

that we were somewhat posted up in reference to the various denominations in Canada and America, but it appears there is one sort of religionists with whom we have yet to become acquainted. Will friend Clarke tell us who they are, where they are, and how to get an introduction to them? It would gratify curiosity, if it would not be edifying, to learn in full the sentiments, habits, and practise of such a people. One thing is sure, that whoever and wherever they are, they know little about the God of the Holy Scriptures, the grace of the Lord Jesus, or the light and life of the Spirit.

True, indeed, the Disciples have been variously and persistently charged with holding the doctrine of baptismal regeneration; and the Elder ought to know, if he does not, that the Baptists have been charged more than ten thousand and one times with making too much of baptism, finding their salvation in water, and making a plunge in a river or lake a passport to heaven. O yes, friend Clarke knows the weakness of these charges against Baptists coming from a stout Wesleyan or a soldierly Presbyterian, armed with old traditions, when pressed hard to sustain himself by the authority of the inspired Book. It is however very convenient for the Elder to step over to the side of the cavillers, and fire a shot at those who are not *Regular* Baptists, using the armour of the Pedos against the Baptists!

To regenerate a man is to new create him. The Father, the Son, the Spirit, the apostles, the gospel, the knowledge of the truth, faith, repentance, obedience in baptism, effect this new creation; and what the authority of high heaven has linked together it is not wise in any Elder, Clergyman, Priest, Cardinal or Popo to separate. Baptism is not regeneration—repentance is not regeneration,—faith is not regeneration—knowledge is not regeneration—and certainly no sane man would transform the Father, Son, and Spirit into regeneration. But the Father, the Son, and the Holy Spirit, through the apostles, their gospel, and the knowledge of it, by faith in the Lord, repentance unto life, and baptism into Christ, are the divinely appointed means of the soul-cheering and soul-saving change we call the new creation. The whole centres in Jesus: for he is Lord and Head of the universe. The Father speaks of, for, and by him; the Spirit pleads for and illustrates him; the apostles are his servants to do his will; the gospel is the message by which they develop him; that message learned is the knowledge of him; faith takes hold of him; repentance dissolves the connexion between the sinner and sin as respects the love of it, and henceforth he clings to Jesus; and “as many as are baptized into Christ put on Christ.”—This New Testament heresy at this day