

AN INTRODUCTION

TO THE

OFFICES FOR HOLY BAPTISM.

THE ecclesiastical word *βάπτισμα*, from which our familiar English word is derived, always associates itself with the idea of purification, although such an association of ideas was not necessarily connected with the classical *βαπτίζω, βάπτω*, from which it is formed. On the other hand, although the original classical word has the primary sense of dipping (that is, of more or less immersion in some fluid), this sense is not necessarily connected with the ecclesiastical word. It is used in the New Testament with several applications: as, for example, to the baptism of the Jews by St. John the Baptist [John i. 26]; to ceremonial washings of the person and of vessels used for eating and drinking [Mark vii. 4; Heb. ix. 10]; to the ministry of our Lord [Matt. iii. 11]; to the Passion of our Lord [Luke xii. 50; Mark x. 38]; to the operation of the Holy Ghost upon the Apostles [Acts i. 5]; and, lastly, in its most customary sense, to the rite of Holy Baptism, instituted by Christ. [Matt. xxviii. 19; Acts viii. 36; Eph. iv. 5; 1 Pet. iii. 21.] In all these applications of the word the idea of purification is plainly latent, even when it is so metaphorically used as in the case of our Lord's words, "I have a baptism to be baptized with;" for although He had no sin from which He could be purified, yet was He "made sin for us," and also "made perfect through sufferings." [Heb. ii. 10.] It is moreover observable, that after the institution of the rite of Christian Baptism by our Lord, the word is not any longer used in other senses in Holy Scripture (except historically), but is restricted to the one which it has commonly held in all subsequent ages.

§ History of Holy Baptism.

It appears from the Holy Gospels that the ordinance of Christian Baptism was a sacramental climax which had been arrived at, and developed out of, other and inferior ordinances. St. John the Baptist prepared the way for our Lord's ministrations among the Jews by leading them to confess their sins; and this confession of their sins was followed up by a Baptism of which no further particulars are given to us than that those who received it went down into the water [Matt. iii. 16]; and we are not told whether any words were used at the time of the immersion.¹ Of this rite our Lord Himself was pleased to partake, and by doing so consecrated the element of water to its future and higher use. A Baptismal rite was also used in the ministrations of our Lord, but not by Himself [John iii. 26; iv. 2]; and from the manner in which this was spoken of by the disciples of St. John the Baptist, it would appear that there was no outward distinction between this rite and that which he had used. In both cases an ancient custom of the Jews² appears to have been adopted, signifying by a ceremony of ablution the cleansing away of an old life for the purpose of beginning a new one, as a proselyte to a new and a stricter faith. In the case of Jewish baptisms the change signified was from heathenism to Judaism; in that by St. John and our Lord from a sinful life as Jews to a good life as the disciples of the Baptist or of Christ. This significant use of water as the outward sign of admission to a new spiritual condition ought doubtless to be regarded as a preparation, by the Providence of Almighty God, for the Sacrament which was to be instituted by our Lord.

There were also certain verbal and typical preparations made for that institution by our Blessed Lord Himself. At the outset of His ministry occurred His interview with Nicodemus

[John iii. 1-15], in which He spoke of a result of Baptism which had evidently never been supposed to accompany it hitherto. Men were to be *born* of water and the Spirit that they might enter into the kingdom of Heaven: and although Nicodemus must have been familiar with the Baptism of proselytes, the idea of new birth by the use of Baptism was evidently novel to him.³ At the close of His ministry, our Lord washed the feet of His disciples, teaching them that the act, as performed by Him, was not only a sign of humility, but also a means of spiritual purification; a truth the full meaning of which was not then revealed to them, but would be at a later period, when its revelation was to be a part of the instructions given for their appointed work. [John xiii. 4-10.] And in the midst of His ministry Jesus had taken little children in His arms and blessed them, that by His touch and word they might be admitted (even without other Sacrament) to the kingdom of God, and that the Church might learn for ever to suffer little children to come to Him, and forbid them not. Lastly, when blood and water flowed from the side of the Lord, the connection between His Death and the two Sacraments was unmistakably symbolized.

Thus, by the course of His Providence, our Lord had prepared the Jews, and the Apostles especially, for the institution of Christian Baptism. [1] They had become familiar with the use of water as an external sign of a spiritual change; [2] they had been instructed (by words the meaning of which was to be developed to them by the Holy Ghost) that the use of water was to be not a *sign only*, but also the *means* of spiritual cleansing and new birth into the kingdom of God; and [3] it had been shewn them that even little children were capable of entering that kingdom. And, thus prepared by our Lord's words and acts, the Apostles received His last command and commission, "Go ye therefore, and disciple [*μαθητεύσατε*, see margin of English Bible] all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost." Their work was, as it had been hitherto, to "make disciples;" as they had long been doing, they were to admit to discipleship by baptizing, *i.e.* by immersing their converts in water: but the rite was now to be distinguished from all previous baptisms by being administered with the most solemn words that man can use, an invocation of the One God in three Persons.⁴ [Matt. xxviii. 19.]

The subsequent parts of the New Testament shew that the Apostles carried out this command of our Lord in its most literal sense. When a multitude had been converted on the Day of Pentecost, and asked, "Men and brethren, what shall we do?" St. Peter's immediate answer was, "Repent, and be baptized every one of you" [Acts ii. 38]; and the same day there were added to the little flock which then made up Christ's mystical Body about three thousand souls. When the people at Samaria "believed Philip preaching the things concerning the kingdom of God, and the Name of Jesus Christ, they were baptized, both men and women." [Acts viii. 12.] So it is recorded of the eunuch, Saul, the household of Cornelius, the household of Lydia, the Philippian

³ This seems beyond doubt, notwithstanding the alleged Jewish use of the expression "new birth" in connection with the baptism of proselytes.

⁴ The Institution of the Sacrament of Baptism is not to be looked for in an exemplary action of our Lord, as in the case of the other Sacrament; for we are expressly told that our Lord did not baptize. [John iv. 2.] The view taken above is substantially that of the ancient handbook of the Clergy, the *Pupilla Oculi*, in which is the following passage: "Baptismus Christi fuit institutus materialiter et inchoative; quando Christus tactu suæ mundissimæ carnis vim regenerativam aquis contulit. Præceptive; quando dixit Nichodemus, nisi quis renatus, etc. Effective; quando Christus passus est in cruce. Usus fuit inchoatus; quando misit discipulos suos ad prædicandum et baptizandum. Promulgatus ad omnes; post passionem, Matthæi ult." [*Pupil. Oculi*, iii. 24.]

¹ "John," says the Venerable Bede, "baptized with the baptism of repentance to confession of sins and amendment of life; and he preached the coming baptism of repentance in Christ for the remission of sins; in which latter baptism alone is remission of sins given to us, as the Apostle testifies." [Homil. xlviii.]

² See Lightfoot on Matt. iii.

gaoler "and all his," the household of Stephanas, and many others, that they were baptized according to our Lord's commands as soon as they had been converted to belief in Him: and the cases recorded furnish evidence sufficient to give us a moral certainty that the Apostles universally baptized, or caused to be baptized all, in every place, who desired to be added to the Church.

§ Administration of Baptism in the Primitive Church.

Of the manner in which the Sacrament of Baptism was administered in the Apostolic age we have no detailed record beyond the fact that it was ordinarily by immersion, and that the invocation of the Blessed Trinity accompanied the immersion. St. Paul twice speaks of being "buried in baptism" [Rom. vi. 4; Col. ii. 12], and St. Chrysostom uses the expression "a certain burial in water" [*Hom. in Johan. xxv.*] with an evident reference of the Apostle's words to the act of immersion in baptism. Shortly after the time of the Apostles, Tertullian describes the rites of Baptism in general terms as follows: "To begin with Baptism . . . we do in the Church testify, under the hand of a chief minister, that we renounce the Devil, his pomps, and his angels. Then are we thrice dipped," or, as in another place, "we dip not once but thrice, at the naming of each Person of the Blessed Trinity . . . pledging ourselves to something more than the Lord hath prescribed in the Gospel. . . . After this, having come out from the bath, we are anointed thoroughly with a blessed unction . . . next to this the hand is laid upon us, calling upon and inviting the Holy Spirit through the blessing . . . some undertaking the charge of us, we first taste a mixture of honey and milk, and from that day we abstain a whole week from our daily washing." [TERTULL. *de Coron. v. 3, adv. Prax. xxvi. de Bapt. vii. and viii.*] From St. Cyprian, in the following century, we learn that the water was "first cleansed and sanctified by the Priest" (or Bishop), "that it may be able, by Baptism therein, to wash away the sins of the baptized:" and that interrogatories were used, "Dost thou believe in eternal life, and remission of sins through the holy Church?" [Cyr. *Ep. xlix. 6, lxx. 1, 2.*] In the latter half of the fourth century St. Cyril of Jerusalem gave his lectures on the Mysteries to the recently baptized; and the first three being on the rites before and after Baptism, we may gather in some detail what was the custom of the Church in that day. "First ye entered into the outer hall of the Baptistery, and there facing towards the West ye heard the command to stretch forth your hand; and as in the presence of Satan ye renounced him . . . with arm outstretched to say to him as though actually present, 'I renounce thee, Satan, and all thy works, and all thy pomp, and all thy service.' Then thou wert told to say, 'I believe in the Father, and in the Son, and in the Holy Ghost, and in one Baptism of repentance.' And these things were done in the outer chamber. As soon as ye entered into the inner chamber, ye put off your garment, and this was an image of putting off the old man with his deeds. Then when ye were unclothed, ye were anointed with exorcised oil from the very hairs of your head to your feet, and were made partakers of the good olive-tree, Jesus Christ. After these things ye were led to the holy pool of Divine Baptism, as Christ was carried from the Cross to the Sepulchre, which is before our eyes.¹ And each of you was asked whether ye believed in the Name of the Father, and of the Son, and of the Holy Ghost, and ye made that saving confession, and descended three times into the water, and ascended again; here also covertly pointing by a figure to the three days' burial of Christ. . . . And at the selfsame moment ye died and were born; and that water of salvation was at once your grave and your mother. After you had come up from the pool of the sacred streams the unction was given, the emblem of that wherewith Christ was anointed. This holy ointment . . . is symbolically applied to thy forehead and thy other senses; and while thy body is anointed with visible ointment, thy soul is sanctified by the Holy and Life-giving Spirit. And ye were first anointed on your forehead . . . then on your ears . . . then on your nostrils . . . then on your breast. When ye are counted worthy of this holy Chrysm ye are called Christians, verifying also the name by your new birth." [Cyr. *Catech. Lect. xix—xxi.*] To these early customs of the Church it may be added that white garments were worn by the newly baptized for eight days or more after their Baptism² [*Ibid. iii. 16, xxii. 8.*] and that a new name was given, as Peter and Paul received

new names on their conversion, whose names, with that of St. John, were "used by many among the faithful." [Euseb. vii. 25.]

The earliest Baptismal Office that has been handed down to modern times is that contained in the Sacramentaries of Gelasius and St. Gregory; of which the following summary (taken from the Easter-Eve Service of the latter) will give a sufficient view.³

§ Administration of Baptism in the Sixth Century.

[1] The clergy and people being assembled in the church at the eighth hour [2 P.M.], the clergy went within the sacrarium, having on the customary vestments; and two tapers being lighted, and held at each corner of the altar by two notaries or readers, another reader went up to the ambon, and read eight Lessons concerning the creation of man, the temptation of Abraham, and other appropriate subjects from Exodus, Isaiah, and Jonah,—after each of which was said a Collect founded on the preceding lesson; and before the last Collect was sung, "Like as the hart desireth the water-brooks," etc.

[2] A procession was formed from the Altar "ad fontes," the "school" or quire singing the "Litanía septena,"⁴ the taper-bearers, and a minister carrying the ampulla of consecrated oil, going before the Bishop, who was supported by a Deacon on either side.

[3] The prayers for the Benediction of the font were said by the Bishop, who, at a particular part of them, divided the water with his hand in the form of a Cross; at a second, held the taper in the water; and, at a third, breathed on the water thrice, afterwards pouring in the chrysm in the form of a Cross, and spreading it with his hands.⁵

[4] When the benediction of the water was ended, the "infants" were baptized, first the boys and then the girls; the Interrogatories being first made of those who brought them in the following form: "Quis vocaris? *Resp. Ill. Item interrogat Sacerdos: Credis in Deum Patrem Omnipotentem, Creatorem cœli et terræ? Resp. Credo. Interrogat: Et in Jesum Christum Filium ejus unicum Dominum nostrum, natum et passum? Resp. Credo. Interrogat: Credis et in Spiritum Sanctum, Sanctam Ecclesiam Catholicam, Sanctorum Communione, remissionem peccatorum, carnis resurrectionem, vitam æternam? Resp. Credo. Interrogat: Vis baptizari? Resp. Volo. Et dicit. Et ego baptizo te in nomine Patris, et Filii, et Spiritus Sancti." Then when the newly baptized was taken from the font he was given to one of the priests, who made the sign of the Cross upon the crown of his head with the chrysm, saying, "Almighty God, the Father of our Lord Jesus Christ, Who hath regenerated thee by water and the Holy Ghost, and hath also given to thee remission of all thy sins, anoint thee with the chrysm of salvation unto eternal life. Amen."⁶ After this the baptized infants and adults were confirmed by the Bishop, the names being given by him during the act of Confirmation; and the Service was ended with the Holy Communion.*

The mediæval Offices for Baptism were founded on this ancient and perhaps primitive one; but several ceremonies were added, and the offices were much increased in length. They were divided into three distinct parts, the first of which was entitled "Ordo ad faciendum Catechumenum;" the second, "Benedictio Fontis;" and the third, "Ritus Baptizandi." Those of the Salisbury Use are partly represented in the right-hand column and in the footnotes of the following pages, but it may be useful to give a summary, shewing the exact order of their several parts, and the ceremonies with which the Sacrament was administered.

§ The Administration of Baptism in the Mediæval Church of England.

a) Admission of a Catechumen.

[1] The child being held without the doors of the church,

³ The admission as *Catechumens* of those who were afterwards to be baptized took place as a separate ceremony some time previously. It has not been thought necessary to give any account of this service above, as, although incorporated with that for Baptism in later times and in our own office, it was really a separate rite.

⁴ See some notice of the Litanía Septena, and the analogous Litanía Septiformis, at p. 222. Menard [Notes 94] seems to consider that these were identical, but the Litanía Septena was probably sung by those only who were in Holy or in Minor Orders.

⁵ St. Augustine notices the custom of signing the water with the Cross in his 118th Homily on St. John, and in his 181st *Sermon de Tempore.*

⁶ This prayer is found at an earlier date, in the fourth century. [See St. AMBROSE *de Myst. iii. 7.*]

¹ This was said in Jerusalem.

² See Notes to the First Sunday after Easter, p. 293.

the priest made the sign of the Cross upon its forehead and breast, saying, "I put the sign of our Lord and Saviour Jesus Christ on thy forehead . . . and on thy breast." Then he placed his hand upon the head of the child, while he offered a prayer, beseeching God to open to it the door of His mercy, and grant it the grace of Baptism.

[2] Salt, over which an exorcism had been said, was placed in the mouth of the child with the words, "*N.* Receive the salt of wisdom, that God may be gracious to thee unto life everlasting. Amen." This was followed by a prayer that God would send His holy angel to take care of His servant *N.*, and bring him to the grace of Baptism.

[3] An exorcism and adjuration of Satan to forsake the child was then said; followed by another signing with the Cross, and a prayer that the child might be turned from darkness to light, and made fit to receive Baptism.

[4] The Gospel was then read.

[5] The ears and nostrils of the child were touched with saliva.

[6] The Lord's Prayer, Hail Mary, and Creed, were said by the priest, sponsors, and congregation.

[7] The child was again signed with the Cross, the words "*Trado tibi signaculum,*" etc., being said; and afterwards the priest, taking him by the right hand, led him within the church, saying, "Enter thou into the house of God: that thou mayest have eternal life, and live for ever and ever. Amen."

β] Benediction of the Font.

[1] A Litany was said, similar to that in ordinary use, as far as the end of the Invocations.

[2] The Benediction followed, with similar prayers and ceremonies to those of the Gregorian Sacramentary.

γ] The Baptism.

[1] The child being brought to the font, the priest placed his right hand upon him, asked his name, and made the interrogatories of abrenunciation.

[2] The priest anointed the child with chrism, in the form of a Cross, on the breast and between the shoulders.

[3] Then followed the profession of faith, and the "*Quid petis?*" and "*Vis baptizari?*"

[4] The act of Baptism followed, with trine immersion, as shewn further on in the Service itself.

[5] This was followed by the signing with the Cross, as in the Gregorian Office.

[6] The chrism, or white vestment, was put upon the child with the words, "*N.* Receive a white, holy, and spotless vesture, which thou shalt bear before the judgement-seat of our Lord Jesus Christ, that thou mayest have eternal life, and live for ever and ever. Amen."

[7] A lighted taper was placed in the hand of the child, with the words, "*N.* Receive a burning light that cannot be taken out of thy hand: guard thy baptism, keep the commandments, that when the Lord shall come to the wedding, thou mayest be able to meet Him in company with His saints in the heavenly bridechamber; that thou mayest have eternal life, and live for ever and ever. Amen."¹

The changes made in the above Office in 1549 were not very great, but considerable alterations were made in 1552, and all the ancient ceremonies have now disappeared from the English Service except the signing with the Cross. It is scarcely necessary to add that these ceremonies are no part of the essentials of Holy Baptism, and that so much popular superstition had grown up around them as to make their abolition appear desirable to those who reconstructed the Offices of the Church of England.² The successive alterations which were

¹ At the end of the Office a Gospel was inserted [Mark ix. 17-29], which was to be used, if desired, for the prevention of the falling sickness,—"quia secundum doctores maxime valet pro morbo caduco."

² There is, however, a touching anecdote on record which seems to indicate that, like some other changes, these were forced upon the Convocation by considerations of expediency rather than principle. During the reign of Queen Mary, a Mrs. Hickman, whose husband had fled out of the country, "was sent down to a gentleman's house in Oxfordshire for her approaching confinement, as she was not able to bear the voyage to Germany. But when her child was born she was in a dilemma about the baptism, not liking to have it baptized by a 'Romish priest' according to the ritual then of late restored. So she contrived to send a message to the Bishops then in prison at Oxford to know what she should do, and their answer was, that she might safely employ the priest, for that 'the Service for Holy Baptism was of all the Services that in which the Church of Rome had least departed from the truth of the Gospel and the primitive practice.'" This anecdote is given in MASSINGER'S *Lectures on the Prayer Book*, p. 123, from the leaves of a copy of Beza's New Testament, belonging to a descendant of the family. The testimony is valuable, as two of the imprisoned Bishops, Cramer and Ridley, were connected with every step taken in the Reformation of the ancient Offices.

made will be found in the notes to the various parts of the Services for the Public and Private Baptism of Infants. The Office for the Baptism of Adults was an addition of 1661.

§ The Essentials of Holy Baptism.

The words of our Lord to the Apostles seem so clear as to place beyond a doubt what is essential to a true Christian Baptism: "Go ye therefore, and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost." [Matt. xxviii. 19.] Yet questions have arisen, from very early ages, as to the *matter* and *form* with which the Sacrament is to be administered, and also as to the *person* by whom it is to be administered. Tertullian, in the opening of his treatise on Baptism, speaks of a sect which denied the necessity of water in Baptism [TERTULL. *de Bapt.* i.]; and St. Augustine refers to the rejection of water because created by the evil one, and therefore in itself evil, as one of the heresies of the Manichæans. [AUG. *de Hæres.* xlv.] In the twelfth century, the Cathari, or Puritans, denied the necessity of the Sacrament altogether, but adopted a ceremony which they called baptism with fire, as a substitute for that with water. The Waldenses also regarded water as unnecessary to a spiritual baptism; and the Flagellants of Germany, Poland, Hungary, and France, held that the only true baptism was one in blood, effected by scourging the body. With respect to the form of words in which the person is to be baptized, it is sufficiently evident that all who have rejected the doctrine of the Blessed Trinity must necessarily have modified and adapted to their own principles the words used by the Church, if they continued to administer a rite in imitation of Christian Baptism. The Arian form is given by St. Jerome [cont. *Lucif.*], and the Eunomian by Epiphanius [*Hæres.* lxxvi.]; but both are too irreverent towards the second and third Persons of the Holy Trinity to be set down here.

Such practices gave rise to strict definitions on the part of the Church, which are represented by the questions in our Office for Private Baptism of Children: "Because some things essential to this Sacrament may happen to be omitted through fear or haste, in such times of extremity; therefore I demand further of you,

"With what matter was this child baptized?"

"With what words was this child baptized?"

In the first Rubric of the Office for Public Baptism, also, the font is directed to be filled with "pure water;" and in the Catechism "the outward visible sign or form of Baptism" is clearly stated to be "water; wherein the person is baptized *In the Name of the Father, and of the Son, and of the Holy Ghost.*" Such distinct language being used by the Church of England, it may also be well to add that which was used by the Council of Trent: "If any one shall say, that true and natural water is not of necessity for Baptism, and, on that account, shall wrest to some sort of metaphor those words of our Lord Jesus Christ, 'Except a man be born of water and of the Holy Ghost,' let him be anathema." [Sess. vii. *Can. ii. de Bapt.*] It may also be added that cases of necessity have occasionally arisen, in which pure water was not at hand for the purpose of Baptism, when wine, or even sand, has been used as the element or material of Baptism: but sound theologians have always ruled that this ceremony could not be a true and valid administration of the Sacrament. Such cases of emergency may arise, even in the present day, among missionaries; and it is therefore well to point out this general consent of the Church to take our Lord's words in their literal sense, "baptizing them with water," and to follow literally the practice of His Apostles as recorded several times in the New Testament. [Acts viii. 36, x. 46; 1 Pet. iii. 20. *Comp.* also Ezek. xxxvi. 25.]

The form of words used by the Church of England is that which is used by the whole Western Church, and that which has been so used from time immemorial. In the Eastern Church a similar form is used, but in the third person, and with a passive verb: "The servant of God, *N.*, is baptized in the Name of the Father, and of the Son, and of the Holy Ghost." The essential part of the form is the distinct mention of each Person of the Blessed Trinity with reference to the act of Baptism; and both East and West therefore agree in naming [1] the person, [2] the act of Baptism, and [3] the three several Persons of the Holy Trinity. The most ancient records of the Church point to the Western form, as shewn in the citation made above from the Sacramentary of St. Gregory, and this form differs from the Eastern in also naming the person baptizing, "*I baptize thee:*" but it may be considered that this is included in the Eastern form, since

the statement that the person "is baptized" comprehends elliptically the words "by me, who am now performing the act, and speaking the words." Such an explanation of the Eastern form cannot, however, justify any, the slightest, departure from the other in the Church of England.¹

The original mode of administering Holy Baptism was undoubtedly by the descent of the person to be baptized into a stream or pool of water. It is probable that the person baptizing also stood in the water [Acts viii. 38], and poured some of it with his hand upon the head of the other, as the latter bowed himself three times (at the naming of each Person of the Trinity by the baptizer) into the stream. St. Paul gave a beautiful symbolical meaning to this practice of immersion when he said, "We are buried with Him 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." [Rom. vi. 4.] When fonts were made in churches, they were made with a descent of seven steps, symbolizing the sevenfold gift bestowed by the Holy Ghost [ISIDORE *de Ecc. Off.* ii. 24]; and this implies a considerable depth of water, reaching to about the waist of an ordinary-sized man. The practice of *trine* immersion also appears to be of primitive origin. It is mentioned by Tertullian, and other early Fathers, in passages already quoted; and also by St. Ambrose, in his Treatise on the Sacraments; St. Basil, in his work on the Holy Spirit; and St. Leo, in his fourth Epistle: and all give substantially the same account of the practice with that given by St. Ambrose: "Thou wast asked, Dost thou believe in God the Father Almighty? Thou didst answer, I believe, and didst dip into the water, that is, thou wast buried. Again wast thou asked, Dost thou believe in Jesus Christ our Lord, and in His Cross? Thou didst answer, I believe, and didst dip into the water: therefore also thou wast buried with Christ: for whosoever is buried with Christ, shall rise again with Christ. A third time wast thou asked, Dost thou believe in the Holy Ghost? Thou didst reply, I believe; and a third time didst thou dip into the water." The Apostolical Constitutions of the fifth century even forbade the practice of single immersion, decreeing in their fiftieth Canon: "If any bishop or priest does not perform the one initiation with three immersions, but with giving one immersion only into the death of our Lord, let him be deposed. For the Lord said not, Baptize into My death; but, Go—baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost." Yet there seems to have been an early necessity for guarding against error in the use of this *trine* immersion, and St. Gregory of Nyssa writes: "We immerse to the Father, that we may be sanctified: we immerse to the Son also to this same end: we immerse also to the Holy Ghost, that we may be that which He is and is called. There is no difference in the sanctification." The practice of immersion, whether *trine* or single, was not, however, regarded as an essential feature of Baptism. The Philippian gaoler "was baptized, he and all his, straightway," in prison, and in the middle of the night; and immersion in such a case seems extremely improbable. It seems almost equally unlikely in the case of Cornelius and his household. In days of persecution, when Christian rites could only be administered in secret, immersion could not have been universal: and there is abundant evidence that "clinic baptism"—that is, the baptism of those who were on their deathbeds—was very common in those primitive days. Respecting the usage in the latter case, St. Cyprian wrote to Magnus [A. D. 255] in the following words: "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. . . . 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. . . . 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.'" He then goes on to refer also to

Numbers xix. 7, 19, 20, viii. 5-7, xix. 9; and adds, "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," not, *i. e.* by heretics, "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." [CYP. *Ep.* lxi. 11, 12.] The principle thus so plainly set forth by St. Cyprian has ever since been generally accepted by the Church, and ablutio, or the *actual touch of water during the invocation of the Blessed Trinity*, has always been accounted the essential feature in the administration of Holy Baptism. Whether that ablutio is effected by the more complete method of immersion, or by the less perfect one of affusion, the result is the same: care being always taken that the *actual contact* of the water with the person is really effected. And thus the Rubric of the English Office leaves it discretionary whether the infants or adults to be baptized shall be dipped in the water, or have water poured upon them; security being provided for the actual contact of the water by the exclusion of mere *sprinkling*, which is not recognised at all in the Church of England, and can never be considered a safe method of applying the water, or a reverent way of obeying the command of our Blessed Lord, however much it may, as a *minimum* of obedience, fulfil the required conditions.

§ The Minister of Baptism.

Having said so much about the matter and form of Holy Baptism, it remains to be considered who is the proper minister of the Sacrament.

There can be no doubt that in the first instance our Blessed Lord gave to His Apostles a commission to "baptize all nations," and that such a commission was to be handed on to those who were to take up their work after their deaths, those whom they ordained for that purpose according to the words of their Master, "As My Father hath sent Me, so send I you." Very early in the history of the Apostolic Church also, we find a deacon, Philip, baptizing at Samaria, and the Apostles, St. Peter and St. John, ratifying his act by confirming those whom he had baptized. From this it may be concluded that as the Bishops are the one principal channel through which ministerial authority is conveyed from our Lord, the Fountain of all such authority, to others, so they undoubtedly commissioned inferior ministers to baptize in the very beginning of the Christian Church.

But the question soon arose whether the nature of Holy Baptism was not such as to make a Bishop, Priest, or Deacon, absolutely essential to its right administration; and upon this subject three theories have been held. [1] The first and strictest of these was that maintained by St. Cyprian, who esteemed that Baptism only to be true and effective which is administered by those who have been ordained by orthodox Bishops, and are in communion with the Church. [2] The second theory was much more generally held in the early Church, viz. that even schismatics and heretics could give true Baptism, *provided they were in holy orders*. [3] A third, and this was that held by St. Augustine, made the essence of the Sacrament to consist in the application of the water with the proper words of Invocation, by whomsoever this was done. The Council of Arles [A. D. 314] decided by their eighth Canon against the first theory, and in favour of the second; a decision practically confirmed by the nineteenth Canon of the Council of Nicæa, which directed the re-baptism of those only who had been baptized by the followers of Paul of Samosata, and so not in the Name of the Blessed Trinity. No further decision on the subject was ever given by a General Council, and thus the question still remained open whether those who were not in Holy Orders could, by the proper use of water and the proper Invocation, administer a true Baptism. In ancient times this question was not one of very extensive bearing, as none but the Clergy ever baptized, except in cases where there was danger of death, and no clergyman could be found. But in modern times it has become a matter of primary importance, as a considerable portion of the people of England, and the majority of those born in Protestant countries, are baptized by persons who have never been ordained by Bishops, and who are not therefore either Priests or Deacons in the sense of the Church of England, of Churches of the Roman communion, or of the Eastern Church.

The validity of such Lay Baptism was maintained by Tertullian [*de Bapt.* xvii.], who however adds that a woman is 'as much forbidden to baptize as to teach in the Church. It was allowed by the Patriarch of Alexandria in the case of some boys baptized by Athanasius when he himself was a boy.

¹ It is supposed that the Eastern form was adopted as a standing refutation of the error that the virtue of Baptism was derived from the person ministering it: an error apparently referred to in the words of the Apostle, "Every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ." [1 Cor. i. 12.]

[*Rufin.* i. 14.] St. Augustine maintained it to be valid, not only in cases of necessity, but under other circumstances also. [*Aug. de Bapt.* vii. 102, *cont. Parmen.* ii. 13.] St. Jerome also allowed it in case of necessity; and the Council of Illiberis or Elvira [A.D. 300] decided in its thirty-eighth Canon that no re-baptism was necessary for those who had been baptized in an emergency by laymen, but only that the persons so baptized should be brought to the Bishop for Confirmation, if they should survive. Without citing any further authorities, it may be sufficient to give the emphatic words of Hooker, "Yea, 'Baptism by any man in case of necessity,' was the voice of the whole world heretofore." [*Ecc. Polit.* V. lxi. 3.] He also affirms in his subsequent argument that even Baptism by women in case of extreme necessity was valid, and not to be reiterated.

The principle thus laid down has been definitely stated from time to time by English synods from a very early age; and the *Pupilla Oculi*, which was a standard book of instructions for the Clergy in the mediæval period, has some exhaustive statements on the subject [ii. 2], which plainly shew that it was the practice to recognize Baptism as valid, by whomsoever administered, if given with the proper matter and form of words; which practice undoubtedly continued up to the time of the Reformation. This is, at the same time, shewn most clearly and authoritatively by the Rubric placed at the end of the Ritus Baptizandi in the Salisbury Manual, which is as follows: "*¶ Notandum est quod quilibet sacerdos parochialis debet parochianis suis formam baptizandi in aqua pura, naturali, et recenti, et non in alio liquore, frequenter in diebus dominicis exponere, ut si necessitas emergat sciant parvulos in forma ecclesie baptizare, proferendo formam verborum baptismi in lingua materna, distincte et aperte et solum unica voce, nullo modo iterando verba illa rite semel prolata, vel similia super eundem: sed sine aliqua additione, subtractione, interruptione, verbi pro verbo positione, mutatione, corruptione, seu transpositione sic dicendo: I christene the N. in the name of the Fadir, and of the Sone, and of the Holy Gost. Amen. Vel in lingua latina, sic: Ego baptizo te, N. in nomine Patris, et Filii, et Spiritus Sancti. Amen. Aquam super parvulum spargendo, vel in aquam mergendo ter vel saltem semel.*"¹

The substantial part of the above Rubric was retained in the Book of Common Prayer in the following words:—

"*¶ The Pastors and Curates shall oft admonish the people that they defer not. . . . And also they shall warn them that without great cause and necessity they baptize not children at home in their houses. And when great need shall compel them so to do, that then they minister it on this fashion. ¶ First, let them that be present call upon God for His grace, and say the Lord's Prayer, if the time will suffer. And then one of them shall name the child, and dip him in the water, or pour water upon him, saying these words: ¶ N. I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost. Amen. And let them not doubt, but that the child so baptized is lawfully and sufficiently baptized. . . .*" After the Hampton Court Conference, in 1603, the above Rubric was altered to meet the prejudices of the Puritans, the words "*lawful minister*" taking the place of "*one of them*." In 1661 this was further altered to "*the Minister of the Parish*," and at Bishop Cosin's suggestion was added "*(or in his absence, any other lawful Minister that can be procured)*:" and these successive alterations have been supposed to narrow the theory of the Church of England respecting Baptism, and to restrict its valid administration to Bishops, Priests, and Deacons. But, although these additions and alterations were probably made with the object of check-

¹ Another Rubric added this caution: "*¶ Non licet laico vel mulieri aliquem baptizare, nisi in articulo necessitatis. Si vero vir et mulier essent ubi immineret necessitatis articulus baptizandi puerum, et non esset alius minister ad hoc magis idoneus præsens, vir baptizet et non mulier, nisi forte mulier bene sciret verba sacramentalia et non vir, vel aliud impedimentum subesset.*" But midwives were constantly licensed by the Bishops to baptize in case of necessity [BURN'S *Ecc. Law*, Art. Midwives] down to quite recent times. It may also be added that surgeons frequently baptize children in danger of death at the present day. [BLUNT'S *Directorium Pastorale*, p. 156.] In 1584 the Puritans presented a memorial to Archbishop Whitgift, praying, amongst other things, "that all baptizing by midwives and women may from henceforth be inhibited and declared void." The Archbishop replied that the Baptism of even women is lawful and good, "so that the institution of Christ touching the word and element is duly used;" and he adds that no learned man ever doubted that such was the case, though some of late by their singularity in some points of religion had given the adversary greater advantage than anything else could do.

² It must not be forgotten that "*minister*" in the Book of Common Prayer means "*executor officii*" [see p. 181], and that if it was used here in that sense, the addition of "*lawful*" does not by any means of necessity restrict it to a clergyman. The "*aliquis minister ad hoc magis idoneus*" of the Rubric given in the preceding note, shews that the word "*minister*" was used even of a lay person in the case of the ministrations of Baptism long before the Reformation.

ing Lay Baptisms, it cannot be said that they contain any decision against their validity; nor, indeed, can it be supposed, for a moment, that the prudent men who superintended the various revisions of the Prayer Book would have reversed, merely by a Rubric, the long-established tenet of the Church of England that Lay Baptisms are in some cases necessary, and are not to be repeated. Moreover, in the questions to be asked by the Clergyman of those who bring a privately-baptized child to the Church to be received, it is expressly stated that the "*things essential to this Sacrament*" are the "*matter*" and the "*words*," no notice being given that the person who performed the ceremony was one of these "*things essential*" more than those who were present. Lastly, although there were supposed to be about 300,000 persons in England who had been baptized by laymen, at the time when the Clergy were restored to their duties in 1661, no public provision was made by the Church for rebaptizing them, nor does it appear that any doubt whatever was thrown upon the validity of their baptism by those who revised our Offices.³

Lay Baptism being thus allowed to be valid in case of necessity, it is yet clear that its validity depends upon the manner of its administration, not upon the reality of the necessity; and hence even if there is no such necessity, it must still be accounted valid, provided the proper matter and form are used. And Baptism by those who have not received Holy Orders (however they may lay claim to ministerial authority) being of this latter class, it must be granted that the question of its validity resolves itself into a question of the actual administration by water and the proper words of the Sacrament. No doubt there is much uncertainty respecting this; for many Dissenters attaching little importance to Baptism, it is reasonably to be supposed that they would be sometimes indifferent about exactness in administering it. For cases of doubt the hypothetical form, "If thou art not already baptized," etc., is provided; and by its use an unconscious iteration of Baptism is avoided, while at the same time the certainty of its administration is secured.

It is hardly necessary to add that Lay Baptism should be resorted to only in great extremity; and that when the Sacrament is administered by one who is not ordained without such necessity, the person baptizing is guilty of a great sin, even though his act may bring a blessing to the person baptized. His act cannot be undone, but it ought not to have been done.

§ The Effect of Holy Baptism.

It remains now to speak of the spiritual benefits which result from Holy Baptism to those who duly receive it according to the ordinance of our Lord and Saviour Jesus Christ. They are spoken of in the Offices as "*a washing and sanctifying with the Holy Ghost, a deliverance from the wrath of God, a receiving into the ark of Christ's Church, a remission of sins by spiritual regeneration, an embracing with the arms of God's mercy, a gift of the blessing of eternal life, a participation of God's everlasting kingdom, a bestowal of the Holy Spirit, a being born again and made heir of everlasting salvation, a release from sins, a gift of the Kingdom of Heaven and everlasting life, a burial of the old Adam, and raising up of the new man, an enduing with heavenly virtues, a mystical washing away of sin, a regeneration and grafting into the body of Christ's Church, a death unto sin and a living unto righteousness, a putting on of Christ.*" In the Catechism the effect of Baptism is first stated in the familiar words in which every child replies, that "*therein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven:*" and, secondly, in the definition of the inward and spiritual grace of the Sacrament, where it is described as "*a death unto sin, and a new birth unto righteousness: for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.*"

These blessings and benefits of Holy Baptism, thus set forth with such an overflowing fulness of language, are all comprehensively included in the Scriptural term "*Regeneration*;" the first use of which recorded in the New Testament is by our Blessed Lord when He said to Nicodemus, "Except a man be born again, Except a man be born of water and of the Spirit, he cannot see, he cannot enter into, the kingdom of God." [John iii. 3, 5.] This language of our Lord is also that of His Apostles, as of St. Paul: "According to His mercy He saved us by the washing of regeneration, and

³ The judgement of Lord Brougham in *Escott v. Mastin* goes very fully into the question of Lay Baptism, and decides in favour of the Catholic principle.

renewing of the Holy Ghost; which He shed on us abundantly through Jesus Christ our Saviour; that being justified by His grace, we should be made heirs according to the hope of eternal life" [Titus iii. 5-7]: and of St. Peter, "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever." [1 Pet. i. 23.] The mode by which God effects this regeneration is a mystery. "We know it," says Dr. Pusey, "in its author, God; in its instrument, Baptism; in its end, salvation, union with Christ, sonship to God, 'resurrection from the dead, and the life of the world to come.' We only know it not where it does not concern us to know it, in the mode of its operation."¹ But though we do not know the manner in which God effects regeneration by the rite of Baptism, we are able to follow up the language in which the Church has ever been accustomed to speak of Holy Baptism, and to trace out its efficacious operation under the two heads indicated by St. Cyril's words, "At the selfsame moment, ye died and were born" [Catech. Lect. xx. 4]; and by our English Catechism in the expression, "A death unto sin, and a new birth unto righteousness."

I. That which is comprehended under the first of these heads, "a death unto sin," is the breaking off from that chain of spiritual relationship between the baptized and Adam, by which they are, first, inheritors of a nature prone to evil rather than good; and, secondly, inheritors of the penalty due to sin.

[1] The inheritance of a fallen nature is not merely an historical circumstance, but a practical power exercising its influence upon those whose nature it is. The moral habitat of this fallen nature is among the lowest regions of moral intuition, or conscience, and of moral power. Good is naturally alien to it; evil is naturally its choice. It is, normally, incapable of spiritual perception; for "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" [1 Cor. ii. 14]; and hence belief in miracles or sacraments is scarcely possible for those who are wilfully rejecting Baptism, and must always be difficult to the unbaptized, even when their condition arises from no fault of their own. But these characteristics of a fallen nature are removed by Holy Baptism. The nature is new-born; and with new birth come new faculties, such as a higher kind of conscience, faith, and moral strength. It has broken off its bondage to the Fall, has become dead to the strongest and primary influences of it; and receives a tendency to rise towards good and the Author of good rather than to sink towards evil and the Evil One.

[2] There is also conveyed in Baptism a "death unto sin" in respect to the penalty which is its due,—the wrath of God, and the punishment which is an inevitable consequence of that wrath. This is the "remission of sins" which is connected with the "One Baptism" in the Nicene Creed. It is solemnly named to God in the ancient prayer before Confirmation, which was said immediately after Baptism in the Primitive Church, and which is still retained in our English Confirmation Service: "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. . . ." This remission extends to all actual sin in adults who come with penitence to Holy Baptism, as well as to original sin in all, and is so complete that, although an "infection of original sin" remains even in the regenerate, yet an entirely new life is begun in the favour of God, Who no longer regards the sin of the unregenerate condition in which the baptized person previously was, nor visits him with the punishment which must otherwise have fallen upon him. Hooker speaks of this as "that act of grace which is dispensed to persons at their baptism, or at their entrance into the Church, when they openly professing their faith, and undertaking their Christian duty, God most solemnly and formally doth absolve them from all guilt, and

accepteth them to a state of favour with Him." [Serm. on Justification.] In the same manner Bishop Jewell declares in his *Defence of the Apology of the Church of England*: "We confess, and have evermore taught, that in the Sacrament of Baptism, by the death and blood of Christ, is given remission of all manner of sin, and that not in half, in part, or by way of imagination, or by fancy, but whole, full, and perfect, of all together; so that now, as St. Paul saith, 'there is no condemnation to them that be in Christ Jesus.'" [Def. of Apol. II. xi. 3.] As when Naaman washed in Jordan "his flesh came again like unto the flesh of a little child," so the waters of Baptism effect that cleansing of our fallen nature from the leprosy of sin of which our Lord spoke when He said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of Heaven." [Matt. xviii. 3.]

II. A new birth unto righteousness includes, first, Adoption by God, and, secondly, Union with our Lord Jesus Christ.

[1] In adopting as His children those who were previously alienated from Him, our merciful Father establishes a new relation between Himself and those whom He adopts, giving them a claim to paternal love and the privileges of sonship. This adoption is often called Justification in the New Testament, as where St. Paul says, "According to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost; which He shed on us abundantly through Jesus Christ our Saviour; that being justified by His grace, we should be made heirs according to the hope of eternal life." [Tit. iii. 5-7.] God is the *efficient* cause of this justification; our Lord Jesus Christ is the *meritorious* cause of it; and Holy Baptism is the *instrumental* cause of it. And when God, for the sake of Christ's merits, and by the instrument of Baptism, has thus made them "heirs of eternal life," His children are entitled (through His free gift, and not by their deservings) to assisting grace by which they may be enabled to do His will while they are in a state of probation, and to that everlasting life which He has promised to those who are faithful and steadfast, when their state of probation is ended.

[2] A mystical union is effected in Baptism, by some unintelligible and supernatural operation, between the baptized and our Lord Jesus Christ. They are united to the Body and Soul of His human nature, and since that is inseparable from the Godhead, they are also through it united to His Divine Nature. By means of the union thus effected with the Person of their Mediator, they receive through Him the Divine gift of grace to which the Father's mercy entitles them. That grace is an active principle working in them to mould them to the pattern of Him of Whom they have become members. By it they are enabled both to know and to do the will of God; and a moral perfection of which the *natural life* is not capable becomes easy in the *Christian life* through this co-operating power of Christ. Through the same grace is derived an illumination of the mind by which it is enabled to grasp the knowledge of Divine truth, and in faith to receive those mysteries which are at present beyond the power of even an illuminated Christian understanding; they who wash at the Divine command, "come again seeing." And, lastly, this union with Christ through Baptism plants the germ of eternal life in the nature of the baptized person, restoring an immortality that was lost by the Fall; and reopening the Vision of God to the eyes of men born blind.

Thus, then, the effect of Holy Baptism may be once more summed up in the words of the Apostle, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him 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. . . . Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." [Rom. vi. 3-11.]

THE MINISTRATION OF PUBLIC BAPTISM OF INFANTS,

TO BE USED IN THE CHURCH.

* *Baptismus Puerorum. [Ordo ad faciendum Catechumenum. Benedictio Fontis. Ritus Baptizandi.]*

¶ The people are to be admonished, that it is most convenient that Baptism should not be administered but upon Sundays, and other Holydays, when the most number of people come together;

a S. B.
b Daye's transl. of
Hermann's Con-
sult., A. D. 1547

... the Pastors shall warn the people that . . . they bring their children to be baptized at those hours when, after the custom, the people resort together to hear the Lord's Word.

THE TITLE AND INTRODUCTORY RUBRICS.

Publick Baptism . . . to be used in the Church] The administration of Holy Baptism has always been, from the very beginning, a public ceremony, except in cases of urgency: not because publicity is in any way essential to the efficacy of the Sacrament, but that it might be given in the face of the Church. One of the Rubrics at the end of the ancient Office for Baptism in the Church of England is as follows: "¶ *Non licet aliquem baptizare in aula, camera, vel aliquo loco privato, sed dumtaxat in ecclesiis in quibus sunt fontes ad hoc specialiter ordinati, nisi fuerit filius regis vel principis, aut talis necessitas emeruerit propter quam ad ecclesiam accessus absque periculo haberi non potest.*" In 1552 the word "Publick" was expunged from the title of this Office, but it was restored in 1661.

Infants] Baptism has been given to Infants from the time of its first institution. No direct record of the custom of the Apostles is contained in Holy Scripture, but the fact that they baptized whole households is indirect evidence that the Sacrament was not denied to children. Our Lord's act and words in blessing little children, and requiring the disciples to suffer them to come to Him and not to forbid them, is the strongest testimony that could be given, short of the connection of this command with the actual rite of Baptism, of His will on the subject. About A. D. 148, Justin Martyr writes, that there were in his time "many of both sexes, some sixty and some seventy years old, who had been made disciples to Christ from their infancy;" and Irenæus, not long after, speaks distinctly of "infants and little children, and boys and young men and old men," all being alike new born to God by Holy Baptism. [*Adv. Hæres. ii. 22, al. 38.*] St. Cyprian, writing to Fidus [*Ep. lxiv.*], says, "We all judge that the mercy and grace of God is to be denied to none born of man;" and the Epistle is written to contradict the opinion of Fidus, that infants ought not to be baptized until they are eight days old, St. Cyprian declaring that no infant can be too young to be baptized.¹ St. Augustine speaks of "infants baptized in Christ," and says, "In babes born and not yet baptized, let Adam be acknowledged; in babes born and baptized, and thereby born again, let Christ be acknowledged." "Infants, too," he writes in another place, "are carried to the Church; for if they cannot run thither on their feet, they run with the feet of others, that they may be healed. . . . If when infants are carried, they are said to have no birth-sin at all, and they come to Christ; why is it not said in the Church to those who bring them?—'Away with these innocents hence; they that are whole need not a physician, but they that are sick; Christ came not to call the righteous, but sinners.' It was never so said; nay, nor ever will it be so said." [*Aug. Serm. 174 and 176, Ben., 124 and 126, Oxf. transl.*] In the primitive Office for Baptism, which is noticed in the previous Introduction, "infants" are distinctly mentioned; and the twenty-seventh Article of Religion testifies to the ancient practice of our own

Church, when it says, "The Baptism of young children is in any wise to be retained in the Church, as most agreeable with the institution of Christ."

The necessity of Holy Baptism to salvation is so urgent, and the blessings conferred by it so great, that Infants should be brought to the font as early as possible. Baptism is often delayed until the mother is able to be present with her child; but however pleasing this may be to her feelings, such a delay is very undesirable, for the spirit in which children are brought to Baptism should be that in which our Lord vouchsafed to come to Circumcision,—"I made haste, and delayed not, to keep Thy commandments." The Rubric at the commencement of the Office for Private Baptism plainly shews the mind of the Church on this subject: "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 holyday falling between, unless upon a great and reasonable cause, to be approved by the Curate."

THE INTRODUCTORY RUBRICS.

Sundays, and other Holydays] In the Primitive Church the seasons of Epiphany, Easter, and Pentecost were those at which Baptism was administered, except urgent necessity required its administration at other times; and the two latter were the times principally used in the Western Church. The third Canon of the Council of Maçon [A. D. 585] forbids Baptism at any other time than Easter, meaning probably the whole season between Easter Eve and Whitsuntide, and many mediæval councils repeat the injunction. One of the Rubrics of the Salisbury Manual is as follows: "¶ *Solemnis baptismus celebrari solet in Sabbato sancto Paschæ et in vigilia Pentecostes, et ideo pueri nati infra octo dies ante Pascha, vel infra octo dies ante Pentecosten, debent reservari ad baptizandum in Sabbato sancto Paschæ vel in vigilia Pentecostes, si commode et sine periculo valeant reservari.*" From 1549 to 1661 the following Rubrical Introduction, taken from Hermann's Consultation, stood before the Offices for Baptism, but the present Rubric was substituted in the latter year: "It appeareth by ancient writers, that the Sacrament of Baptism in the old time was not commonly ministered but at two times in the year, at Easter and Whitsuntide; at which times it was openly ministered in the presence of all the congregation: which custom (now being grown out of use), although it cannot for many considerations be well restored again, yet it is thought good to follow the same as conveniently may be.² Wherefore the people are to be admonished, that it is most convenient that Baptism should not be ministered, but upon Sundays and other holydays, when the most number of people may come together: as 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

¹ The only one of the Fathers who expresses a different opinion is Tertullian. Holding strong views as to the unpardonable nature of sins committed after Baptism, he advocated the postponement of its administration until a person was in some degree assured of remaining steadfast in the Faith. [TERTULL. *Bapt. xviii.*]

² In Cranmer's answer to the Devonshire rebels, he speaks of the consecration of the font at Easter and Whitsuntide as having become an unmeaning ceremony, for "except they be by chance, none were baptized, but all were baptized before." [STRYPE'S *Memorials of Cranmer*, ii. 639, Eccl. Hist. Soc.] The custom of blessing the fonts on Easter Eve sprung out of the primitive usage, which also restricted this benediction to the Bishop.

as 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 be put in remembrance 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 so require), Children may be baptized upon any other day.

^a Originally written "English" in the MS., and altered to "vulgar."

¶ And note, that there shall be for every male child to be baptized two Godfathers and one Godmother; and for every female, one Godfather and two Godmothers.

¶ 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 Godmothers, and the people with the Children, must be ready at the Font, either immediately after the last Lesson at Morning Prayer, or else immediately after the last Lesson at Evening

^b Sar. *Ad faciend. Catechum.*

^b In primo deferatur infans ad valvas Ecclesie, et inquirat Sacerdos ab obstetrice, utrum sit infans masculus an femina. Deinde, si infans fuerit baptizatus domi : et quo nomine vocari debeat. . . . Masculus autem statuetur a dextris Sacerdotis : mulier vero a sinistris.

because in the baptism of infants every man present may be put in remembrance of his own profession made to God in his baptism. For which cause also it is expedient that baptism be ministered in the English tongue. Nevertheless (if necessity so require), children ought at all times to be baptized either at the Church or else at home." But the tendency of the Rubrics, in later times, has been that indicated in the last note: and additional facilities were offered to the people for the Public Baptism of their children in Church, with the intention, probably, of discouraging lay-baptisms at their own houses.

It should be clearly understood also that the facilities offered for Public Baptism are extended to every Sunday and Holy-day by an express Canon of the Church, and do not depend only on the construction to be put upon the Rubric. It is as follows:—

"Canon 68.

"Ministers not to refuse to Christen or Bury.

"No Minister shall refuse or delay to christen any child according to the form of the Book of Common Prayer that is brought to the Church to him upon Sundays or Holydays, to be christened, or to bury any corpse that is brought to the Church or Churchyard, convenient warning being given him thereof before, in such manner and form as is prescribed in the said Book of Common Prayer. And if he shall refuse to christen the one, or bury the other (except the party deceased were denounced excommunicated *majori excommunicatione*, for some grievous and notorious crime, and no man able to testify of his repentance), he shall be suspended by the Bishop of the diocese from his ministry by the space of three months."

In interpreting this Canon, due regard must be paid to the expression, "according to the form of the Book of Common Prayer," since this "form" limits the time of Baptism to "after the last Lesson" at Morning or Evening Prayer, and the clergyman would not be bound to baptize a child brought to the Church at a later time of the Service, or when there is neither Mattins nor Evensong. "Convenient warning" has also been defined as being "warning of the intention to bring," and reasonably means at least the evening before, as in the Rubric.

And note . . . two Godfathers and one Godmother] The Rubric on this subject, at the end of our ancient Baptismal Office, is as follows: "Non plures quam unus vir et una mulier debent accedere ad suscipiendum parvulum de sacro fonte : unde plures ad hoc simul accedentes peccant faciendo contra prohibitionem canonis, nisi alia fuerit consuetudo approbata : tamen ultra tres amplius ad hoc nullatenus recipiantur." Yet in a Legatine Council, held at York by Hubert, Archbishop of Canterbury, in 1195, and in a Constitution of Edmund, Archbishop of Canterbury in 1236, there is a provision exactly similar to that in our present Rubric: "Ad levandum vero puerum de fonte, tres ad plura recipiantur; videlicet in baptismo maris duo mares et una femina; in baptismo feminae, duae feminae, et unus masculus; quod enim amplius est a malo est." [Gibson's *Codex*, 439.] The primitive practice of the Church appears to have been identical with that of the Eastern and the Latin Church at

present, in which only one sponsor is required, although two are permitted. [*Duty of Parish Priests*, iii. 10; *Conc. Trident.* xxiv. 2.] In the ancient English exhortation, printed at the end of this Office, it will be seen that one Godfather and one Godmother are named: and it may be doubted whether three sponsors were ever actually required until 1661, when the present Rubric was inserted by Bishop Cosin. The twenty-ninth Canon forbids parents to be sponsors for their own children, and in this follows the old Rubric: "¶ Similiter pater vel mater non debet proprium filium de sacro fonte levare . . . ;" but this Canon was altered by the Convocation of Canterbury in 1865; and although that Canon has never been received by the Northern Convocation, nor ratified by the Crown, yet its acceptance by the Bishops and Clergy of the Southern Province offers some ground for relaxing the prohibition in practice. The change would practically reduce the number of sponsors to one again, since the father and mother are already responsible, in the highest degree, as Christian parents: but it would be well for the spirit of the ancient rule to be carried out by some one who is not the parent taking the baptized child from the hands of the priest who has baptized it.¹

immediately after the last Lesson] In the Primitive Church it was the custom to confirm Infants as soon as they were baptized, and then to administer to them a small particle of the consecrated bread moistened with the consecrated wine. Hence Baptism was administered (as may be seen by the ancient Sacramentary of St. Gregory) immediately before the celebration of the Holy Eucharist. This was probably the custom also in the mediæval Church: and in Daye's translation of Archbishop Hermann's book [A.D. 1547] are the words, "Our mind is that the handling of the Sacrament of Christ's body and blood, called Eucharistia, may be joined with Baptism, and that they which bring the Infants to Baptism may use the body and blood of our Lord Jesus Christ after the manner and institution of the Primitive Church."² In the Prayer Book of 1549 the times appointed for Baptism were "either immediately afore the last Canticle at Mattins, or else immediately afore the last Canticle at Evensong," as by the present Rubric.

And the Priest coming to the Font] In the Prayer Book of 1549 the sponsors were directed to be ready at the church door, where the priest came to them, and said the first part of the Service as far as the Exhortation before the Interrogatories. This Rubric and benediction followed: "¶ Then let the Priest take one of the children by the right hand, the other being brought after him. And coming into the Church toward the font, say, The Lord vouchsafe to receive you into His holy household, and to keep and govern you

¹ The above Rubric ends: "*nec baptizare, nisi in extrema necessitatis articulo, tunc enim bene possunt sine præjudicio copule conjugalis ipsum baptizare, nisi fuerit aliquis alius præsens qui hoc facere sciret et vellet.*" As parents are the means of transmitting original sin to their offspring [2 Pet. i. 4], the reason of this rule is sufficiently evident. Innocent and holy as the married state is [and *matrimonia* does not imply sin; comp. Gal. v. 17], yet this should not be overlooked as a reverent reason against any baptism of a child by its father without extreme necessity, and a fortiori against the unseemliness of such a Baptism in the face of the Church.

² This partly accounts for the strictness of the 29th Canon in requiring that sponsors shall be communicants.

Prayer, as the Curate by his discretion shall appoint. And the Priest coming to the Font (which is then to be filled with pure Water), and standing there shall say, *Hath this Child been already baptized, or no?* If they answer, *No*: Then shall the Priest proceed as followeth.

^a *Sar. Bened. Font.*

^a *Quando fuerit fons mandandus et de pura aqua renovandus, quod sæpe debet fieri propter aquæ corruptionem . . .*

DEARLY beloved, forasmuch as all men are conceived and born in sin; and that our SAVIOUR CHRIST saith, None can enter into the kingdom of GOD, except he be regenerate and born anew of Water and of the HOLY GHOST; I beseech you to call upon GOD the FATHER, through our LORD JESUS CHRIST, that of His bounteous mercy He will grant to *this Child* that thing which by nature *he* cannot have; that *he* may be baptized with Water and the HOLY GHOST, and received into CHRIST's holy Church, and be made a *lively member* of the same.

^b *Daye's transl. of Hermann's Consult., A.D. 1547.*

^b **B**ELOVED in CHRIST JESU, we hear daily out of the Word of GOD and learn by our own experience; that all we, from the fall of Adam, are conceived and born in sins. . . .

¶ Then shall the Priest say,

always in the same, that you may have everlasting life. Amen." This usage was dropped in 1552. In 1661 the Presbyterians wished the font to "be so placed as all the congregation may best see and hear the whole administration;" but the Bishops replied, "The font usually stands, as it did in primitive times, at or near the Church door, to signify that Baptism was the entrance into the Church mystical: 'we are all baptized into one body' [1 Cor. xii. 12], and the people may hear well enough." A large stone font, actually filled with pure water, and having a drain by which the blessed water may be let off after the Baptism, is plainly contemplated by the Rubric, and is directly enjoined by the eighty-first Canon. Some decorous vessel should be provided for bringing the water to the font, so as to avoid the use of an ordinary domestic pail or can. The ancient Salisbury Rubric is instructive: "¶ *Presbyter autem si poterit semper habeat fontem lapideum, integrum, et honestum, ad baptizandum: si autem nequiverit, habeat vas conveniens ad baptismum quod aliis usibus nullatenus deputetur, nec extra ecclesiam deportetur.*"¹

THE INTRODUCTORY SERVICE.

The ancient division of the Baptismal Office into three parts is still to be clearly traced, as will be seen from the subsequent notes and marginal references in the central column. The Introductory portion answers to the Admission of a Catechumen, and extends as far as the end of the Collect which precedes the exhortation to the Godfathers and Godmothers.

Hath this Child been already baptized, or no? The actual words of this question were substituted for the rubrical direction, "*The Priest shall ask whether the children be baptized or no,*" in 1661. In Bishop Cosin's Durham Book the MS. Rubric as amended by him stands, "*And the Priest, coming to the Font, which is then to be replenished with pure water, and standing there, shall say, Hath this child been already baptized or no? Or if there be more, Hath any one of these children? varying the Form only in those words which are requisite to express a difference of the sex or number of the children.*" The question is one of importance, as, in the words of Hooker, "iteration of Baptism once given hath been always thought a manifest contempt of that ancient apostolic aphorism, 'One Lord, one Faith, one Baptism,' Baptism not only one inasmuch as it hath everywhere 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." [*Ecc. Politi. V. lxiii. 4.*] This is the unvarying doctrine of the Church, the only diversity of opinion on the subject being in respect to what constitutes true Baptism. Care should there-

fore be used on both sides to secure a distinct answer to this question with respect to every child brought to the font: so as to avoid mistakes and accident through deafness or want of understanding.

If they answer, No:] For the course to be followed in case the contrary answer "Yes" is given, see the notes at the beginning of the Office for Private Baptism.

Dearly beloved, forasmuch as all men] The address which follows, although partly suggested by that in Archbishop HERMANN'S *Consultation*, seems to have been adopted with a knowledge of that in the ancient Baptismal Office of the French Church, which is not unlikely to have been handed down from the time of Polycarp and St. John. The following is a translation: "Very dear Brethren, let us, in the venerable Office of the present mystery, humbly pray our Almighty Creator and Restorer, Who deigned to repair, through grace, the glories of our nature, lost through sin, that He will transfuse efficacy into these waters, and by the presence of the Majesty of the Trinity, give power to effect the most holy regeneration; that He will break in pieces the head of the dragon upon these waters; and that the debtors being buried with Christ by Baptism, the likeness of death may so take place here, that the perishing may be saved, and death may only be felt in the destruction here on earth through Jesus Christ."

Then shall the Priest say, Let us pray] There is no Rubric here directing the position of the Priest or the People. In the MSS., however, there stood originally a Rubric after "Let us pray," which directed, "¶ *(And here all the congregation shall kneel.)*" This Rubric was erased, but it was retained in the Service for "Baptism of such as are of riper years," and it is found in Cosin's Durham Book. It does not appear in the black-letter Prayer Book of 1536, having evidently been overlooked by Sancroft when copying in the "Alterations" and "Additions" for the use of the King and Privy Council. Although not now in the text of the Prayer Book in this place, its appearance in the later Service gives it authority, and defines the position of the people. That of the clergyman has already been defined by the Rubric, "*The Priest coming to the Font . . . and standing there.*" Both are confirmed by the Rubric following these two prayers, "*Then shall the people stand up, and the Priest shall say.*" The clergyman should not kneel at all during the administration of the Sacrament of Baptism, unless at the Lord's Prayer, when the Rubric, "*Then shall be said, all kneeling,*" may possibly include him as well as the people. His standing during the former parts of the Office is in token that he is the minister of God, commissioned authoritatively to give the outward sign by which inward grace is conveyed. The "all-kneeling" Rubric was added by Bishop Cosin in 1661; and if it includes the Priest, must be taken as intended to shew that the authoritative act is over, and that the Minister of God is now the mouthpiece of the people in offering up a humble thanksgiving. It may be added that this thanksgiving does not, as in the case of the Holy Communion, form an essential part of the rite. In that case the Priest stands as still continuing the act of Sacrifice, but here the sacramental act is completed before the child leaves his arms.

¹ The Puritans destroyed the fonts or removed them wherever they could do so, both in the reign of Queen Elizabeth and at a later date. On October 10, 1661, an Order of Council was issued enjoining "that the fonts be not removed from the accustomed place: and that in Parish Churches the Curates take not upon them to confer Baptism in basins, but in the font customably used." In 1643 the House of Commons ordered that all "holy-water fonts" should be removed from the Churches, but so many ancient fonts have survived to modern times that the order could not have been very generally obeyed.

Let us pray.

ALMIGHTY and everlasting God, Who of Thy great mercy didst save Noah and his family in the ark from perishing, by water; and also didst safely lead the children of Israel Thy people through the Red Sea, figuring thereby Thy holy Baptism; and by the Baptism of Thy well-beloved SON JESUS CHRIST, in the river Jordan, didst sanctify Water to the mystical washing away of sin; We beseech Thee, for Thine infinite mercies, that Thou wilt mercifully look upon *this Child*; wash *him* and sanctify *him* with the HOLY GHOST; that *he*, being delivered from Thy wrath, may be received into the ark of CHRIST'S Church; and being steadfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *he* may come to the land of everlasting life, there to reign with Thee world without end; through JESUS CHRIST our LORD. Amen.

ALMIGHTY and immortal God, the Aid of all that need, the Helper of all that flee to Thee for succour, the Life of them that believe, and the Resurrection of the dead; We call upon Thee for *this Infant*, that *he*, coming to Thy holy Baptism, may receive remission of *his* sins by spiritual regeneration. Receive *him*, O LORD, as Thou hast promised by Thy well-beloved SON, saying, Ask, and ye shall have; seek, and ye shall find; knock, and it shall be opened unto you: So give now unto us that ask; let us that seek find; open the gate unto us that knock; that *this Infant* may enjoy the everlasting benediction of Thy heavenly washing, and may come to the eternal kingdom which Thou hast promised by CHRIST our LORD. Amen.

a Daye's transl. of Hermann's Consult., A.D. 1547.

b Invenit eos fortes in fide, longanimes in spe, fundatos in dilectione, patientissimus in paupertate. (Rit. Bapt. in Chron. Fontainis, twelfth century.)

c S. P. Ad faciend. Catechum. Greg. Mur. ii. 155.

d Domine, &c.

e itaque, &c.

f Per Christum Dominum, &c.

"Let us pray.

FURTHER, Almighty God, Which in old time didst destroy the wicked world with the flood, according to Thy terrible judgement, and didst preserve only the family of godly Noah, eight souls, of Thy unspeakable mercy: and Which also didst drown in the Red Sea obstinate Pharaoh the king of the Egyptians, with all his army and warlike power, and causedst Thy people of Israel to pass over with dry feet, and wouldest shadow in them holy Baptism the laver of regeneration. Furthermore, Which didst consecrate Jordan with the Baptism of Thy SON CHRIST JESU, and other waters to holy dipping, and washing of sins; we pray Thee for Thy exceeding mercy look favourably upon this infant, give him true faith and Thy HOLY SPIRIT, that whatsoever filth he hath taken of Adam, it may be drowned, and be put away by this holy flood, that being separated from the number of the ungodly, he may be kept safe in the holy ark of the Church, and may confess and sanctify Thy Name with a lusty and fervent spirit, and serve Thy Kingdom with constant trust, and sure hope, that at length he may attain to the promises of eternal life with all the godly. Amen.

DEUS, immortale præsidium omnium postulantium, liberatio supplicum, pax rogantium, vita credentium, resurrectio mortuorum: Te invoco^a super hunc famulum Tuum N. qui Baptismi Tui donum petens, æternam consequi gratiam spirituali regeneratione desiderat. Accipe eum, DOMINE: et quia dignatus es dicere, petite accipietis, quærite et invenietis, pulsate et aperietur vobis, petenti^c præmium porrigite et janua pande pulsanti: ut æternam celestis lavacri benedictionem consecutus, promissa Tui muneris regna percipiat. Qui vivis et regnas cum DEO PATRE in unitate SPIRITUS SANCTI DEUS, per omnia sæcula sæculorum. Amen.

Almighty and everlasting God, Who This prayer is not derived from the old Office of the English Church, but is probably of great antiquity. Luther translated it into German from the ancient Latin in 1523, and it appears again in his revised "Baptismal Book" of 1524. From thence it was transferred to the Nuremberg Office, and appears in the Consultation of Archbishop Hermann in 1545. The latter was translated into English in 1547, and the prayer as it stands in the Prayer Book of 1549 is almost identical with this translation, as given above.

didst save Noah . . . by water] The type of the deluge was used in two senses in the original, as will be seen above: first, indicating water as a means of destroying evil; and, secondly, as a means of salvation. The first sense was eliminated from the prayer in 1552, as also was the similar passage which spoke of the destruction of Pharaoh: and in its present form the idea of "saving by water" is more strongly expressed than it was previously by "whom . . . Thou didst save in the ark." Yet the original twofold sense is to be found in the Gelasian Office for Baptism: "Who, washing away the sins of the world by water, didst 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 excellence." The Baptism of the world by the deluge to the cleansing away of its iniquity, and the regenerating it for a new life, is a favourite idea with the ancient fathers.¹

didst sanctify Water] Every ancient Baptismal Office contains this reference to the effect of our Lord's Baptism in sanctifying the element of water, and yet it is remarkable that no such doctrine is to be found in Holy Scripture. It is one of those venerable religious impressions which pervade the whole Church of Christ, and which, at the same time, cannot be traced up to their origin.² The words were objected to by the Presbyterians at the Savoy Conference, but happily the Bishops retained them, with the explanation that the Baptism of Christ was "dedicatio baptismi." Compare this Prayer with that in the Baptism of Adults.

The signing with the Cross which now follows the act of Baptism, took place here in the Prayer Book of 1549, the words used being, "N." (the child having been named by the sponsors), "Receive the sign of the holy cross, both in thy forehead and in thy breast, in token that thou shalt not be ashamed . . ." etc.

Almighty and immortal God, the Aid] This is from the ancient Offices, where, and in the Prayer Book of 1549, it was associated with the Exorcism. In the Salisbury Manual the prayer is addressed to God the Son; in that of York, as in the English Service, to God the Father.

It was followed in the first Prayer Book by the Exorcism, which stood in this form:—

"¶ Then let the Priest, looking upon the children, say,
"I command thee, unclean spirit, in the Name of the Father,

² The Benediction of the Waters of the Neva in the Russian Church is connected with this tradition.

¶ Then shall the people stand up, and the Priest shall say,

Hear the words of the Gospel, written by Saint *Mark*, in the tenth Chapter, at the thirteenth Verse.

THEY brought young children to CHRIST, that He should touch them: and His disciples rebuked those that brought them. But when JESUS saw it, He was much displeas'd, and said unto them, Suffer the little children to come unto Me, and forbid them not: for of such is the Kingdom of God. Verily I say unto you, Whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein. And He took them up in His arms, put His hands upon them, and blessed them.

¶ 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. Ye perceive how by 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 therefore, but earnestly believe, that He will likewise favourably receive *this* present *Infant*; that He will embrace *him* with the arms of His mercy; that He will give unto *him* the blessing of eternal life, and make *him* partaker of His everlasting kingdom. Wherefore we being thus persuaded of the good will of our heavenly FATHER towards *this Infant*, declared by His SON JESUS CHRIST; and nothing doubting but that He favourably alloweth this charitable work of ours in bring-

a Sar. *Ad faciend. Catechum.*

b S. 聖. *Romani.*
Matt. 19. 13-15.
Eastern. Ep.
Rom. 6. 3-12. Gosp.
Matt. 28. 16-20.

c Daye's transl. of *Hermann's Consult.*, A.D. 1547.

d Originally altered in MS. to "accepteth," but restored to its old form.

His dictis, dicat sacerdos,

"DOMINUS vobiscum. Resp. Et cum spiritu tuo. Sequentia sancti Evangelii secundum Matthæum. Resp. Gloria Tibi, DOMINE.

"Believe these words and this deed of our LORD JESUS CHRIST upon them, and doubt not but that He will so receive your children also, and embrace them with the arms of His mercy, and give them the blessing of eternal life, and the everlasting communion of the Kingdom of GOD. The same LORD and our SAVIOUR JESUS CHRIST confirm and increase this your faith. Amen.

of the Son, and of the Holy Ghost, that thou come out and depart from these infants, whom our Lord Jesus Christ hath vouchsafed to call to His holy Baptism, to be made members of His body, and of His holy congregation. Therefore, thou cursed spirit, remember thy sentence, remember thy judgement, remember the day to be at hand wherein thou shalt burn in fire everlasting, prepared for thee and thy angels. And presume not hereafter to exercise any tyranny towards these infants, whom Christ hath bought with His precious blood, and by this His holy Baptism calleth to be of His flock."

This was founded on the ancient Exorcism, but was not quite identical with it in the latter part. Both it, and the Dominus Vobiscum which followed it, were left out in the revision of 1552. The Exorcism seems to have been expunged in deference to the criticism of Bucer, who thought that it pointed to an actual possession of all unbaptized persons, similar to the cases of possession recorded in the Gospel. It was an usage derived from the Primitive Church, and shewed a more sensitive appreciation of the actual power and presence of the Evil One than the half-sceptical Germanism of Bucer could understand; but it can hardly be regretted that it is not in our present Office.

Hear the words of the Gospel] The practice of former days at the reading of the Gospel in the Baptismal Office appears to have been identical with that used at the same rite in the Communion Service, for Bishop Cosin inserted the following in his Prayer Book prepared for the Revision of 1661. Before the Gospel, "*Here the people shall stand up and say, Glory be to Thee, O Lord:*" and after the Gospel, "*So endeth the Holy Gospel. Answer. Thanks be to Thee, O Lord.*" In the ancient Offices these versicles were sometimes inserted, and

in some cases (as in our modern one) left out. Reverence and analogy both suggest their use.

The parallel passage from St. Matthew's Gospel was used in some Baptismal Offices (as in those of Beauvais and Remiremont) [MARTENE, *de Antiq. Ecc.* i. 43] as long as eight hundred years ago, and is probably of as ancient a date in our own Office, although not traceable in the Sacramentaries of the Primitive Church. It was changed for the present Gospel from St. Mark in 1549, perhaps for the sake of the emphatic words of our Lord with which the passage concludes in that Evangelist, and which were a Divine witness against the Anabaptist heresy that infested the Churches of Europe at the time of the Reformation. It was also appointed in HERMANN'S Consultation.

Beloved, ye hear in this Gospel] This address, or short homily, was first inserted in 1549, and was evidently founded on that in the Cologne book. In its original form [1549] it ended, "and say the prayer which the Lord Himself taught. And in declaration of our faith, let us also recite the articles contained in our Creed." The Lord's Prayer and the Creed were then said (according to the ancient custom) by "the Minister, godfathers, godmothers, and people present," before the prayer which now immediately follows the Exhortation. This recitation of the Lord's Prayer and Creed was made by all, on their own behalf, and was quite independent of the interrogatory Creed which is recited by the Priest and replied to by the sponsors on behalf of the child to be baptized. It is singular that, although the Lord's Prayer has been removed from this place in this Office, it is retained in the parallel one for publicly receiving a privately baptized child.

alloweth] An old word for "approves and accepts," i.e.

ing *this Infant* to His holy Baptism; let us faithfully and devoutly give thanks unto Him, and say,

ALMIGHTY and everlasting GOD, heavenly **FATHER**, we give Thee humble thanks, for that Thou hast vouchsafed to call us to the knowledge of Thy grace, and faith in Thee: Increase this knowledge, and confirm this faith in us evermore. Give Thy **HOLY SPIRIT** to *this Infant*, that he may be born again, and be made an heir 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, 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 in His Gospel to grant all these things that ye have prayed for: which promise He, for His part, will most surely keep and perform. Wherefore, after this promise made by **CHRIST**, *this Infant* must also faithfully, for *his* part, promise by you that are *his* sureties, (until he come of age to take it upon *himself*;) that he will renounce the devil and all his works, and constantly believe God's holy Word, and obediently keep His commandments.

a Daye's transl. of
Hermann's Con-
sult., A.D. 1547.

b Daye's transl. of
Hermann's Con-
sult., A.D. 1547.

ALMIGHTY and everlasting GOD, heavenly **FATHER**, we give Thee eternal thanks, that Thou hast vouchsafed to call us to this knowledge of Thy grace, and faith towards Thee. Encrease and confirm this faith in us evermore: Give Thy **HOLY SPIRIT** to this infant, that he may be born again, and be made heir of everlasting salvation, which of Thy grace and mercy Thou hast promised to Thy holy Church, to old men and to children, through our **LORD JESUS CHRIST**, Which liveth and reigneth with Thee now and for ever. *Amen.*

BELoved in **CHRIST**, yesterday by the grace of GOD we heard how exceeding and unspeakable mercy is exhibited in Baptism. Ye have renounced Satan and the world, ye have confessed the faith of **CHRIST**, and ye have promised obedience to **CHRIST**, and the congregation, and ye have required of GOD the **FATHER** that for His **SON'S** sake our **LORD JESUS CHRIST**, He will deliver these infants from the kingdom of darkness, and settle them in the Kingdom of His beloved **SON**. You must remember these things, and doubt nothing but that we shall receive all these things that we require if we believe . . .

"indorses." [Comp. Luke xi. 48, where the original word *συνευδοκῆτε* fixes the sense.]

Almighty and everlasting God The Collect which follows the Exhortation is not from the ancient Offices of the English Church, but is taken from the Cologne Book of Archbishop Hermann. It may have been taken into that book, like the first prayer in the Office, from ancient German rituals. The first half of it is on behalf of the congregation, and is plainly inserted with reference to the Creed which originally preceded it: the latter is a prayer on behalf of the child to be baptized, in which the Church beseeches God that it may be made partaker by baptismal regeneration of the inheritance of "everlasting salvation." The words of the Latin in Hermann's original are, "Da huic infanti Spiritum Sanctum Tuum quo regeneretur, et hæres fiat æternæ salutis." They must not be taken as referring to any expected indwelling of the non-incarnate God, the Holy Ghost, in the individual, but to the operation upon the individual of that Third Person in the Blessed Trinity, Who ever indwells in the Church as a corporate body, according to the promise of our Lord. The prayer has some analogy with the Invocation of the Holy Ghost which is found in ancient Eucharistic Liturgies, the Person being, of course, substituted for the Elements.

It is a common practice for the congregation to repeat this Collect after the Minister. Perhaps the custom has some connection with the recitation of the Creed, by which it was (as has been shewn) preceded until 1552. But a Rubric stood before it in the first book of Edward VI., "*The Priest shall add also this prayer*," and there is nothing in the present Rubric, or in the printing of the several clauses, to indicate that it should be said by any one except the Priest.

Immediately after this Collect, according to the Office of 1549, the priest took the child (or one of the children) to be baptized by the hand, and went from the church door (where all the preceding parts of the Service had been performed) towards the font, saying, "The Lord vouchsafe to receive you into His holy household, and to keep and govern you always in the same, that you may have everlasting life.

Amen." This ancient custom seems originally to have been instituted with reference to adult catechumens, the leading of an infant by the hand which was being carried in its godmother's arms being clearly an adaptation, and not a very significant one, of an usage which was highly significant in the case of a grown-up person. As the service for the admission of the catechumen ceased now to be separate from that for his Baptism, and as the Baptismal Office was now intended primarily for infants, though in primitive times intended primarily for adults who had been Jews or Heathens, the abolition of the practice appears to be not unreasonable: and the less so as it is substantially continued in the Baptism of Adults.

The introductory part of the Office, answering to the primitive and mediæval "*Ordo ad faciendum Catechumenum*," now ends with this Collect.

THE BAPTISMAL VOWS.

With the Exhortation to the Sponsors the actual "*Ritus Baptizandi*" begins, as it began in the ancient Offices; but it is now intermingled with the Benediction of the Font; the chrisom [anointing] and the chrisom [baptismal robe], with the lighted taper [symbol of the lamps of the ten virgins], are omitted, and a thanksgiving, with the Lord's Prayer, is added.

The earliest Christian writings, and even the Holy Scriptures, shew that some form of interrogation always preceded Baptism. When the eunuch desired baptism from Philip the Deacon, the latter said, "If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God." [Acts viii. 37.] It has also been believed by many sound interpreters that St. Paul's words to Timothy, "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses" [1 Tim. vi. 12], refer to this custom. Tertullian speaks of the renunciation of Satan, and the declaration of belief, as part of the

I demand therefore,

DOST thou, in the name of this Child, renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?

† Answer.

I renounce them all.

† Minister.

DOST thou believe in GOD the FATHER Almighty, Maker of heaven and earth?

And in JESUS CHRIST His only-begotten SON our LORD? And that He was conceived by the HOLY GHOST; born of the Virgin Mary; that He suffered under Pontius Pilate, was crucified, dead, and buried; that He went down into hell, and also did rise again the third day; that He ascended into heaven, and sitteth at the right hand of GOD the FATHER Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the HOLY GHOST; the holy Catholick Church; the Communion of Saints; the Remission of sins; the Resurrection of the flesh; and everlasting life after death?

† Answer.

All this I stedfastly believe.

† Minister.

WILT thou be baptized in this faith?

† Answer.

That is my desire.

^a S. B. Ritus Baptizandi.

^b S. B. Ritus Baptizandi. Gelas. Greg.

^c S. B. Greg. Gelas.

^a Item Sacerdos dicat.

N. Abrenuncias Sathanæ. Respondeant compatrinæ et commatrinæ, Abrenuncio. Item Sacerdos. Et omnibus operibus ejus. R. Abrenuncio. Item Sacerdos. Et omnibus pompis ejus. R. Abrenuncio.

^b Item Sacerdos.

N. Credis in DEUM PATREM omnipotentem, Creatorem cœli et terræ?

Respondeant: Credo.

Item Sacerdos: Credis et in JESUM CHRISTUM FILIUM Ejus unicum DOMINUM nostrum, natum et passum?

Respondeant: Credo.

Item Sacerdos: Credis et in SPIRITUM SANCTUM, sanctam Ecclesiam Catholicam, Sanctorum communionem, remissionem peccatorum, carnis resurrectionem, et vitam æternam post mortem? Respondeant: Credo.

TUNC interroget Sacerdos nomen infantis dicens: Quid petis? Respondeant: Baptismum. Item Sacerdos: Vis baptizari? Respondeant: Volo.

ceremony for making catechumens. [*De Coron. iii.*] St. Cyprian says [*Ep. lxx. 2.*], "The very interrogatory which is put in Baptism is a witness of the truth;" and from his time forward some form or other of interrogation and of Baptismal Vow is frequently alluded to by the Fathers. In the earliest extant Baptismal Liturgy, that of Gelasius and Gregory, the interrogatories are identical with those of the Salisbury Manual as printed above; and as those now in use are substantially the same, it may be reasonably considered that the modern form represents that which was in use in the Primitive, and perhaps in the Apostolic Church.

§ *The Vow of Renunciation.*

The form of renunciation is referred to by Tertullian in these words: "We do in the Church testify, under the hand of a chief minister, that we renounce the devil and his pomp and his angels." St. Basil [*de Sp. S. xxvii.*] speaks of the same renunciation as one of the unwritten traditions and customs of the Church. St. Cyril of Jerusalem gives the form as, "I renounce thee, Satan, and all thy works, and all thy pomp,¹ and all thy service;" and he says that while the renunciation was being uttered the catechumen stood facing the West, as "the region of sensible darkness," and stretched out the arm as though actually speaking to the Evil One. The ancient Roman form is that of Gelasius and Gregory. The form of the Eastern Church is, "Dost thou renounce Satan, and all his works, and all his angels, and all his service, and all his pomp? Answer. I renounce them:" the renunciation being made three times, which seems to

have been the ancient practice. The original English form also contained three renunciations, being as follows:—

"N. Dost thou forsake the devil and all his works?

"Answer. I forsake them all.

"Minister. Dost thou forsake the vain pomp . . . desires of the same?

"Answer. I forsake them all.

"Minister. Dost thou forsake the carnal desires . . . nor be led by them?

"Answer. I forsake them."

These were combined into one question and one answer in the revision of 1552, and continued in that form with the addition, "in the name of this Child," and the word "forsake" altered to "renounce" in 1661, the changes being made by Bishop Cosin.²

§ *The Vow of Belief.*

The profession of faith is founded on our Lord's words in Matt. xxviii 19; and from the case of the eunuch in Acts viii. 37, it appears to have been required from the very first. It seems also to be required by our Lord's words, "He that believeth and is baptized" [Mark xvi. 16]: for as belief must necessarily, in adults, precede Baptism, so some confession of what is believed seems necessary as an outward evidence of belief. The object, however, is not that each person should declare his own private belief, but that he should assent to that of the Church. Tertullian [*de Coron. iii.*] speaks of such a confession being made in his time, "pledging ourselves to something more than the Lord hath prescribed in the Gospel;" that is, to a fuller Creed than the confession of belief in the Three Persons of the Blessed Trinity. Such a confession is extant in the case of Palmatus, who was baptized about A. D. 220, a few years after Tertullian wrote. It

¹ "Pomp" comes from *πομπή, pompa*, and means strictly a religious procession. The ancient form of the renunciation carries us back to the primitive days of Christianity, when all public games and shows among the Greeks and Romans were connected with idolatrous and Satanic ceremonies. In its later form the "pomp" is connected with the world; and Shakespeare seems to have had the Baptismal vow in view when he put into Wolsey's mouth the words, "Vain pomp and glory of this world, I hate ye." [*Henry VIII. iii. 2.*] The word was also used for masques.

² See other forms of the renunciations, and of the Baptismal Office at large, in ASSEMAN. *Cod. Liturg. i.* 174, ii. 211; and in NEALE'S *Hist. Eastern Church*, ii. 945.

¶ Minister.

WILT thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

¶ Answer.

I will.

¶ Then shall the Priest say,

O MERCIFUL God, grant that the old Adam in *this Child* may be so buried, that the new man may be raised up in *him*. Amen.

Grant that all carnal affections may die in *him*, and that all things belonging to the Spirit may live and grow in *him*. Amen.

Grant that *he* may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. Amen.

Grant that whosoever is here dedicated to Thee by our office and ministry, may also be endued with heavenly virtues, and everlastingly re-

a Mozarabic. Bened. Font.

F IAT locus iste dignus, in quem SPIRITUS SANCTUS influat: Amen. Sepeliatur hic illic Adam vetus, resurgat novus: Amen.

Moriatur hic omne quod carnis est; resurgat omne quod est spiritus: Amen.

Quicumque hic renunciant diabolo; da eis triumphare de mundo: Amen. Quicumque in hoc loco confessus fuerit, Tu eum recognoscas in regno: Amen.

Ut per ministerium nostrum Tibi consecratus, æternis ad Te virtutibus æternis præmiis conse-

is as follows: "Credis, ex toto corde, in Deum Patrem Omnipotentem, Factorem omnium visibilium et invisibilium? Respondit Palmatus. Credo. Et in Jesum Christum, Filium ejus? *Et ait*, Credo. Qui natus est de Spiritu Sancto ex Maria Virgine? Palmatus respondit, Credo. Et in Spiritum Sanctum: Sanctam Ecclesiam Catholicam: Remissionem peccatorum: et carnis resurrectionem? *Et exclamavit cum lachrymis Palmatus, dicens*, Credo, Domine."¹ St. Cyprian, in his seventieth and seventy-sixth Epistles, gives part of a similar creed, and others are extant which were used at the baptism of various persons in the third and fourth century; this being, in fact, the earliest use of the Apostles' Creed.² St. Cyril [*Catech. Lect. xix. 9*] states that this profession of faith was made towards the East.

In our first English Office the three divisions of the Creed formed three separate questions, to each of which the answer "I believe" was given. They were put together under one question and answer in 1552, and were retained in that form in 1661, although Bishop Cosin wished to restore the old custom, and noted it accordingly in his revised book. The question, "Wilt thou be baptized in this faith?" represents the two questions, "What dost thou desire?" and, "Wilt thou be baptized?" of the old Office: which were altered to the present form in 1552.

§ The Vow of Obedience.

This is not represented in the Primitive Offices of Baptism of the Sacramentaries, nor in that of the English Church before 1661. It first appears in Bishop Cosin's MS. annotations, the question beginning, "Dost thou promise that thou wilt obediently . . . ?" and the answer being, "I do promise." But it appears probable from Justin Martyr [*Apol. i. 61*] that a declaration of a similar kind was used in very ancient times in the Eastern Church.

All the interrogatories were formerly addressed to the child without any modifying expression, although they were, of course, intended to be answered by the sponsors, according to the Sarum Rubric, "Respondeant compatrini et commatrina." Among the fine-drawn objections, however, of Bucer in 1549, this was the subject of one; and the Presbyterians of 1661 objected to the answers being made in the name of the child at all. In Bishop Cosin's book there is written, "Dost thou, *in the name of this child*," and the alteration was adopted; but the Revisers refused to go further. Bishop Cosin also altered the Rubric which precedes the interrogatories into this form: "¶ Then shall the Priest demand of the godfathers and godmothers of every several child to be baptized, these questions following." Where many children are to be baptized, it would be almost impossible to repeat the questions in the case of every several child: and it may be considered sufficient, if care is taken, by tone, gesture (and repetition, where necessary), that the sponsors of every child really make the answers which are appointed. An answer for each child is that which is required, and this may be secured even when the interrogatories are put only once to the whole

body of sponsors. It must at the same time be remarked, that in making these answers the sponsors are simply the mouthpiece of the child, and do not incur any responsibility on their own account in consequence, either as regards the child or themselves. Yet as each godfather and godmother makes them, they can hardly fail to have a keen consciousness of the fact that these very replies were once made on their own behalf; and the thought may well arise, How have the vows thus made been kept in subsequent years? "Baptism doth re-present unto us our own profession."

THE BENEDICTION OF THE WATER.

Although the element of water was sanctified to a sacramental purpose by our Blessed Lord when He was baptized in it Himself, it has ever been the practice of the Church to use a form of benediction upon that portion of water which was to be set apart for the administration of Baptism. From the words of Tertullian it would even seem that such a form was used over running streams: for after saying that there is no difference whether a man is baptized in the sea, in a pool, in a lake, in a river, or in a fountain, he adds that "all waters, from the ancient privilege of their origin, obtain, after prayer to God, the sacrament of sanctification." [*De Baptism. iv.*] St. Cyprian writes to Januarius in the year 255, "The water must first be cleansed and sanctified by the priest,³ that it may be able, by Baptism therein, to wash away the sins of the baptized." [*Ep. lxx.*] St. Cyril of Jerusalem taught his candidates for Baptism in similar words: "Regard not the sacred laver as simple water, regard rather the spiritual grace given with the water . . . plain water, after the invocation of the Holy Ghost, and of Christ, and of the Father, gains a sanctifying power." [*Catech. Lect. iii. 3.*] In the treatise on the Sacraments, attributed to St. Ambrose, the author writes, "When the priest first comes to the baptistery, he exorcises the creature of water, and afterwards makes an invocation and offers a prayer, that the font may be sanctified for the presence of the Eternal Trinity." In the Apostolical Constitutions, and in the Sacramentaries of Gelasius and St. Gregory, the actual form of benediction is given; and the ceremonies by which it was accompanied are indicated in the previous Introduction to this Office. The ancient "Benedictio Fontis" of the Church of England was of a similar character to that of the Gregorian Sacramentary.

In all these cases the Benediction of the water was a ceremony separate from, or at least not necessarily performed at the same time with, the administration of Baptism. The special times of its performance were Easter Eve and Whitsun Eve: and in the early Church the Bishop was the officiating minister. The impurity of water which has been kept for a long time rendered a more frequent benediction necessary when Baptisms came to be administered on any Sunday or Holyday; and as there was no essential necessity for the presence of a bishop, the rite was eventually performed by the priest, from time to time, whenever the water was changed.

¹ HEURTLEY'S *Harmonia Symbolica*, p. 106.

² The Eastern Church uses the Nicene Creed at Baptism.

³ *Sacerdos*, used in an inclusive sense, as we use "minister;" the Bishop being then the minister of this rite.

warded, through Thy mercy, O Blessed LORD God, Who dost live and govern all things, world without end. *Amen.*

ALMIGHTY, everliving God, Whose most dearly beloved SON JESUS CHRIST, for the forgiveness of our sins, did shed out of His most precious side both water and blood, and gave commandment to His disciples, that they should go teach all nations, and baptize them In the Name of the FATHER, and of the SON, and of the HOLY GHOST; Regard, we beseech Thee, the supplications of Thy congregation: sanctify **THIS WATER** to the mystical washing away of sin: and grant that *this Child*, now to be baptized therein, may receive the fulness of Thy grace, and ever remain in the number of Thy faithful and elect children; through JESUS CHRIST our LORD. *Amen.*

a S. B. Bened.
Font. Greg. Gelas.

b Mozarabic. Bened.
c So in MS.

cretur: Amen. Per misericordiam ipsius DEI nostri Qui est benedictus: et vivit et omnia regit in sæcula sæculorum. Amen.

“Benedico te per JESUM CHRISTUM FILIUM EJUS UNICUM DOMINUM nostrum: qui te in Chana Galilææ . . . Qui te una cum sanguine de latere suo produxit: et discipulis jussit ut credentes baptizarentur in te dicens: Ite, docete omnes gentes, baptizantes eos in nomine PATRIS, et FILII, et SPIRITUS SANCTI . . . Sanctifica fontem hunc Sanctificator generis humani. Amen.

This custom was continued in the reformed Prayer Book, the Office for the Benediction of the Font—taken from the Mozarabic Office—being placed at the end of the two Offices for Baptism, as follows:—

“¶ *The water in the font shall be changed every month once at the least, and afore any child be baptized in the water so changed, the Priest shall say at the font these prayers following.*

“O Most Merciful God our Saviour Jesu Christ, Who hast ordained the element of water for the regeneration of Thy faithful people, upon Whom, being baptized in the river of Jordan, the Holy Ghost came down in likeness of a dove: send down, we beseech Thee, the same Thy Holy Spirit to assist us, and to be present at this our invocation of Thy holy Name: sanctify this fountain of baptism, Thou that art the sanctifier of all things, that by the power of Thy Word all those that shall be baptized therein may be spiritually regenerated, and made the children of everlasting adoption. Amen.

“O Merciful God, grant that the old Adam, in them that shall be baptized in this fountain, may be so buried, that the new man may be raised up again. Amen.

“Grant that all carnal affections may die in them; and that all things belonging to the Spirit may live and grow in them. Amen.

“Grant to all them which at this fountain forsake the devil and all his works, that they may have power and strength to have victory and to triumph against him, the world, and the flesh. Amen.

“Whosoever shall confess Thee, O Lord: recognize him also in Thy kingdom. Amen.

“Grant that all sin and vice here may be so extinct: that they never have power to reign in Thy servants. Amen.

“Grant that whosoever here shall begin to be of Thy flock: may evermore continue in the same. Amen.

“Grant that all they which for Thy sake in this life do deny and forsake themselves: may win and purchase Thee, O Lord, Which art everlasting treasure. Amen.

“Grant that whosoever is here dedicated to Thee by our office and ministry: may also be endued with heavenly virtues, and everlastingly rewarded through Thy mercy, O blessed Lord God, Who dost live and govern all things world without end. Amen.

“The Lord be with you.

“Answer. And with thy spirit.

“Almighty, Everliving God, Whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of His most precious side both water and blood, and gave commandment to His disciples that they should go teach all nations, and baptize them In the Name of the Father, the Son, and the Holy Ghost; Regard, we beseech Thee, the supplications of Thy congregation, and grant that all Thy servants which shall be baptized in this water, prepared for the ministration of Thy holy Sacrament, may receive the fulness of Thy grace, and ever remain in the number of Thy faithful and elect children, through Jesus Christ our Lord.”

In 1552 this separate benediction of the water was abolished, through the interference of Bucer. He objected to any bene-

diction, but a portion of the service was, notwithstanding, incorporated with that for Baptism, to be used whenever the Sacrament is administered. The last prayer was retained for the actual benediction instead of the first, the only alteration made being the omission of the words, “prepared for the ministration of Thy holy Sacrament.” It was changed into its present form in 1661; but in Bishop Cosin’s revised book the words are much less pointed than they were ultimately made, being, “. . . this water, which we here bless in Thy Name, and dedicate to this holy action.”

Although this benediction of the water of Baptism is not essential to the regeneration of the baptized person, like the affusion of the water upon him, it is a solemn recognition of the work of God in the Sacrament: a significant symbol of the Creator laying “the beams of His chambers”—the Temple of Christ’s mystical body—“in the waters;” of the Spirit of God moving upon the face of the waters, for the purpose of new creation; of the Victor breaking in pieces the head of the dragon in those waters by means of which the power of the evil one is counteracted and defeated. Being a rite of so solemn a kind, it should be performed with reverence and exactness, and it is well to use the old custom of making the sign of the Cross in the water at the word “sanctify,” though it is not now the practice to print the cross in the Prayer Book, as formerly, in the places where it is proper to use it.¹ Care should also be taken not to repeat the benediction; and to avoid this the water should be let off from the font immediately after the conclusion of the Baptismal Office.

The four petitions with which the benediction of the water begins now, as it began when it was a separate service, are substantially taken from the ancient Mozarabic Ritual of the Spanish Church. They have no place in the Roman ritual, nor were they in the Latin Office of the English Church: but they probably belong to that ancient Ephesine rite of St. John, which formed the original basis of the Spanish, French, and English national rites. The original form has a great resemblance to the Great Collect or Litany which begins the Eastern Baptismal Office.

During the suppression of the Prayer Book some forms of prayer were printed by Jeremy Taylor, to be used by those who loved the ancient customs; and his prayer for the benediction of the font offers a beautiful devotional commentary upon the subject. It is as follows:—

“Our blessed Lord and Saviour Jesus, Who was baptized of John in Jordan, Who walked upon the waters, Who converted water into wine, Who out of His precious side shed forth blood and water, the two sacraments of life unto His holy Church, and commanded His disciples to teach all nations, baptizing them with water in the Name of the Father, of the

¹ St. Augustine writes, “In fine, what is, as all know, the sign of Christ, save the Cross of Christ? Which sign unless it be applied, whether to the brows of the believing, or to the very water out of which they are regenerated, or to the oil wherewith they are anointed, or to the sacrifice wherewith they are fed, none of these is duly performed.” [Aug. in Joann. cxviii. 5.] And in another place he also says, “For with this sign of the Cross the Body of the Lord is consecrated, and the water of Baptism sanctified.” [Serm. cxviii. de Temp.] The Rubric of the Salisbury Office (at least as old as the time of St. Gregory) is, “Hic dividat sacerdos aquam manu sua dextra in modum crucis.”

¶ Then the Priest shall take the Child into his hands, and shall say to the Godfathers and Godmothers, *Name this Child.* And then naming it after them (if they shall certify him that the Child may well endure it) he shall dip it in the water discreetly and warily, saying,

N I baptize thee In the Name of the FATHER, and of the SON, and of the HOLY GHOST. Amen.

¶ But if they certify that the Child is weak, it shall suffice to pour water upon it, saying the foresaid words,

N I baptize thee In the Name of the FATHER, and of the SON, and of the HOLY GHOST. Amen.

¶ Then the Priest shall say,

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 not be ashamed to confess the faith of CHRIST crucified, and manfully to

+ Here the Priest shall make a cross upon the Child's forehead.

a S. B. Ritus Baptizandi. Greg. Gelas.

a Deinde accipiat Sacerdos infantem per latera in manibus suis, et interrogato nomine ejus, baptizet eum sub trina mersione, tantum sanctam Trinitatem invocando, ita dicens :

N. Et ego Baptizo te in Nomine PATRIS. .
Et mergat eum semel versa facie ad aquilonem, et capite versus orientem :

Et FILII :
Et iterum mergat semel versa facie ad meridiem :

Et SPIRITUS SANCTI : AMEN.
Et mergat tertio recta facie versus aquam.

b S. B. Ritus Baptizandi. Greg. Gelas.

c "In token that he is come to be professed and totally to be dedicated to Christ crucified. Whom he will never be ashamed before men openly to confess and knowledge." [Rationale of 1541 in COLLIER'S Ch. Hist. v. 106.]

[^o Oratio.

DEUS Omnipotens, PATER DOMINI nostri JESU CHRISTI, Qui te regeneravit ex aqua et SPIRITU SANCTO, quique dedit tibi remissionem omnium peccatorum tuorum : *Hic liniat infantem de ipso chrismate cum pollice in vertice in modum crucis, dicens, Ipse te liniit chrismate*

Son, and of the Holy Ghost : He bless and sanctify by His Holy Spirit this water, that it may be instrumental and effective of grace, of pardon, and sanctification. Hear us, O most gracious God, that whosoever shall be baptized in this water may be renewed by Thy grace, justified by Thy mercy, sanctified by Thy Spirit, preserved by Thy Providence, and guided by Thy Word : that in this water, springing from the Paradise of God, the soul [or, souls] presented unto Thee may be cleansed and purified, and that there may be added to Thy Church daily such as shall be saved in the day of Thy glorious appearing, O blessed Lord and Saviour Jesus. Amen."

It must be remembered that the benediction of the water for Baptism is of a very different nature from the benediction of the Elements with our Lord's own words in the Holy Eucharist. In the former case the blessing simply sets it apart for a very holy use, and effects no sacramental change in the element. The rite is not (so far as we know) of our Lord's institution, nor did He ever use such words respecting water as He used respecting the Eucharistic Elements.

THE BAPTISM.

The whole of what goes before is a preparation for the few words and the simple action by which the Baptism, and therefore the regeneration, of the child is effected, and all that follows looks back to these either in thanksgiving or in exhortation. Great exactness is, therefore, necessary in the use of this part of the Office : [1] first, that the child may not lack any of the benefits of regeneration through any omission in the rite by which it is conveyed ; [2] and, secondly, that the priest may not have guilt upon his soul through depriving the child, by any such omission, of the means of salvation.

The essential parts of the rite have been already spoken of in the previous Introduction ; but it may here be repeated that without actual contact of the water with the person of the child, while the words are being spoken, there cannot be a Baptism. When and where immersion was the common practice, this contact of the water was inevitable ; but now that immersion is not used, some precautions are desirable.

1. The water should be poured upon the child according to the Rubric, not sprinkled. This may be done from the hollow of the hand, or from a small shell of silver or other material.

2. The water should be poured freely over the head of the child.¹

3. To effect this properly, and with a reverent regard to the nature of the rite, the cap of the child must be removed from its head ; and not the hair only, but the flesh well laved.

¹ In Normandy fonts are often found with a small subsidiary basin and drain to receive the water as it flowed off from the child. Some ritualists consider that it is wrong for the water to flow back into the font, and if there is no such provision as that spoken of, allow it to fall on the floor of the Church.

4. The hand or shell should be deliberately filled with water before the words are spoken.

5. In reverent accordance with ancient and primitive practice, and also for the more certain contact of the water with the child, it should be poured on thrice,—at the naming of each Person of the Blessed Trinity.

It is most necessary that the act of Baptism should habitually be thoroughly performed, primarily (of course) for the sake of the child, whose eternal interests are involved, but also that the essential nature of the external rite may be made quite evident to the Laity, and that full confidence may be established in the ministrations of the Clergy.

There can be no question that affusion, if thoroughly performed, is amply sufficient for the due administration of the Sacrament of Baptism. In such a climate as ours, with such habits as those of modern times, and all its consequences considered, the dipping of infants could seldom be seemly, and would often be attended with danger. The "weakness" of the Rubric may justly be assumed (without supposing actual sickness) as the normal condition of infants brought up under such conditions, and the very clothing of infants is in itself a certificate of such weakness. Although not recognized in the Rubric until 1549, there can be little doubt that affusion was practised instead of immersion (at the discretion of the priest), in ancient as well as in modern times.²

SIGNING WITH THE CROSS.

It has been already mentioned that in the Prayer Book of 1549 the sign of the Cross was made upon the forehead and breast of the child at an earlier part of the service. In the ancient Office this signing took place at the very beginning of the Service for making a catechumen. The words used in the first Prayer Book were these : "*N.* Receive the sign of the holy Cross, both in thy forehead, and in thy breast, in token that thou shalt not be ashamed to confess thy faith in Christ crucified, and manfully to fight under His banner against sin, the world, and the devil, and to continue His faithful soldier and servant unto thy life's end. Amen." The first part of these words came from the ancient Service, and the general idea of the remaining part is taken from those which accompanied two other consignations, one at the naming, and the other at the exorcism of the child, both also in the Office for making a catechumen. The anointing after the Baptism (and after the delivery of the Chrisom) was continued in the first Prayer Book with the words of the ancient Office, "*Then the Priest shall anoint the Infant upon the head, saying, Almighty God, the Father of our Lord Jesus Christ, Who hath regenerate thee by water and the Holy Ghost, and hath given unto thee*

² See Lyndewood in MASKELL'S *Mon. Rit. I. coix.*, *Rituale Rom. De formâ Baptismi*, and *Catech. Trident. ii. 17.* The latter speaks of affusion as the "general practice" at that time, the middle of the sixteenth century. [*Comp. St. Thomas Aquinas, III. quæst. lxxvi. art. vii.*]

fight under His banner, against sin, the world, and the devil; and to continue CHRIST'S faithful soldier and servant unto *his* life's end. Amen.

¶ Then shall the Priest say,

SEEING now, dearly beloved brethren, that *this Child* is regenerate, and grafted into the body of CHRIST'S Church, let us give thanks unto Almighty GOD for these benefits; and with one accord make our prayers unto Him, that *this Child* may lead the rest of *his* life according to this beginning.

¶ Then shall be said, all kneeling,

OUR FATHER, Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

^a [Miss. Boblense. Mur. ii. 852.]

✠ salutis in eodem FILIO SUO DOMINO nostro JESU CHRISTO in vitam æternam.]

[LAUDES et gratias DOMINO referamus, fratres dilectissimi, quod augere dignatus est ecclesiæ Suæ congregationem per caros nostros, qui modo baptizati sunt. Petamus ergo de DOMINI misericordia ut baptismum sanctum, quod acceperunt, illibatam, inviolatum, et immaculatum perferant ante tribunal CHRISTI.]

remission of all thy sins: He vouchsafe to anoint thee with the unction of His Holy Spirit, and bring thee to the inheritance of everlasting life. Amen."

Thus it will be seen that the present action and words represent the ancient usage, but that the use of anointing oil being discontinued and only the signing with the Cross retained, the words formerly used in the earlier part of the Service were substituted here for those which referred to the act of unction; and "we receive this child into the congregation of Christ's flock, and do sign him with the sign of the Cross," for the opening words which were previously addressed to the child itself. As the thirtieth Canon distinctly says, the signing with the Cross adds nothing to the virtue and perfection of the Baptism, so also we must remember that neither are the accompanying words, "We receive," etc., any essential part of the Baptism. They have sometimes been spoken of as if by them the child was "received into the Church;" but the act of Baptism is the true reception into the Church, and these words are a ceremonial declaration only of that fact. In this respect they are analogous to the words used by the Priest in the Marriage Service, after the essential part of the Office is completed by the solemn adjuration, "Those whom God hath joined together, let no man put asunder." As the Priest then "*pronounces*" that the married couple are "man and wife together," so here he *pronounces* that the baptized child has become one of the congregation of Christ's flock. This is made still more evident by the Rubric and words of the Office for Private Baptism, "*... then shall not he christen the child again, but shall receive him as one of the flock of true Christian people, saying thus, I certify you ... is now by the laver of Regeneration in Baptism received into the number of the children of God, and heirs of everlasting life ...*" Neither the words nor the act have any sacramental efficacy, but it is clear [1] that the latter (as a substitute for unction) is the emphatic part of this most significant, venerable, and even primitive rite; and also that [2] any idea of an additional "reception into the Church" by the use of them tends to obscure the full completeness of that reception which is effected by the act of Baptism itself.

The superstitious antipathy which the Puritans entertained for the material figure and for the sign of the Cross led the reforming Divines to try and conciliate them by not printing it in the places where it was customary to use it in the Services of the Church; but no pressure could prevail on them, in any of the revisions, to remove its obligatory use from the Baptismal Office. It is not worth while to occupy any space with the always weak and often wicked arguments that were alleged against the use of this holy sign; but, as the thirtieth Canon [A.D. 1603] was framed to be a general reply to them, and is referred to in the Rubric at the end of the Service, it is inserted below as an illustration of the temperate yet firm line which the Reformers took on this subject.¹ Among

¹ CANON 30.

The Lawful Use of the Cross in Baptism explained.

We are sorry that his Majesty's most princely care and pains taken in

Archbishop Sancroft's MSS. in the Bodleian Library there is an interesting memorandum respecting the authorship of this Canon. He writes, "The declaration concerning the Crosse

the Conference at Hampton Court, amongst many other points, touching this one of the Cross in Baptism, hath taken no better effect with many, but that still the use of it in Baptism is so greatly stuck at and impugned. For the further declaration therefore of the true use of this ceremony, and for the removing all such scruple as might any ways trouble the consciences of them who are indeed rightly religious, following the royal steps of our most worthy King, because he therein followeth the rules of the Scriptures, and the practice of the Primitive Church: we do commend to all the true members of the Church of England these our directions and observations ensuing.

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 (for aught that is known to the contrary) 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 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 in the Church of Rome, especially after that corruption of Popery had once possessed it. 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 endanger the Church of God, nor offend the minds of sober men; and only departed from them in 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, both by the judgement and practice of those reverend Fathers and great Divines in the days of King Edward the Sixth, of whom some constantly suffered for the profession of the truth; and others being exiled in the time of Queen Mary, did after their return, in the beginning of the reign of our late dread Sovereign, continually defend and use the same. This resolution and practice of our Church hath been allowed and approved by the censure upon the Communion Book in King Edward the Sixth his days, and by the harmony of Confessions of later years: because indeed the use of this Sign in Baptism was ever accompanied here with such sufficient cautions and exceptions against all Popish superstition and error, as in the like cases are either fit or convenient.

First, the Church of England, since the abolishing of Popery, hath ever held and taught, and so doth hold and teach still, that the Sign of the Cross used in Baptism is no part of the substance of that Sacrament: for when the minister, dipping the infant in water, or laying water upon the face of it, (as the manner also is,) hath pronounced these words, *I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost, the infant is*

¶ Then shall the Priest say,

WE yield Thee hearty thanks, most merciful FATHER, that it hath pleased Thee to regenerate *this Infant* with Thy HOLY SPIRIT, to receive *him* for Thine own *Child* by adoption, and to incorporate *him* into Thy holy Church. And humbly we beseech Thee to grant, that *he*, being dead unto sin, and living unto righteousness, and being buried with CHRIST in His death, may crucify the old man, and utterly abolish the whole body of sin; and that, as *he is* made *partaker* of the death of Thy SON, *he* may also be *partaker* of His resurrection; so that finally, with the residue of Thy holy Church, *he* may be an *inheritor* of Thine everlasting kingdom; through CHRIST our LORD. Amen.

¶ 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 the devil and all his works, to believe in GOD, and to serve Him; ye must remember, that it is your parts and duties to see that *this Infant* be taught, so soon as *he* shall be able to learn, what a solemn vow, promise, and profession, *he hath* here made by you. And that *he* may know these things the better, ye shall call upon *him* to hear Sermons, and chiefly ye shall provide, that *he* may learn the Creed, the LORD'S Prayer, and the Ten Commandments, in the vulgar tongue, and all

^a [Miss. Bobiense. Mur. ii. 82a.]

[DOMINE DEUS Omnipotens, famulos Tuos, quos jussisti renasci ex aqua et SPIRITU SANCTO; conserva in eis baptismum sanctum quod acceperunt, et in nominis Tui sanctificationem perficere dignare, ut proficiat in illos gratia Tua semper, et quod Te ante donante susceperunt, vitæ suæ integritate custodiant.]

^b S. B. Also in form of Latin Rubric. This exhortation varies in its phraseology, but is always the same in substance.

I COMAUNDE ow godfadre and godmodre, on holy chirche bihalue, that ye chargen the fadur and the modur of this child, that they kepe this child in to the age of seuen 3ere, that hit beo from fier and water, and from alle other mischeues and periles that myzten to him byfalle, throu3 miskepinge, and also that ye or they techen his ryzte bileue, hure pater noster, and hure Ave Maria, and hure Credo, or do him to beo tauzte: and also that ye wasthe youre hondes or ye gon out of Chirche: and also that hit beo confermed the next tyme that the byssop cometh

in the Canons of 1603 was not made by Bishop Overall, but by Bishop Bilson." [Sanicroft's MSS. vol. cxxxvi. fol. 177.]

THE THANKSGIVING.

The old Office of Baptism, and that of 1549, concluded with the ceremonies which supplemented the Baptism itself, and which were discontinued in 1552; except that it was always the practice of the Church of England for the Priest to give a charge to the godfathers and godmothers respecting the future life of the child. But from the above address and prayer taken out of an ancient Italian Missal, written before A. D. 1100, it would appear that the revisionists of 1552 had a precedent for their innovation, though not perhaps exactly that here printed. The use of the Lord's Prayer in this place is, at least, analogous with the custom of the Primitive Church, in which the newly baptized were permitted and enjoined to say it for the first time immediately they had become Christians by Baptism.¹

The address which is placed as a preface to the Lord's Prayer

fully and perfectly baptized. So as the Sign of the Cross being afterwards used, doth neither add any thing to the virtue and perfection of Baptism, nor being omitted, doth detract any thing from the effect and substance of it.

Secondly, it is apparent in the Communion Book, that the infant baptized is, by virtue of Baptism, before it be signed with the Sign of the Cross, received into the congregation of Christ's flock, as a perfect member thereof, and not by any power ascribed unto the Sign of the Cross. So that for the very remembrance of the Cross, which is very precious to all them that rightly believe in Jesus Christ, and in the other respects mentioned, the Church of England hath retained still the Sign of it in Baptism; following therein the primitive and apostolical Churches, and accounting it a lawful outward ceremony and honourable badge, whereby the infant is dedicated to the Service of Him that died upon the Cross, as by the words used in the Book of Common Prayer it may appear.

Lastly, the use of the Sign of the Cross in Baptism being thus purged from all Popish superstition and error, and reduced in the Church of England to the primary institution of it, upon those true rules of doctrine concerning things indifferent, which are consonant to the Word of God, and the judgement of all the ancient Fathers, we hold it the part of every private man, both minister and other, reverently to retain the true use of it prescribed by public authority; considering that things of themselves indifferent do in some sort alter their natures, when they are either commanded or forbidden by a lawful magistrate; and may not be omitted at every man's pleasure, contrary to the law, when they be commanded, nor used when they are prohibited.

¹ Apost. Const. vii. 44, 45.

shews that it and the Collect which follows are to be used [1] as an act of thanksgiving for the regeneration of the child by Baptism, and [2] as a prayer for the child's final perseverance in the way of salvation in which it has now been placed; and thus these few words give a key to the doctrine of the Church respecting the condition of the baptized. It is also to be observed that the use of the Lord's Prayer immediately after Baptism is an act of thanksgiving similar to that comprehended in its use immediately after Communion; and when the Church bids us "with one accord to make our prayers" to God in the very words of our Blessed Lord, it is with the obvious intention of making that prayer the central point of devotional expression and devotional unity; a prayer as capable of expressing with one accord the highest praise and thanksgiving, as it is of expressing the deepest penitence and humiliation.²

Of the Collect which follows it need only be remarked that it shews an unhesitating faith in the effects of Holy Baptism; and also an unhesitating conviction that without final perseverance on the part of those who have been baptized, and have afterwards come to years of discrimination between good and evil, there is no hope of the attainment of that everlasting kingdom of which their regeneration has made them heirs.

At the Savoy Conference of 1661 the Presbyterians objected to this Act of Thankgiving after Baptism,—“We cannot in faith say that every child that is baptized is ‘regenerated by God's Holy Spirit;’ at least, it is a disputable point, and therefore we desire it to be otherwise expressed.” To this the Bishops replied as follows,—having previously referred to John iii. and Acts ii. 38, for proof that “Baptism is our spiritual regeneration,” and that by it “is received remission of sins,”—“Seeing that God's Sacraments have their effects, where the receiver doth not ‘ponere obicem,’ put any bar against them (which children cannot do); we may say in faith of every child that is baptized, that it is regenerated by God's Holy Spirit; and the denial of it tends to anabaptism, and the contempt of this holy Sacrament, as nothing worthy, nor material whether it be administered to children or no.”³ Although this objection and its answer are contained in few words, they represent the substance of a long controversy,

² See note on the Lord's Prayer, p. 185.

³ CARDWELL'S Conf. p. 366.

other things which a Christian ought to know and believe to his soul's health; and that *this Child* may be virtuously brought up to lead a godly and a Christian life; remembering always, that baptism doth represent 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, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ Then shall he add and say,

YE are to take care that *this Child* be brought to the Bishop to be confirmed by him, so soon as he can say the Creed, the LORD'S Prayer, and the Ten Commandments, in the vulgar tongue, and be further instructed in the Church-Catechism set forth for that purpose.

¶ It is certain, by God's word, that ^bChildren which are baptized, dying before they commit actual sin, are undoubtedly saved.

¶ 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, first published in the year ^aMDCIV.

^a S. H. Rubric.

^b Originally written "Persons" in the MS., but altered to "Children" in ink of the same colour as that used in the body of the MS., and in a very similar hand. In the black-letter Prayer Book of 1536 it is similarly altered in the hand of Bishop Cosin. [See p. 49.]
^c Articles to establish Christian quietness, 1536. [WILKINS' Conc. iii. 818.]

^d See p. 417.

to contre: and al this doeth in peyne of cor-synge.

¶ SIMILITER compatri et commatri injungatur docere infantem *Pater noster* et *Ave Maria* et *Credo in Deum*,¹ vel doceri facere; quod christiale deferatur ad Ecclesiam; similiter quod confirmetur, quando citius Episcopus advenerit circum partes per septem milliaria.

¶ INFANTS, Innocents, and Children . . . by the sacrament of baptism do also obtain remission of their sins, and be made thereby the very sons and children of God. Inasmuch as infants, dying in their infancy, shall undoubtedly be saved thereby, and else not.

and the decision of the Church of England; a decision deliberately expressed, and in the most solemn way, by words spoken to Almighty God, in this prayer.

Forasmuch as this Child hath promised] Some form of Exhortation to the Sponsors is directed in all the ancient Baptismal Offices of the Church of England, sometimes in a Latin Rubric stating the substance of what the Priest was to say, and at others in the vernacular of the day. The above is found in a York Manual belonging to York Minster Library, and is also in a MS. Manual bought A.D. 1404-14, for the long-vanished Chapel of South Charford, Breamore, near Salisbury. [*Mus. Brit. Bibl. Reg. MS. 2 A. xxi.*] The present Exhortation restricts the responsibility of Sponsors to the spiritual oversight of their godchildren; but even this responsibility is practically in abeyance while the parents are living, since to them is assigned, in the first place, the duty of bringing up in a Christian manner the children whom God's Providence has given them.

Bishop Cosin erased from this Exhortation the words, "call upon them to hear Sermons, and chiefly ye shall," and substituted in a later part, "ye shall call upon them at due time hereafter to frequent the Divine Service, and to hear Sermons in the Church, putting them in remembrance that" Baptism doth represent, etc. The charge respecting Confirmation was also formed by him out of the former Rubric, by which the same thing was enjoined.

It is certain, by God's word] This Rubric is, in part, a reproduction of words which appeared first in "Articles to establish Christian quietness," put forth by the authority of Henry VIII. in 1536; afterwards in the "Institution of a Christian Man," which was printed in the following year; and, thirdly, in the Rubric before the Confirmation Service. When introduced into the latter Rubric, the words "and else not" were dropped, and the object of their introduction there was to shew that Confirmation was not essential to the salvation of baptized Infants.

Neither in this Rubric, nor in any other formulary of the Church of England, is any decision given as to the state of infants dying without Baptism. Bishop Bethell says [*Re-generation in Baptism*, p. xiv] that the common opinion of the ancient Christians was, that they are not saved: and as our Lord has given us such plain words in John iii. 5, this seems a reasonable opinion. But this opinion does not involve any cruel idea of pain or suffering for little ones so deprived of the Sacrament of new birth by no fault of their own. It rather supposes them to be as if they had never received the gift of an immortal spirit [1 Thess. v. 23] for spiritual existence, when they might, through the care and love of their parents, have been reckoned among the number of those "in whom is no guile," and "who follow the Lamb whithersoever He goeth." Most persons would, however, prefer to think with the wise and good Bishop Sanderson. "Into some men it may be," he writes, "and extraordinarily (especially in the want of ordinary means) God may infuse faith and other graces accompanying salvation, as also (*modo nobis incognito*) make supply unto Infants unbaptized some other way, by the immediate work of His Holy and Almighty Spirit, without the use of the outward means of the Word and Sacraments. Of which extraordinary work we cannot pronounce too sparingly; the special use whereto it serveth us being the suspending of our censures, not rashly to pass the sentence of damnation upon those Infants or Men that want the ordinary outward means, since we are not able to say how God in His infinite power can, and how in His rich mercy He hath, doth, or will deal with them." [SANDERSON'S *Pax Ecclesiae*, p. 71.]

¹ On a font at Bradley in Lincolnshire there is the inscription—

"Pater noster ave maria and crede
Ieten ge chylt ut es nede."

a curious perpetual reminder of the admonition given at the font.

THE MINISTRATION OF PRIVATE BAPTISM OF CHILDREN IN HOUSES.

¶ 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 Holyday 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. But when need shall compel them so to do, then Baptism shall be administered on this fashion. o. s. p.

¶ First, let the Minister of the Parish (or in his absence, any other lawful Minister that can be procured) with them that are present call upon God, and say the Lord's Prayer, and so many of the Collects appointed to be said before in the Form of Publick Baptism, as the time and present exigence will suffer. And then, the Child being named by some one that is present, the Minister shall pour Water upon it, saying these words ; o. s. p.

N. I baptize thee In the Name of the FATHER, and of the SON, and of the HOLY GHOST. Amen.

¶ Then, all kneeling down, the Minister shall give thanks unto God, and say,

WE yield Thee hearty thanks, most merciful FATHER, that it hath pleased Thee to regenerate *this Infant* with Thy HOLY SPIRIT, to receive *him* for Thine own *Child* by adoption, and to incorporate *him* into Thy holy Church. And we humbly beseech Thee to grant, that as *he is* now made *partaker* of the death of Thy SON, so *he* may be also of His resurrection ; And that finally, with the residue of Thy Saints, *he* may inherit Thine everlasting kingdom ; through the same Thy SON JESUS CHRIST our LORD. Amen.

¶ *Non licet aliquem baptizare in aula vel in camera vel in aliquo loco privato, sed duntaxat in Ecclesiis in quibus sunt fontes ad hoc specialiter ordinati, nisi fuerit filius regis vel principis, vel saltem necessitas emerit propter quam ad Ecclesiam accessus absque periculo haberi non potest.*

¶ *Notandum est quod quilibet sacerdos parochialis debet parochianis suis formam baptizandi in aqua pura . . . frequenter in diebus dominicis exponere, ut si necessitas emergat sciando parvulos in forma ecclesie baptizare, proferendo formam verborum baptismi in lingua materna . . . sic dicendo :*

I CRISTENE thee *N.* in the name of the Fadir, and of the Sone, and of the Holy Gost. Amen.

PRIVATE BAPTISM OF INFANTS.

The Baptism of Infants who were in extreme danger was provided for by certain Rubrics at the end of the Office in the ancient Manuals of the Church of England, and these Rubrics made no mention of any prayer being used, or any other words than those essential to Baptism. These Rubrics form the foundation of our present Office for Private Baptism. In the first Prayer Book, that of 1549, the person baptizing was directed to "*call upon God for His grace, and say the Lord's Prayer, if the time suffice:*" the use of the Lord's Prayer with that special intention being doubtless what was meant, and not any extempore prayer. But in 1661, Bishop Cosin suggested the substitution of the words "call upon God, and say the Lord's Prayer, and so many of the Collects appointed," etc. Probably great latitude had been introduced under a misinterpretation of the former Rubric, and the alteration was intended to suppress the use of extempore prayer in Private Baptisms by giving an authorized form to be used. At the same time the spirit of the old Rubrics was retained in the words, "as the time and present exigence will suffer," shewing that the prayers were not to be considered as an

essential part of Baptism, and that if the child is supposed to be dying rapidly, it is to be baptized at once. The Collect of Thanksgiving was also introduced from the public Service. Various attempts had been made to alter the rules of the Church, so as entirely to exclude Baptism by lay persons, even in case of extreme emergency, but these attempts were so contrary to the spirit of the ancient Church that they were never allowed to prevail,¹ beyond the extent of so modifying the Rubric as effectually to discourage lay Baptism when there was no necessity for it.

In addition to the Rubrics of this Office, there is also a special law of the Church on the subject of Private Baptism, the definite words of which make it a good guide both for Clergy and Laity. It is as follows :—

"CANON 69.

"Ministers not to defer Christening, if the Child be in danger.

"If any Minister, being duly, without any manner of collusion, informed of the weakness and danger of death of any

¹ See CARDWELL'S *Synodalia*, i. 135, for a proposed Canon on the subject, and the Introduction to the Baptismal Offices.

¶ And let them not doubt, but that the Child so baptized is lawfully and sufficiently baptized, and ought not to be baptized again. Yet nevertheless, if the Child, which is after this sort baptized, do afterward live, it is expedient that it be brought into the Church, to the intent that, if the Minister of the same Parish did himself baptize that Child, the Congregation may be certified of the true Form of Baptism, by him privately before used: In which case he shall say thus,

I CERTIFY you, that according to the due and prescribed Order of the Church, at such a time, and at such a place, before divers witnesses I baptized this Child.

¶ But if the Child were baptized by any other lawful Minister, then the Minister of the Parish where the Child was born or christened, shall examine and try whether the Child be lawfully baptized, or no. In which case, if those that bring any Child to the Church do answer, that the same Child is already baptized, then shall the Minister examine them further, saying,

BY whom was this Child baptized?
Who was present when this Child was baptized?

Because some things essential to this Sacrament may happen to be omitted through fear or haste, in such times of extremity; therefore I demand further of you,

With what matter was this Child baptized?

With what words was this Child baptized?

¶ And if the Minister shall find by the answers of such as bring the Child, that all things were done as they ought to be; then shall not he christen the Child again, but shall receive him as one of the flock of true Christian people, saying thus,

I CERTIFY you, that in this case all is well done, and according unto due order, concerning the baptizing of 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: for our LORD JESUS CHRIST doth not deny His grace and mercy unto such Infants, but most lovingly doth call them unto Him, as the holy Gospel doth witness to our comfort on this wise.

infant unbaptized in his parish, and thereupon desired to go or come to the place where the said infant remaineth, to baptize the same, shall either wilfully refuse so to do, or of purpose, or of gross negligence, shall so defer the time, as, when he might conveniently have resorted to the place, and have baptized the said infant, it dieth, through such his default, unbaptized; the said Minister shall be suspended for three months; and before his restitution shall acknowledge his fault, and promise before his Ordinary, that he will not wittingly incur the like again. Provided, that where there is a Curate, or a Substitute, this Constitution shall not extend to the Parson or Vicar himself, but to the Curate or Substitute present.¹

It cannot be said that there is never any "collusion" in this matter, and the clergyman is therefore bound to make strict inquiry as to the condition of the child whose Baptism in private is required. Objection to the rite being administered during time of Divine Service, the expense of a "christening feast," desire to make sure of "burial money" (which is lost when children die unbaptized), are all reasons

¹ The last words, of course, refer to a non-resident Parson or Vicar, "Curate" being used in the comprehensive sense of the clergyman in actual charge of the parish.

a Until 1661, "Priest or Minister."

b S. B.
c Non licet laico vel mulieri aliquem baptizare nisi in articulo necessitatis. Si vero vir et mulier adessent uti immineat necessitatis articulus baptizandi puerum, et non esset alius minister ad hoc magis idoneus pressens, vir citius baptizaret et non mulier: nisi forte mulier melius sciret verba sacramentalia quam vir, vel aliud impedimentum subesset. S. B. [See also p. 404.]

¶ Et si puer fuerit baptizatus secundum illam formam, caveat sibi unusquisque ne iterum eundem baptizet: sed si hujusmodi parvuli convalescant, deferantur ad ecclesiam et dicantur super eos exorcismi et cathedismi cum unctionibus et omnibus aliis supradictis præter immersionem aquæ et formam baptismi, quæ omnino sunt omittenda, videlicet: *Quid petis*: et ab hinc usque ad illum locum quo Sacerdos debeat parvulum chrismate linire.

¶ Et ideo si laicus baptizaverit puerum, antequam deferatur ad ecclesiam, interroget Sacerdos diligenter quid dixerit, et quid fecerit:

et si invenerit laicum discrete et debito modo baptizasse, et formam verborum baptismi ut supra in suo idiomate integre protulisse, approbet factum, et non rebaptizet eum.

S. Mark x. 13-16.

THEY brought young children to CHRIST, that He should touch them; and His disciples rebuked those that brought them. But when JESUS saw it, He was much displeased, and said unto them, Suffer the little children to come unto Me, and forbid them not; for of such is the Kingdom of God. Verily I say unto you, Who-soever shall not receive the Kingdom of God as a little child, he shall not enter therein. And

that have come within the writer's experience: and, except in cases where there is manifest danger of death, it is best both for the Clergy and the Laity that a medical certificate should be provided, stating that there is weakness or disease which renders the infant incapable of being brought to Church for public Baptism without risk.

The remaining part of what is printed under the heading, "The Ministration of Private Baptism of Children in Houses," is an adaptation to the case of such children of that part of the Office for Baptism which is not used in private.

The object of bringing a convalescent child who has been clinically baptized to Church is twofold. [1] First, that a solemn public recognition may be made of the child's regenerated condition by the Priest "receiving him as one of the flock of true Christian people" in the face of the Church: and [2], secondly, that the child, by its sureties, may make those solemn engagements of the Baptismal vow which were omitted when it was supposed that the infant would not "come of age" to be capable of fulfilling them.

The form in which the certification is to be given when it is to be made by the clergyman who has himself baptized the child was not defined until the revision of 1661. In Bishop Cosin's Durham Book he has written the following proposed

He took them up in His arms, put His hands upon them, and blessed them.

¶ 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 exhorted all men to follow their innocency. Ye perceive how by 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 therefore, but earnestly believe, that He hath likewise favourably received this present Infant; that He hath embraced *him* with the arms of His mercy; and (as He hath promised in His holy Word) will give unto *him* the blessing of eternal life, and make *him* partaker of His everlasting kingdom. Wherefore, we being thus persuaded of the good will of our heavenly FATHER, declared by His SON JESUS CHRIST, towards this Infant, let us faithfully and devoutly give thanks unto Him, and say the prayer which the LORD Himself taught us.

OUR FATHER, Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

ALMIGHTY and everlasting God, heavenly FATHER, we give Thee humble thanks, that Thou hast vouchsafed to call us to the knowledge of Thy grace, and faith in Thee: Increase this knowledge, and confirm this faith in us evermore. Give Thy HOLY SPIRIT to *this Infant*, that *he*, being born again, and being made *an heir* of everlasting salvation, through our LORD JESUS CHRIST, may continue Thy *servant*, and attain Thy promise; through the same our LORD JESUS CHRIST Thy SON, Who liveth and reigneth with Thee and the HOLY SPIRIT, now and for ever. Amen.

¶ Then shall the Priest demand the Name of the Child; which being by the Godfathers and Godmothers pronounced, the Minister shall say,

DOST thou, in the name of this Child, renounce the devil and all his works, the vain pomp and glory of this world, with all covetous desires

of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?

¶ Answer.

I renounce them all.

¶ Minister.

DOST thou believe in GOD the FATHER Almighty, Maker of heaven and earth?

And in JESUS CHRIST His only-begotten SON our LORD? And that He was conceived by the HOLY GHOST; born of the Virgin Mary; that He suffered under Pontius Pilate, was crucified, dead, and buried; that He went down into hell, and also did rise again the third day; that He ascended into heaven, and sitteth at the right hand of GOD the FATHER Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the HOLY GHOST; the holy Catholick Church; the Communion of Saints; the Remission of sins; the Resurrection of the flesh; and everlasting life after death?

¶ Answer.

All this I stedfastly believe.

¶ Minister.

WILT thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

¶ Answer.

I will.

¶ Then the Priest shall say,

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 not be ashamed to confess the faith of CHRIST crucified, and manfully to fight under His banner, against sin, the world, and the devil; and to continue CHRIST's faithful soldier and servant unto *his* life's end. Amen.

+ Here the Priest shall make a cross upon the Child's forehead.

¶ Then shall the Priest say,

SEEING now, dearly beloved brethren, that *this Child* is by Baptism regenerate, and grafted into the body of CHRIST's Church, let us give thanks unto Almighty GOD for these benefits; and with one accord make our prayers unto Him, that *this Child* may lead the rest of *his* life according to this beginning.

¶ Then shall the Priest say,

WE yield Thee hearty thanks, most merciful FATHER, that it hath pleased Thee to

form: ". . . in which case he shall say thus: I certify you that, according to the due and prescribed Order of the Church, in case of necessity, at such a time, and in such a place, and before divers witnesses, I administered private Baptism to this child, who being born in original sin, etc., *ut infra*." From this it would appear that the whole of the following part of the form, as afterwards printed, was intended by him to have been used in every case. The internal evidence of the Office seems to indicate such an intention also, and probably the omission is a clerical error, which has arisen from Cosin not writing the whole at length in his MS. revision.

Cosin also transferred the Lord's Prayer from the place which it here occupies, and which is that of the old Office, to the same place as it occupies in the ordinary Service for

Public Baptism: but although his alteration is left as he wrote it, while erasures are on either side, it was not printed, and the two forms of the Office do not agree.

At the end of the Exhortation in the Prayer Books, as they stood before 1661, there was a Rubric, "And so forth, as in Public Baptism." This Rubric was erased by Cosin, and he substituted, "Then shall he add and say, Furthermore, I require you to take care *ut supra* in public Baptism." This supplementary charge is not printed in the Sealed books, yet it seems clear that its omission was a clerical error, and that it ought to be inserted by the clergyman when he uses the Office.

There is, in fact, a certain want of exact consistency about the use of this Office (and the same is observable in the use

regenerate *this Infant* with Thy HOLY SPIRIT, to receive *him* for Thine own *Child* by adoption, and to incorporate *him* into Thy holy Church. And humbly we beseech Thee to grant, that *he*, being dead unto sin and living unto righteousness, and being buried with CHRIST in His death, may crucify the old man, and utterly abolish the whole body of sin; and that, as *he* is made partaker of the death of Thy SON, *he* may also be partaker of His resurrection; so that finally, with the residue of Thy holy Church, *he* may be an inheritor of Thine everlasting kingdom; through JESUS CHRIST our LORD. Amen.

¶ 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 the devil and all his works, to believe in GOD, and to serve

Him; ye must remember, that it is your parts and duties to see that *this Infant* be taught, so soon as *he* shall be able to learn, what a solemn vow, promise, and profession, *he hath* here made by you. And that *he* may know these things the better, ye shall call upon *him* to hear Sermons; and chiefly ye shall provide, that *he* may learn the Creed, the LORD'S Prayer, and the Ten Commandments, in the vulgar tongue, and all other things which a Christian ought to know and believe to his soul's health; and that *this Child* may be virtuously brought up to lead a godly and a Christian life; remembering always, that Baptism doth represent 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 and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ But if they which bring the Infant to the Church do make such uncertain answers to the Priest's questions, as that it cannot appear that the Child was baptized with *Water, In the Name of the Father, and of the Son, and of the Holy Ghost*, (which are essential parts of Baptism,) then let the Priest baptize it in the form before appointed for Publick Baptism of Infants; saving that at the dipping of the Child in the Font, he shall use this form of words.

IF thou art not already baptized, *N. I* baptize thee In the Name of the FATHER, and of the SON, and of the HOLY GHOST. Amen.

... "Si vero dubitet rationabiliter Sacerdos utrum infans ad baptizandum sibi oblatus prius in forma debita fuerit baptizatus vel non, debet omnia perficere cum eo sicut cum alio quem constat sibi non baptizatum, præterquam quod verba sacramentalia essentialia proferre debeat sub conditione, hoc modo dicendo :

N. si baptizatus es, ego non rebaptizo te : sed si nondum baptizatus es, ego baptizo te, in nomine PATRIS, et FILII, et SPIRITUS SANCTI. Amen. Sub aspersione vel immersione ut supra.

of the unreformed Office "ad faciendum Catechumenum") over a baptized child. It is also impossible to follow it exactly if an attempt is made to amalgamate it with the Office for Public Baptism. It was probably intended to be used at the font, but no water should be placed in the latter.

CONDITIONAL BAPTISM.

The earliest mention of conditional Baptism is in the statutes of St. Boniface, Archbishop of Mentz about A.D. 745. His words as given by Martene [*de Antiq. rit. i. 163, ed. 1636*] are, "Si de aliquibus dubium sit, utrum sint baptizati, absque ullo scrupulo baptizentur; his tamen verbis præmissis: Non te rebaptizo, sed si nondum es baptizatus, etc." It is not probable that Boniface would originate this form,

nor is it likely that the whole Western Church would so exactly have adopted any form originated by him; we may therefore reasonably conclude that his words represent the established usage of the ancient and settled Churches of Europe when he wrote, and that the charity of the Church had always provided such a form.

Conditional Baptism ought not to be administered hastily as a means of escaping from a difficulty. The principle of the Church is clear and unhesitating (as is shewn in the Rubric above) that if water and the words of Institution have been used they have constituted a true Baptism, the iteration of which would be sinful in the baptizer, and at the same time useless to the baptized. But, after careful inquiry, doubts may often be felt as to the due use of the essentials of Baptism, and in such a case the conditional form should certainly be adopted, for the sake of the child.

THE MINISTRATION OF
BAPTISM TO SUCH AS ARE OF RIPER YEARS,
AND ABLE TO ANSWER FOR THEMSELVES.

¶ When any such persons as are of riper years are to be baptized, timely notice shall be given to the Bishop, or whom he shall appoint for that purpose, a week before at the least, by the Parents, or some other discreet persons; that so due care may be taken for their examination, whether they be sufficiently instructed in the principles of the Christian Religion; and that they may be exhorted to prepare themselves with prayers and fasting for the receiving of this holy Sacrament.

¶ And if they shall be found fit, then the Godfathers and Godmothers (the people being assembled upon the Sunday or Holyday appointed) shall be ready to present them at the Font immediately after the second Lesson, either at Morning or Evening Prayer, as the Curate in his discretion shall think fit.

¶ And standing there, the Priest shall ask whether any of the persons here presented be baptized or no: If they shall answer, *No*; then shall the Priest say thus,

DEARLY beloved, forasmuch as all men are conceived and born in sin, (and that which is born of the flesh is flesh,) and they that are in the flesh cannot please GOD, but live in sin, committing many actual transgressions; and that our SAVIOUR CHRIST saith, None can enter into the Kingdom of GOD, except he be regenerate and born anew of Water and of the HOLY GHOST; I beseech you to call upon GOD the FATHER, through our LORD JESUS CHRIST, that of His bounteous goodness He will grant to *these persons* that which by nature *they* cannot have, that *they* may be baptized with water and the HOLY GHOST, and received into CHRIST's holy Church, and be made lively *members* of the same.

¶ Then shall the Priest say,

Let us pray.

(¶ And here all the Congregation shall kneel.)

ALMIGHTY and everlasting GOD, Who of Thy great mercy didst save Noah and his family in the ark from perishing by water; and also didst safely lead the children of Israel Thy people through the Red Sea, figuring thereby Thy holy Baptism; and by the Baptism of Thy well-beloved SON JESUS CHRIST, in the river Jordan, didst sanctify the element of water to the mystical washing away of sin; We beseech Thee, for Thine infinite mercies, that Thou wilt mercifully look upon *these Thy servants*; wash *them* and sanctify *them* with the HOLY GHOST, that *they* being delivered from Thy wrath may be received into the ark of CHRIST's Church; and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *they* may come to the land of everlasting life, there to reign with Thee world without end; through JESUS CHRIST our LORD. *Amen.*

ALMIGHTY and immortal GOD, the Aid of all that need, the Helper of all that flee to Thee for succour, the Life of them that believe, and the Resurrection of the dead; We call upon Thee for *these persons*, that *they*, coming to Thy holy Baptism, may receive remission of *their* sins by spiritual regeneration. Receive *them*, O LORD, as Thou hast promised by Thy well-beloved SON, saying, Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you: So give now unto us that ask; let us that seek find; open the gate unto us that knock; that *these persons* may enjoy the everlasting benediction of Thy heavenly washing, and may come

THE BAPTISM OF ADULTS.

In that Preface to the Prayer Book which was written by Bishop Sanderson in 1661, it is stated that among other alterations and additions it was thought expedient to add "an Office for the Baptism of such as are of riper years; which, although not so necessary when the former Book was compiled, yet by the growth of Anabaptism, through the licentiousness of the late times crept in amongst us, is now become necessary, and may be always useful for the baptizing of Natives in our Plantations, and others converted to the Faith." It is probable that this was suggested by Bishop Cosin, for at the end of the Office for Private Baptism in his Durham Book, he has written, "Print in a new leaf, The Ministration of Publick Baptism to such as are of perfect age, or come to the years of discretion, and are able to render an account of their faith, and undertake for themselves;" all after "discretion" being subsequently erased. The Office

was, however, framed under the direction of a Committee of Convocation, consisting of the following Bishops and Clergy:—

Henchman,	Bishop of Salisbury.
Laney,	" Peterborough.
Griffith,	" St. Asaph.
Earl,	Dean of Westminster.
Oliver,	" Worcester.
Sparrow,	Archdeacon of Sudbury.
Creed,	" Wilts.
Heywood,	
Gunning,	afterwards Bishop of Chichester and of Ely.

These met at the Savoy for the purpose on May 20, 1661, a date which shews that the review of the Prayer Book was begun six months before the final official steps towards revision were undertaken. [See p. 32.] Wood, in his *Atheneæ Oxoniensis*, says that the Bishop of St. Asaph had the chief

to the eternal kingdom which Thou hast promised by CHRIST our LORD. *Amen.*

¶ Then shall the people stand up, and the Priest shall say,

Hear the words of the Gospel, written by Saint John, in the third Chapter, beginning at the first Verse.

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to JESUS by night, and said unto Him, Rabbi, we know that Thou art a teacher come from GOD; for no man can do these miracles that Thou doest, except GOD be with him. 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. Nicodemus saith unto Him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? 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. The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the SPIRIT.

¶ After which he shall say this exhortation following.

BELOVED, ye hear in this Gospel the express words of our SAVIOUR CHRIST, that except a man be born of water and of the SPIRIT, he cannot enter into the Kingdom of GOD. Whereby ye may perceive the great necessity of this Sacrament, where it may be had. Likewise, immediately before His ascension into heaven, (as we read in the last Chapter of Saint Mark's Gospel,) He gave command to His disciples, saying, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. Which also sheweth unto us the great benefit we reap thereby. For which cause Saint Peter the Apostle, when upon his first preaching of the Gospel many were pricked at the heart, and said to him and the rest of the Apostles, Men and brethren, what shall we do? replied and said unto them, Repent and be bap-

tized every one of you for the remission of sins, and ye shall receive the gift of the HOLY GHOST. For the promise is to you and your children, and to all that are afar off, even as many as the LORD our GOD shall call. And with many other words exhorted he them, saying, Save yourselves from this untoward generation. For (as the same Apostle testifieth in another place) even Baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience towards GOD,) by the resurrection of JESUS CHRIST. Doubt ye not therefore, but earnestly believe, that He will favourably receive *these* present persons, truly repenting, and coming unto Him by faith; that He will grant *them* remission of *their* sins, and bestow upon *them* the HOLY GHOST; that He will give *them* the blessing of eternal life, and make *them* partakers of His everlasting kingdom.

Wherefore we being thus persuaded of the good will of our heavenly FATHER towards *these* persons, declared by His SON JESUS CHRIST; let us faithfully and devoutly give thanks to Him, and say,

ALMIGHTY and everlasting GOD, heavenly FATHER, we give Thee humble thanks, for that Thou hast vouchsafed to call us to the knowledge of Thy grace, and faith in Thee: Increase this knowledge, and confirm this faith in us evermore. Give Thy HOLY SPIRIT to *these* persons, that *they* may be born again and be made *heirs* of everlasting salvation, through our LORD JESUS CHRIST, Who liveth and reigneth with Thee and the HOLY SPIRIT, now and for ever. *Amen.*

¶ Then the Priest shall speak to the persons to be baptized on this wise:

WELL-BELOVED, who are come hither desiring to receive holy Baptism, ye have heard how the congregation hath prayed that our LORD JESUS CHRIST would vouchsafe to receive you and bless you, to release you of your sins, to give you the Kingdom of Heaven and everlasting life: Ye have heard also that our LORD JESUS CHRIST hath promised in His holy Word to grant all those things that we have prayed for; which promise He, for His part, will most surely keep, and perform.

hand in composing this form. It received the approbation of Convocation on May 31, 1661.¹

Two Rubrics at the end of this Office furnish a rule as to the age of the persons for whom it is to be used. The first enjoins that every one baptized with it shall be confirmed and be admitted to the Holy Communion as soon as conveniently may be. From this it is evident that all who would be considered old enough to be confirmed if they had been baptized come within the limits of those "riper years" named in the title. The second Rubric lays down the rule that the Office is not to be used for those who are not yet come to years of discretion to answer for themselves, but that such shall be baptized with the Office for Infant Baptism. Adult idiots ought to be baptized, but not with this Office: and perhaps that for Private Baptism is best suited to their case, if neglect of Baptism in their infancy has been added to their natural misfortune. Perhaps it may be laid down as a general

rule that while Confirmation is not given to young children, all under the age of twelve should be baptized as Infants, and all persons above that age with the present Office.

As this Office was framed entirely for adult persons, whether born of Christian or of Heathen parents, it necessarily recurs to those principles on which Holy Baptism was administered in the primitive times of Christianity, when millions of such persons were so admitted into the Church of Christ. Thus the Candidate for Baptism is a Catechumen in the ancient sense; and as such is admitted to the sacrament of regeneration only by the express permission of a chief minister of the Church, and after proper instruction and examination, with the discipline of prayer and fasting. It may be observed also, that a Bishop or Priest is supposed throughout to be the minister of Adult Baptism in public; though, of course, the ordinary persons as to valid Baptism apply, to extreme cases of dying persons, when no priest can be procured.

The ritual of the Baptism of Adults differs from that of

¹ CARDWELL'S *Con.* pp. 370, 374. LATHBURY'S *Convoc.* p. 288.

Wherefore, after this promise made by CHRIST, *ye* must also faithfully, for your part, promise in the presence of these your witnesses, and this whole congregation, that *ye* will renounce the devil and all his works, and constantly believe God's holy Word, and obediently keep His commandments.

¶ Then shall the Priest demand of each of the persons to be baptized, severally, these Questions following :

¶ Question.

DOST thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them ?

¶ Answer.

I renounce them all.

¶ Question.

DOST thou believe in GOD the FATHER Almighty, Maker of heaven and earth ?

And in JESUS CHRIST His only-begotten SON our LORD ? And that He was conceived by the HOLY GHOST ; born of the Virgin Mary ; that He suffered under Pontius Pilate, was crucified, dead, and buried ; that He went down into hell, and also did rise again the third day ; that He ascended into heaven, and sitteth at the right hand of GOD the FATHER Almighty ; and from thence shall come again at the end of the world, to judge the quick and the dead ?

And dost thou believe in the HOLY GHOST ; the holy Catholick Church, the Communion of Saints ; the Remission of sins ; the Resurrection of the flesh ; and everlasting life after death ?

¶ Answer.

All this I stedfastly believe.

¶ Question.

WILT thou be baptized in this faith ?

¶ Answer.

That is my desire.

¶ Question.

WILT thou then obediently keep GOD's holy will and commandments, and walk in the same all the days of thy life ?

¶ Answer.

I will endeavour so to do, GOD being my helper.

¶ Then shall the Priest say,

O MERCIFUL GOD, grant that the old Adam in *these persons* may be so buried, that the new man may be raised up in *them*. Amen.

Grant that all carnal affections may die in *them*,

and that all things belonging to the Spirit may live and grow in *them*. Amen.

Grant that *they* may have power and strength to have victory, and to triumph, against the devil, the world, and the flesh. Amen.

Grant that *they*, being here dedicated to Thee by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded through Thy mercy, O blessed LORD GOD, Who dost live, and govern all things, world without end. Amen.

ALmighty, everliving GOD, Whose most dearly beloved SON JESUS CHRIST, for the forgiveness of our sins, did shed out of His most precious side both water and blood, and gave commandment to His disciples, that they should go teach all nations, and baptize them In the Name of the FATHER, the SON, and the HOLY GHOST ; Regard, we beseech Thee, the supplications of this congregation ; sanctify "THIS WATER to the mystical washing away of sin ; and grant that the *persons* now to be baptized therein may receive the fulness of Thy grace, and ever remain in the number of Thy faithful and elect children, through JESUS CHRIST our LORD. Amen.

¶ Then shall the Priest take each person to be baptized by the right hand, and placing him conveniently by the Font, according to his discretion, shall ask the Godfathers and Godmothers the Name ; and then shall dip him in the water, or pour water upon him, saying,

NI baptize thee In the Name of the FATHER, and of the SON, and of the HOLY GHOST. Amen.

¶ Then shall the Priest say,

WE receive this person into the congregation of CHRIST's flock ; + and do sign *him* with the sign of the cross, in token that hereafter *he* shall not be ashamed to confess the faith of CHRIST crucified, and manfully to fight under His banner, against sin, the world, and the devil ; and to continue CHRIST's faithful soldier and servant unto *his* life's end. Amen.

¶ Then shall the Priest say,

SEEING now, dearly beloved brethren, that *these persons* are regenerate, and grafted into the body of CHRIST's Church, let us give thanks unto Almighty GOD for these benefits, and with one accord make our prayers unto Him, that *they* may lead the rest of *their* life according to this beginning.

¶ Then shall be said the Lord's Prayer, all kneeling.

OUR FATHER, Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy

a So in MS. Comp. P. 415.

+ Here the Priest shall make a cross upon the person's forehead.

Infants only in three particulars : 1. The person to be baptized answers the interrogatories himself. 2. The Priest takes him by the right hand and brings him to the font, "placing him conveniently by the Font." 3. An address to the newly baptized follows the short one which is made to the sponsors. To these it may be added, fourthly, though not directed in the Rubric, that it is most reverent and seemly for the person who is being baptized to kneel during

the act of Baptism. Women should also be provided with veils similar to those used at Confirmation, to be removed, of course, during the actual Baptism.

Persons who have come to years of discretion are sometimes in doubt respecting their Baptism, and are anxious to be baptized with the conditional form. As a rule the Church has always concluded that those who have been born of Christian parents have been baptized, unless the contrary

will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

WE yield Thee humble thanks, O heavenly FATHER, that Thou hast vouchsafed to call us to the knowledge of Thy grace, and faith in Thee: Increase this knowledge, and confirm this faith in us evermore. Give Thy HOLY SPIRIT to *these persons*; that being now born again, and made *heirs* of everlasting salvation through our LORD JESUS CHRIST, *they* may continue Thy *servants*, and attain Thy promises through the same LORD JESUS CHRIST Thy SON, Who liveth and reigneth with Thee in the unity of the same HOLY SPIRIT, everlastingly. Amen.

¶ Then, all standing up, the Priest shall use this Exhortation following; speaking to the Godfathers and Godmothers first.

FORASMUCH as *these persons* have promised in your presence to renounce the devil and all his works, to believe in GOD, and to serve Him; ye must remember, that it is your part and duty to put *them* in mind, what a solemn vow, promise, and profession *they* have now made before this congregation, and especially before you *their* chosen witnesses. And ye are also to call upon *them* to use all diligence to be rightly instructed in God's holy Word; that so *they*

can be proved. Careful inquiry should, therefore, be made whether there is really any good reason for doubt before any such question is entertained. But if, after inquiry, there still remains cause for doubt, there seems to be no reason why the conditional form should not (the Bishop consenting) be used, although no actual provision is made for it in the case of adult persons. Even although a person may have been

may grow in grace, and in the knowledge of our LORD JESUS CHRIST, and live godly, righteously, and soberly in this present world.

¶ And then, speaking to the new baptized *persons*, he shall proceed, and say,

AND as for you, who have now by Baptism put on CHRIST, it is your part and duty also, being made the *children* of GOD and of the light, by faith in JESUS CHRIST, to walk answerably to your Christian calling, and as becometh the children of light; remembering always that Baptism representeth 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, and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ It is expedient that every person thus baptized should be confirmed by the Bishop so soon after his Baptism as conveniently may be; that so he may be admitted to the holy Communion.

¶ If any persons not baptized in their infancy shall be brought to be baptized before they come to years of discretion to answer for themselves; it may suffice to use the Office for Publick Baptism of Infants, or (in case of extreme danger) the Office for Private Baptism, only changing the word [*Infant*] for [*Child* or *Person*] as occasion requireth.

confirmed and have received the Holy Communion, if it is afterwards discovered that he has not been baptized, the Sacrament of Baptism should be administered. In such a case, reverent doubt as to the effect of the latter Sacrament in supplying the omission of the former might well lead to the use of the conditional form.