

in case of death in infancy, or which we hope it will enjoy if spared to the time of personal accountability? Does the ordinance mean one thing in the case of the adult, and another thing in the case of the infant? Most certainly it does mean two things, unless there is virtually in both cases the same spiritual state. This is the interpretation which Fletcher in the "Appeal" puts upon the "Article" in question. And Whedon says, "If Fletcher's interpretation be true, WE HAVE BEEN PROCLAIMING LIVING INFANT REGENERATION AT EVERY INFANT BAPTISM FROM THE VERY FOUNDATION OF OUR CHURCH."

Compare with the foregoing "Article," the purport of baptism as expressed in our Catechism under the heading

OF THE SACRAMENTS.

Observe the following answers to corresponding questions. "The inward and spiritual grace signified by baptism is our being cleansed from sin and made new creatures in Christ Jesus." "The actual privilege of baptised persons are these: they are made members of the *visible* Church of Christ; their gracious relation to Him as the second Adam, and as the Mediator of the New Covenant is solemnly *ratified*, by divine appointment; and they are hereby *recognized* as having a claim to all those spiritual blessings of which they are the proper subjects."