

## THE MINISTRATION OF PUBLICK BAPTISM OF INFANTS, TO BE USED IN THE CHURCH

### INTRODUCTION.

THERE are eight Occasional Offices of the English Church, namely, Baptism, Confirmation (preceded by the Catechism), Matrimony, Visitation of the Sick, the Communion of the Sick, the Burial of the Dead, the Churching of Women, and the Commination Service. These Services find their justification not only in the human desire to recognize the hand of God in the outstanding experiences of life, but in the duty of imitating the example of the Saviour who 'embraced' children 'in His arms,' 'adorned and beautified with His presence' the marriage in Cana of Galilee, visited the sick, comforted the afflicted, wept at the grave of Lazarus, and was ever ready to receive the penitent.

#### 1. The Matter of Baptism.

The washing of the body with water, as a symbol that the soul requires to be cleansed, is a rite of great antiquity, and not peculiar to Christianity. The Greeks adopted the almost universal custom of lustration for the purpose of moral cleansing. The rite of Baptism was employed by the Jews in admitting proselytes to their religion. Our Lord, therefore, in appointing this to be the rite of entering His Church (Matt. xxviii. 19) did not 'introduce a new ceremony or a new symbol, but rather invested an old one with greater sanctity and deeper significance.'

In the Eastern Church Baptism has always been by immersion, except in the case of Clinic Baptism, i.e. Baptism on a sick bed which was performed by affusion.

The question of the necessity of immersion has been largely canvassed within the Reformed Churches up to recent years; it is, however, beginning to be generally admitted that the word 'baptize,' as used in the original of the N.T., cannot always, and need not ever, mean 'immerse.' Doubtless a larger quantity

of water was understood to be used than is provided usually at a font (cf. John iii. 23), and accordingly the B.C.P. requirement is immersion, unless the sponsors state the child to be physically unfit for it. The almost universal custom now is to use affusion only.

#### 2. The Place of Baptism.

- (1) At first in private houses, or by the water side.
- (2) Later in Baptistries adjoining places of public worship.
- (3) Still later in the Church-porch.
- (4) At last at the Font, placed within the Church, but near the door.

#### 3. The Time of Baptism.

- (1) Anciently between Easter and Whitsuntide, except in cases of imminent danger.
- (2) In 1549, 1552, and 1559 only on Sundays or Holy Days.
- (3) In 1662 any other day, if necessity so require.

#### 4. Infant Baptism.

The careful language of the first of the two Rubrics at the end of the Office for the Public Baptism of Infants, certifying the salvation of the baptized who die in infancy, without presuming to predict anything of the infants dying unbaptized, and still more the careful language of Article XXVII, claiming that Infant Baptism is to be retained 'as most agreeable with the institution of Christ,' would seem to be designed to avoid 'unchurching' those who find a difficulty in Infant Baptism.

The ground upon which is made the claim for Infant Baptism in the Rubrics, positive enough in spite of its careful wording, is not directly Scriptural, the baptism of 'households' being only of conjectural value, and, consequently, of value only as confirmatory of other valid arguments. On the other hand, the absence of an express Scriptural command to baptize infants admits of easy explanation. The absence of the mention of infant baptism is what we should expect in the records of a 'Missionary' Church, as the Church was during the period covered by the N.T. As regards the want of an express command, the *argumentum a silentio* is never conclusive by itself, though of great weight if it fits in with positive arguments. In the case of Infant Baptism, this argument has been used on both sides; if we are not told in so many words to baptize infants, neither are we told to exclude them from the rite. But the arguments for this practice are stronger than those against it. The rite of circumcision having accustomed Israel to the entry of unconscious infants into covenant relationship, it may well be

-claimed that in the case of baptism, brought into direct contrast and comparison with circumcision (Col. ii. 11-13), the absence of an explicit exclusion of infants from the N.T. rite, is the valid form of *argumentum a silentio*, being based on positive teaching as regards circumcision.

Add that Baptism was no new rite in the time of Christ, but the familiar preliminary rite in the admission of proselytes to Judaism, and as such administered to infants,\* and the weight lent by this positive basis to the absence of an order excluding infants, becomes considerable. The historical practice of the Church in this rite, as in the matter of Sunday observance, tends still further to throw the burden of proof upon those who term the practice unscriptural.†

The exceptions to this rule of the early church prove its general observance, for in such cases Baptism was postponed not to adolescence but to the death-bed, under the notion that all sin after baptism is unpardonable, or at any rate not so visibly and plainly removed as in the baptismal rite.

The positive objection to Infant Baptism is the connexion of faith and baptism in Holy Scripture, a connexion acknowledged by the Church in the Catechism, in the promises exacted from the sponsors, and in Arts. XXV, XXVI, and XXVII.

Through the rejection of Acts viii. 37, and the semi-rejection of the last verses of St. Mark's Gospel as in the R.V., it is sometimes asserted that baptism is not connected with a *profession* of faith. But the possession of faith (which is surely something far more than the profession) is, at any rate, essential to rightly (*recte*) receiving Baptism (see Art. XXVII). The Scriptural association of that Sacrament with regeneration, i.e. new birth, the one human condition in the bestowal of which is repentant faith, utterly repudiates attempts at solution of the difficulty by dissociating faith from Baptism. The right direction in which to seek the justification of Infant Baptism is the one suggested by the Office itself, namely the capacity of a child for the reception of Divine grace, and for entering into Covenant relationship. The expression, 'Believers' Baptism,' which seems to enshrine incontestably Scriptural truth, is really only a half-truth; for though true as excluding adult unbelievers, it makes no provision for infants. Yet the Bible is clear as to the capacity of children to receive blessing, privilege and sanctification. For example, 'of such is the Kingdom of Heaven'; 'He blessed them'; 'Else were your children unclean, but now are they-holy' (*ἅγια*, saints). The

\* See Wall, *Infant Baptism*, Introduction.

† Origen (c. 250 A.D.); *Ecclesia ab apostolis traditionem suscepit parvulis baptismum dari.*

rite of circumcision already noted; the case of John Baptist, filled with the Holy Ghost from his mother's womb; the 'holiness' of the child of even one believing parent, introduced as an obvious and well-known fact on which to build the argument against separating from unbelieving spouses; St. Peter's words at Pentecost, 'the promise is to you and to your children';—all such plain indications of the Child's position in the Covenant of Grace, are in line with those taught by Christ's word, gesture and deed, on the memorable occasion detailed in the Gospel narrative. Nor must it be forgotten that the Lord's healing work when upon earth, so expressly conditioned by the faith of the recipients, extended to the Syrophenician woman's daughter, the lunatic son, the nobleman's son, and the centurion's slave (*παῖς*), on the ground of a *faith not possessed by the one healed*, but by those claiming intimate relationship, *parental or quasi-parental*.

Here is the point at which to apply the *argumentum a silentio*. Abraham received circumcision, as a sign of the faith which he had yet being uncircumcised; he is bidden to administer the rite to the infant Isaac, incapable of faith, but within the Covenant through the faith of his father. Without an explicit command to the contrary, it was impossible for the Christian Jew to imagine the postponement of the N.T. Covenant rite; and, it is said, the converted Jew finds such a postponement incomprehensible to-day.

Will this explanation justify the language of the address and the thanksgiving prayer after baptism in the B.C.P. where 'regeneration' is claimed as a past act? The Reformers took refuge in Calvinistic theories little acceptable to-day. It is fair to say that the use of the word 'regenerate' in the Office, being devotional and undogmatic, must rest for its interpretation upon the Catechism and the Articles, and ultimately upon the Holy Scriptures. Faith and repentance are essential to the benefits of Baptism; the presentation of a child, of *Christian parentage or guardianship*, is a 'charitable work,' resting upon the capacity of a child for Covenant relationship with God, and depending upon such training as shall be instrumental in transforming the rite from a charitable work on the part of the believing parent, into the sign and seal of a realized death unto sin and life unto righteousness on the part of the child.

It is interesting to note that the sanction of this view of the Sacrament in the famous Gorham Case, which drove Manning from a Church where he deemed the Sacrament to be undervalued, drove Mozley to an inquiry into the Scriptural and historical meaning of Holy Baptism, which resulted in his classical work endorsing the view above given.

In the Irish B.C.P. the language of the Public Baptism of Infants is not altered, but in the Preface reference is made to the desire of some for alteration and the principle that devotional language should be interpreted by more formal statements of doctrine is enunciated in the following clause: 'No Minister of this Church is required to hold or teach any doctrine which has not been clearly determined by the Articles of Religion.'

The Revised B.C.P. of the Reformed Spanish Church (1889), adapted from the Anglican, Mozarabic, and Gallican Liturgies, has changed 'to regenerate this Infant' into 'admit to the Sacrament of Regeneration and of the Remission of Sins.'

### 5. The Effect of Infant Baptism.

The following are the main views:—

- (1) A complete change of nature takes place, the soul being restored to the innocency of Adam before the fall; sin is not only pardoned, but rooted out. Concupiscence remaining after baptism is not to be called sin on this theory.
- (2) There is, besides pardon of sin, the implantation of a new nature, the old remaining to be overcome: thus concupiscence after Baptism is sin.
- (3) Sin is remitted and a germ of grace implanted in the soul, but without any change of nature. The blessings on this view are: (1) pardon; (2) aid of the Holy Spirit; (3) a contingent promise of everlasting life. This view involves the idea that pardon can be granted without renovation.
- (4) Baptism admits merely to the privileges of the Church, and regeneration denotes a change of external status only, not of heart. The effects, therefore, vary in importance, according to the definition of 'privileges of the Church,' but the theory tends to regard Baptism as hardly more than the dedication of the child to God.
- (5) Regeneration is predicated of the baptized only hypothetically—God's promises are visibly signed and sealed, but man's side of the Covenant, repentance and faith, must be carried out to render the grace of Baptism effective. The Gorham Judgment sanctioned this view of Baptism, as at least a permissible interpretation of the Articles and Formularies of the Church of England.

The following is the view of Dr. H. C. G. Moule, Bishop of Durham:—

'Christian Baptism is an ordinance of the New Covenant. It is an ordinance of entrance into Covenant. It initiates, the

receiver of it into the new, better, and everlasting Covenant. It does this after the manner of a rite. It does it formally—ceremonially. It gives new birth, new life, forgiveness, the Spirit, grace and glory. But it gives as a deed gives—not as an electric wire gives. It gives a title. It conveys to the right recipient such possession as now after conveyance only demands his actual entering on and using to be complete.

'There are legal documents called *escrows*. These are deeds of conveyance which speak in the present tense, and do a present act of gift and transfer, but they carry with them a condition to be fulfilled before the effect is actualized. Till that condition is fulfilled the *present giving* does not become *actual possession*. The receiver of the title-deed does not actually enter on the property given in it. He has it in title, but he has it not yet in act and use. He has *something at once*. He received a beneficial title, right and pledge, the possession of which conceivably at once entitles him to special care, attention, and privileges.

'So Baptism, at once and literally, in the sense of title, makes an infant a member of the Church—a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven. In the sense of title, he *is at once* regenerate. He receives at once in that respect the acceptance of an adopted child of God in Christ, and the new life, which is wrought in man by the Holy Ghost. But in the ordinary law of God's working revealed in His Word, these precious things, *in their actual possession*, await the humble claim of repentance and faith. So the infant who in Sacramental title is born again, still *needs to be born again*. He is baptismally regenerated, but he needs subsequently to be *actually regenerated* by Faith and Repentance.'

### 6. Regeneration.

The Greek word literally equivalent to 'regeneration' (*παλιγγενεσία*) occurs only twice in the New Testament, Matt. xix. 28, and Titus iii. 5; the former relating to the renewal of the earth, the latter to the renewal of the believer.

There are, however, other cognate expressions in Holy Scripture, which relate to the same thing, as *γεννηθῆ ἀνωθεν* ('begotten from above') in John iii. 3, and *ἀναγεννημένοι* ('born again') in 1 Pet. i. 23. Cf. also John i. 13; 1 John v. 1.

Regeneration denotes in Scripture both an external status and an internal change. This external status enables St. Paul to address *all* the members of the Churches to which he wrote as 'saints' (Rom. i. 7, etc.); cf. also the argument in 1 Cor. vii. 14. The internal change is described as the new birth and entry upon a new life (John iii. 3-8; Col. ii. 12, 13).

## 7. Ancient Baptismal Services.

There are three distinct services in the Sarum Manual: 'The Order of making a Catechumen,' 'The Blessing of the Font,' and 'The Rite of Baptism.' The following ceremonies were connected with these Services:—

- (1) *The Order of making a Catechumen.*
  - a. Preliminary reception with the sign of the Cross.
  - b. The touching the lips with consecrated salt, the emblem of wisdom and purification.
  - c. The 'exorcism' or adjuration of Satan to give up all attack on the child, now to be dedicated to God.
  - d. The touching the child's ears and nostrils with saliva, with the use of the word 'Ephphatha.'
  - e. The leading the child into the Church, addressing him by name, and bidding him 'enter into the Temple of God.'
- (2) *The Blessing of the Font.*
  - a. The Prayer for the Sanctification of the water.
  - b. The pouring oil into the water, as 'a conjunction of the water of Baptism and the anointing with the Spirit.'
- (3) *The Rite of Baptism.*
  - a. The first anointing of the child after the vow of renunciation.
  - b. The Baptism with the second anointing and putting on the Chrism (or white garment).
  - c. The placing of a lighted taper, emblematic of the light of life, in the child's hand.

## 8. The Reformed Baptismal Office.

1549. The Service was formed from:—

- (1) The three ancient Baptismal Offices in the Sarum Manual, which were unified, re-arranged, and simplified.
- (2) Parts (especially the hortatory portions) of the *Consultatio* of Hermann, as found in the *Baptismal Book* of Luther.

It retained the Exorcism, Anointing, and Chrism, with a separate Service for Blessing the Font, at the renewal of the water at least once a month. The Prayers at the commencement were in a more detailed form than those now in use.

1552. The Blessing of the Font, the Exorcism, Anointing, and Chrism were abolished; and the declaration of the Regeneration of the child was inserted.

## 9. The Principles of the Service.

- (1) It regards Baptism as the normal means of entry into the Christian covenant.
- (2) It recognizes both God's part in the free gift of Salvation, and Man's part in the acceptance of the gift, by repentance and faith.

## 10. Defects alleged in 1661.

- (1) The obligation to baptize the children of unbaptized or unclean and ungodly parents.
- (2) The pronouncement of the declaration of regeneration over all, whether they be the children of Christians or not. The weakness of the two above objections is the impossibility of judging the spiritual condition of parents.
- (3) The requirement of Sponsors in all cases, and the putting the interrogatories to others than the parents.

A TABLE COMPARING THE ORDER OF PUBLIC BAPTISM  
OF INFANTS, 1662, WITH THE ORDER OF PUBLIC  
BAPTISM, 1549.

1662.		1549.	
At the Font.		At the door of the Church.*	
1	Preliminary Question.	1	Preliminary Question (part of Rubric).
2	Exhortation, 'Dearly beloved, forasmuch as,' etc.	2	Exhortation.
3	The First of the Two Collects, 'Almighty and everlasting God,' etc.	3	The First of the Two Collects. Asking of the Name of the Child.
4	The Second of the Two Collects, 'Almighty and immortal God,' etc.	[ef. 11]	Making a Cross upon the Child's forehead and breast.
5	The Gospel and the Address.		The Signing Formula.
6	Thanksgiving and Prayer. 'Almighty and everlasting God,' etc.	4	The Second of the Two Collects.
7	Address to Sponsors. 'Dearly beloved, ye have,' etc.		The Exorcism of the Unclean Spirit.
8	Interrogatories.	5	Suffrages.
9	The Four Prayers for grace. †	14	The Gospel and the Address.
10	Prayer for the Sanctification of the Water. 'Almighty everliving God,' etc. †	14	The Lord's Prayer.
11	Naming and Baptizing of the Child.	6	The Creed.
	[Once Dipping or Affusion.]		Thanksgiving and Prayer.
12	Reception of the Child into the Church and signing it with the Cross.		Taking of the child by the right hand and bringing him into the Church toward the Font
13	Address to the people. 'Seeing now,' etc.		At the Font.
14	The Lord's Prayer.	7	Formula of Reception.
15	The Prayer for the Child. 'We yield thee,' etc.	8	Interrogatories.
16	Exhortation to the Sponsors. 'Forasmuch as,' etc.	11	Naming and Baptizing of the Child
17	Charge to the Sponsors.		[Thrice Dipping or Affusion]
			Laying on of hands on the Child by the Sponsors.
			Putting upon him the Chrisom, and repeating Formula in connection with it.
			Anointing of the Child's head.
			Formula of Anointing.
		16	Exhortation to the Sponsors.

\* The indented parts are peculiar to 1549.

† In the Form of Consecration of the Font 1549, at the end of the Office for Private Baptism.

Special features of the 1549 Service contrasted with that of 1552.

1519. (1) There was a separate service, usually held monthly, for consecrating the water.
  - (2) The consecrated water was kept in the Font and used as occasion required.
  - (3) The Baptismal Service was held partly at the Church door.
  - (4) There was an exorcism of Satan; trine immersion or affusion; the putting on of the Chrisom or white vesture; and the Chrisom,\* or anointing with oil.
1552. One immersion or affusion ordered; the above remaining ceremonies being discontinued.

ANALYSIS AND HISTORICAL NOTES.

[The date is 1549, unless otherwise stated.]

I. Ante-Baptism.

1. The question whether the child has been baptized. 1662. [Prior to 1662 this question was in an opening rubric.]
2. Exhortation to the congregation in behalf of the child.
3. The two Collects for spiritual benefits. The first altered 1552 and 1662.
4. The Gospel, (Great Bible, 1549; A.V., 1662), and Address upon it. Altered 1552.
5. Thanksgiving and Prayer for spiritual blessing.

II. Baptism.

1. The Baptismal Vows.
  - (1) Address to the Sponsors. Altered 1662.
  - (2) Interrogatories. Altered 1552, 1662.
2. The Administration of Baptism.
  - (1) The Four Petitions for grace in behalf of the child. Altered 1552 and placed here.
  - (2) Prayer for the sanctification of the water, and for the

\* *Chrism* is used for:—

- (1) A *sacred ointment*, consecrated by a bishop, employed in the unreformed Churches in baptism confirmation, ordination, and coronation, the consecration of churches, altar stones, and chalices.
- (2) The *baptismal vesture*; a white garment formerly given to the newly baptized as a symbol of the new robe of righteousness: in this sense commonly spelt *chrisom*.

In the Roman Church the 'sacred ointment' consists of a mixture of oil and balsam, and in the Eastern Church of oil, wine, and various ointments. In the former the *chrisom* is consecrated by the Bishop on Maundy Thursday; though its preparation is commenced on the Monday in Holy Week.

benediction of the child. Altered and placed here 1552; altered again 1662.

(3) Naming and baptizing of the child. Altered 1552, 1662. [The manner of baptizing was altered 1552, but not the formula.]

(4) Reception into the Church, and the sign of the Cross, 1552.

[Prior to 1662 the sign of the Cross was made before the words of the reception were spoken.]

### III. Post-Baptism.

1. Address to the People reciting the benefits of Baptism. 1552.

2. The Lord's Prayer. 1552.

3. The Prayer in behalf of the Child. 1552.

4. Exhortation to the Sponsors.

5. Charge to the Sponsors concerning Confirmation. 1662.

[Prior to 1662 this charge was embodied in a closing rubric.]

### EXPOSITION.

#### The Title.

1549. Of the administration of Public Baptism, to be used in the Church.

1552. 'Of' and 'Public' omitted. 'Ministration' for 'administration.'

1662. 'Of Infants' after 'Baptism' added.

#### 1st Rubric.

1549. Commenced thus: '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 ['time,' 1552] 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 near as conveniently may be.'

1662. This portion of the Rubric was removed, and it now begins: 'The people are to be admonished,' etc.

1549. This rubric ended thus: 'Children ought at all times to be Baptized, either at the Church or else at home.'

1552. Altered to 'Children may at all times be baptized at home.'

1662. 'Upon any other day' substituted for 'at all times' ('at home' omitted).

\* Epiphany was added in the East and in some Western Churches.

#### 2nd Rubric. 1662.

There is very early evidence of the institution of sponsors: that of Tertullian, c. 150-220; Fourth Council of Carthage, 398; St. Augustine (*fidejussores*). The number has varied; the Sarum Manual allowed ordinarily two persons, viz. one man and one woman, never more than three. The rule in the present Rubric agrees with the Synod of Worcester, 1240, by which the number required is three. The Eastern and Latin Churches to-day require one sponsor, but allow two. Canon xxix forbids parents to act as sponsors to their own children. This prohibition was altered by the Convocation of Canterbury 1865, but the alteration has not been sanctioned by the Crown. Various titles have been given to sponsors significant of the position they hold and the duties to which they are pledged. They are called:—

(1) *Sponsors*, as *responding* for the baptized.

(2) *Sureties*, as giving *security* that the baptized shall be 'virtuously brought up to lead a godly and a Christian life.'

(3) *Godparents*, as undertaking *parental* responsibilities in regard to the *things of God*.

Godparents were, in ancient times, called 'Gossips,' from 'God' and 'sib,' i.e. 'relations in God,' the old word 'sib' meaning 'kindred.'

#### 3rd Rubric.

1549. And then the Godfathers . . . must be ready at the Church door, either immediately afore the last Canticle at Matins, or else immediately afore the last Canticle at Evensong, etc.

1552. And then the Godfathers . . . must be ready at the Font, either immediately after the last lesson at Morning Prayer, or else immediately after the last Lesson at Evening Prayer, etc.

The Baptism is directed to be after the last Lesson; appropriately following the Gospel message, and preceding the public confession of Faith.

#### 4th Rubric.

1549. And then standing there, the Priest shall ask whether the children be Baptized or no. If they answer, No, then shall the Priest say thus.

1662. And the Priest coming to the Font, (which is then to be filled with pure water,) and standing there shall say.

Direction is here given for the Font to be filled with water. Anciently it was filled on the Saturday before Easter Day, the

Saturday before Whit-Sunday, and on other special occasions, and the water was never changed until it was unfit for use.\*

In 1549 it was ordered, in the Rubric at the end of the Service for the Private Baptism of Infants, that 'the water in the Font shall be changed every month once at the least.'

#### The Question whether the child has been baptized.

It is found in the older Offices. It implies that the Sacrament of Baptism ought not to be repeated.

**Exhortation to the Congregation.** 1549. Based on Herm. Con.

#### *Analysis.*

#### I. Opening Statement concerning—

- (1) The fact of original sin.
- (2) Our Lord's declaration to Nicodemus of the need of Regeneration.

#### II. A Call to prayer for supernatural gifts, viz.:

- (1) Baptism with the Holy Ghost.
- (2) Reception into Christ's holy Church.
- (3) Living membership.

#### Prayer for Spiritual Benefits (No. 1). 1549.

This is similar to a form, attributed to Luther, found in Hermann's 'Consultatio.'

1549. Almighty and everlasting God, which of thy justice didst destroy by floods of water the whole world for sin, except eight persons, whom of thy mercy (the same time) thou didst save in the Ark; And when thou didst drown in the Red Sea wicked king Pharaoh, with all his army, yet (at the same time) thou didst lead thy people the children of Israel safely through the midst thereof; whereby thou didst figure the washing of thy holy baptism; and by the baptism of thy well-beloved Son Jesus Christ, thou didst sanctify the flood Jordan, and all other waters, to this mystical washing away of sin; We beseech thee (for thy infinite mercies) that thou wilt mercifully look upon these children, and sanctify them with thy holy Ghost; that by this wholesome laver of regeneration, whatsoever sin is in them may be washed clean away; that they, being delivered from thy wrath, may be received into the ark of Christ's Church, and so saved from perishing; and being fervent in spirit, stedfast in faith, joyful through hope, rooted in charity, may ever serve thee; And

\* The water was not changed, because of efficacy being supposed to reside in the 'holy water.'

finally attain to everlasting life, with all thy holy and chosen people. This grant us, we beseech thee, for Jesus Christ's sake, our Lord. Amen.  
1552. Altered to nearly its present form.

#### *Analysis.*

#### I. The Address, in which mention is made of:

- (1) Two Types, viz.
  - i. The Ark, a type of salvation in Christ's Church.
  - ii. The Passage of the Red Sea, a type of Baptism.
- (2) The Baptism of the Saviour, setting water apart for its baptismal use.

#### II. A Petition for blessings, viz. :—

- (1) Sanctification.
- (2) Security. ~
- (3) Perseverance.

After this Prayer in 1549 there was the following rubric:—

Here shall the Priest ask what shall be the name of the child; and when the Godfathers and Godmothers have told the name, then he shall make a cross upon the child's forehead and breast, saying,

This was the formula of consignation.

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.

Then came the following rubric:—

And this he shall do and say to as many children as be present to be Baptized, one after another.

#### Prayer for Spiritual Benefits (No. 2). 1549. Sar. Man.

There was a similar Prayer in Herm. Con.\*

#### *Analysis.*

I. Address, especially emphasizing the immortality of God, as leading up to petitions for everlasting blessings.

#### II. Prayer on behalf of the infant for:

- (1) Remission of his sins by spiritual regeneration,
- (2) His reception by God according to promise, with a view to
  - (a) the everlasting benediction of heavenly washing, and (b) entry into the eternal kingdom.

\* Dowden considers that Justus Jonas rather than Hermann is the person to whom the origin of this prayer is to be traced ('Further Studies in the Prayer Book,' pp. 48, 49).

The words 'may receive remission of his sins by spiritual regeneration' must not be limited to the washing away of the sin which the child inherits from Adam, but refer to sin generally. If the reference were to original sin, the phrase would not be 'of his *sins*' but 'of *sin*.'

Spiritual regeneration means being 'born again,' or from above, by the operation of the Holy Spirit. It is a real change of nature. But the new birth does not necessarily begin with Baptism; it may precede or follow that which seals it.

After this Prayer in 1549 there was the following rubric:—

Then let the Priest, looking upon the children, say.

Then came the form of exorcism, viz.:

I command thee, unclean spirit, in the name of the Father, 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 judgment, 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 toward these infants, whom Christ hath bought with his precious blood, and by this his holy Baptism, calleth to be of his flock.

This was omitted at Bucer's suggestion in 1552.

After the Exorcism in 1549 came—

*Then shall the Priest say—*

The Lord be with you.

*The People.* And with thy spirit.

This also was omitted in 1552.

**The Passage of Scripture.** Mark x. 13-16. Great Bible, 1549. A.V., 1662.

The passage in the Sar. Man. was from Matt. xix. 13-15.

The Eastern Offices had two passages: Rom. vi. 3-12 and Matt. xxviii. 16-20.

Our Reformers wisely selected Mark x. 13-16, which has a bearing upon the question of the bringing of infants to God in Baptism, a practice violently opposed by the Anabaptists throughout Europe.

In the American Prayer Book the following Rubric is inserted before the Gospel:

Then the Minister shall say as followeth, or else shall pass immediately to the questions addressed to the Sponsors. But note that in every church the

intermediate parts of the Service shall be used, once at least in every month (if there be a baptism), for the better instructing of the people in the grounds of Infant Baptism.

**Address on the Passage.** 1549. Founded on Herm. 'Con.'

1552. The words at the end of this Address, 1549, viz. 'the Prayer which the Lord himself taught. And in declaration of our faith, let us also recite the articles contained in our Creed,' were omitted.

1604. The opening word 'Beloved' was substituted for 'Friends.'

After the Address in 1549 there was the following:—

Here the Minister, with the Godfathers, Godmothers, and people present, shall say,

Our Father, etc.

And then shall say openly,

I believe in God the Father Almighty, &c.

The Priest shall add also this Prayer, Almighty and everlasting God, etc.

**Thanksgiving and Prayer for Spiritual Blessing.** 1549. Herm. Con.

1549. Increase and confirm this faith.

1552. Increase this knowledge, and confirm this faith.

1549. The introductory service at the Church door ended here, and the priest was then directed to 'take one of the children by the right hand, the other being brought after him,' and when he came into the Church toward the font, to say, 'The Lord vouchsafe to receive you into his holy household, and to keep and govern you alway in the same, that you may have everlasting life. Amen.'

1552. This was omitted, doubtless as obscuring the reception of the duly baptized into Christ's *holy* Church.

**Address to the Sponsors.** 1549. Based on Herm. 'Con.'

1662. 'Dearly beloved' for 'Well-beloved friends.'

1662. The words 'to lay his hands upon them and bless them,' omitted, 'to sanctify him with the Holy Ghost,' until he came of age' etc., added.

**I demand therefore.** 1662.

In the previous Books of Common Prayer there was here a rubric:



1549. Then shall the Priest demand of the child (which shall be first Baptized) these questions following: first naming the child, and saying.

1552. Then shall the Priest demand of the Godfathers and Godmothers these questions following.

### The Interrogatories.

#### The Vow of Renunciation. 1549. Sar. Man.

1549. In this vow three questions were asked; viz.: 'Dost thou forsake the devil,' etc.? 'Dost thou forsake the vain pomp,' etc.? 'Dost thou forsake the carnal desires of the flesh,' etc.? And the answer to each was, 'I forsake them.'

1552. The threefold question became one, and the answer was, 'I forsake them all.'

1662. Altered to its present form.

#### The Vow of Belief. Enlarged from Sar. Man. 1549.

1549. In this vow three questions were likewise asked, one for each main division of the Creed, and the answer to each was, 'I believe.'

1552. The threefold question became *one*. The answer was, as it now stands, 'All this I stedfastly believe.'

1549 contained also these questions:—

*Minister.* What dost thou desire?

*Answer.* Baptism.

*Minister.* Wilt thou be baptized?

*Answer.* I will.

1552. Altered to its present form.

#### The Vow of Obedience. Sar. Man. 1662.

In the American Prayer Book it is stated, that 'the questions are to be considered as addressed to the Sponsors generally, and the answers to be made accordingly.'

### The Four Petitions.

#### 1st Petition.

1549. 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.

1552. Altered to its present form, and placed here.

2nd Petition. 1549. Placed here 1552.

3rd Petition.

1549. 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.

1552. Altered to its present form, and placed here.

4th Petition. 1549. Placed here 1552.

In 1549 these petitions were placed in the Special Service for the Consecration of the Water at the end of the Order for the Private Baptism of Infants. There were also four others which came between the present third and fourth, and which ran as follows:—

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 may 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.

### Prayer for the Sanctification of the Water. 1549.

This Prayer was also taken from the Form of Consecration of the Water in the Font, to which reference has been made.

1549. 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.

1552. And grant that all thy servants which shall be baptized in this water, may receive the fulness of thy grace.

1662. 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.

In the 1549 Form of Consecration there was also another prayer for the sanctification of the water. It commenced the Service, and ran thus:—

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.

**Sanctify this water to the mystical washing away of sin.** Sanctification of an inanimate object, such as water, can only mean *setting it apart* for a sacred purpose, and using it as a symbol.\* The change is in the use and purpose of the thing consecrated, and not in itself.

**Elect children.** This may mean either :—

- (1) Those who are admitted into the covenant of grace, and called to enjoy Christian privileges; or
- (2) Those who are predestined to eternal life.

The clause in which these words occur is capable of being regarded either in an Arminian or Calvinistic sense, and clearly cannot be quoted as an argument either for or against indefectible grace.

This Prayer of Consecration is in keeping with the Prayer of Consecration in the Communion Service.

The naming of the child at Baptism corresponds with the practice of the Jews, who named their children at circumcision.

#### Rubric before the Baptismal Formula.

1549. Directed the priest to 'dip the child in the water thrice. First, dipping the right side; Second, the left side; The third time dipping the face toward the font.' If the child was weak, affusion was allowed.

1552. *Trine* immersion was abolished.

1662. The rubric directs that the Priest shall dip the child in the water, if he may well endure it, but if the sponsors certify that the child is weak, it shall suffice to pour water upon it.

From consideration of climate and convenience, the affusion of water has become practically universal. The Greek word βαπτίζω at least includes affusion (see Mark vii. 3, 4).

#### The Baptismal Formula. 1549.

In the name. Baptism is not merely *in*, but *into* (*eis*) the Name.† The phrase does not mean only invoking the Name, or the sanction of the great Name, but more even than this. It signifies *into* the power and influence of the Holy Trinity, *into* faith in the Three Persons of the Godhead, and the duties and privileges consequent on that faith, above all *into* the family of the

\* See note on *μυστήριον*, which signifies not only a thing hidden (Eph. iii. 4-6) until revealed, but a similitude (Eph. v. 32) p. 289.

† For this use of *eis*, see *eis τὸν Μωϋσῆν*, to follow Moses, as a leader (1 Cor. x. 2).

Father, the redeeming power of the Son, and the fellowship of the Holy Ghost.

The 'Name' of God is, as so often in Holy Scripture, used for God Himself, as including all that we know of Him, His Being and His attributes.

#### The Reception into the Church, and the Sign of the Cross. 1552.

This is the formal welcome, on the part of the congregation, of the baptized child into the Church. The incut rubric, 1662, was taken from the rubric formerly at the head of the invitation to prayer after baptism.

1549. The Child was to be signed with the sign of the Cross upon his forehead and breast at the Church door, before the exorcism.

The consignation with the sign of the cross was a frequent practice in the Early Church. 'Thou art to be signed this day on thy forehead with the sign of the passion and the cross' (Augustine). Gradually the use became more extended, being adopted at the consecration of the elements, Ordinations, dedications, admission of catechumens, consecration of the water, exorcism, unction before Baptism, and unction at Confirmation. The practice was very largely curtailed in 1549, and confined to this single instance in 1552.

The Puritans strongly opposed the retention of the cross in Baptism, and in 1604, Canon 30 was drawn up to answer their objections. It contains a carefully reasoned explanation, based upon ancient authority and the fitness of things.

The following extracts deserve specially to be noticed :—

- (1) 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 does not take away the lawful use of it.
- (2) That the sign of the cross used in Baptism is no part of the *substance* of the Sacrament.
- (3) 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.
- (4) So that for the very remembrance of the cross, which is very precious to all them that rightly believe in Jesus Christ, and in other respects mentioned, the Church of England hath still retained the sign of it in Baptism; following therein the primitive and Apostolic

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.

The American Prayer Book allows the sign of the cross to be omitted if those who present the infant shall desire it, 'although the Church knows no worthy cause of scruple concerning the same.'

**1549. The Rubric after the Baptism ran :**

Then the Godfathers and Godmothers shall take and lay their hands upon the child, and the Minister shall put upon him his white vesture, commonly called the Chrism.

The Minister then said,

Take this white vesture for a token of the innocency which, by God's grace, in this holy sacrament of baptism is given unto thee; and for a sign whereby thou art admonished, so long as thou livest, to give thyself to innocency of living, that, after this transitory life, thou mayest be a partaker of the life everlasting. Amen.

There was another rubric which directed that: Then the Priest shall anoint the infant upon the head. The prayer was:

Almighty God, the Father of our Lord Jesus Christ, who hath regenerated thee by water and the holy Ghost, and hath given unto thee 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.

**Invitation to Prayer. 1552.**

Seeing now that this child is regenerate. (See pp. 373, 5.)

**The Lord's Prayer. 1552.**

It seems to be a general rule that where the note of thanksgiving occurs, the Doxology is added to the Lord's Prayer; but its suppression here constitutes a marked exception, which is hardly met by the suggestion that it is due to the Thanksgiving which immediately follows.

**The Prayer in behalf of the Child. We yield. 1552.**

1604. 'The residue of thy holy Church' was substituted for 'the residue of thy holy congregation.'

*Analysis.*

**I. Thanksgiving for:**

Regeneration, adoption, membership.

**II. Prayer for:**

Death unto sin, Resurrection, Everlasting Inheritance. The words of the prayer are taken directly from Rom. vi. 3-6.

With the residue of thy holy Church. Compare similar inclusion in the Prayer for the Church Militant ('that with them we may be,' etc.) and the Prayer in the Burial Office ('that we with all those that are departed,' etc.). Note that on all these occasions the faith of those so included is definitely specified, so that there is no doubt about their inheriting everlasting life. The Prayer is that we with them, not they with us, may be blessed. (See Dowden, 'Work and Witness,' April, 1909, pp. 46, 47.)

**The Rubric before the Exhortation to the Sponsors.**

1549. When there are many to be Baptized, this order of demanding, Baptizing, putting on the Chrism, and anointing, shall be used severally with every child; Those that be Baptized departing from the font, and remaining in some convenient place within the Church, until all be Baptized. At the last end, the Priest calling the Godfathers and Godmothers together, shall say this short exhortation following.

1552. At the last end, the Priest calling the Godfathers and Godmothers together, shall say this short exhortation following.

1662. Altered to its present form.

In the Sarum Use the corresponding instructions were:—

- (1) That the parents were to keep the children from fire, and water, and other perils to the age of seven years.
- (2) That they were either to teach it, or see that it was taught the *Paternoster*, *Ave Maria*, and *Credo*.
- (3) That it was to be confirmed in all godly haste.
- (4) That the mother was to bring the Chrism back to the Church at her Purification. (Cf. 1549, rubric at end of Office.)
- (5) That they were to wash their hands before they left the Church.

**Post-Baptismal Address. 1549.**

*Analysis.*

**Injunction to the Sponsors:—**

- (1) To teach the child its baptismal vow.
- (2) To furnish needful instruction (public and private).
- (3) To provide a godly upbringing, conformable to the symbolical connexion between Baptism and our Lord's Death and Resurrection.

**Charge to the Sponsors concerning Confirmation. 1662.**

Previous to 1662 this charge was in the form of a rubric.

The Minister shall command that the Chrism be brought to the Church, and delivered to the Priests after the accustomed manner, at the Purification of the mother of every Child; And that the Children be brought to the Bishop to be confirmed of him, so soon as they can say in their vulgar tongue the articles of the faith, the Lord's prayer, and the ten commandments; and be further instructed in the Catechism, set forth for that purpose, accordingly; as it is there expressed.

And so let the congregation depart in the name of the Lord.

Note, that if the number of children to be Baptized, and multitude of people present be so great that they cannot conveniently stand at the church door, then let them stand within the Church, in some convenient place, nigh unto the Church door; And there all things be said and done, appointed to be said and done, at the Church door.

1552. The Minister shall command that the children be brought to the Bishop to be confirmed of him, etc.

1662. This rubric was changed to an address with a specified form of words.

**The Final Rubrics. 1662.**

They are printed, not in italics as usual, but in the same type as the main body of the Service.

The 1st Rubric, respecting the salvation of the baptized children, is taken from a work entitled, 'A Necessary Doctrine and Erudition,' 1543. From 1549 until 1662 the same phraseology is used in the rubric immediately preceding Confirmation, to reassure any parents who might be in doubt as to the heavenly status of a child dying unconfirmed, and without having received Holy Communion.

The 2nd Rubric, respecting the sign of the cross, was added in 1662, referring to the 30th Canon of 1604.

## THE MINISTRATION OF PRIVATE BAPTISM OF CHILDREN IN HOUSES

This Service is drawn largely from the Sarum Manual and Hermann's 'Consultation,' and through the latter from earlier Lutheran Baptismal Offices.

### TABLE

COMPARING 'THE MINISTRATION OF PRIVATE BAPTISM OF CHILDREN IN HOUSES,' 1662, WITH 'OF THEM THAT BE BAPTIZED IN PRIVATE HOUSES IN TIME OF NECESSITY,' 1549.

1662.

1549.

*I. Baptism of Children in the House.*

1. The Lord's Prayer.
2. Collects at Minister's discretion from the Form of Public Baptism.
3. Naming the Child.
4. Pouring water upon it.
5. Formula of Baptism.
6. Thanksgiving and Prayer: 'We yield thee hearty,' etc.

*II. Reception into the Church.*

7. Certificates and Inquiries, respecting the due Baptizing of the Infant.
8. The Gospel, St. Mark x. 13-16, and Address upon it.
9. The Lord's Prayer.
10. Thanksgiving and Prayer: 'Almighty and everlasting God,' etc.
11. Interrogatories.
12. Reception of the Child into the Church, signing it with the sign of the Cross.
13. Address to the People: 'Seeing now.'
14. Prayer for grace for the child: 'We yield thee most hearty,' etc.
15. Exhortation to the Sponsors: 'Forasmuch as,' etc.
16. Hypothetical Formula of Baptism.

*I. Baptism in the House.*

1. Calling upon God for His grace, and saying the Lord's Prayer.
3. Naming of the Child.
4. Dipping of him in the water, or pouring water upon him.
5. Formula of Baptism.
- II. Reception into the Church.*
7. Inquiries and Certificates, respecting the due Baptizing of the Child.
8. The Gospel, Mark x. 13-16, and Address upon it.
9. The Lord's Prayer and the Creed (said by Minister and Sponsors).
11. Interrogatories. Putting on the Chrism, and the Formula.
10. Thanksgiving and Prayer: 'Almighty and everlasting God,' etc.
15. Address to the Sponsors: 'Forasmuch as,' etc.
16. Hypothetical Formula of Baptism.
- III. Form of Consecration of Font.*
- Order to change the water once every month.
- Prayer for Sanctification of the Water: 'O most merciful God,' etc.
- Several Prayers for Grace: 'O merciful God,' etc.
- Mutual Salutation: 'The Lord be,' etc.
- Prayer for Grace for the Child: 'Almighty everliving God.'\*

\* This is very similar to the Prayer for Sanctification of the Water in the Public Baptism of Infants, 1662.

**The Title.**

1549. Of them that be Baptized in Private Houses in time of necessity.

1604. There was added the words, 'By the Minister of the Parish or any other lawful Minister, that can be procured.'

1662. The Ministration of Private Baptism of Children in Houses.

Though the title describes the Service as for the Ministration of 'Private Baptism of Children in Houses,' it also contains a Service for their reception in Church, should they survive.

**Preliminary Rubrics.—1st Rubric.**

1549. The Pastors and Curates shall oft admonish the people, that they defer not the Baptism of infants any longer than the Sunday, or other holy-day next after the child be born, unless upon a great and reasonable cause declared to the Curate, and by him approved.

1662. The Curates of every Parish shall often admonish the people, that they defer not the Baptism of their Children longer than the first or second Sunday next after their birth, or other holy-day falling between, unless upon a great and reasonable cause, to be approved by the Curate.

**2nd Rubric.**

1549. 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,' 1552] on this fashion.

1604. And also they, etc., . . . and necessity they procure not their children to be baptized at home in their houses, And [altered to 'But,' 1662] when great need, etc., so to do, then Baptism shall be administered on this fashion.

**3rd Rubric.**

1549. 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.

This rubric directly authorized Baptism by the laity in cases of great necessity; a practice which had been permitted for many centuries. The Sarum Manual not only sanctioned it, but enjoined that each parish

priest should often, on the Sunday, set forth to his parishioners the form of baptizing, in order that, if need be, they might know how to baptize infants. The English formula which they were to be instructed to use was: 'I christen thee, N., in the name of the Father, and of the Son, and of the Holy Ghost. Amen.' But in Elizabeth's reign no inconsiderable opposition arose, and a Canon was drawn up by Convocation in 1575, prohibiting it. Elizabeth, however, would not give her sanction to it. But in 1604, at the request of the Puritan party, the rubric was so altered as to make it appear that Lay Baptism was no longer legal.\* It ran as follows:—

1604. First, let the lawful Minister, and them that be present, call upon God for his grace, and say the Lord's Prayer, if time will suffer. And then the child being named by some one that is present, the said lawful Minister shall dip it in water, or pour water upon it, saying these words.

This was again altered in the Revision of

1662. 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 Public 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, saying these words upon it.

In his absence, any other lawful Minister, etc.—'The very widest possible latitude of interpretation is allowed to this phrase, which may be taken to include a layman, or even the midwife, or any other woman present at the birth of the child. Lay Baptism has been considered valid in the Church of England from the remotest times, and it is only discouraged, not forbidden, by our present vernacular rubrics (Maskell's 'Mon. Rit.,' 2nd Ed. l. ccliii.)' (F. E. Warren).

The rubrics of 1549, 1552, and 1559 did not require Baptism

\* The rule respecting Lay Baptism now seems to be, that while it is irregular, it is valid. Hence the Judicial Committee of the Privy Council, July 2, 1842, ruled, in *Escott v. Mastin*, that, in the Church of England, Lay Baptism, though not encouraged, is not disallowed. On May 31, 1844, the Arches Court, in the case of *Titchmarsh v. Chapman*, pronounced that Baptism rightly administered even by one in heresy and schism was valid.

to be administered by a clergyman, but in 1604 they were modified to exclude Lay Baptism.

The directions as to conditional re-Baptism make clear that this regulation (1662) does not invalidate Lay Baptism *Fieri non debet, factum valet*.

This third rubric also leaves to the discretion of the Minister the choice of Prayers and the number to be used. The following, however, would seem the best, except when through extreme urgency the number must be reduced:—

The Lord's Prayer.

'Almighty and everlasting God.'

'Almighty and immortal God.'

'Almighty and everlasting God, heavenly Father.'

The Prayer of Consecration.

The Formula.

N., I baptize thee, etc.

The Thanksgiving Prayer. 1662.

We yield thee hearty thanks.

The former portion of this Prayer is the same as in the preceding Service; but from the nature of the case the latter part had to be altered in case the child's illness proved fatal.

As the Service ends here somewhat abruptly, it seems appropriate to close with one of the usual Blessings.

### THE SERVICE FOR THE RECEPTION OF THE CHILD (SHOULD HE SURVIVE) INTO THE CHURCH.

From time immemorial the Church has directed that children baptized at home through severe illness should, subsequently, if they recover, be received into the Church. The object of this was:—

1. That there may be a public recognition and certification that the child has been duly baptized.
2. That the sponsors may undertake their obligations.

#### The Opening Rubric.

1549. And let them not doubt . . . to the intent the Priest may examine and try, whether the child be lawfully Baptized or no. And if those that bring any Child to the Church do answer that he is already Baptized; then shall the Priest examine them further.

1604. And let them not doubt . . . to the intent that if the Priest or Minister ['the Minister,' 1662] 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: Or if the child were baptized by any other lawful Minister, that 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.

1662. And let them not doubt . . . privately before used: In which case he shall say thus.

#### The Certification if performed by the Minister present.

I certify you, that according to the due and prescribed order, etc.

#### The Rubric following.

1662. But ['Or,' 1604] if the child were baptized by any other lawful Minister . . . examine them further, saying.

This was the latter part of the 1604 rubric.

#### Inquiries.

[1]. By whom was this child baptized? \* 1549. Herm. 'Con.'

[2]. Who was present when the ['this' substituted in 1604 for 'the'] child was baptized? 1549. Herm. 'Con.'

And 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. 1604.

[3]. With what matter was the child baptized? 1549.

N.B.—Until 1604 before 'what matter' were the words 'what thing or.'

[4]. With what words was the child baptized? 1549.

In 1549 there were two other inquiries. One after the second question, viz.: 'Whether they called upon God for grace and succour in that necessity?' (omitted in 1604), and another after the fourth, viz.: 'Whether they think the Child to be lawfully and perfectly Baptized?' (omitted in 1662).

The Rubric after the Inquiries. 1549. Sar. Man.

The Certification if Baptism performed by another Minister. 1549. Herm. Con.

I certify you that in this case all is well done, and according unto due order, etc. Before 1604, instead of the words 'all is well done' were the words 'ye have done well.'

\* The exact wording in 1549 was 'By whom the Child was Baptized?'

**Laver of Regeneration.** This corresponds to the expression in Titus iii. 5. 'The washing of regeneration.' The word 'laver,' from the Latin, *lavo*, 'I wash,' is a vessel containing water for washing. The vessel itself is figuratively used for its purpose, i.e. washing. Cf. 'This cup is the New Testament,' etc. (Luke xxii. 20).

**The Gospel, Mark x. 13-16.** 1549.

**The Address upon it.** 1549.

In 1662 the word 'brief' was added before 'exhortation' in the rubric.

Will give unto him the blessing of eternal life. Prior to 1604 it was 'hath given unto him'; and 'make him' was 'made him.'

**The Lord's Prayer.** 1549.

From 1549 to 1604 there was the following rubric before the Lord's Prayer, 'Here the Minister with the Godfathers and Godmothers shall say.' This was omitted in 1662.

**The Thanksgiving Prayer.** 1549.

Almighty and everlasting God, heavenly Father, we give thee humble thanks, etc.

Increase this knowledge and confirm this faith. The Apostles once asked the Lord to increase their faith (Luke xvii. 5), and He replied by showing them that the only sense in which faith can increase is by the conscious exercise of it by its possessor. Confirm this faith, i.e. by providential guidance and spiritual experience.

Prior to 1662 this Prayer came immediately before the Exhortation to the Sponsors.

**Rubric before the Interrogatories.**

1549. Then shall they say the Creed; and then the Priest shall demand the name of the child, etc.

1552. Then shall the Priest demand the name of the child, etc.

**The Interrogatories.** 1549.

**The Reception of the Child.** 1662.

The Short Address to the Congregation. 1662.

The Prayer for the Child. 1662.

The Exhortation to the Sponsors. 1549.

} See  
Public  
Baptism  
of  
Infants.

In the Prayer Book of 1549, after the Interrogatories addressed to the sponsors, the Minister was directed to 'put the white vesture, commonly called the Chrism, upon the child, saying,'

Take this white vesture for a token of the innocency which, by God's grace, in the holy sacrament of Baptism, is given unto thee, and for a sign whereby thou art admonished, so long as

thou shalt live, to give thyself to innocency of living; that, after this transitory life, thou mayest be partaker of the life everlasting. Amen.

This investiture of the Chrism was omitted in 1552.

**The Rubric before the Conditional Formula of Baptism.**

1549. But if they which bring the infants to the Church, do make an uncertain answer to the Priest's questions and say that they cannot tell what they thought, did, or said, in that great fear and trouble of mind: (as oftentimes it chanceth,) then let the Priest Baptize him in form above written, concerning public Baptism, saving that at the dipping of the child in the Font, he shall use this form of words.

1604. But if they which bring the infants 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 form above written, concerning Public Baptism; saving, etc.

1662. The words 'before appointed for Public Baptism of infants' were substituted for 'above written, concerning Public Baptism.'

**The Conditional Formula of Baptism.** 1549. Sar. Man.

Conditional Baptism should, of course, never be used hastily but only when, after careful inquiry, it is feared that the child or person has either never been baptized or not properly baptized, that is to say, when the essentials of Baptism, viz. water and the words of institution, were not rightly used.

The earliest mention of a conditional Baptism is in the Statutes of St. Boniface, Archbishop of Mentz, c. 745.

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

THIS Office was added at the last revision in 1662, being drawn up by a Committee of Convocation, of three members, of whom Dr. George Griffith, Bishop of St. Asaph, was the chief. The reasons for its introduction are stated in the Preface to the Prayer Book, where it is described as a Service 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 [the allusion here being to the general neglect of the ordinances of the Church during the Rebellion], is now become necessary, and may be always useful for the **Baptizing of Natives in our Plantations**, and others converted to the Faith.'

The Service is based upon that for the Baptism of Infants adapted to the case of adults.

The chief points of difference are the following:—

1. The first Exhortation, 'Dearly beloved, forasmuch as all men,' etc., recognizes the washing of actual as well as original sin.
2. The Gospel is taken from our Saviour's discourse with Nicodemus (John iii. 1-8) concerning the necessity of the new birth, and supplies the place of Mark x. 13-16.
3. The Exhortation, founded on John iii. 1-8, quotes our Lord's words in Mark xvi. 16, and those of St. Peter in Acts ii. 37-40, and 1 Pet. iii. 21 on the subject of Baptism.
4. The demands (i.e. the questions) are made to the candidates themselves and not to the Godparents, who are spoken of not as 'sureties' but 'witnesses.'
5. The Priest takes each person to be baptized by his right hand and places him conveniently by the font.
6. The Priest is to dip the candidate in the water, or pour water upon him.
7. The Thanksgiving 'We yield (give) thee humble thanks'

comes after the Lord's Prayer (i.e. after the Baptism, as well as after the address founded on the Gospel, i.e. before the Baptism).

8. The Thanksgiving after the Lord's Prayer used in the Baptism of Infants is omitted altogether.

9. The Address to the Godparents ('Forasmuch as this child,' etc.) is altered to suit the case of adults.

10. The Closing Exhortation to the newly baptized, 'And as for you, who have now,' which bids them walk answerable to their Christian calling, etc., takes the place of 'Ye are to take care that this child.'

### The rubrics at the commencement of the service.

These direct not only examination of the candidate but that:

- (1) 'Timely notice shall be given to the Bishop, or whom he shall appoint for that purpose, a week before at the least,' to secure due instruction in 'the Principles of the Christian Religion.'

The American rubric runs: 'Timely notices shall be given to the Minister, that so due care may be taken,' etc.

- (2) 'They may be exhorted to prepare themselves with prayers and fasting for the receiving of this holy Sacrament.'

**Prayer and fasting.** The word 'fasting,' together with 'the Table of Days of Fasting or Abstinence,' was added in 1662: it is the only place in the B.C.P. where it is directly enjoined. The discovery, however, that the word 'fasting' has been interpolated into the sacred text in Matt. xvii. 21; Mark ix. 29; Acts x. 30; and 1 Cor. vii. 5, tends to rob this combination of prayer and fasting of much of its scriptural sanction; while the absence of any definition of fasting throughout the B.C.P. leaves the manner of its observance to be determined by the bodily and spiritual circumstances of the candidate for the solemn rite of Holy Baptism.

In the first of the closing rubrics Confirmation is ordered to follow as soon as conveniently may be.

**The Closing Rubrics.** In the first rubric the declaration of the expediency of Confirmation following speedily upon Adult Baptism, with a view to Holy Communion, forms a clear commentary upon the meaning of the words in the Title 'able to answer for themselves.' This does not mean ability to read or repeat the answers to the questions, but, as in the address to the Godparents in the Public Baptism of Infants, capacity to appreciate the instruction upon the fundamentals of the faith, contained in the Catechism. The addition, in 1662, to the closing rubric of the Confirmation Office, 'or be



ready and desirous to be confirmed,' renders it unnecessary for one who has been baptized as an adult to wait for Confirmation before communicating.

In the second rubric the Minister is given discretionary power to decide whether a child brought to be baptized is or is not old enough to answer for himself. The not infrequent presentation of a child old enough to appreciate the difference between right and wrong, yet not old enough to be deemed spiritually responsible, creates a difficulty for which the B.C.P. makes no provision. On the *opus operatum* theory of the Sacraments this would be no difficulty, but in view of the general tenour of the Holy Scripture and the Prayer Book itself, it would seem to be wise to defer the Baptism of a child approaching years of discretion, except in case of sickness.

This rubric is carelessly worded. Starting with a reference to the Baptism of children who are not infants, yet too young to answer for themselves, it uses the word 'child' and the adult word 'person' at the close. This was doubtless due to the intention to make provision for the Baptism of an adult in danger, a case not otherwise considered in the B.C.P.