

tism—but no one can be Scripturally baptised, or united to the Church until then. The commission given by Christ to his Apostles is a standing protest against the prevailing error upon this subject, "Go teach all nations—baptizing them." "He that believeth and is baptized shall be saved." The teaching and believing here *precede* CHRISTIAN BAPTISM, but they invariably *follow* the SECTARIAN RITE.

READER! examine the Bible honestly for yourself,—put away all human opinions,—disregard the teaching of the Scribes and Pharisees of the age, for "If the blind lead the blind both shall fall into the ditch."

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The Mountain in Labour;

Or, 100 of the National Clergy, and an Archdeacon, labouring in vain to reconcile the notion of Baptismal Regeneration, as taught in the English Prayer Book, either with Scripture or Common Sense. Five Schoolboys in a Bible Class prove the absurdity of the Episcopal Dogma, by explaining the Spiritual Regeneration taught in the Word of God,

"God hath chosen the foolish things of the world to confound the wise"—1st Cor. i. 27.

At the Annual Clerical Meeting held at the Rev. D. Wilson's, Islington, 5th Jan., 1842, Archdeacon Hoare in the chair, nearly 100 clergyman being present, the subject of Regeneration as taught in the Churches of the State, as invariably connected with the Baptism of Infants, came up for discussion according to previous intimation, when the following adverse opinions and strange absurdities were delivered by the only four individuals who spoke on the occasion:—Mr. CUNNINGHAM (of Barrow) said his opinion was that in Baptism some positive, clear, distinct, intelligible blessing and benefit, called by the name of "Regeneration," was conveyed to the infant. This benefit is reconciliation to God: a change of state, but not a change of nature—not a change of moral condition, but only a bringing unto the privilege of the outward communion of the Church. Bishop Hopkins, the Successor of the Apostles in Derry, also holds this notion.

MR. BURGESS could not agree with his friend Mr. C. He believed that in Baptism the infant receives the remission of original sin, and a principle of Divine Life imparted by the Holy Ghost. He considered that a repenting, believing, converted adult, was neither pardoned, nor Regenerated, until Baptism.

MR. C. BRIDGES differed from both the former speakers. His view of the question was, that in Baptism, where the prayers are offered in faith, as contemplated by the framers of the Liturgy, and for the Regeneration of the Infant, they are heard, and the gift of Regeneration is granted to Prayer. When the prayers are not faithful, there is no gift of the Holy Ghost.

MR. VENN could not agree with any of the three previous speakers. He said that in the Baptismal Service, Regeneration is said to be bestowed conditionally or hypothetically, i. e., in the supposition that the infant really professes faith, and that it will believe at a future time; for it is on