

and yet fundamental—a baptism of water and a baptism of the Holy Spirit,—the two being distinguished from each other as the figure and the reality.

But let us look at those passages of Scripture which refer to baptism, and in which we find the distinction we have just recognised, for if we do not carefully mark this distinction, we are in danger of confounding the two baptisms, and of applying to the baptism of water what is said of the baptism of the Holy Spirit, or to the latter what is declared of the former. If we fail to observe this essential difference, a confusion of ideas naturally arises, and the way opened to breed dangerous heresies. The baptismal regeneration which the Roman, the Greek, and some Protestant Churches teach, has its source in this want of distinction. Baptismal regeneration is the doctrine which teaches that the spiritual change, designated in Scripture by the term regeneration, is always attendant upon and effected by the rite of water baptism, and that every person who has not received the baptism of water, however deep or mature his repentance and faith may be, is still unregenerate. It has been said, "the Bible teaches that baptism saves," and this has been said with truth, but then many have failed to distinguish that in such passages, the Bible had reference to the baptism of the Holy Spirit only, without the reception of which, none can enter the invisible Church of God. Others, the Valentineans and Quakers, have gone to the opposite extreme, and suppressed the baptism of water, and acknowledge only the baptism of the Holy Spirit. Others receive into fellowship those only who make a profession of faith, and refuse to baptize the children of believers. They assert that a man must be a believer, that is, born again, before the baptism of water. This reverses the Scripture order of the two baptisms; but worse than this, it implies that the baptizer has power to distinguish between a true and a false profession of faith. As, however, the "Son of Man" alone has power to do this, Matt. xiii.,—the theory is a false one. They have also attempted to fix the external form of the baptism of water, by applying to it declarations, which belong to the baptism of the Holy Spirit. The examination of a few texts will shew