

this ground only—that is, on the Sponsors answering for this faith in the infant—that the ordinance is administered.

A more humiliating display of learned folly we have seldom seen.—Here 100 of the *elite* of “the Church,” headed by an Archdeacon, meet by express arrangement to discuss the question of Baptismal Regeneration, which forms one of the first dogmas crammed down the throats of the untiedged in the Church Catechism; and yet, while all professed to be *regenerated* men, and to have been *called and illuminated by the Holy Ghost*, they could not agree as to *first principles*!—they were not sure about the meaning of Regeneration as taught in their own Catechism and Liturgy! And these are the men—this the party—who foolishly pretend that they are “the Church,” and that all other Teachers and Professors are ignorant and out of the way. We cannot expose the ignorance and folly of those “wise men after the flesh” better than by the answers given by the Scholars of a Bible Class to their Teacher upon the question—“*What is Regeneration as taught in the New Testament?*”

Well, my dear boys, I hope you have all read your lesson carefully in the 3rd chapter of John, and turned to the parallel texts to find the meaning of the Saviour’s language, as I requested when we last separated?

We have, sir.

What is it, then, CHARLES, to be “born again”—born from above—born of the Spirit—or regenerated?

It is not a new birth of the body, I am sure, but a new birth of the mind; for Jesus says, “that which is born of the flesh is flesh (or a *body*), and that which is born of the Spirit is Spirit (or a *mind*).”

You are quite correct: but can you tell me, WILLIAM, what is meant by the new-birth of the mind?

I think that it means simply the imparting of new hopes and joys to the mind through the knowledge or belief of Spiritual or Divine Truth. My former Teacher once said that the original word, translated “born,” means also “*begotten*,” and that it should be so translated whenever it refers to the origin or beginning of the new life; to the beginning of new hopes, new joys in the soul; or to a change of mind;—and should only be translated “born” when it refers to a change of state. All creatures are begotten before they are born:—they get life first, and then are born to enjoy it:—so it is with the believer of God’s Word.

Your answer is clear and distinct; that is just what it means. I must ask you, HENRY, to try and give me some passages of Scripture to prove what WILLIAM has just said.

I think, sir, the Epistle of James, chapter i. 18, is to the point—“Of his own will *begat* he us with the word of truth.” Also, 1st Peter, i. 23—“Being born (*begotten*) again, not of corruptible seed but of incorruptible, by the Word of God”; and in the same chapter, verse 3—“Blessed be the God and Father of the Lord Jesus Christ, who, according to his abundant mercy, hath *begotten* us again unto a lively hope by the (knowledge and belief of the) resurrection of Jesus Christ from the dead.” 1st John, v. 1—“Whoever believeth that Jesus is the Christ is *begotten* God.”

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