

trine of our church, and one which has been much confounded by modern dissenters with the terms "conversion" and "renovation."—Our church teaches most emphatically, (and her ministers cannot too often enforce that solemn teaching,) that "we are saved by the washing of regeneration and the renewing of the Holy Ghost." Following in the steps of her Divine Head, who tells us, that "except we be born of water and of the spirit, we cannot enter the kingdom of God." She dares not "put asunder what God had joined together"; but whilst she teaches her children, that in holy baptism they are "made members of Christ, children of God, and inheritors of the kingdom of heaven," she, at the same time and place, teaches them, that it is "by God's help" alone that they can "believe and do, as their godfathers and godmothers promised for them;" and that having been "called to this state of salvation, through Jesus Christ our Saviour," they are bound to "pray unto God to give them his grace, that they may continue in the same unto their life's end." This was Mr. Beatty's feeling, and it was one which he carried out into practice. He felt that though God had mercifully bestowed upon him most inestimable blessings, it was his bounden duty to nourish and cherish whatever graces God had vouchsafed him. Accordingly he was faithful in the use of the means of grace, diligent in the use of private family and public prayer, in the reading of God's word, and of that book which he esteemed as second only to the Bible, the Book of Common Prayer, and in partaking of the chris-