

ships—exercises new functions—and partakes of new joys as a member of the Church of God. First he is *begotten* again by the word of truth “to a lively hope,”—or in other words, he is begotten of the Spirit of God:—then, in due time, he is *born* into the visible kingdom by baptism. This is the *Bible* sense in which baptism becomes “the laver of regeneration,” and it is declared to be, in all cases, “*the answer of a good conscience towards God.*”—To tell the sincere believer who has been baptized upon a profession of his faith, of the high privileges to which he has been elevated on entering the Church of God, is calculated to stimulate his zeal and love, and to hasten his progress to heaven. To tell the Godless masses of society who are embraced in the arms of Episcopacy, that they were regenerated—meaning by this—spiritually renovated in their infancy by baptism or sprinkling of water, is a murderous lie and a very damning heresy.

The Divinity of King's College.

“It is by the Bible, and the Bible only, not by traditions or by the authority of the ancient fathers that every doctrine is at last determined.”—

LETTER TO A ROMAN CATHOLIC BY BISHOP HEBER.

The following extracts are taken from “*A help to Catechising by James Beaven, M. A.*”—formerly Curate of Leigh, England, but now, we believe, Professor of Divinity in the University of this Province.—This work has been reprinted under the learned supervision of the Rev. Henry Anthon, Rector of St. Mark's Church, New York, and we presume is extensively used among the Episcopalians as an admirable digest of Christian Doctrine. We refer only to one section of the work to expose its strange antagonism to Scripture and Common Sense.—The learned Doctor thus endeavours to initiate the young into the dogmas of the Priesthood:—

“*Ques.* What two things are required in Baptism? *Ans.* Repentance and Faith.—(With this answer all will agree—it is both reasonable and scriptural). ”

“*Ques.* Why, then, are infants baptized, when, by reason of their tender age they cannot perform them. *Ans.* Because they promise them both by their sureties; which promise, when they come to age, themselves are bound to perform.”

The Doctor here “teaches for (Christian) doctrine the foolish and absurd commandments of men,” and “sets at nought the Commandments of God” by mere human tradition. Common sense and Divine truth testify that faith and repentance (or the belief of moral truth and reformation of moral character) are personal things—not transferable to others. Yet he declares that the *supposed* faith and repentance of sponsors, (we say *supposed* for in ninety nine cases out of a hundred *they make no pretensions* to possess either) are reckoned to the account of the child! What would any one think of the learned Doctor's eating a hearty dinner of Roast-Beef and Plum-Pudding, and then gravely telling his pupils in the University that the nourishment arising from this to himself should, in some mystical way, be made available to the physical wants of his child by a little external priestly manipulation with cold water? We should be ready to put him in a strait-jacket and give him over to the

care of Mr. teaching w
tance of spo
child.—It
that could
rant about
it. Scriptur
reality, a fo
uphold their

But the le
for teaching
catechumen

“*Ques.* I
“fathers, a

“*Ques.* I
“and one C

The Apost
should be b
man being
his learned
that there r
years “to b
scribes min
Now, let an
Whether th
if he were a
about it, bu
infantile in
Priestcraft.

But we g
difference b
to “the ou

“*Ques.*
“sin and a
“of wrath.

“*Ques.*
“into the

This is I
Water con
of Grace,
likeness of
as a proof
are of one
two cases.
unconscio
had believ
favor of G
cess of chr
had appear