

*A review of*  
**THE SECOND ADAM  
AND THE NEW BIRTH**

[Or the Doctrine of Baptism as contained in Holy Scripture by the Rev. M.F. Sadler, M.A., Vicar of Bridgwater. Author of "The Sacrament of Responsibility." From the second enlarged London edition. Baltimore, Maryland. Joseph Robinson, 1862, pp. 244.]

Rev. J.W. Santee, A.M., Cavetown, MD.

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**THE SECOND ADAM  
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An interesting volume, worthy of being read and studied by ministers and lay members of the Christian Church. Its object, as the author says, "is to give, in as plain terms as possible, the Scripture testimony to the doctrine of the Initial Sacrament." Its language is plain and the book is calculated for all classes of readers, and is really "a hand book of Scripture reference on the subject of Baptismal doctrine." The subject of "Baptismal doctrine" is here presented in such a light that the importance of it cannot escape the attention of the earnest reader, no matter how little he may be inclined to believe that grace is really offered in sacramental transactions. It is really an exhaustive Scripture argument on the doctrine of Holy Baptism as taught in the Word of God and believed by the Christian Church when "one Baptism for the remission of sins" is confessed. In a work of this kind, so thoroughly scriptural, little room is allowed for criticism and it will, accordingly, be our object to show as well as we can the line of argument followed by the author in the unfolding of his subject.

Of late years the importance of the doctrine of Holy Baptism has received more attention than formerly. It cannot be denied that there has been a serious falling away from the doctrine as originally held and that there is room still for the charge is evident from the little account made of it as may be inferred from the few baptisms, comparatively, reported in large and influential denominations. And it is but fair to say that all this falling away took place in the face of creeds and confessions distinctly asserting, that *grace is offered in baptism*, which, however, have been repudiated as "fossil relics." and these old, apostolic landmarks, have been flung to the winds. In this way there has been a silent process going on undermining this old, ancient faith which acknowledged "one Baptism for the remission of sins," and the way has been, and is now, preparing for a reign of rationalism and infidelity, surely coming, which will try out "Evangelical Protestantism" to the very utmost when contending for mastery. This question of Baptism lies at the very threshold of a sound, orthodox theology, and the denial of its importance has been conceding ground into the hands of the enemy which is beginning to tell in this fearful struggle. The question is fundamental.

It cannot be distinguished that from this stand-point there spring two theories advocated by men of talent and influence; the one insisting on the necessity of Baptism, and so an ingrafting into Christ because of original depravity; while the other denies such necessity, and is willing to believe that it is useless and that all children, baptized or not, are in the same condition; and that the Sacrament of Baptism gives no advantage by conferring grace. That this latter view is wide-spread is evident from the fact that so little stress is laid on the rite; and in our own denomination (with a little change in the view we have quoted), it is held by some "that Baptism does not make our children Christians; they are such before baptism."<sup>1</sup> In opposition to views like these this book comes with a force that cannot be resisted, and proves, by the Word of God, that they are untenable, contrary to the teaching of the Reformers, and contrary to the faith of the Ancient Christians as well as the teaching of the Apostles.

What is our state by nature? Are children, as above quoted, Christians before Baptism? The answer to an inquiry like this is distinctly given by the Word of God, and as it was held by the Christian Church always, as expressed in Creeds and Confessions. Here there can be no uncertain sound. Take, for instance, the following, taken from the Presbyterian Confession of Faith: "They (our first parents) being the root of all mankind, the guilt of this sin was imputed, and the same death in sin and corrupted nature conveyed to all their posterity, descending from them by ordinary generation." "From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions." "Original sin is conveyed from our first

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1. This idea is erroneously attributed to Ursinus, and that he did not hold a sentiment like this is ably shown in the October number of this review in the article "The old distinction between 'Gemeinde' and 'Kirche.'"

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parents unto their posterity by natural generation, so as all that proceed from them in that way, are conceived and born in sin.” So the Augsburg Confession: “Since the fall of Adam all men, who are naturally born, are begotten and born in sin.” So also Luther’s Catechism, and our own Heidelberg Catechism, questions seven and eight. Then, too, Psalm 51. John 3:6, etc. What is to be made out of this belief coming down through ages? Is it a fact, so clearly stated, and firmly asserted; and is this the contrary view unscriptural and untrue? So it is affirmed, and the denial of this doctrine has been declared, over and over again, as heresy. It is easy to see now that, starting from such a premise, fundamental as it is, heretical as it has been declared, the poison from it will flow through all the teaching and preaching, and become the source of endless mischief, and, perhaps, to many a soul, of spiritual shipwreck. There are some, and the number may be large, of the ministry and the laity, who cannot frame their lips to say, much less in heart believe, “that they present this child, and seek for it deliverance from the power of the Devil, the remission of sin, and the gift of a new and spiritual life by the Holy Ghost”; and then, “Do you, in the name of this child, renounce the Devil with all his ways and works, the world with its vain pomp and glory, and the flesh with all its sinful desires?” And yet Reformers taught it, and Ancient Christians believed it.<sup>2</sup>

An interesting question now arises: Whence does this depravity come? How are children affected by being born by natural generation? Are they, in that innocent state, Christians before Baptism, without any stain, or without being “conceived and born in sin,” as we are often told, and as is taught? Here, again, there is no uncertain sound. The Christian Church has but one voice on the subject—our own Catechism is most explicit on this point. The Word of God is decided. Then the clear statement of the author,

God, in His all-wise purpose, ordained that the race of mankind should spring from one parent. Adam was the fountain from which the whole river of human being was to flow. He was the root from which the whole tree of human life was to spring. God ordained, that he should transmit his human nature, whatever that nature might be, to his posterity, so that, if he continued holy, he should transmit to them a holy nature; but that if he became sinful, he must, of necessity, transmit to them a sinful nature. Through his own free will he ate of the forbidden fruit, and became sinful; and this before any children had been born to him; so that when he begat children, he transmitted to them, not the sinless nature which he possessed originally, but the sinful nature which he received the moment he transgressed. Hence the fountain of human nature became poisoned at its source; the root of human nature became evil before a single branch or bud had sprung out of it. Hence, when Adam begat children, they were in his likeness. Hence all mankind are sinners from the womb . . . We find the children of godly parents, who have seen in their parents a holy example, show the same seed, and of evil as the children of the ungodly. (pp. 8–9)

There is something wonderful in this awful mystery: and yet there is the fact that in a state of unconsciousness, there is the transmission of moral evil—planting in the offspring the seeds which ripen in sin. The human family is not to be conceived as atomistic, where each one is for himself becomes what he is by imitation; but as one whole, in which each one stands in a life common to all. In this view, each one (and this will be so to the end of time) “is conceived and born in sin.” “Our first parent, in whose loins were all his posterity, sinned, and so received into his nature the seeds of corruption, both moral and physical; and he begat children in his own likeness—not only with outward frames like his, but with souls like his in their taint of evil. And he transmitted to each one, that was engendered of him and of his offspring, the corruption he had received. To each unconscious babe he

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2. In the Palatinate Liturgy of 1563, in the form of Baptism in the address, it is said, “. . . that it be trained up in the Lord Jesus Christ, and admonished, that by the reception of the sign and seal of this divine covenant, in Baptism, it renounced the *devil and the world*, with all their works and lusts,” etc. If it renounced the devil and the world, did the framers of this old, venerable German Reformed Liturgy believe that children were under that power, and is that, in the “Order of Worship,” something new, or an Innovation?

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transmitted the corruption which he himself had received in a state of the highest moral consciousness” (Rom. 5:12, 14, 19, p. 10). It is clear that all are involved in the fall, and share in the bitter consequences; and that, in this state, “we are wholly incapable of doing any good, and inclined to all wickedness.” In Adam all is lost. Shall there be now no release, for infants as well as adults, from this state of sin? Have we not an intimation of redemption in the promise made at the first? “I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel.” A remedy for sin was to be provided, and the woes of humanity relieved. Man had fallen, but God provided a Redeemer.

In the sublime fact, “The Word was made flesh,” we have an act of love surpassing comprehension. In Jesus Christ, the Second Adam, we have gained what was lost by the first. Here we have an entrance into our life of one “not born in the way of nature, but by miracle”—not in sin, as every other human being had been born, but sinless: one of whom alone it could not be said, “He was shapen in iniquity, and in sin did his mother conceive him.” He was man, in all points, like unto us, sin excepted, “so that the same human nature which had sinned should likewise make satisfaction for sin”; and he was divine, “that he might, by the power of his Godhead, sustain, in his *human nature*, the burden of God’s wrath.” Man had fallen, the race was corrupt, the Redeemer had to impart a new life, so that man could be forgiven and pardoned. In order to do this, a source of life had to be opened—the moral corruption of our nature had to be counteracted—the seed of sin, ending in death, rooted up, so that life and health could be imparted. In the Person of our Blessed Lord, we have the Second Adam—the fountain of a new order of life to the world. He, in and by whom sin is forever destroyed—the Bread of Eternal Life—the fountain of Living Water. As in Adam, the race starts and flows on continually, every member of it sharing in the corruption—in sin: so in Jesus Christ, a new life starts of a higher order in which life, in some way, every one must share in order to obtain eternal life. “That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.” To effect this end, it pleased God, in Infinite Wisdom, to insert into our sinful race this sinless One, to atone for sin, and to restore unto it righteousness and Life. As our Mediator, he offered Himself for the race, and in some way, mysterious to the human mind, God accepted the offering, that “He is the propitiation for our sins, and not for ours only, but for the sins of the whole world.” As in Adam, we have opened the fountain of corruption, ever repeating itself in the transmission of moral evil, so in Jesus Christ there is opened the fountain to Life. “The first Adam was made a living soul, the last Adam was made a quickening (i.e., life-imparting) Spirit” (1 Cor. 15:45). But how can this be? How can Christ, the Life, so impart Himself to His people, to be Eternal Life to them? The author answers, “By the power of the Holy Ghost. The especial work of the Holy Ghost, in the economy of Grace, is to make Christ present. The Spirit does not, in this dispensation, regenerate and strengthen man by Himself, as it were, but by the very life and strength of the Second Adam, Jesus Christ—Christ, not as God, for as God He is everywhere, but the whole Christ—the Christ who is “perfect God and perfect man, of a reasonable soul and human flesh subsisting.” “I mean a mystical and supernatural presence—a presence for the most wondrous and gracious of purposes, to make us partakers of a new life—but, withal, a presence infinitely above our comprehension, because the presence of the nature of one infinitely above our comprehension; because, again, the presence within us of the nature of a spiritual body, of which spiritual body we know nothing. I mean a presence above nature, and brought about in a way infinitely above nature, through the power and working of God’s Almighty Spirit.” That this is no new view, but reaches far back, is seen from the following extract:

To all things He (Christ) is life, and to men light as the Son of God . . . Adam is in us as an original cause of our nature, and of that corruption of nature which causeth death: Christ as the cause original of restoration to life. The person of Adam is not in us, but his nature, and the corruption of his nature derived into all men by propagation: Christ, having Adam’s nature as we have, but incorrupt, deriveth not nature, but incorruption, and that immediately from His own Person, into all that belong unto Him. As, therefore, we are really partakers of the body of sin

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and death received from Adam, so, except we be truly partakers of Christ, and as really possessed of His Spirit, all we speak of eternal life is but a dream. Doth any man doubt but that even from the flesh of Christ our very bodies do receive that life which shall make them glorious at the latter day, and for which they are accounted parts of His blessed body? Our corruptible bodies could never live the life they shall live, were it not that here they joined with His body, which is incorruptible, and that His (body) is in ours as a cause of immortality, a cause by removing through the death and merit of His own flesh that which hindered the life of ours. Christ is therefore, both as God and as man, that true Vine whereof we both spiritually and corporally are branches. (*Ecclesiastical Polity*, bk. 5, chap. 46, sec. 9)

Still it (the flesh of Christ) is properly said to be life-giving, as it is pervaded with the fulness of life for the purpose of transmitting it to us . . . Accordingly, he shows that in His humanity also fulness of life resides, so that every one who communicates in His flesh and blood, at the same time, enjoys the participation of life. As water is at one time drunk out of the fountain . . . so the flesh of Christ is like a rich and inexhaustible fountain, which transfuses into us the life flowing forth from the Godhead into itself. Now, who sees not that the communion of the flesh and blood of Christ is necessary to all who aspire to the heavenly life? Hence those passages of the Apostle: The Church is the “Body of Christ,” “His fulness,” “He is the Head, from whom the whole body fitly joined together, and compacted by that which every joint supplieth, maketh increase of the body” (Eph. 1:23; 4:15–16). Our bodies are the “members of Christ.” We perceive that all these things cannot possibly take place unless he adheres to us wholly in body and in spirit. But the very close connection which unites us to His flesh, he illustrated with still more splendid epithets, when he said that “we are members of His body, of His flesh, and of His bones” (Eph. 5:30). At length, to testify that the matter is too high for utterance, he concludes with exclaiming “This is a great mystery.” (Eph. 5:32) (*Calvin’s Institutes*, bk. 4, chap. 17, sec. 9)

To effect the object of the Redeemer’s mission, and to carry on this great work, in and for His people, He institutes His Church—His Body—in which He is ever present, according to His own promise, “Lo, I am with you always, even to the end of the world.” This is a glorious order from God, let down from heaven—an order supernatural—possessing forces and powers for the great purposes of human redemption. It is not a system of doctrine, not a scheme or system of religion, “but it is a heavenly, spiritual state of things, introduced by our Saviour, for the purpose of counteracting a carnal, sinful state of things, introduced into the world by the sin of the first Adam.” In this order, salvation *only is possible*, as the *Presbyterian Confession* says, concerning the Church, “*out of which there is no ordinary possibility of salvation.*” But how shall that which is born of the flesh obtain entrance into this “heavenly state of things”? Is there a necessity to enter? Assuredly, entrance into this glorious order is alone by complying with the terms of admission, “he that believeth and is *baptized*.” There is something wonderful in all this, that to an entrance into that order where life is, the immortal spirit should consciously recognize the Redeemer and lay hold on His blessed offers, and yet that all this should be in connection with the washing, as declared by “being baptized.” How different this from the theory held and taught in our day. The New Birth is looked upon as the same event in the history of the soul, in which there is a turning from the world to God, making our ingrafting into Christ and conversion one and the same fact; and yet our Divine Redeemer lays down a different order when Nicodemus inquires from Him, and there again connects this New Birth with water, “Verily, verily, I say unto you, except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God.” So again in the Apostolic commission, “Go ye, *therefore*, and teach all nations, baptizing them.” So, too, after the effusion of the Holy Ghost, when the Living Truth came to the hearts of the people, and three thousand anxious souls asked, “Men and brethren, what shall we do?” we have again the water, “*a baptism for the remission of sins*” (Acts 2:38). In the case of Saul, who persecuted the Church, when God confronted him, and when the glorified Redeemer

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said to him, “I am Jesus whom thou persecutest,” this converted man was directed to go to Damascus and there he should be told what to do, and here again we have the water, “Arise, and *be baptized, and wash away thy sins*” (Acts 22:38). Another world from that which would have said, Come to the anxious seat and be converted. Whether all this is to be set down as a “Romanizing tendency,” or whether it is to be regarded as “High Church Puseyism,” or “Extreme Ritualism,” there we read it—so it was believed—so the Lord Jesus taught.

What shall this entrance, by Baptism, into this supernatural order be called? What is the relation which it effects? It is incorporating (*einverleibet*) into Christ—grafting into Him, who is the Second Adam. Our author calls it “the Grace of Regeneration. Regeneration is that in the Kingdom of God, which answers to original sin in the kingdom of evil. As original sin is the partaking of Adam’s nature, so regeneration is the partaking of Christ’s.” What is Regeneration? A gifted writer answers: “It is the effect of that gift of grace which the Father of all mercies was pleased to embody in the manhood of the Incarnate Son, that thereby humanity at large might be re-constructed: and which, in Him and by Him, is received by those happy members of the family of man to whom the Gospel comes, and by whom it is not rejected through unbelief or impenitence . . . *it is Christ taking up His dwelling in man.*” Let us be careful and not confound terms. Regeneration is not Conversion, neither is it repentance. Being born again is “by water and the Spirit.” To apply the word regeneration, as is ordinarily done, to conversion, is systematically to ignore that *initial* grace which is given to men as the foundation, so to speak, the root of future “newness of life,” continual daily turning to God. “Regeneration and Conversion are two different terms, differently derived, presenting two different ideas—the one *birth*, at the commencement of a life; the other, turning in the middle of a walk. They are never interchanged in Scripture. I do think these considerations, if realized, shut us up, as it were, to the one change that the Church has always attached to these words—the Baptismal grafting into Christ” (p. 25). In this act, then, there is a grafting into Christ—the implanting of a Divine Seed—the root for future “newness of life.” That this ingrafting is not the same as Conversion is clear, and these terms were held separate from the earliest times. So Justin Martyr, Apol. I. § 1: “Afterwards they are brought by us to a place where there is water: and after *the same manner of regeneration that we were regenerated by, are they also regenerated:* for they then receive a washing in water in the name of the Father of all things, and our Lord and Saviour Jesus Christ, and the Holy Spirit.” Luther says: “And hence has Baptism such virtue and energy (as the Holy Ghost witnesseth by St. Paul) that it is the laver of Regeneration, and of the renewal of the Holy Ghost: by which laver the impure and sentenced nature which we draw from Adam is *altered and amended*”; and Calvin, also, “By Baptism we were *initiated* . . . into the name of the Father, and the Son, and the Holy Ghost.”

With this preparation and the arrangements made for the development of a new life the question comes up, “Who are the proper recipients of that Sacrament which our Lord has ordained as the means of engrafting men into His Body?” to which our author answers, “All those who partake of the nature of the first Adam.” All who partake of the condemnation of the first Adam have a right to the grace offered in the Second. But not all are fitted to enter, and yet all, without exception, are in original sin. Only infants and those that repent and believe, and *are baptized*. At the first adults were baptized because then the very name of Christ was unknown, but this was an unusual state or condition of things. “But this surely was not to be the *normal* state of things.” “I believe, then, that the New Testament was written, not for the age of the Church in which the Gospel was preached to unbelievers, but for those many successive ages that have succeeded it, in which the children of the Church have been taught more or less of its truths from the earliest dawn of their consciousness. When, then, the New Testament mentions frequently the Baptism of adults, it does precisely what any other missionary record would do.” In the Acts of the Apostles, the record of the missionary labors of the servants of God, we have the notice of baptism in the case of those who were led by the Sermon of Peter to ask, “Men and brethren, what shall we do?” The answer comes, “Repent: and be baptized every one of you . . . for the promise is to you, and to your children.” “They were to be baptized *because of the promise*; but the promise belonged *to their children*, as well as to them, consequently Baptism, the seal of the promise, would equally

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belong to their children; at least, they, being brought up in a religion, the first principle of which was that children should be admitted into a covenant of promise on their eighth day, would assuredly understand it so, if not expressly forbidden.” The Sun, in whom all centered, had arisen, “The Word was made flesh,” and in Christ we find the interpretation and completion of all preceding worship and divine acts. But, as before said, the promise was not only to them, *but also to their children*, and they were admitted into peculiar relations to God, by circumcision, God’s own appointment. As infants were not disqualified under the Old Testament dispensation, but had to enter solemn relations on their eighth day on pain of being cut off, neither are they disqualified in this new dispensation; it is rather *the* qualification for these covenant blessings. “But in the Old Covenant it was a fundamental principle to admit children to its blessings, and a rite was ordained for the purpose. This rite was superceded by another as the form of entrance into the grace of the New Covenant . . . We should certainly have been told, for instance, that in the three households of the baptism of which we have a record there were no children, or that the children in them had their Baptism deferred . . . If Infant Baptism is practiced at all, it must, of necessity, soon supercede in Christian community the practice of Adult Baptism. If, then, it were contrary to the will of the Divine Founder that infants should be baptized, we should certainly have been warned against it . . . We should have expected some such rule as this: ‘Let not a child be baptized till he is of such an age: till he has had such and such instruction: till he has shown that he has profited under it by the genuine signs of Conversion.’” “If, then, the baptism of infants be contrary to Christ’s will, the omission of all warning against so universal a custom—a custom that so rapidly and so naturally superceded Adult Baptism—is inconceivable.” If children are fit subjects for baptism—if it is to be for them a bar to original sin—then baptism must be for them what Christ ordained it—“The communication of Himself as the Second Adam.” It is sad to admit that this ancient faith has been undermined, and has given way to a great extent, so that now there is doubt whether, after all, by baptism, infants are ingrafted into Christ, and whether He communicates Himself as the Second Adam in this Holy transaction. The very fact that our children are baptized—are covenanted with God—grafted into the Second Adam, is the source of the greatest comfort to the Christian heart when bereft of them. “They *were suffered* to come to Christ,” and in this holy transaction He laid His hand on them and blessed them. What becomes of the unbaptized, not ingrafted child, dying in infancy, it is not for us to say.<sup>3</sup> So our author says: “They are made partakers of his deadly nature in a state of perfect unconsciousness. When they can do no sin—for they are in the mere germ of existence—they are made partakers of Adam’s nature of sin and death. If, then, God has provided a Second Adam (which, blessed be His holy name, He has done), why should not infants in a like state of helplessness receive in Baptism His nature, in order to counteract that evil, and renew the nature they have helplessly and unavoidably received from the first Adam?” “Regeneration,” as has been well said, “is the correlative and opposite to original sin. As original sin is the transmission of a quality of evil, so regeneration is the infusion of a quality of good: as original sin is inherited without the personal act of us who are born of the flesh, so regeneration is bestowed without the personal merit in us who are born of the Spirit: as in the inheritance of original sin we are passive, and unconscious, so in regeneration, when we are baptized as infants, we as passively and unconsciously receive a new nature.” Can unconsciousness, then, be made a bar to the reception of the nature of the Second Adam, seeing it is not to the reception of the nature of the first Adam? Taking this view of the case, baptism is indispensable—conveys grace, and the denial of it is one of the most fearful heresies inflicted on Christianity, leaving out, on the wild commons of the world, the infant child, having inherited a depraved nature, and refusing to it to be ingrafted into a new stock in order to partake of a new life. It brings the baptized child into new relations to God and to Christ, even as the circumcised among the Jews were brought into relations to God different from those of the uncircumcised. On this plane we can see the infused poison, in the rationalism of our day, cropping out, gradually preparing the way for bolder conquests.

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3. It is known to many that a belief prevailed in the church formerly (and perhaps now) that the unbaptized child dying in infancy can never become completely happy, or, in other words, can never see the “Beatific Vision.”

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That this is no imaginary state—that the relation of the Baptized is what the Sacrament says it is, in other words “that grace if not only offered, but *really exhibited and conferred* by the Holy Ghost,”<sup>4</sup> is clear from the Word of God. God, in His Holy Word, addressing His children through His servants, proceeds upon this fact, as may be seen from every page. This circumcised people, as well as the baptized member, is always addressed as having received grace—is addressed as being in a relation different from the individual of the world. Take the following: “Israel is my son, even my first-born” (Ex. 4:22). “Ye are the children of the Lord your God” (Deut. 14:1). “And when the Lord saw it, he abhorred *them*, because of the provoking of his sons and of his daughters” (Deut. 32:19). “I have nourished and brought up children, and they have rebelled against me” (Isa. 1:2). And so throughout the whole Old Testament Scriptures His people are addressed as “His children,” “His people,” “His chosen,” “His Bride,” etc. And now, *because* they had bestowed upon them such distinguished privileges and favors—because they had been admitted into these peculiar relations, and in these sinned, and did wickedly, and their sins were great, the need of repentance, on the other hand, was so very pressing and so urgent, as we have it from the mouths of the holy prophets. But how were they brought into these relations? How were they brought to share in the privileges God had ordained for them? Decidedly, by Circumcision (Gen 17:9–13). And by this divinely ordained rite, children of Jewish parents entered into covenant relations with God, bringing them under the most solemn obligations to love, obey, and serve God. And this continued in force until this economy was ended by being taken up into a new and higher order when the “Word was made flesh.”

“The Kingdom of Heaven is at hand.” The second Adam is here. The source or fountain of a new order of life is opened, to which we are to come for life, and to whom we are to be supernaturally joined by a union so close “that it could only be illustrated by the union that subsists betwixt a human body composed of various limbs and its head, and a vine and the branches that branch out from it.” This kingdom is peculiar, and He who is the Head of it gives us intimations of the real state of it. Take the parable of the tares, Matthew 13:24–25. Then the parable of the draw-net, Matthew 13:47 and following, and also John 15:1–6; besides many others. And does not this give us an insight into this kingdom? Who can read the Apostolic epistles and believe, though addressed to the “Saints and Faithful,” that there was no admixture of evil with good? Indeed Church History gives a history of one continued warfare between evil and good, which seems to repeat itself, even now, in the contests between rationalism and the truth. And yet what advantages have been offered when it is borne in mind that these “Saints and Faithful” were in a state of grace.

It is clear from the Word of God that two classes are recognized, the one in Grace, the other not. It will assist us greatly in reading the Word of God, to observe this distinction. To this point the author now addresses himself. The Apostle addresses his readers and hearers “as in a real state of grace, as all partakers of the Holy Spirit, and baptized *by Him* into Christ’s body—not into a mere outward society, but into His *mystical body*.” In all his Epistles he gives us to understand that great grace is offered, and that this is always conditioned. What is not to be forgotten is that it is really offered—really at hand. In the Epistle to the Corinthians, he addresses it to the “Church of God which is at Corinth,” the “Sanctified in Christ Jesus,” the “called to be saints.” Here we cannot specify for want of room but would say that the whole Epistle is framed on this ground, “Of Him are ye in Christ Jesus. Ye are God’s husbandry,” etc. Take this then as a fact, being in grace, and there is to be deduced a theory far different from our common, and as some would say, “Evangelical Protestantism,” which deserves to be sincerely pondered and prayerfully laid to heart. The following inferences are made:

First, you observe that St. Paul’s mode of addressing nominal Christians exactly answers to the way in which the prophets treated nominal Jews. In both the one case and the other the real communication of the privilege of the respective covenants was insisted on to convince those under the covenants of their greater sin in not living up to the covenant blessings and

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4. . . . the grace promised is *not only offered, but really exhibited and conferred* by the Holy Ghost (Confession of Faith, Article 28, Baptism. Presbyterian Church).

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obligations. The covenant blessing of which the Corinthian Christians had been made partakers—grafting into Christ's body in Baptism, was an infinitely greater spiritual blessing than that received by the Jewish child at his circumcision; and yet, in one important respect, they answered to one another. They laid the recipient, in each case, under obligations of which he could never divest himself, and yet which he might receive to his greater condemnation. Then observe what was St. Paul's fear respecting his converts. It was not lest any should deem themselves to be members of Christ when they were *not*, but lest those who had been *all* made members of Christ should fail to realize it. He casts not the shadow of a doubt on the reality of their engrafting into Christ; on the contrary, he holds all responsible for grace, because all had been engrafted . . . We find no expression of doubt or hesitation respecting the Corinthians having all received grace. "Know ye not that your bodies? etc." "Ye are the body of Christ, etc." . . . You will observe, also, how impossible it is to suppose that the Apostle addressed his converts on some unreal hypothesis, or imaginary charitable assumption, that they were members of Christ, when in reality they were not; for he intimates in all the expressions that the sin of the Corinthians was immeasurably enhanced by the fact of their actually being members of Christ. (pp. 67–68)

Then we have an examination into the teaching of the Epistles to the Romans and Colossians, and here we find the same way of proceeding. "In both these Epistles the grace of union with the Second Adam is presented to us as a co-burial and co-resurrection with Christ. We are united to Him not only as an Adam, but as a crucified and risen Adam. In partaking of Him, we partake both of His death and resurrection; so that the same Baptism which grafts us into Him is the means by and in which we are co-buried and co-raised with Him." This is seen throughout the whole of the Epistle to the Romans. From this is deduced, "First, that the Apostle contemplates the Baptism of all the Roman Christians, without exception, to be a union with Christ, a grafting into Him as the Second Adam, a co-burial with Him in His burial, and a rising again with Him in His resurrection. He uses the most *inclusive* term, 'So many of us,' and he appeals to it as an indisputable truth. '*Know ye not*, that so many of us as were baptized into Jesus Christ were baptized into His death?'" "Observe, also, that the words of the Apostle here, exactly answer to his mode of speaking to the Corinthians, and have the same practical force." It is not an idle thought to be grafted into Christ, and it is no light matter to let the baptized understand that there are no baptismal obligations under which they are, and to intimate that no grace has been conferred, and so ignore it. Rather should the fact of grace offered and conferred in baptism be pressed home upon the conscience and the heart as the Apostle always does to his hearers and tells them, that because they are *in grace*, because their baptism *has meaning*, because they are engrafted into Christ and thus have great advantages offered, *therefore* "they are to walk in newness of life." The same mode we find in the Epistle to the Colossians, addressed to the "Saints and faithful brethren in Christ." Here again the address is general, and then, in the second chapter, the Apostle exhorts these very "saints and brethren in Christ," to constancy, and he challenges them to walk in newness of life, *because* there has been for them a baptism, burial, and resurrection (Col. 2:12). Indeed, only on the ground of their union with the Second Adam—their engrafting into him by baptism, can you understand the precepts addressed to them. So in the third chapter, children, husbands, wives, servants are addressed, and all, as in a state of grace, and in the case of children, it follows that they, as well as their parents, had been buried with Christ in their baptism.

We have been, so far, free in making extracts from this interesting book, to show the drift of the author's arguments, and we may say, that the same result is reached in the case of the other epistles. There is no singling out, but his address is general, "to the saints and brethren in Christ" (Gal. 3:26, etc.); the peculiar grace bestowed in baptism is brought forward again, as the incentive to holiness. Anyone reading these Epistles cannot help but see that by baptism these persons addressed had been brought into a state in which before baptism they had not been; or, in other words, they teach Baptismal Regeneration, in the sense in which regeneration has been explained, or an ingrafting into Christ, as

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clearly as they teach and assert the love of God as manifested in Christ Jesus our Lord. Whether the doctrine is horrible or not, there it is, and it requires a perverted mind to read it out these Epistles. "It cannot be alleged that St. Paul had no opportunities of introducing the doctrine of partial grace, or particular election, to the churches which he addressed. Many of them had admitted gross errors into their practice; others, as the Galatians, had swerved widely from sound doctrine; many individuals were "unruly and vain talkers, and deceivers, who subverted whole houses, teaching things that they ought not, for filthy lucre's sake." *These corruptions, however, are nowhere attributed to the denial of grace, but always to the abuse or neglect of it.* The Apostle calls the heathen nations "children of wrath, and sinners of the Gentiles," so, equally clear, he intimates that the Christians he addresses were thus regenerate; as having "put off the old man with its deeds," and having become the "temple of the Holy Ghost," and the "members of Christ," as having the spiritual circumcision, and being "buried with Christ in baptism," and as being "washed, sanctified and justified in the name of our Lord Jesus, and by the Spirit of our God." To the Galatians, "bewitched" as he says they were, "that they should not obey the truth," he still writes, "Ye are all the children of God, by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ." These addresses and exhortations are founded on the principle that the disciples, by their dedication to God in baptism, had been brought into a state of reconciliation with Him, had been admitted to privileges, which the Apostle calls on them to improve. On the authority of this example, and of the undeniable practice of the first ages of Christianity, baptism has been held as conveying regeneration, instructing us to pray before baptism, "that the infant may be born again, and made an heir of everlasting salvation; and to return thanks after baptism, that it hath pleased God to regenerate the infant by His Holy Spirit, and to receive him for His own child by adoption." This theory, we know, is different from the prevailing theory in our day, and what assumes to itself the name of "Evangelical Christianity" in which theory the initial sacrament is ignored and studiously keeps all on the outside who have not been experimentally converted to God. Indeed, in that scheme, which lifts children, unconvenanted, to heaven, and becomes horrified when hearing of a *limbus infantum*, the doctrine of baptismal regeneration can find no foothold. It shudders at the appellation of "saint and believer," to one in whose case the Apostle stood in doubt, and yet, this is precisely what is done once and again by the same Apostle, in the New Testament Epistles. As in the Old Testament appellations were used when addressing the whole multitude, so in the New Testament we have the same mode of address in the case of those who were baptized. The address is not made to those who passed through the unmeaning and unscriptural process of conversion, at some newly invented anxious-seat, where there is a total ignoring of all grace, a studious shutting it out from the mind, but it is made to those baptized, and so brought into grace, as a ground or basis upon which their lives are to be governed and controlled. It means to say, to every baptized member, that in some "real sense, baptism separated each man to God's service, and that, if such an one failed to live up to his profession, he was so far a living lie." This modern theory is unknown to the New Testament. It is something new. It cannot frame the lip to speak, in a general way, of Christians as "saints, or holy," and yet the Apostle does so repeatedly. "You will observe that St. Paul constantly uses these appellations, not as implying that his hearers *had* attained superior Christian excellence, but as suggesting a *motive* for their exerting themselves to attain it. He never tells any of them to expect any '*call*,' but addresses them all as '*called saints*,' and exhorts them to '*walk worthy* of the vocation wherewith they are called.' He never speaks of them *becoming* elect, but exhorts them, *as* the elect of God, holy (or saints) to put on mercy, kindness, and humbleness, and to give diligence to make their calling and election sure. Never does he exhort them to be saints, but to walk as *becometh* saints, never to *enter into any brotherhood*, but to '*love as*' brethren. The titles, in short, which he applies, all denote their *privileges* and their *duties*, not their good *use* of those privileges, and faithful *performances* of those duties." *Whateley*. Ignore these distinctions, allow the engrafted person to remain under the delusion that there has been no grace conferred, bring him to think only of his conversion at some far off time, at the anxious-seat, and he will feel himself absolved from the Christian covenant, as completely as the untaught heathen. Who does not feel that here we have two theories, one, the scriptural, emphatically affirming grace conferred in baptism, or an

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engrafting into Christ by it; and the other denying it, and expecting the regeneration and conversion to be effected during some special excitement, gotten up for the purpose? Does it not bring in a new Gospel, a new theory of Redemption, unknown to the Apostle's mind? This latter view holds all unconverted persons alike—that there is no special responsibility imposed on them—that they are as the heathen are, with only this difference, that they have been born in a Christian land, when in fact, because of their baptism, their relation is far different. Is it not true, and who will deny, that a grave responsibility rests upon the teacher of the Word of God—that the ignoring of this grace has much to do with the sad state of affairs every where prevalent, when the young, though baptized, are unwilling to own and acknowledge God by a profession of faith in Christ? “If men are habitually taught that they never begin to be in any sense ‘God’s people,’ or ‘holy,’ till they are converted, when they are grown to maturity; and when, along with this, they are reminded that they can do nothing to forward this conversion, so entirely is it the work of God; of course under such teaching they hold themselves to be as completely out of the pale, and absolved from the obligations of the Christian covenant as the heathen.” And is not this the complexion, the character of the larger percentage of preaching as we now have in the Protestant Church? Listen to this, and then turn to the addresses and exhortations of the Apostle, as found in his Epistles, and you are made to feel that there are two worlds—two orders of thought, in which the speakers move. The Apostle does not know of the modern distinctions of our day, the select few, and of the others still needing regeneration and conversion, as modern revival preachers lustily cry, but he speaks of the great body of the baptized as brought into a peculiar grace, and therefore exhorts them, because of it, to be careful to see to it that they fall not away, but to walk in newness of life, to make their calling and election sure.

But these peculiarities are not confined alone to the Epistles already quoted. The Epistle to the Ephesians is full of the same teaching—the assertion of grace bestowed upon the “Saints and faithful,” at Ephesus. The same also is true of the Parables of our Lord, as well as of the remaining Epistles. Carefully examine them. And now, what is the inference from all these facts? Evidently this, that what held in that day in the Church of Christ must hold in our day—that if the baptized member was by baptism brought into grace, or in other words, grafted into Christ, so must the baptized member be in our day—that if it was fearful to possess such grace and abuse it, so it is now, that if by it the baptized member was laid under the most solemn obligation to obey and love God, so the baptized member is now. That these persons addressed as “Saints and faithful” were so in the modern sense cannot be made out, and no one with an earnest mind, can read the Word of God so. Take the idea of regeneration and conversion, as held in our day, as meaning the truly godly Christian, and in that light read such passages as Ephesians 4:25, *et seq.*; Colossians 3:18; Hebrews 12:16; 1 Peter 4:15. It all “proceeds on the assumption that all to whom they are addressed have been received by a past act of God’s mercy, into a state of grace and a holy fellowship, which may yet be uncared for and unrealized, and so eventually lost. All are brethren, all are partakers of a calling and election, which they all must give diligence to *make sure.*” It is not to a select few, but the responsibility rests on the whole body of Christians, as is clear. “The precepts and warnings contained in them (the Epistles) can be applied in their entirety to Christians of this our day, only on the principle of Baptismal Regeneration, as held by the Catholic Church; for on this principle, and on this alone, can the mass of nominal Christians be held answerable for having received grace.” And, indeed, this principle of the universal diffusion of grace, and the consequent responsibility of the whole body of Christians, is not only implied but asserted over and over again. So Romans 12:3; 1 Corinthians 3:16–17; 7:7; 12:7; 13:27; 2 Corinthians 6:1; Galatians 3:26–28, etc. In all this is implied that baptism is of force—that it confers grace, as is held in all Protestant Confessions—and that because, by baptism grafted into Christ, the responsibility is so great and the challenge so earnest that each one is called upon “to make his calling and election sure.” It means, too, to affirm that the Church is more than a mere idea—that she is truly the Body of Christ—an order of grace let down from heaven, comprehending forces and powers which are not of the world—that here, and not beyond her (as the Presbyterian Confession teaches) salvation is found, and that by nature (without any deception made in favor of children of believing parents) we “are all the children of

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wrath,” and that, in the wisdom of God, He instituted for the Jew circumcision, by which the circumcised entered into fellowship with a grace God had prepared, and in the New Testament economy, by baptism grafted into Christ—made a partaker in the life of the Second Adam, and consequently is called into a relation of holiness, and is bound to obedience, faith and love. “But it is not enough thus to be in Christ, but we must abide in Him. ‘If ye abide in me,’ saith He, *implying that some may be in Him, and yet not abide in Him*. Such are they who once were baptized, and so made members of His body, but are afterwards cut off by His Church, or by themselves: such as renounce their Baptism, or leave off to profess His doctrine and religion; and such as only profess it, but do not take care to believe and live according to it.” (Beveridge).

In the way of objection, by those who ignore grace in the Sacrament of Baptism and are alarmed at the very words of Baptismal Regeneration it is triumphantly asked, is it not written, “Therefore if any man be in Christ, he is a new creature: old things are passed away: behold, all things are become new”? How can he be a new creature, if he has never been converted? “The answer to this is, of course, that a man must not only be grafted into Christ, but must *abide* in Him.” “We have the whole doctrine of grafting into Christ, and union with Him, and its results, in our Lord’s similitude of the Vine and its Branches; and in that similitude He recognizes the awful truth that a man may have been brought unto Him, and yet be barren of the fruits of holiness and goodness here, and be finally lost hereafter” (John 15). Then the case of Simon Magus is reconciled, and it is added, concerning the unworthy reception of Baptism by an adult, “I cannot see any difficulty in it which is not satisfactorily cleared up by the Scripture analogy of the graft” (Rom. 11:17–21). Baptism, *no matter what the state of the heart of the recipient*, at once brings the baptized into contact (if I may use the expression) with the highest powers of the unseen world. In some infinitely mysterious way, the human graft there and then comes into contact with the new stock of humanity—the Second Adam. If there be faith in the person baptized, he, at once, begins to partake of the root and fatness of the Divine olive-tree, which, if *he yields his will to it*, subdues to itself the whole inner man (1 John 3:6–9). If he has not faith, the saving efficacy of the grace of Christ enters not into him; *nevertheless he is, all the same, brought into contact with the True Vine, but to his condemnation . . .* If baptism is, no matter what the circumstances, to be administered *only once*, it must do work, and do it *once for all*. And that work can only be the bringing a man, either to his present salvation or to his utter condemnation, into the one family, the gathering him into the one fold, the grafting him into the one stock, the joining him to the one mystical body.”

We are aware that baptism has been repeatedly held forth as only a sign, and that it is a beautiful badge of our profession, leaving the whole subject indefinite and indistinct, an avowal of our sincerity, when the truth is that there is not a single place that can be named where it is not connected with spiritual grace bestowed in it, and this spirit will say with Faustus Socinus: “Nothing else can be meant, by the washing away of sins by Baptismal water, than that it is declared by the baptism, that the man’s sins are already done away, and so this is, as it were, *publicly sealed*.” “Regeneration is the implanted *germ* of a new nature, the infusion of a new leaven, a union with Christ, which may be the smallest thing possible—as small in the eye of man as a grain of mustard seed in its beginnings, but then it is calculated and intended to subdue the whole inner man.” From all this may be seen “the coincidence of Scripture with this view of Sacramental union with Him, and the exalted position the Saviour has, in Infinite Wisdom, assigned to the Sacrament of Baptism, as the means of making men partakers of His nature.”

But then, too, it is said that this view of grace conferred in baptism is directly opposed to the doctrine of election and Justification by Faith. This does not of necessity follow. The Scriptures unquestionably teach an election, but then it is asked, “Does He so elect men to His benefits, whatever these are, that they *must* necessarily respond to His election? He certainly did not so elect the Jews: for He elected them to blessings to which they in no respect responded.” In the Epistle to the Romans, chapters eight through eleven, we have the doctrine of election, if anywhere in Scripture, and yet these chapters dare not be so isolated from the preceding, and especially from the sixth, where we “have the most decided assertion possible that all the baptized” are buried with Christ by baptism into death; that like as He (Christ) was raised from the dead by the glory of the Father, so we also (i.e., all the baptized)

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should walk in newness of life.” “Again, all the Roman Christians are, without exception, bid to reckon themselves dead indeed unto sin, but alive unto God through Jesus Christ our Lord”: and for this practical end, “Let not sin, *therefore*, reign in your mortal body,” etc. This makes all the baptized answerable for Grace. This view was held by rigid Calvinists, as Bradford, and Calvin himself (*Institutes*, Book 4, Chapter 16).

Once more, it is said, that by this theory no room is left for preaching conversion. “It is presumed that the careless and worldly will rest satisfied with their Baptismal engrafting; and make it a ‘screen to hide from themselves the necessity of the complete actual change of mind and disposition necessary to them.’” “If such do so, we can only say that they do it in wilful ignorance of the doctrine, and in wilful despite of the grace and intent of Holy Baptism; for what is the doctrine and grace of it?” “We are buried with Christ by Baptism into death, that . . . we *should* walk in newness of life.” In no single passage can the doctrine be construed thus. Everywhere it is a motive—an incentive—it tells us that God has an interest in us—that He gave us (baptized) great grace, that so we may walk in newness of life. No one can deceive himself by supposing baptism to be a passport into heaven. It cannot be. “*I never yet met with one such case. The proportion of professing Christians under such a delusion is, I am certain, perfectly inappreciable.*” “But though I have never met with a case of a person who thus abused the doctrine of baptism, I have met with multitudes—and those, I am afraid, but the index of a still larger number—who abused the opposite doctrine, to the destruction of their souls. I have met with multitudes who have allowed themselves to remain in a state of impenitence on the plea that they never had had sufficient grace, if any at all, given to them; that conversion was entirely the work of God, and that they themselves could do nothing to forward it, and that they must wait His time. I say that this is, or soon will be, the master-delusion among the unconverted poor. Often it is said, ‘When God wants me, He will call me.’ Of course, all idea of the holiness of the human body is out of the question.” Prophetic words from the lips of this Servant of God? “‘Baptismal Regeneration’ and ‘Conversion’ are the natural complements to one another in the scheme of Divine grace.” “If conversion be preached to Christian congregations, as if they were so many heathen—if all grace of Baptism is ignored, and the grace attached to it be pronounced real only in the case of those who afterwards profit by some change, not in the least connected with baptism—then, Satan, seeing the way thus cleared for him, will insinuate (as he does in the ears of hundreds of thousands who hear what is called the Gospel preached) that God does not really wish for their holiness; they are as the heathen, why should they not enjoy themselves as the heathen?” Wesley, instrumental in reviving the doctrine of Conversion, says: “By Baptism we are admitted into the Church, and, consequently, made members of Christ its Head. The Jews were admitted into the Church by circumcision, so are the Christians by Baptism.” “By Baptism, we, who were by nature children of wrath, are made children of God. And this regeneration is more than barely being admitted into the Church, though commonly connected therewith: being grafted into the body of Christ’s Church, we are made the children of God by adoption and grace.” Simeon, quoting Acts 1:38 and 2 Peter 1:9, then asks, “Does not this very strongly countenance the idea which our Reformers entertained, that the remission of our sins, and the regeneration of our souls, are attendant on the baptismal rite?”

There is something practical flowing from this whole subject. Let it be remembered that Regeneration in Baptism is only the seed, not its growth, or development. To the growth or perfection of the plant many other things must contribute. The Providence of God “must, ordinarily speaking, bring to bear upon the recipient of His grace many things, such as the care of pious parents, or spiritual pastors: and there must be that divine pruning, or purging, often by sicknesses or calamities, by the distresses attending a hard lot in this world, or by persecution for righteousness’ sake, borne meekly and forgivingly after Christ’s example.” Besides these, the abundant means which God, in His Providence, bestows to call out the hidden powers of this implanted seed and to carry it on in this life to ripe fruit in the world everlasting. Let it be borne in mind by the deniers that grace is conferred, that it is one thing to have such a benefit bestowed, and quite another thing to hold and realize the doctrinal truth that Baptism is the channel to this grace. And now, practically, to every baptized member, the first and most

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important result of believing sincerely what God has revealed respecting this sacrament will be to realize to every baptized man that all the precepts of Scripture *are addressed to him*: and if he has turned, or is turning to God through Christ, that all promises of Scripture *belong to him*. “From the beginning to the end of the Bible, it is taken for granted that those to whom it is addressed are, by an *initial rite, in covenant relationship* with God and in a *state of grace*: and that those who are thus addressed are not to doubt this, or to wait for something further, but at once to begin in earnest, or to continue in earnest, the working out of their salvation.” Then, again, “The Bible is not addressed to, nor intended for, the heathen. The first part of it was inspired for the circumcised Jew: the whole for the baptized Christian. In both cases, God first gathers out a family, and then He gives to this family His Word to be their guide.” This, again, is something as different from what we find to be the belief and practice of large societies, when it is attempted only to place the Word into the hands of the people, and to scatter it among the heathen as “forest leaves,” and that it will be light to them in darkness. Melancthon says: “The principal meaning and end of Baptism we gather from the promise, ‘He that believeth and is baptized shall be saved’; for Baptism is rightly called a sacrament, because it is annexed to this promise in order to testify that the promise of grace belongs, in very deed, to the man who is baptized . . . and so, after the man baptized understands (Christian) teaching, let him exercise this faith, let him believe that he is in very deed accepted by God for Christ’s sake, and is being sanctified by the Holy Ghost.” Let it be felt and laid to heart, that, as baptized, God speaks to his soul in His Word, entreating him to remember, “that his body is the temple of the Holy Ghost . . . that he is not his own . . . and, *therefore*, he is to glorify God in body and in spirit, which are God’s.” Properly laid to heart, it will be a powerful motive to lead a holy life, and diligently to engage “in making his calling and election sure.”

Such is the doctrine of Baptismal Regeneration as unfolded in this volume. Fortified as it is on every side by Scripture, it challenges the earnest and prayerful attention of ministers and laymen. It is not the horrible effusion of an over-hearted brain, worthy of being branded “High Church Puseyism,” or crying “Romanism,” “Romanizing tendency,” but a precious Protestant truth, the ingrafting into Christ, for spiritual life, confessed by Christians in all ages, when devoutly affirming “one baptism for the remission of sin,” taught by Confessors and Martyrs, Saints and Apostles. It comes as the touch-stone, to test our confidence and our faith in ancient doctrines—it brings out what is held concerning original sin—it reveals in what light we regard the Holy Sacrament of Baptism. All this may be mysterious—it may seem singular that God should attach so much to this rite, and, as the sceptical mind ever says, “I cannot understand this”; and because it cannot see how God can bestow grace, in the case of the baptized infant, therefore it is rejected, and the infant is left out in the uncovenanted wilds of the world to fight its way as it best can. No. Let our Reformed Zion be true to the teaching of her venerable catechism, and faithful to her doctrine as embodied in the venerable Palatinate Liturgy, believed by our pious ancestry before us, in what they regarded as the *Tauf gnade*—reiterated in our Reformed Liturgy now before the Church; and she, continuing faithful in this Reformed-Scriptural doctrine, will be clothed for the contest, which will, assuredly, overtake Protestantism. If God be for us, who may be against us? In the language of the author, “In such a dispensation of grace, it is not for you to ask, ‘How can these things be?’ Far other words befit a creature redeemed by God Incarnate. Say you rather, ‘Lord, to whom shall we go? Thou hast the words of Eternal Life.’ ‘Lord, I believe, help Thou my unbelief.’”