of the Catholic Church, but of most heretics also. For one might more easily find heretics that did not baptize at all, than such as retained baptism without using those evangelical words of which the Creed consists, and without which Baptism cannot be consecrated.—*Bingham, Antiquities of the Christian Church*.

¶ *But if they certify that the Child is weak, it shall suffice<sup>39</sup> to pour<sup>40</sup> Water upon it, saying the foresaid words,*

Here is the most express acknowledgment of the Faith of the Holy Trinity, ordained by our Lord Himself at the very entrance into His kingdom. No one can be a disciple of His, *i.e.* no one can be a Christian, without this solemn acknowledgment: that the God to Whom he belongs is both One and Three: One, for it says, "I baptize thee in the *Name* of the Father, and of the Son, and of the Holy Ghost," not "In the Names," but "In the Name:" there seem to be three Names, but in reality it is One Name: because the three Persons severally named are One God; and this God, our God, for ever and ever. He is Three also; therefore the Three Personal Names are added, —the Father, the Son, and the Holy Ghost. The Father, the One Fountain of all good, from Whom in eternal unspeakable ways the other two Divine Persons have their Being: the Son or Word of God begotten from everlasting of the Father; the Holy Ghost proceeding from the Father and sent out by the Son, or, as we acknowledge in our Communion Service, "proceeding from the Father and the Son." In the One Divine Name of these Three Persons our Lord hath commanded us one and all to be baptized. He will have us love, trust, and serve them all alike, they being so inseparable, that whatever obedience, love, and honour is paid to One, is paid to all: although with respect to that One of them Who vouchsafed to be made Man for us, we must have special feelings turned towards Him, as He is Man, doing and suffering so much for us, feelings which we cannot have as concerning Those Who never were Incarnate. . . . Our Lord has here put the Faith and Name of the Father, the Son, and the Holy Ghost at the very door of His House and Kingdom, so that no one can enter in without taking that Name and that Faith upon him.—*John Keble.*

Once in His Name Who made thee,  
Once in His Name Who died for thee,  
Once in His Name Who lives to aid thee,  
We plunge thee in Love's boundless sea.

Christian, dear child, we call thee;  
Threefold the Bath, the Name is One:  
Henceforth no evil dream befall thee,  
Now is thy heavenly rest begun.

Yet in sharp hours of trial  
The mighty Seal must needs be proved:  
Dread spirits wait in stern espial—  
But name thou still the Name beloved.

Name it with heart untainted,  
Lips fragrant from their early vow,  
Ere Conscience yet have swerved or fainted,  
Ere Shame have dyed the willing brow.

Name it in dewy morning,  
When duly for the world's keen fray  
With prayer and vow thy soul adorning,  
Thou in thy bower salut'st the day.

In quiet evening name it,  
When gently, like a wearied breeze,  
Thou sink'st to sleep; O see thou claim it—  
That saving Name—upon thy knees.

Name it in solemn meetings,  
'Mid chanted anthems grave and clear,  
When toward the East our awful greetings  
Are wafted ere our Lord appear.

Upon thy deathbed name it,  
So mayst thou chase th' infernal horde,  
So learn with Angels to proclaim it,  
Thrice Holy, One Almighty Lord.

*Lyra Innocentium.*

<sup>39</sup> Lyndwood expressly says that even though a child through necessity was baptized at home, yet the vessel was to be of sufficient size to immerse the infant. But he goes on to say that immersion is not of necessity, but that it may be baptized by affusion or aspersion. In another place the same great writer quotes the example of S. Peter, who baptized five thousand in one day; but this must have been by aspersion, and not by immersion; and he holds it to be sufficient if one drop only of water touches the person to be baptized: "quod sufficit, quod modica stilla aquæ projecta, à baptizante tangat baptizandum." — *Maskell, Monum. Rit. Eccles. Anglic.*, vol. i. p. ccviii.

In cases of sickness, weakness, etc., baptism by affusion of water on the face was by the ancients counted sufficient baptism. England, though a cold country, was one of the last to adopt affusion instead of dipping. — *Wall, Hist. of Infant Baptism.*

<sup>40</sup> Since the thirteenth century affusion has been the universal cus-



N. I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.<sup>41</sup>

tom of the Western Church, except in the diocese of Milan; and many early monuments of the Church show the existence of the practice. — *Bishop Forbes.\**

The following extract supplies an interesting comment on the above two rubrics of our Church, providing as she thus does for her children both in health and in weakness:—

You have inquired also, dearest son, what I think of those who in sickness and debility obtain the grace of God, whether they are to be accounted legitimate Christians in that they are sprinkled, not washed, with the saving water. Wherein diffidence and modesty forbid me to prejudge any that he think not as he deems right, and act as he thinks. I, as far as my poor ability conceiveth, account that the Divine blessings can in no respect be mutilated and weakened, nor any less gift be imparted, where what is drawn from the Divine bounty is accepted with the full and entire faith both of the giver and the receiver. For in the saving sacrament the contagion of sin is not so washed away as, in the ordinary washing of the flesh, is the

fith of the skin and body, so that there should be need of saltpetre and other appliances, and a bath and pool, in which the poor body may be washed and cleansed. Far otherwise is the breast of the believer washed, otherwise is the mind of man cleansed by the worthiness of faith. In the saving Sacraments, when need compels, and God vouchsafes His mercy, His compendious methods confer the whole benefit on believers. Nor should it disturb any one that the sick seem only to be sprinkled or affused with water, when they attain the grace of the Lord, since Holy Scripture speaks by the prophet Ezekiel, and says, "Then will I sprinkle clean water upon you, and ye shall be cleansed from all your filthiness; and from all your idols will I cleanse you; a new heart will I give you, and a new spirit will I put within you."\* Likewise in Numbers: "The man that shall be unclean until the even, shall be purified on the third day and on the seventh day, and shall be clean. But if he shall not be purified on the third day and on the seventh day, he shall not be clean: and that soul shall be cut off from Israel, because the water of sprinkling hath not been sprinkled upon him."† And again: "And the Lord spake unto Moses, saying, Take the Levites from among the children of Israel, and cleanse them: and thus shalt thou do unto them to cleanse them, thou shalt sprinkle water of purifying upon them."‡ And again: "The water of sprinkling is a purification."§ Whence it is apparent that the sprinkling also of water has like force with the saving washing, and that when this is done in the Church, where the faith both of the giver and receiver is entire, all holds good and is consummated and perfected by the power of the Lord and the truth of faith.— *S. Cyprian, Epist. lxxvi. (al. lxxix.) (A.D. 255).*

<sup>41</sup> Our blessed Lord and Saviour

\* The ancient practice in adult baptism was that the candidate descended three times into the water and ascended again.— See Bingham's *Antiquities of the Christian Church*, Book xi. c. 11, sect. 6-8, vol. iii. On the subject of Trine Immersion see further, Ep. Jeremy Taylor, *On the Power of the Church in Canons and Censures*, Rule xv. sect. 13; Tertullian, *adv. Prax.*; S. Cyril, *Hierosol. Catech. Myst.*, ii. 4; S. John Damascene, *de Orthod. Fid.* Lib. iv. c. x. p. 296; S. Peter Chrysolog., *Serm.* cxlii. p. 256 D; and Canon Bright's *Eighteen Sermons of S. Leo the Great*, notes 62 and 76, pp. 119 and 126. He observes in the latter passage, that "In the days of S. Gregory the Great (Ep. i. 43) the Spanish Arians appealed to trine immersion as a witness to their own doctrine of different Essences. Gregory, being consulted by Leander of Seville, advised the Spanish Catholics, under these circumstances, to use single immersion, as a protest against the denial of the Consubstantiality." This judgment of Pope Gregory, however, did not completely satisfy the Spanish Catholics, many of whom still continued the practice of trine immersion notwithstanding this fear of symbolising with the Arians. The Fourth Council of Toledo (A.D. 633), while leaving the general question open, ordered single immersion to be practised throughout Spain, to prevent schism.

\* Ezek. xxxvi. 25, 26.

† Num. xix. 7, 12, 19, 20.

‡ Num. viii. 5-7.

§ Num. xix. 9.

¶ Then the Priest shall say,

We receive<sup>42</sup> this Child into the congregation of Christ's flock; <sup>43</sup> \* and do sign him with the sign of the Cross,<sup>45</sup> in token <sup>46</sup> \* Here the Priest shall make a Cross upon the Child's forehead.<sup>44</sup> that hereafter he shall not be ashamed<sup>47</sup> to confess<sup>48</sup> the faith of Christ crucified, and manfully to fight<sup>49</sup>

Jesus, Who, when He had overcome the sharpness of death, did open the kingdom of heaven to all believers, and gave unto His Church the keys of the kingdom, that His ministers might let into it all that come to Him: He of His infinite goodness and truth, make good His gracious promises upon this infant, that what we do on earth according to His will, He may confirm in heaven, by His Spirit and by His Word, to the glory of the blessed and undivided Trinity, God the Father, Son, and Holy Ghost. Amen.—*Bishop Jeremy Taylor.*

<sup>42</sup> It may be asked, What need so to receive the child? Since his Baptism being complete, he is already a member of Christ, bone of His Bone, and flesh of His Flesh, and therefore much more is he already one of Christ's congregation and flock, and no doubt the inward blessing is already complete: the child cannot be more entirely baptized, more truly and really joined to Christ than he is. But the Church has always thought it well, that what has been inwardly and spiritually done should be outwardly and visibly accepted and declared; that Christians should acknowledge each fresh Christian coming or brought into their assembly, with such solemn words of welcome. "We receive this child or this person into the congregation of Christ's flock;" into the Holy Catholic Church and the Communion of Saints, into the blessed brotherhood and family named of our Lord in heaven and earth. . . . And the thoughts ought to be very deep and blessed which come into a Christian man's mind when he hears infant after infant solemnly received into the flock, and considers that he himself has been so received. He may consider with himself that these words were, in deed and in truth, the voice of all saints and angels greeting him, as he enters within the Holy Household; they are the pledge and earnest of the yet more unspeakable greeting

which the same heavenly hosts have in store for him against the time when, if it please God, he shall pass through the everlasting doors, and with open face behold the things in which now he only believes.—*John Keble.*

<sup>43</sup> The Priest says not, "We receive this child into Christ's congregation," but "into the congregation of Christ's flock," putting us in mind that all we are sheep, that the Church is our Fold, Jesus Christ our Shepherd, and the infant, of course, who has just been christened, can be no other than a lamb, a lamb of Christ's fold, newly born, and of course an object of the Good Shepherd's very special care.—*Id.*

"And whoso shall receive one such little child in My Name receiveth Me" (S. Matt. xviii. 5). Observe how He speaks as if He would give you some great and urgent encouragement; not only does He give permission, but He promises a reward to those who dedicate children to Him. He not only bids us do the very thing we wish to do, but bestows on the doing it a second blessing. He promises that if we bring children to Him for His blessing, He will bless us for bringing them; if we receive them for His sake, He will make it as if we received Himself, which is the greatest reward He could give us. Thus while we are engaged in this work of receiving children in His Name, let us recollect to our great comfort that we are about no earthly toil; we are taking part in a joyful solemnity, in a blessed and holy ordinance, in which our Saviour Christ not only comes to them, but is spiritually received into our own souls.—*J. H. Newman.*

<sup>44</sup> Rev. vii. 3, ix. 4.

<sup>45</sup> O God, . . . Who graciously admittest every age and every sex to the worship of Thy Majesty, to Thee we dedicate these beginnings of a new

under His banner<sup>50</sup> against sin, the world,<sup>1</sup> and the devil,<sup>2</sup> and to

man and rudiments of infant life : grant that the sign of the Holy Cross of Thy Only-Begotten inscribed upon this little one may protect him, as yet ignorant of ill : Thine may he be ; to Thee may he grow up ; Thee may he fear, Thee love ; Thee his Creator ever acknowledge ; and, brought by Thee, arrive at the holy "washing of regeneration ;" through the same Jesus Christ-our Lord.—*Ambrosian Liturgy.*

Let the forehead be fortified that the sign of God may be preserved safe.—*S. Cyprian.*

The flesh is signed that the soul may be fortified.—*Tertullian.*

By using the Cross, and no other figure, we declare our faith, not simply in Christ, but in Christ Crucified, in God Incarnate, dying on the Cross to be the Sacrifice for our sins. We say the same in gesture, which S. Paul said in words, when He told the Corinthians, "I determined to know nothing among you, save Jesus Christ and Him crucified." By that act we profess obedience to the many sayings of our Blessed Master, in which He bade us take up and bear the Cross.—*John Keble.*

Where is the mark to Jesus known,  
Whereby He seals His own?  
Slaves wore of old on brow and breast  
Their masters' name impress'd,  
And Christian babes on heart and brow  
Wear Jesus' token now.

*Lyra Innocentium.*

We have a custom of making the cross on his forehead whom we baptize as a mark and sign of our belonging to Him Who died on the Cross for us. And though the mark of that Cross fades away and leaves no impression after we first received it ; though on our own foreheads we see it not now ; though on the brow of many a blasphemer, and liar, and profane person, we do not notice it ; angels see it still, drawn in living characters which can never die away ; and at the last day, that awful day, we shall see it ; on the wicked it will burn in forms of liquid fire, but on the good it will shine as the pure drops of the water of life. We are all marked with the Cross, and that teaches us three lessons :—

1. We are to look to that Cross for pardon and salvation ; without it there is none. When we daily sin, the Cross on our foreheads is to tell us, Go to Christ to be forgiven, Who died on the Cross ; when we feel daily irresolute and weak, that Cross says, Go to Him Who died on the Cross for pardon. It is the mark we bear about us by which, when unhappy and penitent, we are reminded of a full, free, abundant pardon, which we have as our privilege through our Baptism, "wherein we were made members of Christ, children of God, and inheritors of the kingdom of heaven."

2. Again, that Cross tells us of a daily cross to bear ; trials we have daily, which for Christ's sake we must patiently endure. We carry that Cross on our foreheads, to show that all our sickness, all our difficulties, all our ill-treatment, or whatever comes, is part of the suffering which Christ endured, and which we His members are daily to bear patiently. That Cross tells us that we must take up our cross daily, and follow Christ.

3. It reminds us, as it stands upon our brow, in front of the world, that we must learn never to be ashamed of confessing Christ before men ; never hide our personal religion, or turn back from owning that we serve God, come what will. When we feel ashamed of Christ, or give way to that shame, that Cross on our brow condemns us ; by which we were first made soldiers of Christ's Cross, manfully to fight under His banner, and to continue His faithful soldiers and servants unto our lives' end.—*Edw. Monro.*

And thou, my soul, inspired with holy flame,  
View and review with most regardful eye  
That holy Cross, whence thy salvation came,  
On which thy Saviour and thy sin did die.  
For in that sacred object is much pleasure,  
And in that Saviour is my life, my treasure.

*Sir Henry Wotton.*

<sup>46</sup> In token that thou shalt not fear  
Christ crucified to own,  
We print the Cross upon thee here,  
And stamp thee His alone.  
In token that thou shalt not blush  
To glory in His Name,  
We blazon here upon thy front  
His glory and His shame.

continue Christ's faithful soldier<sup>3</sup> and servant<sup>4</sup> unto *his* life's\* end. Amen.

In token that thou shalt not flinch  
Christ's quarrel to maintain,  
But 'neath His banner manfully  
Firm at thy post remain;  
In token that thou too shalt tread  
The path He travelled by,  
Endure the cross, despise the shame,  
And sit thee down on high.  
Thus outwardly and visibly  
We seal thee for His own;  
And may the brow that wears His Cross  
Hereafter share His Crown.

*Dean Alford.*

<sup>47</sup> Woe, I say, once and again to those who bear the Cross of Christ and do not follow Christ; who too much neglect to follow the humility of Him in Whose sufferings they are made partakers.—*S. Bernard.*

Eighteen hundred years of reverent admiration have divested the Cross of every lowering thought: that which formerly bore the worst of men, now glitters in the diadem of kings. It is the sign of the Christian's hope, it is the earnest of his triumph. Lowly revered without, patiently borne within, it is the transforming power whereby the spirit of the world is changed within us into the Spirit of Christ.—*Bishop Forbes.*

<sup>48</sup> With the heart men believe unto righteousness, and with the mouth confession is made unto salvation. Many believe in the heart but blush to confess with the mouth. . . . What avails it to believe in the heart unto righteousness, if the mouth hesitates to give utterance to what is conceived in the heart? God sees the faith within, but that is not enough. Your fear of the proud prevents you from confessing Him that was lowly; and you prefer the proud to Him, Who for your sake displeased the proud.—*S. Augustine.*

For he who speaketh the things that make for peace, and that are good and righteous according to the precept of Christ, confesseth Christ every day. We had renounced the world when we were baptized: but now we have truly renounced the world when, being tried and proved by God, we, leaving all that we possess, have followed our Lord,

and continue steadfastly to live in His faith and fear.—*S. Cyprian.*

Let us therefore not be ashamed to confess Him Who was crucified, but let the seal be upon our forehead boldly marked with our fingers; and let the Cross be upon everything: upon the bread that we eat, and the cups from which we drink; in our going in and our going out; before sleep when we lie down, and when we get up; when we are moving about, and when at rest.—*S. Cyril of Jerusalem.*

He saith Himself, "Him that confesseth Me before men I will confess before My Father." This then is our reward if we confess Him through Whom we are saved. But wherein are we to confess Him? In doing what He saith, in not disobeying His commands, and in honouring Him not only with our lips, but with our whole heart and whole mind.—*S. Clement of Rome.*

<sup>49</sup> Is there not a warfare to man upon earth? (Job vii. 1, margin); 2 Tim. ii. 3, 4.

This life of ours is situated in the midst of enemies who lie in ambush, and in the midst of conflicts: if we would avoid being trapped, we must watch; if we desire to conquer, we must fight.—*S. Leo.*

For Christians there is a double warfare, and a twofold struggle; first against those things which are seen by the bodily eye; for these provoke, excite, and solicit the soul to sympathise with and to indulge in them; and next, against the principalities and powers of the dangerous ruler of this world.—*S. Macarius.*

<sup>50</sup> What is our Lord's banner? The Cross, that sign of the Son of Man in Heaven, which, as many have believed, will be carried before Him when He shall come with His armies at the last day. Under that Banner, *i.e.* the Banner of self-denial and of suffering, we are to fight against sin, the world, and the devil. We

\* Lives'.—[Sealed Book.]

¶ Then shall the Priest say,

Seeing now, dearly beloved brethren, that *this Child is regenerate,*<sup>5</sup>

are not to have an hour's peace with them; the warfare on which we enter at our Baptism is to continue unto our life's end. And how are we to fight? In one word, "manfully;" we are to be courageous, loyal, persevering, in one word, to quit ourselves *like men*.—*John Keble*.

<sup>1</sup> Having entered our names into His family, we have the title and testimony to be His children; having this title and testimony, we are led by His Spirit; being led by His Spirit, we leave the world.—*Dr. Christopher Sutton*.

<sup>2</sup> The forehead purified by the sign of God could not bear the crown of the devil, but reserveth itself for the crown of the Lord.—*S. Cyprian*.

Thou canst not have the peace which is from God above save at the price of contest with Satan below.—*S. Rabanus Maurus*.

The richer the estate [of the children of God] is, it will the more kindly the malice and diligence of their enemies to deprive them of it, and to cut them short of possessing it. And this they know, that those spiritual powers that seek to ruin them, do overmatch them far, both in craft and force.—*Archbishop Leighton*.

<sup>3</sup> That Baptism is stamped like a seal or brand. It adorned the soldier; it convicts the deserter.—*S. Augustine*.

For indeed we are soldiers of a heavenly king, and are clad in spiritual armour.—*S. Chrysostom*.

Let us serve as soldiers, then, brethren, with all perseverance in His blameless commands. Let us observe those who take the field under our generals, how well-ordered, in what good condition, and with what perfect subordination they fulfil their appointed duties. All are not governors, commanders of a thousand, of a hundred, of fifty, or of any other post which follows in regular order; but each in his own appointed place discharges those

duties which have been laid upon him by the king and his generals.—*S. Clement of Rome*.

For we have not thus bestowed [upon Christians] the name of soldiers as if we ought only to think of peace, and to disown and refuse warfare, when our Lord first walked in that very warfare, the Master of humility, patience, and suffering, in order that what He taught to be practised, He should first do Himself, and what He exhorts us to endure, He should first endure for us Himself.—*S. Cyprian*.

Please Him Whom ye serve as soldiers, and from Whom also ye will receive your pay. Let none of you be found a deserter. Let Baptism abide as your armour, faith as a helmet, love as a spear, patience as your panoply.—*S. Ignatius*.

Thou hast been made a disciple, not of Epicurus, but of Christ, that thou mayest carry about with thee the cross of Christ in thy body, not that thou shouldst make provision for the flesh in its lusts.—*Peter of Blois*.

For we also are the soldiery of God.—*Tertullian*.

Having given our names unto Christ, it remaineth that we look for labour: to them He assigneth the crown who fight the battle. When we suffer and endure travails in the world for righteousness' sake, it showeth that we are under Christ's standard; our watchword is, "Be constant unto the end."—*Dr. Christopher Sutton*.

Remember how great things ye have received, and what God hath done for you: ye are of His flock, and His militia: ye are now to fight His battles, and therefore to put on His armour, and to implore His auxiliaries, and to make use of His strengths, and always to be on His side against all His and all our enemies.—*Bishop Jeremy Taylor*.

<sup>4</sup> Let it be all our joy and glory, as it is our only hope, that we are not our own, but His, whether we

and grafted <sup>6</sup> into the body <sup>7</sup> of Christ's Church, let us give thanks <sup>8</sup>

will or no. We are His servants; let us see to it that we are faithful servants. Our Master is away out of sight: let us take care to be awake when He returns. For blessed are those servants whom the Lord when He cometh shall find watching.

If Christ died for us, according to the Scriptures, and we are not to live unto ourselves but unto Him that died for us and rose again, manifestly we are bound to serve [*δοῦλεύειν*] Him until death.—*Marcus Eremita.*

<sup>5</sup> This child, who being born in original sin, and in the wrath of God, is now, by the laver of Regeneration in Baptism, received into the number of the children of God, and heirs of everlasting life.—*The Ministration of Private Baptism of Children.*

Almighty and everlasting God, Who hast vouchsafed to regenerate these Thy servants by Water and the Holy Ghost.—*The Order of Confirmation.*

Baptism may not be iterated—1. Because it is a spiritual regeneration; and as carnal generation cannot be repeated, so neither can spiritual. 2. Because we are baptized into the death of Christ, Who died once. 3. Because it imprints indelible character, and sacraments which do so cannot be iterated. 4. Because it is mainly ordained against original sin, which cannot be iterated.—*S. Thomas Aquinas.*

To baptize is a thing done in a very short time: the water is poured on the child in a moment: the words are said in a very few moments: but to that brief and fleeting moment the soul will look back through all eternity, in joy and thanksgiving, or in bitter shame and remorse. All the children of Adam will look back to the moment of their natural birth, as to that which introduced them to an eternity of joy or despair: but we, his regenerate children, shall have to look back on the moment of our Baptism also, as lifting us to a far higher Heaven, or sinking us

into a lower and more miserable Hell.—*John Keble.*

I only wish we considered as deeply as we ought, what a deep and awful change this our Baptism made in us; such a change as we shall feel through all the endless ages that are to come: we shall feel it more and more through all Eternity. We who are baptized shall be for ever and ever more like Angels, or more like devils, than as if we had not been baptized. This is our blessing, this also is our burthen. God give us a heart to know and feel it rightly!—*Id.*

<sup>6</sup> For what takes place in the sacrament of holy Baptism but that they that believe become members of our Lord Jesus Christ, and are made to partake of the closest union with His Body by union with the Church?—*S. Fulgentius.*

The very first specified benefit of Baptism is, that we are thereby "made members of Christ." We are engrafted on Him, the true Vine, and if we but abide in Him, we shall bear fruit through Him. The living sap will reach to the very smallest branch.—*Francis Garden.*

<sup>7</sup> Baptism is an engrafting of our human nature on the human Nature of our Lord. For the Church is His mystical Body. By her He is still spiritually present on earth. Through her He acts; in her do we obtain contact and union with Him.—*Id.*

<sup>8</sup> S. John xiv. 23. Blessed is he with whom Thou shalt make Thy abode, O Lord Jesu. Blessed is he in whom Divine Wisdom buildeth a habitation for Itself, hewing out seven pillars. Blessed is that soul which is the seat of Wisdom. For what is its character? It is the soul of the just.—*S. Bernard.*

Are there no thanks due to that Immortal Love  
Who on the Cross to purchase thee hath died,  
That so His death thy better life might prove?  
... Canst thou those gifts recount,  
While thou wert yet unconscious of the boon,  
Which even yet thy highest thoughts surmount?  
He bathed thee erst in light's eternal Fount,

unto Almighty God for these benefits;<sup>9</sup> and with one accord make our prayers unto Him, that *this Child* may lead the rest<sup>10</sup> of *his* life according to this beginning.<sup>11</sup>

And took thee through the gate of His own grave,  
To the pure haunts of the celestial mount,  
With dews of life the dying soul to lave:—  
Such mighty gifts lie hid in the Baptismal wave.

*Isaac Williams, B.D.*

<sup>9</sup> What mind can comprehend this sacred mystery? What tongue can tell of this grace? Iniquity returns to innocence, old things to new; those who had become strangers are brought into adoption, and foreigners enter into inheritance.—*S. Leo.*

<sup>10</sup> In that sacred Laver the change of the new man is begun, in order that he may be perfected by going forward, in some things more speedily, in others more slowly.—*S. Augustine.*

Then after the remission of sins, unless the Holy Spirit occupy a purified habitation, does not the unclean spirit return with seven other spirits, and the last state of that man will be worse than the first?—*Id.*

Let us entreat Him that we may spend this life in a manner worthy of our faith, that we may live to His glory.—*S. Chrysostom.*

We are still in this world, still ranged in order of battle: day by day we contend for our life: you must strive that after these beginnings you may also go on to increase, and that that which you have just begun to be in happy rudiments, may be consummated in you. It is a small matter to have been able to attain anything; it is of more consequence to be able to keep what you have attained.—*S. Cyprian.*

O God, Who hast bestowed on Thy servant by holy Baptism redemption from his sins, and the life of regeneration; do Thou, O Lord God, grant the brightness of Thy Face to shine for ever on his heart. Preserve the shield of his faith safe from the lying in wait of the adversaries; the robe of incorruption which he has put on, clean and unpolluted: and the spiritual seal of grace untouched and inviolate: Thou being reconciled to

him and us, according to the multitude of Thy mercies; for blessed and glorified is Thy venerable and majestic Name of Father, Son, and Holy Spirit, now and ever, and unto ages of ages. Amen.—*From the Baptismal Rites of the Eastern Church.*

<sup>11</sup> But the way is perilous; for when I shall have passed the Red Sea, I shall not yet be in the land of promise: that people was led through long desert tracts. Yet at least be freed from Egypt. Thinkest thou that He will fail thee in the way, Who freed thee from thy ancient captivity? Will He not restrain thy new adversaries Who freed thee from thy ancient enemies? Only pass through fearlessly, walk fearlessly, be obedient.—*S. Augustine.*

O devout soul, in whom Christ is at length spiritually born, fly now from the society of the wicked! Seek the counsels of spiritual men; endeavour to follow in the footsteps of the perfect; contemplate the words and actions of the good; fly from the poisonous counsels of the perverse, who always seek to lead astray, and to hinder, and to quench the new inspirations of the Holy Ghost.—*S. Bonaventura.*

For if you strengthen yourself by Baptism, and then take heed for the future, by most excellent and firmest aids sealing your mind and body with the unction from above, with the Holy Ghost, . . . what evil shall happen to you?—*S. Gregory Nazianzen.*

Let the chosen and royal race correspond to the dignity of their new birth. Let them love what their Father loves, and in no respect cherish feelings out of harmony with their Maker, lest the Lord should again have occasion to say: "I have begotten and raised up children, but they have despised Me. The ox knoweth his owner, and the ass his master's crib; but Israel hath not known Me, and My people hath not understood Me."—*S. Leo.*

This we consider to be in accord-

¶ *Then shall be said, all kneeling ;*

Our Father,<sup>12</sup> Which art in heaven,<sup>13</sup> Hallowed be Thy Name.<sup>14</sup>

ance with the Catholic Faith, that all the baptized, having received grace through Baptism, can fulfil, if they will labour faithfully, and ought by Christ's help and co-operation, to fulfil, whatever is needed for the salvation of their souls.—*Council of Orange.*

Here, as all along, from beginning to end of the Baptismal Office, two doctrines go together, or rather two parts of one doctrine. The one, that every baptized babe without exception is regenerate by the Holy Ghost, the other that every one who lives to the age of actual sin will stand in need of further grace,—the grace of perseverance and of improvement, most likely of conversion also, that he may not after all be a castaway. These two are necessary parts of the Church's doctrine of Baptism, and we have no right at all to leave out either of them. . . . And therefore it is, that both thanksgiving and prayer are necessary parts of the duty of the congregation, and are therefore both made part of the office, after the Sacrament has been administered. Because the child is regenerate, we give thanks ; because it will surely fall away without further continued help, therefore we pray for more grace. . . . What the Church means is, that we all, not doubting that the infant has received the heavenly life, should unite in praying that it never may lose that life, but may go on from strength to strength, and finally appear before God in the heavenly Jerusalem.—*John Keble.*

<sup>12</sup> It is the privilege of those to say, Our Father, etc., who have just been regenerated by such a Father through water and the Spirit. . . . For how can they say "Our Father," who are not yet born? [*i.e.* not yet born again in Baptism.]—*S. Augustine.*

A suppliant spirit is also induced, when men say to God, "Our Father," and a certain presumption that we shall obtain our requests : since, previous to making any request, we have

received so great a favour as to be allowed to say "Our Father" to God. For what now would He not give to His sons that ask of Him, when He hath given them this first, that they should be sons? Lastly, how great anxiety possesseth his mind that he who saith "Our Father" may not be unworthy of such a Father.—*S. Augustine.*

This prayer belongs only to the faithful, as both the rule of the Church and the beginning of the prayer itself teach. . . .

For he who calls God Father, by him both remission of sins, and taking away of punishment, and righteousness, and sanctification, and redemption, and adoption, and inheritance, and brotherhood with the Only-begotten, and the supply of the Spirit, are acknowledged in this single title.—*S. Chrysostom.*

For though we have been allowed to say without qualification in our prayers, "Our Father, Which art in heaven," this is a privilege from God's loving-kindness. For we do not call Him Father because we were by nature begotten of the "Father Which is in heaven : " but, having been translated from bondage to adoption by the Father's grace through the Son and the Holy Ghost, we are by ineffable loving-kindness allowed thus to speak.—*S. Cyril of Jerusalem.*

Whosoever, then, thou art that gloriest piously and faithfully in the Christian name, consider with just judgment the grace of this reconciliation. For unto thee as to one formerly cast away ; to thee as to one shut out from the seat of Paradise ; to thee as to one dying in prolonged exile ; to thee as to one dissolved into dust and ashes, and having no other hope of life, has power been given through the Incarnation of the Divine Word, that thou shouldst return from afar to thy Creator, shouldst once more acknowledge thy Parent ; from a slave shouldst be made free, from a stranger shouldst be promoted to be a son ;



Thy kingdom come.<sup>15</sup> Thy will be done<sup>16</sup> in earth, As it is in heaven.<sup>17</sup>

that thou who wast born of corruptible flesh shouldst be born again of the Spirit of God, and obtain by grace that which thou didst not possess by nature; so that if thou didst acknowledge thyself to be the son of God by adoption, thou mightest have boldness to call God thy Father.—*S. Leo.*

Great is the mystery of this grant, dearly beloved; this gift exceeds all other gifts, that God should call man His son, and that man should call God his Father.—*Id.*

The ancient Church did not teach the Lord's Prayer to the uninitiated, but to the baptized, or immediate candidates of Baptism. For no one who was not baptized could presume to say, Our Father, Which art in heaven, not having yet received the gift of adoption. But he that was made partaker of Baptism might call God his Father, as being adopted among the sons of grace.—*Theodoret.*

Who, if He be our Father, and we be indeed His children, will do for us all the good He can; and if He be Almighty can do for us all the good He will: and yet how few there are who love Him with half that affection, as children usually do their parents, or believe Him with half that simplicity, or serve Him with half that diligence?—*Chillingworth.*

Do you not see how by the very first word of this divine formulary all selfishness is banished? how the thought of others is introduced—the thought of our brethren represented by us at the throne of grace? For we offer not the prayer in our own single name. We say not, O my Father, give me what is needful for me! but we say "Our Father," and all the brother is alive within us at once. We come, a band of suppliants, a family of brethren, a body of many united members, each sensitively alive to the joy and the grief, the ease and the pain, of each. And naturally, as such, we address God as "Our Father," the parent not more of one son than of another, but of us all, because all are one.—*Thos. Hugo.*

First on Baptismal waters bright  
It seems to move, a face of light,  
And when around we kneel and pray,  
The holy accents seem to say,  
Our Father, freed from error's chain,  
May we Thy children be,  
At this blest Fountain born again,  
To filial liberty.

*Isaac Williams, B. D.*

<sup>13</sup> These words bring to our remembrance the country from which we have been banished, and the relationship from which we have been discarded. . . . When, therefore, we draw nigh to God, let us review our past life, whether we carry in ourselves anything worthy of Divine relationship: and then we may be encouraged to employ such an address. He who guides his life in a manner worthy of his Divine and noble origin, that man looks well to the heavenly city, rightly calling the King of heaven his Father, and the blessedness of heaven his own country.

To what point do all our admonitions tend? To this, that a man must think of the things above, where God is. There he must lay the foundations of his own home; there he must lay up his treasures; thither he must transplant his heart, for where the treasure is, there will the heart be also. He must ever be looking to the fair beauty of his Father, and agreeably to it adorn and beautify his own soul. . . . If you are such, courageously with your own voice pray to God; and call the Sovereign of the Universe your own Father. He will look upon you with a Father's eyes, He will clothe you with the Divine robe, and adorn you with His ring; and will prepare you with Gospel sandals for your journey upwards; He will restore you to your heavenly country in Christ Jesus our Lord, to Whom are due glory and power for ever and ever. Amen.—*S. Gregory Nyssen.*

<sup>14</sup> This is a supplication worthy of him who calls God his Father, to ask for nothing before his Father's glory, and to regard everything as secondary to His praise. The word "hallowed" means "glorified." He hath indeed His own glory ever full and perfect, and always remaining the same; and He bids the worshipper pray that

Give us this day our daily bread.<sup>18</sup> And forgive us our trespasses,<sup>19</sup>

He might be glorified by our life; the same He had before said, "Let your light so shine before men, that they may see your good works, and glorify your Father Which is in heaven." The Seraphim when they glorify God say, "Holy, holy, holy." And thus also it appears that "to be hallowed" is "to be glorified." He says, therefore, "Grant us to live a life of so great purity, that all men may glorify Thee through us." And this is the end of perfect Christian wisdom: to preserve our life so blameless in all things, that every one who sees us may offer praise to God for it.—*S. Chrysostom.*

He who in his prayer says, Hallowed be Thy Name in me, virtually makes this petition, By the help of Thy grace may I become blameless, just, pious, abstaining from every evil deed; speaking the truth; working righteousness; walking with integrity; a bright example of temperance; adorned with incorruption, wisdom, and prudence; having my affections on things above; looking above and beyond earthly things, made bright by the principles of angelic life. This, and such as this, does that brief sentence in our prayer to God comprehend, Hallowed be Thy Name. For in no other way can God be glorified in man, except when man's religious and moral excellence testifies that the Divine power is the origin and cause of his goodness.—*S. Gregory Nyssen.*

Embodying at once the expression of praise and prayer, "Hallowed be Thy Name," they are only possessed of religious meaning when addressed to God by those whose words are echoes of their constant works. For a man to desire that God's Name may be hallowed, who hallows It not himself, is clearly a daring act of pre-meditated insult, rather than the loving petition of a holy heart.—*Thos. Hugo.\**

\* It was a saying amongst the Jews, and one rather partaking of the nature of a rule to which all prayers should be conformed, "that every blessing or prayer in which there is no [זכרת השם] mention made of the Name (i.e. of God) is no prayer: and that every prayer in which there is not [מלכות] the Kingdom is no prayer."—Talmud Babylon. Berac. fol. 40. 2.

<sup>15</sup> How sayest thou, "Thy kingdom come"? Behold, it shall come. How shall it find thee when it cometh? So live, then, that thou mayest pray securely.—*S. Augustine.*

The heart of man is one of the scenes of God's kingdom. . . . Now without this setting up of His kingdom in our hearts, there can be for us no kingdom of grace in its highest and best aspects, and no kingdom of glory in any aspect whatsoever. What is it then . . . that guides and governs us? What is it which makes us act or be still, speak or be silent, enter on various courses, or keep apart from them? What makes us to be the men we are? Is it the love of God, or the love of the world? Is the kingdom of God or of mammon that of which we are citizens, and to whose enactments we render obedience? When we say, "Thy kingdom come," are we in earnest, and do we really mean what we say? Do we mean that God should so reign within us, as to exclude all other masters, and all other dominion?—*Thos. Hugo.*

<sup>16</sup> We go on further to say, Thy will be done, as in heaven, so in earth: not in order that God may do what He wills, but that we may be able to do that which God wills. For who resisteth God so that He cannot do what He will? But because we are resisted by the devil so that our disposition and conduct does not in all things submit itself to God, we pray and beseech that the will of God may be done in us: and that it may be done in us, we stand in need of that Will, i.e. of His aid and protection, for no one is strong by his own strength, but is safe in the indulgence and pity of God. . . . We who desire to live for ever, must do the will of God, Who is eternal.

Now the Will of God is what Christ hath both done and taught; it is humility in conduct, it is steadfastness in faith, scrupulousness in our words; rectitude in our deeds; mercy in our works; self-discipline in our habits; it is innocence of doing any injury, and patience under it, preserving peace with the brethren, loving God with all our heart, loving Him as our Father, fearing Him as

As we forgive them that trespass against us.<sup>20</sup> And lead us not into temptation ;<sup>21</sup> But deliver us from evil.<sup>22</sup> Amen.

our God ; accounting Christ before all things because He accounted nothing before us : clinging inseparably to His love ; taking our station bravely and faithfully at His cross : and when the conflict for His Name and honour comes, maintaining in our words that constancy whereby we become confessors for Him ; in torture that confidence which joins battle, and in death that patience which receives the crown. This it is to endeavour to be co-heir with Christ, this it is to perform the commandment of God : this it is to fulfil the will of the Father.—*S. Cyprian*.

<sup>17</sup> So then thou meanest by thy prayer, as Thy will is done by the angels, so be it done on earth also by me, O Lord.—*S. Cyril of Jerusalem*.

In this prayer we are taught so to purify our life from sin that, after the pattern of the heavenly conversation, the will of God may be without hindrance observed in our life : as if any one should say, "As in thrones, and principalities, and powers, and dominions, and all the heavenly host, Thy will is done, no sin or vice impeding the full operation of what is good, so may what is good be perfected in us, that, all sin and evil being far away, Thy will may in all things prevail in our souls."—*S. Gregory Nyssen*.

We put off all self-will. . . . We offer, as it were, "ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto Him." We put ourselves and all that belongs to us into His merciful hands, and say, Heavenly Father, take us, rule us, guide us as Thou wilt : . . . bring into captivity every thought, every aspiration, every impulse, every desire, till all harmonise in strictly agreeing concord with Thine own most holy will!—*Thos. Hugo*.

<sup>18</sup> In the kingdom of heaven, amidst divine gifts, what doth human poverty seek for? Does not so good and holy and generous a Father bestow bread upon His sons without being importuned for it? What becomes then of that saying, Be not

over-anxious about what ye shall eat, or what ye shall drink, or wherewithal ye shall be clothed? He commands us to ask for that which He forbids us to be anxious about, inasmuch as the heavenly Father exhorts us that as the children of heaven we should ask for heavenly bread. He Himself said, "I am the Bread which came down from heaven." . . . He is the Bread which, planted in the Virgin, leavened in the flesh, kneaded in the Passion, baked in the oven of the tomb, laid up in the churches, presented on the altars, doth every day supply heavenly food to the faithful.—*S. Peter Chrysologus*.

This may be understood both in the spiritual and in the simple meaning, seeing that either purport contains a Divine aid for the advancing of our salvation. For Christ is the Bread of Life, and this bread belongs not to all men, but to us ; and as we say Our Father, because He is the Father of those who understand and believe, so we speak of our Bread, because Christ is the Bread of us who appertain to His Body. This Bread we pray that it be given us day by day, lest we who are in Christ, and who daily receive the Eucharist for food of salvation, should by the admission of any grievous crime, and our being therefore shut out from Communion, and forbidden the heavenly Bread, be separated from the Body of Christ.—*S. Cyprian*.\*

We may rather understand [this petition] spiritually. For Christ is our Bread, because Christ is life, and bread is life. . . . Then again because in the Bread is understood His Body ; This is My Body. Wherefore in praying for daily bread, we pray to be perpetually in Christ, and

\* In the churches of Rome, Milan, Africa, and Spain, the custom seems to have obtained of daily communion. It is also attested or recommended by S. Chrysostom, Eusebius, and S. Basil. The date of the Sacrament began in the fourth century in the East.—*Note, Oxf. Tr. of S. Cyprian's Treatises*, p. 187.

The Fathers almost invariably understand the Bread here asked for not only in a natural but in a spiritual sense. A few instances may be seen in Mr. Hugo's sermon on the Lord's Prayer, p. 146, note 2.

¶ *Then shall the Priest say,*

We yield Thee hearty thanks, most merciful Father, that it hath

undivided from His Body. But because this word also hath a carnal meaning, this cannot be without a religious regard for a spiritual rule likewise. For He commandeth bread to be prayed for, which thing alone is necessary for the faithful. For after the rest do the Gentiles seek.—*Tertullian.*

Beautiful, too, is what He adds, This day; . . . additional wisdom is this, to teach you by your words that human life is only for a day. The present alone belongs to each; the hope of the future lies in uncertainty; we know not what the coming day will bring forth.—*S. Gregory Nyssen.*

<sup>19</sup> Since we must live in the world, where no one lives without sin, consequently the remission of sins is not confined exclusively to the washing of Holy Baptism, but is secured also in the Lord's Prayer, the daily prayer. . . . In it you will find, as it were, your daily Baptism; so that you may return thanks to God, Who hath granted that gift to His Church which we confess in the Creed; so that when we say, "The Holy Church," we add, "The forgiveness of sins."—*S. Augustine.*

After supply of food, next pardon of sin is asked for; that he who is fed of God may live in God, and not only the present and passing life be provided for, but the eternal also; whereunto we may come, if we receive the pardon of our sins.—*S. Cyprian.*

It follows, that having noted the bounty of God we should pray for His mercy also.—*Tertullian.*

<sup>20</sup> Dost thou forgive, and doth not God forgive? He hath made thee the physician of thyself. With whatsoever measure thou metest out, it shall be measured to thee again. Thou forgivest, and He forgiveth thee. And shalt thou who art sinful act mercifully, and will not He Who is good do much more than this?—*S. Basil.*

If then we purpose to bring before God a petition for mercy and

pardon, let us obtain for ourselves boldness to do so by our own conscience; that our life may be a joint advocate with our voice, and we may truly say, For we forgive our debtors.—*S. Gregory Nyssen.*

Charity so forgives offences, that it is ready not only to pardon the offender, but to do for him, and thinks itself not innocent that it starves not its enemy, while it sees him starve. What little difference is there in religion between not saving and killing! we are not commended that we requite not evil with the like. We have not forgiven injuries, if we only do not revenge them. If wrongs tie our hands from doing good where we ought, they prove sins to us that were but crosses; and we wrong ourselves more by not doing than by suffering; and God shall so forgive us our trespasses: for with what measure I mete unto others, it shall be measured unto me again.—*Bishop Henshaw.*

<sup>21</sup> It is one thing to be led into temptation, another to be tempted. For without temptation no one can be proved. . . . We do not therefore pray here that we may not be tempted, but that we may not be led into temptation. Just as if some one who must needs be tried by fire were not to pray that he should not be touched by the flame, but that he should not be consumed by it. For the furnace proves the vessels of the potter, and the temptation of tribulation proves righteous men.—*S. Augustine.*

<sup>22</sup> But deliver us from the Evil One: that is, lead us not into temptation by surrendering us to the Evil One. For we are then delivered from the hands of the devil, when we are not given up to his temptation. For not even over the herd of swine had the legion of the devil power, unless he had obtained it from God; so far is he from having it over God's flock.—*Tertullian.*

<sup>23</sup> What prayer can be more spiritual than that which is given us by Christ, by whom even the Holy

pleased Thee to regenerate<sup>24</sup> *this Infant* with Thy Holy Spirit,<sup>25</sup> to receive *him* for Thine own *Child*<sup>26</sup> by adoption,<sup>27</sup> and to incorporate

Spirit is sent to us? What can be a more true prayer with the Father than that which came from the lips of the Son, Who is truth?—*S. Cyprian*.

Therefore, after the wonderful labour-pangs of holy Baptism, and that new and marvellous law of our birth, those only who show the true and genuine nature of sons are justified in saying, Our Father; and those who are guilty of no unholy deed can alone say, Hallowed be Thy Name; and those who fly whatever can give the tyrant [Satan] pleasure, can alone say, Thy kingdom come; and this, Thy will be done, they only can say who show it in their conduct; and this, Give us this day our daily bread, is fit only for those who have renounced all luxuries and prodigality; and this, Forgive us our trespasses, becomes those only who pardon all who have done them wrong; and Lead us not into temptation, they only can with propriety utter, who never expose either themselves or others to the danger; and Deliver us from the evil, is a prayer only for them who wage a war without truce against Satan. . . . For the mere knowledge of the prayer has not in its nature so great an efficacy, but the frame of mind, and the life of him who offers the prayer.—*S. Isidore of Pelusium*.

He who prays not as Christ taught is not Christ's disciple. For the Father hears no prayer willingly which the Son has not dictated; for the Father knows both the meaning and the words of His Own Son, and accepts not those petitions which man's assumption has invented, but those which the wisdom of Christ has set forth.—*Pseudo-Chrysostom*.

<sup>24</sup> In the Sacrament of Baptism is truly the Sacrament of Regeneration.—*S. Augustine*.

Thus having been baptized in the Name of the Holy Spirit we were born again. Having been regenerated and baptized in the Name of the Son, we put on Christ. Having put on the new man who is created after God, we were baptized in the

Name of the Father, and declared to be the sons of God.—*S. Basil*.

<sup>25</sup> Wherefore if there be any grace in the water, it is not from the nature of the water, but from the Presence of the Spirit.—*Id.*

Consider, dearly beloved, and according to the Holy Spirit's illumination, reflect Who it is that has received us into Himself, and Whom we have received within us: for, as the Lord was made our flesh in His Birth, so we also are made His by being born again. Therefore we are both members of Christ and temples of the Holy Ghost. And for this reason the Apostle says, Glorify and bear God in your body.—*S. Leo*.

<sup>26</sup> For the second birth which is in Baptism creates the sons of God.—*S. Firmilian*.

O God, be Thou his Father for ever, Christ his elder Brother and his Lord; the Church his Mother; let the Body of Christ be his food, the Blood of Christ his drink, and the Spirit the earnest of his inheritance. Let faith be his learning, religion his employment; his whole life be spiritual, heaven the object of his hopes and the end of his labours; let him be Thy servant in the kingdom of grace, and Thy son in the kingdom of glory, through Jesus Christ our Lord. Amen.—*Bishop Jeremy Taylor*.

<sup>27</sup> For this cause we baptize infants although they are not polluted by [actual] sin; viz. in order that upon them may be conferred sanctity, righteousness, adoption, inheritance, and the brotherhood of Christ.—*S. Chrysostom*.

After He partook of flesh and blood, and was made Man, we also were made through Him God's sons by adoption in Baptism.—*S. John Damascene*.

And because God, when about to be born of the Virgin's womb, took to Himself the truth of our flesh, therefore on us who are regenerated in Baptism He has mercifully be-

him into Thy holy Church.<sup>28</sup> And humbly we beseech Thee to grant, that *he*, being dead unto sin,<sup>29</sup> and living unto righteousness,<sup>30</sup>

stowed the spirit of adoption.—*S. Fulgentius.*

He who descends with faith to the Laver of regeneration renounces the devil, and arrays himself on the side of Christ. He denies the enemy, but confesses Christ to be God. He puts off slavery, and puts on adoption. He returns from Baptism bright as the sun, flashing forth rays of righteousness, and, what is greatest of all, he returns a son of God, and a co-heir of Christ.—*S. Hippolytus.*

At our new birth, when a man is truly regenerated, or born again of God, and made His child by adoption and grace, then the Holy Spirit of God is breathed into him, and becomes the principle of eternal life in him. By which means he shall not only have it hereafter, but he already hath everlasting life (*S. John vi. 47, 54*). He is already passed from death unto life (*ch. v. 24*), and so hath not only a right and title to it, but he hath eternal life abiding in him (*1 S. John iii. 15*). The seeds of it are already sown in his heart, which grow up insensibly till they bring forth fruit to perfection.—*Bishop Beveridge.*

<sup>28</sup> When little children are baptized, no less a thing is effected than that they are incorporated into the Church; *i. e.* that they are associated with the Body and Members of Christ.—*S. Augustine.*

Our being in Christ by eternal foreknowledge saveth us not without our actual and real adoption into the fellowship of His saints in this present world. For in Him we actually are by our actual incorporation into that society which hath Him for their Head, and doth make together with Him One Body (He and they in that respect having one name), for which cause, by virtue of this mystical conjunction, we are of Him, and in Him even as though our very flesh and bones should be made continuatue with His.—*Hooker.*

<sup>29</sup> Sin smiteth the soul and the body; and the prints of the nails

remain in all: they are only removed from those who receive the Laver.—*S. Cyril of Jerusalem.*

Say not, I pray, that the body is the cause of sin. For if the body be the cause of sin, how is it that a corpse is without sin? Put a sword in the right hand of one just dead, and no murder is committed. Let beauty of every sort pass before a young man just dead, yet no impure desire is excited. Why? Because it is not the body which sins of itself, but the soul by means of the body. The body is the instrument, and as it were the garment and robe of the soul; if then it be abandoned by the soul to impurity, it becomes unclean; but if it dwell with a holy soul, it becomes the temple of the Holy Ghost.—*Id.*

<sup>30</sup> Give grace and power, that he who is baptized according to the command of Thy Christ, may be crucified with Him, and dead with Him, and buried with Him, and raised again together to the adoption which is in Him, in being dead unto sin, and living unto righteousness.—*Apostolical Constitutions.*

Knowing, therefore, these things, let us lead a spiritual life, that we may be deemed meet for the adoption of God as His sons. For as many as are led by the Spirit of God, they are the sons of God (*Rom. viii. 14*). It is of no benefit to us to have the name of Christian, unless corresponding acts attend it; if otherwise, this may haply be said of us, If ye were Abraham's children, ye would do the works of Abraham.—*S. Cyril of Jerusalem.*

<sup>31</sup> This Baptism then is given into the death of Jesus: the water is instead of the burial: the descent into the water is the dying together with Christ, the ascent out of the water, the rising again with Him.—*Apostolical Constitutions.*

Our first man was buried; buried not in earth, but in water; dissolved, not by death but by Him Who dissolved death and buried him not by the law of nature but by the com-

and being buried<sup>31</sup> with Christ in His death,<sup>32</sup> may crucify the old man,<sup>33</sup> and utterly abolish the whole body of sin,<sup>34</sup> and that, as *he is*

mand of authority greater than nature. For what hath been wrought by nature may be undone; what by His command cannot. Nothing is more blessed than this burial, whereat all rejoice, both angels and men, and the Lord of the angels. For this burial there needeth not garments or coffin, or the like. Would you see a sign thereof? I will show you a pool wherein one was buried, another rose. The Egyptians are drowned in the Red Sea, and the Israelites rose out of it. And the same thing buries the one and produces the other. Marvel not that there is both birth and destruction in Baptism. Fire melts and destroys wax, smelts the ore, and makes it gold. For we were, in truth, of clay before Baptism, but after it now of gold.—*S. Chrysostom.*

As the Body of Christ being buried in the earth brought forth the fruit of the world's salvation, so also our body, being buried in Baptism, brought forth fruit, viz. righteousness, sanctification, adoption, and numberless blessings.—*Id.*

For we are buried with Him (as the Apostle saith) by Baptism into death. Therefore the Baptism of Christ is to us a Burial, in which we die to sins, we are buried to offences, and the conscience of the old man being cast away, we are re-created to another birth in a restored childhood. The Baptism, I say, of the Saviour is our Burial; because there we both lose something before we have truly lived, and there also we receive afresh in order that we may live. Great, therefore, is the grace of this burial, in which a useful death is brought upon us, and a still more useful life is bestowed. Great, I say, is the grace of this burial, which both purifies the sinner, and brings to life the dying.—*S. Maximus of Turin.*

<sup>32</sup> In him who is baptized the Son of God is crucified, because our flesh cannot put away sin except it be crucified in Christ Jesus. Finally, it is written that as many of us as are baptized into Jesus Christ were

baptized into His death.—*S. Ambrose.*

<sup>33</sup> Therefore constantly and faithfully cast away the old man with its filthy rags, being all of you about soon to become new men, all clothed in white, all enriched by the gift of the Holy Spirit.—*S. Zeno of Verona.*

For the Christian's calling is, not simply to overcome sin, but to crucify it, *i.e.* to get the better of it by the cross of his Saviour: putting it down by faith in the cross, and by real mortification and self-denial after the pattern of the cross.—*John Keble.*

Three were crucified upon the cross together, two malefactors, and Christ in the midst; and three there are to be crucified in Christ's members, the flesh and the world as the two thieves, the Spirit as Christ in the midst. The flesh is the thief upon the right hand: "they that are Christ's have crucified the flesh;" the world is the thief upon the left hand, according to that, "The world is crucified unto me, and I unto the world;" which is then done when nothing delights us, nor we take delight in anything but in God. In the midst of these is the Spirit also crucified, according to that, "a troubled spirit is a sacrifice to God." The thief on the left hand was not saved; the state of the world from whence Christ hath taken His "that they be not condemned with the world." The thief on the right hand is saved, so is the crucified flesh with the Spirit, when both are remembered of Christ in His kingdom, and are with Him in Paradise, because they are crucified with Him.—*Dr. Christopher Sutton.*

<sup>34</sup> Here are two ends proposed in Baptism: to wit, to abolish the body of sin, that we may no more bring forth fruit unto death, and to live in the Spirit, and to have our fruit unto sanctification. The water represents the image of death, receiving the body in its bosom, as in a sepulchre; but the quickening Spirit sends upon us a vigorous power, even from the

made *partaker* of the death<sup>35</sup> of Thy Son, *he* may also be *partaker* of His resurrection;<sup>36</sup> so that finally, with the residue of Thy holy Church, *he* may be *an inheritor* of Thine everlasting kingdom;<sup>37</sup> through Christ our Lord. *Amen.*

beginning renewing our souls from the death of sin unto life; . . . for as our mortification is perfected in the water, so the Spirit works life in us.—*S. Basil.*

For we fell upon a heap of stones and in the mud: whence we were not only stained, but also wounded and grievously shaken. We can soon be washed indeed; but to perfect our healing there is need of much care-taking. Therefore we are washed in Baptism, because the handwriting of our condemnation is therein blotted out; and this grace is bestowed upon us, so that inordinate desire cannot now hurt us, if only we refrain from consenting to it: and thus that which is as it were the poison of the old ulcer is removed, while our condemnation is taken away, and the obligation of death, which formerly flowed therefrom.—*S. Bernard.*

Night and day, and all the days of our life, we ask for eternal peace to Thy Church, and a life without sins.—*Liturgy of Malabar.*

The Saviour, desirous of having followers of the purest and holiest of all, commanded that by such the most trifling sins should be avoided; that the life of a Christian should be undefiled as is the pupil of our eye; to the end that as the one cannot endure the smallest particle of dust, so our life should reject and abhor every spot of defilement.—*Salvian.*

For since we all are become the temple of God by virtue of the Holy Spirit poured into us and consecrating us, purity is the guardian and keeper of this temple, which suffers nothing impure or profane to enter it, lest that God Who dwelleth in it, being offended, should desert His habitation thus defiled.—*Tertullian.*

We fell by Adam's fall into the dirt, from that we are washed in Baptism: but we fell into a heap of sharp stones too, and we feel all those wounds and bruises our whole lives after.—*Dr. Donne.*

A man hath no portion among the children of God, nor can read one word of comfort in all the promises that belong to them, while he remains unholy. Let us not delude ourselves; this is a truth, if there be any in religion,—they that are not made saints in the estate of grace, shall never be saints in glory.—*Archbishop Leighton.*

<sup>35</sup> Therefore are we buried with Christ through Baptism, that we may also rise again with Him; we descend with Him that we may be exalted; we ascend with Him that we may also be glorified with Him.—*S. Gregory Nazianzen.*

<sup>36</sup> Baptism into Christ is nothing less than an image of the death of Christ; and the death of Christ crucified nothing less than a likeness of the remission of sins; so that as in Him a true death took place, so in us a true remission of sins; and as in Him there was a true Resurrection, so in us a true justification.—*S. Augustine.*

There are in all three several lives belonging to every good Christian, and births of course thereto corresponding. Once he is born into the natural life, born of Adam; once he is born into the spiritual life, born of water and the Spirit; and once also into a life of glory, born of the resurrection at the last day.—*Dr. Waterland.*

<sup>37</sup> For there are two gates,—the gate of Paradise, and the gate of the Church. We have entered first by the gate of the Church,—that is, by Faith and Baptism: in which if we shall faithfully remain and do good works, after the end of this life we shall enter the gate of Paradise. . . . Let us therefore diligently have our conversation in her who is the Mother of us all—that is, the Church,—to the end that we may be found worthy to enter the kingdom of the Everlasting Father, to Whom she bare us as the children of adoption.—*S. Rabanus Maurus.*



¶ Then, all standing up, the Priest shall say to the Godfathers and Godmothers this Exhortation following.

Forasmuch as *this Child* hath promised by you his sureties to renounce<sup>38</sup> the devil and all his works, to believe in God, and to serve Him; ye must remember, that it is your parts and duties<sup>39</sup> to see that *this Infant* be taught,<sup>40</sup> so soon as he shall be able to learn,

O fold them closer to Thy mercy's breast,  
O do Thine utmost for their souls' true weal;  
From tainting mischief keep them white and  
clear,

And crown Thy gifts with strength to persevere.

*Hymns Ancient and Modern,*  
No. 322.

<sup>38</sup> Therefore it behoves him who has renounced this world firmly to believe that through the Spirit he ought from this time in mind to depart to another life, and there have his conversation and pleasures, and enjoy spiritual good things, and to have the inner man born of the Spirit, as the Lord saith, "He that believeth in Me hath passed from death unto life."—*S. Macarius*.

<sup>39</sup> Of this, therefore, I admonish you, dearly beloved brethren, that as often as the festival of Easter comes round, whoever among you, either men or women, have spiritually received children from the sacred font, are to understand that they have promised to God for them; and therefore should ever bestow upon them the anxiety of true charity. Let [the sponsors] admonish them to guard their chastity; to preserve their virginity to the time of marriage; to restrain their tongue from cursing and perjury; let them not utter filthy or wanton songs from their lips; let them not be proud or envious; nor retain anger or hatred in their heart; . . . let them hold fast the Catholic Faith, frequent the Church, hear the Divine lessons with attentive ears, disregarding mere fluency of words; let them hospitably receive strangers. . . . Let them maintain peace themselves, and endeavour to bring to reconciliation those who are at variance; let them show to their spiritual pastors and to their parents honour and the love of true charity. If ye endeavour to impart all these and suchlike admonitions to your sons and daughters, ye will happily attain with them un-

to everlasting blessedness.—*Pseudo-Augustine*.

<sup>40</sup> For if an infant should live after Baptism, and should arrive at an age capable of being taught, he has still that within him with which he must fight; and by God's help he may overcome it, if he shall not have received His grace in vain, and if he be not willing to become a reprobate.—*S. Augustine*.

<sup>41</sup> Remember thy words, and let them never depart from thy heart. O soul which hast come to the Sacrament of Baptism, behold the Lord Jesus Christ thy Redeemer, with His Arms outstretched upon the Cross, is ready to receive and embrace thee, but on this condition, that thou wilt from the heart renounce His enemies. And the soul voluntarily and willingly making its profession in the presence of the invited witnesses—by the hand of the priest, who formally demands the covenant in the place of a notary—makes its avowal, saying, I renounce, i.e. I accept whatever conditions and customs my Lord and Saviour Jesus Christ requires of me, and these I promise to keep unto death. All things being completed, the child is baptized, enrolled amongst the number of the faithful, and is made partaker of all the blessings of the Church. . . . Behold how great is thy promise! how solemn, how lawful, how just, how holy thy profession! Therefore let every one prepare strictly to render to his most righteous Redeemer a reason of his unfaithful observance of his promise. Whence *Augustine* saith, "Let each see to it that he do not render his pledge of none effect, viz. let him faithfully keep what he has promised to God, that he may not meet with condemnation, but a reward."—*Bernardino de Busti*.

"Better," says the wise man, "is it not to vow, than to vow and not pay." But the Baptismal vows "by

what a solemn vow,<sup>41</sup> promise, and profession,<sup>42</sup> *he hath* here made by you. And that *he* may know these things the better, ye shall call upon *him* to hear Sermons; <sup>43</sup> and chiefly ye shall provide, that *he* may learn <sup>44</sup> the Creed, the Lord's Prayer, and the Ten Command-

which all are bound must be not only in the sight of them that fear Him, but in the sight of, and notwithstanding, them that fear Him not," as it is written, "Whosoever shall confess Me before men, him also shall the Son of Man confess before the angels of God."—*Ludolph the Carthusian*.

Remember the covenants, in which being buried together with Christ by the grace of Baptism we have sworn on the mysteries of the Cross, lest we should act as if we were living in this world, whereas it is not we that live, but Christ in us.—*S. Paulinus of Nola*.

Eccles. v. 1; Psalm lxxvi. 11.

Behold this admirable contract, by which you may make a happy league with the majesty of God; since in giving yourself to Him you gain both Him and yourself for ever.—*S. Francis de Sales*.

On a Christian family, all whose members are consistently observing their baptismal vow, and mutually, both in their private retirements and in the services and ordinances of the Church, are in communion with Christ, the blessing of God rests always; and among them is the sweet foretaste of the peace of heaven.—*J. Endell Tyler*.

<sup>42</sup> But he is not in concord with God who dissents from that confession which he uttered at his regeneration; and who, being unmindful of his compact with God, is shown to cling to what he renounced, while he is found to go back from what he believed.—*S. Leo*.

<sup>43</sup> Amongst the many means religion furnishes us with for our better assistance and encouragement in our spiritual progress, a principal one is that of sermons and spiritual exhortations. . . . To derive advantage from them the first disposition necessary is, that we do not frequent sermons out of custom, nor merely because it is part of a Christian's

duty to do so: but that we hear them with a true and earnest desire of improving by them. . . . S. Chrysostom observes, that as hunger is a sign of the body being in good health, so a longing desire of being nourished with the Word of God is a certain sign of a good and happy disposition of the soul. . . .

In the second place, if we intend to improve ourselves by the sermons we hear, we must not hear them with a spirit of curiosity. . . . Holy Scripture tells us that when Ezra read the law of God to the people of Israel, all the people were so moved, that, reflecting upon their past lives, they wept most bitterly, comparing their actions with the law of God, which ought to have been their rule, and which was delivered to them for that end. It is after this manner we ought to hear sermons,—with a wholesome and profitable confusion for our faults, comparing our lives with the doctrine we hear preached, examining the difference there is between what we are and what we ought to be, considering, in short, how far we are from the perfection proposed to us. . . . A third point is . . . that exhortations are not made to unfold to us any new and extraordinary duties, but only to revive in us the memory of the more common and ordinary duties, and thereby to inspire us with more fervour to put them in practice. . . .

In the fourth place, it will be of very great profit if whatever is said in exhortations be received by us as particularly said to ourselves, and not as a matter which concerns others. Lastly, we ought to be convinced that the Word of God is the nourishment and sustenance of the soul. . . . Let us endeavour, therefore, to go to sermons and exhortations with the requisite dispositions; and so to hear the Word of God, that it may take root in our heart, and produce the fruits of righteousness. S. James i. 22-24.—*Alphonsus Rodriguez*.

<sup>44</sup> Have also the Creed by heart,

ments,<sup>45</sup> in the vulgar tongue, and all other things<sup>46</sup> which a Christian<sup>47</sup> ought to know<sup>48</sup> and believe to his soul's health;<sup>49</sup> and that *this Child*<sup>50</sup> may be virtuously brought up to lead a godly and

because it is written, Without faith it is impossible to please God. And therefore do yourselves as it is there said; believe and deliver this same faith to your children, and to those also for whom you have been sponsors in Baptism; because you were their sponsors to this end, that they might learn thus to believe by your teaching.—*S. Boniface.*

But it is impossible for those to believe in Christ who have not been taught the confession of belief in the Father, the Son, and the Holy Ghost.—*S. John Damascene.*

<sup>45</sup> For truly he that understandeth these three hath the pith of all those things which holy Scripture doth contain, and whatsoever may be taught necessarily unto a faithful Christian.—*Preface to Marshall's Prymer, 1535.*

<sup>46</sup> Learn and observe the discipline of the Gospel: carefulness in the employment of the eyes; restraint of the tongue; subjugation of the body, lowliness of thought, pureness of mind, the extinction of wrath; when compelled\* to give service, give some freely; when defrauded go not to law; when hated, still love; when persecuted, endure; when blasphemed, entreat. Become dead to sin; be crucified with Christ; transfer all thy love to the Lord.—*S. Basil.*

All other things which contribute to the health of our soul.—*S. Chrysostom.*

Let your children be made partakers of the teaching of Christ: let them learn how lowliness prevails with God, how pure love is powerful with God, how the fear of Him is good and great, and able to save all those who walk holily in Him with a pure mind.—*S. Clement of Rome.*

\* ἀγγαρεύματος. "For to compel [ἀγγαρεύσαι] is this, to drag unjustly and without any reason, and by way of despite. Nevertheless, for this also be thou ready in thy station, so as to suffer more than the other would fain do to thee."—*S. Chrysostom, Homil. xviii. in S. Matt., sect. 3.*

<sup>47</sup> But whence have we this title? even from Christ are we called Christians, surely a great prerogative; He hath graced us with His Own Name, cleansed us with His Own Blood, and called us to be a people holy unto Himself.—*S. Isidore of Seville.*

The name Christian, saith an ancient Father, is a name of justice, a name of goodness, a name of integrity, of patience, of humility, of innocency, of piety; and he rightly beareth this name who never beareth malice in his heart, who followeth Christ's doctrine, and endeavoureth Christ's example, that blessed Pattern for imitation.—*Dr. Christopher Sutton.*

<sup>48</sup> In this manner let the soul which is to become the temple of God be taught; let it learn to hear and to speak of nothing but what pertains to the fear of God.—*S. Jerome.*

A Christian is not called upon to understand a great number of brilliant truths, but to love perfectly each truth. Love, therefore; love and you will know much in learning little; for the interior unction will teach you all things. O how an ignorant simplicity, which only knows how to love God, without loving self, is above all the teachers in the world!—*Archbishop Fénelon.*

<sup>49</sup> The soul (as the body) hath its life, its health, its purity; and the contrary of these, its death, diseases, deformities, and impurity, which belong to it as to their first subject, and to the body by participation.—*Archbishop Leighton.*

O ye who wait with hearts too light  
By Font or cradle, fear in time!  
O let not all your dreams be bright,  
Here in earth's wayward climate!

From the foul dew, the blighting air,  
Watch well your treasure newly won.  
Heaven's child and yours, uncharm'd by  
prayer,  
May prove Perdition's son.

*Lyra Innocentium.*

Speak Thou unto me, O Lord my

a Christian life ;<sup>51</sup> remembering always, that Baptism doth represent unto us our profession ;<sup>1</sup> which is, to follow the example of our Saviour Christ,<sup>2</sup> and to be made like<sup>3</sup> unto Him ; that, as He died,

God, the everlasting truth, lest I die and prove unfruitful, lest it turn to my condemnation, the word heard and not fulfilled, known and not loved, believed and not observed.—*Thomas à Kempis.*

<sup>50</sup> For as untilled land, such is also youth neglected, bringing forth many thorns from many quarters.—*S. Chrysostom.*

<sup>51</sup> A good and upright life is not to be formed by any other means than when those things which ought to be loved, viz. God and our neighbour, are loved.—*S. Augustine.*

If we are the sons of God, if we have already begun to be His temples, if, having received the Holy Ghost, we live holily and spiritually, if we have raised our eyes from earth to heaven, if we have lifted up our heart, full of God and Christ, to things above and divine, let us do only things worthy of God and Christ, as the Apostle urges and exhorts : “If ye have risen again with Christ, seek those things which are above, where Christ sitteth on the right hand of God.” We, then, who have both died and been buried in Baptism, as to the carnal sins of the old man, who have risen together with Christ by a heavenly regeneration, let us both speak and do the things of Christ.—*S. Cyprian.*

That is but an imperfect system of belief which makes mere acquittal and the forgiveness of sin the end of the work of Christ. It is crippling the Gospel to make the atonement of sin its ultimate end. No doubt this was the very beginning of its efficacy, for till the stain of sin was wiped off . . . no further fruit could be expected. But . . . the death of our Lord has not only brought forgiveness into the world, but it has made men capable of being “numbered with the saints.” It has purchased such grace as to enable man to live the life of angels, to evidence the power of the Gospel by sanctity and mortification, and to imitate the Son of God Himself.—*Bishop Forbes.*

<sup>1</sup> But let not him boast of being a Christian who has only the name and not the deeds of one ; but when work follows the name, then, most certainly, he is a Christian, because he shows himself to be a Christian by his acts, walking as He also walked from Whom he derived his name.—*S. Isidore of Seville.*

<sup>2</sup> In vain are we called Christians if we are not imitators of Christ, Who for this purpose declared Himself to be the Way, in order that the life of the Master should be the rule of the disciple ; and that the servant should choose that humility which the Lord had followed out.—*S. Leo.*

In vain are we called Christians if we believe not according to the example and discipline of Christ, the Father of the Institution.—*S. Malachy.\**

<sup>3</sup> For it is not by intervals of space but by *likeness* that we approach God, and by an unlikeness we recede from Him.—*S. Augustine.*

Therefore the following of God is the yearning after blessedness, but the attaining to Him blessedness itself.—*Id.*

How then did our Saviour live ? and what was the character of His conversation ? He did no sin.—*S. Basil.*

We cannot bear the heavenly image unless we realise the likeness of Christ in that which we have begun to be. For this is it, to have changed what thou wast and begun to be what thou wast not ; that thy Divine birth may shine forth in thee, so that a Divine life may correspond to a Divine Father, and through the honour and praise of thy life God in man may be glorified.—*S. Cyprian.*

But if we also, dearest brethren, are in Christ, if we put Him on, if He is the way of our salvation, let us, following Christ's steps in the

\* Saying of S. Malachy, ap. S. Bernard, *Vit. Malach.*, tom. i. p. 574 B of ed. Venet. 1781.

and rose again<sup>4</sup> for us, so should we, who are baptized, die from sin,<sup>5</sup> and rise again unto righteousness;<sup>6</sup> continually mortifying all

paths of salvation, walk in the example of Christ.—*S. Cyprian.*

Man, created in the image of God, was to be an imitator of his Creator; and this is the natural dignity of our race, if there should shine in us, as if in some mirror, the form of Divine benignity.—*S. Leo.*

Therefore having been born again, and created afresh after the image of our Creator, let us fulfil the precept of the Apostle: "Therefore as we have borne the image of the earthly, let us also bear the image of the heavenly."—*S. Peter Chrysologus.*

He has placed before man for his imitation the immaculate Manhood of His Son as the true model and pattern of that which human nature, assisted by grace and purged by suffering, must strive to attain to.—*Bishop Forbes.*

He is not a branch that draweth not some juice from the root, nor he a Christian that hath not some resemblance of Christ, from Whom he is called a Christian.

Now then our Saviour Christ, as He was God, He is the object of our faith; as Man the instruction of our life; as He gave Himself unto the Father a sacrifice by Whom we were redeemed, so did He exhibit Himself unto all believers an example of holiness, by whom He will be followed.—*Dr. Christopher Sutton.*

We cannot imitate unless we are one with Him; nor follow, unless we are renewed by Him; nor serve, unless we are sustained by Him.—*R. I. Wilberforce.*

<sup>4</sup> By His death hath He wrought for us this victory, and by His resurrection hath He purchased everlasting life and righteousness for us. It had not been enough to be delivered by His death from sin, except by His resurrection we had been endowed with righteousness.—*The Homily on the Resurrection.*

<sup>5</sup> For then is the time to avoid all future sins when all past sins have been blotted out.—*S. Augustine.*

<sup>5</sup> For He died unto sin once, because He died in the likeness of sinful flesh, when—in His dying—He was divested of the flesh: in order that by this mystery He might indicate that those who are baptized into His death die unto sin to the end that they may live unto God.—*S. Augustine.*

A man cannot live to God otherwise than by dying unto sin; and, as Christ suffered bodily death, so does S. Paul a death to sin. "Mortify," he says, "your members which are upon the earth;" and again, "Our old man is crucified," which took place in the Laver. After which, if thou remainest dead to sin, thou shalt live to God; but if thou let it live again, thou art the ruin of thy new life.—*S. Chrysostom.*

By the union of the flesh, therefore, there is open to all an approach in Christ, if they put off the old man, and fix it to His Cross; and from their former deeds and conversation are buried with Him in Baptism unto life; and if in order that they may enter into the fellowship of Christ's Flesh they nail to His Cross the flesh with its vices and lusts.—*S. Hilary of Poitiers.*

For while they renounce the devil and believe in God, while they pass from the old life into the new, while the image of the earthly man is laid aside, and the form of the heavenly is put on, there takes place a certain appearance of death, and a certain likeness of resurrection; so that he who is put on by Christ, and puts on Christ, is not the same after the Laver as he was before Baptism, but the body of the regenerate becomes the flesh of the crucified.—*S. Leo.*

<sup>6</sup> The Font is a sort of sepulchre into which we who believe in the Father, the Son, and the Holy Ghost, are received, and are submerged, and then rise up again, that is, we are raised up again.—*S. Ambrose.*

In every way make thine own soul safe, by fastings, by prayers, by alms, by reading of the Divine oracles, that, living in soberness and godly doctrine for the rest of thy

our evil and corrupt affections,<sup>7</sup> and daily<sup>8</sup> proceeding in all virtue and godliness of living.<sup>9</sup>

time in the flesh, thou mayest enjoy the one salvation of the Laver of Regeneration; and having been thus enlisted in the heavenly hosts by God and the Father, thou mayest also be counted worthy of the heavenly crown in Christ Jesus our Lord.—*S. Cyril of Jerusalem.*

By the Sacrament of Holy Baptism we were both buried and raised with Christ; both in power and in symbol we were made partakers of a "death unto sin and a new birth unto righteousness." Our present life, therefore, is as the life of our Lord after His resurrection, spiritual and immortal. We have no more to do with the world than if we were dead. We are even, as it were, ascended with Him.—*H. E. Manning.*

<sup>7</sup> Mortify and kill all vices in us, and so strengthen us by Thy grace, that by the innocency of our lives, and constancy of our faith even unto death, we may glorify Thy holy Name; through Jesus Christ our Lord. Amen.—*Collect for the Innocent's Day.*

Grant, O Lord, that as we are baptized into the death of Thy blessed Son our Saviour Jesus Christ, so by continual mortifying our corrupt affections we may be buried with Him; and that through the grave, and gate of death, we may pass to our joyful resurrection; for His merits, Who died, and was buried, and rose again for us, Thy Son Jesus Christ our Lord. Amen.—*Collect for Easter Even.*

The souls of the justified know that, although by the gift of grace they are free from the contagion of evil deeds, yet they are still held captive by a variety of thoughts. For who shall boast that he keepeth his heart pure? Who can vaunt that he is clean from all sin? Let us consider what and how just a man it was who said, "In many things we offend all."—*S. Fulgentius.*

For what is the value of that Baptism which cleanses the flesh and the body only? Wash the soul from anger and from covetousness, from

envy, from hatred, and, lo, the body is clean!—*S. Justin Martyr.*

The blessed Apostle says, "I die daily." And again, "I am dead to the Law, that I may live to Christ." But we die, he says, when our sins die in us, slain by faith. Let us hear also how God slays sinners, according to the saying, "Mortify therefore your members upon the earth: fornication, uncleanness, lasciviousness, concupiscence, and covetousness." Thus the sinner is slain when the generation of the spiritual life is renewed by the death of all vices and sins.—*S. Hilary of Poitiers.*

For he blushes to do evil deeds who knows that he has Christ as a partaker [in his fellowship].—*S. Maximus of Turin.*

As Christ at His resurrection left in His grave the clothes wherein He was buried, so these things of the world in which we lie, as it were, dead and buried, at our resurrection to newness of life we must leave unto the world which was the grave in which we lay.—*Farindon.*

<sup>8</sup> It is well said to Moses, "The fire on the altar shall always burn which the priest shall feed, putting wood on it every day in the morning." For the Altar of God is our heart, in which the fire is ordered always to burn; because it is necessary that the flame of love should constantly ascend therefrom to God, and the priest should put wood thereon every day lest it should go out.—*S. Gregory the Great.*

Neglect no opportunities of drawing nearer to God which your calling may afford, and remember that the most trifling incidents of life affect our salvation; the smallest actions done for God tend to our sanctification. The Son of God tells us that it is so when He tells us that God numbers the very hairs of our heads, and that without Him not one of them shall perish. How great is His love, which so largely rewards the little that we do after all, and that little only through His grace! He

¶ Then shall he add and say,

Ye are to take care that *this Child* be brought to the Bishop<sup>10</sup> to be confirmed by him, so soon as *he* can say the Creed, the Lord's

lays a loving obligation on us, to have confident recourse to Him every day and every hour of our lives, wheresoever we may be.—*Père de Condren.*

<sup>9</sup> A tree is distinguished as good or bad, not by its leaves, nor by its blossoms, but by its fruit.—*S. Bernard.*

There is no advantage in a sound faith, if the life and conversation be corrupt.—*S. Chrysostom.*

For he who is regenerated by water, having filled up the measure of good works, is made heir of Him by Whom he has been regenerated in incorruption.—*Clementine Recognitions.*

But when you have been regenerated by water, show by good works the likeness in you of that Father Who hath begotten you. Now that you know God, honour Him as a Father; and His honour is, that you live according to His will.—*Id.*

Our being good or evil God has not placed in the mere knowledge of things to be known, but in the choice of things to be chosen. Wherefore it is not God but our own choice which is the cause of our being good or evil.—*S. Justin Martyr.*

Therefore in every act of thine let discipline attend thy life. If thou desire to please Christ, labour that faith may aid thy profession, and a good name commend it. Let patience, the companion of humility, go before you; let modesty, the mistress of integrity, stand by you; let cupidity flee away, let intemperance blush, let indulgence bewail her acts, let pride depart in confusion. Whoever he be, therefore, who is anxious to acknowledge God, will be able to find our Saviour Christ in this rule of discipline.—*S. Valerian.*

Holiness is His image in His children; the more of it, the more suitable to that blessed relation and dignity, and the firmer are the hopes

of the inheritance of glory.—*Archbishop Leighton.*

<sup>10</sup> Concerning them who by negligence lose the bishop's presence, and receive not the imposition of his hands, it is to be considered lest in justice they be condemned, in which they exercise justice negligently because they ought to make haste to the imposition of hands, for Christ said, "Unless a man be born again of water and the Spirit, he cannot enter into the kingdom of God;" and as He said this, so also He said, "Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall not enter into the kingdom of heaven."—*Amalarius Fortunatus.*

In this mystery [of Confirmation] He makes us His anointed ones; and by the Holy Spirit He declares His eternal mercy towards us.—*S. John Damascene.*

All who have been "enlightened" by the sacrament of Baptism must be anointed with the heavenly unction, and so be partakers of the kingdom of Christ.—*Council of Laodicea.*

What does the mystery of Confirmation profit me after the mystery of Baptism? Certainly we did not receive all in our Baptism, if, after that laver, we want something of another kind. Beloved, attend. As the military order requires that when the general enters a soldier in his list, he does not only mark him, but furnishes him with arms for the battle; so in him that is baptized, this blessing is his ammunition. You have given Christ a soldier; give him also weapons. And what will it profit him, if a father gives a great estate to his son, if he does not take care to provide a tutor for him? Therefore the Holy Spirit is the guardian of our regeneration in Christ, He is the Comforter, and He is the Defender.—*Pope Melchiodes.*

In Baptism our sins are cleansed, in Confirmation the Holy Spirit is

Prayer,<sup>11</sup> and the Ten Commandments, in the vulgar tongue, and he further instructed<sup>12</sup> in the Church-Catechism<sup>13</sup> set forth for that purpose.

poured upon us; and both these we obtain by the hands and mouth of the bishop.—*S. Pacian.*

<sup>11</sup> If we pray rightly and properly, we can say nothing else than what is contained in the Lord's Prayer.—*Pseudo-Augustine.*

<sup>12</sup> All religion must enter by exhortation; for it is intended to beget in our minds a desire—by a concordant course of reason, for the life that now is and that which is to come.—*S. Clement of Alexandria.*

<sup>13</sup> "A Catechism," that is to say, an Instruction to be learned of every person, before he be brought to be confirmed by the Bishop.

Every parson, vicar, or curate, upon every Sunday and holy-day, before evening prayer, shall, for half an hour or more, examine and instruct the youth and ignorant persons of his parish in the Ten Commandments, the Articles of the Belief, and in the Lord's Prayer, and shall diligently hear, instruct, and teach them the Catechism set forth in the Book of Common Prayer. And all fathers, mothers, masters, and mistresses, shall cause their children, servants, and apprentices, which have not learned the Catechism, to come to the Church at the time appointed, obediently to hear, and to be ordered by the minister, until they have learned the same.—*Canon LIX., A.D. 1603.*

The Country Parson values catechising highly. For, there being three points of his duty: the one to infuse a competent knowledge of salvation in every one of his flock; the other, to multiply and build up this knowledge to a spiritual temple; the third to inflame this knowledge, to press and drive it to practice, turning it to reformation of life, by pithy and lively exhortations;—catechising is the first point, and, but by catechising, the other cannot be attained. Besides, whereas in sermons there is a kind of state, in catechising there is a humbleness very suitable to Christian regenera-

tion; which exceedingly delights him, as by way of exercise upon himself, and by way of preaching to himself, for the advancing of his own mortification; for in preaching to others, he forgets not himself, but is first a sermon to himself, and then to others, growing with the growth of his parish.—*George Herbert.*

Catechisings are our best preachings, and by them we shall give the best accounts of our charges, while in the behalf of Christ we make disciples, and take prepossession of infant understandings, and by His holy rite, by prayer and imposition of hands, we minister the Holy Spirit to them, and so prevent and disable the artifices of the devil; "for we are not ignorant of his devices," how he enters as soon as he can, and taking advantage of their ignorance and their passion, seats himself so strongly in their hearts and heads.—*Bishop Jeremy Taylor.*

<sup>14</sup> If after the reception of Baptism an infant should depart this life, that condemnation to which he was originally subject, having been remitted, he will be perfected in that light of Truth, which, remaining unchangeable for ever, illuminates the justified in the Presence of their Creator.—*S. Augustine.*

Those who are baptized and go away ascend to heaven without debt, pass on without debt.—*Id.*

The riches of the Divine goodness have been poured forth upon the very beginning of some infants' lives; in whose case neither any preceding devotion nor any about to follow is made the subject of election; neither obedience, nor discernment, nor will. For I speak of those who as soon as they were born are born again, and being snatched out of this life are carried away to eternal happiness.—*S. Prosper of Aquitaine.*

For the salvation of infants who die immediately after Baptism is as certain as the damnation of those who believe not is sure.—*Richard of S. Victor.*



*It is certain by God's Word, that Children which are baptized, dying before they commit actual sin, are undoubtedly saved.*<sup>14</sup>

*To take away all scruple concerning the use of the sign of the Cross in Baptism; the true explication thereof, and the just reasons for the retaining of it, may be seen in the xxxth Canon,<sup>15</sup> first published in the Year MDCIV.*

God sent His only Son our Saviour Christ into this world to fulfil the law for us, and, by shedding of His most precious Blood, to make a sacrifice and satisfaction, or (as it may be called) amends to His Father for our sins, to assuage His wrath and indignation conceived against us for the same. Insomuch that infants, being baptized and dying in their infancy, are by this sacrifice washed from their sins, brought to God's favour, and made His children, and inheritors of His kingdom of heaven.—*The Homily on the Salvation of Mankind.*

Concerning the state of a baptized infant dying before actual sin, the whole Christian world has agreed that it is undoubtedly saved, and will be admitted to the joys of heaven: since it has all that the Church of Christ can give it.—*William Wall.*

Now what can more strongly mark the Church's opinion—that in Baptism the nature of the old Adam is exchanged for that which is re-fashioned in Christ—than her declaration that the salvation of baptized infants, dying before they commit actual sin, is affirmed in Scripture? Here is a direct assertion that baptized infants are partakers of that renewal of man's nature which commenced through the regeneration of humanity in Christ. For what does Holy Scripture tell us of that salvation of mankind except as dependent on this great event? It everywhere sets forth this "new and living way," as the only revealed channel of Divine grace.—*R. I. Wilberforce.*

<sup>14</sup> "The dew of Thy birth is of the womb of the morning."

What purer, brighter sight on earth, than when

The Sun looks down upon a drop of dew  
Hid in some nook from all but Angels' ken,  
And with his radiance bathes it through  
and through,

Then into realms too clear for our frail view

Exhales and draws it with absorbing love?  
And what if Heaven therein give token true  
Of grace that new-born dying infants prove,  
Just touched with Jesu's light, then lost in  
joys above?

*Lyra Innocentium.*

It is so; thou again more truly born  
Hast burst the bars unsullied, from the womb  
Of earthly things, loosing thine angel plume  
Wet with Baptismal dews, and in new morn  
Art singing: we thine earthly robe, forlorn,  
See on the ground and weep—in this thy doom  
Of thy sweet ways too mindful; while the  
gloom  
O'er us unbidden creeps, too feebly borne  
Beyond the veil to take with thee our part,  
And joy in thy home gladness. Steadier now  
May both our hearts and hands to where  
thou art,  
By earth less weighed, be lifted. Haply thou,  
Where Angels gladden at man's better choice,  
Hearest our prayers, and hearing dost rejoice.

*Isaac Williams, B.D.*

And blest are they, although the heart new  
riven  
By the keen stroke of suffering, unrelieved,  
Turns to its wonted stay, and is bereaved,—  
Yet blest are they below, to whom 'tis given,  
The dearest pledge which they from Heaven  
received,  
Fresh in baptismal drops to yield to Heaven,  
Ere soiled by thoughts of crime, or sin  
deceived,  
Or knowing evil. Thus to be forgiven,  
And die, this is the best we know on earth.  
It is not death to toll in failing breath  
And go away; but in this world beneath  
To wander on from sin to sin, in dearth  
Of all true peace, still travelling from our  
birth,  
Further from God and Heaven,—this, this is  
death.

*Id.*

<sup>15</sup> See Appendix, sect. 4.

#### NOTES.

1. On the supposed custom of delivering a piece of money to the newly-baptized, see S. Zeno of Verona, Lib. i. Tract xiv. c. iv. p. 359, note 21, and p. 481, Tract xxxv. note 5—ed. Migne, Paris, 1845.

2. In Tertullian's days some persons contended that Baptism ought to be followed by fasting; because our Lord immediately after His Baptism fasted forty days and forty nights. But Tertullian replies that Baptism is in fact an occasion of joy, inasmuch as it opens to us the door of salvation. Christ's conduct in this instance was not designed to be an example for our imitation, as it had a particular reference to certain events which

took place under the Mosaic dispensation.—*Bishop Kay's Tertullian*, p. 436.

3. In commenting upon the parable of the Prodigal Son, Tertullian (*de Pudicitia*, c. 9, p. 725 B., ed. Paris, 1641) calls the ring which the Father directed to be put upon his hand, the Seal of Baptism ("Signaculum lavacri"), by which the Christian, when interrogated, seals the covenant of his faith, "Annulum quoque accipit tunc primum, quo fidei pacem interrogatus obsignat," *ibid.* "The natural inference from these words," says Bishop Kay, "appears to be that a ring used to be given in Baptism; but I have found no other trace of such a custom."—*Ubi sup.*, p. 436.

4. The first person who ever advised that

the prayers of the Church should be used as an after-remedy for such infants as had died unbaptized was Vincentius Victor, a convert from the ranks of the Donatists, and tainted with the Pelagian heresy. See S. Augustine, *de Anima et ejus Origine*, Lib. iii. c. xi. xii. tom. x. pp. 381, 382, ed. Bened.

5. The Council of Milevis (A.D. 416) condemned certain persons who "by a wicked presumption contend that little infants shall have eternal life although they be not renewed by any sacraments of the Christian grace, making of none effect that which the Apostle says, "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."—*Inter Opp. S. Augustin.*, tom. x. p. 621 c, ed. Bened.

### *PART III.*

- I. DIGNITY AND PRIVILEGES OF HOLY BAPTISM.
- II. RESPONSIBILITIES OF THE BAPTIZED.
- III. CONSOLATIONS OF HOLY BAPTISM.
- IV. CAUTIONS AND WARNINGS.
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*‘ Io ritornai dalla santissima onda  
Rifatto sì, come piante novelle  
Rinnovellate di novella fronda,  
Puro e disposto a salire alle stelle.’*

DANTE, *Purgatorio*, Canto xxiii. 142

### PART III.

#### I.—THE DIGNITY AND PRIVILEGES OF HOLY BAPTISM.

Eph. v. 8: "For ye were once darkness, but now are ye light in the Lord;" because from having been sinners they were now justified.—*S. Augustine.*

God being seated in the soul, when it is illuminated in Baptism, converts it, as it were, into a throne for Himself.—*S. Basil.*

Blessed be God Who alone doeth wonders; Who maketh all things, and changeth all. Behold, they enjoy the calm of freedom, who a little while before were held captives; they are denizens of the Church, who were wandering in error; and they have the lot of righteousness, who were in the confusion of sin. For they are not only free, but holy; not holy only, but righteous; not righteous only, but sons; not sons only, but heirs; not heirs only, but brethren of Christ; not brethren of Christ only, but co-heirs; not only co-heirs, but members; not members only, but a temple; not a temple only, but instruments of the Spirit.—*S. Chrysostom.*

God hath called you to the same things. He hath not given to one more than to another; freely hath He bestowed on all immortality, on all eternal life, on all undying glory, on all brotherhood, on all inheritance. . . . He became the common hope of all, raised up all together, and seated them with Himself. . . . The very principal and chief things are common to all, Baptism, to be saved by Faith, to have God for our Father, all to partake of the same Spirit.—*Id.*

Being baptized we are illuminated; being illuminated, we are adopted to the inheritance of sons; being adopted as sons, we are promoted towards perfection; and being perfected we

are made immortal.—*S. Clement of Alexandria.*

Our Lord says, He that is least in the kingdom of God is greater than John the Baptist. The words can only refer in one way to the person who is newly baptized, and whose own conduct has as yet given him no claim to prominence: viz. that the blessed Baptist was born of woman, but he has been born of God, and has become partaker of the Divine nature, having the Holy Ghost dwelling in him, and being now the temple of God.—*S. Cyril of Alexandria.*

Great indeed is the Baptism which is offered you. It is a ransom to captives; the remission of offences; the death of sin; the regeneration of the soul; the garment of light; the holy seal indissoluble; the chariot to heaven; the luxury of Paradise; a procuring of the kingdom; the gift of adoption.—*S. Cyril of Jerusalem.*

How great, therefore, and how illustrious benefits does the power of the Divine blessing produce! You ought not to esteem it strange and impossible; for how earthly and mortal things are converted into the substance of Christ, ask thyself who art regenerated in Christ. Not long since thou wast a stranger from life, a pilgrim and a wanderer from mercy; and being inwardly dead, thou wert banished from the way of life. On a sudden, being initiated into the laws of Christ, and renewed by the ministries of salvation, thou didst pass speedily into the body of the Church, not by seeing, but by believing, and from a son of perdition thou hast obtained to be adopted as a son of God by a secret purity; remaining in a visible measure, thou art invisibly made greater than thyself, without any increase of quan-

tity; thou art the same that thou wert, and yet very much another person in the progression of faith; to the outward nothing is added, but the inward is wholly changed; and so a man is made the son of Christ, and Christ is formed in the mind of a man. As therefore suddenly, without any bodily perception, the former vileness being laid down, on the sudden thou hast put on a new dignity,—and this that God hath done, that He hath cured thy wounds, washed off thy stains, wiped away thy spots, is trusted to thy discerning, not thy eyes;—so when thou ascendest the holy altar to be satisfied with spiritual food, by faith regard honour, admire the holy Body of God; touch it with thy mind; take it with the hand of thy heart, even with the draught of the whole inward man.—*Eusebius of Emesa.*

For I was but a captive at my birth,  
Sin my first life, till its base discipline  
Revolted me towards a nobler path.  
Then Christ drew near me, and the Virgin-born  
Spoke the new call to join His virgin-train.  
So now towards highest heaven my innocent brow  
I raise exultingly.

*S. Gregory Nazianzen.*<sup>1</sup>

Some persons, taking too narrow and low a view of the case, only say that children are washed [in Baptism] from the stain transmitted in their nature from Adam's transgression. Now, I believe most surely that this effect takes place; but not this only, for that of itself would not be a matter of so much importance; but that many graces also, far surpassing our nature, are granted. Our nature not only receives there as much as it needs for the removal of sin, but is also adorned with Divine gifts. Not only is it liberated from punishment, and hath put off all wickedness; but is also born again from above—a new birth Divine and surpassing reason being prepared and effected, as if by an instrument; and it is redeemed and sanctified, and adopted into the rights of sonship; and is justified and made a fellow-heir with the only-begotten Son, and by partaking of the sacred mystery is incorporated into His flesh, and is made one with Him, as

<sup>1</sup> In Newman's *Church of the Fathers*, p. 160. (Fourth edition, 1868, p. 149.)

the body is one with the head. The inspired Paul, the interpreter of Christ's mind, perceiving this, says at one time, "And over and above all He gave Him as the Head of the Church," that is, over and above all other gifts, He gave this to the Church, that Christ should be her Head; at another time, he says, "Much more do those who receive the abundance of the gift, and grace, and righteousness, reign in life." He saith not grace, but abundance, showing that we received not only a remedy equivalent to the disease—as some think who give an unworthy view, and are not alive to the magnificence of the Divine gift, but also the beauty of holiness, and honour, and glory, and dignity, far surpassing our deserts. Do not, then, consider Baptism as merely a removal of sin, but also as effecting our adoption to be sons, and our Divine relationship, and ten thousand other blessings, some mentioned, others not enumerated. For He Who is King of all not only ransomed our nature which had been taken captive, but also exalted it to the highest state of dignity and honour.—*S. Isidore of Pelusium.*

For all those who are regenerated in Christ the sign of the Cross makes kings, and the unction of the Holy Ghost consecrates to be priests. . . . For what is so kingly as that a mind subject to God should be its own ruler? and what so priestly as to devote to God a pure conscience, and to offer upon the altar of the heart the stainless victims of holiness?—*S. Leo.*

Acknowledge, O Christian, thy dignity; and having been made partaker of the Divine nature, do not suffer thyself by any degenerate conduct to return to the old wickedness. Remember of Whose Head and Whose Body thou art a member. Recollect that, being rescued from the power of darkness, thou hast been transferred into the light and kingdom of God. By the sacrament of Baptism thou hast been made the temple of the Holy Ghost. Do not by any evil acts banish from thee so great an Indweller, and subject thyself again to the slavery of the devil. For the price paid for thee was the Blood of Christ, Who will judge thee in truth, Who redeemed thee in compassion,

Who with the Father and the Holy Ghost reigneth for ever and ever.—*S. Leo.*

The royal sovereignty has no greater adornment than that the rulers of the world are made members of Christ; nor do they glory so much in having been born in the imperial dignity, as they rejoice in having been born again in Baptism.—*Id.*

For we have not only been confirmed in the possession of Paradise, but in Christ have even penetrated the heights of heaven, having now, through the ineffable grace of Christ, greater gifts than we had lost through the envy of the devil.—*Id.*

Baptism is the life of virtues, the death of offences, the birthday of immortality, the acquisition of the kingdom of heaven, the haven of innocence, and the shipwreck of sins. These things are bestowed on each believer, not by the person performing the act, but by the faith of the believer and by the Holy Ghost.—*S. Optatus.*

We, dearly beloved, are washed once, once are set free, are once admitted into the kingdom of heaven. Hold mightily what ye have received, keep it sacredly, sin no more. Preserve yourselves pure and unspotted from that time even to the day of the Lord.—*S. Pacian.*

If therefore thou desirest to pass out of darkness into the light, and to embrace the most salutary law of Christ, it is necessary that the first-fruits of Christian conversation should be consecrated in the Baptismal laver, so that the old ways of sin having been laid aside in the waters of regeneration, thou mightest be born again to new innocency of soul, and infancy of life, in order that thou mayest become a participator of His heavenly glory, which ear hath not heard, nor eye seen, nor hath it entered into the heart of man;—so ample that it cannot be brought to nought; so great that it cannot be comprehended; so manifold that it cannot be numbered; so precious

that it cannot be estimated; so lasting that it cannot come to an end, which God hath promised to those who love Him, and who follow His footprints step by step.—*Peter of Blois.*

Consider how great is the dignity of this Sacrament, which the Son Himself has exalted by taking it upon Him, and the Holy Spirit by presenting Himself, and the Father by speaking in thunder (S. Matt. iii. 17; cf. S. John xii. 29). By its efficacy we are made members of Christ, the temple of the Holy Spirit, and the sons of God. Moreover the heavens, which were formerly closed against us through sin, are opened to us.—*Richard of S. Victor.*

Enemies we were (Rom. v.). Now we are no enemies, but in league with Him in the new league (or Covenant), never to be altered as the former was. So may we be, and yet strangers still; nay, no strangers, but naturalised now, and of the commonwealth of Israel. And that may we be too, and yet foreigners though, and no citizens, without the Franchise. Yes, now enfranchised also, and citizens with the saints. Well, though of the city, not of the family, though: yes, *Domestici Dei*, of His very Household now. Of His Household? so we may, and yet be but servants there. Nay, no servants now, but sons by virtue of this *Tu es Filius*. So many degrees do we pass ere we come to this *Filius*. Go forward now. All sons are not beloved, Ham was not; sons and beloved sons, a new degree, a sixth. And yet again, all we love we take not pleasure in. Even beloved sons offend sometimes, and so please not. The father in the xvth chapter [of S. Luke] loved his wild riotous son but too well; yet small pleasure took he in him or his courses. But *completum est* (the seventh), that makes up all: a son, a beloved son, his Father's delight and joy; there is no degree higher. And such are we, by Baptism, made to God in Christ, through the renewing of the Holy Ghost.—*Bishop Andrewes.*

## II.—RESPONSIBILITIES OF THE BAPTIZED.

For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.—*Matt. v. 20.*

Let us preserve the garment where-with the Lord clothed us as we emerged from the sacred Font. Quickly is the garment rent if our deeds agree not; soon is it moth-eaten by the flesh, and stained by the sins of the old man. Attempt not, then, here to join new and old; for we are forbidden by the Apostle to clothe ourselves with the old above the new, but are to put off the old, and put on the new, that being unclothed we may not be found naked.—*S. Ambrose.*

“For the temple of God is holy, which temple ye are,” saith the Apostle. Do thou, therefore, labour unweariedly in the pursuit of holiness, that thou mayest not cease to be the temple of God.—*S. Anselm.*

But they who have received such a gift [as the Spirit of God] ought so to live as not to be separated hereafter from Him, in Whose footsteps we sinners ought entirely to tread.—*S. Atto of Vercelli.*

For if he lives after Baptism, and is spared to arrive at an age capable of understanding the precept; he then has an evil concupiscence with which to fight, and he may overcome it by the grace of God, if he receive not His grace in vain, and if he would not become a reprobate.—*S. Augustine.*

Let us therefore take diligent heed, by the help of our Lord God, that we cause not in men an evil security, by telling them that if they shall have been baptized in Christ, of what nature soever their lives in that faith shall have been, they shall come unto eternal salvation. . . . But let us rather hold the sound doctrine of God our Master in both things; that there be a Christian life in harmony with Holy Baptism; and that eternal life be promised to no man if either be wanting. For He Who said, “Except a man be born again of

water and the Spirit, he shall not enter into the kingdom of heaven,” Himself also said, “Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.”—*S. Augustine.*

I admonish you to remember what you promised to God Almighty in your Baptism: first of all to believe in God the Father Almighty, and in Jesus Christ His Son, and in the Holy Ghost—One Almighty God in perfect Trinity. But since it is written, “Faith without works is dead,” and he who knows God must keep the commandments; these are the commandments of God which we admonish you to do and keep: to love the God Whom you have confessed “with all your heart, and with all your mind, and with all your strength,” and “your neighbour as yourself.” On these two commandments hang all the law and the prophets. The beginning of wisdom is the fear of the Lord, and its perfection is love; and therefore that ye may be able to attain this love, which is God, be at peace, as the Apostle says, with all; and as the Lord says, “Love peace and the truth.” Have patience, because the Lord saith, “In your patience possess ye your souls.” Have mercy, because the Lord hath taught, “Be ye therefore merciful, as your Father Which is in heaven is merciful;” and again, “Blessed are the merciful: for they shall obtain mercy.” Be kind, as the Apostle commands, “Be ye kind one to another, long-suffering, forgiving one another, even as God for Christ’s sake hath forgiven you.” Be chaste, as the Apostle says, “Follow peace and chastity, without which no man shall see God.” Be unpolluted in heart and body, because God saith, “Blessed are the pure in heart: for they shall see God.”—*S. Boniface.*

It is not enough for the defence and preservation of our purity only that we have been baptized and have believed; but if our intention is to retain the enjoyment of the blessing, we must live a life worthy of it, and this God has put in our own power. To have been born at the mystical



birth, and to have been cleansed from all previous sins, this flows from Baptism; but to remain thereafter pure, and never again to be stained with the spot of defilement, this rests with ourselves, and requires our earnest energies. Wherefore he [S. John in his Gospel] recalls to our mind the nature of the birth, and from a comparison of it with the birth in the flesh, shows its superiority, saying, "Who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." This he did in order that, learning the low and worthless nature of the former birth by blood and the will of the flesh, and the high and noble nature of the second birth which is by grace, we might from this form a high estimate of it, and worthy of the gift of Him Who hath begotten us, and might thenceforth give proof of much earnestness and zeal. There is no small fear lest staining and polluting this clear and fair robe by our carelessness and transgressions, we be cast out of the marriage-chamber, after the example of those five foolish virgins, or of the man that had not on a wedding-garment. He, too, was one of the guests; he, too, had been called; yet since after his call and so great an honour, he showed insult to Him Who called him, hear with how great punishment he was visited, how miserable and lamentable! Though present to partake of that rich table, not only was he debarred from enjoying it, but bound hand and foot he was carried into outer darkness, to undergo eternal and unbounded lamentation and gnashing of teeth.—*S. Chrysostom.*

We Christians ought to show a greater virtue and a more eminent sanctity, because we have received abundance of the Spirit of God, and the great gift of God's Presence.—*Id.*

For by doing the will of Christ we shall find rest. But if not, nothing shall deliver us from eternal punishment if we hearken carelessly to His commandments. For the Scripture saith in Ezekiel, that if Noah, and Job, and Daniel should arise, they should not deliver their own children in the captivity. But if even these righteous men cannot deliver their own children by their righteousness, with what

confidence shall we expect to enter into the kingdom of God, unless we preserve the grace of our Baptism pure and undefiled? or who shall be our Advocate if we are found destitute of holy and righteous deeds?—*S. Clement of Rome.*

Meantime He has commanded us to go forth to preach and to invite you to the supper of the heavenly King, which the Father hath prepared for the marriage of His Son, and that we should give you wedding-garments, that is, the grace of Baptism; which whoever obtains as a spotless robe with which he is to enter to the supper of the King, ought to beware that it be not in any part of it stained by sin, and so he be rejected as unworthy and reprobate.—*Clementine Recognitions.*

You receive no corruptible armour, but spiritual, and henceforth you are transplanted into a spiritual paradise. You are transplanted among spiritual olives, being engrafted from a wild olive-tree, from sin into holiness, from pollution to purity: you become a partaker of the holy vine, and if you abide in the vine, you will grow as a fruit-bearing branch; but if you abide not, you will be consumed by the fire. Let us then worthily bring forth fruit; for God forbid that we should resemble that fruitless barren fig-tree; lest peradventure Jesus should come even now, and condemn us for our unfruitfulness, but may we all be able to say, I am as a fruitful olive-tree in the house of God; I have put my trust in the mercy of God for ever (Ps. liii. 8).—*S. Cyril of Jerusalem.*

Knowing this, then, let us walk spiritually, that we may be counted worthy of God's adoption; for as many as are led by the Spirit of God they are the sons of God. For it avails us nought to possess the name of Christians, unless the works follow; lest to us also the words apply, If ye were Abraham's children, ye would do the works of Abraham.—*Id.*

It is God that must plant and water, but it is your part to bear fruit. It is with God to grant grace, but it is your duty to receive and preserve it. Do not esteem

lightly of grace because it is bestowed gratuitously, but receive it and keep it with religious care.—*S. Cyril of Jerusalem.*

Now therefore through Baptism we receive the first-fruits of the Holy Spirit, and the beginning of another life takes place in us, regeneration, a seal, a safeguard, illumination, and sanctification. But we must strive with all our might to keep ourselves pure from deeds of defilement, that we may not subject ourselves to become the servants of sin, like dogs returning to their own vomit.—*S. John Damascene.*

Great fear, brethren, and alarm, and astonishment will there be at that hour when He shall enter upon that judgment without respect of persons; and those tremendous books shall be opened wherein are written down our deeds, and words, and actions, what we have done and what we have said in this life, while we thought we escaped God's observation, Who searcheth the hearts and reins. . . . Alas! what tears do we need on account of that hour! and yet we neglect it! O how shall we wail and mourn for ourselves when we see the large gifts which those are about to receive from the King of glory who have struggled well! When we see with our eyes the un-speakable kingdom of heaven; and on the other hand those dreadful punishments then made visible; and between these every tribe and every spirit of man, from the first-formed Adam to him who shall be born last of all; and all of them with trembling bending their knee, and worshipping on their face; then, beloved of Christ, shall all mankind standing in the middle between the kingdom and judgment, between life and death, between safety and distress, be waiting for the dreadful hour of judgment, and no one shall be able to assist another!

Then of every one will be required his confession of faith and the ordinance of his Baptism, the faith unpolluted by heresy, the ordinance unbroken, the garment undefiled. All whose names are enrolled as citizens in the holy Church will be required to give an account each according to his own ability: as it is written, "To whom much is given,

of him shall it be required; and with what measure each metes, it shall be measured to him again." Nevertheless, whether any one be great or small, we all equally professed the faith and received the holy ordinance; we all alike renounced the devil; we all alike enrolled ourselves under Christ's banner; for surely you know the power of the mystery of the Font, and the renunciation of the adversary. That renunciation which we are required to make at Holy Baptism may appear small when uttered, but when understood is very great indeed; and whoever is able to keep it is thrice blessed. For in very few words we renounce every evil that can be named, which God hates; not one, or two, or ten, but every evil that is named that God hates do we renounce. "I renounce Satan and all his works."—*S. Ephraem Syrus.*

Even within the Catholic Church eternal life is not attained by Baptism only, if after Baptism any one lives ill. For even those who live well ought unceasingly to follow out works of mercy; knowing that every day they contract some, though they may be light offences, for which even the holy and the just in this life ought always to say to God, "Forgive us our debts."—*S. Fulgentius.*

But nevertheless that which has been celebrated in the Sacrament [of Baptism] must be fulfilled in practice; and whatever of an earthly life remains to those who have been born of the Holy Spirit, is not to be carried on without the taking up of the Cross. For though the implements of his old depredation have been taken away from the strong and cruel tyrant through the power of the Cross, and the dominion of the prince of this world has been cast out from the bodies of the redeemed, yet the same malice perseveres in plotting even against the justified, and in many ways attacks those in whom he does not reign; in order that if he can find any souls negligent and careless, he may again entangle them in more cruel snares, and snatching them from the Paradise of the Church, he may draw them into the fellowship of his own condemnation.—*S. Leo.*

The grace of God renders no one unsusceptible of temptation. Nor is the Christian soldiery furnished with the defence of heavenly armour on the right hand and on the left for this reason, viz. that it should contend with no enemy; since it is far more praiseworthy and more happy that he who fights should not be overcome, than that he who indolently sits still should not be tempted.—*S. Prosper of Aquitaine.*

You have renounced sin and become dead to it, and have been buried together with Christ; how then can it be that you should admit the same sin? The very mystery itself of Baptism taught you to fly from sin, for Baptism conveys the type and figure of the Lord's death; and in it you have partaken both of the death and of the resurrection of Christ; it is your duty therefore to lead a new life, which shall agree with Him, of Whose resurrection you have partaken. . . . It is our duty, since we are buried with Christ, to be dead to sin and to wait for the resurrection. . . . Do not then expect another remission from Baptism. . . . Prove your members to be dead to the commission of sin, and heartily embrace the life which is according to Christ, that you may obtain eternal life. It behoves all of you to give constant heed to this doctrine, and to avoid the treacherous designs of sin, and to call Christ the Saviour to your aid. He will be at hand if we call upon Him, and He will extend to us His own grace and help.—*Theodore.*

Look but upon a poor countryman, how solicitous he is, if it be but a bond of no great value, to keep the seal fair and whole; but if it be of a higher nature, as a patent under the broad seal, or the like, then to have his box, his leaves and wool, and all care is used that it take not the least hurt. And shall we then make slight reckoning of the Holy Ghost's seal, vouchsafing it not that care, do not so much for it as he for his bond of five nobles, the matter being of such high concernment? Let us then, being well and orderly sealed by the Spirit, be careful to keep the signature from defacing or bruising, not to suffer the evil spirit to set his mark, put his print with his image and superscrip-

tion upon it; then not to carry the seal so loosely as if we cared not what became of it; and whereas we are *signati*, to be close and fast, not to suffer every trifling occasion to break us up, not to have our souls to lie so open, as all manner of thought may pass and repass through them, without the least reluctance.—*Bishop Andrewes.*

The Sacrament of Baptism does not confer the grace of impeccability. High as are the gifts therein bestowed they are not indefectible. The state of grace conferred therein, though in one sense complete in itself, as the new life of God within the soul, in another sense is a talent to be traded with, a treasure to be well guarded and added to, a germ to be cultivated and fostered until the end. Therein we put on the Lord Jesus, but there are thieves and robbers to despoil us of that Royal Robe. Therein we become members of Christ, but the diseased limb may be amputated from that holy Body. Therein are we the sons of God, but we may be disinherited on account of undutifulness and disobedience. Therein we are made inheritors of the kingdom of heaven, but we may become exiles and aliens for want of appreciation of our exalted citizenship. Therein our original sin is remitted, . . . but no such assistance is thereafter bestowed as to free us from the necessity of watchfulness, or from the possible calamity of a grievous downfall. Herein we receive a pledge of eternal bliss, and a title to the Tree of Life, but we are not exempt from the law of retribution, that God will bring every thought, word, and deed to the bar of His great account. Therein the all-sufficient merits of our Lord are applied to our souls, but we have each of us the awful power of [nullifying] those merits, and of crucifying that Lord afresh by sin.

Yes, it is a fearful thought that the highest gifts of God may thus, by man's perverseness, be turned to man's destruction. It is awful to consider that circumstances may occur which may actually make a man the worse for the benefits which God has conferred upon him. It is terrible to think that even while we thank God "for our creation, preservation, and all the blessings of this life, but

above all for His inestimable love in the redemption of the world, for the means of grace and for the hope of glory," we can bring ourselves by sin into such a condition that our creation is a curse to us, and that it had been better for us never to have been born, that our preservation has only been the means of our adding sin to sin, and thus increasing our damnation; that the blessings of this life have become idols to us, drawing away our souls from the love of the Supreme; that the means of grace, by impotence and sacrilegious partaking, have been turned into poison to us; that the hope of glory has engendered recklessness and presumption; and that the very inestimable love of God in the redemption of the world has become a savour of death to us, by our deliberate rejection of its terms.

Thus it is with the state of grace—with the habitual charity of the Christian. He not only runs the risk of losing it, but he is in danger of being the worse for it. Baptism is one of those ordinances which confer what is called "character," or an indelible impress upon the spiritual man. One cannot become unbaptized again, and if we fail in our promises, we shall not be judged as strangers and aliens, but as perjured and apostate servants.—*Bishop Forbes.*

For Christ hath not so redeemed us from sin that we may safely return thereto again; but He hath redeemed us that we should forsake the motions thereof, and live to righteousness. Yea, we be therefore washed in our Baptism from the filthiness of sin, that we should live afterward in the pureness of life. In Baptism we promised to renounce the devil and his suggestions, we promised to be as obedient children, always following God's will and pleasure. Then if He be our Father indeed, let us give Him His due honour; if we be His children, let us show Him our obedience.—*The Homily for Good Friday.*

Now you shall hear the office and duty of a Christian man unto God, what we ought on our part to render again for His great mercy and goodness. Our office is not to pass the time of this present life unfruitfully and idly, after that we are baptized

or justified, not caring how few good works we do to the glory of God and profit of our neighbours: much less is it our office, after that we be once made Christ's members, to live contrary to the same, making ourselves members of the devil, walking after his enticements, and after the suggestions of the world and the flesh, whereby we do know that we do serve the world and the devil, and not God.—*The Third Part of the Homily of Salvation.*

Baptism is as when a soldier takes an oath in the army of a king. You have all done this in Christ's spiritual army of His Church Militant. It is the enlisting call of the heavenly army. But, remember, many is the soldier who takes the oath, who wears the livery, who carries the banner, who yet has no love for his king, who professes what he does not feel, who perhaps really favours the enemy; still he is outwardly one of the army, but he cares little for the cause; he will not then reap the final victory, and but few honours. So it is with Baptism. It does not promise victory to you without your efforts; it does not make it certain any more than a soldier's name and a soldier's livery do. No everlasting honour may yet be yours; no crown of glory gird your triumphant brow; no place be yours in the palace of your King, or rank in the victorious host of heaven. These depend on grace given and grace used. If this is neglected, a stranger and pilgrim has better hopes than you. But ye are not strangers and pilgrims. Use then the blessings, the helps, the privilege of Baptism which they have not got, and never had; use them, keep them, cherish them; your weapons to fight with, your balm to heal, your seal of fidelity, your resource and strength; and finally they shall be your crown of glory in the world beyond the grave.—*Edward Monro.*

The way in which it has pleased God to admit men into His household, the Church, is by having them baptized with water in the Name of the Holy Trinity: to which Baptism His Providence called you, being yet helpless children: and thus taught you, at the very beginning, how vain it is to depend on one's-self, since

this first step of all, which put you in a way towards happiness, had to be made for you entirely by others. The charity of Parents, of Sponsors, of Ministers, and of the whole Church of God, helped to introduce you to these blessings. You never could have attained them alone.

And when you were so introduced, care was taken to pledge and bind you, as far as an infant could be pledged and bound, to every kind of good work. Think seriously of that promise, "To keep God's holy will and commandments, and walk in the same all the days of your life," *i.e.* in other words, to take God's will and Word for your rule, to resign yourself to Him as to your best friend, and make it the business of your life to please Him. If any be tempted to the irreligious fancy of saying, "They never made the promise; others made it in their name, and they cannot be bound by it," certainly it is in their power if they will to disavow and break their word given to God; but let them remember that at the same time they cast away all the privileges of their Christian calling. They can no longer plead God's promise to be their God, to help them with His grace in answer to their earnest prayers. Refusing to be bound by

the covenant of their Baptism, they refuse to be members of Christ, children of God, and inheritors of the Kingdom of Heaven; they make themselves, as far as they can, such as the unbaptized heathen were, "having no hope, and without God in the world."

In a word, the agreement must be taken all or none: you cannot suppose yourselves at liberty to choose which part you will keep, and which not; you cannot expect the privileges of God's household if you will not try to perform your part of its duties.—*Plain Sermons.*

You have all been baptized; you are all Christians, all children of the Church. I wish then that you would exercise in respect to God that honesty in the maintenance of your contracts and promises which you are accustomed to employ with each other. For to be a Christian is equivalent to having entered into a contract with God and with the Church which is His visible representative: by which contract the Divine Master has bound Himself to bestow upon you a heavenly reward, and you have pledged yourselves to Him to observe His precepts, and to live in accordance with the mind of the Church.—*Abbate Antonio Rosmini-Serbati.*<sup>1</sup>

### III.—CONSOLATIONS OF HOLY BAPTISM.

PSALM iii. 8; DANIEL xii. 1; S. LUKE x. 20, xii. 32; S. JOHN x. 10, 27-29; PHIL. iv. 3; HEB. x. 22, xii. 22-24.

We have sanctification from the Faith and Sacraments of Christ, fortitude from the love of Christ, exultation in the hope of the promises of Christ. Let us each do what we can that faith may sanctify us, and hope may make us joyful in Christ Jesus our Lord, to Whom is honour and glory to ages of ages. Amen.—*S. Aelred.*

Therefore God Himself says, Fear not, for I have redeemed thee; I have called thee by thy name; thou art Mine.—*S. Anselm.*

If God was found of us who (for the most part) neither did seek nor could have sought His grace in Bap-

tism; how much more, now that we have that grace, will He be found of them, who, using it, seek Him in a yet nearer way?—*S. Augustine.*

If when our case was so desperate that we must be wholly born again, He saved us, much more will He do this in the time to come.—*S. Chrysostom.*

For since with a view to our instruction He both did and underwent all things, He endures also to be led up into the wilderness and to wrestle against the devil; in order that each of those who are baptized,

<sup>1</sup> *Predicazione*, Disc. v. p. 65; Milano, 1843.

if after his Baptism he have to endure greater temptations, may not be troubled as if the result were unexpected, but may continue to endure all nobly, as though it were happening in the natural course of things.—*S. Chrysostom.*

O words most sweet, and that fill the mind with wonderful happiness ! We are the possession of God, we belong to Him, we pertain to Him : no one can hurt us without challenging the power of God. "Thou art Mine," He says, and that by a peculiar reason ; not in the way only in which the heavens and earth are God's, as being the Demiurge and Architect of all, but because, saith He, "I have redeemed thee, fear thou not." The purple Blood itself of the Immaculate Lamb, that immortal and incomparable price, which, save God, nothing can equal, cries out loudly, "Fear not ;" and as *S. Cyprian* speaks in his exhortation to martyrdom, promises to us security and protection.—*Balthazar Cordierus.*

In former times death was mighty and devoured ; but at the Holy Laver of regeneration God has wiped away every tear from off all faces. For thou shalt no more mourn, now that thou hast put off the old man : but thou shalt keep holiday, clothed in the garment of salvation, even *Jesus Christ.*—*S. Cyril of Jerusalem.*

Baptism shall become to me  
A ship which cannot sink.

—*S. Ephraem Syrus.*

Power has been given to thee by the Incarnation of the Word, that . . . being freed from the sentence of an evil conscience, thou mightest aspire to the kingdom of heaven ; supported by the Divine aid, thou mightest fulfil the will of God, imitate the angels upon earth, live by virtue of the essence of immortality ; being secure against hostile temptations, mightest contend for true religion ; and if thou shouldst preserve the oath of the heavenly soldiery, shouldst not doubt that thou wilt be crowned for the victory in the triumphant camp of thy heavenly King ; when the resurrection prepared for the just shall have raised thee to be advanced to the fellowship of the heavenly kingdom. Having then,

beloved, the confidence of so great a hope, remain firm in the faith, whereon ye have been built up.—*S. Leo.*

We know indeed that, as *John the Apostle* says, the whole world lieth under the evil one ; and in the devices of the devil and his angels this object is sought for through numberless temptations, that man, while striving after things heavenly, may be either terrified by adversity or corrupted by prosperity. But greater is He that is within us than he who is against us ; and those who have peace with God, and are always saying to their Father, with their whole hearts, "Thy will be done," can be overcome in no struggles, and harmed by no conflicts.—*Id.*

By the Baptism of *John* man was purified unto repentance, but he was not advanced to grace. Whereas the Baptism of *Christ* so regenerates, so changes, so renders him a new man in place of the old, that he knows nothing of past sins, remembers not old things, who becoming heavenly in place of earthly, now possesses heavenly and divine things. Hence it is that the father [in the parable] restores to his son, when he returns after his self-indulgence, the chief robe of immortality, puts on his finger the ring of liberty, slays the fattened calf, and converts the waters of penitence into the wine of grace, in order that pure unmixed cups of grace may now satisfy the guests ; in the same degree that the sober indulgence of the Lord's cup may wash away the pains of conscience, the sighs of penitence, and lamentations over sins.—*S. Peter Chrysologus.*

Ps. xviii. 1. First, He is our Saviour because He saves us from the power of the devil ; then our Defence, because, since we distrust our own strength, He undertakes the charge of us : then our Stony Rock to support us when we stand ; then our Strength to crown us when we fight. Our Saviour in Baptism, our Defence in Repentance, our Stony Rock by patience, our Strength by victory. The order of this first verse is the order of escaping evil. The next verse shows us by what order he attains good. My God, because

He illuminates by faith : my Might, because He assists in good works. In Whom I will trust, because He inflames my heart with His love. My Buckler (Protector), because He will not suffer us to be tempted above that we are able to bear. The Horn of my Salvation, because He causes me to despise the assaults of the devil. Lastly, my Refuge, because when the course of this world is passed, He will be my eternal Refuge in heaven.—*Hugo of S. Victor.*

He that is baptized may assuredly say thus : I am not now in this wavering opinion that I only suppose myself to be a Christian man, but I am in the sure belief that I am made a Christian man. For I know of a surety that I am baptized, and I am sure also that Baptism was ordained of God, and that he which baptized me did it by God's commission and commandment ; and the Holy Ghost doth witness that he which is baptized hath put upon him Christ. Wherefore the Holy Ghost in my Baptism assureth me that I am a Christian man.—*Archbishop Cranmer.*

Because we are members of that mystical Body of which Christ is the Head, we share in all the advantages which His suffering has obtained. For as the natural body is one, yet consists of different members, and what profits one benefits and recreates the rest ; so the Church, being Christ's mystical Body, is considered one person with Him ; and thus the merit and advantage derived from all His acts are efficacious to all those His members who, by the appointed means, apply these fruits to their souls.—*Bishop Forbes.*

The Divinity of Christ warrants the realities of sacramental grace, as truly as it warrants the cleansing virtue of the Atoning Blood.—*H. P. Liddon, D.D.*

Unlikely as it may seem, our most confident and cheering hopes will be found to arise out of the awful reality of our regeneration. It is because we have been born again that we have reason to be of good courage. . . . The gift of a new birth is in you ; the earnest is given, and in every one that endureth, He that

hath begun the good work will perfect it until the day of Christ. By one baptism for the remission of sins your transgressions are blotted out. They have passed from the book of God ; and all of the former self that cleaves and clings about you God shall disentangle and destroy.—*H. E. Manning.*

There cannot be so many temptations which the first Adam has brought upon his seed as there are deliverances which the Second Adam has wrought out for His children.—*J. Mason Neale.*

Baptism is of special use through a Christian's whole life. It is but once administered ; but the virtue and efficacy thereof grows not old by time.

1. In all thy fears and doubts look to thy Baptism, and the promises of God then sealed to thee. Lay hold on them by faith, and thou mayest have actual comfort.

2. In thy failings, slips, and revolts, to recover the sooner, look back to thy Baptism. New Baptism shall not need ; the covenant and seal of God stands firm, and changeth not.

3. Renew thy repentance, renew thy faith in those blessed promises of grace sealed and secured in Baptism, and then expect all good from God's free mercies in Christ ; although thy performances fall very short ; though thou art an unprofitable servant.—*Bishop Nicolson.*

Ye shining ones that walk on Heaven's high wall,  
Look down, behold one from your heights  
around,  
Come, see, and hear, bear witness to my call !  
What miracle of mercy have ye found  
Equal to mine ? . . .  
He hath He call'd to love Him, me hath He  
deign'd  
To call His child, for me His life-blood pour'd,  
And when I turn from Him then He is pain'd :  
To all things else His all-constraining word  
Sets bounds, and o'er them throws His hold-  
ing cord,  
But to our love : He asks our being whole,  
And who unto the soul can bounds afford ?  
'Tis He Who can the Infinite control,  
Alone can meet her love, alone can fill the  
soul.

*Isaac Williams, B.D.*<sup>1</sup>

<sup>1</sup> The reader may be interested in following out the subjoined "Consolations derived from the Ministry of Angels :"—

1. We are joined to their heavenly society :  
Heb. xii. 22.

## IV.—CAUTIONS AND WARNINGS.

“I have put off My coat; how shall I put it on? I have washed My feet; how shall I defile them?”—SONG OF SOLOMON v. 3.

“Behold, thou art made whole: sin no more, lest a worse thing come unto thee.”—S. JOHN v. 14.

“For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good Word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame.”—HEB. vi. 4-6.

“After we have received the Holy Ghost, we may depart from grace given, and fall into sin.”—ARTICLE XVI.

Hear, therefore, the Apostle explaining the testimony of Scripture: “And they two shall be one flesh. But I speak (he says) in respect of Christ and the Church.” Beside this, consider also in how close a union He hath joined thee [to Himself]. The Apostle assures you that you are the Body of Christ. “Ye are,” he says, “the Body of Christ, and members in particular.” Keep, therefore, thy body and members in that honour which is becoming; lest if by any pursuit of levity thou shouldst treat them injuriously, in proportion as thou wouldst be crowned with a more desirable crown if thou didst treat them worthily, thou shouldst be subjected to so much greater punishment if thou shouldst unworthily abuse them. Thine eyes are the eyes of Christ. It is not lawful for thee, therefore, to turn the eyes of Christ to gaze upon any vanities; for Christ is the Truth, to Whom all vanity is repugnant. Thy mouth is the mouth of Christ. Thou oughtest not to open, I do not say for the purpose of uttering slanders or falsehoods, but not even for idle conversations, that mouth

which thou shouldst hold prepared only for the praise of God and the edification of thy neighbour.—S. *Anselm*.

Do not put aside the insignia of your warfare. . . . Now you have especial need of your armour. Now much more than before your adversary is on the watch against you. So long as you were a captive and the slave of the enemy, he having the power over you did not greatly concern himself to wage war; but now that you have transferred your allegiance to Christ, and, flying from the enemy, have run over to your Divine Master, and, having deserted the wolf, have joined the sheepfold, he returns to his old pursuit [of souls], and carries on the war, devising endless stratagems against you.—S. *Athanasius*.

Who does not know that if a child once baptized does not believe when he comes to years of discretion, and does not abstain from unlawful desires, then that which he received as an infant will profit him nothing?—S. *Augustine*.

After that Laver the guilt of falling into the foulness of sin would be greater and more perilous.—*Id.*

Moreover it is highly advantageous to every soul to remember at all seasons that God hath His eye fixed not only on its dangers, but on its actions. How can he be negligent who knoweth that the eye of the Omnipotent is upon him, both on his outward actions, and further on the

2. They are appointed to minister to us: Heb. i. 14; Ps. xxxiv. 7, xci. 11.
3. They are present in our religious assemblies: Eccles. v. 6; 1 Cor. xi. 10.
4. They are interested in our eternal welfare: S. Luke xv. 10.
5. They who watch over our “little ones” on earth, yet always enjoy the Beatific Vision in heaven: S. Matt. xviii. 10.
6. After death, they convey the soul, on its separation from the body, to the place of peace and rest: S. Luke xvi. 22.



thoughts and intents of his heart? Yet temptations surround him at every step. Truly our life may be said to be not so much a series as one continued temptation. Of how earnest prayer, of what diligent watchfulness, do we then stand in need! But do these temptations seek to harm thee? Fear not, "His faithfulness and truth shall be thy shield and buckler." Are thy conflicts continual? Thy shield cannot fail. Doth the enemy press closely upon thee? This buckler is far closer. "Faithful is He that calleth you, Who also will do it."—*S. Bernard.*

We can very soon be washed; but to accomplish our complete cure, there is need of a long curative treatment.—*Id.*

Every man who after Baptism has committed mortal sins, . . . if he do not exercise true repentance, if he do not give just alms, shall never inherit eternal life.—*S. Cæsarius of Arles.*

As then the water of Baptism is necessary for the regeneration and salvation of mankind, so, let us remember, to a sinner after Baptism the water of repentance and of tears is also necessary. And as water in Baptism is of no avail without the presence of the Holy Spirit, so the water of tribulation, of sorrow, and of penitence, avails not without love to God, which is the special fruit of the Spirit, and the token of His indwelling.—*Hugo de S. Charo.*

Think not that because ye have believed, this sufficeth for your salvation. As it profited not the Israelites to have enjoyed gifts so great, so neither will it profit you to have obtained Baptism, and to have been admitted to the spiritual mysteries, unless ye shall exhibit a life worthy of such grace. . . . Consider what He bestowed upon them [viz. the Israelites under Moses]: He freed them from Egypt and its bondage, subdued the sea, from heaven sent down manna, from beneath sent up strange and marvellous fountains of water. He was with them everywhere doing wonders, and walling them in on every side; and yet, since they yielded nothing worthy

of this gift, He spared them not, but destroyed them all. And all this is for thee; for as the gifts were types, so also are the punishments types; and as Baptism and the Table were foreshadowed, so also by what subsequently happened, was it for our sakes proclaimed that they who are unworthy of this gift shall be punished, that we may by those examples be brought to a better mind.—*S. Chrysostom.*

For if he who had Paradise for his portion, for one disobedience underwent such dreadful things after the honour bestowed upon him; we who have received Heaven, and are become joint-heirs with the Only-begotten, what excuse shall we have for running to the Serpent after the Dove? . . . Elias once opened and shut heaven; but that was to bring down rain, and to restrain it; whereas to thee the heaven is not so opened, but in order for thee to ascend thither; and, what is yet more, not to ascend only, but to lead up others also, if thou wilt; such great confidence and power hath He bestowed on thee in all that is His.—*Id.*

It is most salutary and needful for us to keep in remembrance our past sins. Nothing can make the soul so circumspect, so gentle, and so meek, as the perpetual recollection of our sins. The forgiven debtor could not have been so unmerciful to his fellow-servant had he remembered how much he had been forgiven. Therefore S. Paul called to mind not only those sins which he had committed after the laver of regeneration, but also those before his Baptism, although these had been blotted out from God's remembrance for ever. And if that holy Apostle remembered his sins before Baptism, much more must we remember those which we have committed since ours. This humbling recollection not only breaks the power of those sins, but makes us also more gently disposed towards all men; and we shall serve God with more entire good-will, learning from these remembrances His unspeakable loving-kindness.—*Id.*

Those who fall into sin after Baptism must be chastened, for those things which were committed before Baptism are pardoned, but those

which are committed afterwards are to be purged out.—*S. Clement of Alexandria.*

It is utterly hazardous and grievous to fall again willingly into those diseases from which you have escaped; and to those who have once by the power of God been rescued from the life of the world it is extremely perilous even to look back upon it, and as it were to recur only to a remembrance of their transgressions.—*S. Cyril of Alexandria.*

Beware of the maxim that we should do and think with the multitude. What will it serve us to have followed this multitude when we shall appear at the tribunal of God? Will it be there to defend us? Will its folly justify ours? Let us beware of such a delusion. Let us not renounce salvation and happiness because such a multitude lose themselves; let us not cease to watch because they sleep; let us not harden our hearts because they are insensible.—*S. Eucherius.*

Only take heed that thou ignore not the measure of grace; nor let the enemy wickedly sow tares in thee while thou art yielding to sleep and to false security. Take heed lest, becoming an object of envy to the evil one by reason of thy purity, thou shouldst again render thyself an object of pity by reason of sin. . . . The unclean and carnal spirit hath departed from thee, having been driven out by Baptism. He cannot endure this expulsion, he cannot bear to be deprived of house and home. He walketh through dry places, and such as are free from Divine influences. There he delights to abide; he wanders about, seeking rest, but finds none. He encounters baptized souls whose iniquity the Laver has washed away. He dreads the Water; he is choked by the purifying Laver just as the legion of demons in the sea.<sup>1</sup> He returns again to his house from whence he departed. He is without shame, obstinate; again he attacks, again he tempts. And if he finds Christ dwelling within and filling the place which he left empty, he is

again repulsed, he departs baffled, he becomes miserable on account of his wanderings. But if he finds the place in thee swept and garnished, empty and unoccupied, equally prepared to receive this or that, whatever comes in its way, he enters in and takes up his abode with more abundant means than before, and the last state [of that soul] becomes worse than the first.—*S. Gregory Nazianzen.*

As he who eateth and drinketh the Blood of the Lord eateth and drinketh judgment to himself, so he also who receiveth Baptism unworthily, receiveth judgment, not salvation. For both Judas the traitor received the Body of Christ, which was good, and Simon Magus received the Baptism of Christ, which was good: but because they did not make a good use of that which was excellent, they being evil were destroyed by their evil use [of good things]. Baptism is a good; the Body and Blood of Christ is a good; the Law is good, but only if a man use it lawfully.—*Incerti Auctoris Lib. contr. Fulgent. Donatist. (ap. S. Aug.).*

We must therefore not be proud, but rather fear for ourselves, lest after the knowledge of God we by doing something that does not please Him, should have no further remission of our sins, and should be shut out from His kingdom.—*S. Irenæus.*

It is evident to all that as regards our own part we had perished; but on the part of Christ we have been saved. For whereas we merited condemnation, He hath justified us by Baptism, and hath adorned us with heavenly gifts. But it is also equally evident that if those things which belong to our own part do not follow, we shall profit nothing by this care and grace, but rather be visited with the greater punishment, as not being made better by so great kindness.—*S. Isidore of Pelusium.*

If you desire to conquer your enemies, lead forth your army in the fear of God. For righteousness brings with it this, that it enables one to fight earnestly and successfully. On the other hand, our unrighteousness is a help to the enemy.—*Id.*

<sup>1</sup> S. Mark v. 13.

For if in the case of a natural descent and an earthly stock, the sons of noble parents are degraded by evil and vicious conduct, and the unworthy offspring are put to shame by the very illustriousness of their ancestors; to what sort of end will they come who do not fear out of love for this world to be struck off the roll of the lineage of Christ?—*S. Leo.*

In respect to this mercy of God, beloved, the greatness of which we are utterly unable to expound, Christians must exercise great and anxious care lest they should be again entangled in the snares of the devil, and be once more involved in those errors which they had renounced. For the old enemy transforming himself into an angel of light, does not cease to lay abroad everywhere before us the snares of his deceits, and to try how he may by any means corrupt the faith of believers. He knows to whom he must apply the fever of covetousness; on whom he must heap the enticements of the palate; before whom he must set the incitements of luxury; into whom he must infuse the poison of envy. He knows whom he can perplex by grief, whom he can deceive by joy, whom prostrate by fear, whom seduce by admiration. He stirs up the habits of all, inflames their cares, searches out their dispositions; and there seeks for the means of injuring where he sees any one most earnestly engaged.—*Id.*

Whoever therefore amongst believers either is or desires to be the temple of God, let him earnestly take heed, lest, by following dead and vain things, ceasing to be the temple of God, he should become the dwelling-place of darkness, and a monument of the evil spirit.—*S. Maximus of Turin.*

Behold, brethren, the profundity of the mystery; see the high dignity of the Sacrament; wherein death has brought forth life, and the uncleanness of sinners has been washed away by the Blood of the Innocent One. But this remission is not to nourish thee unto sin, but admonishes thee that thou shouldest now fear to transgress, who understandest that

thou couldest not be saved without [the Divine] forgiveness. For the goodness of God does not, by the gift of His clemency, equip us for further transgression, but washes us for future glory.—*S. Maximus of Turin.*

Let no one suppose that to be a Christian is nothing more than that being imbued with these mysteries he is born again of water and the Spirit, and afterwards give himself up to various indulgences;—and, rendered secure because he has fortified his soul with the Sacrament of Baptism, neglect to guard it against the crafts of the enemy. Yea, rather let him both guard it himself as much as in him lies, and pray that it may be kept safe, lest it should utterly perish in the storms and tempests of this world. For he who is baptized is like a ship that is newly repaired, pitched, furnished with sails, sent to sea, and is in want of a rudder by means of which it may arrive at the desired haven. The sea, that is to say this life, is not only dangerous on account of the storms and rocks, but also abounds with beasts of prey that lie in wait in the shape of evil desires. The sailors, keeping awake, should watch with all anxiety, care, and industry; and Christ the Pilot should be frequently called upon, that He would Himself bring through into the haven of security the vessel rescued from such great perils.—*Pseudo-Augustine.*

The Sacraments in themselves cannot lose their virtue, nor does the Divine Majesty withdraw itself in any way from its mysteries. But though the Sacraments allow themselves to be taken and handled by unworthy men, yet such persons cannot be partakers of the Spirit. Therefore are these gifts the savour of life to one, of death to another.—*Pseudo-Cyprian.*

But the world sins again, . . . and therefore it is destined to the fire; as also is that man who, after Baptism, renews his sins, so that this also ought to be taken as an example for admonition.—*Tertullian.*

Men for the most part, when delivered from shipwreck, thenceforward renounce the ship and the sea; and by remembering their peril, honour the mercy of God in their

own preservation. I commend their fear, I admire their modesty :—they would not a second time be a burden to the Divine mercy ; they are afraid of seeming to tread under foot that which they have already obtained ; they shun, assuredly with a just anxiety, to make trial a second time of that which they have once learned to fear.—*Tertullian*.

And in exhorting you we also admonish all who have embraced the faith of Christ, and who have taken from Christ the name of Christian, that ye make your Christianity vain in no respect, but keep steadfastly the engagement which ye took upon yourselves in Baptism, so that ye may be found not reprobate, but worthy in His Presence.—*Pope Urban I.*

But do thou, O Christian, knowing that He understandeth all thy works, Whose works even from the cradle to the grave were what they were, that He understandeth all thy works Whose highest work was performed on the Cross of Calvary, take heed lest He behold in thee works of worldly pleasure, works of self-indulgence, works of sin : works the very opposite of, and contrary to, those which His own Right Hand and which His Holy Arm effected ; works which will be thy shame and confusion in that day, when thou, and all the sons of men, must be judged according to thy works.—*Hugo of S. Victor.*

We have received unspeakable privileges, and we must be careful lest we fling them away. We must beware of neglecting them, trifling with them, or in any way misusing them. We are intrusted in our Baptism with the pearl of great price, and woe to us if we part with it again. We are placed on the very pinnacle of spiritual exaltation ; and if we fall from it, how great, how ruinous, how utterly crushing that fall will be ! In proportion to the greatness of Baptismal benefit is the malignity and danger of sin wilfully persisted in after Baptism. It is sinning against grace, and unless cured by a timely repentance, must therefore incur the "many stripes," the "greater damnation."—*Francis Garden.*

The disobedience of Lot's wife was not that she went back to Sodom, but that she looked back. Doubtless she verily thought that she was pressing on to safety ; but her heart was not right in her. She was disobedient in will, and in the hankerings and longings of the mind. The unchanged bent of the heart found expression in a slight but significant act. She looked back : and that forbidden gaze betrayed a multitude of unchastened thoughts, and a world of disobedience. We must therefore apply this warning . . . to all who, in any way, and for any hindering cause, fall back from the holiness of life, of which baptism is both the source and standard. By your baptism you are pledged to a life of sanctity. The life of Christ is your example. Your calling is to be ever growing in likeness to the Son of God. Who, then, is there that needs not to remember Lot's wife ? Who of us is so inflexibly bent towards God, as not to be often wavering ? whose face so steadfastly set to Zoar, as never to look aside, as never to look back ? Where is the man who has so repented of past evil that he does not sometimes cast back, in unwary thoughts, a hankering look behind ? Who has so gained the mastery of himself, as not to be again overmastered ? Who has renounced the world, as not to wax weak at its allurements ? Who has so braced himself to the secret discipline of a self-denying life, as not at times to shrink from the hardness he has chosen for his portion ? Well is it, and better than we dare hope, if there be none . . . among us who, after renouncing a vain, trifling, self-pleasing life, have again yielded themselves, little by little, to be led by the gaudy follies of the world ; none whom the opposition of men without God, or the jeering banter of supercilious minds, or the imposing comments of self-important people, have not slackened, if not checked, in their flight from eternal death. Too surely there are such among us. The world has a clinging hold ; and gain, and ease, and levity, and the pomps of life, are cunning baits ; and gibes, and laughter, and the grave mockery of familiar friends, are keen weapons of offence ; and it is no easy task to bear up against the stream which is ever

setting away from God, and to keep the eye of the soul ever waking, and to live in conscious fellowship with the world unseen. It is our natural bias to decline from God. There is somewhat within us which is ever slackening its intention, ever re-kindling old imaginations, ever feeling around for its old supports, ever looking back on its former self. What we once were cleaves so closely to us that we shall never be wholly free till the morning of the resurrection. The holiness to which our baptism has pledged us is so pure and high, that we faint at the greatness of our way. Of the whole body of baptized men on earth, none are perfect—few nigh unto perfection—many, it must be feared, are energetically evil. And between these two extremes is every measure of approach to or departure from God; and on this twofold movement men are perpetually passing and re-passing, in the manifold changes of their moral state, and in the partial relapses and recoveries of their spiritual life.

Now, from all this we must learn, first, that any measure of declension from our baptismal grace is a measure of the same decline of which the end is a hopeless fall from God. I say, it is a measure of the same movement; as a day is a measure of a thousand years. It is a state and inclination of heart, which differs from absolute apostasy, not in kind, but only in degree. Surely, the first symptoms, all slight though they be, of a pestilence which is beyond the skill of healing, must needs be greatly feared. . . . We must also learn from this example that all such fallings back from our baptismal grace are great provocations of God's most righteous severity. The sin of Lot's wife was not only disobedience, but ingratitude. While Lot lingered, she was saved by the hand of angels; "the Lord being merciful unto them."

And we, brethren, who have been taken out of a dead world to be grafted into the Church of the living God, how shall not we be held in the bond of a twofold guilt? . . . There are two things which God hates—backsliding and lukewarmness; and there are two which He will avenge—an alienated heart, and a will at war with His. Who can foretell what forfeiture of blessings,

what withdrawal of grace, what clouding of the conscience, what hiding of God's countenance, what weakness, what confusion of soul, may be the righteous chastisement of a secret falling away of the heart from God? Thus even in this life God looks out upon those that reject Him, and troubles them: and who knows whereunto these things may grow? "Remember Lot's wife;" and Who hath said, "If any man draw back, My soul shall have no pleasure in him."—*H. E. Manning.*

The "world" has ever thought, and will think, that because children are little, the sins of children are of slight account. Not so conscience and experience, or the Word of God. Every one who has been called upon to minister in this way to human souls, knows too well how years of sin and misery have mostly had their starting-point in some sin of the child. Even amid the deepest wounds of later life, one, perhaps the first grave offence of the child, lives ineffaceably in the memory of the penitent. Years of forgetfulness of self and of God have not been able to blot it out from the memory. As the freshness of early innocence, when the child, yet new from its Maker's Hands, was also newly washed from original guilt, is a bright glad spot, over which the soul ever after yearns with a sacred unutterable longing, so that first breath of graver sin, which tainted that new paradise, leaves a painful memory of its own, single in the soul's history. It may seem strange that after deep, heathenish sins, that one, in itself so much lighter sin, should stand out so vividly in the memory. But the fact may be of great moral value. It is not an exaggeration, since it recurs again and again, and seems stamped by the Hand of God upon the conscience. It is His witness that childhood is a very sacred age. How should it not be, when He chose it as a type of His disciples, and pronounced such a heavy woe on any one who made "one of these little ones to stumble"? But it is more. It is a witness how fearful beyond all thought sin is, when the first grave sin by which the soul rebelled against God, wounds the soul so deeply; for deep

must be the wound which after years do not efface. Even when the soul has been covered over and over with sores, it has still felt, with a special pain, the wound of that first childish sin. But more: The young need to be warned, not only against sin which they know, but against sin which they scarcely suspect to be sin.—*E. B. Pusey, D.D.*

But after we are once reconciled in Baptism, and put entirely into God's favour, when we have once

been redeemed, if we then fall away into sin, we must expect God's dealing with us in another manner, and to other purposes. Never must we expect to be so again justified, and upon such terms as formerly; the best days of our repentance are interrupted; not that God will never forgive them that sin after Baptism, and recover by repentance; but that restitution by repentance after Baptism is another thing than the first redemption.—*Bishop Jeremy Taylor.*

#### V.—BEARING THE CROSS.

"Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light."—*S. MATT. xi. 29, 30.*

"And He said to them all, If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me."—*S. LUKE ix. 23.*

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, Who loved me, and gave Himself for me."—*GAL. ii. 20.*

"I bear in my body the marks of the Lord Jesus."—*GAL. vi. 17.*

"That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death."—*PHIL. iii. 10.*

Hard and grievous does that appear which the Lord hath enjoined, that "whosoever will come after Him, must deny himself." But what He enjoineth is not hard or grievous, Who aideth us that what He enjoineth may be done. For both is that true which is said to Him in the Psalm, "Because of the words of Thy lips I have kept hard ways" (*Ps. xvi. 4, LXX.*); and that is true which He said Himself, "My yoke is easy, and My burden is light." For whatsoever is hard in what is enjoined us, love makes easy. We know what great things love itself can do. Very often is this love even abominable and impure; but how great hardships have men suffered, what indignities and intolerable things have they endured, to attain the object of their love! whether it be a lover of money who is called covetous, or a lover of honour who is called ambitious, or any other lover. Consider what labour all lovers undergo; and are not conscious of their labours,

and then does any such one most feel labour, when he is hindered from it. Since then the majority of men are such as their loves are, and that there ought to be no other care for the regulation of our lives than the choice of that which we ought to love, why dost thou wonder if he who loves Christ, and who wishes to follow Christ, for the love of Him denies himself? For if by loving himself man is lost, surely by denying himself he is found.—*S. Augustine.*

For to overcome pleasure is the greatest pleasure, and no victory is greater than that which is obtained over our own passions.—*S. Cyprian.*

The Cross is the death of vice, and the fountain and life of all virtue. . . . The Cross is the earnest for those that are enlisted; the strength of those that are engaged in war; the reward of those that have been discharged from service. The Cross is the courage of those that are fighting

bravely; the recovery of those that are fallen; the crown of those that are victorious. The Cross subjects us to a momentary death, and recompenses us with eternal life. The Cross strips us of earthly goods, that it may enrich us with heavenly possessions; teaches us to hunger, that it may satisfy us; inures us to humility, that it may exalt us; accustoms us to patience, that it may crown us. The Cross is the rule to those that live in Christ; is the perfect pattern of righteousness; is the example of all good practices.—*S. Peter Damiani.*

“If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me.” This is as much as to say, “If any man will keep My doctrine, and follow My steps, let him take up the Cross, break his own will, and, treading in My footsteps, he will reach Me. . . . Christ received of the Jews a cross of wood, dead and hard, but He has left us a living Cross in His gospel, to which to conform our lives. . . . When the Son of God said, “The kingdom of God suffereth violence, and the violent take it by storm,” He admonished us that an evangelical life is none other than a rough and laborious cross, from which the worldling flies, but which the good embrace. “If any man will follow Me, let him take up his cross.” Not without a mystery did Jesus call His high doctrine and His precious life a cross, and call that cross man’s, not His. That cross is ours. By the hands of the Cyrenian [S. Luke xxiii. 26] He conveyed and transmitted to us, on His way to Calvary, that most precious Cross of His. . . .

O good Jesus, Thou didst call the Cross, which is Thine, my cross! If the Cross be Thy doctrine, verily it is mine as well, for Thou givest it, and I keep it. If the Cross be one of wood on which Thou diest, then is that mine as well as Thine, for I live by Thy death thereon. If the Cross be suffering, then is it mine and Thine, for Thou didst suffer that I might follow Thy example.—*Antonio de Guevara.*

There is no more evident mark of a man’s being a saint, and of the number of the elect, than to behold him of a devout life, and at

the same time exercised with desolations, sufferings, and tribulations.—*Aloysius Gonzaga.*

The Cross is the right way of living well; is the best teaching how to suffer adversity; is the firmest ladder whereby we may ascend to heaven by its most unconquered sign. It is this which leads its lovers into the country of eternal light, of eternal peace, of eternal blessedness, which the world cannot give, nor the devil take away. Human frailty abhors the suffering of poverty, contempt, vileness, hunger, labour, pain, necessity, derision, which all are so often its lot, and which weigh down and disturb men. But all these things joined together form by their manifold sufferings a salutary Cross, God so ordering this dispensation for us; and to the true bearers of the Cross they open the gate of the celestial kingdom. To them that fight they prepare the palm of life; to them that conquer they give the diadem of eternal glory. . . . Blessed are they who daily call to mind the Passion of Christ, and desire to carry their own cross after Christ. . . . Those who have taken up the Cross in their hearts have great confidence and cause of glorying in the Cross of Jesus Christ, because they confide not, nor trust that they shall be saved in their own merits and works, but through the mercy of God and the merits of Christ Jesus, crucified for our sins, in Whom they believe faithfully; Whom with their heart they love, with their mouth they confess, praise, preach, honour, and extol. God is wont to prove His familiar friends by the holy Cross, whether they love Him truly or in pretence, and whether they can perfectly observe His commandments.

Dost thou think that without the Cross and without grief thou canst enter into the kingdom of heaven, when Christ neither could nor would, nor did any of His most beloved friends and saints gain from Him such a privilege? For He Himself said, “Ought not Christ to suffer, and so to enter into His glory?” Thou art altogether mistaken in thy thought: thou attendest not the footsteps of Christ shown to thee; for He, by the Cross, passed from this world to His Heavenly Father. Ask

whom thou wilt of the victors and citizens of the celestial kingdom how he came to possess for ever this glory of God. Was it not by the Cross and suffering? Well then, brethren, take up the sweet and light yoke of the Lord: embrace with all affection the holy Cross,—it flowers with all virtues; it is full of celestial unction,—to the end that it may lead you without mistake, with the hope of glory, to life eternal. . . .

Follow Christ, Who leads by His Passion and His Cross to eternal rest and light; because if ye are now His companions in tribulation, ye will shortly sit down with Him at the heavenly table in perpetual exultation. Plant in the garden of your memory the tree of the holy Cross; it produces a very efficacious medicine against all the suggestions of the devil. Of this most noble and fertile tree the root is humility and poverty; the bark, labour and penitence; the branches, mercy and justice; the leaves, true honour and modesty; the scent, sobriety and abstinence; the beauty, chastity and obedience; the splendour, right faith and firm hope; the strength, magnanimity and patience; the length, long-suffering and perseverance; the breadth, benignity and concord; the height, charity and wisdom; the sweetness, love and joy; the fruit, salvation and life eternal. . . .

Blessed is the man, faithful is that servant, who perpetually carries the Sacred Wounds of Jesus in his heart; and if adversity meets him, receives it as from the Hand of God, and piously endures it, that he may at least in some degree become conformed to the Crucified. For he is worthy to be visited and consoled by Christ, who studies fully to conform himself in life and in death to His Passion. This is the way of the holy Cross, this is the doctrine of the Saviour, this is the wisdom of saints, . . . this is the life of the good, . . . this the meditation of the devout: to imitate Christ humbly, to suffer evil for Christ, to choose the bitter instead of the sweet; to despise honours, to bear contempt with equanimity, to abstain from evil delights; to fly the occasions of vice, to avoid dissipation; to lament for our own sins and for those of others, to pray for the troubled and the tempted, to

render thanks for benefactors, to make supplication for adversaries that they may be converted; to rejoice with them that are in prosperity, to grieve with them that suffer injury, to succour the indigent; not to seek high things, to choose that which is humble, to love that which is simple; to cut off superfluities, to be contented with a little, to labour for virtues, to struggle every day against vices; to subdue the flesh by fasting, to strengthen the spirit by prayer and by reading, to refuse human praise; to seek solitude, to love silence, to be at leisure for God; to sigh for things celestial, to despise from the heart all that is earthly, to think that nothing save God can bring comfort. He that does this may say with blessed Paul the Apostle, "To me to live is Christ, and to die is gain." And again, "God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by which the world is crucified unto me, and I unto the world." . . . Depart not from the Cross which thou hast taken up; but bear it and carry it with thee even to death; and thou shalt find eternal rest, and celestial glory and honour. When any tribulation meets thee, it is Christ Who lays His Cross upon thee, and shows thee the way by which thou must go to the heavenly kingdom. But if any one boasts himself, and hopes in the glories and in the honours of this world, he is truly deceived, and he will carry with him nothing at all of that which he has been accustomed to love in the world. But he who boasts himself in Christ, and despises all things for the sake of Christ, he shall be consoled by Christ in the present life, and in the life to come shall be filled with celestial blessings, and shall felicitously rejoice with Christ, and with all saints, world without end.  
—*Thomas à Kempis.*

For the Cross of Christ, which He bestowed on the work of saving man, is both a mystery and an example: a mystery whereby the power of God is fulfilled, an example whereby the devotion of man is excited. For to men rescued from captivity, their redemption grants this further boon, that they may be able to imitate and follow it. . . . Do you imitate what



He wrought, love what He loved, and you will find the grace of God in you. Love again your own nature in Him: for as He lost not His riches by becoming poor, diminished not His glory by His humiliation, lost not His eternity by His death, so do you also, by the same steps, and the same footprints, despise earthly things that you may take hold of things heavenly. For the taking up of the Cross is the putting to death of lusts, the killing of vices, the avoidance of vanity, and the renunciation of every error.—*S. Leo.*

There is a certain kind of tribulation which we ought to seek and find; that which results from remembering that we are not yet with God; that we are surrounded with temptations; that we cannot be without fear. He who does not experience this tribulation, does not think about returning to his country.—*Louis de Blois.*

Let us remember that nothing is to be so dear to us on earth as to hinder the surrender of our will to God, or to conflict with our love to Christ.—*Lucas Brugensis.*

Let us suffer with those that suffer, and be crucified with those that are crucified, that we may be glorified with those that are glorified.—*S. Macarius.*

But one stroke we will not ask Thee to take from us; nay, rather we will implore Thee that Thou wouldest never take from us the reflection of and participation in Thine own Wounds, so that we may say with Paul, "From henceforth let no evil spirit venture nigh to trouble me; for I bear in my body the marks of the Lord Jesus."—*Agnes Arnault.*

We are not to ask ourselves where our self-denial is to end, when we have done enough, when the measure of our sacrifice is full. This is the spirit of a slave rather than a son. It is never full. There is never self-denial enough; all is self-denial in the school of Christ. . . . You cannot love the world, nor the world you. The Cross has been planted in your hearts. You and the world, you and your affections, you and your idols, must part for ever, part in the blood that flowed where the stern Cross went deepest in. You and all your dreams must part, O ye

of the Christian Circumcision! The Kingdom of Heaven is within you. You are not your own. You are lifted above yourselves. You are washed with a heavenly washing. You have the gift which is above all other gifts, the gift of the justified, the Presence of God within you. Ever since the time that you were fearfully and wonderfully made into sons of God and heirs of heaven, this inward kingdom has been unfolding itself in your souls. . . . We are being transformed into Angels, and more than Angels, through suffering here. Yea, more than Angels, for when we wake up at the last to sleep no more for ever, we shall be satisfied with His likeness Who *was* Man, and *is* Man, and Who has our nature upon Him where He is. We shall be in some high sense like Him, else could not we endure to see Him as He is. How fearful to think of what unknown operations our regenerate but still striving souls are now the scene and the place! That inward kingdom is unfolding itself there. But selfishness is hindering it. Self is keeping back its glory and its power. Self is making it jealous of opening out and disclosing itself. Self is struggling against the Spirit and the Sacraments. Therefore deny that self, and the empire of Christ will stretch forth from the river even unto the great sea, from Baptism until Eternity begins. Therefore mortify, treat hardly, and bring under that evil self, and then will that inward kingdom be like the rising of the sun behind the hills. The morning will sweetly invade the night. The lines of darkness will fade off and be overrun with light. "It shall be," in the words of him who was raised up on high,<sup>1</sup> "as the light of the morning when the sun riseth, even a morning without clouds, as the tender grass springing out of the earth by clear shining after rain."—*F. W. Faber.*

S. Paul says, "They that are Christ's have crucified the flesh with the affections and lusts;" and again he says still more, "I am crucified with Christ." . . . Happy and blessed are they who are dead to themselves,

<sup>1</sup> 2 Sam. xxiii. 1, 4.

alive to Him alone. Let us therefore pray Him so to unite us to the spirit of His crucifixion, that we may die to sin, to the world, to our own will, to all that flatters, fosters, strengthens the love of ourselves. As in Baptism we were signed with His life-giving sign, and charged to fight manfully under His banner, so let us pray that in life and in death we may be under the shadow of His Cross. Howsoever He may fulfil this prayer, be not afraid. It may be He will send you sickness, or sorrow, or contradiction of sinners, or suffering of some kind. For your prayer is an appeal to His Passion. He may suffer you to receive the stigmas which the world printed on Him. Be it so. Let come what may, if only we have upon us the marks of our crucified Master at that day when the sign of the Son of Man shall appear, and the angels "shall gather His elect from the four winds of heaven."—*H. E. Manning.*

There is no salvation without the Cross, no merit without patience, no victory without a battle, no virtue without opposition. Stagnant water becomes corrupt, meat without salt decays, iron laid by rusts, a horse which is not spurred stands still, and refuses to proceed.

Thou art to be pitied if thou hast no cross. How canst thou be a martyr if there be no tyrant? How shouldst thou be a disciple of Jesus if thou be not persecuted? How wilt thou go to heaven, if thou be not afflicted? Men drive thee thither by their persecutions, God draws thee by sickness, the devil impels thee by his temptations, the world by its injustice, treachery, and calumny.

Jesus was hated by men, and thou wouldest be loved by them: Jesus was persecuted by men, and thou wouldest they should flatter thee; Jesus was despised by the world, and thou wouldest it should honour thee. Impossible is all this to a Christian. Thou must be either a martyr or a tyrant, the persecutor or the persecuted. Therefore make thy choice.

Thou sufferest, O Christian soul, thou art ill-treated, and unjustly dealt with. Lift thine eyes to heaven, where Jesus sits enthroned,

where He is preparing a throne and a crown for thee. There thou shalt suffer no more. Wouldest thou attain without trouble that which cost Jesus so much? O then bear the cross which God has laid upon thy shoulders! Thou wouldest never find another so fitted and suitable to thee as thine own. If thou fly from it, thou wilt find another heavier, and wilt lose instead of gaining. The Cross is planted everywhere; it is found in palaces as in cloisters. Since God will have all men to be saved, He has provided all with crosses, because without the cross none can be saved. . . .

God chastises all whom He loves, and spares not the rod with His children. If He correct thee not, thou art not loved by Him; thou art not His child; thou art not one of His elect. Never is God so wroth with a sinner as when He ceases to show that He is angry: never is a righteous man so comforted as when he sees that God spares him not. If He chastise him in this life, it is to spare him in eternity. All the chastisements of this life are tokens of His mercy and of His justice; and He always visits with His grace those whom He visits with sorrow. As grace is a fruit of the Cross, we must ascend the Cross to gather it. Thou wilt never be deprived of grace whilst thou art not without a Cross.

Take the Cross from Love—she becomes carnal and human; take the Cross from Hope—she can no longer raise herself from the earth; take the Cross from Humility—she becomes mere vanity; take the Cross from Strength, and thou findest nought but weakness. There is no real virtue without the Cross. Coin is not current unless it be stamped with the die of the prince: it is, so to speak, its being impressed, which gives it its value. If thou be not wounded thy virtues will have no merit. The gold of thy good works will have no currency in heaven unless stamped with the Cross, which is the die of the Sovereign.

What consolation is it to rest on a Cross with Jesus crucified! Wherever thou shalt meet with a Cross, thereon shalt thou behold Jesus nailed; He is united to thee through suffering, and thou art united to

Him by patience. In this union it is that the happiness of this life is found. He unites Himself to the saints in heaven by enjoyment; He unites Himself to man on earth by sorrow. God has restored the world in a different way from that wherein He created it. He created it by action; He restored it by suffering. It is the one universal cause, of action and suffering, which concurs with particular causes. As God He governs all acting causes; as Man He suffers with all suffering men. Is it not to be doubly happy to be united both in action and in suffering with God Incarnate?

Thou art a Christian only through the Cross, and it may be said thou ceasest to be a Christian when thou abhorrest the Cross, or livest without a cross. To renounce suffering is to renounce religion, since the Cross is its distinctive badge. Couldst thou share in the joy of Jesus, if thou hadst no portion in His sufferings? Wouldst thou be associated with Him in His glory, if thou forsakest Him in His agony and shame? Wilt thou reign with Him if thou suffer not with Him? We must fight if we would be crowned. We must suffer to be saved. Inasmuch as man was lost through pleasure, he must needs be saved through pain. Is it not just?

What are thy intentions, Christian soul, and what wilt thou do? Wilt thou go to heaven by another way than that which Jesus Christ followed? Wouldst thou if thou couldst? Wherefore esteemest thou him unhappy and out of favour with God, who is bound to His Cross? Such a sentiment is excusable in a Jew, but not in a Christian. How did Jesus live in sorrow, and wouldst thou live in pleasure? The Innocent One was punished, and the guilty would be spared! The Son was crowned with thorns, and the slave would bear a crown of gold and jewels! The Righteous was nailed to a cross, and the sinner would sit on a throne! What injustice and presumption! There is no greater cross to a good man than to be without crosses. The wicked suffer more in losing themselves for eternity, than the righteous in being saved. The cross of a rebellious and impatient sinner is that of the impeni-

tent thief who dies in despair, who blasphemes while hanging on the instrument of his punishment: who has no consolation or merit in his sufferings. The cross of a humble and resigned Christian is the cross of Jesus, full of Divine unction, which sustains him who bears it.

Honour thy Cross, therefore, as a precious relic of Jesus; bear thy Cross, remembering that it is the Cross of Jesus; love thy Cross as though it were the selfsame whereon Jesus hung. Remember it is the seal of thy predestination, and the source of grace.

In a word, be assured that thou wilt never be secure of thy salvation, except when thou art suffering. Bless the Lord for all the crosses He sends, and be assured that if thou live and die bound to the Cross of Jesus, Heaven will be thine everlasting portion.—*Pinart.*

The whole world is filled with books, and yet all put together cannot teach so perfectly the way to acquire all virtues as doth the contemplation of Christ Crucified. And know that they who spend many hours in weeping over our Lord's Passion, and meditating on His Patience, and then when troubles overtake them are as impatient as if in prayer they had learned quite a different lesson, are like the soldiers of this world, who in the tents before the hour of battle promise themselves great things, but at the first appearance of the enemy throw down their arms and take flight. What can be more foolish and miserable than to behold as in a bright mirror the virtues of the Lord, and then, when there is the opportunity to practise them, wholly to forget and disregard them?—*L. Scupoli.*

We have undertaken a condition of life subject to suffering;—it is a military profession. . . . Christ promiseth tribulation in the world, but come to the inward man, and there we find a world of joy. The root of the tree is bitter, but the fruit is pleasant; Christ promiseth rest; you shall have rest, but it is rest unto your souls; not worldly rest. . . . The godly have indeed often outward adversities, but such joys within, as if all adversities were nothing, and this principally cometh

to pass by Christ His means; for whatsoever He touched, He did sanctify it, and therefore hunger, thirst, persecution, they are not now so grievous, but work all for the good of the faithful. The waters of Marah, which were so bitter that none could drink them, Moses but casting in the wood that God appointed him, they became sweet; the crosses of the world were grievous until Christ His Cross was put in amongst them, now their taste is altered.—*Dr. Christopher Sutton.*

Even as I gave Myself for thee in one sufficient Sacrifice, so unto Me must thy whole self be given. Know then that from that blessed hour when I did first embrace thee a helpless infant in the Arms of My Mercy, and buried thee with tender care in the Baptismal waters, that I might raise thee from them a regenerate being, to live with Me in righteousness,—thou hast been pledged to crucify the old man within thee, and utterly to abolish the whole body of sin. Attend unto these words, for in them thou hast the perfect revelation of that taking up of My true Cross, which thou dost seek to understand: the inward crucifixion, daily, utterly, and ceaselessly, of thine old nature, which is at enmity with God, is the sole means whereby thou canst so cling to it, thy only safety and thy only hope, that it be not torn from thy grasp, by the strong powers that work against thee, as thou passest through the waves of this troublesome world.

Now concerning crucifixion, to whom so fitly couldst thou come to learn its nature as to Me, the Crucified? look then upon My Body stamped by its awful marks for ever, and read the truth respecting it, which men so shrink from learning. Say, first, if My torn and bleeding Form doth not speak to thee of the extreme of mortal agony, and can that Spiritual Crucifixion then, of which Mine was the Type, be without sharp, enduring pain? Next tell Me if thou seest one of all My members withholden from the racking torments,—Hands, Feet, and Heart, even to the inmost core, were not all given? even so must thou submit each power and sense within thee to the bitter discipline. Behold

Mine Arms outstretched and fastened down upon that Wood alone: can they grasp at this world's treasures, its good things, or its hopes? so must thine own be nailed back, lest thou shouldst take unto thy bosom the deadly love of earthly joys, of ease, and luxuries, and vanities, till they, eating into thy very heart, for ever quench therein thy little spark of love for Me. This, My child, must be thy crucifixion,—to take My Will holy and perfect, My Will which is thy sanctification, for the one sole law of thy entire being; and forasmuch as this first nature which thou must kill is altogether opposed to it, whereinsoever thou shalt find one thought, or word, or deed, one hope, affection, or desire, which springs not from the pure resolve to serve Me and Me only, then must thou take that rebel, though it be entwined with the very fibres of thy heart, and nail it to My Cross, forcing it to yield up its life in pain, whilst thou, released from its corrupt control, dost bend thyself once more to the rule of stern submission. Within and without shalt thou bind thyself to do My will: within, by the deep purification of thy heart, and soul, and spirit, till every thought be brought into captivity to My obedience, for by holiness alone canst thou look for Me or find Me:—without, by incessant labour for the coming of My kingdom. Thy feet shalt thou nail down, that they quit not that undefiled way wherein I walked, for ever ministering to others. Thy hands shalt thou pierce through, to rivet them unto My work alone. Thy heart shalt thou cut open with a sharp, keen wound, that thou mayest cleanse it from all corrupt affections and desires, and so, crucified with Me, and dead to sin and to the world, bearing indeed My Cross on earth, with Me thou shalt arise, with Me ascend, to dwell for ever and ever with My Father and thy Father, with My God and thy God.—*The Divine Master.*

E'en by such thorns as on Thy Brow abide  
Thine would Thy servant be,—thorns from  
the weed  
Of sorrow whereof Adam sowed the seed;  
Thine by the spear that pierced Thy tender  
Side,  
Compunctuous throes, which drink the  
heart's deep tide;

Thine by the nails which made Thy pure  
Hands bleed,—  
Nails of stern discipline, rough arts that  
breed  
Keen penitential yearnings, or the pride  
Of the rude scoffing world; by whate'er chain

May quell rebellion or of soul or eye,  
Whatever penance schools of shame or pain,  
Whatever scourge may strike, and not in vain  
So bind me to Thy Cross, that I may die  
Daily the fleeting years that I remain.

*Isaac Williams, B.D.*<sup>1</sup>

## VI.—THE CHRISTIAN LIFE A WARFARE.

JOB vii. 1 (*margin*); S. MATT. xi. 12; 1 COR. ix. 24 *seq.*;  
EPH. vi. 12; 2 TIM. ii. 3, 4; HEB. xi. 34.

The crown of victory is not promised except to those who fight. Moreover, in the Holy Scriptures we constantly find the crown promised to us if we overcome. . . . We have a Master Who has designed to prove to us how our invisible enemies may be overcome. For the Apostle says of Him, "having spoiled principalities and powers, He made a show of them openly, triumphing over them in Himself" (Col. ii. 15). The invisible powers which are hostile to us are then overcome when our invisible desires are conquered. And therefore it is in ourselves that we are to conquer the desires of temporal things; it is in ourselves also that we must overcome him who by means of those very desires rules in man.—*S. Augustine.*

Deliver thyself wholly unto the Lord. Give in thy name, let it be inscribed in the registers of the Church. For the regular soldier is numbered on the rolls of the army. The athlete, whose name is recorded in the lists, strives for the mastery. The freeman who has the privilege of citizenship conferred upon him is enrolled amongst the members of his own tribe. To all these obligations art thou subject as a soldier of Christ, as a champion of holiness, and as having thy citizenship in heaven.—*S. Basil.*

For therefore didst thou take up arms, not to be idle, but to fight.—*S. Chrysostom.*

Men are trained and prepared for secular contests, and they account it a great mark of honour if they happen to be crowned in the sight of the people and the presence of the Emperor. Behold a sublime and mighty contest, glorious with the

prize of a heavenly crown, in which God beholds us contending; and, extending His vision over those whom He hath vouchsafed to make sons, He delighteth in beholding our struggle. God beholds us fighting and engaging in the conflict of faith; His angels behold us. Christ also beholds us. How great the dignity of glory, how great the happiness to engage in the presence of God, and to be crowned by Christ our judge!

Let us arm ourselves, most beloved brethren, with all our might, and be prepared for the contest with minds undefiled, with devoted courage. Let the camp of God go forth to the battle which is denounced against us. Let those yet whole arm themselves, lest they lose the benefit of having lately stood firm. Let the fallen too arm, that even the fallen may recover what he has lost. Let honour incite those who have stood, grief the fallen, to the battle. The blessed Apostle Paul teaches us to arm and prepare, saying, "We wrestle not against flesh and blood, but against powers and the rulers of this world and this darkness, against spirits of wickedness in high places," etc. (Eph. vi. 12-17). Let us take these arms, let us fortify ourselves with these spiritual and heavenly safeguards, that in the most evil day we may be able to resist and hold out against the threats of the devil.—*S. Cyprian.*

For as long as we are in the body,

<sup>1</sup> The following points bearing upon the subject of this article are well brought out in *Thoughts on Personal Religion*, by E. Meyrick Goulburn, D.D., Dean of Norwich, pp. 322 *seq.* :—

1. The discipline of sorrow.
2. The high prerogative of suffering.
3. The sufferer's personal agency.
4. The idea of sacrifice pervading the Christian's life.

according to the Apostle, we are absent from the Lord, walking by faith, and not by sight. We are in exile and in conflict. For the life of man upon the earth is a warfare and trial, as saith the Scripture. Whence Wisdom saith, "My son, when thou comest to serve God, stand firm in righteousness and fear, and prepare thyself for temptation" (Eccles. ii. 1). —*Ven. Hildebert.*

O my soul, how canst thou go forth to battle with thy spiritual enemy? With what armour canst thou gird thyself? What troops hast thou to fight on thy behalf? Where are even thy ten thousand to oppose him that cometh against thee with twenty thousand? If thou hast to struggle against principalities and powers, and the rulers of the darkness of this world, in whom canst thou place thy dependence save in Him only Who is King of kings and Lord of lords? —*S. Joseph of the Studium.*

Almighty God, the Preserver of Thy people in their invisible wars, Who permittest not them that put their trust in Thee to be oppressed by their enemies, wipe away, we beseech Thee, the tears of sin from the eyes of Thy servants; to the end that we through Thy grace may both now conquer in every carnal battle, and may finally walk before Thee in the light of the living. —*Ludolph the Carthusian.*

Just as a man fortifies himself against an external enemy, so ought he to fight and make war against his own thoughts. For the Lord requireth of thee that thou shouldst be angry with thyself, and enter into a conflict with thy mind, not consenting to, nor delighting in the thoughts of wickedness. . . . There are not merely three kinds of sin against which a man must needs be fortified, but thousands. Arrogance, fearlessness, unbelief, hatred, envy, fraud, hypocrisy; whence do these come? Must thou not carry on the struggle and the war against *these* in thy inmost and most secret thoughts? Just as if a robber were in thy house, he would at once harass thee and not suffer thee to be free from anxiety, but thou also wouldst begin to attack him in return, and wouldst smite him as well as be

smitten; so also ought thy soul to strike out and so fight against and inflict blows upon [its spiritual enemies]. —*S. Macarius.*

Whenever, therefore, any one after having heard the Word of God, enters upon the conflict, and casts away the cares of life, and the fetters of the world, and rejects carnal pleasures, setting himself free from them all; and then adhering closely and devoting himself to the Lord, he is then enabled to understand that there is in his heart another strife, another secret antagonism, another war of the thoughts suggested by evil spirits, and that another contest lies before him. And thus, maintaining his ground, and calling upon the Lord with faith unmoved, and abundant patience, and awaiting His aid, he is able to obtain from thence inward deliverance from the chains, the snares, and stakes, and from the darkness of evil spirits, which are the workings of secret passions. This warfare, however, can be accomplished by the grace and power of God; for no one can by his own efforts deliver himself from the opposition and the error of his thoughts, of his invisible affections, and the devices of the evil one. But if any one be entangled by the outward affairs of this world, and is fettered by various earthly bonds, and is seduced by evil affections, he is unable to understand that there is another wrestling, conflict, and war within. For it may be the case that when one in conflict lifts himself up, and releases himself from all these visible worldly bonds, and material affairs, and carnal delights, and begins to adhere closely to the Lord, freeing himself from this world, he may be enabled to understand the struggle of the passions encamped within, the internal war, and the evil thoughts. For if, as we said before, he does not in his warfare cast away the world, and deliver himself from earthly affections, with his whole heart, and wholly and entirely desire to adhere to the Lord, he will not comprehend the deceptions of the hidden spirits of wickedness, and the secret passions of evil; but he is still a stranger to himself, as one who does not perceive his own wounds, who has hidden passions,

and yet knows it not, for he is still bound to outward things, and is willingly entangled in the affairs of this world.—*S. Macarius.*

But thou, soldier of Christ, being armed by the Apostle with the helmet of salvation, and the breastplate of righteousness, with the shield of faith, and the sword of the Spirit, and the strength of the Holy Ghost, stand firmly in thy heavenly armour; and quench the fiery darts of the enemy in the fountain of wisdom, and the stream of living water that is in thee. Guard the deposit, keep the faith, follow righteousness, hold fast the love of Christ, imitate His patience, exercise thyself in that godliness which is profitable for all things, be sober, strive earnestly in all things, fight the good fight, finish thy course, that thou mayest lay hold on Him by Whom thou art apprehended; hereafter there shall be bestowed upon thee a crown of righteousness, which the Lord, the righteous Judge, shall give in that day to those that love His appearing.—*S. Paulinus of Nola.*

We were called to the warfare of the living God even then when we made our response according to the words of the Sacrament. No soldier cometh to the war with luxuries, nor goeth forth to the battle from his chamber, but from slight tents, unfolded and tied down, wherein are found together every hardship and every opposite of what is good and pleasant. Even in peace they are already learning by labour and distresses to endure war, by marching under arms, running over the plain, working at the fosse, forming the close "testudo." All their doings are made up of toil, lest their bodies and their minds should be terrified in passing from the shade to the sun, from the sun to the open air; from the vest to the coat of mail, from silence to clamour, from rest to tumult. Wherefore do ye, blessed women, whatsoever hardship there be in this, account it an exercise of the virtues of your mind and body. Ye are about to undergo a good fight, wherein the President is the living God; the Trainer, the Holy Spirit; the crown, Eternity; the prize, of angelic being; the citizenship, of the Heavens; the glory, for ever and

ever. Wherefore your Master Christ Jesus, Who hath given you the unction of the Spirit, and hath brought you forth unto this wrestling-ground, hath willed, before the day of the contest, to set you apart from a free manner of living unto a severer training, that your powers might be strengthened within you. For the wrestlers also are set apart for a stricter discipline, that they may have time for building up their strength. . . . They are constrained, harassed, tired; the more they have toiled in their exercises, the more they hope for the victory. "And they," saith the Apostle, "that they may obtain a corruptible crown." Let us, who are to obtain an eternal one, consider our prison as a wrestling-ground, that, having been daily exercised in all kinds of hardships, we may be brought forth to the course before the judgment-seat; for virtue is built up by hardness, but by softness is destroyed.—*Tertullian.*

For there is ever a struggle going on in the Christian's breast, more or less to be felt as the combatants are equally or unequally matched together. If the heart were altogether filled with the Holy Spirit, there would be no struggle; all would be peace and quietness, there would be no place for another. "Of such is the kingdom of heaven." But this hardly happens to grown men here on earth. Bad has found a way into their hearts, and the struggle between bad and good, each striving to drive out the other, is more or less keenly felt. The least room left, the smallest sin committed, is so much strength given to the Evil One, the beginning of this fearful contest between him and the evil desires which he brings with him on the one side, and the Holy Spirit and good desires on the other, which still, unless we allow them to be driven away altogether, abide with us to help us.—*W. J. Butler.*

The Christian pilgrim [is] placed in this world in the midst of a severe and unceasing conflict, his demeanour under which determines his lot hereafter: contending for a prize which needs all his efforts to secure it; climbing up towards it by a severe and rugged path (certain indeed of

saving him, be he true to himself and faithful to God's guidance, yet so arduous that sluggishness or self-security will be certain ruin); surrounded on all sides by supernatural agencies, evil angels assailing him, good angels supporting him; a spectacle in his struggles to the whole heavenly court; gifted indeed by God with blessings the most ineffable and transporting even here, even in his pilgrimage, yet but faint foretastes these of the far greater bliss in store for him when he shall reach his Home; every suffering rightly endured, every exertion daringly and religiously ventured, increase, as he feels, the reward purchased for him by One Who "first bore His own cross," a cross infinitely heavier and more grievous than He has laid on any that follow Him.—*British Critic*.

S. Isidore, in his book *De Summo Bono*, says, Seeing that every day, every hour, and every moment—ay, and in every place,—the Devil fights with us with his slights and subtleties, the World with its delights, the Flesh with its pleasures; tell me, is not he who strives against them a true soldier?

There is no earthly war which may not end in peace, or be suspended by a truce; but the war we have to engage in ourselves knows no peace, and admits of no truce, and cannot end whilst life lasts. In this war no blood is shed, but tears flow; the conflict is not without, but within; no visible enemies are slain, but vices are exterminated; no agreements are made with foes, for they must be utterly eradicated. Oh, then, this is a glorious war and a happy battle which the servant of the Lord wages in his own person; for to him that overcometh is given the crown of life, and a white and seamless robe!—*Antonio de Guevara*.

And remember . . . that the Church prayed for you as for young *Soldiers*; that you may have power and strength to have victory and to triumph against the devil, the world, and the flesh. She did not pray that you might be at rest and entire peace from all temptations; this, the Church knows, cannot be had in this world; she did not pray that you might have no warfare, but that you might get

the better in your warfare. Two things she prayed for—victory and triumph; victory here over the enemies of your soul; triumph hereafter on that great day when God will finally put under the feet of His Saints all the powers of evil, to rise again no more.—*John Keble*.

There are, at this very hour, two kingdoms in presence of each other. The world is still divided between the kingdom of Christ and the kingdom of Antichrist. For one or for the other every man must be. These two kingdoms have their standards, powers, and tribunals. The one loud, pompous, and majestic, gorgeous in its apparel and in the pageantry of its strength. In its train are pleasures, honours, decorations, high estate, refinement, luxury, and splendour. This is the kingdom of the world, and its glory. The other is lowly and despised—its ensign a cross, and its crown a wreath of thorns; in its retinue are the poor and slighted; its badges are sorrows, stigmas, and wrongs. It has no splendour of outward array; no legions but the army of martyrs; no throne but one that is set in heaven. Between these you must make your choice; and yet your choice is already foregone and past. It was made for you in your Baptism. You are set here to witness—by the confession of your baptismal faith, in word and deed, by acts of visible worship, especially in the sacrament of His death and passion, by visible purity of heart,—by a life like His, by His light shining in you and from you, overcoming the world, be it in the highest or the lowest paths of life, in the homeliest and the simplest duties of every day.—*H. E. Manning*.

We all own that life is a warfare. Holy Scripture is full of it. It tells us of foes, fighting, armour, rewards, life, death. It tells us of a war within us, and without us. Within us are the "lusts which war in our members," "war against the soul," "the law in our members warring against the law of our mind, and bringing us into captivity to the law of sin, which is in our members." Without us are foes deadly, implacable, unsleeping, unceasing, experienced in near six thousand years of human weakness and passions and unstead-



fastness, in sin. "We wrestle not," says S. Paul, "against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." . . .

We have a warfare then to wage, a warfare within ourselves, against ourselves, and against those more powerful, subtle, skilful than we; enemies who know, [in] many of you, your weak points better than you know yourselves. We have "a strong man" with whom to fight; a stronger through Whom to overcome. Against us is the craft of Satan to overthrow us. The strength, the wisdom, the love of Christ our God, may be ours, through which to overcome.

And about what is the strife? The soul, its life or death. And what the loss? To be shut out from the love of God, and be the companion of devils, hating and hated. What the reward? God Himself. He Himself says, "I am your exceeding great Reward."

And what are ye doing, then? Fighting surely with your whole might, with the whole grace of God, straining every nerve, watching at every moment, guarding against every peril! This is surely your first thought in the morning: "What may I do this day to make this great prize my own, to escape that unbearable woe?" This is your last thought at night: "Wherein have I failed this day? What can I amend on the morrow?" Whatever else you do this cannot but be your first thought. This must be the aim of all your aims. All things must be precious or cheap unto you, as they further this or no. For if ye win this, all loss here is endless, boundless gain. If ye lose this, all gain will but mock you, and add intensity to that unendurable loss. . . .

Ye must "overcome" in order to enter into His joy. And to "overcome" there must be conflict, as God warns us. God the Son took our nature, not only to redeem us, but to endure and overcome in it. God has assigned one way to Heaven, a way of struggle, effort, striving for the mastery over ourselves. How is it that men can believe that God has appointed to man this warfare against Satan and man's own corrupt

nature, has given him His Holy Spirit to insure him the victory, if he wills, and yet be so much at ease about themselves, although not engaged in that warfare; as much at ease as if they were already in Heaven? How is it that so many can be content though not struggling at all? so many though continually defeated? so many though making no progress? . . .

There are, says an ancient Father,<sup>1</sup> four states of man. In the first man struggles not, but is subdued; in the second he struggles, and is still subdued; in the third, he struggles and subdues; in the fourth he has to struggle no more. The first state of heavy sluggish acquiescence in sin is man's condition when not under the law of God. The second, of a fruitless ineffectual struggle, is his state under the law, but not with the fulness of Divine grace. The third, wherein he is in the main victorious, is under the full grace of the Gospel. The fourth, of tranquil freedom from all struggle, is the blessed and everlasting peace.

Three of these states there are now. Some are asleep in sin. Their consciences are deadened. They struggle not, but are Satan's bond-slaves. Others make ineffectual struggles from time to time; but they have weakened their wills, perhaps they are hopeless about themselves: evil habits betray them from within; temptation is clamorous without; they are not masters of themselves, and they fall. But however any be under the power of grace, they while in the flesh must have conflict still. It would not be a state of trial without conflict. And this conflict is within as well as without. It was reserved to our Lord's sinless nature to be tempted from without only; to have all Satan's temptations pass before Him, as they do before the sight of God, abhorrent and abhorred; as a putrid loathsome carcase, from which we turn away in loathing. In us, although reborn of God, and cherishing that new birth within us, living by the life of God, and growing in His life, there yet remains that "infection of nature" of which the Article speaks, "whereby

<sup>1</sup> S. Aug. *Enchirid. de Fide, Spe, et Caritate*, tom. vi. p. 240 G.

the desire of the flesh is not subject to the law of God."—*E. B. Pusey.*

Thou art to fight this day against this [evil inclination which thou art already pledged to conquer], and other thine enemies. Let not thy heart fail, nor thy spirit faint; yield not on any account, either from fear or from any other cause: for our Lord, thy Captain, stands beside thee, with all His glorious hosts, and will fight for thee against all thine enemies, and will not suffer their forces to prevail against thee, or to overpower thee. Only stand firm, do violence to thyself, and bear the pain which such violence will cause thee. Cry incessantly from the depths of thine heart, and call upon the Lord, so assuredly wilt thou gain the victory. If thou art weak and inexperienced, if thine enemies are strong and manifold, manifold more are the helps of Him Who has created and redeemed thee; and beyond all measure and all comparison, mightier is thy God, and more willing is He to save thee than all thine enemies to destroy thee. Fight valiantly then, and be not loath to suffer, for it is this toil in resisting evil inclination, this painful struggle against sinful habits, which shall gain thee the victory, and win for thee a treasure wherewith to purchase the kingdom of heaven, and unite thy soul to God for ever.—*L. Scupoli.*

War is coeval, war confederate with life.

Yea, even the very Gospel which had birth  
In songs of blessed angels bringing peace,  
In contact with the denizens of earth,  
Hath gone forth as a sword which doth not  
cease.

That with us here and o'er us there doth  
close

A war that is in heaven, which with our  
breath

Begins and ceases not, with viewless foes,  
A war for endless life or endless death;

That though the contest we forgo,  
Yet wheresoe'er we be, whate'er we think or  
do,

Whether we wake or sleep, this deep tur-  
moil

Wreathes round its serpent coil;

Nor can we 'scape the universal doom  
Of all-contending war, but in the silent  
tomb.

*Isaac Williams, B.D.*

The life and business of a Christian is but too truly a warfare, and a sharp one too, and no warrior must

think himself sufficiently informed, by a few antecedent skirmishes, what the whole body and united force of his enemy can do in the main heat of the battle. For after a man has been victorious in the former, he may be, and very often is, shamefully worsted and overthrown in the latter.—*Dr. Robert South.*

None that gives up his name to Christianity must think that he enters upon a state of ease, softness, and fruition. For though it is called indeed *the way of peace*, yet it is of peace only in another world, or of peace with God and our own consciences; but of incessant war with the devil, who will always have power enough to trouble and discompose even those whom he cannot destroy.—*Id.*

Jesus Christ declares that He came not to send peace, but war, a terrible war, and upon a scale so vast as to astound our imagination. For it is the war of the spirit against the flesh, and of the flesh against the spirit, that is to say, of the two elements which constitute man, neither of which can ever completely vanquish the other. When the body is victorious, the soul struggles against it, and when the soul is the stronger, the body watches for the moment when its yoke may be broken. But this internal struggle does not cease here; it necessarily produces a war as general as it is deeply seated. Souls unite with souls, and bodies with bodies; it is the union of bodies against the union of souls which forms the great war of mankind. Jesus Christ at the head of one army, and Satan at head of the other; the army of the passions, pride, sensuality, hatred, on one side; the army of the Spirit, humility, chastity, obedience, mortification, charity, on the other. All these are in action, in the formidable regions of the finite and the infinite, in the depths of God, of the soul, and of the the senses, amidst a thousand secondary causes which add to the gloom and the chances of the struggle.—*Père Lacordaire.*<sup>1</sup>

<sup>1</sup> Conferences at Notre Dame: *Jesus Christ*, Discourse iv. pp. 112, 113.

He who refuses to fight renounces the crown.—*Pinart.*

There is something very marked in the unwearied endeavours of men for ease and repose. Toil and discipline, mental energy and bodily activity, are all undergone with this view, that we may eventually enjoy rest. The labourer, the mechanic, the merchant, the statesman, alike please themselves with the thought of retiring into inactivity upon a competency of wealth and fame. And we say that it is a very marked ordinance of God, which, in contradiction to this universal craving, has placed us Christians in a state of perpetual war. For us, the baptized into Christ, there is no such thing as rest. Ours is the path which ever winds through briars and thorns; our very feasts must be eaten with bitter herbs; our repose taken with the weapons of our warfare in our hands. When Christ was born into the world, very cheering was the strain which woke the night watches, "Peace on earth." And yet is the follower of Christ a man of war from his youth: "We receive this child into the congregation of Christ's flock, and do sign him with the sign of the cross, in token that hereafter he shall fight manfully under His banner, and continue Christ's faithful soldier to his life's end." Oh dread and awful words, if pondered well! A man is

born into the world, and the mother that bare him remembers no more her anguish for joy. There is joy too among kindred and acquaintance, and it may be many a bright anticipation of future happiness and success. In due time the seed of the fallen is to be made a Christian. And lo! there is no mention of prosperity, no sound of triumph. It is the Cross that is marked upon the brow, bitter memorial of disobedience, of wrath, of humiliation, of death. And over the unconscious neophyte are breathed sentences full of sad forebodings. Battle, with its chances of defeat, with the certainty of fatigue to be endured and watchings undergone. Fighting, with the risk of wounds and falls. To be a soldier, with all the perils of a soldier's life, against principalities and powers; this is the destiny prefigured in the words of the baptismal office. There is no rest, we repeat, for the Christian. In every stage of his course he is to play a warrior's part; with his loins girded, and his arms at hand, and his eye so quick, and his heart so strong; no rest till the last sigh has been heaved, and the last look been taken, and the soul has gone forth to that shadowy land where "the prisoners rest together; they hear not the voice of the oppressor;" "where the wicked cease from troubling, and the weary are at rest."—*Bishop Woodford.*

#### VII.—THE LIFE OF THE BAPTIZED A LIFE OF PROGRESS.

PROV. iv. 18; S. MARK iv. 26-28; EPH. ii. 21; PHIL. i. 9-11, iii. 12-14; 2 THESS. i. 3; 2 S. PETER i. 5-9, iii. 18.

"Grant that we being regenerate, and made Thy children by adoption and grace, may daily be renewed by Thy Holy Spirit."—**COLLECT FOR THE NATIVITY OF OUR LORD.**

In the warfare of our Divine Master, therefore, let us gain a profitable victory. Since Christ fighteth for us let us set up our own trophies. Let us not defile the garments of the faith which grace hath woven. Despise not thou the gift which thou hast received from God. Consider Him Who has bestowed it, and guard carefully that which has been intrusted to thee. If thou hadst been

appointed the keeper of some pearl, or of some purple robe, wouldst thou not prove the faithfulness of thy guardianship even unto death? But now it is not a pearl only, or a purple robe, or any royal garniture; thou hast been intrusted with the very Body of the Lord; nay, why do I say thou hast been intrusted with it?—thou thyself hast become the Body of the Lord; thou hast been made

a member of Christ; thou hast put on Christ, according to the saying of S. Paul, "For as many as have been baptized into Christ have put on Christ." Do not become a betrayer of the members of Christ. Thou hast become the habitation of the Spirit, and a member of Him Who reigns in the heavens. Let us secure the gift by virtues; let us set ourselves up as careful preservers of temperance; let us exercise loving-kindness; let us bestow alms; let us shake off the poison of unbelief; let us turn aside deceit, which is the friend of the devil; let us hate a lie, which is the weapon of our enemy. Let us imitate the blessed Paul, who, after having been baptized, preached Him Whom before his baptism he persecuted. Let us imitate the Ethiopian eunuch, who, having obtained Baptism in the way, himself became the way to those who believed among the Ethiopians. Let us multiply the talent of grace, in order that we may hear the longed-for voice of the Master saying, "Well done, good and faithful servant, thou hast been faithful over a little, I appoint thee over much. Enter thou into the joy of thy Lord."—*S. Athanasius.*

We ought especially to attend to and remember this, that the full and complete remission of all sins takes place only in Baptism; yet, that the entire nature of man himself is not thereby changed; but that, in those who go on well from day to day, as the new life increases, those spiritual first-fruits [received in Baptism] change into the likeness of their own character that which belongs to the carnal old man, until it be so entirely renewed that even the infirmity of the animal body is brought to a spiritual strength and incorruption.—*S. Augustine.*

Let those depart from me and from you who say, We desire not to be better than our fathers. . . . Jacob saw the angels ascending and descending on the ladder: did he see any one of them either standing or sitting? It is not possible to stand still on the support of a frail ladder; neither can any one continue in the same state, in the uncertainty of this mortal life. We have here no continuing city, nor do we possess one in the future as yet, but we seek for

one. You must either ascend or descend; if you attempt to stand still you must needs fall. Certainly he who does not wish to be better is by no means good; and whenever you begin to lay aside the desire to be better, there you even cease to be good.—*S. Bernard.*

The disciple who makes an advance is the glory of his Master. Whosoever in the school of Christ does not advance is unworthy of the Mastership of such a One; more especially considering the state in which we exist, where nothing remains in the same condition, and where not to make any progress is undoubtedly to fail. Let no one then say, "It is enough, I wish to remain just as I am. It is sufficient for me to be as I was yesterday and beforetime." A person of this sort is sitting down on the way; he is still standing on the ladder where the Patriarch saw no angel but what was either ascending or descending. I say, therefore, Let him that thinketh he standeth take heed lest he fall. The way is hard and narrow; and it is not here but in our Father's House that there are many mansions. And so he that saith he abideth in Christ ought so to walk even as He walked. For Jesus, saith the Evangelist, increased and advanced both in wisdom and age, and in favour with God and man. He did not stand still, but rejoiced as a giant to run his course.—*Id.*

Cultivate thy soul, cut away the thorns, sow the word of godliness. Nurse with much care the fair plants of Divine Wisdom, and thou hast become a husbandman.—*S. Chrysostom.*

He who thinks that all is accomplished, and that nothing is wanting to him for the perfecting of virtue, may cease from running, as having apprehended all; but he who thinks that he is still distant from the goal, will never cease to run. This then we should always consider, even though we have wrought ten thousand good deeds; for if Paul, after ten thousand deaths, after so many dangers, considered this, how much more should we? For I fainted not, saith he, although I availed not after running so much, nor did I despair,

but I still run, I still strive. This thing only I consider, that I may in truth advance; thus too we should act; we should forget our successes, and throw them behind us, for the runner reckons not up how many circuits he hath finished, but how many are left. We too should reckon up, not how far we are advanced in virtue, but how much remains for us. For what doth that which is finished profit us, when that which is deficient is not added?—*S. Chrysostom.*

Therefore knowing these things let us use great diligence while we are on the threshing-floor; for it is possible while we are here to change even out of chaff into wheat, even as on the other hand many from wheat have become chaff.—*Id.*

We beg that we who have been sanctified in Baptism may persevere as we have begun;—this we daily pray for, since we have need of daily sanctification.—*S. Cyprian.*

Daily ought we to renew our purposes, and to stir up ourselves to greater fervour, as though this were the first day of our conversion; and to say, "Help me, my God! in this my good purpose, and in Thy holy service; and grant that I may now this day begin perfectly; for that which I have done hitherto is "nothing."—*Thomas à Kempis.*

Though God is Himself the bestower of all good things, yet He looks for the fruits of our industry also. For the kingdom of heaven does not come to those who sleep, but to those who labour and watch in the commandments of God.—*S. Leo.*

For our nature, capable as it is of undergoing changes, so long as our mortality still remains, although it may be advanced to the very highest pursuits of virtue, yet as it may always find a place into which to fall back, so it has a point to which it may grow. And this is the true righteousness of those who are perfect, that they should never consider themselves to be perfect, lest by abandoning the purpose of their still unfinished journey they should fall into the danger of falling just when they had thrown aside the desire of making progress.

Because therefore, beloved, none of

us is so perfect and holy that he cannot be made more perfect and holy, let us all together, without any difference of degrees, without any difference of merits, with devout eagerness, hasten onward from those things at which we have already arrived, to those which we have not yet reached.—*S. Leo.*

Thou therefore who rejoicest in having received Baptism, live in the holiness of the new man; and holding the faith which worketh by love, secure the good which thou hast not yet attained, in order that that good thing which thou hast already may profit thee.—*S. Prosper of Aquitaine.*

Col. iii. 10. "Observe these words ["*Innovatur de die in diem,*" *Vulg.*] from day to day." They give us to understand clearly that God, in renewing His elect, does not wish that they should be changed all at once, but that He has appointed certain steps of progress by which they may advance more and more to complete perfection. He has three gifts to bestow upon them. There are also three different ages by which they gradually become perfect men. . . . And God has so arranged it in order to make His well-beloved ones taste the effects of His grace one after the other. So that in this world He restores their innocence, in heaven He gives them peace: at the general resurrection He will invest their bodies with immortality. Through these three ages the just attain the "fulness" of Jesus Christ, as the Apostle S. Paul says, "to the measure of the stature of the fulness of Christ." The present life is like childhood; that which the saints enjoy in heaven resembles the flower of age; hereafter maturity will follow at the last resurrection. Further, this life has no old age, because, being wholly Divine, it is not subject to decline. Hence it follows that it has but three ages, while the life of our corruptible existence suffers the vicissitudes of four different seasons.—*Bossuet.*

Christian renovation is not the work of a day, but the labour of a whole life. And there is this difference between the life which we begin in holy Baptism and that which is given by our first birth, that the latter

always goes on towards decay, while the former, on the contrary, always proceeds to renew itself, and, so to speak, to rejuvenate itself until death; insomuch that by a species of miracle the number of its years has no other result than that of renewing its youth, until it has conducted it to final perfection, which is the state of Christian childhood in holy simplicity and perfect innocence. The Apostle ceases not to preach to us that we should be renewed. "Renovamini." We must ever be going on with this renewal, because there are always faults to overcome. —*Bosquet.*

It must be borne in mind that our being is one of continuousness and growth. Every week, and day, and hour of that being needs fresh dedication, fresh acceptance. It is not the same, but an ever new self that we bring from time to time to the altar. Therefore do we, at the oblation, gather up that which we do and are, for presentation. So were all Israel grafted indeed, by birth and circumcision, into the mystical sphere, personal and local, provided for them. But the land brought forth continually; there were ever fresh harvests and vintages, and herds and flocks, to be sanctified and acknowledged with thanksgiving: an ever newly realised and enjoyed state of privilege to be remembered before the Lord thrice in the year. And the Mystical Body of Christ "groweth" in like manner, not only by the addition of new members, but by the growth attained, the spiritual development realised by each member, and by the whole. —*Archdeacon Freeman.*

This great benefit of the second birth, the conferring on men a spiritual constitution, with spiritual powers, is of no more avail to the recipient unless he choose to exercise that constitution and put forth those powers, than would be the natural constitution and powers he receives from his first birth, unless they were similarly exercised and put forth. The difference between the two cases is that the latter is to a great extent hypothetical,—the former, alas, is actual and frequent. No man born into this breathing world ever failed to put forth some of the powers that

he has in relation to that world. Born to the light and the air, he has no inducement not to open his eyes to the one, and to inhale the other. But the case can be supposed of his refusing to do either of these things; and though he would thereby forego the benefits of his natural birth, the birth itself would still have taken place. And this, which is little more than a hypothetical case as regards our natural birth, is actually the case with numbers of us as regards our spiritual. Born into a spiritual world with spiritual sunshine, and a spiritual atmosphere all around, we yet madly shut our eyes to the one, and refuse to breathe the other. But in this case, as in the other, the fact of the birth remains unaffected. —*Francis Garden.*

Sanctity is not the work of a day but of a life. Growth in grace is subject to the same law of gradual and imperceptible advance as growth in nature. God's natural creation, Moses tells us, was built up step by step, out of its first rudiments. Who could have believed that the germs of all the fair objects which we behold in nature were in that void, and dark, and formless earth, over whose waters the Spirit of God spread His fostering wing? And who could have believed that in this heart of ours—such a medley of passions, vanities, pettiness, ignorance, as now it is—there should be the germs of every grace which can bloom in the garden of God—of childlike humility, yea, and of heroic self-sacrifice? Yet so it is. Be but true to your convictions. Do but follow the instigations of that Spirit Who hovered over the waters of your Baptism. Follow Him, in darkness and light, through honour and dishonour, through evil report and good report, and in due time the new creation shall dawn within thee, and the fair fabric of God's spiritual kingdom shall be built up step by step, "righteousness, and peace, and joy in the Holy Ghost." —*E. M. Goulburn.*

Still there is need of more purging; one day's work in this disposes for and engages to a further, to the next; for, as sin is purged out, light comes in, and more clear discoveries are made of remaining pollutions.

So, then, still there must be progress, less of the world and more of God in the heart every day. — *Archbishop Leighton.*

Progress in piety and religion is not unfitly compared to a building, to a race, to the morning light, and to the moon that waxeth. Houses are raised from the foundations to the walls, from the walls to the roof; in a race men run on to the goal (1 Cor. ix. 24); the morning light is brighter and brighter till the noonday (Prov. iv. 18); and the moon increaseth more and more till it comes to the full, . . . and all virtues have their conceptions, births, infancies, and increases.

So must every good Christian have; he must not stand still in religion, like the sun in Gibeon (Josh. x. 13), or go back like that on Ahaz's dial (2 Kings xx. 11); but as a bridegroom coming out of his chamber, that rejoiceth as a strong man to run a race (Ps. xix. 5), he must go forward, make still some progress in piety. It is not enough that he receives a talent, but he must employ it, and gain by it like good ground that giveth not the bare seed-corn back again, but fructifieth in abundance (S. Matt. xxv.); he must increase more and more, as S. Paul exhorted the Jews of Thessalonica (1 Thess. iv. 1), and grow in grace and in the knowledge of God. — *R. du Moulin.*

In nature or in grace there is no standing still; when the sun ceases to ascend, it sinks; when days no longer lengthen, they become briefer; when the sea ceases to flow, it ebbs; when all things fair cease to increase in beauty, they decrease; when strength is no longer enlarged, it lessens. On the ladder which reaches to heaven, none stood still; all were ascending towards God, or descending towards the earth. — *E. B. Pusey.*

God created us, gave us life once, and then preserves it. Men grow in stature (blessed are they if in wisdom too), they know not how; they eat, they drink, they sleep, are nourished, they know not how; and so, day by day, and year by year, pass through the stages of life, through childhood, youth, to manhood and mature years. So should it be in our re-

creation. In Holy Baptism He recreates us in His Own Image; passes His Hand upon us, puts the first germ of spiritual life within us, to grow, be nourished, expand, flower, bear fruit, until it take into itself all our old nature, and we become wholly new. It is a spark from heaven which should be fanned into a flame by the breath of charity, and burn within us, until it has consumed all low desires, all selfish thoughts, everything which offendeth; and yield us pure, a holy acceptable sacrifice unto God. Such should our Christian course be; such is the blessed course; a gradual daily growth, from the first hour when we awake to the thought of God, and of our own deathless being, to our final passage through death to endless life. Amid manifold hindrances, it may be, will be this growth, sometimes slower, then with quickened life, with fresh impulses, starting into new life, yet on the whole, even while we grieve over our slowness, one steadfast should it be, though often unperceived, growth upwards, heavenwards. — *E. B. Pusey.*

It is a common maxim of all the saints, that not to advance in the way of God is to go back, and this is the point I intend to demonstrate here, in order that it may serve as an efficacious means of encouraging us to make new progress daily towards perfection. For who is there that, after having travelled homeward several days, would feel inclined to go back, particularly when he calls to mind the sentence the Saviour of the world pronounces against him, "No man putting his hand to the plough, and looking back, is fit for the kingdom of heaven" (St. Luke ix. 62)? These are words which should make us tremble; and the great S. Austin says on them, "We cannot possibly prevent ourselves from descending but by always striving to ascend; for as soon as we begin to stop, we descend; not to advance is to go back; so that if we wish not to go back we must always run forward without stopping." . . . S. Bernard, addressing himself to a negligent and lukewarm religious who contents himself with leading an ordinary life, and struggles not for his advancement, discourses with

him in the following dialogue : Well! will you not advance? No. What, then, will you go back? By no means. What will you do then? I will remain as I am, and grow neither better nor worse. Then you will do what is impossible, for in this life there can be no state of permanence. This is a privilege appertaining to God alone, "with Whom there is no change nor shadow of vicissitude" (S. James i. 17). "I am the Lord," says He, "I change not" (Mal. iii. 6). But all things in this world are subject to a perpetual change. Jesus Christ Himself, as S. Bernard adds, as long as He lived here on earth and conversed with man, was never stationary; "He grew in wisdom, and age, and grace with God and man;" that is to say, as He grew in age, He gave more signal proofs of His wisdom and holiness, and prepared Himself as a champion to run His race of labour and suffering. . . . But if, while our Saviour runs on, you stop, is it not clear that you will remain behind Him instead of approaching near Him? . . .

Those who lead a spiritual life, says Cassian,<sup>1</sup> are like a man in the midst of a rapid river; if he stops but for one moment and strives not continually to bear up against the stream, he will run great risk of being carried down. Now the course we ought to take is so directly opposite to the current of our nature corrupted by sin, that unless we labour and force ourselves to go on, we shall certainly be hurried back by the impetuous torrent of our passions. "The kingdom of heaven suffereth violence, and the violent bear it away" (S. Matt. xi. 12). And, as when you go against the tide you must always row without ceasing, and when you stop but for a while, you find yourself drifted far from the spot you had rowed to; so here you must still push forward, and make head against the current of your depraved passions, unless you be content to see yourself quickly carried back from that degree of perfection which you had before attained. . . .

Another comparison is also made use of. . . . As sailors on the main

ocean dread nothing so much as a profound calm, because then they consume all their provisions, and afterwards feel themselves in want of the necessaries of life; so by those who navigate the tempestuous sea of the world, and steer towards heaven, there is nothing more to be dreaded than an unhappy calm, which stops them in the midst of their course, and prevents them from making sail. Because the small provision they had laid in for their voyage is soon consumed, and the little virtue they had begins to fail them; and afterwards, amidst the storms and temptations which assail them on all sides, they find themselves, even in their deepest distress, destitute of all help, and in the greatest danger of perishing. Woe to such as are surprised by a calm so dangerous! "You did run well," says the Apostle; "who hath hindered you, that you should not obey the truth?" (Gal. v. 7.) You went at first in full sail, what calm or sand-bank has stopped you? Certainly, "now you are satiated, you are become rich" (1 Cor. iv. 8). You fancy you have done enough; finding yourself tired, you think yourself entitled to repose; you imagine that what you have acquired is sufficient. But reflect, and consider well, that you have still a great way to go. Remember that many occasions will still offer wherein you will have need of more perfect humility, more courageous patience, more absolute detachment, and more complete mortification; and perchance you will be surprised and found unprovided in the time of your greatest need. . . .

S. Bernard says that we ought to imitate merchants, who, though they have acquired considerable property and encountered much hardship and pain, yet so far from being content with their gain or discouraged by their losses, constantly endeavour to acquire additional property, as if hitherto they had neither done nor gained anything. In the same manner, says he, we ought constantly to endeavour to increase our store, and to enrich ourselves in humility, charity, mortification, and in all the other graces; and, in a word, like good merchants for heaven, we

<sup>1</sup> Borrowing his imagery from S. Jerome, *adv. Pelag.*, Lib. iii. tom. iii. fol. 163 B, ed. Basil.



ought to make no account of the labours we have already undergone, nor of the riches we have acquired. For this reason our blessed Saviour compares the kingdom of heaven to a merchant, and commands us to "trade till He come" (S. Luke xix. 13).

Consider the ardour and application of a merchant in everything which can promote his gains; how he thinks of nothing else, and how ardently he undertakes any affair wherein there is the least hope of success; whether he is at table; whether he lies down or gets up; whether he is asleep or awake; in fine, wheresoever he is, or whatsoever he does, this care engages his thoughts, and allows him no repose. In the same manner we must proceed in the great business of our salvation, having our mind and heart entirely engaged in it, and ever attentive to derive some spiritual profit from the least occasion that presents itself. This is the thought which should always accompany us—at table, at our going to bed, and getting up; in all our actions and in all our exercises; at all times, and in all places, during our whole life. This is our only business. If we do this well, we need desire nothing besides, nor is it worth our while to trouble ourselves for a moment about anything else.

It is said of Apelles, that in whatsoever business he was engaged, he never let a day pass without exercising himself in his own profession, by painting something or other. For this purpose he always endeavoured to find out some time amidst his other employments; and, to excuse himself from going into company, was wont to say, "This day I have not as yet drawn one stroke with my pencil;" so that by this means he became a most excellent painter. In like manner you will become an excellent Christian, if you let no day pass without making some advancement in virtue. Practise daily some act of mortification, correct some fault you were accustomed to commit, and you will quickly find that your life will become every day more perfect. When you examine your conscience at noon, and perceive that you have done nothing that morning conducive to your improvement, that you have mortified yourself in nothing, that

you have performed no act of humility when occasions offered themselves, believe that you have lost so much time, and make a firm resolution not to let the remaining part of the day pass in the same manner. You will find it impossible to observe this rule without gradually advancing, and making by degrees a considerable progress in the way of perfection.—*Alphonsus Rodriguez.*

Of things most important and necessary to attain holiness, . . . one is that to arrive at each virtue which we set before us, we must ever be going onwards; else by only standing still, we are turning back, for when we leave off acts of virtue, it follows of necessity that through the violent inclination of the senses and of other things which move us outwardly, many unruly passions are formed within us, which destroy, or at least lessen, holiness; and moreover, we lose many gifts and graces with which our Lord might have rewarded our further progress. Therefore is the spiritual journey different from that of the earthly traveller; for in the earthly journey, nothing of the ground already gained is lost by standing still; it is, in the heavenly.

And, moreover, the weariness of the earthly pilgrimage increases as the body moves on, whereas in the spiritual journey, the further one walks onwards, the more vigour and strength he gains. For by the practice of virtue the soul's inferior part, which by resisting made the way rough and wearisome, gets weaker and weaker, while the superior part, where virtue abides, gets firmer and stronger.

Hence, as we advance in holiness, the pain which we felt lessens, and a certain secret gladness, which by the working of the Spirit is mingled with that pain, increases ever more and more. In this way, ever going on with greater ease and delight, from virtue to virtue, we reach at last the mountain top, where the perfected soul works on without weariness, nay, with pleasure and rejoicing, because having now conquered and subdued its unruly passions, and standing above all created things, and itself, it lives happily in the Heart of the Most High, and there, sweetly working, takes its rest.—*L. Scupoli.*

## VIII.—COMMEMORATION OF THE DAY OF BAPTISM.

“Be mindful therefore of the first days, those in which ye receive Baptism.”—HEB. x. 32 (*Peschito Syriac*).

I give Thee praises and thanks, my God, my Mercy, Who hast deigned to bring me to the knowledge of Thee, and by the washing of Holy Baptism to count me among Thy sons by adoption. I give Thee praises and thanks, Who from the first beginning of my childhood until this very hour, with the endurance of Thy immeasurable goodness, waitest for me to amend, while I run to waste through many sins. I praise and glorify Thee, Who with the Arm of Thy Might hast frequently set me free from many straits, and calamities, and miseries, Who thus far hast delivered me from eternal punishments and the torments of this body. I praise and glorify Thee, Who hast deigned to bestow upon me soundness of limbs, peaceful times, the love and affection and regard of Thy servants towards me, which are the gifts of Thy loving-kindness. O Thou Holy of Holies, Who sanctifiest all things, I bless Thee, I glorify Thee, I worship Thee, I give thanks to thee. Let all the works of Thy hands bless Thee; let all Thy Angels and Holy Ones bless Thee. May I bless Thee in my life. May all my inward and outward frame adore, and glorify, and bless Thee.—*S. Anselm*.

For if Baptism be to me the beginning of life, and that day of regeneration be the first of all days, it is manifest that that voice must be the most precious of all to me, which was uttered in [conferring upon me] the grace of adoption. That inheritance, then, which introduced me to the light, and bestowed upon me the knowledge of God, and by which I was constituted the child of God, who but a little while before had been an enemy by reason of sin,—shall I betray this, being seduced by the plausible arguments of these [unbelievers]?<sup>1</sup> Rather do I pray

<sup>1</sup> Written against certain who maintained that it was not necessary that the Holy Spirit should be united to the Father and the Son.—*De Spir. Sanct.*, ch. x. tom. ii. p. 314 c.

for myself that I may depart to the Lord with this profession of faith: and I exhort them to preserve the Faith undefiled to the day of Christ, and to preserve the Holy Spirit undivided from the Father and the Son; to keep firm hold of the doctrine which they were taught at their Baptism, and to persevere in the confession of the faith, and in the completion of glory.—*S. Basil*.

He shows numerous reasons why we should be mindful of God, to wit, the various mercies of God. The first reason is our innocence conferred in Baptism. For we who before Baptism were children of wrath, and were in Baptism made children of grace, and heirs of glory, ought to store deeply in our memory so great a benefit, and to be mindful of the Lord Himself, the Author of that blessing. And this is what he means when he says, “I will remember Thee concerning the land of Jordan,” *i.e.* because in Baptism, which is designated by the Jordan, we were made fertile soil, who before were but a desert and barren land.—*Hugo de S. Charo*.

Born as I was under the law of sin, and a captive in that natural condition of death which was infused into me by my parents, Thou, O merciful and compassionate Lord, didst deliver me at the very beginning of my life, that I might not be held in bondage under the prolonged rule of a cruel master. Even before I had experienced the tyranny [of that master] I found a tyrant slayer: and I obtained redemption before I comprehended my servitude. Let those who will complain of the haste with which their salvation has been procured for them: in excuse for their dishonoured regeneration let them blame the ignorance of their age, and the inexperience of their years [when that regeneration took place]. By me the early gift of that dignity and the speedy advent of that mercy shall ever be adored.

For I understand how this one thing at least has been a blessing to me while still ignorant, viz. that although I have fallen away from Thy gifts, yet Thy gifts have remained in me. Born again, then, in Christ Jesus by Thy Holy Spirit, enrolled as an heir, constituted a son, I have received gifts not less than as an elder brother. Nay, more: the burden of the observance of the law being remitted, and I being initiated by grace, was made Thy Israel, not of Jacob, but of Esau. Truly happy should I be if that treasure which I then received I had kept, I will not say increased by usury, but in its integrity, with an innocence that was peacefully inactive if not working.—*S. Prosper of Aquitaine.*

You who are already baptized and born of water and of the Spirit, remember the promise which ye then made, and perform it. Remember how ye then renounced the devil, the world, and the flesh, and let them not therefore have dominion over you. Remember the Articles of Faith which ye then professed to believe, and hold fast your profession without wavering. Remember the holy commandments which you then promised to keep, and do all you can to walk constantly in all of them. Remember also the great privileges which God Almighty then conferred upon you in case you keep your word with Him. You were then made the members of Christ, and so interested in all the merits of His Death and Passion. You were then taken out of the world, and translated into the Church of Christ, to be instructed, governed, assisted, protected, sanctified, justified, and saved by Him. You were then made the children of God; and if children, then heirs—heirs of God and joint-heirs with Jesus Christ, and therefore heirs of the kingdom of heaven and eternal life; which you cannot miss of, unless you provoke your heavenly Father to disinherit you by the neglect of your duty to Him, and by the breach of the promise which you made when you were admitted into this happy state, and by not repenting of it while you may.

Wherefore if ye have broke the promise which ye then made when ye were baptized, as I fear ye all

have, repent immediately and set yourselves in good earnest for the future upon keeping it in all respects. Ye were then born of the Spirit, and so have it always ready to assist you. By His assistance, therefore, live now as becomes the children of God and the heirs of heaven. Avoid whatsoever ye know to be offensive to your heavenly Father, and do all ye can to please Him. Live above this world, and let your conversation be where your inheritance lies. Strive all ye can to walk worthy of the vocation wherewith ye are called; that ye may shine as lights in the world, and so be meet to be partakers of the inheritance of the saints in light, where ye will shine forth as the sun in the kingdom of your Father; which God grant we may all do, through Jesus Christ our Lord.—*Bishop Beveridge.*

S. Chrysostom exhorts men daily to remember their solemn profession of faith, and baptismal vow, wherein they renounced Satan and embraced Christ, as the best preservative against sin and danger: to which both he and Ephraem Syrus add this momentous consideration, “That an account of this vow will be required of men at the day of judgment. For by thy words thou shalt be justified, and by thy words shalt thou be condemned. And Christ will say to every wilful transgressor of it, Out of thine own mouth will I condemn thee, O thou wicked servant.”—*Joseph Bingham.*

O Lord, heavenly Father, almighty and everlasting God, Who of Thine infinite goodness towards me, when I was born in sin, and was no other than an heir of everlasting wrath, didst vouchsafe that I should, as upon this day, be born again of water and the Holy Ghost, in the blessed laver of Baptism, being thereby made a member of Christ, and an heir of eternal life: for this Thine inestimable favour I do here gratefully commemorate this happy day: and in most humble and hearty wise I do extol the abundant riches of Thy glorious grace; and in Thy sight, and in the sight of Thine holy Angels, with all the company of heaven, do renew that sacred vow which was then made in

my name, to forsake this wicked world, and to live as a Christian ought to do, in obedience to Thy holy faith and commandments, most humbly beseeching Thee, of Thy great mercy, to pardon me all former breaches of my solemn promise, and to endue me with the assistance of Thy Holy Spirit, that henceforth I may walk in newness of life, worthy of that blessed estate whereunto Thou hast called me, and keeping myself unspotted of the world, the flesh, and the devil, may daily die unto sin, for which cause I was baptized into the death of Christ, and as I have had my part this day in the first regeneration, so I may at the last day have my part in the second and great regeneration of the world, to live and reign with Thee for ever, through the merits of Jesus Christ our Lord. Amen.—  
*Bishop Cosin.*

Of the blessing of our vocation or calling, consider the great mercy of God, in calling thee to this faith by means of Holy Baptism; as well as in making thee partaker of His other blessed Sacraments. And if, after thy first calling, thou didst lose thy Baptismal innocence, and He raised thee up from sin, and brought thee back again unto grace, and placed thee once more in a state of salvation, how canst thou ever thank Him sufficiently for these inestimable blessings? Consider again how great the mercy which has guarded thee all this time; which has borne with thy many sins, which has sent thee so many inspirations, and has not cut thee off in the midst of thy wickedness; and last of all, which has called thee with His grace, that thou mightest rise from death to life, and mightest open thine eyes to the light eternal. . . .

Meditate upon the blessing of thy vocation or the calling of Almighty God, without which all other benefits would only tend to thy greater condemnation. Now there are two kinds of calling; the one to our holy Faith by means of the Sacrament of Holy Baptism; and the other unto grace, after we have lost our Baptismal innocence.

Consider what a blessing was thy first calling, when thou wert cleansed

from original sin, delivered from the power of the devil, and made a child of God, and an inheritor of His heavenly Kingdom. There He took thy soul to be His Spouse. There He adorned it with the qualities needful for so high and holy a condition, that is, with the seven-fold gifts of the Holy Spirit; and with many other graces, far more precious than the jewels which were given to Rebekah when she was taken to be the wife of Isaac. Now what hast thou done to deserve all this? How many thousands by the just judgment of God have never received this blessing? What would have become of thee hadst thou been among them—not knowing the One, Very, and True God, but only worshipping idols of wood and stone? How much art thou beholden to thy Lord, Who amongst so many lost ones has placed thee amongst the number of the redeemed; Who has willed thee to be born in the holy Catholic Church; and Who has caused thee to be nourished in the Faith of the blessed Apostles, and with the most precious Blood of our Lord and Saviour Jesus Christ?—  
*Father Luis de Granada.*

Since, Lord, to Thee  
A narrow way and little gate  
Is all the passage; on my infancy  
Thou didst lay hold, and antedate  
My faith in me.

Oh! let me still  
Write Thee Great God, and me a child,  
Let me be soft and supple to Thy will,  
Small to myself, to others mild,  
Be-hither ill.

Although by stealth  
My flesh gets on; yet let her sister,  
My soul, bid nothing, but preserve her wealth,  
The growth of flesh is but a blister;  
Childhood is health.

*George Herbert.*

As we know that the Israelites in the Passover always kept up the special remembrance of their deliverance from Egypt by the blood of the Paschal Lamb, as the Lord had said, "remember this day;" so it is good and wholesome for us Christians to bear in mind, as well as we can, the day of our Baptism, and to make it a day of solemn thoughts and good resolutions, a day of deep penitence for our many and sad breaches of our vows; a day wherein to sacrifice ourselves, our souls and bodies, more devoutly than ever to our Lord. More particularly is it good and

useful to think of our Baptism when we are preparing to draw near the other Sacrament. For how shall we examine ourselves thoroughly if we do not go back to our first vows? They are the very rule by which we are to be tried: by them, accordingly, we must try and judge ourselves. How again shall we be sorry and ashamed, as we ought, for our sad transgressions of God's law, and our own engagements, except we duly bear in mind the abundant grace which was given to help us in keeping them, and against which we have sinned? how shall we steadfastly purpose to lead a new life, but by reliance on the same merciful Spirit Who gave that first grace? how shall we be thankful enough in our remembrance of God's "mercy through Christ," and of His saving Death, without bearing in mind always how we ourselves have been made partakers of that Death, and those mercies in our Baptism which joined us to Him?—*John Keble.*

Glory be to Thee, O Lover of souls; it was by Thy preventing love that I was baptized with the outward sign, water, in the Name of the Father, and of the Son, and of the Holy Ghost, that I should believe in the most Holy Trinity; that I should entirely live devoted to the Three most adorable Persons, that I should wholly depend on their gracious assistances, and that it should be my chief care to love and glorify that triune Love, the Author of my salvation.

Glory be to Thee, O Jesus, Who by water, that washes away the filth of the body, dost represent to my faith Thy invisible grace in baptism, which spiritually washes and cleanses the soul. Glory be to Thee, O blessed Lord, Who in baptism savest us, not by the outer washing, but by the inward purifying grace accompanied with a sincere vow, and "stipulation of a good conscience towards God;"<sup>1</sup> by which Thy propitious love brought me into Thy Church, the spiritual ark, to save me from perishing in the deluge of sin, which overwhelms the generality of the world; and therefore all love, all glory be to Thee.

Glory be to Thee, O all-powerful

Love, by Whose invisible grace we in baptism die to sin, to all carnal affections, renouncing and detesting them all, and resolving to take no more pleasure in them than dead persons do in the comforts of life. O may I ever thus die to sin!

Glory be to Thee, O Jesu, Who from our death to sin in our baptism, dost raise us to a new life, and dost breathe into us the breath of love; 'tis in this laver of regeneration we are born again by water and the Spirit, by a new birth unto righteousness: that as the natural birth propagated sin, our spiritual birth should propagate grace; for which all love, all glory be to Thee.

Glory be to Thee, O most indulgent Love, Who in our baptism dost give us the holy Spirit of love, to be the principle of new life, and of love in us, to infuse into our souls a supernatural, habitual grace, and ability to obey and love Thee; for which all love, all glory be to Thee.

Glory be to Thee, O compassionate Love, Who when we were conceived and born in sin, of sinful parents, when we sprang from a root wholly corrupt, and were all children of wrath, hast in our baptism made us children of Thy own heavenly Father, by adoption and grace; when we were heirs of hell hast made us heirs of heaven, even joint-heirs with Thy Own Self, of Thy Own glory; for which, with all the powers of my soul, I adore and love Thee. . . .

Glory be to Thee, O Sweetest Love, Who in my infancy didst admit me to holy baptism; Who by Thy preventing grace when I was a little child, didst receive me into the evangelical covenant, didst take me up into the arms of Thy mercy, and bless me. Glory be to Thee, Who didst early dedicate me to Thyself, to prepossess me by Thy love, before the world should seize and defile me. . . .

Glory be to Thee, O tenderest Jesus, Who, when by reason of my infancy, I could not promise to repent and believe for myself, didst mercifully accept of the promise of my sureties, who promised both for me, as Thou didst accept for good to the paralytic<sup>2</sup> the charitable intentions of those that brought him to

<sup>1</sup> 1 S. Peter iii. 21.

<sup>2</sup> S. Mark ii. 5; S. Luke v. 20.

Thee, and of the faith of the woman of Canaan,<sup>1</sup> for the cure of her daughter; for which merciful acceptance, all love, all glory be to Thee.

O my God, my Lord, the promise which was made by my sureties for me, I acknowledge that as soon as I came to a competent age I was bound myself to perform, and I own and renew my obligation: I promise, O my Lord, with all the force of my soul to love Thee; O do Thou ever keep me true to my own promise, since Thou art ever unalterably true to Thine; for which I will ever adore and love Thee.—*Bishop Ken.*

Blest hour! when I, a new-born child,  
Great God, my God, my Father styled;  
I then, adorned with Christ's dear Name,  
To Christ-like bliss had Christ-like claim:  
Christians, who Christ's anointed are,  
In His celestial unction share.

Persons and things to God applied  
Were by anointing sanctified;  
To turn them to a worldly use  
Was sacrilegious abuse;  
Lord, keep alive my Christian flame,  
With Christ-like love, and Christ-like aim.

The Holy Ghost on Jesu's head  
Unmeasurable graces shed;  
Christians who Christ's anointed are,  
In His celestial unction share;  
The Spirit tempting in their hearts  
His all-sufficient aid imparts.

O may I with a faith unfeign'd,  
Preserve my Christian name unstain'd;  
To copy Christ O may I strive,  
From Whom I that dear name derive;  
And die, when death shall me arrest,  
A Christian with Christ's unction blest.

*Id.*

O Blessed and Eternal God I give Thee praise and glory for Thy great mercy to me in causing me to be born of Christian parents, and didst not allot to me a portion with mis-believers and heathen that have not known Thee. . . . Thy hand sustained and brought me to the light of the world and the illumination of Baptism, with Thy grace preventing my election, and by an artificial necessity and holy prevention en-

gaging me to the profession and practices of Christianity. Lord, since that I have broken the promises made in my behalf, and which I confirmed by my after act: I went back from them by an evil life: and yet Thou hast still continued to me life and time of repentance; and didst not cut me off in the beginning of my days, and the progress of my sins. O dearest God, pardon the errors and ignorances, the vices and vanities of my youth, and the faults of my more forward years, and let me never more stain the whiteness of my Baptismal robe: and now that by Thy grace I still persist in the purposes of obedience, and do give up my name to Christ and glory to be a disciple of Thy institution, and a servant to Jesus, let me never fail of Thy grace: let no root of bitterness spring up, and disorder my purposes, and defile my spirit. O let my years be so many degrees of nearer approach to Thee: and forsake me not, O God, in my old age, when I am grey-headed: and when my strength faileth me, be Thou my Strength and my Guide unto death; that I may reckon my years and apply my heart unto wisdom; and at last, after the spending of a holy and blessed life, I may be brought unto a glorious eternity through Jesus Christ our Lord. Amen.—*Bishop Jeremy Taylor.*

"Remember youre promys made yn baptysm. And Chrystys mercyful bloud shedding. By the wycbe most holy sprynklyng. Off all youre syns youe haue fre pardon.

Have mercy upon me, oo god.

Affer thy grat mercy.

Remember, etc.

And accordyng to the multytude of the [Thy] mercys.

Do a wey my wyckedness.

Remember, etc.

Glory be to the father, and to the Son, and to the holy ghost.

As hyt was yn the begynnyng, so now, and euer, and yn the world of worlds, so be hyt."

*Written on a blank leaf of a MS. Breviary cir. 1470, ap. Maskell, Monum. Rituum. Eccles. Angl., vol. i. p. cccii, note.*

## IX.—THE BAPTIZED CHRISTIAN'S RULE OF LIFE.

### (1.) *Watchfulness.*

"Set a watch, O Lord, before my mouth, and keep the door of my lips."—Ps. cxli. 3.

<sup>1</sup> S. Matt. xv. 28; S. Mark vii. 29.

"Could ye not watch with Me one hour? Watch and pray, that ye enter not into temptation."—S. MATT. xxvi. 40, 41.

"Blessed are those servants, whom the lord when he cometh shall find watching."—S. LUKE xii. 37.

"Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance."—EPH. vi. 18.

"Therefore let us not sleep, as do others; but let us watch and be sober."—1 THESS. v. 6.

"But watch thou in all things."—2 TIM. iv. 5.

"Be watchful, and strengthen the things which remain."—REV. iii. 2.

"Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments."—REV. xvi. 15.

My soul and my flesh, ye must now be watchful, always and in all places thoughtful of your latter end. Peradventure if you do this, you will not readily fall into sin. If you act in the way that I advise, you may be secure; for in that case, while many will mourn who now miserably laugh and rejoice, you shall exult and rejoice with unfailling gladness. Diligently apply yourselves to your works. If they are right and pleasing to God, rejoice; if they are evil and not acceptable to God, quickly amend them. Let not your eyes sleep, nor your eyelids slumber. The pit of perdition is open; he easily falls therein who does not now carefully guard himself. Sin and iniquity now easily drive thither the foolish and vain man; in which pit those who are once plunged never rise again.—*S. Anselm.*

S. John i. 12. Much vigilance is therefore necessary to preserve the Divine image formed in us by adoption in Baptism; and no one can take it from us, unless we forfeit it by sin: and God gives grace to those who desire it, and endeavour earnestly after it; and by the concurrence of Divine grace and human freedom we are sons of God.—*S. Chrysostom.*

We have an enemy who entertains towards us continuous and implacable hatred; we consequently need much watchfulness to be enabled to escape his devices, and place ourselves above the reach of his weapons. But we can by no other means escape them, than by drawing down assistance from on high through the best system of self-government; and that best system is a pure life, which is the

groundwork and foundation of goodness and virtue; because the man who safely lays that foundation will with greater ease master everything besides.—*S. Chrysostom.*

We know not oftentimes what we are able to do, but temptations do show us what we are. Yet we must be watchful, especially in the beginning of the temptation; for the enemy is then more easily overcome, if he be not suffered to enter the door of our hearts, but be resisted without the gate at his first knock. Wherefore one said, "Withstand the beginnings, for an after remedy comes often too late." For first there cometh to the mind a bare thought of evil, then a strong imagination thereof, afterwards delight and an evil motion, and then consent. And so by little and little our wicked enemy getteth complete entrance, whilst he is not resisted at the beginning. And the longer a man is negligent in resisting, so much the weaker does he become daily in himself, and the enemy stronger against him.—*Thomas à Kempis.*

Specific resolutions are of the greatest service in the spiritual life. They must be framed upon the knowledge of our weak points and besetting sins; and it is well every morning to draw up one or more of them after a foresight of the temptations to which we are liable to be exposed, and the circumstances by which we are likely to be surrounded. Let it be remembered generally that nothing is so likely to destroy that recollectedness of mind which is the very atmosphere of the spiritual life, as unexpected incidents for which we are in

nowise prepared, and which often stir in us sudden impulses of almost uncontrollable feeling. We cannot, of course, foresee all such incidents; but still there are many of them which, from a survey of the day, we may think likely to arise. Let us arm ourselves for them, when they do come, by a holy resolution which will take its shape from the peculiar nature of the temptation offered,—a resolution perhaps to busy ourselves in some useful work, and so divert the mind, or to give a soft answer which turns away wrath, or to repeat secretly a verse of some favourite hymn, or only to cast a mental glance on Christ crucified, which indeed is the most sovereign remedy against temptation known in the spiritual world. In any case let our rules be such as may be easily and cheerfully observed, remembering that we are to serve God in the newness of the spirit, not in the oldness of the letter.—*E. M. Goulburn.*

First of all we must needs learn to keep a keen watch over our hearts. Every change that passes upon us has an eternal consequence; there is something ever flowing from it into eternity. We are never at rest; our moral life is like a running stream; its very condition is change. And these changes creep on us by such an insensible approach, that we hardly perceive them till they have established themselves. . . .

Watch, then, over the changes and inclinations of your will; for every one bears upon eternity. Every energy lays in another touch upon your deepening character; every moment fixes its colours with a greater steadfastness. Remember that you are immortal; realise your own immortality. Remember it all day long, in all places; live as men whose every act is ineffaceably recorded, whose every change may be

retained for ever. And, again, we have need, not only to watch, but to keep up a strong habit of self-control. How it is that every act we do leaves upon us its impression, we know not; but the scars and the seams of our bodily frame warn us of the havoc sin makes in our unseen nature. . . . By its own continual acting our fearful and wonderful inward nature is perpetually determining its own character. It has a power of self determination, which, to those who give over watching and self-control, becomes soon unconscious, and at last involuntary. . . .

Watch, therefore, and win the mastery over yourselves. Live so as you would desire to live for ever. Speak and act as if you were now fixing your eternal state.—*H. E. Manning.*

Watch, therefore, pray and labour diligently, and defer not to weave the web of thy wedding garment, that thou be found ready adorned to meet the Bridegroom. And remember day by day, that He Who gives thee the morning does not promise thee the evening; and though He gives the evening, yet promises not the morrow. Spend, therefore, every moment of every hour according to God's will, as it were thy last, and so much the more as for each moment thou wilt have to give the strictest account.—*L. Scupoli.*

No man lives without sin; and in the state of regeneration our infirmities still press upon us, and make our hands shake, and our foot to stumble, and sometimes the enemy makes an inroad, and is presently beaten out again; and though the good man resolves against all, and contends against all, there will be something for him to be humbled at, something to contest against, to keep him watchful and upon his guard.—*Bishop Jeremy Taylor.*

## (2.) *Self-Examination.*

"Let a man examine himself."—1 COR. xi. 28.

"Examine yourselves, whether ye be in the faith; prove your own selves."—2 COR. xiii. 5.

"But let every man prove his own work."—GAL. vi. 4.

Blessed is that soul which day and night hath no other care than how,

in the great day, when every creature shall stand around the Judge to give



account of their works, she shall be able to relate her life. For whosoever continually places that day and that hour before his eyes, and ever thinks of his defence at that most just tribunal, is likely to commit no sin, or at least very few and slight ones.—*S. Basil.*

Let us not pass over carelessly what are thought small sins; but every day let us call ourselves to account for our words and our looks; and by the imposing of self-correction, liberate ourselves from punishment elsewhere.—*S. Chrysostom.*

Let us ever be saying to ourselves and to others, There is a Resurrection and a terrible Judgment awaiting us.—*Id.*

For what purpose has God appointed over us in our own mind a judge so constantly vigilant and on the watch? There is not, no, there is not among men any judge so untiringly watchful as our own conscience. Judges from without in the world are corrupted by bribes, and influenced by flattery, and through fear will not see the truth; while many other causes affect the uprightness of their judgment: but the tribunal of conscience can yield to none of these influences. Whether you bribe, or flatter, or threaten, or do what you may, that judge from within will pass an upright judgment against guilty thoughts; and the man himself who has committed a sin, even though no one else accuse him, will condemn his own self; and this it does, not once or twice, but repeatedly, and will continue to do so throughout the whole of life. Though a long lapse of time intervene, conscience will never forget what has been done; but in the act of our committing the sin, and before it is committed, and after it is committed, conscience stands up against us as a vehement accuser; more especially, however, after the sin has been committed; for during the commission of the sin, intoxicated by the pleasure, we are not equally sensible of the charge; but when it has been committed and is concluded, then especially the pleasure having entirely passed away, the bitter sting of conscience follows.—*S. Chrysostom.*

We must diligently search into and set in order both the outward and the inward man, because both of them are of importance to our progress in godliness. If thou canst not continually recollect thyself, yet do it sometimes, at the least once a day, namely in the morning or at night. In the morning fix thy good purpose; and at night examine thyself what thou hast done, how thou hast behaved thyself in word, deed, and thought; for in these perhaps thou hast oftentimes offended both God and thy neighbour.—*Thomas à Kempis.*

Let each one examine his own conscience, and set his own self before him by the rigidity of his own judgment. Let him see whether in the secret place of his heart he finds that peace which Christ bestows; whether no fleshly concupiscence assails the longing of the Spirit; whether he does not despise lowly things; whether he seeks not high things; whether he does not rejoice in an excessive increase of his own means; finally, whether he is not grieved by another's happiness, or does not rejoice at the misfortune of his enemy. And if it should prove that he finds in himself none of these disorders, let him search out by a sincere examination by what kind of thoughts he is most frequently visited; and whether he yields to no images of vanity; or how speedily he withdraws his mind from those things which act as injurious allurements.—*S. Leo.*

Let us then try ourselves, and see how it is with us; whether or no we be sons of God in that one only sense which shall stand when all things shall be tried by fire. For in one sense sons of God we must be for ever. We can destroy ourselves, but we cannot efface our Baptism; we may mar the image of God, but not our Baptismal cross; we may forfeit the bliss of our adoption, but we cannot evade the doom of reprobate sons. This must be our chiefest bliss, or our deepest anguish, and abide with us for ever. Let us then well try ourselves lest we be deceived.—*H. E. Manning.*

One of the chief and most efficacious means we have for our spiri-

tual advancement in the examen of conscience; and for this reason the saints recommend so earnestly the practice of it. S. Chrysostom says that we should make this examen before we go to bed; and gives two good reasons for it. First, that the day following we may be the better disposed to preserve ourselves from the faults we have committed; for if we examine ourselves well overnight, and conceive a great sorrow for our defects, and purpose firmly to correct them, it is certain that this will serve as a curb to hinder us from falling into them again the day following. Secondly, the prospect of examining ourselves at night will be an occasion of greater recollection all the day long; for remembering that we have on the very same day to render an account of what we have done, will make us stand more upon our guard, and pay greater attention to what we do. As a nobleman, says S. Chrysostom, who preserves order in his family, lets no day pass without calling his steward to an account, to prevent him from being careless and confused in it, even so it is good that we also daily make up our accounts, lest our negligence and forgetfulness should cause disorder in them.—*Alphonsus Rodriguez.*

The examination of conscience is by diligent souls usually made three times a day: before dinner, before vespers, and before going to bed. But if some cannot do this, the evening examination should never be neglected; for if God twice beheld the works which He made for man, shall not man look more than once at all He does for God, and for which he will, moreover, have to give Him a strict account?—*L. Scupoli.*

If a man would have such a wedding garment as may fit him exactly, let self-examination take the measure.—*Dr. Robert South.*

It is infinitely absurd to think that conscience can be kept in order without frequent examination. If a man would have his conscience deal clearly with him, he must deal severely with that. Often scouring and cleansing it will make it bright; and when it is so, he may see himself in it; and if he sees anything amiss,

let this satisfy him, that no man is or can be the worse for knowing the very worst of himself.—*Dr. Robert South.*

Before thy conscience set the Crucified,  
And number one by one thy Saviour's  
woes;  
There in that mirror let thy life be tried,  
And set the image of thyself beside;  
There meditate and tread thy feet beneath,  
Thy lust, thy malice, avarice, and pride,  
Think of each sin which taints thy vital  
breath,  
Of life that never lives, of never-dying death.

Night after night, as Evening brings its  
rest,  
The Day departing rises manifest,  
And makes appeal—before his Judge he  
stands,  
While Conscience by Baptismal power im-  
press'd  
Pleads with him, and points out to God's  
commands,  
And angels good and ill stretch forth their  
speaking hands.

Let peaceful Solitude that sits apart,  
Hid in her cave from the full glare of day,  
Learning communion with the silent  
heart,  
Teach him betimes to ponder all his way,  
Teach him to know where he has gone  
astray,  
Where he hath given his heart to meaner  
things,  
Where earthly idols he hath made his stay,  
Where to past deeds of sin his Memory  
clings,  
Where Darkness o'er his heart her chilly  
mantle flings.

How oft his careless tongue hath kindled  
fire;  
How oft his hand hath ministered to ill;  
How oft his eye hath drunk in bad desire;  
How oft his feet have follow'd wayward  
will;  
How oft low earthly thoughts his spirit  
fill;  
How oft his palate seeks itself to please;  
How oft his form is decked the soul to  
kill;  
How oft his time runs to the absorbing  
seas,  
Pursuing empty dreams, or lost in shapeless  
ease.

O spread the awful scroll, and teach us  
now,  
Lest Conscience sleep, while Justice' scroll  
is stored,  
Nor know the dread amount of all her woe,  
Till face to face she stands before the Lord,  
And hears the sound of His undying word,  
Or on the parting soul should Memory  
wake  
To lift the curtain and her light afford  
To read the record, stifled Conscience break  
Long silence with a voice the bed of death  
to shake.

Then through the vista of departed life  
Shall gleam the moonlight shadows of the  
past,  
Where light and cloud commingling seem  
at strife;

Guilt like a spectral shade shall rise aghast,  
 Remorse sad moaning like the rising blast,  
 Embryo Resolves, and warnings Lightning  
 bright,  
 Witnesses trumpet-tongued, now heard at  
 last,  
 Occasions lost, and, standing in clear light,  
 Visions of the dark soul that loved the gloom  
 of night.

Open the fount Baptismal of my tears  
 Within my heart of hearts; bid it to flow,  
 And wash my soul again from these my  
 fears;  
 Drown the bad fires which in my spirit  
 glow.  
 O light the lamp within that I may know  
 How far Thy seal upon my soul is riven,  
 The breadth, and depth, and height of this  
 my woe,  
 How far from my true course I have been  
 driven,  
 Where from Bethesda's pool the road is  
 paved to Heaven.

*Isaac Williams, B. D.*

Daily and painstaking examination of conscience lets us know whereabouts we are in a religious life. It shows what enemies we have overcome, and what we have yet to overcome; by showing what we have done, it makes us more hopeful; and by showing what we have yet left to do, it makes us more humble. . . . A man who has much to do, and only the same number of hours in a day which his idle neighbours have, spurs himself onward by seeing how quick the time is passing, cheers himself by finding how much of his work he has got through, and it wants some hours to evening yet: or if he wishes

to do some particular thing with more than common care, he looks to see if time and his other engagements will permit him to attend to it. Now, what a watch or a clock is to a man of business, is examination of conscience to a man of religion. No man is so busy as the man who is making it his business to save his soul. He has so many graces to win, and so many faults to root out, that, what with planting, and what with pulling up, he must have certain times for certain things, or his garden will be badly dressed when the Master of it comes to overlook the work and pay his wages. Thus, for example, by examination of conscience he finds how far pride, or impurity, or falsehood, or quick temper, are rooted out of him; he goes from one virtue to another, first sticking to one and then to another, all orderly, leisurely, and on a system; by looking at his faithful and easily-read conscience, he spurs himself onward by seeing what a little way he has really made in religion, yet cheers himself by finding how much of his old evil nature he has, by God's help, got rid of, and death gives him a little more time yet; and from his conscience, too, he learns what business is most urgent, what temptation is most pressing, what duty is most needful. —*Anonymous.*

### (3.) *Mortification of the Old Man.*

“For to be carnally-minded is death; but to be spiritually-minded is life and peace. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.”—ROM. viii. 6, 13.

“Mortify therefore your members which are upon the earth. . . . Ye have put off the old man with his deeds.”—COL. iii. 5, 9.

“Grant, O Lord, that as we are baptized into the death of Thy blessed Son our Saviour Jesus Christ, so by continual mortifying our corrupt affections we may be buried with Him.”—COLLECT FOR EASTER EVEN.

There are two puttings to death, and two deaths; the one was wrought by Christ in Baptism; the other must take place through our subsequent diligence. For that our

former sins were buried was of His gift; but that we, after Baptism, should remain dead to sin, must be the work of our diligence, although here also our very chief and great

support comes from God. For Baptism not only avails to efface our former offences, but secures us also against future.—*S. Chrysostom.*

But what is to be dead to sin? to obey it no longer. For this Baptism hath done for us once; it deadened us to it; but for the rest, by our own earnest zeal we must realise this constantly. . . . As the death of Christ in the flesh was real, so is ours to sin real; but though it is real, we must for the future contribute our part.—*Id.*

Dear beloved brethren, carnal vices and sins must be crushed, and the noxious infection of the earthly bodies trodden down by spiritual strength; lest, in being carried back again to the conversation of the old man, we should be entangled in deadly snares. . . . We therefore who in Baptism have died and been buried in respect to the carnal offences of the old man, and who by heavenly regeneration are risen again with Christ, must equally think and practise the things that are of Christ.—*S. Cyprian.*

I resolve to have in aversion and hatred of heart, which shall be shown in my deeds so far as my condition and profession will permit, all that the world possesses of honour, glory, pride, vanity, ambition, convenience, and power; and I wish to live with great joy in detachment and poverty of spirit, stripped of affection for all that the world esteems, that I may possess God alone, my infinite treasure, and that I may be useful to others, desiring, as far as is possible, to follow the example and traces of my Lord Jesus, Who was put naked on the Cross for love of me.—*Leopold of Austria.*<sup>1</sup>

For while the body still lives, before it has passed through death, sin must also live with it, as it has its roots concealed within us, even though it be externally checked by the wounds inflicted by corrections and warnings; since, otherwise, it would not happen that we do wrong after Baptism, as we should be entirely and absolutely free from sin. But now, even after believing, and

after the time of being touched by the water of sanctification, we are oftentimes found in sin. For no one can boast of being so free from sin as not even to have an evil thought. So that it comes to pass that sin is now restrained and lulled to sleep by faith, so that it does not produce injurious fruits, but yet is not torn up by the roots. For the present we restrain its sprouts, such as evil imaginations, "lest any root of bitterness springing up trouble" us, not suffering its leaves to unclothe and open into shoots; while the Word like an axe cuts its roots which grow below. But hereafter the very thought of evil will disappear.—*S. Methodius.*

They say that we cannot write upon a skin of parchment if it be not well shaved, and all the flesh taken off; so if the evil inclinations of the flesh be not all rooted out of us, we have not the necessary preparation for our Lord to write and imprint upon our hearts the characters of His grace and wisdom. "Whom shall He teach knowledge?" says the prophet; "Whom shall He make to understand the hearing? Them that are weaned from the milk, that are drawn away from the breasts" (Isa. xxviii. 9). That is to say, those who for His love mortify themselves, and forsake the pleasures of the world, and the affections and desires of the flesh. God would find the heart free and disengaged from all things else before He enters into it. . . .

To make us more clearly see the necessity of mortification, our Saviour, as S. Basil takes notice, first bids us "deny ourselves," and then commands us to "follow Him." That is to say, if you do not first renounce yourself, if you do not entirely cast away your own will, if you do not mortify your evil inclinations, you will meet with a thousand impediments and obstacles which will hinder you from following Jesus Christ. It is in this way we "must always bear about in our body the dying of Jesus, that His life also may be made manifest in our bodies" (2 Cor. iv. 10). The life of man upon earth is a continual warfare (Job vii. 1). "The flesh," as S. Paul says, "lusteth against the spirit, and the spirit against the flesh; for these are contrary one to another" (Gal.

<sup>1</sup> Rules of Life found among the papers of the Archduke Leopold, son of the Emperor Ferdinand II., A. D. 1639.

v. 17). From hence proceeds that continual warfare we have within ourselves. He who knows best to over-

come the flesh and the appetites, will become the best and bravest soldier of Jesus Christ.—*Alphonsus Rodriguez.*

#### (4.) *Humility.*

“When men are cast down, then thou shalt say, There is lifting up; and He shall save the humble person.”—JOB xxii. 29.

“Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud.”—PROV. xvi. 19.

“A man's pride shall bring him low: but honour shall uphold the humble in spirit.”—PROV. xxix. 23.

“For thus saith the High and Lofty One that inhabiteth eternity, Whose Name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.”—ISA. lvii. 15.

“Learn of Me; for I am meek and lowly in heart.”—S. MATT. xi. 29.

“Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.”—S. MATT. xviii. 3, 4.

“For He hath regarded the low estate of His handmaiden.”—S. LUKE i. 48.

“He that humbleth himself shall be exalted.”—S. LUKE xiv. 11.

“But He giveth more grace. Wherefore He saith, God resisteth the proud, but giveth grace unto the humble. Humble yourselves in the sight of the Lord, and He shall lift you up.”—S. JAMES iv. 6, 10.

“Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time.”—1 S. PETER v. 6.

In order that Pride, the root of all our diseases, might be cured, the Son of God came down from heaven and humbled Himself. Therefore, O man, why art thou proud? The Son of God was made humble for thy sake. Perhaps thou mayest be ashamed to imitate a man in humility; imitate God, Who humbled Himself, and sets you an example of humility. “I came not to do Mine Own will.” Humility does the will of God.—*S. Augustine.*

“Learn,” saith He, “of Me; for I am meek and lowly in heart, and ye shall find rest unto your souls.” Therefore in order that we may enjoy rest both here and hereafter, let us with great diligence implant in our souls the mother of all things that are good, I mean Humility. For thus we shall be enabled both to pass

over the sea of this life without waves, and to end our voyage in that calm harbour, by the grace and love towards man of our Lord Jesus Christ.—*S. Chrysostom.*

If thou duly perform His words the burden will be light. . . . But how are they duly performed? If thou art become lowly and meek and gentle. For this virtue is the mother of all strictness of life. Wherefore also, when beginning those Divine laws, He commenced with this, “Blessed are the poor in spirit: for theirs is the kingdom of heaven” (S. Matt. v. 3).—*Id.*

Let the servant of Christ who loveth virtues and followeth prayer have humility: let him show humility in acts, in life, above all, in prayer. When this virtue shall have filled, cast down, melted his soul, then

shall the heart be enlarged by love, irradiated by truth, filled with light, bedewed with exultation, gladdened by sweetness, fed with devotion, upraised by the Spirit, borne out of itself with transports, enfolded in love, gleam with contemplation, encompassed with brightness, enriched with joys ineffable. Hence ariseth the revelation of secrets, the unfolding of scriptures, the knowledge of things to come, freedom from the senses, inward partaking of heavenly goods, cleaving to the Divine Goodness, and the blessed fruition of oneness of Spirit.—*S. Laurence Justinian.*

But do not disdain the Divine dignity, when thou beholdest Him outwardly humiliated in likeness to us: it was for our sakes that He appeared thus, and not on His own account. Consider—in that hour in which they cried, “Crucify Him, crucify Him,” and the multitude ran together, how humiliated He was before them all! As in outward visible matters if any one be an evil-doer and receives his sentence from the magistrate, he is thereafter held in execration and contempt by the whole populace, so the Lord, in the hour of His Cross, as a man about to suffer death, was despised by the Pharisees. Again, when they spat in His Face and crowned Him with thorns, and smote Him with rods, what amount of humility did He not surpass? for it is written, “I gave My Back to the scourges, and I turned not away My Face from shame and spitting, nor My Cheeks from them that smote Me.” But if God submitted to such great insults, sufferings, and humiliation, thou who art by nature only mire, and mortal, however low thou mightest be brought down, couldst do nothing to be compared to thy Lord. God humbled Himself for thy sake; and thou wilt not humble thyself for thine own, but art self-exalting and vain-glorious. For He came to take away thy afflictions and burdens, and to give thee His rest: but thou art unwilling to endure and suffer labour in order that thereby thy wounds might obtain healing.—*S. Macarius.*

Real humility serves God in a disinterested spirit which owns that it deserves nothing; accepting His gifts

thankfully, but so far from appropriating them as to be rather humbled by them. It is never surprised or discouraged at being unsuccessful, but like the Canaanitish woman is content to gather up the crumbs which fall from its Master's table. When God's face seems averted, it is ready to cry out with the prophet, “I will bear the indignation of the Lord, because I have sinned against Him” (Micah vii. 9). Whatever visitations come from God or man, true humility takes them as its due, only asking strength to bear them; and thence arise peace and blessing.

How can such humility be attained? By entire self-abandonment in God's hands, by giving ourselves unreservedly to Him; He will work out His will in us, and supply all we need to co-operate with Him. He will fill us with that deep, generous, restful, unchangeable humility which, while it lowers us as sinners to the very depths, yet raises us above the world, the devil, and ourselves, through His own untold Strength and Holiness. But this humility is not of us—it is His work only—it is the fruit of temptation, suffering, and trial; and those who have it, know it least. No saint of God ever yet believed himself to be humble; the vision would destroy the reality.—*Le Père Grou.*

It is a constant and undoubted verity that there will be no mercy nor entrance into the kingdom of heaven for the proud, and that the Lord will only admit the humble there. Holy Scripture teaches us that God resisteth the proud, that He abaseth those that exalt themselves, that we must become like little children to enter into His glory, that those who do not become thus shall be excluded therefrom; and, in short, that He sheds His favours alone upon the humble and exalts them only. This admitted, thou canst not be sufficiently convinced of the importance of striving to become humble, and of banishing from thy mind all presumption, vanity, and pride. There are no efforts thou shouldst not put forth to succeed in so holy an undertaking; and as it is not possible for thee to succeed without God's grace, thou must ask it earnestly, and at all

hours of the day. Every Christian has contracted at Baptism an obligation to walk in the steps of Jesus Christ, and it is to this Divine Pattern that we should conform our lives. This God and Saviour carried humility so far as to become the object of the scorn and contempt of men in order to cure the swelling and wound of our pride, teaching us by His own example to tread the important path which alone leads to Heaven. Thou, therefore, O disciple of this Divine Master, if thou desirest to acquire this precious pearl of humility, which is the surest sign of predestination, receive with a docile spirit the advice I give thee, and put it faithfully in practice. Open the eyes of thy soul, and consider that of thyself thou hast nothing for which thou shouldst esteem and exalt thyself. In thyself thou art nothing but sin, falsehood, and misery; and as for the gifts of grace and nature which are in thee, as they came from God, the origin of thy being, from Whom thou hast received them, it is to Him alone that the honour and glory belong.—*Pinart*.

It has been said, "Wellnigh the whole substance of the Christian discipline is humility."<sup>1</sup> Every mountain of human pride must be brought low, to prepare the Lord's way; and so shall the lowly valley be exalted. Without humility there can be no resignation, since humility alone knows its sufferings and sorrows to be less than it deserves; no contentment, for humility alone knows that it has more blessings than it deserves; no peace, for contention cometh of want of humility; no kindness, for pride envieth; and this S. Paul assigns as the very reason why "love envieth not," that it "is not puffed up," that is, is humble. How shall there, without it, be any Christian grace, since all are the fruits of God's Holy Spirit, as He "resisteth the proud and giveth grace unto the lowly"? "He dwelleth in the humble and contrite heart." If love be the summit of all virtue, humility is the foundation. He humbled Himself because He loved us; we must be humble in order to love Him, for to such only will He impart His Love. . . . The gate of life is low as well as

narrow. Through the lowly portal of repentance are we brought into the Church; and humble as little children must we again become if we would enter the everlasting gates. . . .

Thoughts are wasted unless turned into action. Seek in daily action to prefer others to thyself; give to others, when thou mayest, the first place, and take the last; be glad when others are praised, and thou passed over; others are listened to, and thou disregarded; forget thy good deeds and remember thy sins; consider what is good in thy neighbour, what is evil in thyself; amid what disadvantages they are what they are, how fenced around and with what supplies of grace we are but what we are. If thou must outwardly be honoured and served, inwardly abase thyself as unworthy; if praised, call quick to mind the ill thou knowest of thyself and others know not of; be very jealous not to seek praise, not to say anything with a view to obtain praise, or to be thought well of; be not over anxious to clear thyself from blame; all blame is deserved, if not at man's hand, yet at God's; in undeserved blame see (as has been said by a good Bishop of our Church) what but for God's grace thou wouldst even now be; in praise, what by God's grace we should have been, but, through sin, are not; confess habitually to God the sins of thy youth, thy many shortcomings, thy daily infirmities; consider with thyself what God is and what thou; He, how pure! thou, in thyself, nothing; of thyself but sin; pray to see thy sins as God seeth them; so, striking "root downwards" in humility, thou shalt bear "fruit upwards" unto God; so, laying a deep foundation, shall thy house remain. The tree falls with any gust of wind when the root is near the surface; the house which has a shallow foundation is soon shaken. High and wide as the noblest trees spread, so deep and wide their roots are sunk below; the more majestic and nobler a pile of building, the deeper its foundation; their height is but an earnest of their lowliness; you see their height, their lowliness is hidden; the use of sinking thus deep is not plain to sight, yet were they not thus lowly, they could not be thus

<sup>1</sup> S. Aug. *Serm.* 351, *de Penit.*, S. I, sect. 4.

lofty. Dig deep, then, the foundation of humility, so only mayest thou hope to reach the height of charity; for by humility alone canst thou reach that Rock Which shall not be shaken, that is, Christ. Founded by humility on that Rock, the storms of the world shall not shake thee, the torrent of evil custom shall not bear thee away, the empty winds of vanity shall not cast thee down. Founded deep on that Rock thou mayest build day by day that tower whose top shall reach unto heaven, to the very Presence of God, the sight of God, and shalt be able to finish it; for He shall raise thee thither, Who for thy sake abased Himself to us.—*E. B. Pusey.*

The necessity of possessing humility is so great that without it a man cannot take a single step in the spiritual life. It is needful, says a saint, that all our actions be accompanied and protected by humility in the beginning, middle, and end thereof; for if we be negligent ever so little, and suffer vain-glory to enter in, the winds of pride carry all before them. And it will help us little that the works themselves be good works; nay, rather, in them have we the most cause to fear the lack of humility. For other vices have a close connection with sin, as Envy, Impurity, and Anger, all of which bear their

character stamped upon them, to the end we may avoid them; but Pride is ever, as it were, treading in the footsteps of good works, that so it may destroy them. A man goes prosperously sailing with his heart raised towards heaven; because, at the beginning of the action, he had offered it in intention to the greater glory of God, but, behold, suddenly there comes the storm of vanity, and casts him upon a rock; which, by making him desire to please men, and to be esteemed of them, causes self-satisfaction and the ruin of the enterprise. For as the ancients have well said, He who seeks after any virtue, apart from humility, is like a man who carries dust or ashes against the wind, which forthwith scatters and carries them away.—*Alphonsus Rodriguez.*

I S. Peter v. 5. I have all the reason in the world to be humble. Without God I am nothing, without His help and grace I can do nothing that is good. Without His Word I know nothing. Of myself I deserve nothing but punishment. Of my own I have nothing but faults, imperfections, and sins, an inclination to evil, an aversion to good, unruly senses, un governable passions, unreasonable affections.—*Bishop Thos. Wilson, of Sodor and Man.*

### (5.) *Obedience.*

“Behold, I set before you this day a blessing and a curse; a blessing, if ye obey the commandments of the Lord your God, which I command you this day.”—*DEUT. xi. 26, 27.*

“And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.”—*1 SAM. xv. 22.*

“I will hear what God the Lord will speak: for He will speak peace unto His people, and to His saints.”—*Ps. lxxxv. 8.*

“Whether it be good, or whether it be evil, we will obey the voice of the Lord our God, to Whom we send thee; that it may be well with us, when we obey the voice of the Lord our God.”—*JER. xlii. 6.*

“And we are His witnesses of these things; and so is also the Holy Ghost, Whom God hath given to them that obey Him.”—*ACTS v. 32.*

“And being made perfect, He became the Author of eternal salvation unto all them that obey Him.”—*HEB. v. 9.*



"Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ.—1 S. PETER i. 2.

Our Lord and Saviour Himself hath taught us the great virtue of obedience. Of Whom it is written that He became obedient to the Father, even unto death. By the disobedience of the first man the world perished; by the obedience of the Second Man, Jesus Christ, the world has been saved. He who was disobedient approached the forbidden tree; He Who was obedient ascended the tree of the Cross. . . . But, O misery ever to be lamented, and rather to be expressed by tears than by words, every creature is obedient to God except that which was made after the image of God! Only the devil and man are disobedient; while no other creature is found disobedient.—*S. Bruno of Asti.*

By the opposite evil of disobedience we come to understand the virtue of obedience, which, in order that He might show us how carefully it is to be observed, Christ was for our sakes made obedient unto death—not to any indifferently, but to that of the cross, which was the more ignominious. Great is the evil of disobedience, and great the virtue of obedience. By disobedience an angel fell from heaven, and man was exiled from Paradise. For by obedience man is exalted to the fellowship of angels, according to that which is written, lifting up the poor from the ground that He might set him with the princes of His people, *i.e.* with the Angels. . . .

For men ascend by the hill of obedience to the mountain of perfection.—*Ven. Hildebert.*

"I will hearken what the Lord God will speak in me."<sup>1</sup> Blessed is the soul which heareth the Lord speaking within her, and receiveth from His mouth the word of consolation. Blessed are the ears that gladly receive the pulses of the Divine whisper, and give no heed to the many whisperings of this world. Blessed indeed are those ears which listen not after the voice

<sup>1</sup> "Audiam quid loquatur in me Dominus Deus."—*Vulg.*, Ps. lxxxiv. 9.

which is sounding without, but for the Truth teaching inwardly. Blessed are the eyes which are shut to outward things, but intent on things internal.—*Thomas à Kempis.*

As there is no one among believers to whom the gifts of grace are denied, so there is none who does not owe obedience to the Christian discipline. For although the harshness of the symbolic law has been abolished, yet the benefits of voluntary obedience have increased, as John the Evangelist says, "The law was given by Moses, but grace and truth came by Jesus Christ." . . . In regard to moral precepts no decrees of the older Testament were set aside, but many were enlarged by the Gospel teaching, that they might be more perfect and luminous, as giving salvation, than they had been as promising a Saviour.—*S. Leo.*

No action, however pious or laudable, pleases God if it be contaminated with the sin of disobedience.—*Louis de Blois.*

We were *made* sons by Baptism; we *become* sons by obedience.—*H. E. Manning.*

One of the reasons which moved the Son of God to take human nature upon Him was to teach us obedience by His Own example. "Man," says S. Austin, "was disobeyed even to death, *i.e.* death was the deserved punishment of his disobedience; and the Son of God made Himself man, that He might be obedient even to death. Adam's disobedience shut heaven's gates against us; Christ's obedience threw them open" (Rom. v. 19). Nor can there be a greater proof of the merit and excellence of this virtue than the glorious reward which God has given to the sacred humility of His Son Jesus Christ, "Who was obedient unto death, even to the death of the Cross; for which cause God also hath exalted Him, and given Him a Name which is above all names: that in the Name of Jesus every knee should bow" (Phil. ii. 8, etc.). Obedience is the

essential virtue of a Christian. It is this that pleases God more than all the sacrifices we can make Him; it is this that comprises humility, chastity, and all other virtues. For admit that you are truly obedient, you cannot fail of being chaste, humble, modest, patient, mortified; and, in a word, master of all virtues. Virtuous habits are attained by a frequent exercise of their particular acts; and it is in this way that God is pleased to bestow them upon us. Now, obedience procures us this frequent exercise. . . . Take obedience for your guide, and embrace all the occasions which it presents to you, and you need do no more. Sometimes you will meet with occasions to exercise patience, sometimes humility, sometimes mortification, and at other times temperance and chastity; and thus as you improve in obedience, you will advance in all other virtues. S. Austin calls obedience "the greatest of virtues, and likewise the mother and source of all virtues." "This is the only virtue," says S. Gregory, "that plants other virtues in our mind, and preserves them after they are once planted." S. Gregory and S. Bernard, in their explanation of these words of the Proverbs, "An obedient man shall speak of victory" (Prov. xxi. 28), say that an obedient man shall get, not only one, but even many victories, and with them make himself master of all virtues. If therefore you desire a short and easy way to make great progress in virtue in a little time, and thus to attain great perfection, be obedient. S. Jerome, speaking of obedience, says, "Oh, great and abundant happiness! oh, extraordinary grace! For obedience is an epitome of all virtues, because it leads directly to Jesus Christ: and if we follow the way which it points out to us, we shall soon be perfect men."—*Alphonsus Rodriguez*.

Obey meekly, without reply; readily, without delay; cheerfully,

without repining; and above all, obey lovingly, for the love of Him Who, through His love for us, made Himself obedient unto death, even the death of the cross, and Who, as S. Bernard says, rather chose to part with His life than His obedience.—*S. Francis de Sales*.

If thou wilt be obedient to Him in little things, He will give thee fresh grace to obey Him henceforth easily in greater things. Accustom thyself, therefore, when any Divine precept comes to thy mind, first to adore God, and then to pray Him that, when needful, He will help thee to obey Him.—*L. Scupoli*.

The regenerate not only hath received the Spirit of God, but is wholly led by Him: he attends His motions, He obeys His counsels, He delights in His commandments, and accepts His testimony, and consents to His truth, and rejoices in His comforts, and is nourished by His hopes up to a perfect man in Christ Jesus. This is the only condition of being the sons of God, and being saved. "For as many as are led by the Spirit of God, they are the sons of God;" none else. And therefore, "If ye live after the flesh ye shall die, but if through the Spirit ye do mortify the deeds of the body, ye shall live." This is your characteristic note; our obedience to the Spirit, our walking by His light, and by His conduct. "This is the Spirit that witnesseth to our spirit that we are the sons of God." That is, if the Spirit be obeyed, if It reigns in us, if we believe in It, if we walk after It, if It dwells in us, then are we sure that we are the sons of God. There is no other testimony to be expected, but the doing of our duty. All things else (unless an extra-regular light spring from heaven, and tell us of it) are but fancies and deceptions, or uncertainties at the best.—*Bishop Jeremy Taylor*.

### (6.) *Steadfastness in the Faith.*

"I have sworn, and am steadfastly purposed to keep Thy righteous judgments."—Ps. cxix. 106.

"Strive for the truth unto death, and the Lord shall fight for thee."—ECCLUS. iv. 28.

"Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."—1 COR. xv. 58.

"If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard."—COL. i. 23.

"Rooted and built up in Him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving."—COL. ii. 7.

"But continue thou in the things which thou hast learned and hast been assured of."—2 TIM. iii. 14.

"But Christ as a Son over His own house; Whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end."—HEB. iii. 6, 14.

"Let us hold fast the profession of our faith without wavering; (for He is faithful that promised.)"—HEB. x. 23.

"Whom resist steadfast in the faith."—1 S. PETER v. 9.

"Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness."—2 S. PETER iii. 17.

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."—S. JUDE 3.

"Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee the crown of life."—REV. ii. 10.

"We beseech Thee, that Thou wouldest keep us steadfast in this faith."—COLLECT FOR TRINITY SUNDAY.

"Grant us so perfectly, and without all doubt, to believe in Thy Son Jesus Christ, that our faith in Thy sight may never be reproved."—COLLECT FOR THE FEAST OF S. THOMAS THE APOSTLE.

That a Christian ought not to be easily shaken, but steadfast in the faith, and not readily removed from those good things which are in the Lord.

He who sowed his seed on the rocky ground is he who heareth the word, and straightway with joy receiveth it; but he hath no root in himself, and so endureth but for a while; and when tribulation cometh or persecution on account of the word, immediately he is offended. 1 Cor., "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord." Gal., "I wonder that ye

are so soon removed from him that called you into the grace of Christ unto another gospel."—*S. Basil.*

Let us then believe to His glory, and live to His glory, for neither can avail us without the other; for then do we especially insult Him, when we believe the truth, and live not according to the truth; we confess Him our Master and Lord, and yet in our lives we despise Him, and fear not His dreadful justice.—*S. Chrysostom.*

In whatsoever region thou mayest find thyself placed, inasmuch as thou knowest that according to the law

promulgated by command of our Saviour, thou wast baptized in the One Name of the Father, the Son, and the Holy Ghost,—do thou most chiefly and undoubtingly retain this faith with all thy heart.—*S. Fulgentius.*

I will not be false to Thee, O Father Eternal; I will not be false to Thee, O only-begotten Son; I will not be false to Thee, O Holy Ghost. I know Whom I have confessed; whom I have renounced; and to Whom I have been united. I cannot endure to have been taught the words of faith, and then to learn unfaithfulness; to have confessed the truth, and then to be joined to a lie; to have descended [into the waters of Baptism] in order to become perfect, and then to ascend imperfect; to be baptized with water that I might live, and then to die therein, just like infants which perish in the bringing forth, and which meet death at the moment of birth.—*S. Gregory Nazianzen.*

Keep, I beseech Thee, this holiness of my faith undefiled; and, unto the departure of my spirit, grant me thus from my conscience to confess that what I professed in the Creed of my regeneration, being baptized in the Name of the Father, the Son, and the Holy Ghost, I may ever hold fast; worshipping Thee, our Father, and together with Thee Thy Son; so may I be made meet to receive Thy Holy Spirit Who is of Thee, through Thy Only-begotten. For He is a sufficient guarantee of my faith Who saith, "Father, all Mine are Thine, and Thine are Mine," even my Lord Jesus Christ, Who abideth in Thee and of Thee, and with Thee, God for ever, Who is blessed throughout all ages. Amen.—*S. Hilary of Poitiers.*

But ye, beloved brethren, whom I can address in no more worthy words than those of the blessed Apostle Peter, a chosen race, a royal priesthood, a holy nation, a peculiar people, built up on the inviolable Rock of Christ, and grafted into our Lord and Saviour by the true taking upon Him of our flesh, do ye abide steadfast in that faith which you have confessed before many witnesses, and in which, when born again of water and the

Holy Spirit, ye received the free gift of salvation, and the seal of everlasting life.—*S. Leo.*

Grant that I may continue "steadfast, unmoveable, always abounding in the work of the Lord;" and by patient continuing in well-doing seek for, and in the end obtain, everlasting life. Let me not rest in a dead ineffectual faith, but grant it may be such as may show itself in good works, enabling me to overcome the world, and to conform to the image of Christ, on Whom I believe; that so at the last I may receive the end of my faith, even the salvation of my soul by the same Lord Jesus Christ. Amen.—*Dean Addison.*

And this certainly is the first and great thing that Christians in all ages ought to be steadfast in, even in the doctrine which Christ and His Apostles taught, for that is the foundation of our whole religion; and therefore, unless we be well grounded in that, all our hopes of salvation will soon fall to the ground. It is by this we believe rightly in God, and in Jesus Christ Whom He hath sent; and it is by this also that we rightly understand our duty both to God and man; and therefore without this we can neither believe nor live according to the Gospel of Christ, and by consequence can never be saved by Him.—*Bishop Beveridge.*

Remember then . . . how great a trust has been committed to us in that body of sound and wholesome doctrine—both faith and practice—which our Church has handed down to us; and for the conformity of which to the pattern delivered by the Apostles themselves, she appeals unhesitatingly to their writings and to those of the other inspired penmen, taking for her guide in difficult and doubtful points that interpretation of Scripture which was received by the Church Catholic in the earliest and purest ages. Remember, I say, how great a trust has been committed to us, and hold it fast by the Holy Spirit Which dwelleth in us. And that we may hold it fast, remember, further, how hard it is to keep it, how many ways there are by which we may lose it; in how many instances it has been lost, and that by

persons who once gave promise of so different a result, that we are staggered and astounded at what has befallen them. Scripture nowhere allows us to think of anyone as above the need of warning and exhortation. Solomon, with all his knowledge and wisdom, and with all the extraordinary communications which had been made to him, fell away into idolatry, and forsook the service of that God Who, we are reminded, in aggravation of his guilt, had appeared unto him twice. And he remains on record an awful example, instructing the world by his fall, when he might have taught it a happier and more cheering lesson by his steadfastness, that neither intellectual eminence, nor height of spiritual attainments, is a security against the most degrading bondage both of the understanding and of the affections, where men will not be at pains to hold fast that sacred trust which has been committed to them.—*C. A. Heurtley, D.D.*

If men loose the bond of faith, which then they are justly supposed to do when they frowardly oppugn any principal point of Christian doctrine, this is to separate themselves by *heresy*.—*Hooker*.

I resolve for the future most fully to keep all Thy Divine commands, and whatsoever I have promised Thee in my Baptism, or in other vows which I have made; I will also endeavour, so far as by Thy grace I shall be enabled, to copy Thy most holy life, and to acquire the habit of all those virtues which are most pleasing to Thee; and in all things to fulfil Thy most righteous will.—*J. M. Horst*.

Glory be to Thee, O most liberal

Jesu, for all those exceeding great and precious "promises" of pardon, grace, and glory, which Thou hast made to us Christians in the sacrament of Baptism: O may I ever steadfastly believe, O may I ever passionately love, may I ever firmly rely on Thy superabundant love in all these promises; for which I will ever adore and love Thee!—*Bishop Ken*.

To the believer, because he believes, the full truth of the Gospel sheds its light upon the whole of Holy Scripture, and is reflected and flashes forth from it. The Church proposes, faith receives, the Holy Ghost teaches, Scripture establishes, holy living roots it fast in us, devotion makes it part of ourselves; or rather the same Holy Spirit worketh all in us, teaching us and making our hearts teachable; imparting to us the truth, in form in the Creeds, in substance in Holy Scripture, and opening our hearts to believe and love and worship, until through love and devotion we live in and on that faith as the breath of our spiritual life,—ever, as in our natural life, renewed and sustained by Him, ever unconsciously anew received by us, yet never parted with, until, as part of ourselves, it passeth with us into that blessed world, where it melts into sight of Him, Whom here, not seeing, it loved.—*E. B. Pusey*.

Above all, ever keep thy heart fixed on the Crucified, saying, "My God, my Creator, and my Saviour, help me speedily, and go not from me, that I depart not from the truth of Thy holy Catholic faith; and grant that as by Thy grace I was born in this faith, so in it, to Thy glory, I may end this mortal life."—*J. Scupoli*.

### (7.) *Sense of God's Presence.*

"And she called the Name of the Lord that spake unto her, Thou God seest me."—*GEN. xvi. 13.*

"And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not."—*GEN. xxviii. 16.*

"He withdraweth not His eyes from the righteous."—*JOB xxxvi. 7.*

"O Lord, Thou hast searched me, and known me. Thou knowest my downsitting and mine uprising, Thou understandest my thought afar off. Thou compassed my path and my lying down, and art acquainted with all my ways. For there is not a word in

my tongue, but lo, O Lord, Thou knowest it altogether. Thou hast beset me behind and before, and laid Thine hand upon me."—Ps. cxxxix. 1-5.

"The eyes of the Lord are in every place, beholding the evil and the good."—PROV. xv. 3.

"Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord."—JER. xxiii. 24.

"Neither is there any creature that is not manifest in His sight: but all things are naked and opened unto the eyes of Him with Whom we have to do."—HEB. iv. 13.

Now if the presence of a good man does always, through respect and reverence, improve the character of one who meets with him, how shall not the man who is continually and uninterruptedly present with God, by knowledge and holy living, and giving of thanks, be much more likely to become better and better in all things in his actions, his words, and his frame of mind? Keeping then our whole life as a feast, persuaded that God is everywhere, and on all sides present, we praise Him as we till our lands, we sing hymns as we are sailing; and in every other department of life we act agreeably to this principle.—*S. Clement of Alexandria.*

Awake with this thought, that God seeth thee, that He attends to all thou thinkest, to all thou speakest, and to all thou doest; that He is more in thee than thou art thyself, and that but for this Eye of God continually upon thee thou wouldst instantly perish, and return to the tremendous pit of nothingness from whence thou camest out. Be penetrated with the deepest respect for this Divine Presence; but reply to this watching of God over thee by looking to Him with attention, with gratitude, with respect, and with love. Be attentive; be not content with practising this habitual presence; make it as actual as thou canst; and as soon as thou findest thyself distracted, re-enter this Divine Presence as the source of all thy joy.—*Avrillon.*

Did but men set God before their eyes, and always remember that His eyes are upon them, it would be a notable bridle to pull them back, and

to hold them up when they are ready to fall into any sin; it would make them to watch over themselves that they did not do any wickedness in His sight, Who is greater than their consciences, and so upright in His judgments, that, though conscience may be silenced for a time, and give no evidence, or be a false witness to the truth, yet it is impossible to escape His sentence, either by flight or any appeal whatsoever.—*J. Downham.*

In a certain sense we all *must* walk before God, whether in solitude or among the haunts of men. "He is about our path, and about our bed, and spieth out all our ways." But it is open to us to realise His Presence, or to dismiss it from our minds. And it is the first of these courses which God counsels Abraham to adopt when He says, "Walk before Me, and be thou perfect." The words seem to imply that the realisation of the Divine Presence in all things is the great secret of perfection; that is, of course, of such perfection (most imperfect at best) as man can by grace attain unto. Animal and vegetable life both form round a nucleus or centre which is at first a mere point or speck undiscernible except by the microscope, but which contains in it the germ of the animal or plant which is to be formed by expansion from it. And in some eminent servants of God the spiritual life has all formed itself from this one centre, developed itself from this one nucleus,—the realisation of the Presence of God.—*E. M. Goulburn.*

One rule of a Christian life is never to lose God's Presence; that is, to behold Him always present before

your eyes, as the witness of your actions, the judge of your life, and your strength in your weakness; and to desire of Him often, by fervent aspirations, in consideration of these Divine qualities, the assistance of His grace, to the end that you may never take too much liberty in anything. In this manner did a holy king walk before God, as he teaches us by these words: "Mine eyes are always fixed upon the Lord, because He will deliver my feet out of the snare" (Ps. xxv. 15); and in another place, "I set my Lord always in my sight; for He is at my right hand, that I be not moved" (*Ib.* xv. 8). It is true that this continual attention ought not to regard God only; it is fit that you employ a part of it on yourselves and on the conduct of your life. In this manner ought you to make good use of your two eyes; the one to be often turned towards God, to give Him the reverence you owe Him, and beg of Him His grace; and the other to consider your own actions, to the end you may never swerve from your obedience to His law. Remember, and be assured, that of all the exercises of devotion, this attention and vigilance towards God and yourselves is one of the most certain to keep you to your duty, and make you pass this life like Christians.—*Father Luis de Granada.*

[Christ.] In this way it will not less effectually contribute to thy perfection in piety, that thou shouldest always bear in thy heart the recollection of My Presence; and that thou shouldest do all things as one who is everywhere in My sight. Walk, therefore, before Me, and be thou perfect. But dost thou wish to do evil? Seek out for thyself some place where I cannot see thee, and there try to perform in security what thou desirest. Knowest thou not that I fill heaven and earth, and that all things are naked and opened in My sight? For Mine eyes, which are brighter than the sun, are in every place, beholding the good and the evil. Why is it that many, like horse and mule without bridle, are carried away headlong into every kind of wickedness? Doubtless it is because they believe not that I am present with them, and because they set not God before their sight. But

do thou think of the Lord, *i.e.* of Myself, in all thy ways, and I will direct thy steps. Observe how effectual is some good and grave man's presence in preserving another man in the path of duty and modesty. Behold how anxiously and exactly thou doest all things before him, how carefully also thou takest measures beforehand to commit nothing evil or unbecoming while he is present. And wouldest thou dare in My Presence what thou wouldest not dare if a man were looking on? Is it possible that thou dost pay more regard to the eyes of a man than to those of thy God, thy Lord, and thy Judge, Who hath power to cast both thy body and thy soul into everlasting fire?

[Man.] Whither shall I go from Thy Spirit, and whither shall I fly from Thy presence, Who art so inwardly present with me, and searchest out my heart and my reins? But alas! why do I not live as becometh one who believeth these things? Alas, the dulness of our hearts! We act and live and speak, etc., just as if Thou wert walking around the poles of heaven, and wert not bestowing any thought on our own interests. I fear a man like myself, a worm, a fellow-worm, and yet do not dread my God, the King of the universe, the Judge of all the kings of the earth! Have mercy on me, Jesu, Thou Son of David. And what do I desire but that I may see Thee? I say that I may discern Thee around me, yea, within me. For Thou art not far from every one of us. Henceforth let God be ever in my sight: be Thou on my right hand that I may not be removed. O how strongly is the necessity of living well and holily enjoined upon me, who am always and everywhere living in the Presence of the Judge Who beholdeth all things.—*J. M. Horst.*

Let us strive always to realise His Presence. O slow of heart! we speak of Him as of One come and gone, as of a wayfarer who once tarried for a night, long ago past in the dimness of history; or we think of Him as of One Whom we shall some day see, with Whom we shall then begin to make account. How few live upon His promise, "Lo! I am with you always;" and the blessed-

ness of the relation that He is our Master, and we are His servants; He our Lord, and we His disciples. "They have taken away my Lord out of the sepulchre, and I know not where they have laid Him." What love and sorrow is in that one word, "My Lord"! Is He not so to each of us? May not each one of us say, "My Lord and my God"? What a strength and spring of life, what hope and trust, what glad unresting energy, is in this one thought—to serve Him Who is "my Lord," ever near me, ever looking on, seeing my intentions before He beholds my failures; knowing my desires before He sees my faults; cheering me to endeavour greater things, and yet accepting the least; inviting my poor service, and yet, above all, content with my poorer love.—*H. Manning.*

"Seek ye the Lord, and be strengthened, seek His face evermore" (Ps. civ. 4). S. Austin says that the Face and Presence of God are one and the same thing: so that to seek continually God's Face is to walk always in His Presence by turning all the desires and motions of our heart towards Him. S. Bonaventure affirms "that to employ ourselves continually in the exercise of the Presence of God is to begin in this life to enjoy the felicity of the blessed in the next." For though on earth we cannot clearly see Him as He is in Himself, as the blessed do in heaven, yet we may at least imitate them, as much as our frailty will permit, by placing ourselves continually in His Presence, by acts of love and adoration. For His goodness was not satisfied with having created us to enjoy Him eternally in heaven, but would have us enjoy a part of this beatitude even upon earth, by always walking in His Presence, and continually adoring and beholding Him through the clouds and obscurity of faith, which make us at present "see Him through a glass, darkly," instead of seeing Him as we shall hereafter, "face to face" (1 Cor.

xiii. 12). "The sight we have of God at present," says Hesychius, "is that which causes our [meanness for reward]; but that which we shall then have will become our recompence." . . .

S. Ambrose and S. Bernard, speaking on this subject, say: "That as there is not a moment in which man enjoys not the effects of God's goodness, so there ought not to be a moment in which God is not present in His thoughts." And S. Bernard adds in another place, that "in all our thoughts and actions we ought to remember the Presence of God, and make account that all the time is lost in which we think not of Him." —*Alphonsus Rodriguez.*

Blind men, who see not their prince, though present among them, behave themselves nevertheless with respect, when they are told of his presence: but the fact is that, because they see him not, they easily forget that he is present, and having forgotten it, they still more easily lose their respect for him. Alas! we do not see God, Who is present with us; and though faith assures us of His Presence, yet, not beholding Him with our eyes, we too often forget Him, and behave ourselves as though He were at a great distance from us; for although we well know that He is present in all things, we act as if we knew it not.—*S. Francis de Sales.*

Learn, O devout soul, that if thou wilt make thyself familiar with the Presence of God, thou wilt thereby gain manifold victories and endless treasures. Thou wilt also keep thyself from motions, thoughts, words, and works, which besem not the Presence of God, and the Life of His Son. And the very Presence of God will give thee strength to abide in His Presence. For if from the presence and nearness of natural agents, which are of a limited and finite virtue, we gain somewhat of their virtue and qualities, what shall we say of the Presence of God, Whose virtue is infinite and unutterably communicable?—*L. Scupoli.*

### (8.) *Holy Fear.*

DEUT. x. 12, 13; PS. ii. 11, lxxxv. 9, cxii. 1, cxv. 13, cxix. 38, cxxviii. 1, 4; PROV. xxiii. 17, xxviii. 14; ISA. lxvi. 2; JER.



xxxii. 39; ECCLUS. i. 11-14, 16, 18, 20, 21, 27, 28, ii. 7-9, 16, vi. 16, x. 19, 21, 22, 24, xv. 1, 13, xvi. 2, xviii. 27, xix. 18, 24, xxxiii. 27, xxiv. 18, xxv. 6, 10, 12, xxvii. 3, xxxii. 14, 16, xxxiii. 1, xxxiv. 14, 15, xl. 26, 27, xlv. 23; BARUCH iii. 6, 7; 2 COR. vii. 1; PHIL. ii. 12; HEB. xii. 28; 1 S. PETER i. 17.

Ps. lxxxv. 9. His salvation is nigh them that fear Him. Fear God, and reverence Him, in order that the law of God and heavenly Wisdom may be the means of thy salvation. Excellent is the union of fear and wisdom. Well said the Wise Man, "The root of wisdom is to fear the Lord" (Ecclus. i. 20); for wisdom ought to spring forth from the fear of God; otherwise, being utterly unfruitful, it is easily dried up.—*Aloysius of Novara.*

Let us be spiritual; let us be a perfect temple prepared for God; as far as in us lies let us meditate on the fear of God, and keep His commandments. The Lord will judge the world without respect of persons, and every one will receive according to his deeds.—*S. Barnabas.*

Since the fear of the Lord is the beginning of wisdom, let those who have earthly thoughts be disciplined by fear. For fear is necessarily employed as a sort of introduction to piety; while love, taking charge of those who have been brought into order by the teaching of fear, makes them perfect.—*S. Basil.*

Fear the Lord, all ye His saints, for they that fear Him lack nothing. Unless fear instruct us in the way of our life, it would be impossible that sanctification could be brought to perfection in our body. Therefore he says, "Transfix my flesh with Thy fear."<sup>1</sup> For just as those who have been pierced by nails have their bodies so fixed as to be incapable of moving in any active work, so those whose soul is possessed by the fear of God are able to escape all the entanglements of sinful passions.—*Id.*

Ps. ii. 11. A short but full admoni-

<sup>1</sup> S. Basil here quotes the LXX., which renders the Hebrew, *καθίστασον ἐν τοῦ φόβου σου τὰς σάρκας μου*: an interpretation followed by the Vulgate and Douay Versions, and by the Portuguese of Ant. Pereira.

tion to show us how we may serve the Lord God with a loving fear. For just as an easy state of security opens the door to transgression, so that fear which we ought to seek after always shuts out sins. And lest the service of God should perchance be supposed to be very hard or very gloomy, the Psalmist adds, "and rejoice unto Him with trembling." Because the fear of the Lord leads not to misery but to joy; for it renders men happy, and makes them holy. And again, lest this rejoicing should become a source of carelessness, he adds, "with trembling," in order that the union of both these feelings may suitably express heavenly reverence.—*Cassiodorus.*

Ps. cxix. 38. "In Thy fear," in order that we may pray always lest we might lose the gifts which we have received, and so should suffer the more grievously in having learned the taste of a sweetness which we might lose after all. He adds, "Thy fear," which is very far removed from human fear. For the former makes a man fear so as to love; it so teaches him to seek after God that he never ceases to love Him Whom he fears.—*Id.*

When the Christian possesses the fear of God it is not God that he fears, but rather the falling away from God. He who fears to fall into evil, fears and dreads the evil; and he who fears to fall, wishes to keep himself free from destruction and suffering. . . .

Piety gives length of life; and the fear of the Lord adds to our days. In the same manner as days form a part of our life as it gradually advances, so fear, being the beginning of love, as it increases and grows, becomes faith, and then love. . . . Happy is that man who proves himself faithful, influenced by the mingled and tempered feeling of love and of fear.—*S. Clement of Alexandria.*

Whosoever is well founded in the perfection of Christian love, must ascend by the excellent ladder of that love to the more exalted grace of fear, which owes its source, not to the apprehension of punishment, nor to the desire of reward, but to the greatness of love, such as that where-with a son reveres with devoted affection a most indulgent father,—one brother regards another, one friend another, or a husband a wife; while such a one has no dread of stripes or reproaches, but even the slightest transgression of customary habit is feared; and not only in all his actions but even in his words he is always moved by a tender apprehension lest the fervour of the person's love which he values should become ever so slightly cool or lukewarm.—*Abbat Charemon.*

Concerning the fear of the Lord it is thus written, "Come, ye children, and hearken unto me; I will teach you the fear of the Lord." The fear of the Lord, therefore, must be learned, because it is taught. For it does not consist in terror, but in the reasonable spirit of instruction; and it must be undertaken, not out of the trepidation of nature, but by the observance of the Divine precepts, by the works of an innocent life, and by the knowledge of the Truth. For if God is to be feared merely because many things have been set on fire and cast down by lightning; or because certain localities have at one time been overthrown by earthquakes, or at another swallowed up in some gaping fissure; there is nothing meritorious in a faith which springs from such fear as is stirred up solely by the dread of what happens. Whereas for us the fear of God consists wholly in love; and perfect love renders perfect our fear of Him. And this is the proper and special function of our love for Him; viz. to submit to His admonitions, to obey His statutes, and to confide in His promises.

Let us, therefore, hearken to the Scripture when it saith, "And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all His ways, and to love Him, and to keep His commandments with all thy heart, and with all thy soul, that it may be

well with thee?"<sup>1</sup> In correspondence and harmony with which words the prophet says in the exordium of the Psalm: "Blessed are all they that fear the Lord, and walk in His ways;"<sup>2</sup> showing that those are blessed who fear; not because this arises from our natural trepidation (for this is the cause of fear in others), nor from our dread of Him Who is terrible, but because they walk in the ways of God.

For fear consists, as we have already said, not in dread, but in obedience; and the evidence of our fear is our compliance. Whereas if any one should fear, and yet not obey, such a one will fear indeed from natural trepidation, but he will not receive a blessing from the offices of fear.—*S. Hilary of Poitiers.*

There are three gates by which access is obtained to God, and through which we may reach Him. In order to indicate this there were three courts around the temple. These three gates are three fears; viz. the servile, the elementary, and the filial: that which is felt by slaves; that which is the beginning of discipline; and that of sons. From the first gate issues the slave; through the second the disciple; through the third the son. The slave is drawn to his master by the fear of punishment; the disciple follows out of love for that master; the son goes to meet his Father out of affectionate love for Him.—*Ven. Hildebert.*

There is a certain kind of tribulation which we ought to seek and find; that which results from remembering that we are not as yet with God; that we are surrounded with temptations; that we cannot be without fears. He who does not experience this tribulation of his pilgrimage, thinks not about returning to his country.—*Louis de Blois.*

That fear of God whereby we may be able firmly to retain our hold of Him is infused into us by the Lord, as Jeremiah the prophet clearly testifies when, speaking in the person of God, he says, "I will give them one heart, and one way, that they may fear Me for ever, for the good of them, and of their children after

<sup>1</sup> Deut. x. 12, 13.

<sup>2</sup> Ps. cxxviii. 1.

them; and I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put My fear in their hearts, that they shall not depart from Me."<sup>1</sup>—*Abbat Pafuntius*.

The first grace is the fear of the Lord. He who possesses this grace hates all iniquity, according to that saying of the Psalmist, "I hate and abhor iniquity."<sup>2</sup> Without this first of all the graces, which is the beginning of all religion, no good can flow forth or spring up.—*Pseudo-Bernard*.

In a Christian's course *fear and love must go together*. . . . In heaven, love will absorb fear; but in this world fear and love must go together. No one can love God aright without fearing Him; though many fear Him, and yet do not love Him. . . . Deliberate sinners fear but cannot love Him. But devotion to Him consists in love and fear. . . .

The fear of God is the beginning of wisdom; till you see Him to be a consuming fire, and approach Him with reverence and godly fear, as being sinners, you are not even in sight of the strait gate.—*J. H. Newman*.

The existence of fear in religion does not depend on the circumstance of our being sinners; it is short of that. Were we pure as the Angels, yet in His sight, one should think, we could not but fear, before Whom the heavens are not clean, nor the Angels free from folly. . . . Godly fear must be a duty, if to live as in God's sight is a duty—must be a privilege of the gospel, if the spiritual sight of "the King in His beauty" be one of its privileges. Fear follows from faith necessarily, as would be

plain, even though there were not a text in the Bible saying so.—*J. H. Newman*.

The fear of God is not a thing to be used for bringing babes to Christ, and then to be discarded and done without as fast as persons grow up to spiritual manhood; rather it must accompany those who would walk worthy of God's high calling, from the beginning to the end of their time here on earth. It must be joined indeed with love. . . . The love and fear of God will grow up together in a religious and thoughtful heart, as we come to know more of Him as the greatest and best of Fathers. . . . It is true, S. John says, "Perfect love casteth out fear," but what fear? Surely not religious reverence of the ever-present ALMIGHTY FATHER, but rather the fear of what man can do to separate us from His love; or the mistrust and doubt too natural to us all, as to whether GOD will indeed fulfil the blessed promises of the Bible; this sort of fear perfect love does indeed cast out, but not that fear with which Angels and good men must each worship before the infinite Creator; not that filial, reverential fear which is "the beginning of wisdom, and the praise of it endureth for ever."—*Plain Sermons*.

A pure heart makes a man know no other way of working out his salvation but with fear and trembling. And in this great work the trembling hand is still the steadiest, and the fearful heart the most likely to be victorious.—*Robert South*.

This we may assure ourselves, that he who fears as he should do in this world, shall have nothing either to fear or to feel in the next.—*Id.*

### (9.) *The Practice of Prayer.*

"The eyes of the Lord are over the righteous: and His ears are open unto their prayers."—Ps. xxxiv. 15.

"In the evening, and the morning, and at noonday will I pray, and that instantly: and He shall hear my voice."—Ps. lv. 18.

"The Lord is nigh unto all them that call upon Him: yea, all such as call upon Him faithfully."—Ps. cxlv. 18.

"Now we know that God heareth not sinners: but if any man

<sup>1</sup> Jer. xxxii. 39, 40.

<sup>2</sup> Ps. cxix. 163, *Vulg.*

be a worshipper of God, and doeth His will, him He heareth."—S. JOHN ix. 31.

"Continuing instant in prayer."—ROM. xii. 12.

"Praying always with all prayer and supplication in the spirit."—EPH. vi. 18.

"In every thing by prayer and supplication with thanksgiving let your requests be made known unto God."—PHIL. iv. 6.

"Continue in prayer, and watch in the same with thanksgiving."—COL. iv. 2.

"Pray without ceasing."—1 THESS. v. 17.

"Draw nigh to God, and He will draw nigh to you."—S. JAMES iv. 8.

"The effectual fervent prayer of a righteous man availeth much."—S. JAMES v. 16.

"The end of all things is at hand: be ye therefore sober, and watch unto prayer."—1 S. PETER iv. 7.

"But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."—S. JUDE 20, 21.

"And when He had taken the book, the four living creatures and the four and twenty elders fell down before the Lamb, having each one of them harps, and golden vials full of incense, which are the prayers of the saints."—REV. v. 8.

When you have once been baptized, continue a holy life in the commandments of God, that you may preserve your Baptism even unto the end. I do not say to you that you can live here entirely without sin; but there are venial offences from which this life is not free. Baptism was designed for all sins; prayer was intended for those light ones without which we cannot exist. What power has prayer? "Forgive us our debts, as we forgive our debtors." We are once for all washed in Baptism: every day we are cleansed by prayer.—*S. Augustine.*

Prayer is the supplication for what is good, made to God by the pious; but that supplication we do not altogether limit to words. We do not consider God as needing to be reminded by words, but as knowing what is useful for us, though we do not ask. What then is our meaning? That we must not suppose prayer to be dependent on words; but rather its efficacy depends on our frame of soul, and on good conduct extending through the whole of life: "For,"

saith the Scripture, "whether ye eat or drink, or whatsoever ye do, do all to the glory of God." When you are sitting at the table, pray; when you are taking bread return thanks to the Donor; if you are supporting bodily weakness by wine, remember Him Who supplies you with the gift, for gladdening your heart and comforting your infirmities. Is your meal over? Yet let not the remembrance of the Benefactor pass away. When putting on your garment, return thanks to the Giver; when changing your dress, increase your love to God, Who graciously supplies us with convenient raiment, for summer and winter, which at once preserve life and cover our shame. Is the day brought to a close? Give thanks to Him Who has granted to us the sun to succour us in our daily tasks, and supplied us with fire to give light by night, and to assist us in providing for the other necessities of life. Let night suggest other reasons for prayer. When you look up to heaven, and fix your eyes on the beauty of the stars, pray to the Sovereign Lord of all visible things,

and worship God, the great Master-builder of the universe, Who in wisdom hath made them all. When you see all animal nature buried in sleep, again worship Him Who, even without our will, frees us by sleep from our continuous labour, and by a short rest renews us, and restores us to our full strength. And let not night itself be regarded as wholly the exclusive property of sleep; and do not make the half of your life useless through the insensibility of sleep, but let even the season of your night be shared between sleep and prayer.—*S. Basil.*

If thou shalt suffer whatsoever adversities in the life of man, be thou a man of prayer; if thou wilt mortify thine own will and evil lusts, be thou a man of prayer; if thou wilt know the wiliness and subtleties of the devil, be thou a man of prayer; if thou wilt obtain force and strength to overcome his temptations, be thou a man of prayer; if thou wilt live only in the service of God, be thou a man of prayer.—*S. Bonaventura.*

Let us draw nigh in season, out of season; or rather, one can never draw nigh out of season, for it is unseasonable not to be continually approaching. For of Him Who desires to give, it is always seasonable to ask; yea, as breathing is never out of season, so neither is praying unseasonable, but rather not praying. Since as we need this breath, so do we also the help that comes from Him, and if we be willing, we shall easily draw Him to us. And the prophet, to manifest this and to point out the constant readiness of His beneficence, said, "We shall find Him prepared as the morning."<sup>1</sup> For as often as we may draw nigh, we shall find Him awaiting our movements. And if we ever fail to draw from out of His ever-springing goodness, the blame is all our own.—*S. Chrysostom.*

We have need of continual prayer and supplication that we fall not short of the heavenly kingdom.—*S. Cyprian.*

They cry to Him for strength, . . . and from Him Who was wounded to the death, and weak with mortal weakness on the Cross, they obtain might.

<sup>1</sup> Hosea vi. 3.

They cry to Him for wisdom, and from Him that condescended to the ignorance of childhood they receive counsel that cannot fail. They cry unto Him for riches, and from Him that had not where to lay His Head, that was born in the poor inn-manger, and buried in a given grave, they receive the pearl of great price. They cry to Him for joy, and from the Man of Sorrows and acquainted with grief they receive the pleasures that are on His Right Hand for evermore.—*Rites of the Eastern Church.*

Let no one, when he is not instantly heard, believe that he is neglected by the Divine care. For it often happens that our desires are heard on this very account, because they are not granted at once, and that which we wish to be fulfilled instantly sometimes prospers the better from its very tardiness. Our cry is often granted by means of its being delayed, and when our petition seems on the surface neglected, it is fulfilled in the deep root of our thought, just as the grain is compressed and hardened by frost, and the longer it is in sprouting above the earth, the larger is the crop which it brings forth. The labour of the battle is protracted, that the crown of the victory may be enriched. The Lord, when He hears not His own at once, while He seems to repel them, is attracting them. He cuts off the diseased flesh with the knife of tribulation, and by the very means of being deaf to the cries of the sick man, He is bringing about the end of the sickness. Hence it is that the prophet saith, "I cry in the daytime and Thou hearest not, and in the night season, and it is not to my folly."<sup>2</sup>—*S. Gregory the Great.*

Prayer is a work of the same dignity and honour wherein the angels and saints in heaven themselves are employed. It is an advocate for the guilty, a redemption for the captive, a rest for the wearied, and comfort for the sorrowful. It is a watch-tower while we sleep, and our safe-guard while we are awake.—*S. Gregory Nyssen.*

The ears of God are always ready

<sup>2</sup> "Et nocte, et non ad insipientiam mihi."—*Ps. xxi. 3, Vulg.*

for the prayers of men. He Who imparted to mankind the faculty of hearing cannot Himself be removed beyond the power of hearing; and He Who everywhere causes the sense of hearing to operate in us, cannot but be everywhere present in His Own gift. God therefore hears everywhere and always; but it is not every one who deserves that God should favourably listen to what He hears, since the mere voice of the supplicant enters God's ears, but the purity of the prayer can alone cause the favourable admission of what is heard.—*S. Hilary of Poitiers.*

The secret of being always with God, and of engaging Him to dwell ever in our hearts, is to pray always.—*S. Isidore of Seville.*

There are four parts of prayer, which I have found scattered through the Scriptures, every one of which every Christian should embody in his prayer: first, we must offer praise and glory to God, to the best of our ability, in the commencement of our prayer to God through Christ, Who is glorified with Him in the Holy Spirit, Who is glorified together. After this each person should offer general thanksgivings, both for the blessings granted to all, and for those which he has individually obtained from God. After the thanksgiving, becoming a bitter accuser of his own sins before God, he should petition, first of all, for a remedy to release him from the habit which impels him to transgress, and then, for remission of the past. After the confession he ought, in the fourth place, to add a supplication for great and heavenly things, both individual and universal; and in behalf of his relations and friends. After all he should close his prayer with an ascription to God through Christ in the Holy Ghost.—*Origen.*

In respect to the efficacy of prayer the case is as if we, standing on board a vessel, and holding in our hands a rope fastened to the shore, were to pull lustily at it, while endeavouring as it were to bring the shore to ourselves, we should indeed be bringing ourselves to it. And thus in prayer: while we seek in appearance to bend God's will to us, we are indeed bringing our will to His.—*Pseudo-Dionysius.*

It is very easy to perceive the need we have of constant recourse to prayer, because it is the channel through which Jesus Christ communicates His favours, assists us in our necessities, and enriches us with His treasures. Some saints say that it is like a chain of gold fastened to heaven and hanging down to the very earth, whereby the graces of God come down to us, and we are elevated and raised to Him. . . . S. Augustine calls it "the key of heaven," and truly it is the key that opens all the gates, by which all the coffers of the celestial treasure are made accessible; and furthermore, "as the natural food nourishes the body, so the Word of God and prayer maintain and strengthen the soul."—*Bishop Forbes.*

Prayer is to the soul what healthful exercise is to the body. Regularly and earnestly to pray is not only one of the first duties of a Christian man, but in most, if not in all, instances, is a touchstone of his spiritual state, the evidence of his continuance in well-doing. A man who does not systematically pray . . . cannot be said to be a Christian at all, in the real, complete, and plenary sense of that honourable term.—*Thomas Hugo.*

To pray is the condition of man; it is the first duty of man; it is the sole resource of man; it is the whole consolation of man; and to speak in the language of the Holy Spirit, it is the whole man.—*Massillon.*

Pray modestly as to the things of this life; earnestly for what may be helps to your salvation; intently for salvation itself; that you may for ever behold God, love God. . . . Practise in life whatever thou prayest for, and God will give it thee more abundantly. Thou hast begun, pray that thou mayest pray better. If thou hast failed, pray to begin again, and persevere. All who pray to persevere gain what they pray for; none who so prayed has perished. . . . How should not he obtain all things for whom, in whom, Christ prayeth? Prayer in faith, hope, charity, humility, is the voice of God in our secret hearts. It goes up to God; it speaketh to God; it converseth with our Judge; not in our name, but in Christ's. What should hinder it

from ascending to the presence of God, to be presented to Him, not for our unworthiness, but for His worthiness, Who gave it to us, gives to it the value of His Own Blood?—*E. B. Pusey.*

The abbot Nilus says that "prayer ought to be the looking-glass of a Christian;" it is in this we must daily at leisure take a view of ourselves, both to know our faults, and the means of amending them. . . . "A Christian," says S. Francis, "ought to desire nothing so much as to obtain the grace and gift of prayer; for without this we cannot hope to be able to make any progress in God's service; and with it there is nothing we may not promise ourselves." It is for this reason that S. Thomas of Villanova was wont to say that prayer was to the soul as natural heat is to the stomach. And as without heat it is impossible that food should do a man any good, or even that he should be able to live, —since by means of this heat he converts it into good juice and nourishment, which disperses itself throughout the whole body, to furnish each part of it with sufficient strength to perform its functions; so, in like manner, our spiritual life cannot subsist without prayer: for it is prayer that gives us strength to fulfil all the obligations of our profession, and to profit as we should even by the most troublesome accidents; it is this which makes us easily digest all injuries and hardships, and makes them become easy and supportable; so that there is nothing can happen to a soul of which it will not make its profit and advantage. In short, if we make good use of prayer, we shall find in it a remedy for all our faults, and an assured help and means to maintain ourselves in the vigour and purity of religion. . . . S. Chrysostom, speaking of the excellency of prayer, says, "Consider to what a degree of happiness you are raised by prayer, and how great prerogatives are attributed to it. You thereby speak to God Himself, you entertain yourself and converse with Jesus Christ; you therein desire what pleases you, and you ask whatsoever you desire. There is no tongue able to express of how great value this communica-

tion is which man has with God, and what profit it brings along with it. We see in the world that those who ordinarily keep company with wise and prudent persons, reform and improve their minds and judgments by their conversation. If therefore they become virtuous by frequenting the company of virtuous persons, what advantage may we not believe we gain by a frequent communication with God?" "Come ye to Him," says the royal prophet, "and be enlightened" (Ps. xxxiii. 7),<sup>1</sup> with what light, with what knowledge must we not be filled by such means! What good, what happiness must we not assuredly gain by this kind of converse! Wherefore S. Chrysostom assures us that nothing can so much contribute to our progress in virtue as frequent prayer and conversation with God; for that by this means the heart of man comes to be filled with and to relish the most noble thoughts; it is enabled to raise itself above all earthly things; and in short to become spiritual and holy, in a manner transforming itself into God. . . .

"I know not," says Pope Celestine, speaking of the importance of prayer, "how to say anything better to you upon this subject than what Zosimus my predecessor said of it—When is it that we stand not in need of the Divine assistance?" Therefore in all sorts of occasions and affairs, let us always have recourse to His protection; for it would be an insupportable pride should man dare to presume to do, or think he can do, anything of himself.—*Alphonsus Rodriguez.*

Prayer places our understanding in the brightness and light of God, and exposes our will to the heat of heavenly love. There is nothing that so effectually purges our understanding from its ignorance, or our will from its depraved affections, as prayer. It is the water of benediction which makes the plants of our good desires grow green and flourish. It washes our souls from their imperfections, and quenches the thirst of passion in our hearts.—*S. Francis de Sales.*

<sup>1</sup> Ps. xxxiii. 6, "Accedite ad Eum, et illuminamini," *Vulg.* "They looked unto Him and were enlightened," *E.V.*, Ps. xxxiv. 5.

Prayer is the instrument for obtaining all the graces which stream down upon us from the Divine Fount of Goodness and Love. By prayer (if

thou use it well) thou wilt put a sword into the Hand of God, that He may fight and conquer for thee.—*L. Scupoli.*

### (10.) *The Study of Holy Scripture.*

“Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live.”—DEUT. viii. 3.

“This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.”—JOSH. i. 8.

“Go ye, enquire of the Lord for me, and for the people, and for all Judah, concerning the words of this book that is found: for great is the wrath of the Lord that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us.”—2 KINGS xxii. 13.

“Seek ye out of the book of the Lord, and read.”—ISA. xxxiv. 16.

“Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of Me.”—S. JOHN v. 39.

“These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. Therefore many of them believed.”—ACTS xvii. 11, 12.

“What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God.”—ROM. iii. 1, 2.

“And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.”—2 TIM. iii. 15-17.

“Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.”—REV. i. 3.

Let us draw near to the words of Thy Book, and seek in them Thy Will through the will of Thy servant by whose pen Thou hast revealed them.—*S. Augustine.*

Let us attentively listen when God reveals to us the mysteries which He has thought proper to hide herein [*i.e.* in Holy Scripture]. For certain

mysteries of the Scriptures are hidden for this end, not that they should be denied, but that they might be opened to those that knock. If therefore ye knock with holy love and sincere charity of heart, He will open Who discerns from what motive ye knock.—*S. Augustine.*

The study of inspired Scripture is



the chief way of finding our duty ; for in it we find both instruction about conduct, and the lives of blessed men delivered in writing, as some breathing images of godly living, for the imitation of their good works. Hence, in whatever respect each one feels himself deficient, devoting himself to this imitation, he finds as from some dispensary, the due medicine for his ailment. . . .

All Scripture is given by inspiration of God, and is profitable, having been composed by the Spirit for this purpose, that, as if in a general hospital, or house of healing, all men may find a remedy, each for his own disease.—*S. Basil.*

We ought not even to require the assistance derived from the Scriptures, but to keep our life so pure as that the grace of the Spirit should be to our souls instead of books ; and that as they are written with ink, so should our hearts be written upon by the Spirit. But since we have rejected that gracious privilege, come, let us at all events, embrace the second and next best mode of making our voyage. . . . If even to stand in need of Scriptures, instead of drawing down upon ourselves the grace of the Spirit, is matter of grave charge ; consider how great is the guilt of not being ready to take advantage even of this help ; on the contrary, to overlook the Scriptures as though they were placed before us at random, and for no purpose, and so bring upon ourselves sorer punishments. To prevent this, let us devote ourselves to the study of what is written.—*S. Chrysostom.*

It is not possible for one to be preserved who does not continually attend to spiritual reading ; nay, it is a great and blessed boon if even with such continuous care and attention we may at length be preserved and saved. When then we are smitten every day, and have the benefit of no healing art, what hope is there of safety ?

See you not that brassfounders and goldsmiths, and silversmiths, and those who follow any trade, have all the tools of their art ready ? And though famine force them, and poverty oppress them, they prefer to endure everything rather than sell

any of the instruments of their art and supply their wants in that way. Many of them frequently prefer to borrow money, and so support their family and children, than to sell even the least of the implements of their craft ; and that with great reason ; for they know that if they part with them, all their skill is of no avail ; and all ground of well-doing is taken away. While the implements of their trade remain with them, it is possible for them, by the constant exercise of their art, after some time at least, to discharge their debt ; but if beforehand they sell them to another, they will not be able to look to any source of comfort in their poverty and want. We ought to be influenced by the same feelings ; for just as the anvil, and hammer, and tongs are the instruments of their art, so the implements of our art are the Apostolic and Prophetic Books, and all Scripture, being both divinely inspired and profitable. And just as they by those instruments fashion whatever they take in hand, so we by means of these fashion our soul, and straighten it when it is distorted, and renew it when it has waxen old and worn ; and they indeed give proof of their art only as far as the shape and fashion ; for they cannot alter the material of the vessels, nor make silver gold, but only bring the forms into proper shape. This is not so with you ; you have more to do than they : and of a wooden vessel you may make one of gold. Of this Paul is a witness, saying, "In a great house there are not only vessels of gold and of silver, but also of wood and of earth ; if a man therefore purge himself from these, he shall be a vessel unto honour, sanctified and meet for the Master's use, prepared unto every good work."—*S. Chrysostom.*

A great good, beloved, is the reading of Divine Scripture. This exercise trains the soul for true wisdom ; this directs the mind towards heaven ; this makes the man thankful ; this suffers us not to be elated or captivated by any present things ; this causes our reason to dwell continually there ; and to conduct all we engage in with a view to our Lord's reward ; and to under-

take the labours of religion with all readiness and zeal. From it we can well learn the providence of God's ready help, the courage of the righteous, the goodness of the Lord, and the greatness of the recompence. From it we may be roused to the following and imitation of generous and noble servants of God; and be taught not to grow weary and languid in our religious conflicts, but to place confidence beforehand in the promises of God. Wherefore, I beseech you, let us with much care study the Divine Scriptures; for thus shall we attain to a knowledge of them, if we continually recur to what is there laid up in store for us. Nor can the man who, with devoted care and much desire, gives himself up to these Divine subjects, be ever overlooked; but even though we have no man to instruct us, the Lord Himself, coming down from above into our hearts, enlightens the understanding, sheds His beams on our reason, reveals what is hidden from us, and becomes our instructor in what we do not know; if, that is, we do our very best.—*S. Chrysostom.*

Be willing to hear the Word of God (Eclus. v. 13). The more we love anything the more gladly do we speak of it, and hear it spoken of. Whence S. John says of those who love this world, "They are of the world, and speak of the world, and the world heareth them." He therefore who truly loves God, who longs for eternal blessedness, and loves himself spiritually in God, he gladly hears the Divine words, retains them diligently, fulfils them zealously, which is indeed the token of eternal predestination. . . .

In the way of Thy testimonies I have had as much delight as in all manner of riches. Again: The law of Thy mouth is dearer to me than thousands of gold and silver. Hugo of S. Victor, who had proved this truth, observes, Nothing in this life is felt to be more sweet, nothing is more eagerly taken up, nothing so detaches the mind from the love of the world, nothing so fortifies the soul against temptations, nothing so delights and stimulates a man to every good, as the study of sacred Scripture. And again: In holy Scripture whatever is taught is

truth, whatever precept is laid down is goodness, whatever is promised is happiness. Hence this is the most salutary study, whereby a man may learn to know himself, to correct his life, to advance in every grace of the Holy Spirit.—*Dionysius the Carthusian.*

For the reading of Divine Scripture brings the mind in from its wanderings, and imparts the knowledge which looks to God. It is written, "Be still and know that I am God." Do you hear, brethren, that he who with a true heart is still, and gives himself to the Divine Scripture, receives the knowledge of God? Wherefore, my brother, do not neglect your soul, but secure to yourself leisure for reading and for prayers; that your understanding may be enlightened, and that you may be perfect and entire, and wanting in nothing.—*S. Ephraem Syrus.*

The vine, when its grapes are gathered, becomes abject and lowly. But the Scripture is daily plucked, yet its bunches never fail.—*Id.*

Reading, that is, the diligent search into the Scriptures with attention of mind, furnishes us the materials and sends us to meditation. Meditation inquires diligently what is to be desired, and digging up, as it were, a hid treasure, finds and points it out; but since of itself it cannot obtain it, sends us to prayer. Prayer with its whole strength lifting itself up to the Lord, obtains that much-longed-for treasure, the sweetness of contemplation. Contemplation coming, rewards the labours of the three preceding, while it satisfieth the thirsty soul with the dew of heavenly sweetness. Reading without meditation is arid; meditation without reading erroneous. Prayer without meditation is lukewarm; meditation without prayer unfruitful. Prayer with devotion obtaineth contemplation; the obtaining of contemplation without prayer is rare or miraculous.—*Guigo the Carthusian.*

For as one going out in the night carries a lantern before him, and looks where he may place his foot, and at every step anxiously follows the light; so every one of us holds forth the Word of God dwelling in

him, as a lantern to guide him in every stage of his works. The whole of the heavenly doctrine is our guide in the journey of life, which must, like a lantern, be borne before us in this night of the world, whenever we are doing anything, or thinking, or speaking, so that we may use it at every progressive step of every work of ours.—*S. Hilary of Poitiers.*

There is One God, Whom we discern from no other source than the Holy Scriptures. For just as if any one were desirous of practising the wisdom of this world, he would not be able to attain this unless he studied the teaching of the philosophers; so whoever amongst us desire to cultivate holiness towards God can learn it from no other source than the Sacred Scriptures.—*S. Hippolytus.*

Thou oughtest skilfully and learnedly to study the Divine Scripture, and carefully to trace out its powers and capabilities; not rashly and unbecomingly approaching those mysteries which it is unlawful to handle, venturing to touch them with unworthy hands. For in this manner the presumptuous Uzzah, when he unhesitatingly laid hands on those things which it was in no way lawful for him to approach, by his rashness brought leprosy upon himself, and was thrust out of the Temple against his will. For the Law also closed all access to the Temple against those who were branded and infected with leprosy. Moreover, these books were written for our admonition, in order that we might both shun all rashness and escape punishment. . . .

All Scripture, which contains holiness set forth, as it were, before our eyes, is most full of beauty, and worthy of all praise and commendation. And those sacred volumes, which contain the witness of the Holy Scriptures, are certain steps by which we ascend unto God. . . .

Consider that the reading of the Holy Scriptures is the very sustenance for the journey of salvation; since it is that which, by means of bright and illustrious examples, feeds the love of godness, and the manly spirit of those who studiously and diligently hearken to its lessons.—*S. Isidore of Pelusium.*

Let sleep surprise you with a book in your hand, and let the Holy Scripture receive your reclining head.—*S. Jerome.*

Let therefore the Holy Scriptures be ever in thy hands; and let them be continually revolved in thy mind. And do not consider it sufficient to retain the commandments of God in thy memory, and to forget them in thy works; but acquaint thyself with them in order that thou mayest put in practice whatsoever thou hast learned is to be done: for not the hearers of the law are justified before God, but the doers of the law shall be justified. Indeed, a wide and boundless plain of the Divine Law is spread out before thee, which, blooming with diverse testimonies of the truth, as with so many heavenly flowers, feeds and refreshes the soul of him that readeth with wondrous delight. To keep up a continued acquaintance with which, and to meditate upon them in one's mind, is a great aid towards the preservation of righteousness.—*S. Paulinus of Nola.*

It is a great thing to be filled with the Word, to fruitfulness of remembrance; to be instructed by the Word, to sanctity of religion; to lean on the Word, to increase of gratitude. But excellent and glorious above all it is to enjoy the Word, to the solemnising a quiet and tranquil soul. O to be filled! O to be instructed! O to lean! O to enjoy! To be filled, to fruitfulness; to be instructed, to holiness; to lean, to security; to enjoy, to blessedness.—*Adam Scotus.*

The Word of God is truly our light, our medicine, our nourishment, and our guide. It is that which fills our wills with good desires; it is that which helps us to recollect ourselves when our heart is most distracted, and awakens devotion in us when it is most drowsy; it is by that we avoid idleness, which is the mother of all vices; and in fine, as material nourishment is necessary to preserve the life of the body, the reading of good books, or hearing good instructions, is no less so to maintain the life of the soul. S. Jerome says that the true food of the soul is to meditate day and night on the life of our

Lord ; and the reason he gives for it is, that by this exercise the understanding is fed with the knowledge of the truth, and the will strengthened by the savour it finds in it, and the love it conceives for it. . . . Receive the Word of God with a holy and spiritual hunger.—*Father Luis de Granada.*

Unto a Christian man there can be nothing either more necessary or profitable than the knowledge of Holy Scripture, forasmuch as in it is contained God's true Word, setting forth His glory, and also man's duty. And there is no truth nor doctrine necessary for our justification and everlasting salvation, but that is or may be drawn out of that fountain and well of truth. Therefore as many as be desirous to enter into the right and perfect way unto God, must apply their minds to know Holy Scripture; without the which they can neither sufficiently know God and His will, neither their office and duty. He that keepeth the word of Christ is promised the love and favour of God, and that He shall be the dwelling-place or temple of the Blessed Trinity. This word whosoever is diligent to read, and in his heart to print that he readeth, the great affection to the transitory things of this world shall be minished in him; and the great desire of heavenly things (that be therein promised of God) shall increase in him.—*Homily.*

S. Ambrose, exhorting us to apply ourselves as much as we can to spiritual reading, says, "Wherefore do you not employ the time you have to spare in spiritual reading? Wherefore do you not return to take a view of Jesus Christ? Why do you not speak to Him? And why do you not hearken to what He says to you? For we speak to Him whilst we are in prayer, and we hear Him speak whilst we read the Holy Scripture. Read the Holy Scripture in such a manner as always to bear in mind that all the words that are therein are the words of God, Who would have us not only know His law, but also fulfil it. . . . The Holy Scriptures are like so many letters sent us from our own country; let us therefore read them with the same eagerness that a man would read the letters he receives from his native country, from which he has been a long time absent, and from which he is far away. Let us read them to see what news we receive from heaven, which is our true country; to see what they tell us of our fathers, brethren, and friends that are there; to see what they say of that place to which we so earnestly desire to go.—*Alphonsus Rodriguez.*

O Book! infinite sweetness! let my heart  
Suck every letter; and a honey gain,  
Precious for any grief in any part,  
To clear the breast, to mollify all pain.  
Thou art all health; health thriving till it  
make  
A full eternity. Thou art a mass  
Of strange delights, where we may wish and  
take.  
—*Geo. Herbert.*

### (11.) *Patience and Perseverance.*

"And let us not be weary in well doing: for in due season we shall reap, if we faint not."—*GAL. vi. 9.*

"And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end: that ye be not slothful, but followers of them who through faith and patience inherit the promises."—*HEB. vi. 11, 12.*

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the Author and Finisher of our faith; Who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds."—*HEB. xii. 1-3.*

"Behold, I come quickly : hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of My God, and he shall go no more out : and I will write upon him the Name of My God, and the name of the city of My God, which is new Jerusalem, which cometh down out of heaven from My God : and I will write upon him My new Name."—REV. iii. 11, 12.

"He that overcometh shall inherit all things ; and I will be his God, and he shall be My son."—REV. xxi. 7.

Thou therefore, O Christian, though the banner of the Cross seem for a while overthrown, though the golden sceptre [of Christ the King] be for a time disregarded, take comfort in this, that, notwithstanding all, the Kingdom is the Lord's : that every suffering He calls thee to endure, is winning it for and confirming it to Him ; and that as the kingdom of the earth belongs now to the Head, so shall the Kingdom of Heaven ere long belong to the members.—*Albertus Magnus*.

It is patience which provides invincible arms to the combatants ; it is patience which brings the enemies to the ground ; she triumphs over them gloriously ; and she places the crown on the head of the conqueror.—*S. Augustine*.

All other virtues are formed for crowns, but perseverance alone will be crowned.—*S. Bonaventura*.

Wherefore also He said, "He that endureth to the end, the same shall be saved." That is, because the more part are wont at the beginning indeed to be vehement, but afterwards to faint, therefore He saith, I require the end. For what is the use of seeds, flourishing indeed at first, but a little after fading away ? Therefore it is continued patience that He requires of them.—*S. Chrysostom*.

For as long as this life lasts, there is effort and toil ; nor unto them that undergo these can any consolations give more aid than those of patience ; and these, while suited and necessary in this life for all men, so still more are they for us, who are more shaken by the assault of the devil ; who, daily standing in battle array, become weary in our struggles with an inveterate and experienced

enemy. . . . We must endure and persevere, that, being admitted to the hope of truth and liberty, we may come even unto truth and liberty itself ; for that same thing, that we are Christians, is a ground of faith and hope ; but there is need of patience, that hope and faith may be made able to attain unto their fruit. For we follow after, not present, but future glory. . . . "Hold that which thou hast, that another take not thy crown." This voice admonishes us to persevere in patience and strength, so that he who now presses forward to the crown with praise near at hand, may be crowned through continued patience.—*S. Cyprian*.

As when you build a house the greatest difficulty is not in laying the foundation, but in raising the building to its perfect height ; and the higher the building is raised, the more the labour and the expenses increase ; so in the spiritual building the hardest task is not to lay the foundation, but to carry your work on to perfection.—*S. Ephraem Syrus*.

O God, Who in Thy loving-kindness dost both begin and finish all good things, grant that as we glory in the beginnings of Thy grace, so we may rejoice in its completion, through our Lord Jesus Christ. Amen.—*Leonine Sacramentary*.

But those are absolutely few who to a good beginning add also an equally happy end, and who remain void of offence to the last. Many indeed are touched with compunction, and many become partakers of heavenly grace, and are pierced by Divine love ; but not being able to endure the toils that enter their lot of life, and the temptations which the Evil One is ever casting in their

way, by every variety of device and in numberless forms, they both continue in the world, and become immersed in its abyss, by reason of the weakness and instability of their purpose, or because they have become ensnared by an affection for earthly things. As many, therefore, as desire to run their course in safety, to the end, cannot endure to mingle any other love or affection with that for heavenly things.—*S. Macarius.*

Ps. cxxxviii. 7. If I walk, if I persevere, if I continue in penitence, if I brave temptations and persecutions, if I turn not back out of the battle, because there are armed enemies around me, if I continue faithful unto death, Thou wilt revive me, and give me a crown of life.—*R. F. Littledale.*

How then shall we hold fast our steadfastness? There is no other sure way but only this,—ever to press on to a life of deeper devotion,—to a sharper repentance, and more earnest prayers, to a more sustained consciousness of God's continual presence, and to a keener watchfulness against the first approaches of temptation. . . . Let us beware how we tarry and debate. Lingering is a provocation of God's patience. He would be loved and honoured by a free filial service. All depends on a will ready and prompt to obey. Who knows what, by a single act of the will, you may gain or lose? You are, it may be, at the cross roads, where the ways part asunder, the one to life eternal, the other to eternal death. What you do will leave its character in the book of God's remembrance. As we choose, so shall we be. What we will, we are. Our will is our whole being summed up into one intense deliberate act. Resist the Spirit of God, and you may be cast out of your Father's sight; follow, and you shall be His sons, by grace, for ever.—*H. E. Manning.*

Knowest thou not that in thy patience thou must possess thy soul, till the brief tyranny of life be overpast, and thou art called to rest for ever? A little while, and all that makes existence on this earth for thee shall be as a dream when one

awaketh, merged in the first long loving look of thine adoring and amazed soul, when thou shalt behold Me as I am. . . .

Thou hast lacked the grace of Perseverance, without which all other virtues springing up in thy regenerate soul are profitless as the unconnected links of some fair broken chain. This is the seal which must be set on all the holy gifts of faith, and love, and zeal, poured out upon thee in the waters of Baptism; else they will break from thy weak heart, and run to waste. It is the crowning grace of Mine elect, the patience of the saints, and therefore it is above all others hard to be attained; although not less within the reach of even the feeblest of My servants. . . . Thou must practise the grace of perseverance according as I will that all should learn it; not, as in the first transports of a soul called out to follow Me, when a thousand beams of light celestial seem to shine upon the heavenward path, even ecstatic hope, and ardent zeal, a sense of purest love for Me, and loving sympathy from tender friends, who hail with joy a fellow-servant in the faith; but in obscurity and soberness, when all these have seemed to die away, and thou art left unnoticed and uncheered alone before My Cross.—*The Divine Master.*

It is to perseverance in the practice of Christian holiness that all the elect have owed their immortal crown; and it is likewise to perseverance that thou wilt owe thine. There are many Christians, says S. Jerome, who begin well, but, alas! few who persevere. But it is not the beginning which God searches into, but the end; that alone carries the prize. Thou hast forsaken thy sin, thou hast reason to hope He has forgiven thee; thou hast become once more the friend of God; but deem not thyself therefore safe. Thou shalt be saved only if thou have persevered to thy last breath. It suffices not that thou hast started in the race; thou must also reach the end. If, after resolutely setting thy hand to the work, thou look back—which God forbid,—and return to thy evil life, God will shut thee out of Paradise. . . . But as thou canst not of thyself do anything to merit this per-

severance, which is . . . a pure gift of God's mercy, . . . (1.) Ask every day of thy life for perseverance, because the Lord commands thee to ask it of Him, and grants it only to a humble, persevering prayer. (2.) Watch over thyself, over thy senses, over thy heart, over thy evil inclinations, over thy understanding, over all the actions of thy life, and over all the temptations of the devil. Thou hast all to fear from thyself and from the enemies of thy salvation. Without a continual watchfulness over thy soul, thou wouldest be in continual danger of losing the grace of God, and of ruining thyself. (3.) Fly all occasions; this means of perseverance is absolutely and indispensably necessary to thee. Wert thou as wise as Solomon, as strong as Samson, if thou shun not occasions thou wilt fall. Alas! the firmest pillars have been shaken! Tremble for thyself, therefore, weak and frail reed, and be assured that there are certain occasions wherein nothing but flight can save and shield thee from danger. (4.) Be frequent at the Holy Eucharist. There is the salutary spring whence thou mayest draw the strength which thou needest; and thou shalt obtain from God that final perseverance which alone can give thee a claim to an eternal crown.—*Pinart*.

S. Ambrose says that as it is far easier to preserve our innocence than to repent truly, so it is easier to persevere in the fervour of devotion than to recover it after a short discontinuance. When a smith has taken a bar of iron from the fire, he never permits it to grow quite cold, but puts it into the fire again as soon as possible, that it may grow hot and fit for the hammer to work upon as before. In like manner ought we to be cautious never to suffer the fire of our devotion to be extinguished; for if the heart once grows cold, and begins to harden, we shall find it extremely difficult to warm and soften it again. We find by experience that though men be very far advanced in virtue, if they once begin to grow remiss, and discontinue their exercises of

piety, they lose in a few days what they had been a long time acquiring; and when they endeavour to recover it again, they find so many difficulties and contradictions in the attempt, that they can seldom rise to that degree of perfection from which they had fallen. They, on the contrary, who persevere with fervour in their devotions and spiritual exercises, not only remain with ease in that degree of perfection which they had already attained, but in a little time ascend much higher. Thus they never lose time, nor diminish what they have once acquired. They are not like the lukewarm and negligent, who spend their whole life in alternate fits of lukewarmness and devotion; destroying by their negligence what they have acquired by their fervour, doing and undoing, building and pulling down, without ever bringing any of their projects to perfection. But the fervent labour incessantly; and, acquiring new strength by continual exercise, they perform with facility the most difficult undertakings, and daily advance more and more in virtue.—*Alphonsus Rodriguez*.

Among other things needful in the spiritual combat, one is the perseverance with which we must strive continually to mortify our passions, which in this life never die, but, on the contrary, like evil weeds, shoot up each hour. And this is a battle from which, as it ends only with life, there is no escape; and he who fights not in it, is of necessity either taken captive or slain. Besides, we have to deal with enemies who bear us an increasing hatred, so that from them we can never hope either for peace or a truce, because they slay those most cruelly who strive most to make friends of them. . . . Assuredly if thou persevere, thou wilt conquer. . . . Therefore thou must be steadfast, ever armed; never trust to the victories thou hast already gained, though they be many, seeing that the life of man is a continual warfare, and the victory depends not on to-day or to-morrow, but on the end.—*L. Scupoli*.

(12.) *Living as "Strangers and Pilgrims."*

"They are not of the world, even as I am not of the world."—S. JOHN xvii. 16.

"For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for He hath prepared for them a city."—HEB. xi. 14-16.

"For here have we no continuing city, but we seek one to come."—HEB. xiii. 14.

"Dearly beloved, I beseech you as strangers and pilgrims."—1 S. PETER ii. 11.

As often as we pray that God's kingdom may come, we ought to remember that we have no continuing city here, but we seek one to come; that here we are strangers and foreigners, and that the short-lived and trifling things of this world must give way to those which are eternal: and we ought so to fashion ourselves that, casting away all the desires of this life, we may be able to hope for the kingdom of God. Thus for that kingdom all things are to be despised by us. . . . Therefore out of this valley of tears we sigh to God that He would deliver us from the body of this death, and translate us into the kingdom of His dear Son. According to this faith died all the righteous of old; not having received the promises, but having seen them afar off, and greeting them, and confessing that they were pilgrims and strangers upon earth. For they who say such things declare plainly that they seek a country.—*Beaux-Amis*.

There is this difference between the elect and the reprobate, that the elect do now, as pilgrims and exiles, look forward to a country in the future; and they take so much less pleasure in the fading joys of the present, as they hope to receive future joys without end, and to reign for ever with Christ.—*Ven. Bede*.

Observe that Abraham, Isaac, and Jacob showed themselves to be pilgrims and strangers. Pilgrims in this respect, that they possessed no inheritance. For they are pilgrims

who in a foreign land have no possession. They also showed themselves to be strangers in this, that they built no houses, but dwelt in tabernacles. For a pilgrim has no inheritance in a strange country, while a stranger has no permanent habitation belonging to him. In like manner Christ was in the world as a pilgrim and a stranger, for He had no dwelling-place belonging to Him, nor any store of riches. . . .

There are three things which show a man to be a pilgrim: chiefly his language, his habits or acts, and his affections. If he speak of the world, he is not a pilgrim, but a native in it; if he possess the language of heaven he shows that he is a stranger. He that is of the earth speaketh of the earth. Further, inasmuch as it sometimes happens that those who are of the earth are able in some degree to learn the language of heaven, therefore our habits and acts are a more sure sign of our pilgrim character. . . . For our conversation is in heaven. This proves us to be heavenly. The third most certain sign is love. For many speak well concerning heavenly things, as (*e.g.*) many doctors and preachers, and many have sufficiently becoming conduct outwardly, as hypocrites, who yet do not belong to the heavenly country; because they direct their inward affections towards worldly and not to heavenly things. A true pilgrim walks on the King's highway; he turns neither to the right hand nor to the left; he pays no attention to the brawlers; if he



see any marrying or leading the dance, or doing anything else of this kind, he nevertheless passes on, because he is a pilgrim; he has no concern with any such; having food and raiment, he presses forward to his country, and does not care to be honoured by others.—*Hugo de S. Charo.*

Pilgrims find many inns, but no friendships. If thou wouldst withdraw thyself from outward occupations, thou shouldst enjoy true peace.—*Diego de Estella.*

There only in truth is our abiding home. For the present life is a poor tabernacle, which, so soon as it is framed together and fixed, is at the same moment dissolved.—*S. Isidore of Pelusium.*

Let the faithful so pass through temporal things as to know that they are but pilgrims in this world's valley, wherein, although some comforts may speak us fair, they are not to be foolishly embraced, but to be manfully passed by. For to this devotedness does the most blessed Apostle Peter incite us; and, according to that love which, by his threefold profession of love for the Lord, he conceived for feeding the Lord's sheep, he entreats us, saying, Dearly beloved, I beseech you as strangers and pilgrims to abstain from fleshly lusts which war against the soul.—*S. Leo.*

Every one who belongs to the heavenly city is a stranger in this world, and, while he partakes of a temporal existence, he lives in a strange country, where, amongst many alluring and many deceitful things, to know and to love God is the part of the few to whom "the commandment of the Lord is pure, and giveth light unto the eyes," so that they may not fail either in the love of God or in that of their neighbour.—*S. Prosper of Aquitaine.*

We are pilgrims to a dwelling-place of blessedness, and the light that streams through its open portals ought to suffuse us when we approach them. An anticipated beatitude, a sanctity that even now breathes of Paradise, a grace which is already tinged with the richer hues of glory—these should mark the Christian

disciple; and these, as he advances in years, should brighten and deepen upon and around him, until the distinction of earth and heaven is almost lost, and the spirit, in its placid and unearthly repose, is going, as it were, before the body, and at rest already with its God.—*William Archer Butler.*

We who live here in this world, we who work in the world, to whom the world offers so many gifts, do not belong to it. We who have homes, and wives, and children, and friends and relations of all kinds here, in this world, are yet not in any way fixed in it. We who seem to be ever in the same place, whose eyes, day after day, wake upon the same objects, are yet Pilgrims, strangers continually travelling onwards. . . .

Now, on this notion of our being Pilgrims and strangers here, our whole religion, as I may say, hinges. It all, all the practical and working part of it, depends upon feeling this. The more we perceive it the better Christians we become; the less we perceive it the worse Christians we become. We ought not to be surprised at this. We ought not to be vexed that this earth is not ours, nor to think it strange that we are not allowed to rest or abide in it. For what is Christ's religion, which we have taken on ourselves? What are all its promises? Is it not a religion of Heaven? Are not all its promises connected with Heaven? Are we not promised spiritual and heavenly, not carnal and worldly, pleasures? Does it not tell us that Heaven, and Heaven alone, is to be our lasting home? Are we not told of angels, spirits ministering to us, and how we are united with the spirits of just men made perfect? Are we to rest content and easy so long as our Lord and Master is away from us? and where is He? Not here in earth, but there in Heaven, at the right Hand of God.—*William J. Butler.*

Behold, O man of My creation! this is thy end, for which thou wast created. For this end wast thou placed in this world as a pilgrim and sojourner, not having here a continuing city, but that thou mightest seek one to come. For this end wast thou appointed to this race, that by

running and striving earnestly thou mightest at last receive the reward and crown of righteousness.—*J. M. Horst.*

O Father, Who inhabitest above in heaven, draw me up thither where Thou art; and, whilst Thou dost not yet draw me thither, assist me here with Thy holy grace, so that my conversation may be above in heaven, quite forgetting that which I have beneath on earth. O my soul, thou art a pilgrim here on earth, since both thy Father and thy inheritance are above in heaven. Sigh, therefore, to go to His habitation, where thou mayest enjoy thy part and thy portion.—*Father Louis de Ponte.*

I know, O Lord, I am here but as

a sojourner in a strange land, and not as a citizen in my own country. I am here but a tenant at will, and must shortly depart, for here I have no continuing city; but I must seek one to come, eternal in the heavens, where I shall bear a part in the heavenly quire, evermore praising Thy Holy Name.—*Bishop Jeremy Taylor.*

For in order that He might show us that He would have us to be in tabernacles "as strangers and pilgrims" upon earth, He sojourned with His Own people in a tabernacle, to be but as a stranger and pilgrim on earth like ourselves; and thus did He make the flesh His tabernacle, dwelling bodily among us for a time.—*Isaac Williams, B. D.*

### (13.) *Heavenly Conversation.*

"And hath raised us up together, and made us sit together in heavenly places in Christ Jesus."—*EPH. ii. 6.*

"For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ."—*PHIL. iii. 20.*

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God."—*COL. iii. 1-3.*

"And beside this, giving all diligence, add to your faith virtue: and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity; for if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."—*2 S. PETER i. 5-8.*

"That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ. But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin."—*1 S. JOHN i. 3, 7.*

"Grant, we beseech Thee, Almighty God, that like as we do believe Thy only-begotten Son our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend, and with Him continually dwell, Who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. *Amen.*"  
—*COLLECT FOR THE ASCENSION DAY.*

Nothing can be happier than to place all things in Him, in Whom there is no deficiency. Therefore with all study, diligence, and labour,

simplify your heart that you may be converted from phantasms, immovable and tranquil, and that you may stand always in the Lord within

yourself, as if your soul were in that now of eternity, that is, of divinity, viz. in such a way that out of love to Jesus Christ, out of a pure heart and a good conscience and faith unfeigned, you should abandon yourself, and commit yourself entirely to God in every trial and event of life, and desire at all times and with patience to obey His will and good pleasure. . . . If you continually and truly revolve these things within your mind, they will confer more upon you towards a happy life than all riches, delights, honours, nay, and besides, than all the wisdom and knowledge of this deceitful life and corruptible world, even though in these things you were to excel all the men that ever existed.—*Albertus Magnus*.

If any one has begun to be an inhabitant of that city which is above by his habits and manner of life, let him not depart from it, let him not go out of it. Let him not retrace his steps, let him not return backward. Behind is luxury, behind is impurity. . . . Mount and raise your step straight upward; no one returns thence with safety. On this side is the right way, on that side is ruin. On this side is an ascent, on that side a precipitous downfall. To mount is to toil, to descend is peril; but God is powerful to guard you. . . . He who is weak, if he rests on this faith, will prevail, and his soul shall be holy.—*S. Ambrose*.

Our conversation is in heaven, as the Apostle says. For we are saved by hope. By hope therefore we already dwell in heavenly places, while in reality we dwell as strangers in the earth and in the body. Or again we have means whereby we cling to the body, and also whereby we cling to the Lord; by vivifying and sanctifying the former, by believing and loving the latter. For our spirit is not more present where it animates, than where it loves; unless perhaps it should be thought to be more completely there where it is held unwillingly and by necessity than where it moves spontaneously and with ready will. Finally, where thy treasure is, there is thy heart also.—*S. Bernard*.

Let us show forth then a new kind

of life. Let us make earth a heaven; let us hereby show the Gentiles of how great blessings they are deprived. For when they behold in us good conversation, they will look upon the very face of the kingdom of heaven. Yea, when they see us gentle, pure from wrath, from evil desire, from envy, from covetousness, rightly fulfilling all our other duties, they will say, If the Christians are become angels here, what will they be after their departure hence? If where they are strangers they shine so bright, how great will they become when they shall have gained their native land!—*S. Chrysostom*.

Christians are not separated from the rest of mankind by country, or by language, or by customs. For they neither inhabit particular cities, nor use any peculiar dialect, nor adopt any singularity of life. . . . Dwelling in the cities, whether of Greeks or Barbarians, as every man's lot is cast, following the customs of each country in dress, and diet, and manner of life, they yet display the wonderful and truly astonishing nature of their "polity." They dwell in their own country, but as sojourners; they partake of all things as citizens; they endure all things as strangers. Every foreign land is their country, and their own country is a foreign land. . . . They subsist in the flesh, but they do not live after the flesh. They sojourn on the earth, but they are citizens of heaven.—*Auctor Ep. ad Diognetum*.

Blessed is he who is made like the Cherubim and Seraphim, and is never slow in the devout and spiritual work of serving God, but diligently praises Him. Blessed is he who in his retirement like the angels keeps his thoughts pure, and with his mouth praises Him Who is the Lord of Spirits. Blessed is he who is full of spiritual joy, and never wearies in bearing the sweet yoke of Christ, for he shall be crowned with glory.—*S. Ephraem Syrus*.

The joys of earthly pleasures, which try to turn away from the paths of life those who are called to heavenly things, are but brief and transient. Therefore let the soul which is faithful and devout desire those things which are heavenly;

and in its longings for the Divine promises raise itself to the love of the imperishable good, and to the hope of the true light.—*S. Leo.*

For to this end have we received a reasonable mind by the gift of nature, and the renewal also of the second birth, that, according to the Apostle, we may discern rather things above, and not things on the earth; for the wisdom of this world is foolishness with God. For to what, most dearly beloved, does the wisdom of this world urge us, but to seek things that are hurtful, and to love things that are to perish, and to neglect things that are healthful, and to esteem as of no value things that are lasting?—*Pope Urban I.*

Live above this world, and let your conversation be where your inheritance lies. Strive all ye can to walk worthy of the vocation wherewith ye are called; that ye may shine as lights in the world, and so be meet to be partakers of the inheritance of the saints in light, where ye will shine forth as the sun in the kingdom of your Father.—*Bishop Beveridge.*

The Christian's life on earth should in some sort be an anticipation of his life in heaven. The formation of those habits which will make us enjoy heaven must be begun here. We cannot expect that, as by a miracle, after death, what we hated here will become the object of our delight; and that the fact of passing into the unseen state will cleanse our souls from all the frailties and feeblenesses, if not the bad habits, we have contracted here.—*Bishop Forbes.*

Our true home is not here, but on high. . . . Our word "conversation" has a very complex and extensive signification. It means the whole course and context of a man's life, words, and actions. . . . By this, then, S. Paul means that the whole of their life must needs be sanctified, penetrated in every part by the spirit of their calling. Though they were in the world, they had nothing in it, nor it in them. All its provinces and kingdoms, its cities and palaces, were nothing to them. All the pomps and gifts, the glitter and the pleasures

of the world, were but snares and burdens. What part in these had they whose lot was in the heavenly Jerusalem? To them the fashion of this world was but a vision, luring and false, shifting and passing away. They were united to the eternal world, which has no variability, neither shadow of turning, and to it they were fast advancing. The maxims, examples, rules of men, were no laws for their guidance; their only laws were the lives of God's servants, the order and the unity of heaven.—*H. E. Manning.*

By Baptism we were made partakers of Christ's Death, that we might henceforth share His Life. We were deadened that we might remain dead, and His imparted Life absorb into Itself our whole selves, and quicken us in every part, that we might live to Him, be dead to all out of Him. Since that hour each act of sin . . . has been a revival of that which was dead, a minishing of our life. . . . And so now, each act of obedience, renunciation of ourselves, and of self-will, . . . is an increase of our hidden life. The less we live for things outward, the stronger burns our inward life. The more we live amid the distractions of the world, the less vivid is the life of the soul. The more we live to things unseen, the less hold will this world of sense have over us. . . .

This then is our office: to see how, day by day, we may be ourselves more hidden from the world, that we may be more with God; how to discharge our duties in it, so as more to forget ourselves and remember God only. . . .

We have seen Heaven part, not only for gifts to be received by Him for us, and the Union between Heaven and Earth which sin had broken restored, but we have seen Him, our Head, clothed with our flesh, with ourselves, One God with the Father, One Man with us, received up as Man into Heaven, and above the Heavens, at the Right Hand of God. What, then, have we any more to do with earth or the things of earth, its cares or its sorrows, its pleasures or its vanities, its emptiness or its fullness, whose Head is in Heaven? Where else should the members be? The Redeemer is there; where else

the redeemed? . . . For are we not in a manner already in Heaven, when He, our Head, our King, our Shepherd, our Redeemer, is there, to speak reverently, for this very end, to prepare a place for us? . . . He does not say only our faith, our hopes, our expectation, the object of our longing, is in heaven; he speaks not of what is to be, but of what is, "our

conversation is in heaven;" our conversation is (not of, nor like, nor tending to, but) in heaven. . . . In soul and spirit, he would say, we are there already. There our life centres, there we live, to it we belong. There are your goods and treasures, your rights, your possessions, your kindred, your friends, your dwelling-place.—*E. B. Pusey.*

(14.) *Serving God with a quiet mind.*

"He will not be afraid of any evil tidings: for his heart standeth fast, and believeth in the Lord."—Ps. cxii. 7.

"Great is the peace that they have who love Thy law: and they are not offended at it."—Ps. cxix. 165.

"Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee. Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength."—ISA. xxvi. 3, 4.

"For thus saith the Lord God, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength."—ISA. xxx. 15.

"And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever."—ISA. xxxii. 17.

"That we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour."—1 TIM. ii. 2, 3.

"And the fruit of righteousness is sown in peace of them that make peace."—S. JAMES iii. 18.

"Grant, we beseech Thee, merciful Lord, to Thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve Thee with a quiet mind; through Jesus Christ our Lord.—*Amen.*"—COLLECT FOR THE TWENTY-FIRST SUNDAY AFTER TRINITY.

The soul which doth not seek Thee, nor love Thee, loves the world, is a slave to sin, and subject to vices; is never quiet, nor ever at rest. May my mind ever serve Thee, O Most Holy. May my pilgrimage be one long sigh for Thee; may my heart burn with love to Thee. May my soul rest in Thee, O my God, contemplate Thee with the utmost stretch of my mind, sing Thy praises with joy, and may this be my consolation in this my exile. May my soul fly to Thee to take refuge under the shadow of Thy Wings from the tumult of this world's thoughts. May my heart repose in Thee,—a heart which is like a great sea swelling with waves. O God, Who art rich in all feasts of good things, most

bounteous Dispenser of heavenly abundance, give to the wearied food, gather that which is scattered, free the captive, and make whole again that which is torn. Behold [my soul] standeth at the gate and knocketh. I beseech Thee, by the bowels of Thy mercy wherewith Thou hast visited us as the Dayspring from on high, command that it be opened to the poor one who knocketh, that with free steps he may draw near to Thee and find rest in Thee, and be refreshed by Thee with heavenly Bread. For Thou art the Bread and the Fountain of Life, Thou art the brightness of the everlasting light,<sup>1</sup> Thou art all things

<sup>1</sup> Wisd. vii. 26.

by which the righteous live, who love Thee.—*S. Anselm.*

We must strive after a quiet mind. As well might the eye ascertain an object put before it, while it is wandering restless up and down and sideways, without fixing a steady gaze upon it, as a mind distracted by a thousand worldly cares be able to apprehend the truth. . . . Each day as it comes darkens the soul in its own way, and night after night takes up the day's anxieties, and cheats the mind with illusions in accordance. . . . Quiet, then, as I have said, is the first step in our sanctification. . . . Thus the mind, saved from becoming dissipated by outward things, and not thrown upon the world by the senses, falls back upon itself, and thereby ascends to the contemplation of God.—*S. Basil.*

In order therefore that thou mayest be able to serve God with a quiet mind, fly from the disturbing occupations of the world, its bodily delights, its deceitful riches. Cling to God alone, that He may be thy joy and rest, and that thou mayest truly sing with the Psalmist, In God is my health, and my glory, O God of my help, and in God is my hope. Those persons, however, rejoice in temporal things who know not how to desire divine, heavenly, and eternal things. . . .

Consider and re-consider the quietness and peace of a pure heart, the joy of the soul which contemplates God, the security and hope of the mind that loves God; and then thou shalt know, that to dwell upon such subjects is to live in conformity with God, and that he is blind who is given up to other things.—*Dionysius the Carthusian.*

But holy men, because their hearts are not set upon anything of this world, are assuredly never subject to the pressure of any tumults in their breast; for they banish all inordinate stirrings of desire from the bed of their heart with the hand of holy deliberation. And because they condemn all transitory things, they do not experience the licence of thoughts that spring from thence. For their desires are fixed upon their eternal country alone; and because they love none of the things of this world,

they enjoy great tranquillity of mind. Hence it is said with justice, "Which build desolate places for themselves" [Job iii. 14]. For to build desolate places is to banish from the heart's interior the stirrings of earthly desires, and with a single aim at the eternal inheritance, to pant in love of inward peace. Had he not banished from himself all the risings of the imaginations of the heart, who said, "One thing have I desired of the Lord, that I will seek after, that I may dwell in the house of the Lord"? For he had betaken himself from the concourse of earthly desires to no less a solitude than his own self, where he would be the more secure in seeing nought without, in proportion as there was no insufficient object that he loved. For from the tumult of earthly things he had sought a singular and perfect retreat in a quiet mind, wherein he would see God the more clearly in proportion as he saw Him alone with himself also alone.—*S. Gregory the Great.*

This is the peace which the Apostle says "passeth all understanding" (Phil. iv. 7), for it is so high and supernatural a gift of God, that the human understanding, left to itself, is incapable of comprehending how it is possible for a heart of flesh to continue quiet, peaceful, and at rest, amid the storms and tempests of the world.—*Father Luis de Granada.*

Hold thee still. This is the hardest precept that is given to man; inasmuch that the most difficult precept of action sinks into nothing when compared with this command to inaction.—*J. Mason Neale, D.D. (from S. Jerome).*

How can God speak to the soul, when the eye is ever roving with curiosity, the ear ever listening for some new thing, the mind ever musing on things of this world?—*E. B. Pusey.*

"By night on my bed I sought Him Whom my soul loveth" (Cant. iii. 1). The soul which seeks God and desires to attain to higher degrees of the love and knowledge of God, ought to seek Him on its bed, i.e. in quietness of mind. For it ought to be free and at rest from occupation, and from the disquietude of

earthly affairs. For unless it is set at rest from the care of outward things, and from being absorbed by them and from love to them, it cannot seek God, nor is it worthy to find Him.—*Richard of S. Victor.*

The life of man is nothing else but continual warfare and temptation. Because of this warfare thou must watch always, and keep a guard upon thy heart, so that it be ever peaceful and quiet. And if some movement of any sensual disquiet whatever arise within thy soul, thou must be careful to calm it instantly, stilling thy heart, and not letting it wander or turn aside after any of these things. Do this whenever anything disquiets thee, whether in prayer, or at any other time; and know that thou wilt be able to pray aright when thou art able to act thus; but remember that all must be with gentleness and without effort. In short, the chief and constant exercise of thy life should be to quiet thy heart, and never let it go astray.

Be careful, then, before all things to place this sentinel of peace over thy feelings. It will lead thee to great things without any labour, nay, with great calmness and security.

With this sentinel sent thee by God, thou wilt so watch over thyself as to be able to pray, obey, humble thyself, and endure injuries without disquiet. True it is that before thou canst gain this peace, thou wilt suffer much labour from want of practice. But afterwards thy soul will remain greatly comforted by any contradiction which may befall it; and from day to day thou wilt better learn this exercise of quieting thy spirit. . . .

Take care, then, never to let thy heart be troubled, nor meddle with things which may disquiet it, but ever strive to keep it calm. For in this way the Lord will build up in thy soul a city of peace, and thy heart will be a house of pleasures and delights. This only does He require of thee,—that whenever thou art ruffled, thou shouldest set about calming and quieting thyself anew, in all thy works and thoughts. For as a city is not built in a day, neither must thou expect in a day to acquire this inward peace; because this is nothing less than building a house unto the Lord, and a tabernacle to the Most High, making thyself His temple; and the same Lord is He Who must build it, for otherwise thy labour would be in vain.—*L. Scupoli.*

### (15.) *Conformity to the Will of God.*

“Teach me to do the thing that pleaseth Thee, for Thou art my God: let Thy loving Spirit lead me forth into the land of righteousness.”—*Ps. cxliiii. 10.*

“If thou wilt enter into life, keep the commandments.”—*S. MATT. xix. 17.*

“For whosoever shall do the will of God, the same is My brother, and My sister, and mother.”—*S. MARK iii. 35.*

“Not with eyeservice, as men-pleasers; but as the servants of Christ, doing the will of God from the heart; with good-will doing service, as to the Lord, and not to men.”—*EPH. vi. 6, 7.*

“For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God.”—*COL. i. 9, 10.*

“Epaphras, who is one of you, a servant of Christ, saluteth you,

always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God."—COL. iv. 12.

"For ye have need of patience, that, after ye have done the will of God, ye might receive the promise."—HEB. x. 36.

"Make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ."—HEB. xiii. 21.

"And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever."—I S. JOHN ii. 17.

"Almighty God, Who madest Thy blessed Son to be circumcised, and obedient to the law for man; Grant us the true circumcision of the Spirit; that, our hearts, and all our members, being mortified from all worldly and carnal lusts, we may in all things obey Thy blessed will; through the same Thy Son Jesus Christ our Lord. *Amen.*"—COLLECT FOR THE CIRCUMCISION OF CHRIST.

"O Lord, we beseech Thee mercifully to receive the prayers of Thy people which call upon Thee; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same; through Jesus Christ our Lord. *Amen.*"—FIRST SUNDAY AFTER THE EPIPHANY.

"O Almighty God, Who alone canst order the unruly wills and affections of sinful men; Grant unto Thy people, that they may love the thing which Thou commandest, and desire that which Thou dost promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found; through Jesus Christ our Lord. *Amen.*"—FOURTH SUNDAY AFTER EASTER.

"Grant to us, Lord, we beseech Thee, the spirit to think and do always such things as be rightful; that we, who cannot do anything that is good without Thee, may by Thee be enabled to live according to Thy will; through Jesus Christ our Lord. *Amen.*"—NINTH SUNDAY AFTER TRINITY.

"Let Thy merciful ears, O Lord, be open to the prayers of Thy humble servants; and that they may obtain their petitions make them to ask such things as shall please Thee; through Jesus Christ our Lord. *Amen.*"—TENTH SUNDAY AFTER TRINITY.

"Almighty and merciful God, of Whose only gift it cometh that Thy faithful people do unto Thee true and laudable service; Grant, we beseech Thee, that we may so faithfully serve Thee in this life, that we fail not finally to attain Thy heavenly promises; through the merits of Jesus Christ our Lord. *Amen.*"—THIRTEENTH SUNDAY AFTER TRINITY.

"Almighty and everlasting God, give unto us the increase of faith, hope, and charity; and, that we may obtain that which Thou dost promise, make us to love that which Thou dost command; through Jesus Christ our Lord. *Amen.*"—FOURTEENTH SUNDAY AFTER TRINITY.

"O Almighty and most merciful God, of Thy bountiful goodness keep us, we beseech Thee, from all things that may hurt us; that we, being ready both in body and soul, may cheerfully accomplish



those things that Thou wouldest have done ; through Jesus Christ our Lord. *Amen.*—TWENTIETH SUNDAY AFTER TRINITY.

God alone ought to wish anything of His Own Will. When man wishes anything of his own will, he takes away from God, as it were, His crown ; and as the proper Will of God is the source and origin of all good, so the proper will of man is the beginning of all evil.—*S. Anselm.*

One principal return which God looks for from men, is that they will do those things that are pleasing to Him.—*S. Clement of Alexandria.*

“If thou wilt enter into life, keep the commandments.” Grant, O merciful God, that we who by violating the Divine precepts fell away from the happiness of Paradise, may by the keeping of Thy commandments regain access to eternal bliss, through Jesus Christ our Lord. *Amen.*—*Leoline Sacramentary.*

Give thyself up when thou awakest to the Will of God ; adore it with deep reverence, and entreat it earnestly to conduct thee safely in the paths of Salvation. Take His Will for the sovereign and infallible rule of thine, without ever straying from it, whatever may happen to thee ; submit to it without reserve thy views, thy projects, and thy desires. Say with much attention, reverence, and resignation, and repeat often during the day those words of the Lord's Prayer, “Thy will be done on earth, as it is in heaven.” Let His Divine Will be to-day thy chief study, as well as during thy whole life. Seek it, love it, conform thyself to it in all things, and do nothing without consulting it. It is in this practice that thou wilt assuredly find thy security and thy peace.—*Averillon.*

Jesus suffered Himself to be laden with chains, to teach thee that thou oughtest to bind thy own will and to unite it to the will of the Lord. Know that the perfection of the love of God consists not in doing great things, but in submitting thy will to His. The only end and desire of all the saints in their works was the fulfilment of the Divine Will. The blessed Henry Susone says, “I had

rather be an earthworm with the will of God, than a seraph with my own will.” To will all that God wills, to do all that God wills, and to suffer all that God wills, is the secret of holiness. . . . Since every day thou sayest to Him in prayer, “Thy will be done,” let Him act according to the views of His wisdom. He is thy Father, and thou mayest be sure that nothing can befall thee that He permits not for thy greater good. . . . He who conforms himself to the will of God in everything, is truly happy on earth ; willing all that God wills he is ever satisfied. Is he abased ? he is willing to be so. Is he poor ? he is willing. . . . When he suffers a bereavement, a persecution, or a sickness, when death draws near, he says, I am willing to be afflicted, persecuted, diseased ! I am ready to die,—because it is the will of God. It is not that he is insensible to what afflicts and causes him to suffer ; but grace comes to help him ; it enlightens and strengthens him, so that he is maintained in deep peace, let what may happen.

Lastly, as thou canst do nothing without the help of Divine grace, do thou frequently beseech the Lord to grant thee a full and entire conformity to His adorable Will. If thou art resigned to the good will of God, to the end of thy life, thou wilt have a holy death, and wilt leave to others the blessed certainty of thy salvation. Ask then for this conformity and resignation ; that it may render thee the imitator and friend of Jesus thy Divine Master, and open thee the gates of Heaven.—*Pinart.*

The Son of God, according to the holy Fathers, descended from heaven, and clothed Himself with our flesh, for two reasons : the one to redeem us by His Blood, the other to teach us by His doctrine the way to heaven, and to instruct us by His example. . . . Amongst many other instructions which He has given us, one of the chief is that we should have an entire conformity to the will of God. This is a doctrine which He taught us, not only in words when He bid

us say to His eternal Father, "Thy will be done on earth as it is in heaven," but what He has confirmed by His Own example, because He Himself tells us, "I came down from heaven not to do My Own Will, but the Will of Him that sent Me." . . . Our perfection consists in this conformity to the Will of God; and the greater this conformity is, the greater also will be our perfection. . . .

He who has attained an entire conformity to the Divine Will, so as to take all things as sent by the order of Providence, will have obtained the supreme felicity of the servants of God upon earth, since he will possess that profound peace

and interior joy in which the real happiness of this life consists. "For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." Here we may see what the kingdom of heaven upon earth is, and what that Paradise of delight is which we may secure to ourselves here below; and we may well call it a blessing, since hereby we resemble in some degree the blessed in heaven.—*Alphonsus Rodriguez*.

The earth is a Paradise to whoever seeks only to please God; but, on the contrary, it is an anticipated hell to the man who rejects His invitations.—*Le Père Jude* <sup>1</sup>

### (16.) *Conditions of the Blessed Life.*

"Blessed are the poor in spirit: for theirs is the kingdom of heaven.

"Blessed are they that mourn: for they shall be comforted.

"Blessed are the meek: for they shall inherit the earth.

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

"Blessed are the merciful: for they shall obtain mercy.

"Blessed are the pure in heart: for they shall see God.

"Blessed are the peacemakers: for they shall be called the children of God.

"Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake.

"Rejoice, and be exceeding glad: for great is your reward in heaven."—S. MATTHEW v. 3-12.

The sermon which our Lord Jesus Christ delivered on the Mount, as we read it in the Gospel according to S. Matthew, if any one would consider it with devotion and sobriety, I think he would find it—so far as relates to the best rules of conduct—the perfect model; to which we would not venture rashly to pledge ourselves, if we did not derive such a view from the actual words of our Lord Himself. For the sermon itself is brought to a close in such a manner as to render it clear that in it are contained all those precepts which

pertain to the regulation of life (ch. vii. 24-27).—*S. Augustine*.

Each Evangelist has placed this ("Blessed are the poor in spirit") as the first beatitude: for it is first in order, and a sort of parent and progenitor of the virtues: for he who despises worldly things shall himself be rewarded with those that are eternal; nor can any one obtain the reward of the kingdom of heaven

<sup>1</sup> *Retraite Spirituelle*, i., cited in *Mores Catholicæ*, vol. i. p. 88.

who, being possessed by the love of the world, has not the power of freeing himself from it.—*Beaux-Amis*.

For just as a city or a tower cannot be built without a foundation, so this new city of Jerusalem—which Christ here teaches us must be raised—cannot be constructed without its foundation, which is poverty of spirit. Since, as the city of Babylon (according to the testimony of S. Augustine) is founded upon the passionate desire of earthly things, so (as S. Bonaventura bears witness) the foundation of the city of Jerusalem is a separation from those earthly things, and the love of poverty of spirit. Moreover, as a tree cannot bear fruit unless it be well rooted, so it happens also to the tree of virtue, whose root in the heart (as S. Francis says) is poverty of spirit.—*Aloysius Gonzaga*.

Three simple words suffice to change all our notions of beatitude, of the value of earthly things, of the object and end of life—to bear us above worldly cupidity, and cause us to hover joyfully, like the eagle, above the kingdoms of the world. Blessed are the poor in spirit.—*Père Lacordaire*.

They are poor who use this world as if they used it not (1 Cor. vii. 31, *Vulg.*). He is poor who desires nothing of the world except Him Who created it, exclaiming with the prophet, What have I in heaven, and what do I desire of Thee on the earth? (Ps. lxxii. 25, *Vulg.*) He is blessed who, beholding the turmoils of life, seeing the world so wrapped up in the vain objects of its anxieties, flies and ascends the mountain, holding as his first step that of voluntary poverty and true humility.—*Thomas à Villanova*.

They shall be comforted who mourn over their own sins. Cleanse thyself, then, by thy tears; wash thyself in weepings; if thou thyself mournest over thyself, another will not have to mourn over thee. For if Saul had thoroughly mourned over his own sin, another would not have had occasion to lament over him. O great gift, says S. Chrysostom, that that which He inflicted as a punishment He should afterwards turn into a means of salvation: for sin brought forth sorrow, and sorrow hath bruised

sin. . . . Whereupon Paul saith, Godly sorrow worketh repentance unto salvation not to be repented of (2 Cor. vi. 10).—*Beaux-Amis*.

This sorrow, beloved, to which eternal consolation is promised, has nothing in common with any affection of this world; nor will those lamentations which are based on the general sorrows of the human race render any man blessed. Sacred sorrows are accounted of by a different estimate; the cause of tears being blessed is entirely different. Religious sorrow mourns either for another's sin or for its own; nor does it grieve for this, viz. that Divine justice is executed: but it mourns on this account, because sin is committed by human iniquity: wherein he who perpetrates the wicked acts is more to be bewailed than he who suffers from them; because his own viciousness plunges the unrighteous man into punishment; while endurance of the righteous conducts him to glory.—*S. Leo*.

The meek shall inherit the earth; that is, I believe, the earth of which it is said in the Psalm, Thou art my hope and my portion in the land of the living. For He here indicates a certain solidity and stability of perpetual inheritance, wherein the soul, by its good disposition, reposes as it were in its own place, just as the body does on the earth, and is nourished by its own food, as the body is from the earth: for this is the rest and the life of the saints. The meek are those who abstain from depravity, and do not resist wrong, but overcome evil with good. Let the hard-minded then wrangle and fight for earthly and temporal things; but blessed are the meek, for they shall possess as their inheritance that land from which they can never be driven out.—*S. Augustine*.

Here the eye is not satiated with what it sees, nor the ear with what it hears. But here they shall enjoy all things which contribute to satisfy their desire. The Psalmist says: We shall be filled from the abundance of Thy House: Thy Temple is holy, wonderful in beauty. Isaiah: Behold, My servants shall eat, and ye shall be hungry; behold My servants shall drink and ye shall thirst. . . . For

to be filled or to eat—as Dionysius writes, is in the Scriptures taken to mean spiritual abundance and refreshment.—*Beaux-Amis*.

Happy the soul which longs for this food and thirsts for such drink, which indeed it would not seek for if it had never tasted of its sweetness. But having heard the spirit of the prophet saying to it, Taste and see how gracious the Lord is, it received some portion of heavenly sweetness, and burned with the love of that purest pleasure: so that, despising all temporal things, it became inflamed with its whole affection to eat and drink righteousness, and understood the truth of that first commandment, Thou shalt love the Lord thy God with all thy soul, and with all thy mind, and with all thy strength; since to love God is nothing else than to love Righteousness.—*S. Leo*.

The expression "hunger and thirst" is of course replete with mysterious Sacramental meaning, applying bodily feelings for things sensible to our partaking of Him Who is the Living Bread and the Living Water, and at the same time our Righteousness. They shall be filled now sacramentally and spiritually; but in beatific fruition hereafter; for in that city "they shall be all righteous:" "they shall be satisfied with the plenteousness of Thy House," "they shall hunger no more, and thirst no more."—*Isaac Williams, B.D.*

To say, "Blessed are the merciful, for they shall obtain mercy," implies, surely, that they will hereafter need it. Now, they in whom God's grace and the Holy Spirit of grace have wrought a really merciful spirit, must already have obtained mercy, yea, mercy most signal, most transcendent and overpowering. It is only in the strength and the sense of God's forgiveness of ourselves that we can really forgive one another. It is only by breathing ourselves the pure air of heavenly Mercy that we can become truly merciful. And yet we shall still continue to need, and must still cleave to the assurance that we shall obtain, Mercy. To the very last we remain mendicants at God's gate; and to the very last, therefore, must we view each blessing that we

receive, each gleam that shines on us from the light of God's countenance, each smile on us of our reconciled Father, each crumb from the scatterings of His bounty, as acts of His free and undeserved Mercy.—*Francis Garden*.

As one who is about to write upon wax first smooths the surface from all existing marks, and then inscribes on it whatever letters he wishes; in the same way it is necessary that the heart which is about to receive with clearness of perception the Divine oracles, should be rendered perfectly pure from all contrary thoughts.—*S. Basil*.

Clearly those are "pure in heart" who are poor in spirit, who are meek, who mourn over sin, who are refreshed by righteousness, who are merciful, and who also bear towards their enemies the eye of their heart so sincere and so full of light, that, free from all blindness of malice they can behold without hindrance the unapproachable brightness of God. For cleanness of heart and purity of conscience will not have to suffer the obstruction of any cloud in its vision of God.—*Chromatius*.<sup>1</sup>

The Lord dwelleth in men who are lovers of peace; for true peace is dear to Him, and He is far from those who are contentious and given up to malice.—*S. Hermas*.

Nothing is so necessary for the servants of God, or so beneficial to the Church, as to preserve charity and to love peace, without which no one can see God.—*Beaux-Amis*.

He does not say, those who are peaceful in their own soul merely, for that pertains to the third beatitude, which is, "Blessed are the meek;" but he says, the peacemakers, because they carefully watch for the creating, renewing, and preserving peace, whether in themselves or others. The peacemakers, therefore, are those who watch for and persevere in allaying wars, in terminating strifes, in lulling tumults, in calming disquietudes, and in mitigating annoyances. These are the duties which the Son of God undertook and

<sup>1</sup> Ap. *Beaux-Amis, Comment. in Evangel. Harnon.*, tom. ii. p. 311 D; Paris, 1583.

fulfilled on our behalf.—*Hugo de S. Charo.*

The first image in which Adam was created was Holiness; but the second image is Peace; in which "he that is perfect shall be as his Master" making peace.—*Isaac Williams, B.D.*

Christians love all; and are persecuted by all; they are not known, and yet are condemned; they are put to death, and are made alive again; they are poor, yet enrich many; are deprived of all things, yet abound in everything; are treated with dishonour, and are glorified in their indignities; are blasphemed, and yet are justified; they are reviled, yet they bless; are despitefully entreated, yet they pay respect; while doing good they are punished as evil-doers; being punished, they rejoice as those who have been made alive; they are warred against by the Jews as foreigners, and are persecuted by the Greeks; yet those who hate them cannot assign any reason for their enmity.—*Author of the Epistle to Diognetus.*

Although our situation as Christians be so exceedingly remote from anything that can with propriety be called *persecution*, it by no means follows that a consistent Christian practice may not entail on us trials the same in kind with persecution, though differing ever so much in degree. For although the kingdoms of this world have so far become the kingdoms of our God and His Christ, that the Christian religion is tolerated in most places, and greatly honoured in some; and though in our own country public opinion goes much further than this at present, and likes to see men following up their profession by a good deal of the corresponding conduct; yet unless that public opinion were altogether subdued to the obedience of faith, we may be very sure that there are features in that obedience to which it is still opposed; and that so long as men are at a distance from God, however complacently they may regard many aspects of the Christian profession, they will rise up against such as bring the living God forcibly before them, and claim for Him the kingdom, the power, and the glory. And thus there may be wishes to be

opposed, and frowns to be braved, and cold looks to be borne, and the loss of popularity to be counted on, and hard imputations to be submitted to, which may involve to sensitive persons much acute suffering—suffering which it were ridiculous to describe as inflicted by *persecution*, but which is the same in kind with that which is [specifically so denominated].—*Francis Garden.*

But seeing that the storm of these former whirlwinds has sunk to rest, and our conflicts have long ago ceased, and a kind of tranquillity seems to smile upon us, we must watchfully guard against those dangers which spring from the repose of peace itself. For the adversary, who in open persecutions was ineffective, is venting his fury by hidden arts of mischief, in the hope that, as he has not crushed us by the stroke of affliction, he may cast us down by a fall through pleasure. Accordingly, . . . as he cannot obtain our death, he attacks our manner of life. For the terror of proscriptions he substitutes the fire of avarice, and corrupts by avarice those whom he has not broken down by losses. For that malice which is habituated to a long exercise of its own wickedness has not laid aside its hate, but turned its ability to the object of subduing to itself by allurements the minds of the faithful. It inflames those with evil appetites whom it could not distress by tortures; it sows discord, kindles anger, sharpens tongues, and, lest the more cautious spirits should withdraw from unlawful frauds, it presents opportunities for the perpetration of misdeeds. . . . Our peace, then, dearly beloved, has its own perils, and in vain do men make themselves easy on the score of their religious liberty while they make no stand against vicious desires.—*S. Leo.*

It is written, "God scourgeth every one whom He receiveth" (Heb. xii. 6). The scourge of God is that war and persecution which you have to endure; because, although your enemies persecute you out of pure hatred, yet a certain secret and righteous Providence of God has previously ordained that which they are employed in carrying out. Do not therefore murmur against God on account of this chastisement;

for it would be hard for you to kick against the pricks. Call to mind how when King David was flying from the persecution of his son Absalom, and a certain wicked man, Shimei, cursed him, the men who were with David were grieved at the insult offered to the king, and wished to put Shimei to death. But David pacified them, saying, "Lethimcurse, for the Lord hath bidden him curse David, and it may be that the Lord will requite me blessing for his curse this day" (2 Sam. xvi. 11, 12). . . . Hear ye what the Lord saith, "Those whom I love I rebuke and chasten" (Rev. iii. 19). He Himself therefore smites the sinner that He may heal; He scourges that He may purify him. Do not, therefore, despise the calling of God by closing your ears; do not receive the chastisements of God with a hardened heart.—*Odo, Abbat of S. Genevieve.*

Cant. iii. 11. O daughters of Sion, consider this glory and gladness of our King; set before you this example! When you suffer adversities, go forth from your imperfection and your impatience, so that you may be able to bear lightly the evils that are brought upon you. Behold your King, Who suffered for you, and through His suffering was crowned with glory and honour. And when ye suffer in any way for your religion, recall to mind what persecution and contradiction He endured for your sakes at the hands of wicked men. For if God suffered for man, how much more ought man to suffer for himself? That which you are able to suffer is very slight and brief; whereas that which you hope to attain thereby is infinite. For our light affliction is but for a moment, while it worketh in us an eternal weight of glory. Think then of that which is eternal, and you will bear lightly that which is but momentary; think of the weight, *i.e.* the greatness, of the glory, and the tribulation which is accompanied by such a reward will become light. While you suffer, gaze upon the crown; for then it will become for you a diadem wherewith you shall be crowned in the day of the great solemnity which will be celebrated for you when ye depart from the body, or in the day of His espousals, when ye shall pass

from the marriage of the Church militant to the marriage of the Church triumphant. Therefore, O daughters of Sion, ye wise virgins, make ready your lamps, prepare for yourselves the oil of good works and the light of charity, and so go forth to meet the Bridegroom and the Bride! Then shall ye be a crown of glory in the Hand of the Lord, and a royal diadem in the Hand of your God.—*Richard of S. Victor.*

2 Tim. iii. 12. And this is the greatest consolation. For, he says, why should I speak of myself only? All who wish to live godly, and in accordance with the Gospel, shall suffer persecution. Here he speaks of persecutions not merely such as arise from unbelievers, but simple afflictions also, and sorrows which the virtuous have to undergo. For the life of man, as Job says, is a place of trial, and he who travels along the narrow way must necessarily be close pressed.—*Theophylact.*

Only let us be careful that all which we may have to bear of this kind be indeed "for righteousness' sake." Let us be careful not to confuse the trials which our own self-conceit, perverse opinions, or undisciplined tempers may entail upon us, with trials borne in the faithful maintenance of God's cause, and then, equally remote as we assuredly are from the severe suffering and the approved and manifested heroism and patience of martyrs, may we in our measure and degree appropriate to ourselves the blessedness which is here annexed to those who bear persecution for righteousness' sake, that "theirs is the kingdom of heaven." . . .

The first beatitude is the same with the last, "the kingdom of heaven," beginning, ending, comprehending all. All that in the topmost bent of our being we can need and desire, the comfort for all mourning, the inheritance of creation, the fullness of righteousness, the reception of all the riches of God's mercy, the vision of God, and our final manifestation as sons of God—all this is herein comprised. The one only condition of all this is the full establishment and consolidation of God's

kingdom; and they who are finally and for ever admitted thereto, have it all. In their consummated union with Godhead, it is all theirs, because completely manifested to be His; and they make it all theirs, when they can say with a whole heart, and in the full meaning of the words, "Thine is the kingdom, the

power, and the glory."—*Francis Garden.*

O blessed are they which love Thee, for they shall rejoice in Thy peace: blessed are they which have been sorrowful for all Thy scourges; for they shall rejoice for Thee, when they have seen all Thy glory, and shall be glad for ever.—*Tobit xiii. 14.*

(17.) *Respect unto the Recompence of the Reward.*

"Whatsoever thou takest in hand, remember the end, and thou shalt never do amiss."—*ECCLUS. vii. 36.*

"This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."—*PHIL. iii. 13, 14.*

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing."—*2 TIM. iv. 8.*

"Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward."—*HEB. xi. 26.*

"Stir up, we beseech Thee, O Lord, the wills of Thy faithful people; that they, plenteously bringing forth the fruit of good works, may of Thee be plenteously rewarded; through Jesus Christ our Lord. *Amen.*"—*COLLECT FOR THE TWENTY-FIFTH SUNDAY AFTER TRINITY.*

Whatever you do, do all for future benefit, in expectation of the eternal recompence; a future, not a present recompence is promised to the saints; in heaven, not on earth, reward is promised to the just. What is to be given elsewhere must not then be expected here. Be dead to the world, and let the world be dead to you. As if dead, look upon the glory of the world; as if buried, be not careful for the world; as if dead, cease from earthly cares. Despise while living what you cannot possess after death. Study nothing for the sake of praise, nothing on account of temporal opinion, nothing for the sake of fame, but all things on account of eternal life, which may He grant you, Who liveth in heaven, blessed for ever and ever.—*S. Anselm.*

The hope of better things sweeteneth the present sadness of any outward condition. There is no

grief so heavy, but if a man tie heaven at the end of it, it will become light; but put them together, and the one will be swallowed up in the other. *Rom. viii. 18.* If the times be bad, hope for better, the expectation whereof will be an excellent lenitive to allay the smart of present calamity.—*Alphonsus ab Avendano.*

Let us then keep watch over that noble birth which we received from the beginning; and let us every day seek more and more the Palace there, and account all that is here to be a shadow and a dream. For so, had any king among those on earth, finding thee poor and a beggar, made thee suddenly his son, never wouldest thou have thought about thy cottage, and thy cottage's mean appointments. Yet surely in that case the difference is not much. Do not then either in this case take account of any of the former things, for thou art called

unto much greater. For both He Who calls thee is the Lord of the Angels, and the good things that are given surpass all—both word and thought. Since not from earth to earth doth He remove thee, as the king doth, but from earth to heaven, and from a mortal nature to an immortal, and to glory unspeakable, then only possible to be properly manifested when we shall actually enjoy it.—*S. Chrysostom.*

For if to sailors the waves and the seas, to soldiers their slaughters and wounds, to husbandmen the winters and frosts, to boxers the sharp blows, be light and tolerable things, all of them, for the hope of those rewards which are temporary and perishing; much more when heaven is set forth, and the unspeakable blessings, and the eternal rewards, will no one feel any of the present hardships. . . .

Why seek thy rewards here, thou who art saved by hope? Wherefore if thou hast done anything good, and not received its recompence here, be not troubled; for in the time to come the reward thereof with increase awaits thee. From the things here form thy conjecture about things to come also. Why, if in the season of the conflicts they that confess are so glorious, imagine what they will be in the season of the crowns! If the enemies here applaud, how shall He that is the tenderest of all fathers fail to admire and proclaim thee?—*Id.*

My brethren, let us not be double-minded, but let us persevere in hope, in order that we may also obtain the reward. For He is faithful Who hath promised to repay every one with the recompence of his own works. If, therefore, we fulfil righteousness before God, we shall enter into His kingdom, and shall receive the promises, which ear hath not heard, nor eye seen, neither hath it entered into the heart of man [to conceive].—*S. Clement of Rome.*

For when will a man set himself to serve God, unless he believes that He is a rewarder? . . .

The root of all good works is the hope of the Resurrection; for the expectation of recompence nerves the soul to good works. For labourers of every kind are ready to undergo toils, if they see their reward in

prospect; but when men weary themselves for nought, their heart as well as their body soon sinks. The soldier who expects a prize is ready for war, but no one is forward to die for a king who is indifferent about those who serve under him, and bestows no honours on their toils. . . .

In this Holy Catholic Church, receiving instruction, and behaving ourselves virtuously, we shall attain the kingdom of heaven, and inherit eternal life; for which also we endure all toils, that we may be made partakers of it by the Lord. For ours is no trifling aim: eternal life is the object of our pursuit. Wherefore in the profession of the Faith, after the words, "and in the Resurrection of the Flesh," that is, of the dead, we are taught to believe, "and in the Life everlasting," for which, as Christians, we are striving.—*S. Cyril of Jerusalem.*

All we then who, being endued with the hope of heaven, wear ourselves out with the toils of the present life, are immersed in the concerns of another. . . . Moreover, a hireling anxiously and heedfully looks to it, that never a day passes void of work, and that the expected end of the time should not come empty in respect of his reward. For in his earnestness of labour he sees what he may obtain in the season of recompence. Thus when his work advances, his confidence in the reward is increased; but when the work stands still, his hope falters in respect of the recompence. And hence each of the elect, reckoning his life as the days of "a hireling," stretches forward to the reward, the more confident in hope in proportion as he holds on the more stoutly for the advancement of his labour. He considers what the transitory course of the present life is, he reckons up the days with their works. He dreads lest the moments of life should pass by void of labour. He rejoices in adversity, he is recruited by suffering, he is comforted by mourning: the more abundantly he sees himself recompensed by the rewards of the life to come, the more thoroughly he devotes himself, for the love thereof, by daily deaths. . . .

For a hireling, when he looks at the work to be done, at once resigns



his spirit in consequence of the length and burdensomeness of the labour; but when he recalls the sinking spirit to take thought of the reward of his work, he immediately sets afresh his vigour of mind for the exercising of his labour, and what he reckoned a grievous burden in respect of the work, he esteems light and easy on the ground of the recompence. Thus do all the elect, when they meet with the crosses of this life, when insults upon their good name, losses in their substance, pains of the body, are brought upon them, reckon the things which they are tried with to be grievous; but when they stretch the eyes of the mind to the view of the heavenly country, by comparison with their reward they see how light is all that they undergo. For that which appears to be altogether insupportable for the pain, is by forecasting reflection rendered light from consideration of the recompence.—*S. Gregory the Great.*

Pomp, and pride, and empty honour, can do nothing to secure heavenly glory; but piety, and a pure life, and charity—devoid of ostentation—manifested towards those who suffer poverty. For with the praises of this world the benefit also of the gift bestowed perishes at the same time. But if any one looks for a future reward, he both receives the first-fruits now, and hereafter is repaid by an ample and abundant recompence.—*S. Isidore of Pelusium.*

I pray and beseech you to lay aside the thoughts of all things else, as much as possibly ye can, and to apply your minds wholly to the getting of that prize which Christ hath procured, and now offers to you in His holy Gospel. Let your eye be always fixed upon it, and your hand stretched out to catch at it. Whatsoever worldly business ye may have upon your hands, let it not come near your heart, but let all that be always running after the crown that is set before you. Remember it is a crown that lies at stake, and such a crown, that all the crowns and sceptres upon earth are not worthy to be compared, nor so much as named the same day with it; and notwithstanding the incomparable worth and value of it, many of our fellow-mortals have already obtained it, and many at

this time are striving for it: why therefore should not you do so as well as others? It is free for you as for any other whatsoever: it was purchased for you all, and you are all now called to it; and if any of you miss of it, it is your own fault, for ye may all have it if ye will.—*Bishop Beveridge.*

In the holy Scriptures the future reward is everywhere promised and propounded, as a motive to excite and stir us up to good works. So our Saviour encourages His disciples to a cheerful suffering for righteousness' sake, by this argument, that their reward should be great in heaven (Matt. v. 13). And by the same motive He exhorts them to secret and private devotions, viz. that God, Who seeth in secret, shall reward them openly (Matt. vi. 4). And almost innumerable are the texts of Scripture which speak to the same purpose. Now what an unreasonable conceit is it to think that, where a reward is promised as an encouragement to work, it should be a fault and sin to work with an eye or respect to the reward? . . . The holy Scriptures do not only promise the heavenly reward as an encouragement of our obedience, but also they expressly command and require us, in the way of obedience, to seek after it: *i.e.* to intend and aim at it, and to make the attaining of it our great design and business. So our blessed Lord (Matt. vi. 33): Seek ye first (*πρῶτον*, principally and chiefly) the kingdom of God and His righteousness: that is, God's reward and God's work; the heavenly glory which He hath promised, and the holiness and righteousness which He requires as the condition of obtaining it, the one in order to the other. . . . It is therefore so far from being sinful, in the course of our Christian obedience, to cast an eye towards the heavenly reward for our encouragement, that we sin if we do not so; yea, if we do not fix our eye on it, and employ our chief studies, cares, and desires about the obtaining of it. For unless we do thus, we transgress the plain commandment of God, Who alone hath power to determine what we ought to do, and Who best knows what is fittest for us to do. . . . To desire and seek

after the future happiness of heaven, what is it but to desire and seek after that blessed state, wherein alone we shall perfectly glorify God, and love and enjoy Him for ever? So that to say we must not serve God in hope or desire of the heavenly reward, is in effect to say, we must not serve God out of love to Him; for to love God is to desire union with and enjoyment of Him; and in a perfect union with and fruition of God that reward consisteth. . . . Wherefore, . . . let us not fear throughout the whole course of our service and obedience to God on earth, continually to eye and aim at the future glorious reward in heaven; for so to do is not only lawful, but highly necessary for us.

1. This constant fixed intuition of the heavenly reward will invigorate, quicken, and animate us to a mighty diligence in the ways of righteousness and holiness; this will sweeten all our labours in God's service, and make our very work a part of our reward. 2. This will enable us to overcome the world, by a holy contempt of it and all its vanities. 3. This will arm us against all the temptations of the devil and the flesh; for he that hath continually in his thought the transcendent excellency of the heavenly bliss, how can he ever be persuaded to part with his right therein for a mess of pottage, or to barter it for an empty honour, or for a heap of glittering earth, or for the gratifying of a vile lust, and the enjoyment of a vanishing sinful pleasure? 4. This will make the burden of those afflictions and sorrows that necessarily attend us in this vale of tears light and easy. 5. This will be our only support and comfort in the hour of death, when all other earthly comforts fail and forsake us.

In a word, let us, with Moses and all the faithful from the beginning of the world, have a constant respect to the recompence of reward, by a firm and steadfast faith; and by the encouragement thereof follow them in the paths of holiness, patience, and self-denial, which they have trod before us; and so at last, in God's due time, we shall undoubtedly with them be partakers of His heavenly kingdom.—*Bishop Bull.*

Many have insinuated that to insist on the heavenly recompence is to corrupt the purity of the religious motives. Deeper reflection would have taught them, that without the heavenly future it would be impossible to preach our religion at all. Men cannot possess the *elevation* of the Christian affections on a temporal scheme, and without constant reference to a larger world as their own. Men cannot breathe the breath of heaven without the free amplitude of heaven around them. You cannot proclaim a religion built on mystical *union* with God, unless you first lift men into God's world, into a world, therefore, of incorruption, of eternity. Even could we exclude the notion of reward altogether, our religion could not live and grow without heaven and immortality as its element.—*Wm. Archer Butler.*

Man is encouraged in the path of virtue by the hope of reward; for the surer pledges he has of this, the more joyfully does he pass through the troubles of the world, as all the saints testify with one voice. S. Gregory says, "The virtue of hope so lifts up our heart to the joys of eternity that it hinders us from feeling the ills of this mortal state." Origen says, "The hope of future glory refreshes those who labour for it in this life, as the hope of a crown mitigates the wounds received by a soldier in war." S. Ambrose says, "A sure hope of reward makes labours invisible and conceals dangers." S. Jerome says, "All toil becomes light when we highly value its payment, and thus the hope of reward diminishes the burden of labour."—*Father Luis de Granada.*

If thou desirest a recompence of reward, seek it from Me alone; and from whence canst thou hope for a greater? For eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what I have prepared for them that love Me. O if thou wouldst more constantly have respect to this recompence, surely no labour could seem burdensome to thee! For the hope of reward is the solace of labour: and behold, I will be thy exceeding great reward.—*J. M. Horst.*

O happy labours with which so

sovereign recompences are obtained ! O sweet victory, though a little painful to the flesh, unto which is granted a throne for the spirit ! Animate thyself, O my soul, to fight for Christ until thou obtain the victory, since He promises to thee that thou shalt reign with Him in the throne of His glory. — *Father Louis de Ponte.*

To be moved by rewards belongs not to a man properly as corrupt or depraved in his nature through the fall, but simply as he is a man ; a creature endued with the faculties of understanding and will ; and therefore since the Gospel . . . entrenches not upon the natural way of the soul's working, it follows that neither under the Gospel can it be unlawful to engage in a duty from a respect to a future recompence. And, moreover, since it is natural to the will to be more moved by that which is in itself more desirable ; and since that which is given as a motive to any action ought to be in itself more desirable than that action ; and lastly, since God proposes rewards as such motives to the actions of duty and obedience, it roundly follows that it is not unlawful in the matter of obedience to have respect to the recompence of reward, but also, that according to the natural order of human acting, the soul should have respect to that in the first place ; and then, being animated and enlivened thereby, should respect the works of duty and obedience in the next. . . .

Since God, of His abundant goodness, has been pleased to invite, and even court us to our duty with such liberal and glorious rewards, let us neither despise His grace, nor be wiser than His methods : but with arms open to take as His are to give, let us embrace the motives He has afforded us, as so many springs and wheels to our obedience. And who-soever shall piously, constantly, and faithfully do his duty with hopes of the promised recompence, shall find that God will not fail to make good that promise to him hereafter, by an humble dependence upon which he was brought to do his duty here. — *Dr. Robert South.*

As we desire to have our faith blessed into vision, our hope changed into fruition, our love into perfect comprehension, our repentance comforted with pardon, our charity crowned with glory, and all our services rewarded with eternal life, let us keep the graces of God's Holy Spirit ever in breath and motion, always in the ascendant, climbing higher and higher, till they come to the top of immortality. And as when rivers towards their end approach near unto the sea, so then the tide comes and meets them ; so, when the course of our piety draws near to the end of our life, God comes and meets us, comforts us with a taste of heaven before our death, and gives after death the everlasting possession of it through Jesus Christ. — *John Spencer.*<sup>1</sup>

#### X.—THE DIVINE EXEMPLAR.

“Be ye therefore perfect, even as your Father Which is in heaven is perfect.”—S. MATT. v. 48.

“Take My yoke upon you, and learn of Me.”—S. MATT. xi. 29.

“Then spake Jesus again unto them, saying, I am the Light of the world : he that followeth Me shall not walk in darkness, but shall have the Light of Life.”—S. JOHN viii. 12.

“For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord ; neither he that is sent greater than He that sent him.”—S. JOHN xiii. 15, 16.

<sup>1</sup> From *Things New and Old*, by John Spencer, Librarian of Sion College, London ; published, with a quaint preface by Thos. Fuller, A.D. 1657.

“And walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweet-smelling savour.”—EPH. v. 2.

“For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow His steps.”—1 S. PETER ii. 21.

“He that saith he abideth in Him ought himself also so to walk, even as He walked.”—1 S. JOHN ii. 6.

“Herein is our love made perfect, that we may have boldness in the day of judgment: because as He is, so are we in this world.”—1 S. JOHN iv. 17.

“Almighty God, Who hast given Thine only Son to be unto us both a sacrifice for sin, and also an ensample of godly life; Give us grace that we may always most thankfully receive that His inestimable benefit, and also daily endeavour ourselves to follow the blessed steps of His most holy life; through the same Jesus Christ our Lord. *Amen.*—COLLECT FOR THE SECOND SUNDAY AFTER EASTER.

Therefore a true lover of Jesus Christ ought to be so united in understanding by a good will to the Divine Will and to goodness, and so removed from all phantasms and passions, that he should not observe whether he be despised or honoured, or in what way soever entreated, but should be in a manner transformed into the Divine likeness, so as not to see any other creatures or himself except only in God, and so as to love only God, and to remember nothing of others or of himself except in God.—*Albertus Magnus.*

Thou therefore, if thou wouldest be unweariedly mindful of God as thy pattern, must understand God and love God: thou wilt become constituted after His image; because thou wilt strive to do that which God always does. Man ought to refer the whole of his life to review, to understand, and to love the chief good; to this end let every movement of the heart be turned, quickened, and conformed, in order that by unwearying affection thou mayest be mindful of God, mayest understand God, mayest love God; and that thou mayest healthily express the dignity of thy creation, wherein thou wast created in the image of God. Why do I say that thou wast created in the image of God, when, according to the testimony of the

Apostle, thou art the very image of God?—*S. Anselm.*

What is it but a most miserable folly and error to pretend to humble yourself to venerate Him Whom you wish to be different from in your life; and to offer religious devotion to Him Whom you are unwilling to imitate; while the chief thing in religion is to imitate Him Whom you adore?—*S. Augustine.*

When I name Jesus I set before me a Man meek and lowly in heart, kind, sober, chaste, merciful, and distinguished by every virtue and holiness; and yet the same Almighty God Who both heals me by His example and strengthens me by His aid. I take therefore to myself the example from the Man, and receive succour from the mighty God.—*S. Bernard.*

Love transforms him who loves Christ into the very likeness of Christ. . . .

There are too many who would desire to follow and imitate Jesus Christ in glory and prosperity, and not in humiliation and suffering; who would desire to reign, but not to fight with Him.—*S. Bonaventura.*

Good indeed is it and excellent to be at once the imitator and the worshipper of the Best of Beings: for no one can imitate God except when

he piously worships Him; nor can he worship and adore Him except when he imitates Him.—*S. Clement of Alexandria.*

We must go after Him, because He is the Truth, that we may not be deceived; through Him, because He is the Way, that we may not err; to Him, because He is the Life, that we may not die.—*S. Peter Damiani.*

Finally, be ready to be crucified with Him, to die with Him, to be buried with Him, in order that you may be raised with Him, glorified with Him, and may reign with Him.—*S. Gregory Nazianzen.*

The Son of God our Saviour ordained for all who should believe in Him both a mystery and an example; that they might lay hold of the one by a new birth, and follow the other by imitating Him. . . .

For in vain are we called Christians if we be not imitators of Christ, Who for this reason declared Himself to be the Way in order that the conversation of the Master should be the model for the disciple, and that the servant should choose that humility which his Lord had followed.—*S. Leo.*

Let him always keep before his eyes the humility, the manner of life, and the conversation of the Lord as a Pattern to be retained in unforgetting remembrance.—*S. Macarius.*

For disciples ought to be imitators of their Master, not in working miracles, which no one requires, but in preserving humility and patience, to which our Lord invites us by His Own example.—*S. Prosper of Aquitaine.*

If any earnest desire of happiness, any high esteem of virtue, any true affection to genuine sanctity, do lodge in our breasts, we should apply this most excellent means of attaining them; the study and endeavour of imitating the life of our Lord. If we have in us any truth and sincerity, and do not vainly prevaricate in our profession of being Christ's disciples, and votaries of that most holy institution, let us manifest it by a real conformity to the practice of Him Who is our Master and Author of our faith.—*Dr. Isaac Barrow.*

Our true advancement in the spiritual life can only be found in the imitation of Jesus Christ, Who is the Way, the Truth, and the Life, and no one can come to the Father except by Him, for He is the Door, and he that entereth in by Him shall be saved (S. John xiv. 6, x. 9). For this reason I cannot believe that that person is impelled by a good spirit, who desires to go to God by consolations and means that are easy and convenient, and who does not desire to walk in the footsteps of our Saviour.—*S. Juan de la Cruz.*

Almighty God has by the Incarnation of His only Son taken the simple out of the dust, and lifted the poor out of the mire, that He may set him with the princes, even with the princes of His people; that he may be numbered with His saints in glory everlasting. He has placed before man for his imitation the immaculate Manhood of that Son as the true model and pattern of that which human nature, assisted by grace and purged by suffering, must strive to attain.—*Bishop Forbes.*

As the perfection of a scholar consists in imitating his master, so all the perfection of the creature is to imitate its Creator, and render itself as like to Him as it possibly can. Though this cannot be attained, it must be aspired after, and it is not without cause that our Lord, in so many places of Holy Scripture, invites us to so excellent an imitation. "Be holy," He says in one place, "because I am holy" (Lev. xi. 44); and in another, "Be ye merciful, as your Father is merciful" (S. Luke vi. 36); and elsewhere, "Be ye therefore perfect, as your Heavenly Father is perfect" (S. Matt. v. 48). . . . But you will perhaps say to me, "How can I imitate the Son of God? I am man, and He is God; I am an abyss of misery, and He is an abyss of virtue; how can I raise myself to the imitation of so wonderful a purity?" Your doubt is reasonable; and indeed a mortal and frail man cannot of himself attain to so high a resemblance, but he may approach it by the power of God's Spirit, when He is pleased to dwell in him. It is for the producing so admirable an effect that this Spirit was given to man; it is by the virtue of this Divine

Spirit that they may lead a divine life; doing the works, not of men, but of God, since they have the Spirit of God.—*Father Luis de Granada.*

Dost thou wish to know the way? Behold, I am the Way, the Truth, and the Life; the Way in example, the Truth in promise, the Life in reward. He that followeth Me walketh not in darkness, but shall have the light of life. I have given you an example that ye should follow My steps, that as I have done, so ye may do also. Examine, therefore, My life, and do according to the example which was shown to thee in the Mount, viz. Learn of Me, for I am meek and lowly in heart; for I came not to do Mine Own will, but His that sent Me: verily, I became obedient unto God the Father unto death, even the death of the Cross.—*J. M. Horst.*

Follow thou Me: I am the Way, the Truth, and the Life. Without the Way there is no going; without the Truth there is no knowing; without the Life there is no living. I am the Way which thou oughtest to follow: the Truth which thou oughtest to trust: the Life which thou oughtest to hope for. I am the inviolable Way, the infallible Truth, the endless Life. I am the straightest Way, the highest Truth, the true Life, the blessed Life, the uncreated Life. If thou remain in My Way, thou shalt know the Truth, and the Truth shall make thee free, and thou shalt lay hold on eternal life.—*Thomas à Kempis.*

If a man profess himself to be a painter, and take upon him to make the picture of a king, and misshape him, doth he not deserve just blame? Yes, surely, for he occasioneth strangers to think meanly of the king's person, because of his ill-favoured portraiture. Thus Christianity is nothing else but an imitation of the Divine Nature, a reducing of a man's self to the image of God, in which he was created in righteousness and true holiness. Then, shall a Christian escape punishment, whose life is to be a visible representation of Christ, if infidels and enemies of all goodness blaspheme Him while they judge of Him according to His counterfeit? He shall not; wherefore *facimus de terrâ cælum*, saith

S. Chrysostom, let us represent heaven in earth, so live that men may say, God is in us of a truth, and our light so shine before men here on earth, that they may glorify God Which is in heaven.—*Bishop Lake.*

The chief study of a Christian, and the very thing that makes him to be a Christian, is conformity [to] Christ. "This is the sum of religion," said that wise heathen [Pythagoras], "to be like him whom thou worshippest." But this example being in itself too sublime, is brought down to our view in Christ; the brightness of God is veiled in our own flesh, that we may be able to look on it. The inaccessible light of the Deity is soattenuated in the humanity of Christ, that we may read our lesson by it in Him, and may direct our walk by it: and that truly is our only way: there is nothing but wandering and perishing in all other ways; nothing but darkness and misery out of Him; but "he that followeth Me," says He, "shall not walk in darkness" (S. John viii. 12). And therefore is He set before us in the Gospel in so clear and lively colours, that we may make this our whole endeavour to be like Him.—*Archbishop Leighton.*

I give Thee thanks, O Son of the living God, for the favour which Thou doest to Thine adopted sons, exhorting them to become perfect as Thy Heavenly Father is. Illuminate me, O Sovereign Master, to know the perfection which Thou commandest to me; inflame me that I may love it; and fortify me so to seek it that I may find it. Amen.—*Father Louis de Ponte.*

As little children, by hearing their mothers talk, lisp at first, and learn at length to speak their language, so we, by keeping close to our Saviour by meditation, and observing His words, acts, and affections, shall, by the help of His grace, learn to speak, to act, and to will like Him.—*S. Francis de Sales.*

If we follow His steps so far forth as we may, if His way be our way, His joys shall be our joys. Him we have the Guide of our journey, the Author of our health: "that which Christ is," saith one, "we Christians shall be, if we follow Christ."

“Wherefore, O Lord,” saith S. Austin, “grant I may be Thine in love and imitation, as I am Thine by creation and redemption.”—*Dr. Christopher Sutton.*

Dionysius the elder, when he heard of the great folly committed by his son, he calls him unto him and reasons with him after this manner: “Didst thou ever see me do as thou doest, live as thou livest?” The same may be said to men who follow a careless course of life, Did Christ live as you live? No verily. . . .

Gideon said unto all his troops and company, *Quod me videtis facere, facite*: our Gideon saith the same unto all believers, “That which you see Me do, do ye.” They cannot go amiss whose guide is the Way; they cannot err whose director is the Truth; they cannot perish whose preserver is the Life.—*Id.*

The Spirit . . . is a principle infused into us by God, when we become His children, whereby we live the life of grace, and understand the secrets of the kingdom, and have passions and desires of things beyond and contrary to our natural appetites, and enabling us not only to sobriety, which is the duty of the body,—not only to justice, which is the rectitude of the soul,—but to such a sanctity as makes us like to God: for so saith the Spirit of God, “Be ye holy as I am: be pure, be perfect, as your heavenly Father is pure, as He is perfect:” which, because it cannot be a perfection of degree, it must be “in similitudine nature,” in the likeness of that nature which God hath given us in the new birth, that by it we might resemble His excellence and holiness.—*Bishop Jeremy Taylor.*

#### XI.—DEPENDENCE ON DIVINE GRACE.

“As thy days, so shall thy strength be.”—DEUT. xxxiii. 25.

“And He said, Certainly I will be with thee.”—EXOD. iii. 12.

“O taste, and see, how gracious the Lord is: blessed is the man that trusteth in Him.”—PS. xxxiv. 8.

“The Lord is a God of judgment: blessed are all they that wait for Him.”—ISA. xxx. 18.

“O Lord, be gracious unto us; we have waited for Thee: be Thou their Arm every morning, our Salvation also in the time of trouble.”—ISA. xxxiii. 2.

“Your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you.”—S. MATT. vi. 32, 33.

“John answered and said, A man can receive nothing, except it be given him from heaven.”—S. JOHN iii. 27.

“I am the Vine, ye are the branches: he that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing.”—S. JOHN xv. 5.

“And He said unto me, My grace is sufficient for thee: for My strength is made perfect in weakness.”—2 COR. xii. 9.

“We have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.”—ARTICLE X.<sup>1</sup>

Commit thy way unto the Lord,  
and then thy Way shall guard thee

<sup>1</sup> “Absque gratiâ Dei (quo per Christum est) nos preveniente.”—*Latin Articles.* Cf. S. Leo, Sermon. x. in *Nativ.*, p. 69 A; S. Ful-

in all peace: viz. He Who is the Way, without Whom no man cometh unto the Father.—*Arcuin.*

*gentius, ad Monim. de dupl. Prædestin. Dei, Lib. i. c. vii. p. 48 A.*

To those who believe, nothing is found to be impossible; to those who love, nothing is difficult; nothing is harsh to those who are gentle; nothing too lofty to those who are lowly; for to such persons both grace brings help, and devotion lightens the rule of obedience.—*S. Bernard.*

See how great a distance this is to run over! see how great is the ascent! Thither must we fly up with the wings of the Spirit, otherwise it is impossible to surmount this height. If thou fall, rise up again; even thus mayest thou obtain the victory.—*S. Chrysostom.*

Our soul stands in need of the unceasing help of the grace of God, and of the inspiration and impulses of the Holy Spirit. Moreover, almost innumerable impediments to virtue encounter us, as well on the part of our own flesh, as on that of the world and the devil, by which we are to no small extent hindered, drawn back, or delayed from a holy conversation. . . .

As the people of Israel were not able to depart from Egypt without being assisted by Divine aid, so no one can be turned aside from this world unless he be assisted by the operation and the gift of Divine mercy. The failure, however, will not be on the part of God, provided the man will do what in him lies.—*Dionysius the Carthusian.*

In obeying the Divine commandments, because human frailty too often grows weary, and through the slipperiness of its own infirmity offends in many things, the merciful and holy Lord has given us remedies and aids by means of which we may obtain pardon. For who could escape so many allurements of the world, so many snares of the devil, and finally so many dangers arising from his own instability, were it not that the clemency of the eternal King would rather restore than destroy us? For even those who have been already made by redemption and regeneration the children of light, yet as long as they continue in this world, which lieth entirely in wickedness, and as long as corruptible and temporal things allure their infirmity, cannot pass through those days without temptation.—*S. Leo.*

Therefore the entire safety of the faithful, the whole endurance of the patient ones, is to be referred to God, Who is wonderful in His saints; for, unless God were in them, human frailty would succumb to the madness of the wicked.—*S. Prosper of Aquitaine.*

I would not have it escape your notice that without the preventing, accompanying, and co-operating grace of God, we can do no good thing. The grace of God prevents us, that we may will that which is good; it accompanies us, that we may begin what is good; it co-operates with us, that we may perfect that which is good.—*Pseudo-Bernard.*

But though he be now in a state of salvation, unless he continue in it he cannot be saved. As they who were with Noah in the Ark, the type of Christ's Church, were safe so long as they stayed there, but if any of them had thrown themselves overboard, they would certainly have perished; wherefore the child is [in the Catechism] taught to pray unto God for grace to continue in the same state, not only for some time, but to his life's end; without which he cannot be saved. But he cannot do that, nor anything that is good, of himself, nor any other way than by the grace of God, through faith in Christ. And therefore he prays to God to give him His grace to keep him steadfast in His true faith and fear as long as he lives, through Jesus Christ our Saviour.—*Bishop Beveridge.*

What is it, O Christian man, that the Lord requires of thee? It is even to live ever in dependence upon Him. His you are, into Him were you baptized, while you hanged yet upon your mother's breast; and He bids you to *remember* that you are; in infancy, in youth, in manhood, even to hoar hairs, year by year, and "day by day," you are His. Look to Him and He will feed you and teach you; and you will be safe and happy and of good conscience, and no man shall make you ashamed.—*Thos. Chamberlain.*

Our weakness is so great that it is not enough that God inspires us with



the thought of what is right. He must needs supply the will and resolution to do it; and even then, unless He vouchsafe us grace to fulfil that will, nothing will come of it. Further yet, He must uphold us to the end, and grant us final perseverance. — *Père Charles de Condren.*

Put all your hope in God, and expect from Him, as from a true Father, assistance in all your affairs. — *Father Luis de Granada.*

We owe it to the grace of God that we have not committed all the sins for which we see others punished; for there is no sin that one man commits of which another may not be also guilty. — *Id.*

I have sworn and have resolved to keep the judgments of Thy righteousness. But what can I do without Thee? In vain do I purpose except Thou add Thy help and put forth Thy Right Hand to the work of Thy Hands. I desire indeed to serve Thee, but without Thee I am not able. Thou therefore, Who hast given me the will, give me also the power to bring it to perfection. Confirm, O Lord, this which Thou hast wrought in me, nor cast me from Thy Face, and take not Thy Holy Spirit from me. Transfix my flesh with Thy fear, and pierce my heart with Thy love, that with these two feet (as it were) I may ever walk in the path of Thy commandments. — *J. M. Horst.*

O Lord, how entirely needful is Thy grace for me to begin anything good, to proceed with it, and to accomplish it. For without it, I can do nothing, but in Thee I can do all things when Thy grace doth strengthen me. O Grace truly celestial! without which our most worthy actions are nothing, nor are any gifts of nature to be esteemed. . . . O most blessed Grace, that maketh the poor in spirit rich in virtues, and renderest him who is rich in many goods humble in heart! come Thou down unto me, come and replenish me early with Thy comfort, lest my soul faint for weariness and dryness of mind. I beseech Thee, O Lord, that I may find grace in Thy sight; for Thy Grace is sufficient for me, though

other things that nature longeth for be not obtained. Although I be tempted and vexed with many tribulations, yet I will fear no evils, so long as Thy grace is with me. This alone and by itself is my strength; this alone giveth advice and help. This is stronger than all enemies, and wiser than all the wise. Thy Grace is the mistress of truth, the teacher of discipline, the light of the heart, the solace in affliction, the driver away of sorrow, the expeller of fear, the nurse of devotion, the mother of tears. Without this what am I but a withered piece of wood, and an unprofitable branch only meet to be cast away? Let Thy Grace, therefore, O Lord, always prevent and follow me, and make me to be continually given to good works, through Thy Son Jesus Christ. Amen. — *Thomas à Kempis.*

No truth is more clearly revealed to us than this, that Spiritual Life, whether given us at our first new birth into Christ, or renewed after penitence, in later years, is the free, fresh gift of the Father of spirits, uniting us by His Spirit to His Blessed Son. Nature can no more give us newness of life than a corpse can rise from the dead by its unassisted powers. "That which is born of the flesh is flesh." A sense of prudence, advancing years, the tone of society around us, family influences, may remodel the surface form of our daily habits. But Divine grace alone can turn the inmost being to God; can "raise it from the death of sin to the life of righteousness;" can "clothe it in that new Man which after God is created in righteousness and true holiness." — *H. P. Liddon, D.D.*

As in the order of nature we should again return to our nothingness if the Hand of the Creator ceased for an instant to preserve the being He has given us, in the life of grace we should again fall into sin and death, did the Redeemer cease a single moment to continue by new succours the gift of righteousness and holiness with which He has adorned our soul. — *J. B. Massillon, Bishop of Clermont.*

We need not enter into the disputes of the schools about prevenient, subsequent, co-operating, concomi-

tant grace. It suffices us to know what David so often declares; and the celebrated Council of Orange<sup>1</sup> teaches from his words, that *we need grace on every side*, grace before and behind, grace on the right hand and on the left, if we ever hope to enter the kingdom of God at all.—*J. Mason Neale.*

Know, then, and hold for certain, that not all talents, natural or acquired, nor all graces freely bestowed, nor the knowledge of all Scripture, nor long practice in God's service,

will enable us to do His will; unless in every good and acceptable work to be performed, in every temptation to be overcome, in every peril to be avoided, in every cross to be borne, according to His will, our heart be supported and uplifted by His especial aid, and His Hand be stretched out to help us. We must, then, bear this in mind throughout our whole life, every day, every hour, every moment, that we may never indulge so much as a thought of confidence in self.—*L. Scupoli.*

### A.—Catechising and Sermons.

“That thou mightest know the certainty of those things, wherein thou hast been instructed” (*Greek*, “catechised”).—S. LUKE i. 4.

There is ever in the Church's ear the touching charge of her dear Lord, “Take this child and nurse him for Me;” and the thought is ever foremost in her heart to bring them up, whom He has so acknowledged, in His nurture and holy admonition.

Admirable for this end is the “Catechism,” which she has provided—a “form of sound words”—Scripture, or strictly scriptural—the work of men, giants in intellect, and saints in piety—“so concise that the youngest child may learn it by heart, and yet so copious as to contain all things necessary to salvation.”—*Geo. W. Doane, Bishop of New Jersey, U.S.A.*

The work in which you are to lend your aid for the catechetical instruction of our children is a very humble one in the eyes of this world; but it is a very exalted one in the sight of God, esteemed and envied by the angels, full of profit to your own souls, most useful to our neighbours, and most especially dear to the Holy Church. It is unnecessary to dilate on the benefits which it confers on our neighbours; because it is manifest that where—in the minds of children—the immutable verities and the most holy maxims of the Gospel are instilled from their earliest infancy, these things will constitute

the foundation of a good and happy life, not to be dislodged from thence by any blind passions; and the man is saved, and the family of which he becomes the parent is saved; while from families thus well regulated the whole of human society derives order and peace.—*Abbate Antonio Rosmini Serbati.*<sup>2</sup>

Amongst the many means religion furnishes us with for our better assistance and encouragement in our spiritual progress, a principal one is that of sermons and spiritual exhortations. The first disposition necessary . . . is, that we do not frequent sermons out of custom, nor merely because it is a part of a Christian's duty to do so; but that we hear them with a true and earnest desire of improving by them. In the second place, we must not hear them with a spirit of curiosity. Holy Scripture tells us that when Ezra read the Law of God to the people of Israel, all the people were so moved that, reflecting upon their past lives, they wept most bitterly, comparing their actions with the Law of God, which ought to have been their rule, and which was delivered to them for that end. It is after this manner we ought to hear sermons,—with a wholesome and profitable confusion for our faults, comparing our lives with the doctrine we hear preached,

<sup>1</sup> Second Council of Orange, held July 3, A.D. 529, under the presidency of Cæsarius, against the semi-Pelagian doctrines then prevalent.

<sup>2</sup> *Regole della Dottrina Cristiana dei fanciulli e delle fanciulle*, p. 123; Milano, 1838.

examining the difference there is between what we are and what we ought to be, considering, in short,

how far we are from the perfection proposed to us. — *Alphonsus Rodriguez.*

### B.—Confirmation.

That which was wanting [to the baptized Samaritans, Acts viii. 14-16] was done by Peter and John, namely, that prayer being made for them, with laying on of hands, the Holy Spirit should be invoked and poured upon them, which is now also done among us, namely, that they who are baptized in the Church should be presented to the Presidents of the Church, and should by our prayer and laying on of hands, obtain the Holy Spirit, and be perfected by the Seal of the Lord.—*S. Cyprian.*

The Holy Ghost which descendeth with saving influence upon the waters of Baptism, doth there give that fullness which sufficeth for innocency; and afterwards exhibiteth in Confirmation an augmentation of further grace. In Baptism we are regenerated unto life; after Baptism we are confirmed for the fight: in Baptism we are washed; after Baptism we are fortified.—*Eusebius of Emessa.*

What does it profit that thou art raised up by Baptism, if thou art not enabled to stand by Confirmation?—*Hugo of S. Victor.*

For all the faithful ought to receive

the Holy Spirit after Baptism by imposition of the hand of the bishop, so that they may be found to be Christians fully: because when the Holy Spirit is shed upon them, the believing heart is enlarged for prudence and steadfastness. We receive the Holy Spirit in order that we may be made spiritual; for the natural man receiveth not the things of the Spirit of God. We receive of the Holy Spirit in order that we may be wise to discern between good and evil, to love the just, and to loathe the unjust, so as to withstand malice and pride, and resist luxury and divers allurements, and impure and unworthy lust. We receive of the Holy Spirit in order that, fired with the love of life and the ardour of glory, we may be able to raise our minds from things earthly to things heavenly and divine.—*Pope Urban I.*

Confirmation is the perfection of Baptism. The Holy Ghost descends invisibly upon such as are rightly prepared to receive such a blessing, as at the first He came visibly upon those that had been baptized.—*Bishop Thomas Wilson.*

### C.—The Holy Eucharist.

Having been born again and baptized in the Name of the Son, we have put on Christ. Having put on the new man, which is created after God, we were baptized in the Name of the Father, and were declared to be the sons of God. It was necessary thereafter that we should be nourished with the food of eternal life, which the only-begotten Son of the Living God Himself bestowed upon us when He said at a certain time, "Man shall not live by bread alone, but by every word which proceedeth out of the mouth of God."—*S. Basil.*

We must come to the Holy Communion, first, in order that Jesus Christ may be all in us that He should be, and that we may cease to be all that we are, losing ourselves in Him. Secondly, we must come to it in order that He may destroy whatever in us is contrary to God the Father—the old Adam and his sorrowful heritage, the reign of sin and Satan, and the cruel tyranny of self-love; and so coming we must ask of the Divine Humanity to put forth the Right Hand of His Justice, to crucify the old man in us, and to confirm the Kingdom of the Adorable

Trinity. Our imperfections should lead us to seek Communion as the one sovereign remedy for their healing. Thirdly, the very gifts and graces which it has pleased our Lord to give us should urge us to Communion, so that we should not imagine them to be our own, or use them according to our own blind self-love, but leave Him absolute control over them, and let Him use them after His Own good pleasure.

We ought to come to Holy Communion in obedience to our dear Lord's will that we should dwell in Him and He in us; in order to root out our natural life and will, and to become what He is, *i.e.* life, truth, love, and holiness to God. Moreover, we ought to come to it out of obedience to His desire that we should be His members, in whom He may dwell to the honour and glory of His Father in Heaven. — *Père Charles de Condren.*

How beneficial is this Sacrament; how great is its necessity in the Church; and how desirable is it that Christians had at least as much esteem for spiritual things as they have for temporal, to the end they might comprehend its worth! Must not a garden be continually dressed? must not a house be daily swept? must not the linen you use be often washed, because all these things grow foul if they are not frequently cleansed? You can still less continue in so corrupt a world as this we live in, without having your soul stained and defiled, and you would at the same time renounce both piety and reason if you would not have recourse to so easy a remedy, and often make use of it, since you are so often in danger. — *Father Luis de Granada.*

If our bodies did not daily waste, food to restore them were a thing superfluous. And it may be that the grace of Baptism would serve to eternal life, were it not that the state of our spiritual being is daily so much hindered and impaired after Baptism.

In that life therefore where neither body nor soul can decay, our souls shall as little require this Sacrament as our bodies corporal nourishment; but as long as the days of our warfare last, during the time that we are both subject to diminution, and capable of augmentation in grace, the words of our Lord and Saviour Christ will remain forcible: "Except ye eat the Flesh of the Son of Man, ye drink His Blood, ye have no life in you."

Life being therefore proposed unto all men as their end, they which by Baptism have laid the foundation and attained the first beginning of a new life, have here their nourishment and food prescribed for continuance of life in them. Such as will live the life of God must eat the Flesh and drink the Blood of the Son of Man, because this is a part of that diet which if we want we cannot live. — *Hooker.*

The spiritual life is conformed to the bodily life. Now as in the bodily life there is required *generation*, whereby a man receives life, and *increase*, whereby he is brought to perfection, so also is there required *aliment*, whereby he is preserved in life. In like manner in the spiritual life, as there is Baptism, which is spiritual generation, and Confirmation, which is spiritual increase, so also is there the Sacrament of the Eucharist, which is spiritual aliment. — *S. Thomas Aquinas.*

## XII.—THE BAPTIZED CHRISTIAN'S VISION OF THE FUTURE.

"He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of His people shall He take away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." — ISA. xxv. 8, 9.

"Thine eyes shall see the King in His beauty : they shall behold the land that is very far off."—ISA. xxxiii. 17.

"And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads : they shall obtain joy and gladness, and sorrow and sighing shall flee away."—ISA. xxxv. 10.

"For behold, I create new heavens and a new earth : and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create : for behold, I create Jerusalem a rejoicing, and her people a joy."—ISA. lxxv. 17, 18.

"For as the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain."—ISA. lxxvi. 22.

"I will ransom them from the power of the grave ; I will redeem them from death : O death, I will be thy plagues ; O grave, I will be thy destruction : repentance shall be hid from Mine eyes."—HOS. xiii. 14.

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."—ROM. viii. 18.

"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory ; while we look not at the things which are seen, but at the things which are not seen : for the things which are seen are temporal ; but the things which are not seen are eternal."—2 COR. iv. 17, 18.

"Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations : that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ."—1 S. PETER i. 6, 7.

"But rejoice, inasmuch as ye are partakers of Christ's sufferings ; that, when His glory shall be revealed, ye may be glad also with exceeding joy."—1 S. PETER iv. 13.

"Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless."—2 S. PETER iii. 13.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be : but we know that, when He shall appear, we shall be like Him ; for we shall see Him as He is. And every man that hath this hope in Him purifieth himself, even as He is pure."—1 S. JOHN iii. 2, 3.

"Therefore are they before the throne of God, and serve Him day and night in His temple : and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more ; neither shall the sun light on them, nor any heat. For the Lamb Which is in the midst of the throne shall

feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."—REV. vii. 15-17.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And He that sat upon the throne said, Behold, I make all things new. And He said unto me, Write: for these words are true and faithful. And He said unto me, It is done. I am Alpha and Omega, the Beginning and the End. I will give unto him that is athirst of the fountain of the water of life freely."—REV. xxi. 4-6.

Think, and think again that we Christians are not born for this world, or to enjoy the riches of the same, but we look for further and better riches to be received and possessed in the world to come. . . .

Be it that we have not temporal deliverance from troubles, this shows that we do not embrace the Christian religion for the conveniences of this present world, but for the joys of a life to come, which will make amends for all.—*S. Augustine.*

For the ineffable and unbounded goodness of God has provided this also, that the time for labour and for agony should not be extended,—not long, not enduring, but short, and, so to speak, momentary; that in this short and little life should be the pain and the labours—that in the life which is eternal should be the crown and the reward of merits: that the labours should quickly come to an end, but the reward of endurance should remain without end: that after the darkness of this world they should behold that most beautiful light, and should receive a blessedness greater than the bitterness of all sufferings; as the Apostle beareth witness when he saith, "The sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." . . . Of that city it is written in a certain place thus, "that grief and sorrow, and crying shall flee away." What can be happier than that life where there is no fear of poverty—nor weakness of disease; where none can be hurt, none can be angry; where none can envy, none can be impure; where none can be tormented with the desire of honour, or of the ambition of power? No fear there

of the devil, no snares there of evil spirits, no terror there of hell, no death there, either of soul or body, but a life blessed in the gift of immortality. No discord there for ever, but all things in harmony, all things in agreement; because there will be one concord of all saints—one peace and one joy. Tranquil are all things there and quiet. Perpetual is the splendour there; not such as the sunlight which now is, but both more glorious and more happy; because that city, as we read, "needeth not the light of the sun; for the Lord God giveth it light, and its Brightness is the Lamb." There they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. . . .

What, beloved brethren, will be that glory of the righteous? what that great gladness of the saints, when every face shall shine as the sun; when the Lord shall begin to count over in distinct orders His people, and to receive them into the kingdom of His Father, and to render to each the rewards promised to their merits and to their works, things heavenly for things earthly, things eternal for things temporal; a great reward for a little labour; to introduce the saints to the vision of His Father's glory; and to make them sit down in heavenly places, to the end that God may be all in all, and to bestow on them that love Him that Eternity which He hath promised them—that immortality for which He has redeemed them by the quickening power of His Own Blood; lastly, to restore them to Paradise, and to open the kingdom of heaven by the faith and verity of His promise. . . .

Let us consider that Paradise is our country, as well as that of the Patriarchs and the other saints of old. Why do we not, then, hasten and run, that we may behold our country and salute our parents? A great multitude of dear ones is there expecting us: a vast and mighty crowd of parents, brothers, and children, secure now of their own safety, anxious yet for our salvation, longs that we may come to their sight and embrace—to that joy which will be common to us and to them—to that pleasure expected by our celestial fellow-servants, as well as ourselves—to that full and perpetual felicity.

. . . If it be a pleasure to go to them, let us eagerly and fervently hasten on our way, that we may soon be with them, and soon be with Christ; that we may have Him as our Guide in this journey, Who is the Author of Salvation, the Prince of Life, the Giver of Gladness, and Who liveth and reigneth with God the Father Almighty, and with the Holy Ghost.—*Venerable Bede.*

Fear not, man of God, to put off the earthly man, of which the weight sinks you down to the earth, and drags you almost to the abyss, that man of sin which torments, oppresses, persecutes you! What have you in common with these vestiges of an unhappy mortality, you who are about to be clothed with glory? . . .

In that eternal and perfect blessedness we shall have fruition of God in a threefold manner; viz. seeing Him in all creatures; having Him in ourselves; and what is ineffably more sweet and blessed than all this, beholding Him in His very essential Trinity, and contemplating that glory without any obscurity, by the pure eye of the heart. For in this will consist our eternal and perfect life, that we may know the Father and the Son, with the Holy Ghost, and may see God as He is, *i.e.* not only as He exists in us or in other creatures, but as He is in Himself.—*S. Bernard.*

What would I not give to behold the multitude, composed not only of victors from among every tribe of men, but of Angels, of Archangels, of every dignity of the celestial hierarchy? Of these I may speak;

of these I can perchance think; but of the King Who is in the midst of them, but of the Lamb that liveth, and yet hath, as it were, been slain, what voice of man can say a single word, what heart of man can think a single thought? My soul is athirst for that city which is the dwelling-place of all angels, all saints; where eternal salvation abounds, as from an overflowing fountain; where truth reigns, where none deceives or is deceived, where nothing that is beautiful can be ejected, where nothing that is wretched can be admitted.—*S. Bonaventura.*

Then shall the righteous shine forth as the sun in the kingdom of their Father: there shall be life with God without the fear of death; there unending light and never darkness; there safety which no sickness disturbs; there unfailling fulness for them who now hunger and thirst after righteousness; there happiness which no fear corrupts; there joy which no sorrow consumes; there eternal glory with angels and archangels, with patriarchs and prophets, with confessors, and with the holy virgins who follow Christ whithersoever He goeth; there are things greater and better, sweeter and more pleasant, more delightful and more lovely, which are given to the saints, than can be spoken or thought; because, as saith the Apostle, "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive, the joys which God hath prepared for them that love Him."—*S. Boniface.*

But of what manner of Light is he [Isa. lviii. 8, 10] speaking, and what can the Light be? Not this that is sensible, but another far better, which shows us Heaven, the Angels, the Archangels, the Cherubim, the Seraphim, the Thrones, the Dominions, the Principalities, the Powers, the whole Host, the Royal Palaces, the Tabernacles. For shouldest thou be counted worthy of this Light, thou shalt both see these, and be delivered from hell, and from the venomous worm, and from the gnashing of teeth, and from the bonds that cannot be broken, and from the anguish, and the affliction, from the darkness that hath no light, and from being cut asunder, and

from the river of fire, and from the curse, and from the abodes of sorrow; and thou shalt depart where sorrow and woe are fled away [Isa. xxxv. 10], where great is the joy, and the peace, and the love, and the pleasure, and the mirth; where is life eternal and unspeakable glory, and inexpressible beauty: where are eternal tabernacles, and the untold glory of the King, and those good things which eye hath not seen, etc.: where is the spiritual bride-chamber, and the heavenly apartments, and the virgins that bear the bright lamps, and they who have the marriage-garment: where many are the possessions of our Lord, and the store-houses of the King.—*S. Chrysostom.*

In the habitations of light and gladness, in the tabernacles of shade and rest, in the treasures of happiness, whence every sorrow is banished afar, where the souls of the righteous wait without labour for the guerdon of life, and the spirits of the just in like manner are waiting for the fulfilment of the promised reward; in that region where the workers and the weary look towards Paradise, and they that are invited to the wedding long for the celestial Bridegroom, and ardently desire to receive that new state of glory.—*Syro-Jacobite Liturgy of S. Clement.*

The soul sighs for her celestial country with so much more fervency the more she is exposed to sufferings in this mortal life.—*S. Gregory the Great.*

But God will be all in all at the time of the restitution, not the Father, the Son being wholly resolved into Him, as a brand snatched for a time, and then kindled in a great burning pile,—but God wholly, when we no longer shall be many, as now in our emotions and passions, bearing about in us nothing at all, or very little of God, but wholly Deiform, capacious of God wholly and alone. For this is the consummation whereto we are hastening.—*S. Gregory Nazianzen.*

O if that blessed lot should ever be thine, that thou shouldst dwell among those heavenly hosts in the company of so many princes and sons of God, yea, of thine own brethren;—for those exalted and

loving spirits are not ashamed to acknowledge men for their brethren, since their God was not only not ashamed to be called, but even was willing truly by taking our flesh to become, our Brother;—O how gladly wilt thou also unite with those angelic voices in praising and blessing thy Lord for so great a benefit received from Him!—*Aloysius Gonzaga.*

All conflicts appear easy to a Christian who has Heaven before him; and the hope of eternal glory facilitates and softens the hardest labours.—*S. Jerome.*

Hereafter the Church, perfect in her children, shall be so joined to Christ that the Body too with the Head shall be full of beauty, clothed with immortality, radiant with brightness, blessed in fruition, established in glory, in love, in truth, in eternity, in peace, in praise, in exultation, in admiration, in thanksgiving, in light.—*S. Laurence Justinian.*

If amidst so many riches and beauties we are in a hard exile, as we are in fact, the dignity of our souls must be very great, and our true country wondrous fair, and the love of God for us surpassing all conception, since He banishes us to such an admirable world, a place so adorned with all kinds of loveliness.—*Lombez.*

Let your mind be raised to those good things which are promised in our country, that while in exile you may set but little store by whatever roughness annoys you in the way. When we are looking for a weight of shining gold the labour of a journey is lightened. When a crown is proposed for the reward, the course of the race is cheerfully run. Think, therefore, how blessed is he who . . . is counted worthy to enter into the nuptial feast with the glorious company of the Elect! Think of what dignity it is even to stand before the Creator of all things, to contemplate the beauty of most present truth; face to face to behold God; to have a share in the choirs of the angels; where all are so filled with present joy as never to be anxious touching future adversity; where, while the quiet mind enjoys the pleasantness of uncircumscribed



light, it rejoices also ineffably in the reward of its fellow-citizens.

There, while they thirst for, they drink—while they drink, they thirst for—the fountain of life; because there neither can avidity beget passion, nor satiety turn into disgust. And clearly from this cause, because they ever stand in the presence of the Author of life, they derive the whole strength of their blessedness. . . . It is from that fountain of eternity that they obtain the power of living everlastingly and rejoicing ineffably: and, which is far more excellent, of attaining to the perfect similitude of their Creator. . . . There the secrets of each are manifest to the eyes of all. There the hearts of all, joined together in the union of mutual love, are severed by no variety, but are perfectly made one in the ardour of a common will. With us, when one festival passes, another comes not; there, the joy of all solemnities is ever heaped together, because they are present and assist who are themselves the cause of our feasts. With them is no ignorance, with them is no impossibility; because in the Wisdom to which they are united they know all things; in the Omnipotent they can do all things. . . . O heavenly Jerusalem, there is incomparably more of everlasting blessedness in thee than the human heart can conceive: and the human heart can conceive more than can be expressed by any words.—*S. Peter Damiani.*

That hope may well be called blessed [Titus ii. 13], when we shall be made meet to be sons of God, and heirs, heirs indeed of God, and joint heirs with Christ. When He shall appear we shall be like Him, for we shall see Him as He is. When our sins are forgiven, and eternal life shall be bestowed upon us: when we shall enjoy the brightness of the Sun and the fellowship of the Angels.—*Smaragdus, Abbat.*

The heavenly city which is built of gold is destined for you; to those who desire to enter in there is no obstacle; the twelve gates are open; an endless number of habitations is prepared: let no one be anxious respecting his mansion. . . . Be secure; for nothing therein is ever wanting; nothing is either taken

away, or fails from its right estate: all good and lasting things exist everywhere in abundance. One chief point is that no one is in want, no one envies, no one steals, no one plunders, no one condemns, no one kills, no one dies; all are happy, all of one mind, all immortal, all equal at all times: that which belongs to one is the property of all; that which belongs to all is enjoyed by each.—*S. Zeno of Verona.*

To thee there is a bright hereafter. . . . Heaven is in store for thee, where corruption and all its attendant evils will no longer reign over thee. And who shall tell the joys of that blest abode where He Who was thy hope shall wipe away all thy tears—where all thy sorrows shall be forgotten—thy bereaved ones restored to thee, thine ills cured, and the hand of the oppressor taken off thee? There thou shalt want no garments, for thou shalt be clothed with immortality; there thou shalt want no food, where He Who is the Living Bread that came down from heaven shall satisfy thee with His Presence; there thou shalt desire no drink, for thou shalt taste of the fountain of life, and He shall satisfy thee with the plenteousness of His House, as out of the river. There thou shalt suffer no scorching heat, for under the shadow of His Wings shall be thy resting-place. There thou shalt not pine from cold, for the Sun of Righteousness shall warm thee with the beams of His love, and lighten thee with the beams of His Godhead. And all this for ever and ever; not for one ecstatic moment of bliss, but through the endless cycles of eternity, drawing in life and love by Him and in Him, to Whom, with the Father and the Holy Ghost, be all honour and glory, now and for evermore. Amen.—*Bishop Forbes.*

One of the things on which we should keep our eyes fixed in this vale of tears, is the happiness of future glory: for this consideration is enough to encourage us to bear all sorrows which we may have to endure in this present life. When God said that He would give unto the Patriarch [Abraham] the land of Promise, He commanded him to arise and to look round about him, saying, "Arise, walk through the

land, in the length of it, and in the breadth of it, for I will give it unto thee." Do thou arise, also, O my soul, arise and go on high; leave behind thee all the cares of life; fly, with the wings of thy spirit, to that blessed Land of Promise; and meditate attentively on the length of its eternity, the breadth of its happiness, the greatness of its riches, and on all the other things which it possesses. . . . O Christian soul, do thou ascend in spirit, and wander amongst these celestial choirs, and behold these noble citizens, this beautiful City. Salute this sweet Country; and as a pilgrim beholding it from afar, send up thither thy heart, and lift up thine eyes, and say with fervour, "Hail to thee, dear Country, Promised Land, Asylum of Safety, Harbour of Refuge, Home of Bliss, Kingdom of all Nations, Paradise of all Delights, Garden of Eternal Flowers, Crown of Everlasting Reward, and Object and End of all our desires.—*Father Luis de Granada.*

What a meeting shall that be, when the veil shall be rent in twain, and the brightness of His glory shall fall upon the dark dwellings of the earth! O most glad summons! when the voice of the Son of God shall be heard in the upper air. O most happy morning! when the dayspring shall bathe in light the weary eyes of His watching saints; when the shroud of our flesh shall fall from us, and we shall be new-born from the dust, without spot or blemish, and meet to be ever with the Lord.—*H. E. M.*

Midst power that knows no limit,  
And wisdom free from bound,  
The Beatific Vision  
Shall glad the saints around.  
The peace of all the faithful,  
The calm of all the blest,  
Inviolatè, unvaried,  
Divinest, sweetest, best.  
Yes, peace! for war is needless:  
Yes, calm! for storm is past;  
And goal from finished labour  
And anchorage at last.

*J. Mason Neale.*

Then shall God rest in His works, and our everlasting rest shall be in God. God shall rejoice in His works, and His works joy in Him, . . . Him, of Whom now one thought fillet the whole soul with joy, shall we ever behold in His Beauty with unveiled Face. Eye to eye shall we

behold God, even the Everlasting Father, and His Co-eternal Son, and the Holy Ghost from Both proceeding, of Both the Bond in love. Him our eyes shall behold, and not another, yet cleansed by the light and truth, and upheld by Him to behold His Majesty. Our hearts shall by Him be enlarged to contain His love; our souls entering into that sea of joy shall be filled, yet overflowing, encompassed, penetrated, transfigured, containing, absorbed in His all-containing love. . . .

"O good Jesu," is the prayer of an ancient saint,<sup>1</sup> "Word of the Father, brightness of the Father's glory, into Whom the Angels desire to look, teach us to do Thy will, that, led by Thy Good Spirit, we may attain to that blessed City where is eternal day, and the spirit of all is one; where is certain security and secure eternity, and eternal tranquillity, and tranquil blessedness, and blessed sweetness, and sweet joyousness, where Thou, God, with the Father and the Holy Spirit, livest and reignest to endless ages. Amen."—*E. B. Pusey, D. D.*

Turning my heart and soul to thee, O beautiful Paradise, everlasting glory and endless felicity, I choose my habitation for ever and irrevocably within thy fair and sacred mansions—within thy holy and most lovely tabernacles. I bless Thymercy, O my God, and accept the offer which it pleaseth Thee to make me of it. O my Saviour Jesus, I accept Thy everlasting love, and own the purchase which Thou hast made for me of a place in this blessed Jerusalem, not so much for any other thing as to love and bless Thee for ever.—*S. Francis de Sales.*

Here we are as the clouds, some higher, some lower, all go to and fro; there, we shall be as fixed stars in the firmament of glory: here, we are fighting with enemies; there, we shall be triumphing without enemies; here, striving to overcome; there, secure with victory: here, in action; there, in contemplation; here, in the way; there, at the end of the way.—*Dr. Christopher Sutton.*

If the hardest-featured of those who love us be lovely to our eyes;

<sup>1</sup> S. Gregory the Great.

if the tenderness, sympathy, observance, and anxious affection, the soul of love which speaks from every line and from every motion of the eye and of the countenance of friends, draw our whole heart into them, as if we rather lived in them and by them than by a life in ourselves; if their coming and their presence, their speech and their silent gaze, be to us as beauty and delight; what shall be His presence and His countenance in the kingdom of the resurrection? What shall be the beauty of perfect meekness, perfect humility, perfect tenderness, perfect love, of perfect delight in our love, and perfect bliss in our sinless peace? "O Wonder of love, O Friend all gentle, all pure, all wise, in Whose presence to abide, under Whose loving gaze to dwell, is heaven; shall we indeed see Thy beauty? Shall we see Thy Form all majesty, and Thy Countenance all love? Shall we look upon that of which we read in Gospels, muse on before the altar, and picture in the heavens? Is it to us, is it to me, let each one ask, that Thou hast pledged Thy troth, that I shall see Thee with these very eyes wherewith I now see my own form and the face of this fleeting world? Shall I see the wounds, the five hallowed wounds, which Thou didst show to Thy friends when the doors were shut, on the night of the resurrection; and the very print of the nails, and the radiant circle of Thy crown of thorus? And shall I know and feel, all this was for me,—consciously, and with clear intent, suffered upon earth for me? O Love, greater than love of man; Love of God, Love eternal which created me, suffered for me, died for me, bare with me in my long, blind, stubborn rebellions, spared, shielded, restrained, converted me by holy inspirations, and the pleadings of tender upbraiding,—do I now see Thee face to face? Art Thou He that has ever blessed me behind the veil, and spread over me day and night Thy pierced Hands, on Whose Palms my name was graven with the nails of crucifixion; out of Whose depths has issued for me nothing but Thy precious Blood and Thy cleansing grace all the days of my life? Now I behold Thy beauty, 'Whom not having seen,' I desired to love, and in Whom, though I

saw Thee not as yet, I rejoiced, so far as my cold, loveless soul, conscious of sin, and shrinking from Thy pure Presence, could rejoice and love. It was my blindness that hid from me Thy beauty. If I had loved, I should have perceived Thy love; and should have chosen Thy sweetness before all happiness on earth. But Thou hast saved me from my sins and from myself, and hast brought me to this 'land which is very far off;' far off from sorrow and crying, from death and sin; and hast revealed to me Thy beauty in the vision of peace. Lord, it is enough: I desire no more; be this eternal, and it is enough for ever." Surely if we can venture to breathe such things, these will be among the thoughts of those who attain that world and the kingdom of the resurrection. But who can utter or conceive the beauty of the love of our ever-blessed Lord beaming from His Divine Countenance, as the sun shineth in his strength? In that Face will be revealed all the love of His holy Incarnation, of His life of sorrow, of His agony and passion, of His cross and death. As if the soul and the accents of our manhood were not enough to express His love, as if promises of grace and works of mercy were inarticulate, He must speak to us in the language of agony, and print upon Himself for ever the characters of a "love which passeth knowledge." Therefore in the midst of the throne was seen "a Lamb as if it had been slain." The wounds of His Hands and Feet, and of His pierced Side, are eternal seals and countersigns of the love which has redeemed us for Himself.

And what can we say more? If this be His beauty as very man, what must be His beauty as very God? What must be that Divine, uncreated beauty, ancient but ever new, which, with the Father and the Holy Ghost, is also in the Son? It is not a human or finite love which shall be seen in the face of the Word made flesh, but the mercy, compassion, tenderness, of the Eternal God, Who has revealed Himself to us in sundry ways and in divers manners; in the lights of heaven and the beauty of the earth, in life-giving seasons and fruitful suns, in prophecies and promises, in miracles

and visions, by all the accents and in all the compass of human speech; as if all tongues had failed, and all language were too weak, has for our sake created a new speech and a new language for the utterance of His eternal love. He gave the Son of His love to be made man, to suffer and to die, to redeem us from sin and death, to gather us by His Spirit about His throne, and to reveal to us, through human sympathy and the accents and the sorrows of our own nature, the perfection of His everlasting love. It is the love of Father, Son, and Holy Ghost, the beauty of the ever-blessed Three, the Holy One, that is revealed to us in the person of the King of Saints. . . . We have come, then, to the end of all our thoughts and toils. For what else were we born, and for what end came we into the world, but to behold the face of God? This is the end for which we were created; to this, as to its source and rest our being tends; unto this all the mysteries and movements of His power and love, in nature and in the Spirit, invite and draw us. To love God, and to die,—this is the end of man; or read it in the light of heaven, to love God, and to dwell in God for ever,—this is our being and our bliss. Now—

1. The King Whose beauty is the bliss of heaven is ever drawing and preparing us for His presence by all the mysteries of His Church. What is our Baptism but the real ingrafting of our whole being, in body and soul, into this supernatural order, of which His heavenly court is the ripe and perfect fruit? what are all they who are gathered round Him now, and all who shall be gathered round Him when the whole mystical number is fulfilled, but poor sinners, fallen and dead, born again by His free Spirit, and drawn by a succession of graces, each one linked within the other? There is a Divine order in the scheme of our salvation, “descending from the first effect unto the last;” that is, from the fruit which is glory, to the root of this fair tree, which is the redemption of the Saviour.

By a golden chain He draws us to Himself; working in us by the power of His grace, unfolding the interior faculties and capacities of our spiri-

tual life; in some from the gift of regeneration, onward through childhood, boyhood, youth, unto the ripeness of perfect life, by an ever-advancing growth of purity and of fellowship with His veiled presence; in others, after waywardness and rebellion, by sharp scourges and barbed shafts, wounding the soul with appalling fears and pangs of conscious guilt, bowing them to the yoke of repentance, and through the grace of penance perfecting their conversion. By these two main paths of grace, but with infinite varieties of light and shadow, He leads us on, enlarging our inward and spiritual sense of desire and sight. But He not only works within us; He also proposes to our spiritual faculties an object of faith to prepare us for His manifested presence. He that is enthroned in “the land that is very far off,” is the same that said, “Lo, I am with you alway.” He is with us in the midst of His heavenly court. Even now it is “not far from any one of us.” In the blessed Sacrament of the altar He reveals Himself in His beauty to the sight of the pure in heart. He is there sitting upon His exalted throne, and His train fills the temple. There is the Word made flesh; the Lamb that was slain; angels and archangels, and all the company of heaven. What is not there where He is, in Whom are all things? This is the great reality of truth, by which the regenerate live with Him in God. All the whole life of Christ’s true servants upon earth is the melting of a twilight as it brightens into day. The world in which they live, indeed, is hidden, veiled, for a while, with shadows, sacraments, and symbols. But through all, the radiance of the Eternal Beauty shines upon them; and through all, their sight pierces with a spiritual intuition, even to the land and kingdom of peace. But on earth there is no approach beyond the real presence of the Word made flesh. The altar is His throne, already seen; after this there remains nothing but “the King in His beauty” seen face to face.

2. The other truth for our consolation is this: that by a special and particular discipline, varied and measured for the necessities of every

faithful soul, He is making us ready for the vision of His presence. The discipline of His Sacraments and mysteries is common to all members of His body: but the discipline of His chastising love is particular, and for each. By the gifts of His grace we are prepared for His chastisements, and by His chastisements we are prepared for fuller measures of His grace. If we resist His Spirit, or grieve Him by our rebellions, or hang back and sullenly refuse His leading, He has scourges of sharpness and of love to chasten us into faith. The experience of every one who has been brought under this loving discipline issues in one word, "Before I was afflicted I went astray." "One thing I know, that whereas I was blind, now I see." It is not only the careless and lukewarm, but the wakened and devout, who feel under chastisement as if, for the first time, they had received their sight. The whole order of the Church, and all its sacraments of grace, seem to unfold themselves into a new revelation of truth and meaning. Not that anything without us is altered, but because we are changed within . . . in the clearer purging of our inward sight, and the awakening of keener desires for the vision of peace. Such is the work wrought in us by the inward discipline of pain and trial, of sorrow and of passion, whereby He makes His own know that they are His. Blessed tokens, though sharp and piercing; deep-cutting prints of the nails of the Cross; yet marking off those He chooses from the world; consecrating them, trembling and shrinking, to Himself. "Blessed are ye that weep now," whether in contradiction, or bereavement, or sickness, or fear. Every visitation is a stage of advance in your walk of faith. Every chastisement is sent to open a new page in the great Book of Life—to show you things within you which you

knew not, and things which hereafter shall be your portion. He is cleansing the power of sight in you, that it may become intense and strong to bear His presence; and that power of sight is love; fervent and purifying love, consuming every sin, and purging out every stain. The more frequently you cleave to Him by love, the clearer shall be your vision of His beauty. Then welcome all He sends, if so be we may see Him at last, where there is no more sin, where truth has no shadow, where unity and sanctity have no dispute. Welcome sorrow, trial, fear, and the shadow of death, if only our sin be blotted out, and our lot secure in the lowest room, in the light of His Face, before the throne of His beauty, in our home and in our rest for ever.  
—*H. E. Manning.*

If with such passing beauty, choice delights,  
The Architect of this great round did frame  
This palace visible, short lists of fame,  
And silly mansion of but dying wights;  
How many wonders, what amazing lights  
Must that triumphant seat of glory claim,  
That doth transcend all this All's vasty  
heights,  
Of whose bright sun, ours here is but a beam!  
O blest abode! O happy dwelling-place!  
Where visibly th' Invisible doth reign;  
Blest people, which do see true Beauty's face,  
With whose far shadows, scarce He Earth  
doth deign:  
All joy is but annoy, all concord strife.  
Match'd with your endless bliss and happy  
life.

*Drummond (A.D. 1620).*

Angels, thy old friends, there shall greet  
thee,  
Glad at their own home now to meet thee.  
All thy good works which went before,  
And waited for thee at the door,  
Shall own thee there; and all in one  
Weave a constellation  
Of crowns with which the King thy Spouse  
Shall build up thy triumphant brows. . . .  
Thou shalt look round about, and see  
Thousands of crown'd souls throng to be  
Themselves thy crown; sons of thy vows,  
The virgin births, with which thy Sovereign  
Spouse  
Made fruitful thy fair soul. Go now,  
And with them all about thee, bow  
To Him. . . .

*Crashaw (A.D. 1638).*

*PART IV.*

**SELECT MEDITATIONS AND PRAYERS.**

PART IV.

SELECT MEDITATIONS AND PRAYERS.

I.—FROM ANCIENT SOURCES.

Give me, O Lord, knowledge, and love, and delight in Thy commandments, readiness and success in observing them, and unceasing perseverance to advance with humility to better things, and never to sink back. Give me not up, O Lord, either to human infirmity or ignorance, nor to mine own deserts, nor to ought else save Thy disposal. Do Thou, O Lord, in Thy mercy dispose of me and all my thoughts and acts in Thy good pleasure, that Thy will alone may ever be done by me, and in me, and on me. Free me, O Lord, from all evil, and give me all good, that is Thyself, that my joy may be in Thee, Who art Life everlasting.—*S. Anselm.*

Almighty God, the Father of Christ Thy only begotten Son, give me a spotless body, a pure heart, a watchful soul, an unerring knowledge, with the influence of the Holy Ghost, that I may possess and enjoy the fulness of the truth, through Thy Christ, by Whom all glory be to Thee in the Holy Ghost for ever. Amen.—*Apostolical Constitutions.*

Thou Who by Thy Baptism sanctifiedst Baptism to us, which cleanseth us from all filth of sin; God, have mercy on us.

Thou Who by Thy Baptism rejoicedst heaven and earth, gladden Thy Church, and keep her sons by Thy Cross; God, have mercy on us.

Thou Who by Thy Baptism sanctifiedst Baptism, the mother which beareth new sons for the kingdom; God, have mercy on us.

Thou Whom the Church saw, as Thou wert baptized and ascendedst out of the waters, and adored and

said, "Blessed be He Who sent Thee;" God, have mercy on us.

Thou Who wert baptized and ascendedst out of the waters, Creator of all creatures, and the Father spake aloud, "This is My beloved Son;" God, have mercy on us.

Thou Who didst humble Thyself through Thy love, and wert baptized by the hands of Thy servant, and didst redeem our race from the slavery of sin; God, have mercy on us.—*Apostolic Liturgy.*

O God, Who hast bestowed on Thy servant by holy Baptism redemption from his sins, and the life of regeneration; do Thou, O Lord God, grant the brightness of Thy face to shine for ever on his heart. Preserve the shield of his faith safe from the lying in wait of his adversaries; the robe of incorruption which he has put on, clean and unpolluted; and the spiritual seal of grace untouched and inviolate: Thou being reconciled to him and us, according to the multitude of Thy mercies: for blessed and glorified is Thy adorable and majestic Name of Father, Son, and Holy Spirit, now and ever, unto ages of ages. Amen.—*Baptismal Rite of the Eastern Church.*

O Lord our God, our Master, Who by the font of Baptism dost illuminate the baptized with heavenly radiance, Who hast vouchsafed to Thy servant, (recently illuminated) by water and the Spirit, remission of his sins, voluntary and involuntary; lay Thy mighty Hand upon him, and protect him with the power of Thy goodness; preserve him from losing the earnest of glory, and be pleased to bring him to eternal life, and to Thy good

pleasure;—for Thou art our sanctification, and to Thee we render glory, Father, Son, and Holy Ghost, now and ever, and unto ages of ages. Amen.—*Baptismal Rite of the Eastern Church.*

Him who hath put on Christ our God do Thou preserve as an invincible wrestler against the vain assaults of his adversaries and ours; and grant that all they who are adorned with the incorruptible crown may be victorious ever unto the end;—for it is Thine to pity and to save, and to Thee we render glory, with Thine eternal Father, and Thy most holy, good, and life-giving Spirit, now and ever, and unto ages of ages. Amen.—*Id.*

O Lord God Almighty, Who hast commanded Thy servants to be born again of water and the Holy Ghost, preserve in them the Holy Baptism which they have received, and be pleased to perfect it unto the hallowing of Thy Name: that Thy grace may ever increase upon them, and that what they have already received by Thy gift, they may guard by integrity of life.—*Gallican Sacramentary.*

O God, by Whom redemption and adoption are bestowed upon us, raise up unto Thyself the heart of Thy believing people; that all who have been regenerated in Holy Baptism may apprehend in their minds what they have received in the mysteries, through Jesus Christ our Lord.—*Old Gallican Missal.*

O God, Who restorest human nature to a higher than its original dignity, look on the ineffable mystery of Thy loving-kindness, and in those Whom Thou hast been pleased to renew by the mysteries of Regeneration, preserve the gift of Thy perpetual grace and blessing, through Jesus Christ our Lord.—*Gelasian.*

Almighty and everlasting God, bring us to the fellowship of heavenly joys; that Thou mayest vouchsafe an entrance into Thy kingdom to those that are born again of the Holy Ghost, and that the lowly flock may reach that place whither the mighty Shepherd hath gone before, through Jesus Christ our Lord.—*Id.*

May Thy servants, O Lord, who

have been called to Thy grace, be unceasingly protected by Thy help, that they who have been regenerated by Divine Baptism may never be plucked away from the power of Thy kingdom, through Jesus Christ our Lord.—*Gothic Liturgy.*

In the peace of God pray we,—for him who is now coming to the holy Enlightening, and for his Salvation: that he may be made a child of light and heir of all good things; that he may be planted with, and be a partaker of, the death and the resurrection of Christ our God; that the robe of Baptism and the earnest of the Spirit may be preserved to him throughout, unstained and undefiled in the terrible day of Christ our God; that this water may be to him a washing of regeneration to the remission of sins, and a garment of immortality.—*Greek Liturgy.*

O Good Shepherd and Finder of the lost, Who with the mark of the Trinity didst mark Thy flock that they may be kept from fierce wolves, keep them by Thy glorious Name.—*Maronite Liturgy.*

Glory to Thee, our Lord, Who becamest our Shepherd, and gatheredst us, wert baptized, and cleansed us. Thy mercies, O our Lord, inclined Thee, Thy goodness constrained Thee, to be clad in our flesh, and baptized by John in Jordan, and to sanctify to us this holy Baptism by Thy Holy Baptism. Pray we the Lord Who came from the highest heavens, that He might remit the debt of the sons of Adam by the Holy Baptism of the glorious Deity.—*Id.*

Lead forth, O Lord, Thy people by the waters of comfort which Thou hast formed by the Baptismal streams; that they, inspired by the teaching of Thy law, may have their desire set on that place where Thou promisest Thyself to be their eternal Reward. Amen.—*Mozarabic Liturgy.*

O merciful God, grant me to covet with an ardent mind those things which may please Thee, to search them wisely, to know them truly, and to fulfil them perfectly, to the laud and glory of Thy Name. Order my living, that I may do that which Thou requirest of me, and give me grace that I may know it, and have



will and power to do it, and that I may obtain those things which be most convenient for my soul. Good Lord, make my way sure and straight to Thee, that I fail not between prosperity and adversity, but that in prosperous things I may give Thee thanks, and in adversity be patient: so that I be not lifted with the one, nor oppressed with the other: and that I may rejoice in nothing but in this which moveth me to Thee, nor be sorry for nothing but for those which draweth me from Thee; desiring to please nobody, nor fearing to displease any besides Thee. Lord, let all worldly things be vile to me, for Thee; and that all Thy things be dear to me. And Thou, good Lord, most special above them all. Let me<sup>1</sup> [not be merry] with that joy which is without Thee, and let me desire nothing besides Thee. Let the labour delight me which is for Thee, and let all the rest weary me which is not in Thee. Make me to lift my heart oftentimes to Thee: and when I fall, make me to think and be sorry with a steadfast purpose of amendment. My

God, make me humble without feigning; merry without lightness; sad without mistrust; sober without dullness; fearing without desperation; gentle without doubleness; trusting in Thee without presumption; telling my neighbour's faults without mocking; obedient without arguing; patient without grudging, and pure without corruption. My most loving Lord and God, give me a waking heart, that no curious thought withdraw me from Thee. Let it be so strong that no unworthy affection draw me backward; so stable, that no tribulation break it; and so free that no election by violence make any challenge to it. My Lord God, grant me wit to know Thee, diligence to seek Thee, wisdom to find Thee, conversation to please Thee, continuance to look for Thee, and finally hope to embrace Thee; by Thy penance here to be punished, and in our way to use Thy benefits by Thy grace, and in heaven, through Thy glory, to have delight in Thy joys, and rewards. Amen.—*Prayer of S. Thomas Aquinas (translated by Q. Mary, 1527).*<sup>2</sup>

## II.—FROM MODERN AUTHORS.

Thou hast created me in Thine Own Image and Likeness; Thou hast redeemed me by the precious Blood of Thy dear Son, and hast sanctified me with Thy good Spirit; Thou hast washed me in the waters of holy baptism; adopted me as Thine Own child; associated me with Thy saints in Thy holy Church; and appointed Thy holy angels to watch over me and minister unto me. . . . Incline me day by day to live as one to whom an entrance has been given into the Unseen World, as one compassed about and visited by all manner of spiritual influences. Bow down my understanding, O Lord, and my will, to revere the mysteries in Thy Church, whether of truth or grace—the hidden depths of Thy holy Word, and the effectual powers of Thy blessed Sacraments. . . .

I desire to love Thee, to fear Thee, and to worship Thee. I desire to live always in obedience to Thy holy

laws, and in conformity to Thy will; and I beseech Thy goodness so to govern and direct me through this [day] and ever, that all my thoughts, words, and actions may tend to Thy honour and glory; and that I may daily improve in every heavenly grace, and every Christian virtue, so that in the end I may become worthy to behold Thy face in Thy glorious kingdom.—*Bishop Andrewes.*

Thou hast washed me and cleansed me in Thy holy Baptism, and hast sanctified me through the gift of Thy most blessed Spirit; therefore I pray thee, O Lord, remember what my substance is,—the work of Thine Hands, the likeness of Thy Countenance, the cost of Thy Blood, a name from Thy name, a sheep of Thy pasture, a son of the Covenant. Despise not Thine Own work, but be propitious unto me Thy child. Thou

<sup>1</sup> I be weary.

<sup>2</sup> Ap. Maskell, *Monumenta Ritualia Eccles. Anglic.*, vol. ii. p. 266.

knowest how frail I am, and how sinful; Thou knowest I have nothing to depend upon but Thee. To Thee I flee for succour. Thou seest my failings; Thou hast a feeling for my infirmities; in Thee do I trust.

O keep me pure and undefiled; renew a right spirit within me; and so prepare me ever by Thy grace that I may become more and more meet to partake of the most blessed Mystery of the holy Eucharist, wherein, by the precious Body and Blood of Thy dear Son, our souls are washed and made clean, and preserved unto everlasting life.—*Bishop Andrewes.*

I am Thy temple, O Lord; Thou hast consecrated me to Thyself, and Thou art my God. Be then ever jealous of this temple which is Thine, and which shall never belong to other than Thee. For, alas! if Thou wert to withdraw Thy Divine jealousy and zeal, Thou wouldest cease to love me, and I should be the most miserable of all creatures. Enlighten this temple, O Lord, Thou Who art the Father of lights; show my blinded sight the least soils of this temple, I mean the least stains of my heart, in order to make me abhor them; give me strength and courage to drive out thence all that is not Thyself, all that is not for Thee and for Thy glory. Sustain, O Lord, this spiritual building, Thou Who art All Mighty, so that sins may never make it fall into decay. Light upon the altar of this temple that sacred fire which ever burns and is never extinguished.—*Awillon.*

Now I have entered upon my course, O Lord; now I begin to live, not in my own strength, nor by the power of my own power, but in the multitude of Thy mercies; strengthen that which Thou hast wrought in me.—*Cardinal Bona.*

O Eternal Father, Who wast pleased to adopt me in Thy Son Jesus Christ, as one of Thy children, and to call me to Thy heavenly inheritance; revive in me the grace of this Divine adoption; and since I am regenerated by Thee alone, that I might be a citizen of heaven; grant that I may live for Thee alone, and that all my desires and labours may be directed to the acquisition of heavenly virtues.

O Jesus, the Only-begotten Son of

the Father! Who hast made me a member of Thy mystical Body, washed me in Thy Blood, and sanctified me by Thy holy Sacraments, perfect Thy work in me. Purify my heart from the remains of the pride and corruption of the old Adam; and form Thy Divine Image in my soul, by engraving in it Thy charity, Thy humility, Thy purity, and all Thy other virtues, which are the glorious features of that Image.

O Holy Spirit! adorable Principle of our Divine adoption! be also the principle of my life, of my actions, of my desires, and of all the motions of my heart, that they may be worthy of a child of God, and member of Jesus Christ.

O Holy Trinity, Who, in consecrating me to Thy service by holy Baptism, hast made me the adorer of the Unity of Thy Name, and of the Trinity of Persons; mercifully grant that I may adore Thee in spirit and in truth during my life, and love, praise, and enjoy Thee during eternity. Amen.—*Robert Brett.*

O Christ, Word of the Eternal Father, by Whom the heavens were made, enlighten us with the gift of Thy Spirit, and stablish us in good works, that we may be justified through faith in the Trinity, and through working that which is pleasing to Thee, and may, together with the people Thou hast chosen for Thine inheritance, be glorified for ever; Who livest and reignest with the Father and the Holy Ghost, ever one God, world without end. Amen.—*Dionysius the Carthusian.*

O Saviour of the world, I give Thee as many thanks as I am able, that Thou hast instituted from the beginning of Thy Evangelical law, so sweet and profitable a sacrament, with so many prerogatives and spiritual gifts as are granted to us in virtue of it. I thank Thee also with all my heart for the grace which Thou hast bestowed on me, in admitting me, so unworthy a servant, to this Baptism of which so many persons are deprived, and in having received me into the Ark of Thy Catholic Church that I might be saved, permitting others to perish in the deluge. I beseech Thee, O Lord, that the gates of heaven which then were opened unto me, may never be

shut against me; that the Holy Ghost Who then was given me, never abandon me, and that I never lose the dignity of the son of God to which Thou then didst elevate me: but always so please Thee, that finally I may come to enjoy Thee in Thy glory. Amen.—*Father Louis de Ponte.*

I give Thee thanks, O Sovereign Father, for Thy willingness to give man two paradises to dwell in, one earthly and the other heavenly, that he might be translated from the one to the other, if he persevered in Thy service. I beseech Thee, O my Lord, that although I have lost by the sin of Adam that first paradise of earth, I may not lose by my own sins that second one of heaven: and as Thou hast pardoned me by Baptism my original sin, pardon also my actual sins by the ordinance of Repentance. Preserve me always in the earthly paradise of Thy Church, by means of the fruit of the tree of life which is in it, in order that when death comes Thou mayest translate me to the heavenly paradise of Thy glory. Amen.—*Id.*

O holy and Almighty God, Father of mercies, Father of our Lord Jesus Christ, the Son of Thy love and eternal mercies, I adore, and praise, and glorify Thy infinite and unspeakable love and wisdom, Who hast sent Thy Son from the bosom of felicities to take upon Him our nature and our misery and our guilt, and hast made the Son of God to become the Son of Man, that we might become the sons of God, and partakers of the Divine nature; since Thou hast so exalted human nature, be pleased also to sanctify my person, that by a conformity to the humility and laws and sufferings of my dearest

Saviour, I may be united to His Spirit, and be made one with the most holy Jesus. Amen.

O holy and Eternal Jesus, Who in Thine Own Person wert pleased to sanctify the waters of Baptism, and by Thy institution and commandment didst make them effectual to excellent purposes of grace and remedy, be pleased to verify the holy effects of Baptism to me and all Thy servants whose names are dedicated to Thee in an early and timely presentation, and enable us with Thy grace to verify all our promises by which we were bound then, when Thou didst first make us Thy own portion and relatives in the consummation of a holy covenant. O be pleased to pardon all those interruptions of that state of favour, in which Thou didst plant us by Thy grace and admit us by the gates of Baptism; and let that Spirit which moved upon those holy waters never be absent from us, but call upon us and invite us by a perpetual argument and daily solicitations and inducements to holiness; that we may never return to the filthiness of sin, but by the answer of a good conscience, may please Thee and glorify Thy Name, and do honour to Thy religion and institution in this world, and may receive the blessings and the rewards of it in the world to come, being presented to Thee pure and spotless in the day of Thy power, when Thou shalt lead Thy Church to a kingdom and endless glories. Amen.—*Bishop Jeremy Taylor.*

Blessed be God that I was admitted into the fellowship of Christ's religion. Grant, O God, that I may eschew all those things that are contrary to my profession, and follow all such things as are agreeable to the same, for Jesus Christ's sake.—*Bishop Thomas Wilson.*

#### MEDITATION AFTER WITNESSING THE MINISTRATION OF HOLY BAPTISM IN THE CHURCH.

I was born in sin, and an heir of wrath; but God's mercy appointed that I should be born again of water and of the Holy Ghost. At the Font my Heavenly Father mercifully looked upon me, washed me, and sanctified me with the Holy Ghost—received me for His Own child by

adoption, and incorporated me into His holy Church. Now I know that I have a Father in heaven ever ready to hear me; a Saviour ever willing to help me; a gracious Spirit ever present to strengthen and comfort me. Now I may evermore have peace with God, if I hold fast the profession

of my faith without wavering; if I strive earnestly to fulfil my Baptismal vows and promises, and walk in that way of life in which my feet were set down in childhood.

How great is the love that thus redeemed me! how abundant the riches of that grace which thus sanctified me, and opened to me, and to all believers in God's holy Gospel, the Kingdom of Heaven!

What reason have I for thankfulness, and for good courage in serving God! If my Heavenly Father was so loving and thoughtful in His care for me, when I was a helpless infant, as to bring me to His grace before I could know Him or love Him, will He not welcome me whenever I draw

near to Him now with all my heart and mind and soul and strength?

Therefore do I now solemnly renew that sacred vow which was made in my name. I desire more and more to forsake every enemy that would destroy the purity and peace of my soul. I desire to live in faithful obedience to Thy holy Law, and to rejoice in Thy loving-kindness; and I most humbly beseech Thee to keep me so steadfast in faith, joyful in hope, and rooted in charity, that, dying daily to sin in this world, I may finally come to the land of everlasting life, there to reign with Thee, world without end; through Jesus Christ our Lord. Amen.—*The Poor Man's Daily Companion*

*PART V.*

**APPENDIX.**

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APPENDIX.

- § 1. ON SIN AFTER BAPTISM.
- § 2. POPULAR UNBELIEF ON THE SUBJECT OF REGENERATION IN HOLY BAPTISM.
- § 3. THE HYPOTHETICAL INTERPRETATION OF THE CHURCH'S LANGUAGE INADMISSIBLE.
- § 4. REGENERATION AND CONVERSION CONFOUNDED.
- § 5. ON THE USE OF THE CROSS IN BAPTISM.
- § 6. NOTES.

PART V.

APPENDIX.

Sect. 1.—On Sin after Baptism.

“O Israel, thou hast destroyed thyself; but in Me is thine help.”—Hos. xiii. 9.

“Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.”—REV. ii. 5.

Ye were once illuminated (he says) by the grace of the Holy Spirit, and have tasted the heavenly gift, *i.e.* ye have received the remission of sins, and have been made partakers of the Holy Ghost, in the distribution of the gifts of God (which the same S. Paul enumerates in his Epistle to the Corinthians), and have tasted the good word of God—he here indicates the teaching of the Gospel,—and ye have known the powers of the world to come. What is the power of the world to come but the resurrection and the blessed life which is promised to the saints? All these things ye have received and known in the teaching of the faith, in the grace of God, when ye were illuminated by Baptism. Know ye most assuredly that if ye shall fall again into sin, it is impossible that you should be renewed again unto repentance. Unto repentance, he said, *i.e.* by repentance. What then? Is repentance after Baptism excluded? God forbid. But renewal cannot take place a second time through the laver of Baptism. He said to be renovated, *i.e.* to be made new. It is indeed the function of Baptism to make a man new, whereof the prophet saith, Thy youth shall be renewed like that of the eagle. The strength of which, *i.e.* of Holy Baptism, consists in the Cross and Burial of Christ. Afterwards he adds, Seeing that they crucify to themselves the

Son of God afresh, and put Him to an open shame. That is, our old man is crucified together with Christ, as he says in another place, We were made conformable unto His death; and again, Ye were buried with Him by Baptism into death. For as it is impossible that Christ should be crucified a second time (for this is to put Him to an open shame), he who thinks that he may be baptized a second time requires Christ to be crucified a second time, Who was crucified once, and died, and rose again the Conqueror of death, and ascended with triumph into the heavenly glory. For as Christ once for all died in the flesh on the Cross; so we die once for all in Baptism, not in the flesh, but unto sin. And just as He could not die again, so neither can we be baptized again, except by the tears of penitence, but not in the regeneration of the laver. Do you therefore say there is no repentance? There is. But there is no other Baptism. But there is repentance, and it has much power even over him who has been deeply immersed in sins. If he be willing he can be delivered from the burden of his sins, and he who was in danger restored to safety, even though he may have reached the very abyss of iniquity.—*S. Atto of Vercelli.*

It is manifest that Baptism does remain inseparably in a baptized per-

son; for into whatever depth of evils, and into whatever fearful whirlpool of sins the baptized person may rush, even to the ruin of apostasy, yet he is not thereby bereft of his Baptism. And therefore if he returns in penitence, it is never given again, because it is considered that he cannot be divested of it.—*S. Augustine.*

Let us not therefore despair, but having so many motives and good hopes, though we sin every day, let us approach Him, entreating, beseeching, asking the forgiveness of our sins. For thus we shall be more backward to sin for the time to come; thus shall we drive away the devil, and shall call forth the loving-kindness of God, and attain unto the good things to come, by the grace and love towards man of our Lord Jesus Christ.—*S. Chrysostom.*

I wonder that certain persons can be so obstinate as not to think that penitence could be granted to those who fall, or who think that forgiveness ought to be refused to those who repent, when it is written, Remember from whence thou art fallen, and repent, and do the first works.—*S. Cyprian.*

Because men should not be baptized again, they should not sin again. But since there is a defilement, there is also a cleansing. He Who gave hope in Baptism, will not cut it off; He gives forgiveness.—*S. Ephraem Syrus.*

By the faith of the Church, by mine own anxiety, by the souls of all in common, I adjure and entreat you, brethren, not to be ashamed in this work [of penitence], not to be slack to seize, as soon as ye may, the proffered remedies of salvation. . . . In proportion as ye have not been sparing in your own chastisement, will God spare you. For He is merciful and long-suffering, of great pity, and repenteth Him against the evil He hath inflicted. Behold, I promise, I engage, if ye return to your Father with true satisfaction, erring no more, adding nothing to former sins, saying also some humble and mournful words, as, Father, we have sinned before Thee, and are no more worthy to be called Thy sons; straightway shall leave you both

that filthy herd, and the unseemly food of husks. Straightway on your return shall the robe be put upon you, and the ring adorn you, and your Father's embrace again receive you. Lo! He saith Himself, I have no pleasure in the death of the wicked; but that he turn from his way and live. And again He saith, Shall they fall, and not arise? Shall he turn away, and not return? And the apostle saith, God is able to make him stand.

The Apocalypse also threateneth the seven Churches unless they should repent. Nor would He indeed threaten the impenitent, unless He pardoned the penitent. God Himself also saith, Remember therefore from whence thou art fallen, and repent. And again, When thou shalt return and mourn, then shalt thou be saved, and know where thou hast been.<sup>1</sup> And let no one so despair of the vileness of a sinful soul, as to believe that God hath no longer need of him. The Lord willeth not that one of us should perish. Even those of little worth, and the least, are sought after. If ye believe not, see. Lo! in the Gospel the piece of silver is sought after, and when found is shown unto the neighbours. The poor sheep, although to be carried back on His lowly-stooping shoulders, is not burdensome to the Shepherd. Over one sinner that repenteth, the angels in heaven rejoice, and the celestial choir is glad. Come, then, thou sinner; cease not to ask! Thou seest where there is joy over thy return! Amen.—*S. Pacian.*

He who has obtained the gift of Baptism calls God Father, as one who has been chosen into the rank of the sons of God. Now they are commanded to say, Forgive us our debts. Even those sins, therefore, which are committed after Baptism admit of being healed.—*Theodoret.*

Although by Christ we be set again at liberty, and receive our manumission and freedom from that captivity whereunto we were made bond by the sin of Adam, so soon as we be regenerated and born anew by the honourable Sacrament of Baptism and the Holy Ghost: yet inasmuch

<sup>1</sup> Isaiah xxx. 15 (LXX.).



as afterward through our fragility and weakness we fall again into sin, and deserve thereby to be cast from the favour of God, and to be damned perpetually, if God did not also help us in this behalf, O Lord God, in how miserable a case are we!—*Thomas Becon.*

One deeply serious consideration connected with the subject [the connection between Baptism and Sanctification] is, that as Christians admitted into God's covenant, we have been made partakers of the Holy Spirit. A talent has been intrusted to us of the most momentous importance. How are we using that talent? Are we trading with it, and striving to turn it to good account? Are we yielding ourselves to the influence of that blessed Being, Who has vouchsafed to take up His abode within us, and by so doing, joined with habits of steadfast prayer and sustained watchfulness, drawing down larger and larger supplies of His grace? If so, then have we increased, and still increasing, evidence that we belong to Christ of a truth. The seal of His Spirit thus unequivocally set upon us, upon our lives and conversation outwardly, upon our hearts and affections within, is one which He will own and accept at the last day; and the grace which, well used, has drawn down more grace now, will be rewarded then, through His merits Who bestows the reward, with a crown of glory. If, however, on the contrary, we are unmindful of the great gift which has been bestowed upon us,—if we are neglecting that blessed Being Who has vouchsafed to take up His abode within us,—if through slackness in prayer, and want of watchfulness, and indulgence in practices which our consciences forbid, we are provoking the Spirit of God to leave us, and inviting an evil spirit from the Lord to trouble us; alas, to what purpose do we make our boast of our Baptism and its privileges? The ark of God is on the point of falling into the hands of our enemies, and the glory of departing from us. The temples which were once hallowed and set apart as habitations of God through the Spirit, are now on the eve of being delivered over to idols.

And let us never forget, in connection with the figure of a temple, that the sins of Christians have an aggravation in them beyond the sins of other men. Sin is sin by whomsoever committed. But sin in a Christian is sacrilege. Whether it be a sin of the body, such as intemperance, or uncleanness, or sloth; or a sin of the mind, such as pride, lust, envy, hatred, anger, or the like; it is a defiling of God's temple, a desecrating of that house wherein by His Spirit He once vouchsafed to take up His abode, and wherein, unless He has already been driven forth by obstinate wickedness, He still dwells.—*C. A. Heurtley, D.D.*

Infants being baptized, and dying in their infancy, are by this sacrifice [of our Lord's most precious Blood] washed from their sins, brought to God's favour, and made His children, and inheritors of His kingdom of heaven. And they which in act or deed do sin after their Baptism, when they turn again to God unfeignedly, they are likewise washed by this sacrifice from their sins, in such sort, that there remaineth not any spot of sin that shall be imputed to their damnation.—*The Homily on the Salvation of Mankind.*

It is very easy to say, God is merciful, Christ is full of compassion; but these general truths, as we utter them, are limited and overcast by others not less certain. For if the Gospel has revealed God's mercy, it has also revealed God's holiness; if it has taught us that God is Love, it has also taught us that He is "a consuming fire." With the atonement we have learned the judgment to come; with the sacrifice of Christ we have learned the guilt of sin; with the gift of regeneration, the defilement of the inmost soul; if Baptism has brought us remission, it has made sins after Baptism more fearful. . . . The state of man by creation was this: God made him sinless; he sinned, and died,—one sin and all was lost. The work of creation had in it no remedial provision; it was a state of sanctity for a sinless creature; it contemplated no fall, no imperfection, no infirmity. Once fallen, all was marred; the relation of God and man once broken, the power of restoration must be

sought in a new order and law of grace. The state of creation, then, was awful and severe in its perfection, and had in itself no remedy or healing for sin. . . . Now it is exactly in this point that the Gospel, or the new creation, of which Christ our Lord, the Second Adam, is the head and root, differs from the first. It is a mystery of restoration; it has in it an inexhaustible source of healing for the sin of the world. By one act of disobedience the first creation passed away for ever. The second is the perpetual remedy of sin. The Gospel is emphatically a remedial dispensation; . . . by its very first law it contemplates in us imperfection, frailty, and evil. It is a power to heal, and its mission is to the sick. That which could not so much as enter into the scope of the covenant of creation, fills the whole field of intention, so to speak, under the Gospel. It has to do with creatures both infirm and infected with sin; and for their raising, cleansing, and recovery, the whole ministration of the Spirit by mysteries and Sacraments is shed abroad. . . . As a law of obedience [the Gospel] is a transcript of Christ's perfection; but as a ministry of grace it is full of healing and of Divine compassion. It is a dispensation of forgiveness; and the very spirit and life of it is in this precept of our Master: "I say not unto thee, Until seven times; but, Until seventy times seven." . . . [With regard to] the case of those who after baptism fall into sins which forfeit the favour and countenance of God: In dealing with these persons there have been two extremes; one is that of the Novatian heretics of old, who denied that there was to such any place for repentance; the other in these days, of those who treat sin after baptism as lightly as sin before it. Both these errors are a dishonour to our blessed Master; the one to His compassion, the other to His sanctity. . . . We were regenerated that we might be penitents; not indeed that we should lay up new matter for repentance—there is no need of that, God knoweth—but that we should repent all our days of the fallen nature which by our birth-sin is within us. And this regeneration contains in it also the

grace of repentance for those who fall again, and after their fall turn to Him for pardon. The grace of baptism, which should have been unto holiness, if resisted and baffled, may still become the grace of repentance. It is the plank of escape after shipwreck, perilous but sufficient if clung to with a fast hold and a steady heart. So far, then, is sin after baptism from being excluded from forgiveness, that it is baptism that lays the foundation both of grace and promise to the repenting Christian. . . . There is unspeakable consolation in the words, "Not until seven times, but until seventy times seven." "If he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him." What else remains to us but this alone? And what does this teach us, but that no provocations, no reiteration of disobedience, how often soever committed, even between the sunrise and the sunset, shall shut out the true penitent from pardon? This is the one and only condition: "If he turn to thee, saying, I repent." There is no limitation in the covenant of God, no tale of sins fixed by number, no measure of duration or of frequency registered in heaven. If only the sinner repent,—this is the one and only necessary condition; the long-suffering and compassion of the Son of God are inexhaustible. If any sinner be lost, he will be lost through his own impenitence.—*H. E. Manning.*

In those happy days, when the whole Church was still but an assembly of saints, it was very uncommon to find an instance of a believer who, after having received the gifts of the Holy Spirit, and acknowledged Jesus Christ in the Sacrament which regenerates us, fell back to his former irregularities of life. Ananias and Sapphira were the only prevaricators in the Church of Jerusalem; that of Corinth had only one incestuous sinner. Church penitence was then a remedy almost unknown; and scarcely was there found among these true Israelites one single leper whom they were obliged to drive from the holy altar, and separate from communion with

his brethren. But since that time the number of the upright diminishes in proportion as that of believers increases. It would appear that the world, pretending now to have become almost universally Christian, has brought with it into the Church its corruptions and its maxims. Alas! we all go astray, almost from the breast of our mothers! The first use we make of our heart is a crime; our first desires are passions; and our reason only expands and increases on the wrecks of our innocence. . . . But we are all sinners, O my God! and Thou knowest our hearts. What we know of our errors is perhaps in Thy sight the most pardonable; and we all allow that by innocence we have no claim to salvation. There remains, therefore, only one resource, which is penitence. After our shipwreck, say the saints, it is the happy plank which alone can conduct us into port; there is no other means of salvation for us. Be you who you may, prince or subject; great or low, penitence alone can save you. Now, let me ask,—Where are the penitent? You will find more, says a holy Father, who have never fallen, than who, after their fall, have raised themselves by true repentance.—*J. B. Massillon.*

“It is impossible for them who were once enlightened,” etc. What do we say then? That all sins committed after Baptism are such as cannot be repented of; and that there is positively no remission for those who fall away from Baptismal grace? God forbid. But we plainly say, that . . . for such persons there are no appointed and covenanted means of restoration to their Baptismal purity and privileges. To borrow an illustration of this doctrine, which is nearly as old as the doctrine itself: all the traces of past sin are washed away at Baptism; but the deep wounds of sin after Baptism leave a scar behind them, even after they have been healed. Still, however, every deep wound is not fatal, nor every marred limb unfit for the exercise of its proper functions: even the assertion of the difficulty and doubtfulness of the cure supposes a possibility of recovery; and so even after sins, and great sins too, doth

the living principle of Baptism remain in those who have once received it, though oppressed, and sometimes, to all appearance, quite smothered by the pursuits of a carnal life, and the indulgence of carnal propensities; and there is yet hope that it may revive and bring forth the fruits of repentance and reformation unto eternal life. . . . For, if indeed they are disobedient children, they are yet children of God: and therefore, if they must take to their shame and rebuke, ay, and terror too, all those passages of Holy Writ which speak so awfully against the aggravated disobedience of children; so may they also take to themselves those gracious declarations on God's part of a love for His children, which even their disobedience doth not extinguish, though it may cut off, and that for ever, its visible manifestations; while He ever waits to be gracious, at the first moment that the prodigal son returns to the arms of a Father's love.—*G. A. Poole.*

If we confess in humility our sins, with grief and sorrow for them—if we confess them faithfully, not concealing any, and with a purpose of amending our lives; be our sins what can be, they cannot be so great, so grievous, but God will forgive them. S. Ambrose doubts not but Judas' sin, as great as it was, might have been forgiven if he had confessed to his Saviour, as he did to the Jews, “I have sinned in betraying innocent blood.” Say not then with Cain, “My sin is greater than can be forgiven,” for if thou canst confess it aright, never fear forgiveness, unless thou conceivest (which is impossible) that it is greater than either the truth or justice of God; for “if we confess our sins, He is faithful and just to forgive us our sins,” saith the text. Nor say, I have sinned too often to be forgiven: the number of our sins cannot exceed His mercy. If we sinned a thousand times, confess as oft; and He that hath commanded us to forgive our brother as oft as *he* shall repent will certainly forgive us. The text is not, If we confess once or twice He will forgive us, but indefinite; if we confess our sins how great soever, how often soever committed, “He is faithful and just to forgive us our sins.” If we, with

the prodigal son, confess, "Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son," the Father of mercies will behold us with the eye of pity, will melt us with His grace, embrace us with the arms of His mercy, will own us for His sons, and clothe us with the robes of righteousness, and, lastly, will slay the fatted calf, that we may eat and be merry. Our blessed Saviour, Who was slain from the beginning of the world, shall be slain, as it were, afresh in the Sacrament, that we, eating His Flesh and drinking His most precious Blood, may be made merry with the taste of those joys here, with which we shall be fully satisfied hereafter. Amen.—*Bishop Anthony Sparrow.*

. . . Those who fall off after they have once been savingly regenerated. If such persons fall away by desertion and disobedience, still their baptismal consecration, and their covenant-state consequent, abide and stand; but without their saving effect for the time being; because, without present renovation, the new birth, or spiritual life, as to salutary purposes, is in a manner sinking, drooping, ceasing. Their regenerate state, upon their revolt, is no longer such in the full saving sense, wanting one of its integral parts; like as a ruined

house ceases to be a house when it has nothing left but walls. But yet, as a house, while there are walls left, does not need to be rebuilt from the ground, but repaired only, in order to become a house again, as before; so a person once savingly regenerated, and afterwards losing all the salutary use of it, will not want to be regenerated again, or born anew, but to be reformed only; which when done, his regeneration, before decayed, and as to any saving effect for the time wellnigh ruined, but never totally lost, becomes again whole and entire.—*Dr. Waterland.*

## NOTE.

Those who desire to inquire further into this subject may refer to—

S. Augustine, *de Bapt. contr. Donat.*, tom. ix. p. 151, sect. 20, ed. Beud.; S. Atto of Vercelli, in *Ep. ad Hebr.*, tom. ii. p. 270; S. Cyprian, *Ep. ix.* p. 21, and *Ep. lii.* p. 66, ed. Rigalt, Paris, 1666; S. Epiphanius, *adv. Her.*, tom. i. pp. 493-4, ed. Colon. 1632; S. Fulgentius, *de recta Penit.*, c. iv. p. 476 c., ed. Paris, 1623; Laurentius Novarriensis, cited by Bishop Jer. Taylor, *Of Ecclesiastical Penance*, ch. x. sect. iv. § 36; S. Optatus, *Hist. Carthag. Collat.*, p. 1448, ed. Migne, Paris, 1845; S. Pacian, *Ep. lii.* Oxf. Tr. p. 383, and *Par. ad Pan.*, *ibid.* p. 376; Blunt's *Theol. Dict.*, p. 79; Fleury, *Hist. Eccles.*, tom. ii. liv. vi. c. 53, p. 230 f.; Bishop Forbes on the *Thirty-nine Articles*, p. 230 seq.; Rev. F. Garden, *Nature and Benefits of Holy Baptism* (1843), pp. 26, 27; Rev. B. B. Pusey, *Parochial Sermons* (1852), vol. i. p. 253; and *Entire Absolution of the Penitent*, Sermon by the same author, 1846.

## Sect. 2.—Popular unbelief on the subject of Regeneration in Holy Baptism.

[a] It is very improper language at least to call upon those who have once been regenerated in their infancy, who have had their new birth already at the font, to be now regenerated, or to bid them expect a new birth. Such applications might properly be directed to Jews, Turks, or Pagans, or to such nominal Christians as have altogether thrown off water-baptism; for such really want to be regenerated, or born again, being still in their natural state. But as to others who are, or have been, savingly regenerated of water and the Spirit, they should be called upon only to repent or reform, in order to preserve or repair that regenerate

state which the Spirit once gave them, and which He gave not in vain. There is no instance, no example in Scripture, . . . of any exhortation made to Christians to become regenerated, or born anew, but to be reformed only, or renewed in the inner man; which is a very different notion from the other. Even Simon Magus, who had been baptized in iniquity, was not exhorted to be regenerated afterwards, or born again, but to repent. Our Lord Himself, in the Book of the Revelation, made use of the like language towards the revolting Churches; not bidding them become regenerate, but ordering them to repent; and the wicked prophetess

or sorceress, Jezebel, had time given her, not to be regenerated again, but to repent.—*Dr. Waterland.*

[§] The ground on which the reality of Sacraments is often questioned is the want of consonance between the apparent act and its hidden efficacy. The washing of water, the partaking of visible elements, appear to have no relevance except to the body; that a spiritual influence should accompany means so simple, that men should be truly re-created through the due reception of Baptism; that their new nature should be really fed in the Holy Eucharist, are abhorrent to the imagination. That such results are possible, no one who believes in a Divine Being can of course deny; but they seem so improbable that men find it easier to give a figurative interpretation to those Scriptural statements in which such truths are taught, than to yield a literal belief to that which the course of nature opposes. . . .

Such persons, it is plain, do not believe that the outward and visible sign is "a means whereby we receive" God's grace, "and a pledge to assure us thereof." What they look to in reality is either the intellectual working of their own minds, or such influence as is exercised by the Parent Spirit of the Universe on their own spirits, irrespective of those Sacramental means, whereby we participate in our Lord's Mediation. That such is their real meaning is readily detected by their feeling respecting infant Baptism. For here is a case in which the recipient's understanding is unable to take any present part in the work which is performed; the whole act is on the side of God: if any benefit accrue, therefore, it must depend entirely on the efficacy of those means which God has ordained for the world's renewal. The persons in question, therefore, deny that infants receive any present benefit from Baptism; their only reason for retaining this usage is either ancient custom, or the expectation of prospective advantages; they cannot believe that any re-creation takes place in unconscious receivers through that holy rite; what is not effected through the open channel of the intellect they absolutely disavow. And hence may be under-

stood what is their real meaning, even when they profess to value Sacramental ordinances. What they truly mean is to admit them as external instruments of instruction; their efficacy as the true channel of grace is wholly denied. For as soon as a case can be found in which the co-operation of man can be altogether eliminated from the action, they maintain that it is impossible to suppose it valuable; therefore it is to the efficacy of that transaction on the human mind, not to the actual transmission of a Divine gift, that their attention is directed.

Now to this . . . series of objections the truth which is set forth in 2 Cor. v. 17 affords a complete reply. For it shows the Sacramental system to be but the counterpart of that which is followed in the order of God's natural Providence; and no reason, therefore, can be adduced for denying the one, since we are compelled by the course of events to acknowledge the other. For is not the propagation of those natural qualities which come by birth every whit as extraordinary as the transmission of those Divine graces which come by regeneration? Take the case of such intellectual endowments as may be plainly shown to be an hereditary gift, by their re-appearance in those who are near of kin. Can we at all understand how such qualities are transmitted? Water, it is said, or bread and wine, have no natural aptitude to convey heavenly blessings. It is irrational, therefore, to expect them to be the channels of an influence which is beyond their powers. But of what materials are our bodies constructed? They consist but of such ingredients as earth, and air, and water supply. In the bones, and muscles, and nerves of a child, no other substances can be detected. Now what aptitude have these agents to convey intellectual gifts? When helpless infancy, therefore, is launched forth upon the troublous waves of life, what reason have we to expect that the unconscious being who lies before us will ever be competent to read the mysteries of nature, and extend the immortal limits of thought? Still more would the same difficulty press upon us, if we could with propriety carry the inquiry further, and trace

up the existence of man into its embryo state. For those intellectual gifts, by which men master the external world, the faculty by which we estimate the relations of time and space, and thus pass beyond the "flaming bounds" of the material universe, are not a portion of that individual essence on which our separate responsibility is dependent: they belong, plainly, to our common being, they are a part of that collective nature, which is the general inheritance of man. What right then, have we to expect such endowments in the unconscious infant who lies before us? How can he have received them through that material propagation which binds him to his race? What aptitude have the inert elements of which he is composed to transmit such qualities? Our only reason for supposing it is that his outward organisation assigns him to Adam's race, and therefore we believe that by some unknown law of transmission his intellectual capacities will turn out to be fashioned upon the model of his parent. Such natural faith rides triumphant over all the difficulties of the case before us. The infant gives as yet no sign of understanding; nothing binds him to his parent but a physical and material derivation; there exists no show of relationship between him and his parents' mind; the parts of which he consists are the gross, dull, unconscious elements which float around us in the air, or which we tread under our feet; and yet we assume as certain that the course of a few years will see the gradual development of an intellectual power; and this power must come through the channel of its parents, since it is a power common to our race at large, and is the reproduction of that original type in which humanity was moulded.

Now if natural faith can justify such assumptions, what reason have we for rejecting that faith which is supernatural? Why should that birth which is from above be disbelieved, if the law of earthly transmission is so readily admitted? Men tell us that it is impossible to believe S. Paul's statement that salvation—a gift which implies the forgiveness of sins and the renewal of nature—is bestowed "by the washing of regeneration and renewing of the

Holy Ghost." And how then can they believe that intellectual gifts are transmitted by material propagation? Is it incredible that the properties of the new nature—love, purity, meekness—should be infused, as the Church declares, "by the laver of regeneration in baptism," and yet credible that the qualities of the old nature—imagination, genius, taste,—should be implanted in the womb? It is said, perhaps, that these and similar endowments were bound up in the nature of Adam, and are therefore transmitted along with his outward form by some unknown law of concomitance. And is it not the very doctrine which the text (2 Cor. v. 17) declares, that the graces of a spiritual life were in like manner bound up in the nature of the Second Adam, and are therefore transmitted, in a manner equally inexplicable, to those who, by the new birth of baptism, are made members of Christ? For the transmission of such gifts through Sacramental ordinances is not an abstract association of sensible elements of spiritual powers. The benefit of Baptism is not a vague, general, unlimited one; it is not an arbitrary mean whereby the Spirit of God works upon men. What gives their character both to Baptism and the Holy Eucharist is that they are revealed to be the appointed means of membership in Christ, that thus is transmitted the nature of the New, as by birth that of the old Adam. In Baptism is this higher nature first implanted: for "as many of you as have been baptized into Christ have put on Christ." In the Lord's Supper is the new being of man replenished: "this is the bread which cometh down from heaven, that a man may eat thereof and not die." For "we being many, are one bread and one body, for we are all partakers of that one bread."

Is the Sacramental system then maintained to be antecedently improbable? The same objection might be advanced against the course of nature. Now, as on the testimony of experience we admit the one, so on the testimony of revelation must we receive the other. "The first Adam was made a living soul;" of this truth observation yields continual proof, and Scripture testifies to the corresponding assurance: "the last

Adam was made a quickening Spirit." As the natural qualities are transmitted to those who by physical organisation are united to the one, so are the graces of a new life communicated to those who hold "the Head, from Which the whole body by joints and bands has nourishment ministered." If there has been a real re-creation of man's nature; a true reconstruction of his ancient being; and this renewal began in the Divine Son of Man, that from Him it might be transmitted to all His members; some means must be provided, whereby we hold to Christ, even as by the course of nature we hold to Adam.

That Sacraments should be ordained as the medium of such union—that outward elements should be the channel through which the new Head extends His life-giving Presence through the line of His children,—instead of contradicting, is accordant to that natural system, whereby we inherit the inward qualities as well as outward organisation of our earthly sire.—*R. I. Wilberforce.*

[7] Neither is there reason why men should ground their disbelief in the reality of Baptism on the small results which they see it effect. The very principle of faith is to admit that which sense does not discern: "Blessed are they that have not seen, and yet have believed." And it is hard to say how much of the inefficacy of Baptism is due to the popular unbelief which prevents men from doing justice to it. When children are not instructed in the nature of the gift which they have received, we cannot wonder if it be allowed to be inoperative. Its result might be very different, if they were accustomed to expect those effects, which S. Cyprian assures us resulted from his own baptism. He speaks of his former difficulties, and how powerless he felt to escape those evil habits which adhered to his nature. "But," he says, "after that the stain of former sins being washed away through the water of the new birth, a light from above infused itself into my acquitted and purified bosom; and after that, through a spirit drawn from above, a new birth had made me a new man—what was doubtful began immediately in a

wonderful manner to receive confirmation; what was shut to be opened; what was dark to be enlightened; what was impossible to be attainable."<sup>1</sup> But with this disbelief in the reality of Baptism is joined an unreasonable estimate of the results, which, if real, it might be expected to effect. For the gifts of grace do not in any case supersede the responsibility of mankind. Those who think most highly of Baptism regard it only as the appointed means for that union with Christ, whereby men may obtain strength to serve Him. Baptism neither exempts devout men from the necessity of a watchful life, nor careless men from the necessity of conversion. It is a reason why the watchfulness of the one should be more unvaried, and the conversion of the other more complete. To receive gifts of grace is in itself no security against losing them. In Adam himself the image of God did not preclude the possibility of disobedience. Much less can this be expected in his descendants, on whom the concupiscence of the will has been entailed by his failure.—*R. I. Wilberforce.*

We were born again when we were passive and unconscious, for this very end, that before we become conscious and active, the preventing grace of God might begin its work upon us. Baptismal Regeneration is the very highest and most perfect form of the doctrine of God's free and sovereign grace, preventing all motions, and excluding all merit on our part.

Strange that the jealousy which some profess for this great doctrine of the Gospel does not make them keener of sight to discern it. If we were not passive and unconscious, if our will had begun, actively and consciously, to unfold itself, and follow its own inclinations, we should become at once sinners in act, and the natural resistance of our hearts to the grace of God would be aggravated and confirmed. And this, in fact, we do see in unconverted heathen, and may believe of persons who have not received baptism, and of those who after baptism have sinned against the grace they have received. It is strange, I say, that

<sup>1</sup> Epist. ad Donat.

they, who rest all their theological system upon the sovereignty of God's grace, should not perceive that its very highest and most perfect form is baptismal regeneration; and still stranger it is, that, by a happy inconsistency, they act as if they had faith in that blessed truth which they profess not to believe; for we find that they universally address children with the words of Divine truth, and set before them spiritual things, which can only be spiritually discerned. To do this without believing them to have received the preventing grace of God is simple Pelagianism, which such persons religiously abhor. I hardly know whether to say that they disbelieve it or no; for though they do not believe it, they so act as nothing but faith in it would make reasonable; and that is much better. Their practice is more pious than their theory.—*H. E. Manning.*

[8] That depreciation of the Sacraments has often been followed by depreciation of our Lord's Eternal Person is a simple matter of history. True, there have been, and are, earnest believers in our Lord's Divinity, who deny the realities of sacramental grace. But experience appears to show that their position may be only a transitional one. History illustrates the tendency to Humanitarian declension even in cases where sacramental belief, although imperfect, has been far nearer to the truth than is the bare naturalism of Zwingli. . . . If we imagine that the Sacraments are only picturesque memorials of an absent Christ, we are already in a fair way to believe that the Christ Who is thus commemorated as absent by a barren ceremony is Himself only and purely human. Certainly if Christ were not Divine, the efficacy of Sacraments as channels of graces that flow from His Manhood would be the wildest of fancies. Certainly if Sacraments are not thus channels of His grace, it is difficult to show that they have any rightful place in a dispensation from which the dead forms and profitless shadows of the synagogue have been banished, and where all that is authorised is instinct with the power of a heavenly life. The fact that such institutions as the

Sacraments are lawful in such a religion as the Gospel, of itself implies their real efficacy; their efficacy points to the Godhead of their Founder. Instead of only reviving the thought of a distant past, they quicken all the powers of the Christian by union with a present and living Saviour: they assure us that Jesus of Nazareth is to us at this moment what He was to His first disciples eighteen centuries ago: they make us know and feel that He is the same yesterday, to-day, and for ever, unchanging in His human tenderness, because Himself the unchanging God. It is the doctrine of Christ's Divinity to which they point, and which in turn irradiates the perpetuity and the reality of their power.—*H. P. Liddon, D.D.*

[9] When the doctrine of Baptismal Grace was challenged some years ago, surprise was expressed by some philosophical observers of what was passing, that an abstract question as to whether this or that effect did not follow upon the administration of the Sacrament, could possibly have excited so much strong feeling as was actually the case. "What can it matter," men said, "whether, when you pour a little water upon the forehead of an infant, it is right to suppose that an invisible miracle does or does not take place?" Now the answer is, that it does matter a great deal. If only the value of our Lord's ordinance and the plain teaching of His apostles were at stake, if it had been possible to connect no practical interests, as they are called, with this or that settlement of the controversy, a Christian must have felt that it mattered much. But in point of fact the practical question which was at issue was this: whether Christian doctrine does or does not supply a working basis for the education of children. For there was no question then, as in truth no question can reasonably be raised by Christians, touching the reality of original sin. The New Testament and the Church are sufficiently explicit in teaching that we are born into this world with a transmitted inheritance of loss, and, in some sense, of ruin, certainly attaching to us; and on this point experience may be invoked with ample effect in aid of



the statements of faith. But is a child after Baptism still without the indwelling Presence? or is it true that "being by nature the child of wrath," it is hereby made "a member of Christ, the child of God, and an inheritor of the kingdom of heaven," in virtue of a real communication of the Holy Spirit at the administration of the initial Sacrament? The answer to that question is of the utmost practical importance to the moral educator. If the baptized child is in reality still unblessed and unregenerate, still waiting for some future gift of God's transforming and invigorating grace, what right has the moral educator to complain if the child is persistently disobedient, or ill-tempered, or untruthful? The child has a right to say in its secret thoughts to its instructor something of this kind: "On the one hand you tell me that I am an unregenerate child, and that until God changes my heart no good can ever come of me. But on the other you expect me to produce the fruits of goodness, of real energetic goodness; you expect me to be loving and unselfish, and obedient and true. Are you not dealing with me in the same way as the Egyptians dealt with the Israelites, when they wished the Israelites to make bricks, yet did not give them straw? Surely this is not just. Of two things one: either I am not all that you mean by unregenerate; or else you have no right

to expect me to bring forth the fruits of the Spirit." A child may think a great deal which it cannot put into words, and it is especially likely to be alive to the inconsistency of a religious theory which conflicts with its rudimentary instinct of justice. But if, with the Church, you tell the child that since its Baptism it is a temple of the Holy One; that by His Holy Spirit the Lord Jesus Christ has made a home in its heart; that it must not be ungrateful to so kind and gracious a Friend; that it *can* obey, and be truthful, and respectful, and loving, if it wills, because God enables it to be so; that it must be these things, because else God will leave it to itself;—you appeal to the child's sense both of justice and of generosity. In other words, the doctrine of Baptismal Regeneration really supplies the moral leverage which is essential to an effective Christian education. "I never understood the Church Catechism"—they are the words of a very thoughtful woman—"until I became a mother, and felt that I had to answer to God for the moral training of my children. I do not know how I could have even set to work, unless I had been sure that He was with them; that I could count upon something stronger than anything I myself could give them; that I could appeal to His Presence and to His gifts."—*H. P. Liddon, D.D.*

### Sect. 3.—The Hypothetical Interpretation of the Church's Language inadmissible.

It is sometimes forgotten that Baptism does not determine what *shall* be men's future state, but what *is* their present position. And herein lies the defect of all hypothetical interpretations of the language used respecting this holy ordinance. For their purpose is to transform that which is essentially an assertion respecting a present state into a supposition about the future. It is asserted, for example, respecting every child who is received into the Church after private Baptism, "that this child is by Baptism regenerate."

As in such cases no sponsors have been employed, the validity of the ordinance cannot be attributable, as has sometimes been imagined, to their faith. The Church, of course, supposes it to result from that reality of union with Christ's<sup>1</sup> manhood, whereby those who were heirs of Adam's sinfulness become heirs of

<sup>1</sup> "Take the case of any child: if it is one with Christ already, why is it baptized? But if (as really happens) it is baptized that it may be one with Christ, therefore until baptized it was not one with Christ."—*S. Aug. de Pecc. Mer.*, i. 28.

grace. But what signification is assigned to the words by those who deny that Baptism is the appointed channel of grace? Some children, say the parties in question, are no doubt regenerated at Baptism; it may be so in any individual instance, and it is charitable to affirm that which it is impossible to deny. And this, they observe, is the course adopted by the Church respecting the departed, concerning whose future condition, because unable to predict it, we express a charitable hope. But to confound conjecture with assertion is to destroy the whole meaning of speech. Things future, being from their nature uncertain to us, do not admit of a positive affirmation. And in the case of such present things as we feel to be dubious, we cannot do more than express a hope, leaving it to the result to clear up what is now uncertain. Since hope, then, is in its nature conversant with things which are future, or contingent, its expression is compatible with the highest degree of uncertainty. In the most unpromising morning we may hope that the sun will shine at noon. And respecting the departed, supposing them to die in the Church's communion, we can hardly do less than declare them our brethren, and express hope that they sleep in Jesus. And this, with thanks for their deliverance from this world's miseries, is all that is expressed by our service. What countenance is there here for the positive assertion of a present fact, concerning which we have no knowledge? It is obvious what would be said respecting a man who asserted unequivocally that the sun was shining at present, and who afterwards justified himself on the ground that he hoped it was, but possessed no means of informing himself. And what else can be thought of those who assert respecting every baptized child, that "this child is regenerate," when they believe in their consciences that in all probability it is not?—*R. I. Wilberforce.*

That the Church of England does hold, and does teach, baptismal regeneration, would never, we must venture to think, have been disputed, had not men been anxious to remain

in her communion, and yet to make her formularies square with their own private notions. The words put into the mouth of the officiating minister immediately after every baptism, "Seeing now, dearly beloved brethren, that this child is regenerate," seem too distinct to be explained away, and too general for any of those limitations by which some would restrict them. You may tell me that the Church speaks only in the judgment of charity, on the supposition that there has been genuine faith in those who have brought the infant to the font. But even on this modified view, the Church holds baptismal regeneration; she holds that, if not invariably, yet under certain circumstances, infants are regenerate, only because baptized. We cannot, however, admit that the language is only the language of that charity which "hopeth all things." Had the Church not designed to go further than this, she might have said, "Seeing that we may charitably believe," or, "Seeing that we may charitably hope that this child is regenerate;" she could never have ventured on the broad unqualified declaration, a declaration to be made whensoever the Sacrament of Baptism has been administered, "Seeing that this child is regenerate;" and then have gone on to require of the congregation to express their gratitude in such words as these: "We yield Thee hearty thanks, most merciful Father, that it hath pleased Thee to regenerate this infant with Thy holy Spirit." We really think that no fair, no straightforward dealing can get rid of the conclusion, that the Church holds what is called baptismal regeneration. . . . I do not see how I can be commonly honest, and yet deny that every baptized person is, on that account, regenerate.—*H. Melvill.*

Now the first thing to be observed upon this, "Seeing now, dearly beloved brethren, that this child is regenerate," etc., is, that the Church directs us to speak the words over every baptized infant alike. Whatever be the child's name, and his parents', be they rich or poor, high or low in the world, nay, whatever

their character be, good or bad, religious or irreligious, to the child it is all one, so far as this; that the Church commands us to thank God for its Regeneration. We are to say distinctly, "This child is regenerate." If there were any doubt, the Church, I suppose, would bid us say, "We hope that this child is regenerated." There is no reason against our saying that, if it were more according to the truth, according to our Lord's sayings, and the mind of His Holy Church. We might say, We hoped this child was regenerate, just as we say in the Burial Service "our hope is" that our brother or sister is now resting in Christ. The word would have been just as easily spoken. But instead of saying, "We hope," we say positively, "It is regenerate."

We say it concerning every child; no distinction is made between this one and that one. Why should we say it if we are not to believe it? Surely the Church meant us all to believe it, and if we will be true Churchmen we must believe it. I say it over and over again, and I wish you to take notice, and always to remember it, that over every child without exception, immediately after it has been baptized, the Priest is desired to say, "This child is regenerate;" not, "it may be," or "we hope it is," but plainly and distinctly, "it is." Suppose any person should come up at the same moment and say, "Perhaps it is not so, we cannot tell, we can only hope that it is so," would you not say that person contradicts the Prayer-Book? Surely this matter is so plain that no one can help perceiving it, unless he chooses to be blind. And we ought to be very thankful that the matter is so plain. For unhappily there are too many who for various reasons wish to make it out that we need not believe all infants to be regenerate in Baptism. . . .

And to make it, if possible, still more distinct, observe what we are directed to say when a child is brought to church that has been christened at home. The Priest takes it also in his arms, and makes the sign of the cross in the regular form; but when he invites the people to give thanks, instead of saying, "This child is regenerate," he says, "This child is *by Baptism*

regenerate," not by the prayers of its friends and sponsors, nor by some unknown gift before Baptism, but by Baptism itself. What can be plainer? And you will observe further, that this thanksgiving, to which the Priest invites us all, refers to certain prayers which had gone before. Before the child is christened, we pray that it may be regenerate: after it has been christened, almost the next moment after, we thank God that it is regenerate. How should that be, if Holy Baptism has nothing to do with regeneration?—*John Keble*.

It is of the greatest consequence that the clergy who use the Baptismal Service should use it in its simple meaning, without adopting any circuitous mode of interpretation. . . .

We call that a circuitous mode of interpretation which is adopted by those who say that the Baptismal Service is all used *on an hypothesis*, and that the event only can decide whether the hypothesis be a true one; in other words, if the child becomes in after time a child of God *in heart*, then and in that case only was it true (so it is said) that he was regenerated by the Holy Spirit in baptism, and then only was his answer true in his Catechism, that he was in baptism made a member of Christ, [the] child of God, and an inheritor of the kingdom of heaven. Even, too, under these circumstances, it was only true, they allow, by a kind of *ex post facto* discovery, *i.e.* they declare a thing to be true *in presenti* which cannot possibly be true except *in futuro*; and then say that because it comes to pass or comes true in future, therefore it was right to declare it to be true *in presenti*.

Another mode of considering these words is that which gives them efficacy on the hypothesis that there is faith in the parents or sponsors. This rests on the ground of general promises to faith, such as "Whatever ye ask in faith, believing, ye shall receive," connected with the special promise (Acts ii. 39), "to you and to your children," and supported by the doctrine of inherited sanctification (1 Cor. vii. 14). But it may well be asked on what grounds the first of these general promises

and others like it can be so connected with the second and third as to make the efficacy of the Sacrament of Baptism wholly dependent upon its presence, *i.e.* what right have we to say that if children are brought by their parents to the font, in obedience to Christ's command and special promise, and yet without a lively faith, and being thus brought are baptized with water in the Name of the Father, and of the Son, and of the Holy Ghost, they are in fact *only subjects of the uncovenanted mercies of God*—they are not put within the covenant at all, *i.e.* they are in truth not baptized at all, for baptism is the seal of the covenant? Most surely this is something like making the efficacy of the sacrament depend upon the *intention* of the administrators of it, and not upon the free grace of God and His great favour to little infants; and if this be true, infants dying in a Christian land, whose natural guardians have not had *vital* faith, are in no better state than the infants of the heathen: they are not in the covenant, and so the guilt of original sin is not washed away; for it can only be washed away by the Blood of Christ through faith in grown-up persons, and through the grace or favour of God sealed in Baptism to infants. And if, therefore, this be the case, the language of our Church in the end of the Baptismal Service, which is as follows, is entirely wrong: "It is certain, by God's Word, that children which are baptized dying before they

commit actual sin, are undoubtedly saved."

There are difficulties in the way of both the first and second mode of interpretation here alluded to, so great that we scarcely know how it is possible for candid minds to surmount them. To those which have already been stated we would add the following: The Twenty-fifth Article declares that "sacraments are certain sure witnesses, and effectual signs of grace," that is to say, that the seal of water in baptism assures us of God's covenant grace to the subject of baptism; in other words, assures us that He has a Father's heart to welcome back prodigal children. But according to the above statement it is quite uncertain whether He has such a Father's heart to the baptized child or no, for it cannot be proved till the child repents. And according to the same statement we never ought to tell a sinful child or a sinful man, "God has so loved *you* that He has given His only-begotten Son," etc. And thus God is constituted a Father—or, if that expression be too strong—the proof that we are to appeal to, in order to show to any man that God has a Father's heart towards him, is not His grace and reconciliation in Christ Jesus, but *the person's own repentance*.

It need scarcely be added, what a sandy foundation this must be for any man's hopes. It is a foundation based in individual feeling, that is, in self.—*C. E. Kennaway.*

#### Sect. 4.—Regeneration and Conversion confounded.

Two processes . . . are often confounded—conversion, namely, and regeneration. There has been no greater impediment than this confusion to a due appreciation of the nature of either. Men have spoken of conversion as though it were another form of regeneration: of regeneration, as though conversion were implied as its necessary result. Whereas the two processes, though intimately allied, are essentially distinct. Conversion is that change or turning in man's individual being, whereby his will is altered, and in

place of the love of sin comes the love of holiness. Whatever influence external motives or inward suasion may exercise upon the mind, yet the change is that of the mind itself. "Turn Thou us, O good Lord, and so shall we be turned." That power comes only from God, that His Spirit bloweth where it listeth, that His preventing grace is the only reforming principle in the moral universe, — all this is freely admitted by those who yet vindicate for humanity the mysterious possession of a responsible nature — the

possession, that is, of a *will* by which grace may either be refused or accepted. How these two principles are to be harmonised is among the secrets which philosophy has not been able to explore; that the two principles co-exist is amongst the simplest dictates of Revelation and of Conscience. Conversion, then, is that change whereby the heart, which once turned away from God, is turned back towards Him. It is the alteration which befalls man's responsible principle, the turning of His will; the change of that indivisible being, which each individual refers to, when he speaks of himself.

It was a process which belonged to the Jewish as well as to the Christian covenant; and under the law of nature itself it was not unknown. It was man's obedience to God's impulse. Regeneration, on the other hand, is the specific gift of the Gospel. It is that new birth of humanity of which the Prophets had obscurely spoken, and which was bestowed in the fulness of time through *His* coming, Who was the true heir of the household of God. Therefore is it spoken of in Holy Writ as the collective attribute of that spiritual kingdom, wherein all the members of Christ are made participants of a nobler being. "*The Regeneration*" is said to be the time "when the Son of Man shall sit upon the throne of His glory." And *our* regeneration is in like manner connected in Holy Scripture with the washing of Baptism, because in that ordinance men enter into the first possession of those gifts which extend to all His members from the mystic Head.

In these two places only of Holy Writ does the word occur, and it has plain reference to that re-creation of man's common nature, which was wrought in Christ. Regeneration, therefore, is essential to Christian conversion, because that alteration of heart, whereby every individual obeys the Gospel, derives its impulse from the Divine renewal of humanity at large. But it depends on man's obedience to this impulse, whether the conversion of his individual will affords a true response to the opportunities of his position. For as regeneration is the re-creation of man's common nature, so is conver-

sion the acquiescence of each single heart in the perfect law of the Divine will. Through Sacraments is the common nature regenerated, because through them is the secret working of that Almighty Power, by Which the world must be renewed, even as it was at first created: but the law of man's individual responsibility has its place likewise in that mighty work, whereby the children of earth may become meet to be the children of heaven.—*R. I. Wilberforce.*

It appears from Scripture, as interpreted in the earliest and purest times by those who came nearest in succession to the Apostles, and best understood the sense and import of their inspired writings, that the word "regeneration" means the grace or supernatural gift which God, the sole Author of life, spiritual as well as natural, confers by the holy Sacrament of Baptism; so that Baptism and Regeneration are what we call convertible terms; the one may be used for the other, the outward effectual sign attended by the inward grace. But words are sometimes used in their more strict and precise meaning, and sometimes extended to greater latitude, beyond their proper import, as may be commonly observed, although a less proper way of speaking, which may sometimes mislead the unwary. Thus we say a man revives, or begins to live again, when by God's blessing he recovers from dangerous sickness, which threatened death; and we in like manner say he is quite another, a new man, when by the Divine grace he is reformed from a vicious course of living, leading to death eternal. And some authors, writing unguardedly, have sometimes called such a happy change the "*regeneration*" of the man, but improperly, and beyond the original import of the word. For as in the former case the man recovered from sickness had no other life than what he received from God at first, although it was for a time inoperative; so, in the latter, the person reformed from vice has no other regeneration than what he at first received in Baptism, which, therefore, the Church never thinks of repeating in such a case. The benefit of it was by his wicked life suspended, and it remained then only

as matter of accusation and condemnation against him; but as soon as the obstruction of his sin was removed by God's grace giving him the baptism of tears, as it has been called, that is, true practical repentance, his real and true baptism or regeneration began to operate again, and its saving efficacy revived; the root remained, and it wanted due dressing and proper culture in order to bring forth fruit.—*Alexander Jolly, D. D.*

Those who have no faith in holy baptism, look upon repentance or conversion as the perfect aim or design of the dispensation of grace. They consider it as the accomplishment of the mind of the Spirit towards us, and place it on the highest step of our ascent to God. And how can they help doing so, while they believe nothing of the true sanctity of the regenerate? How can they understand that what they put forward as the highest state is but the lower; that which they regard as the perfect work is only the remedy,—blessed indeed, but, after all, no more than the remedy,—after the grace of regeneration has failed to work its perfect work in us? In one sense, indeed, all saints need repentance; the holiest who from childhood grow in light and sanctity,

grow also in compunction, tears, and humiliation; but this is not what we commonly call repentance. We mean the conviction, sorrow, remorse, and turning of the adult, after falls, from sin to God; that is conversion. Now . . . the necessity of this kind of repentance or conversion arises out of the disobedience of the regenerate, and from the falls of those that sin grievously after baptism. That which is put forward as the perfection of the saints is the recovery of the fallen. And the reason why this theory maintains itself so strongly and is so popular is, because it is the interest of the majority to hold it. The great multitude of Christians are in that state. "Many are called, and few are chosen." All are regenerate, but saints are few. The multitude are at best to be numbered among penitents; and their own case fixes their theology, and sets bounds to their belief. What is true of themselves they think is true of all, and true alone; partly, I say, from being bribed, as it were, to hold a theory that will make the best of their own case; and partly because the very nature of their case must make them unconscious of the realities which others know who have never fallen as they have.—*H. E. Manning.*

## Sect. 5.—On the Use of the Cross in Baptism.<sup>1</sup>

First, it is to be observed, that although the Jews and Ethnicks derided both the Apostles and the rest of the Christians for preaching and believing in Him Who was crucified upon the Cross; yet all, both Apostles and Christians, were so far from being discouraged from their profession by the ignominy of the Cross, as they rather rejoiced and triumphed in it. Yea, the Holy Ghost by the mouths of the Apostles did honour the name of the Cross (being hateful among the Jews) so far, that under it he comprehended not only Christ crucified, but the force, effects, and merits of His death and passion, with all the comforts, fruits, and promises, which we receive or expect thereby. Secondly, the honour and dignity of the name

of the Cross begat a reverend estimation even in the Apostles' times . . . of the sign of the Cross, which the Christians shortly after used in all their actions; thereby making an outward show and profession, even to the astonishment of the Jews, that they were not ashamed to acknowledge Him for their Lord and Saviour Who died for them upon the Cross. And this sign they did not only use themselves with a kind of glory, when they met with any Jews, but signed therewith their children when they were christened, to dedicate them by that badge to

<sup>1</sup> The subject is fully discussed and effectually vindicated by Hooker, *Eccles. Pol.*, Book v. ch. lxx. vol. ii. pp. 53 seq. (ed. Oxf. 1841); and by Keble, *Village Sermons on the Baptismal Office*, p. 255 seq.

His service, Whose benefits, bestowed upon them in baptism, the name of the Cross did represent.

And this use of the sign of the Cross in Baptism was held in the primitive Church, as well by the Greeks as the Latins, with one consent and great applause. At what time, if any had opposed themselves against it, they would certainly have been censured as enemies of the name of the Cross, and consequently of Christ's merits, the sign whereof they could no better endure. This continual and general use of the sign of the Cross is evident by many testimonies of the ancient Fathers.

Thirdly, it must be confessed, that in process of time the sign of the Cross was greatly abused. . . . But the abuse of a thing doth not take away the lawful use of it. Nay, so far was it from the purpose of the Church of England to forsake and reject the Churches of Italy, France, Spain, Germany, or any such like Churches, in all things which they

held and practised, that, as the Apology of the Church of England confesseth, it doth with reverence retain those ceremonies which do neither endamage the Church of God nor offend the minds of sober men; and only departed from them on those particular points wherein they were fallen both from themselves in their ancient integrity, and from the Apostolical Churches, which were their first founders. In which respect, amongst some other very ancient ceremonies, the sign of the Cross in Baptism hath been retained in this Church.—*Canon XXX.*, A. D. 1603.

Since Christ embraced the Crosse itselfe,  
dare I  
His Image, th' image of His Crosse deny?  
Would I have profit by the Sacrifice,  
And dare the chosen Altar to despise?  
It bore all other sinnes, but is it fit  
That it should beare the sinne of scorning it?  
Who from the picture would avert his eye,  
How would he flie His paines, Who there  
did die?

*Dr. John Donne.*

## Sect. 6.—Notes.

### I.—ON THE MODE OF ADMINISTERING THE SACRAMENT OF BAPTISM.

1. The most ancient and scriptural mode of administering the Sacrament of Baptism was by immersion. The entire person of the individuals who were brought to the Font was plunged or dipped under the water; a strikingly symbolical act, representing the death, burial, and resurrection of the Lord, and signifying their own death to sin, and their return to the new life of the Christian.

Certain exceptions were made in the case of sickness, weakness, haste, or in the absence of a plentiful supply of water. In these instances, as being extraordinary occasions, baptism by affusion of water on the head or face was accounted sufficient.

2. At Rome from the sixth century it was frequently the custom to baptize without having recourse to the method of immersion, as is shown by Mabillon, *Museum Ital.*,

tom. ii. Examples of the custom of affusion may be found in ancient pictures and on sarcophagi, as mentioned by Martene, *De Antiq. Eccles. Ritibus*, Lib. i. c. 2; and by Ciampini, *Vet. Monim.*, par. 2, tab. 4 and 5.

This mode of administering the Sacrament of Baptism, viz. by affusion, was gradually adopted in the Western Church for the following reasons:—

(1.) Because of its greater convenience. This consideration prevailed so strongly that the ritual books issued towards the end of the fourteenth century had already prescribed that Baptism should be conferred by affusion.

(2.) In order to provide against such accidents to very young infants as might occur from their slipping out of the hands of the officiating minister, and so being suffocated,—a calamity which occurred more than once in the history of the Church,—

and lest the consecrated water should be defiled.

(3.) In order that provision should be made for the modesty of female catechumens, after the office of deaconesses was abolished.

(4.) Lastly, in order to provide against the extreme risk which would be likely to attend such a mode of administering this Sacrament in cold countries, the original custom of immersion was exchanged for that of *pouring* water on the candidate.

3. In the Roman Ritual issued under Pope Pius v. both modes of administration were permitted, according to the custom of each Church,<sup>1</sup> viz. either (1.) by immersion, or (2.) affusion, and sometimes even by aspersion.

This liberty was defended upon the ground that the *mode* of administering the ordinance is no part of the essence or substance of the Sacrament itself, but merely a matter of discipline, which is subject to the authority of the Church, and may be varied according to her judgment.

This principle is elaborately vindicated by Perrone in his *Prælectiones Theologicæ*, tom. ii. p. 72, Prop. ii., ed. Migne; Paris, 1864.

4. One would have thought, says Wall,<sup>2</sup> that the cold countries should have been the first that should have changed the custom from dipping to affusion, because in cold climates the bathing of the body in water may seem much more unnatural and dangerous to health than in the hot ones. . . . But by history it appears that the cold climates held the custom of dipping as long as any; for England, which is one of the coldest, was one of the latest that admitted this alteration of the ordinary way.

In England, so early as A.D. 816, some priests who attempted to bring in the use of affusion in the public administration of Baptism were prohibited from doing so by a Canon of a Council held at Cealclythe (or Celecyth), under the presidency of Wulfred, Archbishop of Canterbury: "Let the priests know that when they administer holy baptism, they must

not pour the water on the head of the infants; but they must always be dipped in the font."<sup>3</sup>

5. With reference to the present practice of our own branch of the Church, the *RULE* is plainly laid down in the rubric immediately preceding the actual administration, while the exception in case of weakness is provided for with equal distinctness.

But notwithstanding the unmistakable clearness of the rule laid down by the Church for the guidance of the clergy, complaints have in former times been too justly brought against the manner in which this Sacrament has been celebrated.

It has frequently been alleged by more than one class of religionists external to our Church, that great uncertainty is attached to the Baptism of many persons who were baptized in former days, when that solemn rite was occasionally conferred by careless Parochial Ministers, who satisfied themselves with a perfunctory discharge of this part of their office, and whose mode of officiating consisted in a rapid and dubious fillip of the finger or fingers, which they entitled "sprinkling."

Great doubts have been thrown on such cases, and great scruples have been created in the minds of many worthy and earnest persons respecting their own baptism or that of those who are very dear to them; it having been suggested that in some instances, at least, there is not satisfactory evidence that ANY portion of the element of water ever reached the infant at all.

At the present time it is to be hoped that no such scruple is likely to arise; for we may safely presume that such cases of maladministration of the Sacrament do not take place. Every reverent and scrupulous care is now taken that each portion of the office for conferring the Sacrament of Holy Baptism shall be religiously and completely carried out. And herein, as in many other portions of our ministerial work, we have great reason to be thankful to the Giver of all good gifts for the profound awakening to the sense of responsibility which has come over

<sup>1</sup> The custom of Trine Immersion is still observed in the Diocese of Milan.

<sup>2</sup> *History of Infant Baptism*, vol. i. p. 575, ed. Cotton; Oxford, 1862.

<sup>3</sup> Wall, *u.s.*, p. 378, citing Spelman, *Concil. Anglic.*



every portion of the vineyard of God.

Very few years ago this was far from being the case; the contrary was in too many instances the rule; low views of the Sacrament itself producing indifference in its administration, and unbelief as to its efficacy. Hence the difficulty which Dissenters have alleged respecting the validity of certain cases of persons baptized or "sprinkled" in the Church.

The same kind of doubt—though no longer justifiable—is affirmed to be at the root of the practice still maintained by some officials of the Church of Rome on receiving converts from the Church of England, viz. that of re-baptizing such converts, a practice which, if ever excusable, is now utterly indefensible, while it is one wherein is involved the great peril of sacrilege in reiterating the Sacrament of Baptism.

6. Had the plain directions of the Church of England been always strictly enjoined by her Bishops, and implicitly followed by her Parochial Clergy, none of these doubts and heart-burnings could have arisen. Her language in the rubric is too plain for misunderstanding, though it is open to evasion on the part of those who either do not believe her doctrines or respect her injunctions, and who make light of their own solemn pledge "always so to minister the Doctrines and Sacraments and the Discipline of Christ, as the Lord hath commanded, and as this Church and Realm hath received the same."

Yet not only has this rule of the Church been neglected, but manuals have been written and published, which (doubtless without contemplating such an issue) can only serve to perpetuate the error, and to impart a kind of *quasi* authority to so slovenly a mode of celebrating a Divine Ordinance, e.g.—

(1.) The confusion between affusion and "sprinkling" runs through many pages of the late Mr. Kennaway's *Churchman's Brief Manual of Baptism*, from the very commencement, where he states that "it is the practice of the Church to baptize either by immersion or by sprinkling. It is often said by Baptists that the Baptism administered

in the Church cannot be good, because the minister only sprinkles the child.

"But the Baptists lay great stress upon the dipping or immersion. To other Christians it seems to matter very little whether the child be dipped or sprinkled."

On the contrary we should say that it matters very much indeed if the Church has ordered her ministers to employ immersion or affusion only, and has neither mentioned nor sanctioned mere "sprinkling."

(2.) A similar error may be traced in Mr. Townsend's little work, entitled *The Christian Pilgrimage*, pp. 20-22. The following extract will show how readers of that volume may be (unintentionally, we are sure, on the part of the author) misled as to the practice on which we are commenting:—

"The most ancient and most significant mode of Baptism was Immersion. This is still enjoined as the rule of the Church in the rubrics of our Book of Common Prayer. God, however, requires mercy and not sacrifice; and sprinkling is now received as the established mode of admission to this Sacrament."

On these assertions it is only necessary to observe,—

(a) It is not a question either of mercy or of sacrifice, but of simple obedience to the Church's rule on the one hand, and to our own pledges on the other.

(b) Whatever may, unhappily, still be the case in some individual instances (which it is to be fervently hoped are becoming more and more rare and exceptional every day), "sprinkling" is neither (1.) received, nor (2.) established, nor (3.) in any manner authorised; although during the "times of this ignorance," it may have been only too generally practised by some of the Clergy, and connived at by their superiors.

Immersion and affusion have been for more than 200 years, and still are, the only alternatives enjoined or allowed by the Rules of the Church of England.

7. It therefore concerns all persons—whether members of the English Church who desire to reverence the ancient order and usage of Christendom, or those who, being members of other communities, have heretofore

been hindered from embracing the blessings of the Church's Apostolical Ministry and Sacraments by the supposed neglect of primitive and scriptural practice in administering Holy Baptism,—it concerns all such persons alike to know assuredly that ANY child can be baptized BY IMMERSION, provided the sponsors (1.) desire it, and (2.) will certify that "it may

well endure it." Nay, in such a case, the officiating Minister has no option. The rubric states not only that he *may*, but that he "SHALL dip it." He is bound to comply with the order and regulation of the Church, unless he be warned by the sponsors, either that they do not desire it, or that the child may not well endure it.

## II.—ON LAY-BAPTISM.

"In the West the validity of Baptism conferred by laics was universally acknowledged; but in the East the power to baptize appears not to have been conceded to them. S. Basil expressly states that Baptism administered by a laic should be repeated; and in the Apostolical Constitutions, baptism given by a woman is rejected in the strongest terms."<sup>1</sup>

1. In the above passage Dr. Döllinger gives no specific reference. But if he meant, as seems most probable, to appeal to a portion of S. Basil's Epistle to Amphilochius, that paragraph will scarcely bear out the somewhat sweeping general inference which he endeavours to fix upon it.

For there S. Basil is not so much arguing against lay-baptism *in cases of absolute necessity* (which we have no reason to think he would have condemned), as against the Baptism given by heretics and schismatics who have fallen away from the Church and her faith: *e.g.* the horrible blasphemy of those who baptized in the Name of the Father, and of the Son, and of Montanus or Priscilla.<sup>2</sup> His ground of reasoning is that such persons, having apostatised from the Church into heresy, no longer possess the power of bestowing that Holy Spirit from Whose grace they have fallen away.<sup>3</sup>

2. Moreover, S. Basil goes on to say, in the paragraph immediately following the above:—

<sup>1</sup> *History of the Church*, by J. J. Ig. Döllinger, D.D., Professor of Theology in the Royal University of Munich; translated by the Rev. E. Cox, D.D. (Dolman, 1840), vol. ii. p. 294.

<sup>2</sup> S. Basil, tom. iii. p. 21 A; ed. Paris, 1638.

<sup>3</sup> *ib.* p. 21 B.

"Inasmuch as it has seemed altogether right to certain churches throughout Asia that, by way of administrative arrangement for the sake of great numbers, the baptism of such persons ought to be received, let it be received."<sup>4</sup>

3. The earliest statement on this subject is made by Tertullian, who observes:<sup>5</sup>—

"It only remains that I should give some admonition concerning the rule for giving and receiving Baptism. The right of bestowing it is possessed by the chief priest, who is the Bishop; then the Presbyters and Deacons, not, however, without the authority of the Bishop, for the honour of the Church, which honour being preserved, peace is preserved. Otherwise the right would belong to the laity also; for that which is equally received may be given equally, unless the name disciples denote alike Bishops, or Priests, or Deacons. The Word of God ought not to be hidden from any; wherefore Baptism also, which is equally the gift of God, may be administered by all. But how much more is the discipline of reverence and modesty incumbent on laymen? Since these things appertain to personages of higher estate, let them not take upon themselves the office of the Episcopate which is set apart for the Bishops."

(On heretical and schismatical Baptism the reader is referred to an elaborate note in the Oxf. Transl. of Tertullian, p. 281 *seq.*)

4. The general sense of the Church at large on this subject may be

<sup>4</sup> S. Basil, tom. iii. p. 21 c.

<sup>5</sup> *De Baptismo*, c. xvii. p. 253; ed. Paris, 1641.

stated to be this: that Baptism administered in cases of absolute necessity by laymen in communion with the Church is perfectly valid, though in a sense irregular.

"Baptism by any man in case of necessity was the voice of the whole world heretofore."<sup>1</sup>

As Archbishop Abbot observed in his lecture before the University of Oxford: "Ministrantis personam non de esse Sacramenti, sed de bene esse judicantur. . . . Piè igitur fit, si minister tangat solus; at fit etiam, si tangat alius."<sup>2</sup>

It is true, indeed, that the Article passed in the Convocation of 1575, though not published with the rest, appears to exclude all but the "lawful Minister or Deacon;" so that if the rubrics prefixed to the present Services for Public and Private Baptism of Infants are to be read in the light of that Article, they would seem (as Hooker<sup>3</sup> phrases it) to "enclose the minister's vocation within the compass of some essential part of the Sacrament."

It ought to be remembered, however, that although the literal sense of these rubrics appear to exclude all ministrations excepting those of the Clergy of the Church, the phrase (in the Order for the Private Baptism of Infants), "any other lawful Minister" is, in fact, as Mr. Blunt has pointed out, "the equivalent of an ancient Latin rubric referring to lay persons baptizing,"<sup>4</sup> and the word 'minister' is used to indicate the person ministering the Sacrament, without reference to his being a clergyman."<sup>5</sup>

Moreover, the Church of England in no way provides for the special re-baptizing of such children as may have been "unlawfully" baptized by heretical or schismatical hands. It is only when—from the answers

given by those who bring any child to the Church—there appears to be any doubt or uncertainty either as to (1.) the right matter, (2.) the scriptural form of words, or (3.) as to sufficient evidence of the fact of the Baptism, that she authorises her Clergy to employ the hypothetical form, "If thou art not already baptized," etc.

5. Upon the whole, by reading the Services for Public and Private Baptism, not absolutely and exclusively by themselves, apart from all previous history, but by the light of ancient practice, the state of the case may be briefly summed up by observing—

(1.) That lay-baptism, although irregular, is perfectly valid.

(2.) That it is the special duty of those who may be perplexed by any anxieties respecting the validity of their baptism conferred by Dissenters, or by doubts as to the authority of those who took upon them to administer the Sacrament without the grace of true Orders, is to have their position in the communion of the Church authenticated and rendered secure and unassailable by the laying on of hands by the Bishop at the very earliest opportunity.

6. It may be interesting to some minds to learn the feeling expressed on this subject by S. Augustine:—

"I do not think that any one could be moved by sincere piety to say that it should be necessary to repeat the baptism which a layman who had himself received the gift, and had rightly learned how it should be bestowed, should confer upon one who was dying, when compelled thereto by absolute necessity. For if such an act take place without the pressure of any necessity, then there is the usurping of another's office; but if necessity should urge it, then the fault is either absolutely none, or a very pardonable one."<sup>6</sup>

7. I cannot pass over the subject of this note without observing that the line which Bingham chose to adopt in discussing the validity of baptism "administered by heretical and schismatical clergy," is as weak as it was unworthy of his learning;

<sup>1</sup> Hooker, *E. P.*, Book v. ch. lxi. sect. 3.

<sup>2</sup> Ap. Bingham, vol. viii. p. 115, note.

<sup>3</sup> *E. P.*, Book v. ch. lxii. sect. 14.

<sup>4</sup> "¶ Non licet laico vel mulieri aliquem baptizare, nisi in articulo necessitatis. Si vero vir et mulier adesset ubi immineret necessitatis articulus baptizandi puerum, et non esset alius minister ad hoc magis idoneus presens, vir baptizet et non mulier, nisi forte mulier bene sciret verba sacramentalia et non vir, vel aliud impedimentum subesset."  
—*Sarum Manual*.

<sup>5</sup> *The Sacraments and Sacramental Ordinances of the Church*, by the Rev. J. H. Blunt, M.A., F.S.A., 1867, p. 63.

<sup>6</sup> S. Aug. cont. *Epist. Parmen.*, Lib. ii. cap. xiii. sect. 29, tom. ix. p. 44 F; ed. Benedict.

and I heartily echo Mr. Maskell's remark that "such an argument is really too contemptible for consideration."<sup>1</sup>

8. The learned but eccentric Non-juror, Henry Dodwell, Camden Professor of Ancient History in the University of Oxford<sup>2</sup> (d. 1711), en-

deavoured to prove that the doctrine of the soul's natural mortality was a true and original doctrine of the Bible; and that, since the Fall, immortality was only conferred upon the soul in the Sacrament of Baptism administered by the hands of a duly consecrated Apostolical Ministry.

### III.—ITERATION OF BAPTISM.

In order that this large and important subject may be thoroughly mastered by the theological reader, it must be studied in the works of Bingham,<sup>3</sup> Wall,<sup>4</sup> and Vossius.<sup>5</sup> The limits of a note preclude anything further than a few brief extracts:—

1. "Nam si Christiani baptismi sacramentum, quando unum atque idipsum est, etiam apud hæreticos valet et sufficit ad consecrationem, . . . quæ consecratio reum quidem facit hæreticum extra Domini gregem habentem dominicum characterem, corrigendum tamen admonet sana doctrina, non iterum similiter consecrandum: quanto potius in catholicâ Ecclesiâ etiam per stipulâ ministerium frumenta purganda portantur, ut ad massæ societatem mediante areâ perducantur?"—*S. Augustin., Ep. xviii. ad Bonifac.*

"Nam ipsi verè sanguinem non solum corporaliter per furias Circumcellionum, sed etiam spiritaliter, fundunt, qui orbem terrarum, si possunt, rebaptizare conantur."—*Id., contr. Epist. Parmen., Lib. ii. c. iii.*

"Sed quia universum orbem interire non potestis, odio ipso rei tenemini, dicente Johanne, Qui odit fratrem suum, homicida est. Et utinam innocens frater in vestrorum potius Circumcellionum tela trucidandus, quam in vestram linguam [at. aquam] rebaptizandus incurrat."—*Id., contr. Lit. Petilian, Lib. ii. c. 86.*

2. "Therefore we do not, after the manner of the Jews, purify ourselves [by a fresh washing] from each stain that we may incur: but we know of only one saving baptism. Since there is but one death in behalf of the world, and but one resurrection from the dead, of which baptism is the figure."—*S. Basil, de Spirit. Sancto, tom. ii. p. 322 c, d.*

3. "Neither can any one receive a second laver, for there is but one baptism, and one renovation."—*S. Epiphanius, Hæres., Lib. ii., tom. i. p. 494.*

4. "It is manifest that wherever it shall have been bestowed, this baptism is to be conferred once only; and therefore, although it may have been given by heretics in the Name of the Father, and of the Son, and of the Holy Ghost, it is to be reverently acknowledged, and for this reason is on no account to be reiterated. For the Saviour saith, 'He that is washed, needeth not save to wash his feet.'"—*S. Fulgentius, Lib. ad Petr. Diac., p. 361.*

5. "I know that it is a crime which requires to be expiated whenever, according to those usages of the heretics which are condemned by the holy fathers, any one is compelled to reiterate his baptism, which is conferred once for all on those who are to be regenerated; the Apostolic doctrine being opposed to such error, teaching us that there is but One Godhead in the Trinity, one confession of the faith, and one sacrament of baptism. . . . But if it should be established that such a person has been baptized by the heretics, let the sacrament of regeneration on no account be reiterated in his case, but let that only which was lacking therein be conferred, in order that through the imposition of hands by

<sup>1</sup> *Holy Baptism: A Dissertation*, by the Rev. W. Maskell, 1848, p. 202 note.

<sup>2</sup> Mr. Debnry *History of the Church of England from the Accession of James II.*, 1860, p. 381, speaks of Dodwell as having "resigned the Camden Professorship of Modern History at Cambridge."

<sup>3</sup> Vol. i. p. 59; vol. vi. p. 397.

<sup>4</sup> Vol. i. p. 420.

<sup>5</sup> *De Baptismo Disput.*, xvii, xviii, xix, pp. 317-330: ed. Amstelod. 1701.

the Bishop he may obtain the grace of the Holy Spirit."—*S. Leo, Epist. Decret.* xxxvii.

The same writer ruled that even those who through fear or error were re-baptized against their wills, and in ignorance of the wrong to which they were tempted, were required to do penance at the discretion of the Bishop before they were again admitted to communion.—*Id., Ep. Decr.* lxxix.

6. The Council of Lerida, in Catalonia, A.D. 524, forbids the faithful so much as to eat with persons who suffered themselves to be re-baptized: "Cum rebaptizatis fideles religiosi nec in cibo participant."<sup>1</sup>

7. See some strong language on this subject employed by S. Optatus, *de Schism. Donatist.*, Lib. i. p. 894, and Lib. v. p. 1048, ed. Migne; and by S. Zeno of Verona, Lib. ii. Tract. xxxvii. pp. 482, 483.

8. "Iteration of Baptism once given hath been always thought a manifest contempt of that ancient apostolic aphorism, 'one Lord, one Faith, one Baptism,'<sup>2</sup> baptism not only one inasmuch as it hath every-

where the same substance, and offereth unto all men the same grace, but one also for that it ought not to be received by any one man above once."—*Hooker, Eccles. Pol.*, Book v. ch. 62, sect. 4.

9. "2 Cor. i. 22. *Hath sealed.* The learned divines prove by this place, and by the like in the fourth to the Ephesians, that the sacrament of baptism doth not only give grace, but imprinteth and sealeth the soul of the baptized with a spiritual sign, mark, badge, or token, which can never be blotted out, neither by sin, heresy, apostasy, nor other ways, but remaineth for ever in man for the cognisance of his Christianity, and for distinction from others who were never of Christ's fold. . . . By the truth and force of which spiritual note or mark of the soul, he especially convinceth the Donatists that the said Sacrament, though given or administered by heretics or schismatics, or who else soever, can never be reiterated."—*Notes to the Rheims New Testament*; Cork, 4to, 1818 (reprinted 1837).

#### IV.—BAPTISM IN THE NAME OF CHRIST.

It is not sufficient to constitute valid Baptism that the Sacrament should be administered otherwise than as our Blessed Lord has Himself commanded in the Gospel (S. Matt. xviii. 19).

To profess to make disciples or to administer this ordinance in the Name of Jesus, or of Christ, or of the Lord, only, is simply to evade the Divine directions, and to invalidate any acts so administered.

1. S. Athanasius says: "He that takes away one Person from the Trinity, and is baptized only in the Name of the Father, or only in the Name of the Father and Son, without the Spirit, receives nothing, but remains void and uninitiated. For in the Trinity alone initiation is given."<sup>3</sup>

2. S. Augustine lays great stress on the employment of the actual

words of the Gospel as the only authoritative formula in baptizing; and he strongly implies that apart from the distinct use of the Name of the Three Persons of the Trinity no Christian Baptism is effected.—See *de Bapt. contra Donat.*, Lib. vi. p. 176 A, D; *contr. Lit. Petiliani*, Lib. ii. p. 236 A; and *contr. Crescon. Donat.*, Lib. iv. p. 492 A, tom. ix.

3. S. Basil also speaks emphatically on this point. He explains that because the Apostle says we are all baptized into One Spirit, it is not thereby meant that the name of the Holy Ghost alone is to be invoked; and he argues, if in baptism the separation of the Spirit from the Father and the Son would be both perilous to the person officiating and utterly unprofitable to the recipient of baptism, how could it be safe for us to separate the Spirit from the Father and the Son? Faith and Baptism are two co-ordinate means of attaining salvation. They are

<sup>1</sup> Ap. Bingham, vol. iv. p. 69.

<sup>2</sup> Eph. iv. 5.

<sup>3</sup> S. Athan., *Ep. ad Serap.*, Ap. Bingham, vol. iii. p. 428.

cognate with each other and inseparable. For Faith is perfected by Baptism, and Baptism is built upon the foundation of the Faith. For just as we believe in the Father, the Son, and the Holy Ghost, so also we are baptized into the Name of the Father, and of the Son, and of the Holy Ghost.<sup>1</sup>

4. Baptism in the Name of the Holy Trinity was not only the universal practice of the Catholic

Church, but of most heretics also. To attempt to justify the summary and perfunctory performance of this ordinance by alleging that in the New Testament there are examples of the identical usage which we are condemning, is to exhibit entire unacquaintance with the true meaning of Holy Scripture, and intense ignorance of the history of the life and practice of the Early Christian Church.

#### V.—ON BAPTISM FOR THE DEAD.

“Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?”  
—1 COR. xv. 29.

οἱ βαπτίζομενοι ὑπὲρ τῶν νεκρῶν.

Amongst the *δυσνόητά τινα* which, S. Peter (2d Epist. iii. 16) declares, are to be found in the writings of his brother Apostle S. Paul, scarcely any passage has given rise to a greater number of differing interpretations than the above; which, after the expenditure of much learning and much speculation, appears likely to remain as obscure and difficult as ever.

Non nostrum . . . tantas componere lites.

A summary view of the principal explanations which have been suggested is all that at this stage of the work can be presented to the reader.

The interpretations of the above text most generally known may be classified under these two heads:—

1. Those which represent the Apostle's words as employed in a metaphorical or figurative sense; and
2. Those which affirm that his language must be taken more or less literally.

Examples of the former class may be found in Nos. x. xii. xiii. and xiv., and of the second in the remaining versions or paraphrases of the text.

I. What is presumed by some commentators to be a most *natural* view of these words is to the effect that S. Paul is here arguing in the following strain:—

If the doctrine of the Resurrection be not true, and if Jesus be not risen, to what end are men baptized into the faith of a dead Saviour?

For if the Saviour be not risen, then their Baptism is vain, as their hope and faith are also vain.

This interpretation is by many adjudged to be excluded, if for no other reason, by the distinctly *plural* form of the original words *ὑπὲρ τῶν νεκρῶν*, which they allege to be inapplicable to the individual Saviour.

It is, however, vigorously defended by Whitby, who paraphrases the 29th verse.

“(I say, in opposition to them among you who say there is no resurrection from the dead, that Christ is risen, and become the first-fruits of them that slept;) else what shall (will) they do who are baptized for the dead (as they must be, if He in Whose Name they are baptized be still dead), if the dead rise not at all (and so Christ Himself is not risen)? Why are they then (who hold this doctrine) baptized for the dead?”

The same commentator alleges passages of the Gospels and other portions of the New Testament where *νεκρῶν* is used when a single person is referred to, e.g. S. Luke vii. 15, 22; Rom. i. 4, etc.

II. Another interpretation very generally received is, that S. Paul's language applies to the resurrection not of a dead Saviour only, but of the dead at large.

S. Chrysostom,<sup>2</sup> Dr. H. Hammond,<sup>3</sup> Zeger,<sup>4</sup> and Bishop Christo-

<sup>2</sup> Homil. xl. in 1 Cor.

<sup>3</sup> *Paraphrase and Annotations on the New Testament*, fol. 1659, p. 560 f.

<sup>4</sup> *Critica Sacra*, tom. vii. fol. 3092.

<sup>1</sup> S. Basil, *de Spir. Sanct.*, c. xii. tom. ii. p. 316.

pher Wordsworth support this view. The latter contends at considerable length, and with force, in his commentary on the passage, to the following purpose: Every Baptism which is administered in the Church is an argument for the future Resurrection of the body (Rom. vi. 3; Col. ii. 12). Compare the Collect of the Church for *Easter Even.*<sup>1</sup>

Besides, in every Baptism administered in the Church, a profession is made, by the person baptized, of Belief in Christ's Resurrection, in the Resurrection of the body. Every Baptismal Creed contains these Articles of the Faith. Therefore, every one who is baptized may be well said to be baptized *ὑπὲρ τῶν νεκρῶν*, in behalf of the dead. This was especially true at Corinth. There some persons denied the Resurrection. They alleged that those who had fallen asleep in Christ had perished (ver. 18). Such unbelieving persons might well be said to speak against the dead, *κατὰ τῶν νεκρῶν*. But in opposition to these heretics, all baptized persons, at their Baptism, pleaded the cause of the dead. Their Baptism was a practical argument *ὑπὲρ τῶν νεκρῶν*, for the dead. They were baptized in behalf of the dead, and in their vindication. . . . Every baptized person was an apologist of the dead; he vindicated them from the calumnies of the sceptic, he was baptized in their behalf.

To this line of reasoning it is replied by others—

(1.) That it requires the unauthorised insertion of the principal term, "Resurrection," which is not in the text. "Nothing is easier than to enlarge upon the text, with this important addition; but the word 'Resurrection,' on which it all hinges, is not there."<sup>2</sup>

(2.) That no evidence can be produced that belief in the dogma of the Resurrection was ever made a quali-

fication for Baptism, at so early a stage of the Church's history, as to imply that S. Paul's reference could be understood in that special sense.

(3.) That this line of argument would seem to encourage the idea that one sacrament would be sufficient to secure the Resurrection of the dead, whereas "the communication of vitality for that resurrection is more emphatically the grace conveyed through the other sacrament."<sup>3</sup>

III. Other writers have understood *ὑπὲρ* as used in the sense of *ἀντὶ*, as if the Apostle were here alluding to the custom of filling up the gap in the ranks of the Church's army occasioned by the death of the martyrs. On such occasions a new convert sometimes made open profession of the Christian faith, and received the Sacrament of Baptism, and was then considered as a kind of representative recruit, and a substitute for the Christian soldier who had died in his Master's cause.

But the fact that no such custom can be shown to have prevailed among the Corinthians in S. Paul's day is fatal to this view.

It is strongly supported by Deyling, who gives examples of *ὑπὲρ* being employed by good writers in the sense of *ἀντὶ*.—*Observ. Sacr.*, Pars ii. p. 519; Lipsicæ, 1737.

IV. This passage is by some understood to have a special reference to the case of the martyrs themselves, *q.d.* "Why do they undergo the baptism of blood for their faith, and for defending it, if, after all, there be no Resurrection of the dead?"

To this effect is the text explained by Lightfoot (*Hor. Hebr.*, tom. ii. p. 922 B.):

"Hoc sensu verba facientè intelligas: 'Alioquin quid facient illi qui subeunt martyrium, et baptizantur eo sensu quo Baptismus mortem denotat per martyrium, si omninò mortui non resuscitantur?'"

V. "Over the dead," *i.e.* over the graves or cemeteries of the martyrs. The Sacrament of Baptism certainly was sometimes performed over their tombs, out of reverence for their resting-places, and by way of professing the faith that they would rise

<sup>1</sup> *In loc.*, p. 139.

<sup>2</sup> Miller, *Sermons preached at Bogmor*, 2d Sermon, 1852, p. 52. It is only fair to remind the reader of the above quotation that the late Dr. Bloomfield replies thus to the difficulty: "The only objection that can be urged to this interpretation is, its supposing the ellipsis of *τῆς ἀναστάσεως*, but as that forms the grand subject of the whole chapter, there is surely no great harshness in supposing it to be left understood."—*Greek Text*, vol. ii. p. 193 B, 8th edition, 1850.

<sup>3</sup> Miller, *ut sup.*, p. 47.

again; but not with any idea of benefiting their departed spirits.

But no such custom existed at a date early enough to enable S. Paul to make use of it in a course of reasoning such as the Apostle is employing in this portion of his 1st Epistle to the Corinthians.

VI. *ὄψερ τῶν νεκρῶν* is explained by Calvin as referring to the case of persons baptized in *articulo mortis*, at the point of death. It is sufficient to observe here that such an interpretation is unsupported by philological evidence, and that the proposer of this opinion seems to stand entirely alone in the view which he has thus suggested.

VII. Some ancient,<sup>1</sup> as well as many modern commentators, are in favour of the supposition that allusion is here made to the practice of *vicarious* baptism.

When any one died without having received baptism, it was sometimes customary for another person to be baptized in his stead, under the idea that the sacrament which the departed individual had not received during his life, would be profitable to his eternal welfare after his decease, if some other person were baptized in his place.

S. Chrysostom tells us that this was practised amongst the Marcionites, and he gives the following particulars of their mode of proceeding:<sup>2</sup>—

“After any catechumen was dead, they hid a living man under the bed of the deceased; then, coming to the dead man, they spoke to him, and asked him whether he would receive baptism? And he making no answer, the other who was hidden beneath answered for him, and said that he was willing to be baptized; and so they baptized the living person in the place of the dead, as if they were acting a jest upon the stage; so great was the power of Satan over the minds of these vain men. Afterwards, when challenged upon the subject, they alleged this passage of S. Paul, saying that the Apostle also had used this phrase, viz. ‘Those who are baptized for the dead.’”

S. Epiphanius mentions a tradition

that the Cerinthians used, when any one died without baptism, to substitute another in his room, lest, in the resurrection, he should be punished for the want of baptism, and be subjected to the Power Who created the world.<sup>3</sup>

This view is supported by Peter of Clugni.

Against this perversion of the Apostle's words it is urged—

(1.) That he does not say that any persons were then baptized for the dead after such a manner; but only, if the dead rise not at all, why then are they baptized for the resurrection of the dead?

(2.) That S. Paul could not refer to this practice of the Marcionites, seeing that Marcion did not introduce his heretical teaching until long after this Epistle was written.

(3.) If they who were supposed to practise this custom believed in the resurrection, they could not be concerned in the Apostle's argument against them who did not believe it; if they did not believe in the resurrection of the body, when once dead, it cannot be imagined why they should be concerned to baptize a dead body,<sup>4</sup> or any other body, for it.<sup>5</sup>

Whatever the practice may have been to which the Apostle here refers, “We cannot suppose for a moment,” says Canon Luckoek, “that he intended to lend his sanction to the principle of vicarious baptism for the dead.”<sup>7</sup> Most certainly not. He merely alludes to it by way of illustration, without expressing any approval, as S. Ambrose observed long ago:—

“In tantum ratam et stabilem vult ostendere resurrectionem mortuorum, ut exemplum det eorum qui tam securi erant de futurâ resurrectione ut etiam pro mortuis baptizarentur, si quem forte mors prævenisset, timentes ne aut male aut non resurgeret, aut qui baptizatus non

<sup>3</sup> S. Epiphanius, *adv. Hæc.*, Lib. i. No. xxviii. tom. i. p. 114; ed. Petav. Colon. 1682.

<sup>4</sup> Ap. Deyling, *Obs. Sacr.*, Par. ii. p. 511 f.

<sup>5</sup> In some places the very bodies of the dead were baptized, and the Eucharist was administered to them, as appears from the sixth Canon of the third Council of Carthage, at which S. Augustine was present, A. D. 397, and from the proceedings of the Council of Auxerre, A. D. 578.

<sup>6</sup> Whitby, *in loc.*

<sup>7</sup> *After Death*, p. 77, 3d edition, 1881.

<sup>1</sup> S. Chrysostom, Tertullian, S. Ambrose, S. Epiphanius, Theophylact, etc.

<sup>2</sup> Bingham, vol. iii. p. 451.



fuerat vivus nomine mortui tingu-  
batur. Unde subject, 'quid et bap-  
tizantur pro illis?' EXEMPLO HOC  
NON FACTUM ILLORUM PROBAT, SED  
FIXAM FIDEM IN RESURRECTIONE  
OSTENDIT."<sup>1</sup>

VIII. The following is the expla-  
nation attempted by Heidegger:—

If the dead rise not, what shall  
they do who are washed because of  
having been in contact with the  
dead? By purifying themselves  
after touching a dead body the Jews  
seemed to make profession of their  
belief in the resurrection of the  
dead. Now if there were no resur-  
rection, such ablution and purifica-  
tion would be useless and unmeaning.

It is a sufficient answer to this  
theory to observe—

(1.) That such an application of  
the Apostle's words would require  
not *ὑπὲρ τῶν νεκρῶν*, but *ἀπὸ τῶν  
νεκρῶν*, a phrase which actually  
occurs in the Apocryphal Book of  
Ecclesiasticus, ch. xxxi. 25 (Greek),  
*βαπτίζομενος ἀπὸ νεκροῦ*, which the  
Vulgate (ch. xxxiv. 30) renders,  
"Qui baptizatur à mortuo" (E. V.  
ch. xxxiv. 25, "He that washeth  
himself after the touching of a dead  
body"). Cf. Drusius, *Annot. in loc.  
ap. Crit. Sacr.*, tom. vii. p. 3095.

(2.) That whatever influence such  
an argument might have exercised  
over the mind of a Jew, it could  
have possessed none over the Corin-  
thian Gentiles, to whom S. Paul's  
words are here addressed.

IX. The Jesuit Harduin,<sup>2</sup> in his  
first view of the text, understood the  
preposition *ὑπὲρ* to denote not merely  
the end, but the antecedent cause of  
the Baptisms here spoken of.

He urged that during the year of  
the Apostle's correspondence with  
them the Corinthians had been  
attacked by a fatal disorder. Among  
those who suffered most were some  
who had been guilty of profane con-  
duct at the Lord's Table.<sup>3</sup> Whence  
many new converts had urgently  
sought that they might be baptized  
because of the deaths which had  
taken place, *ὑπὲρ τῶν νεκρῶν*.

X. Twelve years afterwards (1699)  
Harduin acknowledged that his in-  
terpretation of this passage of the

New Testament was more ingenious  
than true, and he proposed a new  
one. By giving to the word *βαπτίζο-  
μενοι* the figurative sense of being  
"plunged in a sea of troubles,"<sup>4</sup> and  
understanding *νεκροί* to represent the  
unbelievers who still remained to be  
converted to the Christian life, and  
who therefore might be called  
"dead" persons, he attempted to  
draw out this meaning of the pas-  
sage: "What will it avail those  
who are overwhelmed by the adver-  
saries with trials and persecutions,  
in their desire to convert to God un-  
believing Jews and Gentiles, who,  
being destitute of Divine Truth, may  
well be counted as dead?"

It is almost needless to remark  
that in this adventurous flight into  
the regions of mingled metaphor and  
speculation, the Jesuit father was  
left without encouragement.

XI. R. Simonis renders this pas-  
sage, "Que feront ceux que sont  
baptisés pour les morts?" *i.e.* not  
in their stead, but in order to convey  
the benefit of this meritorious act to  
those souls who had departed unbap-  
tized. In his commentary on the  
same text he writes, "On peut aussi  
entendre cela des personnes qui  
faisoient des œuvres de satisfaction  
pour les morts." So, in a recent  
edition of the Rhemish New Testa-  
ment (London, Simms & M'Intyre,  
1846), we find the following annota-  
tion: "Some think the apostle  
here alludes to a ceremony then in  
use; but others, more probably, to  
the prayers and penitential labours  
performed by the primitive Chris-  
tians for the souls of the faithful  
departed."

XII. Another metaphorical expla-  
nation of this clause interprets it as  
a reference to those who are baptized  
with tears of penitence in behalf of  
the dead, so that by the baptism of  
those tears the sins of the departed  
might be forgiven; as if the Apo-  
stle's phrase had been *οἱ βαπτίζοντες  
ἐαυτοῦς*. This view is supported by  
Dionysius the Carthusian, and is  
implied in Hugo de S. Charo's com-  
mentary on Ecclesiasticus xxxiv. 30,  
where the Vulgate rendering, "Qui  
baptizatur à mortuo," is explained  
by him, "id est, qui mundatur à

<sup>1</sup> S. Ambrose, *Comment. in 1 Cor.*, tom. iv.  
p. 880 c; ed. Basil, 1527.

<sup>2</sup> Ap. Deyling, *Obs. Sacr.*, par. ii. p. 516.

<sup>3</sup> Cf. S. Pacian, *Paræn. ad Penit.*, sect. 13.

<sup>4</sup> As in S. Luke xv. 50, S. Mark x. 38; cf.  
cxvii. 4, 5.

peccato aqua compunctionis" (tom. iii. p. 239).

XIII. *ὑπὲρ τῶν νεκρῶν* is understood as signifying "in behalf of sins" to be washed away in such baptism; the word *νεκρῶν* being employed to designate the state of death indicated by sin. Cf. Hugo de S. Charo, *Comment. in loc.*, tom. vii. p. 117 B.

But (1.) although sins are called *νεκρὰ ἔργα*, they are never described by the adjective *νεκρὰ* alone.

(2.) Here is no question respecting things neuter, *νεκρά*, but of *νεκροί*, dead men.

XIV. "There is an interpretation, which requires no unauthorised addition to the text; no raking up of revolting errors, or fanciful observances, . . . but simply a submissive assent to the language which Scripture holds throughout, concerning the nature and the state of fallen, unregenerate man. . . . The correct and usual import of the Greek word *νεκρῶν* is 'dead bodies.' . . . To those who believe that men may be dead while they seem to live, and that Baptism is the new birth unto life, where is the harshness or difficulty in the phrase, 'baptized for the dead,' or for the benefit of their own dead bodies,—when speaking of infants or converts, dead without Baptism in the sight of God? . . . We are baptized for the regeneration of that which is by nature dead. . . . 'Why are they then baptized for the dead?' Why is Baptism administered to a body dead in the sight of God? If the dead rise not, Baptism is vain every way. If effectual, but only for a time, why should we seek to be born again, only to undergo a second death?—better remain in the darkness and the shadow for ever than know that the sun of our new life in righteousness was only shining to light us to the tomb! 'And why stand we in jeopardy every hour?' In such jeopardy did the early Christians

stand, that S. Paul confessed, 'If in this life only we have hope in Christ, we are of all men most miserable;' and so it would be again, if the hope and fear of a resurrection were removed."<sup>1</sup>

XV. Dr. Döllinger,<sup>2</sup> in his work, *The First Age of Christianity*, translated by Mr. Oxenham, iii. 2, after speaking of the practice of baptizing for the dead, says, "Probably it was done for those who had shown an intention of being baptized, but had died without fulfilling it. A surviving relative would then be baptized for the dead, in order to give a public testimony to the Church that he had died a member of it in mind and desire, and so to obtain for him the prayers of the Church, which else were not offered for those who died unbaptized."

The reader is referred to a long and important discussion in the Annotations of Scaliger, *in loc. ap. Crit. Sacr.*, tom. vii. p. 3097.

In concluding this long array of opinions on the difficult passage to which they are intended to supply an explanation, it may be observed—

(α) That Griesbach's suggested reading, *ἀπ' ἔργων νεκρῶν* (though seeming to derive a shadow of support from Heb. ix. 14), is nothing more than an endeavour to cut the knot which so many theologians have been unable to untie.

(β) That S. Hermas in his Vision represents the dead themselves who had departed under the Old Covenant, as being baptized in the Name of Christ.

(γ) That S. Gregory Nazianzen, *Orat. xl.* (tom. i. p. 648 A), asks one who was delaying his Baptism, whether he was going to WAIT TO BE BAPTIZED AS A DEAD PERSON: ἢ καὶ σὺ μένεις νεκρὸς λουθῆναι;

<sup>1</sup> *Sermons preached at Bognor*, by the Rev. Edward Miller, second series, 1852, pp. 53, seq.

<sup>2</sup> Cited in Canon Luckcock's *After Death*, p. 75.

## VI.—ON THE BAPTISM OF THE APOSTLES.

A singular question was raised at a very early period of the Church's history, viz. whether the Apostles of our Lord had themselves ever been baptized with any other than the baptism of John.

We find this difficulty referred to by Tertullian in his well-known treatise *De Baptismo*, chap. xii. The following is the manner in which he introduces the subject, and his mode of dealing with the objectors:—

“Whereas it is an acknowledged rule that salvation can be bestowed upon no one without baptism, grounded chiefly on that declaration of the Lord, Who saith, Except a man be born of water, he hath not life; certain scruples and even rash questions arise, on the part of some men, how, according to that rule, salvation could come to the Apostles, whom we do not find, with the exception of Paul, to have been baptized in the Lord. Nay, inasmuch as Paul alone amongst them *put on* the Baptism of Christ, these men hold that we must either come to the conclusion that the rest of the Apostles, who wanted this water of Christ, must be supposed to be in a condition of peril,—in order that the rule may be strictly maintained; or else the rule must be made of none effect, if salvation can be available even for men who are unbaptized.

“I have heard, as God is my witness, sayings of this kind, lest any one should think me so abandoned as to suggest, of my own accord, and in the mere wantonness of my pen, questions which might awaken scruples in other persons. And now I will answer, as well as I am able, those who deny that the Apostles were baptized. For if they had undergone the baptism of John as that of a man, and were destitute of that given by the Lord,—inasmuch as the Lord Himself had laid down that there was to be but one baptism when He said to Peter, who was unwilling to be washed, ‘He that is once washed, needeth it not again;’ which He surely would not have said to one that had not been washed at all; and this is a plain proof put forward against those who deprive the

Apostles of even the baptism of John, in order that they may overthrow [as needless] the Sacrament of Water. Can it be supposed credible that ‘the way of the Lord,’ that is, the Baptism of John, was not at that time ‘prepared’ in these persons who were appointed to open the way of the Lord throughout the whole world? Was the Lord Himself, Who owed no repentance, baptized, and was it not necessary for sinners? What then? There were others who were not baptized. Yes, but these were not the companions of Christ, but the enemies of the faith, the doctors of the law, and Pharisees. . . . Some insinuate a very far-fetched explanation, that the Apostles supplied the place of baptism, when they were sprinkled and covered with the waves in the ship; and that Peter himself also was sufficiently washed when walking on the sea. According to my opinion, however, it is one thing to be sprinkled or caught by the violence of the sea, and another to be washed according to the discipline of Religion. . . . Now whether they were, by whatever means, baptized, or whether they continued to the end unbaptized, . . . in any case it is sufficiently rash to judge concerning the salvation of the Apostles, as if even the privilege of their having been first chosen [by Christ], and of their inseparable and familiar companionship with Him afterwards, could not confer upon them at once all the privileges of baptism, seeing that they, as I think, followed Him Who promised salvation to every believer. ‘Thy faith,’ said He, ‘hath saved thee,’ and ‘thy sins are forgiven thee;’ and this to one who believed, but who was not yet baptized. If this were wanting to the Apostles, I know not to whom faith belongeth! Stirred up by a single word of the Lord, a man left the receipt of custom, abandoned father and ship, and the trade by which he obtained his livelihood; disregarded the burial of a father; and fulfilled, even before he heard, that chief commandment of the Lord, ‘He that preferreth father or

mother to Me, is not worthy of Me.”

See an interesting note on this subject in Mr. Dodgson's Oxford Trans. of Tertullian (*Lib. of the Fathers*, vol. x.), p. 271 k, the conclusion of which is: “It appears,

then, that on this, which in Tertullian's time was a novel question, there was no definite view, and Tertullian's answer may be the safest, that their nearness to our Lord may have made the baptism of water superfluous to them.”<sup>2</sup>

#### VII.—ANSWER TO THE OBJECTION DERIVED FROM THE AFTER CONDUCT OF SOME OF THE BAPTIZED.

“But I do not see the effects. Men are baptized by the Church, and I see sin still struggling within them: they are still punished as guilty in this world; I discern no trace within them of any nature greater than their own. The result belies the promise.”

This is the common stumbling-block. But think for a moment. Are you not mistaking the promise? Nowhere is it made unconditionally. It does not say, or dream of saying, that this work of perfecting our nature is accomplished fully and finally in those who survive it long by the one rite of baptism, unless man does his part afterwards to preserve what has there been given. There is a struggle still to come; and in this, man is to do his part. 1. A physician stands by a sick-bed—he promises a dying man that a medicine will cure him, and prolong his life for years, if he takes such and such precautions against a relapse. The patient takes the

medicine, forgets the precaution, falls sick again, and dies; and we go away, and pronounce that the physician deceived him. 2. I give a man a draft upon my banker; promise him that it will procure him such a sum, if he presents it as it is. He suffers it to be defaced, the name to be obliterated; and when he presents it, payment is refused. He charges me with having imposed on him. 3. I promise a drowning man, that if he takes refuge in my boat, he will yet be saved. He afterwards falls again into the water; and I am told that my words were false. Is this the reasoning of a rational being, or of a heart blinded by some strange delusion? That baptized Christians, therefore, do often fail in finally securing the promises made to them by the Church, is no proof that those promises have not been originally fulfilled.<sup>3</sup>

See a beautiful allegory, illustrating this subject, in the Rev. S. C. Malan's *Two Holy Sacraments*, 1881, p. 95, sect. 6, *seq.*

#### VIII.—THE CONTINUITY OF THE CHURCH'S TEACHING.

I have only to remind the reader that the Church of Christ, in her un-deviating enunciation of this vital truth, baptismal regeneration, has ever grounded and maintained it upon these two texts, especially: “Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and the Spirit, he cannot enter into the kingdom of God.” And, “According to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost.”<sup>1</sup>

And let it further be remembered, by those, at least, who look to as their guide the teaching of the Catholic Church, and have reliance upon the testimony of the first ages of the Faith, including the contemporaries of the Apostles themselves,

<sup>2</sup> Rigaltius in his edition of Tertullian (Paris, 1641), p. 261 n, adopts a different reading, following Ursini's conjecture (as cited in the Oxford Transl. p. 273, note o), viz. “Id si apostolis defuit, nescio; quorum fides uno verbo Domine suscitata teloneum dereliquit.”

<sup>3</sup> *Christian Morals*, by the late W. Sewell, D.D., Sub-Rector of Exeter College, Oxford, 1840, p. 241.

<sup>1</sup> S. John iii. 5; Titus iii. 5.

rather than upon the fantastic notions which may be invented (not uneasily at any time), by the perverse cleverness of unassisted or misdirected human intellect,—let it, I say, further be remembered that whilst, upon the one hand, for the first thousand years there cannot be produced one single statement, one vestige of exposition made by the Church, or by any branch of her, which does not explain these texts as referring, and alone referring, to the gifts of God to man in baptism, so, upon the other hand, there are innumerable writers by whom the texts are plainly and distinctly so referred and explained. The consent of the rituals, from the present day up to the earliest records of any which exist, is equally positive and unanimous.

When, therefore, we find new expositions in after-days, interpreting these texts to support a theory; and far from literally, in opposition to the first obvious meaning of the words; of what account are we to make them, or at what value can we esteem them, in comparison with the weight and the authority of the voice of the Church of Christ, which He Himself appointed as the witness and the keeper of His sacred words, and

to be the sure channel of their one true meaning? . . .

Very learned bishops and other writers in our Church have proved to demonstration that her doctrine in this matter is fully agreeable to the constant teaching of the Catholic Church from the days of the apostles; proved it, against all kinds of sophistical explanations, and deliberate assertions contradictory and false; proved it to demonstration, in the judgment of those who are not determined to call black white, and to uphold their own opinions at whatever risk to their reputation for the common virtues of honesty and truth. . . .

The Church of England now holds, teaches, and maintains, without change or alteration or addition or omission in any one particular, the same faith regarding the necessity, the blessings, and the effects of the Sacrament of Holy Baptism, which she ever held,—whether before or since the sixteenth century,—up to the days of S. Anselm, and Bede, and S. Augustin; up to the days of the holy apostles, when the Faith was once for all delivered to the Saints.—*Holy Baptism, a Dissertation by W. Maskell, M.A.* (1848), pp. 354, 355, 362, 377.

LAUS DEO.

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- Atto, S., Bishop of Vercelli in Piedmont, consecrated A.D. 924, †960.
- Augustine, S., Bishop of Hippo Regius, in Numidia, A.D. 395, †430.
- Avrillon, B., A.D. 1652. Professed in the House of the Minims of Nigeon at Paris, 1671, †1729.
- BARNABAS, S., A.D. 120.
- Barrow, Dr. Isaac, Presbyter, Master of Trinity College, Cambridge, †A.D. 1677.
- Basil, S., the Great, Archbishop of Cæsarea in Cappadocia, †A.D. 379.
- Beaux-Amis, Thomas, Carmelite Friar and Doctor of Theology at Paris, A.D. 1583.
- Bacon, Thomas, Chaplain to Archbishop Cranmer, A.D. 1540.
- Bede, The Venerable, Presbyter and Benedictine Monk, A.D. 673, †735.
- Bernard, S., Abbat of Clairvaux, Cistercian, A.D. 1115, †1153.
- Bethell, Dr. Christopher, Bishop of Bangor, †1859.
- Beveridge, Dr. William, Bishop of S. Asaph. B. A.D. 1636, †1704.
- Bingham, Rev. Joseph, M.A., author of *Origines Ecclesiasticæ*. B. A.D. 1668, †1723.
- Blunt, Rev. John Henry, D.D., F.S.A., Rector of Beverston, Diocese of Gloucester and Bristol.
- Bona, Giovanni, a Piedmontese of the Reformed Cistercian Congregation, afterwards Cardinal. B. A.D. 1609, †1674.
- Bonaventura, S., Franciscan; Bishop of Albano, and Cardinal. B. A.D. 1201, †1274 (*al.* 1250).
- Boniface, S., an English Benedictine Monk. B. A.D. 680. At his consecration, A.D. 723, he adopted the name of Boniface in lieu of his original name of Winifred. He was the first Archbishop of Mentz, and is known as "the Apostle of Germany," †755.

- Brett, Robert, Surgeon, Stoke-Newington, author of *Devotional Works*, †
- Bright, Rev. W., D.D., Professor of Ecclesiastical History in the University of Oxford, and Canon of Christ Church.
- Bruno, S., of Asti in Piedmont, Bishop of Segni, and Abbat of Monte Cassino, A.D. 1106, †1123.
- Bull, Dr. George, Bishop of S. David's, A.D. 1705, †1710.
- Busti, Bernardino de, Friar of the Order of Minor Observants, Milan, †A.D. 1497.
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- CÆSARIUS, S., Archbishop of Arles in Provence, A.D. 502, †543.
- Canons of the English Church, A.D. 1602.
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- Carter, Rev. T. T., M.A., Warden of the House of Mercy, Clewer, Berks.
- Cassian, Johannes, Monk of Marseilles, a semi-Pelagian, began to write at 73 years of age, A.D. 424. "One work, chiefly against the seven deadly sins, is full of practical wisdom," E. B. P. †448.
- Cassiodorus, native of Scylaceum or Scyllacium (now Squillace), a statesman, afterwards founder and Abbat of a monastery in Southern Italy. B. A.D. 470, †560 (*al.* 575).
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- Chromatius, Bishop of Aquileia, a friend of S. Jerome, A.D. 376-401.
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- Cyprian, S., Bishop of Carthage, †A.D. 258.
- Cyril, S., Archbishop of Jerusalem, A.D. 370, †386.
- Cyril, S., Patriarch of Alexandria, A.D. 412, †444.
- DAMASCENE, S. John, Monk of S. Saba, and Presbyter, A.D. 730, †760 (*al.* 750).
- Damiani, S. Peter. B. at Ravenna, A.D. 1007, Bishop of Ostia, and Cardinal, †1072.
- Dante, Alighieri, Italian Poet. B. at Florence, A.D. 1265, † at Ravenna, July 1321.
- Diego de Estella, Order of Friars-Minor of the Regular Observance. B. 1524; spiritual adviser of Philip II. of Spain, and Confessor to Cardinal Granvelle, †1578.



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- Dionysius, Bishop of Alexandria, A.D. 248.
- Dionysius the Areopagite, A.D. 362; doubtful.
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- Doane, Right Rev. Geo. Washington, D.D., late Bishop of New Jersey, U.S.A., †
- Dodsworth, Rev. W., M.A., Presbyter, †
- Döllinger, John J. Ignatius von, Professor of Theology in the University of Munich.
- Donne, Dr. John, Dean of St. Paul's, London. B. A.D. 1573, †1631.
- Dositheus, a Monk of the Studium, made Patriarch of Jerusalem A.D. 1189; translated to Constantinople A.D. 1194.
- Downham, John, brother of George, Bishop of Derry, author of *Christian Warfare*, †1644.
- Drummond, William, of Hawthornden, Poet, A.D. 1620.
- Dyke, Jeremiah, Minister of Coggeshall, Essex, afterwards of S. Albans, A.D. 1584.
- EDLIN, Ph.
- Ephraem, S., the Syrian, Deacon of Edessa, †A.D. 372 (*al.* 379).
- Epiphanius, S., Bishop of Constantia, otherwise Salamis, in the Island of Cyprus, A.D. 368, †403.
- Eucherius, S., Bishop of Lyons, A.D. 341.
- Eusebius, Bishop of Emessa (or Emesa) in Syria, A.D. 341.
- Eusebius Gallicanus, A.D. 449.
- Exeter, Right Rev. Henry Phillpotts, Bishop of, †1869.
- FABER, Fred. Wm., formerly Fellow of University College, Oxford, †
- Farindon, Antony, B.D., Divinity Reader of H.M. Chapel Royal, Windsor, etc. B. A.D. 1596, †1658.
- Featly, Daniel, Fellow of Corpus Christi College, Oxford; Domestic Chaplain to Archbishop Abbot. B. A.D. 1581, †1645.
- Fénélon, François de Salignac de la Mothe, Archbishop of Cambrai. B. A.D. 1651, †1715.
- Field, Richard, D.D., Dean of Gloucester, †1616.
- Firmilian, Bishop of Cæsarea in Cappadocia, A.D. 231, †269.
- Fletcher, Giles, Poet, 1548-1610; author of *Christ's Triumph after Death*.
- Freeman, Philip, late Archdeacon of Exeter, †
- Fulgentius, S., Bishop of Ruspe in Numidia. B. A.D. 467, †533.
- GALTON, Rev. John Lincoln, M.A., late Vicar of S. Sidwell's, Exeter, †
- Garden, Rev. Francis, M.A., Sub-Dean of H.M. Chapels-Royal.
- Gelasius, Bishop of Rome, A.D. 492, †496.
- Gerhard, John, B. A.D. 1582, †1637.
- Gerhohus, Prior of Reichersperg, in the Province of Salzburg. A.D. 1093-1169.
- Gore, Rev. Charles, M.A., Vice-Principal of Cuddesdon Theological College, Diocese of Oxford.
- Goulburn, Very Rev. Edward Meyrick, D.D., Dean of Norwich.
- Gregory the Great, S., Bishop of Rome, A.D. 590, †604.
- Gregory, S., of Nazianzus in Cappadocia ("Gregory Theologus"), appointed successively to the Sees of Sasima, Nazianzus, and Constantinople, †A.D. 391.
- Gregory, S., Bishop of Nyssa in Asia Minor, brother of S. Basil the Great, †A.D. 396.
- Gregory, S., "Thaumaturgus," Bishop of Neo-Cæsarea in Pontus, A.D. 230.
- Grou, Père Jean Nicholas, author of *The Hidden Life of the Soul*. B. at Calais, A.D. 1731, †at Lulworth Castle, Dorset, 1803.
- Guerric, Abbat of Igniac, Diocese of Rheims, disciple of S. Bernard, †A.D. 1157.
- Guevara, Antonio de, Order of S. Francis, Bishop of Mondonedo in Spain. B. A.D. 1470, †1544.
- Guigo, Prior of the Grande Chartreuse in Dauphiné, A.D. 1109-1136.
- HALL, Dr. Joseph, successively Bishop of Exeter and Norwich. B. A.D. 1574, †1656.
- Hammond, Dr. Henry, Fellow of Magdalen College, Oxford, Canon of Christ Church, and Public Orator in the University; Archdeacon of Chester. B. A.D. 1605, †1660.
- Henshaw, Dr. Joseph, Bishop of Peterborough, †1679.

- Herbert, George, Rector of Bemerton, Diocese of Sarum; Public Orator in the University of Cambridge; Poet. B. A. D. 1593, †1663.
- Hermas, S., Apostolic Father. (His *Pastor* is quoted as Scripture by S. Irenæus, *adv. Hær.*, Lib. iv. c. xxxvii. p. 330, ed. Grabe.)
- Heurtley, Rev. Charles Abel, D.D., Margaret Professor of Divinity, and Canon of Christ Church, Oxford.
- Hilary, S., Bishop of Poitiers, styled "Malleus Arianorum," †359 (*al.* 368).
- Hildebert, The Venerable, successively Bishop of Le Mans and Archbishop of Tours. B. A. D. 1057, †1134.
- Hippolytus, S., Bishop of Portus (a maritime city at the northern mouth of the Tiber, about fifteen miles from Rome), A. D. 220, † martyred between 235 and 239.
- Homilies of the English Church, A. D. 1547, 1549, 1562, 1623.
- Hooker, Rev. Richard, Presbyter, sometime Fellow of Corpus Christi College, Oxford. B. A. D. 1553, †1600.
- Hooper, Dr. John, Bishop of Gloucester, A. D. 1550, †burnt at Gloucester, 1555.
- Horstius, Jacobus Merle, Priest of the Church of the B. V. M., Cologne.
- Hugo, Rev. Thomas, M. A., F. S. A., etc., †
- Hugo de S. Charo, a Burgundian; of the Dominican Order of Preachers, Cardinal of S. Sabina, and Commentator on the whole Bible. He was the first person who divided the Bible into chapters, †A. D. 1262.
- Hugo de S. Victore, Doctor, Prior of the Monastery of Canons-Regular of S. Augustine at S. Victor near Paris. B. A. D. 1097, †1142. He was styled a second Augustine.
- IGNATIUS, S., Bishop of Antioch in Syria, and Martyr; a disciple of S. John the Divine, A. D. 110, †116 (*al.* 107).
- Ina, King of Wessex, Law of.
- Institution, "The Godly and Pious Institution of a Christian Man," A. D. 1537.
- Irenæus, S., a disciple of S. Polycarp, Bishop of Lyons, A. D. 177, †202.
- Isaac, S., Eremitic, Abbat of the Desert of Scete, *circa* A. D. 350.
- Isidore, S., of Pelusium, in Lower Egypt, Monk and Abbat, a disciple of S. John Chrysostom, A. D. 412-431.
- Isidore "Hispalensis," S., Bishop of Seville, grandson of Theodorice, King of Italy, and brother of Fulgentius, Bishop of New Carthage, and of Leander of Seville, whom he succeeded, A. D. 595. He presided at the Fourth Council of Toledo, A. D. 633.
- Ivo, S., Bishop of Chartres. B. 1040, †1115.
- JACKSON, Thomas, D. D., Dean of Peterborough; sometime President of Corpus Christi College, Oxford, †1640.
- Jacob, S., Bishop of Nisibis in Mesopotamia, A. D. 326; one of the Fathers who attended at the Council of Nicæa.
- Jerome, S. (Hieronymus), Presbyter. B. A. D. 329; ordained A. D. 378 by the Bishop of Antioch; he removed to Rome, and wrote there during the Episcopate of Damasus, finally retiring to a Monastery at Bethlehem, where he died A. D. 420, aged 91.
- Jewel, Dr. John, Bishop of Salisbury, †A. D. 1571.
- Job, Monk, ninth century (?).
- Jolly, Right Reverend Dr. Alexander, Bishop of Moray. B. A. D. 1756, †1838.
- Jones, Rev. W., of Nayland, Suffolk. B. A. D. 1726, †1800.
- Jonson, Ben, Poet, †A. D. 1637.
- Joseph, S., of the Studium, the great Poet of the Eastern Church, †883.
- Julianus Pomerius, Rhetorician of Arles, afterwards ordained Presbyter, A. D. 498.
- Justin, S., Martyr, at first a Heathen Philosopher, of Greek parents, born at Sichem (Nablous) in Palestine. He embraced Christianity, and suffered martyrdom in the seventh year of Marcus Aurelius Antoninus, A. D. 167.
- Judde, Père L. P., author of *Œuvres Spirituelles*.
- KEBLE, Rev. John, late Fellow of Oriel College, and Professor of Poetry in the University of Oxford, †1866.
- Kempis, Thomas à (Thomas Hammercken), Canon-Regular of S. Austin, in the Congregation of Windesheim. B. A. D. 1381, †1471.

- Ken, Right Rev. Dr. Thomas, Bishop of Bath and Wells. B. A.D. 1637, +1710.
- Kennaway, Rev. Charles E., M.A., late Vicar of Campden, Gloucestershire, +
- LACORDAIRE, Père Henri Dominique, Provincial of the Order of Friar-Preachers; a Burgundian. B. A.D. 1802, +1860.
- Lactantius Firmianus, a Teacher of Rhetoric at Nicomedia, called from his eloquence the Christian Cicero, A.D. 300.
- Lake, Right Rev. Arthur, Bishop of Bath and Wells, A.D. 1616-1626.
- Laud, Right Rev. Dr. William, successively Bishop of Bath and Wells, and of London, and Archbishop of Canterbury. B. A.D. 1573, +martyred 1649.
- Laurence, Roger, M.A., a learned writer, who, while yet a layman, was the author of *Lay-Baptism invalid*, and other works. Afterwards one of the Nonjuring Bishops, +1736.
- Laurentius Justinianus, Patriarch of Aquileia, created first Patriarch of Venice. B. A.D. 1451, +1455.
- Leighton, Robert, Archbishop of Glasgow. B. A.D. 1611, +1684.
- Leo the Great, S., Bishop of Rome, A.D. 440, +461.
- Leopold, Archduke of Austria, son of the Emperor Ferdinand II., +1639.
- Leslie, Rev. and Worshipful Charles, Chancellor of the Diocese of Connor. B. 1650, +1722.
- Liddon, Rev. Henry Parry, D.D., Student of Christ Church, Oxford, and Canon-Residentiary of S. Paul's Cathedral, London; author of *Bampton Lectures*, etc. etc.
- Littledale, Rev. Richard Frederick, LL.D., formerly Scholar of Trinity College, Dublin; author of various theological works.
- Liturgies, Ancient:—  
 Ambrosian.  
 Apostolic.  
 Armenian.  
 Coptic.  
 Gallican.  
 Gelasian.  
 Gothic.  
 Greek.  
 S. James.  
 Malabar.  
 Mozarabic.  
 Syro-Jacobite of S. Clement.
- Lombes, Ambrose de la Peyrie, sur-named de Lombes, a Capuchin Friar. B. 1708, +1778.
- Louis de Blois, Order of S. Benedict, +1566.
- Lucas Brugensis, Doctor of Louvain; published an edition of the Vulgate, A.D. 1573, +1619.
- Ludolph the Carthusian; at first of the Order of Preachers, then Prior of the Carthusian Monastery at Strasburg. Flor. A.D. 1330, +1350.
- Lugo, Johannes de, Spanish Jesuit and Cardinal, +A.D. 1660.
- Luis de Granada, Fray, Order of S. Dominic, Spanish mystical writer. B. A.D. 1504, +1588.
- Lyndwood, William, LL.D., Fellow of Pembroke Hall, Cambridge; Canon of Sarum; Dean of Arches, and Custos Sigilli Priv.; Bishop of S. David's, A.D. 1442, +1446; author of the celebrated *Provinciale*.
- MACARIUS, S., of Egypt, Presbyter, author of moral and spiritual works, and of fifty Homilies. B. circa A.D. 301, +391.
- Magnus, S., Archbishop of Sens, A.D. 811.
- Malachi, S., Archbishop of Armagh, B. A.D. 1095, +1148.
- Malan, Rev. Solomon Cæsar, D.D., Vicar of Broadwindsor, Diocese of Sarum; author of numerous works in English theology, and of translations from various Oriental writers.
- Manning, Henry Edward, D.D., formerly Archdeacon of Winchester; R. C. Archbishop of Westminster, and Cardinal.
- Marcus Eremita, a disciple of S. Chrysostom, ascetic writer. Flor. end of the fourth century.
- Marshall's *Prymer*, A.D. 1535.
- Maskell, Rev. W., M.A., formerly Vicar of S. Mary-Church, Diocese of Exeter; author of *Monumenta Ritualia Eccles. Anglic.*, and of *Holy Baptism, a Dissertation*.
- Massillon, Jean Baptiste, Bishop of Clermont in Auvergne. B. A.D. 1663, +1742.
- “Master, The Divine.”
- Maximus, S., Bishop of Turin, A.D. 452. In a Council held at Rome, Nov. 465, he was placed first among the forty-four (*al.* forty-eight) bishops.
- Melchades (*al.* Miltiades), Bishop of Rome, A.D. 311, +314.

- Melvill, Rev. Henry, B.D., late Fellow of S. Peter's College, Cambridge, †
- Merchant, Jacobus, author of *Hortus Pastorum*.
- Methodius, S. (surnamed Eubulius), Bishop of Patara (*al. Olympus*), afterwards of Tyre, and Martyr, † A.D. 312.
- Mill, Rev. W. H., D.D., late Professor of Hebrew in the University of Cambridge, † 1853.
- Miller, Rev. Edward, M.A., late Perpetual Curate of S. John's Chapel, Bognor, Diocese of Chichester, †
- Möhler, Dr. Johann Adam, author of *Die Einheit in der Kirche*.
- Monro, Rev. Edward, M.A. †
- Morton, Dr. Thomas, successively Bishop of Chester, Lichfield, and Durham. B. A.D. 1564, † 1659.
- Moulin, Robert du, author of *Le Combat Chrétien*.
- NEALE, Rev. John Mason, D.D., late Warden of Sackville College, East Grinstead; one of the most learned and fertile writers of the English Church. Died unbefitted, Aug. 6, 1866.
- "Necessary Doctrine and Erudition of a Christian Man," A.D. 1543.
- Nelson, Robert, a devout layman. B. A.D. 1656, † 1715; author of *The Practice of True Devotion, Companion to the Fasts and Festivals of the Church of England*, and *The Great Duty of frequenting the Christian Sacrifice*, etc.
- Nemesianus, Bishop of Thubunæ in Mauritania Cæsariensis,<sup>1</sup> present at the Council of Carthage, Sept. A.D. 255.
- Newland, Rev. Henry, M.A., late Vicar of S. Mary-Church, Diocese of Exeter, †
- Newman, John Henry, D.D., late Fellow of Oriel College, Oxford, now of the Oratory of S. Philip Neri, Birmingham, and Cardinal.
- Nicholson, Right Rev. William, D.D., Bishop of Gloucester, A.D. 1660, † 1672.
- Nixon, Right Reverend Francis Russell, D.D., late Bishop of Tasmania, †
- Nowell, Alexander, D.D., Dean of S. Paul's Cathedral, London, † A.D. 1602.
- Odo, Prior of S. Victor, appointed first Abbat of S. Geneviève at Paris after the reform of that Society by Pope Eugenius III., A.D. 1147.
- Oger, Abbat; Cistercian, disciple of S. Bernard, *circa* A.D. 1200.
- Olympiodorus, Platonic Philosopher of Alexandria. Flor. A.D. 520.
- Optatus, S., Bishop of Milevis in Numidia, A.D. 370-374.
- Ordinal, The, of the English Church, A.D. 1662.
- Origen, Presbyter of Alexandria, A.D. 230, † 254.
- Orthodox Confession of the Russian Church, A.D. 1642-3.
- PACIAN, S., Bishop of Barcelona in Spain. B. A.D. 288, † 390.
- Pafuntius, *al. Paphnutius* (surnamed "Bubalos" from his love of solitude), Abbat and Ascetic of the desert of Scete in Egypt, *circa* A.D. 350.
- Pascal, Blaise, Port-Royalist. B. A.D. 1623, † 1662.
- Patrick, Right Reverend Dr. Simon, successively Bishop of Chichester and Ely, † A.D. 1707.
- Paulinus, S., Bishop of Nola in Campania. B. A.D. 353, † 431.
- Pearson, Right Rev. John, D.D., Bishop of Chester, † A.D. 1686.
- Peckham, John, Archbishop of Canterbury, A.D. 1278, † 1293; author of *The Constitutions*.
- Perrone, John, S.J., a Piedmontese. B. A.D. 1794. Professor of Theology in the Jesuit College at Rome; author of *Prolectiones Theologicæ*, †
- Peter of Blois, Archdeacon of Bath, † A.D. 1199.
- Peter, S., surnamed Chrysologus from his eloquence, Archbishop of Ravenna, † 450.
- Peter, Deacon of the Eastern Church, the correspondent of S. Fulgentius; *circa* A.D. 506.
- Peter, the Venerable, Abbat of Clugni, † A.D. 1157.
- Philoxenus, Presbyter, Legate of Pope Julius at the Council of Sardica, A.D. 347.
- Photius, (intruded) Patriarch of Constantinople, † 891.
- "Plain Sermons" by contributors to the *Tracts for the Times*.

<sup>1</sup> In the *Geographia Sacra Africae* prefixed to the Abbé Migne's ed. of S. Optatus, this See is described as having been situated in Numidia (p. 854).

- Pinart, Michael, Lecturer in Divinity to the Chapter of Sens, †A.D. 1717.
- Ponte, Father Luis de, Spanish Jesuit; author of *Meditations on the Mysteries of our Holy Faith*.
- Pontifical of Poitiers.
- Pontifical of Remiremont.
- Poole, Rev. Geo. Ayliffe, M.A., Rector of Winwick, Diocese of Peterborough; author of *Sermons on the Creed, Life and Times of S. Cyprian*, etc.
- Proclus, S., Archbishop of Constantinople, †A.D. 447.
- Prosper, S., of Aquitaine,<sup>1</sup> Secretary to Pope Leo the Great, A.D. 440, †457 (*al.* 463).
- Prudentius, S. Aurelius Clemens, successively soldier, advocate, and judge. B. 348; flor. 392-405. Christian Poet.
- Pseudo-Augustine.  
— Bernard.  
— Chrysostom.  
— Cyprian.  
— Dionysius.
- Pusey, Rev. Edward Bouverie, D.D., late Professor of Hebrew in the University of Oxford, and Canon of Christ Church. B. A.D. 1800, †1881.
- QUARLES, JOHN, Royalist Captain, and Poet, †A.D. 1685 (*al.* 1685).
- RABANUS MAURUS, S., Archbishop of Mayence, A.D. 847, †856.
- Richard de S. Victore, Prior of the Abbey of S. Victor, near Paris, †A.D. 1173.
- Ritual of the Eastern Church.
- Rodriguez, Alphonso, Spanish Jesuit. B. A.D. 1526, †1616; author of *Christian Perfection*.
- Rosmini-Serbatì, Abbate Antonio de, Archpriest and Dean of Rovereto. B. A.D. 1797, †1855.
- SACRAMENTARY of the Eastern Church.
- Sacramentary of Gelasius.  
— of S. Leo.
- Sales, S. François de, Prince and Bishop of Geneva. B. A.D. 1564, †1622.
- Salvian, Presbyter<sup>2</sup> of Marseilles, A.D. 440, †495.
- Sanderson, Right Reverend Dr. Robert, Bishop of Lincoln, A.D. 1660.
- Sarum, Manual of.
- Segneri, Paolo, Italian Jesuit; Apostolical Preacher and Penitentiary Theologian to Pope Innocent XII. B. A.D. 1624, †1694.
- Severus, Bishop of Edessa in Mesopotamia Inferior, A.D. 861.
- Sewell, Rev. Wm., D.D., late Sub-Rector of Exeter College, Oxford, †1874.
- Scupoli, Lorenzo, Clerk-Regular of the Order of the Theatines. B. A.D. 1530, †1610.
- Smaragdus, Abbat of S. Michael, Verdun in Lorraine, A.D. 820.
- South, Dr. Robert, Prebendary of Westminster, and Canon of Christ Church, Oxford, †A.D. 1716.
- Sparrow, Right Reverend Anthony, Bishop of Exeter, A.D. 1667, and of Norwich, A.D. 1676, †1688.
- Spencer, John, Librarian of Sion College, 1657; compiler of *Things New and Old*.
- Spenser, Edmund, Poet. B. A.D. 1533, †1599.
- Spinckes, Nathanael, Prebendary of Salisbury; Nonjuring Bishop, †A.D. 1727.
- Stanley, Very Reverend William, D.D., Dean of S. Asaph. B. A.D. 1647, †1731.
- Sutton, Dr. Christopher, Prebendary of Westminster, A.D. 1600.
- Sylveira, Father João da, of the Order of Carmelites-Regular of Lisbon, A.D. 1644.
- TALMUD, The.
- Taylor, Right Reverend Dr. Jeremy, Bishop of Down and Connor, and Chaplain to King Charles I., †1667.
- Tertullian, Q. Sept. Florens, Presbyter of Carthage, A.D. 200, †218.
- Theodoret, Bishop of Cyprus, A.D. 430, †456.
- Theophylact, Archbishop of Bulgaria, A.D. 1078.
- Thomas de Truxillo, Spanish Dominican, held the Chair of Holy Scripture in the Church of Barcelona.

<sup>1</sup> Sometimes styled "Bishop of Riez" (*e.g.* in *La Perpetuité de la Foi*, tom. iv., Tab. Hist., p. 20, No. 38, and in Deyling, *Obs. Sacr.*, Pars ii. p. 617); but he appears to have been a layman.

<sup>2</sup> Styled "Bishop" of Marseilles in the *Table Historique et Chronologique de La Perpetuité de la Foi touchant l'Eucharistie*, tom. iv. p. 22, No. 41.

- Thomas de Villanova, S., Archbishop of Valencia, Spain. B. A.D. 1488, †1555. Canonised 1658.
- Tyler, Rev. John Endell, M.A., late Rector of S. Giles' in the Fields, London, Canon-Residentiary of S. Paul's, †
- URBAN I., Bishop of Rome, A.D. 222, †230.
- Ussher, Most Reverend James, D.D., Archbishop of Armagh, A.D. 1624, †1660 (*al.* 1655).
- VALERIAN, S., Bishop of Cimiès, once the capital of the Maritime Alps, A.D. 439.
- Vaughan, Henry, Poet, †1695.
- Victor, Bishop of Utica, A.D. 440.
- Vigilius, Bishop of Rome, A.D. 537.
- Vincentius of Beauvais, Preaching Friar, A.D. 1255.
- WALL, Rev. William, D.D., Vicar of Shoreham; author of *The History of Infant Baptism*. B. A.D. 1646, †1727-8.
- Ward, Rev. W. G., M.A., late Fellow of Baliol College, Oxford, †A.D. 1882.
- Waterland, Ven. Daniel, D.D., Archdeacon of Middlesex. B. A.D. 1683, †1740.
- Wilberforce, Ven. Robert Isaac, M.A., late Archdeacon of the East Riding of Yorkshire, †A.D. 1859.
- Wilberforce, Right Reverend Samuel, D.D., successively Bishop of Oxford and Winchester, †A.D. 1873.
- Williams, Right Reverend John, Bishop of Chichester, A.D. 1696, †1709.
- Williams, Rev. Isaac, B.D., late Fellow of Trinity College, Oxford, †
- Wilson, Right Reverend Thomas, D.D., Bishop of Sodor and Man, A.D. 1697, †1755.
- Woodford, Right Reverend James Russell, D.D., Bishop of Ely, A.D. 1874.
- Wootton, Sir Henry, Knight, Ambassador to Venice in reign of James I. B. A.D. 1568, †1639.
- Wordsworth, Right Reverend Christopher, D.D., Bishop of Lincoln, A.D. 1868.
- ZENO, S., Bishop of Verona, A.D. 362. (Said to have suffered martyrdom in the reign of the Emperor Gallienus. According to other authorities he is placed in the reign of Constantius or Julian the Apostate.)

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