

how I can be *commonly honest* and yet deny that every baptised person is, on that account, regenerate."

Upon this, Dr. Strachan goes on to say—and certainly speaks as a representative man—"concurring as I do, in these observations, it may be useful to remark, that *the doctrine of the church is, that in Baptism the penalty attached to the first transgression is removed, and the sin forgiven; but she does not maintain that all baptised persons, are by virtue of this sacrament placed them in a path which must of necessity lead them to eternal life; or that the end of our christian calling is accomplished.* The church does not teach that every branch engrafted on the mystical body of Christ shall bear fruit unto everlasting salvation. Many of those who deny the doctrine of regeneration, so clearly taught by the church, are carried away with the opinion that she teaches that *those who are once regenerate must ever continue so, and advance in holiness; but this is an error.* Baptism is the commencement of a new life, hence it is called a new birth; but it is not the whole of that new life, and must be sustained by a living faith, working through love. *The gifts and privileges it confers may be lost; men may resist and do resist God, and hold his grace in unrighteousness; they become withered branches, though still attached to the vine; and this is their condemnation, for the sins of men baptised are far worse than the sins of the heathen.*"

The writer heard a West Indian clergyman, during the homeward passage of the *Great Eastern*, in August, 1861, use language to this effect, in the course of a sermon in which he had spoken of "the regenerating dew coursing down your infant cheek,"—"Do you ask me, 'What? *are there Christians in hell?*' undoubtedly; *multitudes of them.*"

You may think it strange to find among these believers in Baptismal Regeneration, *the present Archbishop of Canter-*