

nised by the church as christians ? If they meant any thing less than this, then is this article a sounding nothing ! A tissue of words without meaning ! But we will hear them further on baptism : In the Discipline of 1828, the latest and the best, on page 107, the conversation between Christ and Nicodemus, relative to being "*born of water and the spirit*," is used as applicable to baptism. On page 104, they pray that the infant "may be delivered from *God's wrath*, and received into the ark of Christ's Church." Would not this be a change of state ? On page 108, the minister, in a prayer for adult candidates for baptism, says, "give thy Holy Spirit to these persons that they may be *born again*," &c. And on page 107, "we call upon thee for these persons, that they coming to thy holy baptism, may *receive remission of their sins* by spiritual regeneration." If these quotations do not fully imply a change of state in baptism, then is language an unintelligible jargon ! Equally strong is the doctrine of the Presbyterian Confession: "Baptism is a Sacrament of the New Testament, ordained by Jesus Christ, not only for the solemn admission of the party baptised into the visible church, but also to be unto him a sign and seal of the covenant of grace, of his engrafting into Christ, of regeneration, of remission of sins, and of his giving up unto God, through Christ to walk in newness of life."—P. 120. "Baptism," says this Confession, "is a Sacrament." Let us then turn to the 92d *Question, larger Catechism*, and learn what we are to understand by the word "Sacrament:" "A Sacrament is a holy ordinance instituted by Christ ; wherein by sensible signs *Christ and the benefits of the new covenant* are represented, sealed, and applied," (take notice, *applied*) "to believers." And that "the Sacraments become *effectual means of salvation*, not from any virtue in them, but only by the blessing of Christ and the working of his Spirit in those that by faith receive them."

These things being admitted, we ask no more ! Baptism may then, "*by the blessing of Christ*" and the "*work of the Spirit*," become to the believer an "*effectual means of salvation*." We thank the Lord for this admission ! We may say then, without giving offence to the advocates of this Confession, that "he that believeth and is baptised shall be saved ; in other words, that if a man "*believes*" and has the "*Spirit*," Christ will make "*baptism*" to him when he receives it, "*an effectual means of salvation*." We shall never, we think, attach more importance than this, to baptism. But if baptism is "*made*" in any way whatever "*an effectual means of salvation*" to a person, is it not to that person a change of state ? Most incontrovertibly it is ! The person who receives, upon the principles of the Gospel, this "*effectual means of salvation*," passes out of the unpardoned into the pardoned ; out of the saved into the unsaved state ; and therefore, most obviously and undeniably his state is changed !

Let it be deeply impressed upon the mind of the reader, that although we teach that baptism effects a change of state, we do not believe that it effects this change in behalf of any, who do not possess the *faith and repentance* of which we have spoken, as prerequisites to its reception. A believing "*with the heart*," and repentance "*from the heart*," we