

similitude of another. A slight alteration in the translation of one word will make this clear and evident: "Except a man be born of water *even* the spirit, he cannot enter into the kingdom of God." That the Greek particle rendered "*and*" in our authorized version is also translated "*even*" is abundantly evident from the following passages: "But the men marvelled, saying, what manner of man is this that *even* the winds and the sea obey him," Mat. viii. 27. "For he that hath to him shall be given: and he that hath not, from him *shall* be taken away *even* that which he hath." Mark iv. 25. "For *even* the very hairs of your head are all numbered." Luke' xii, 7; see also Acts v. 39. Rom v. 7. 14, Mat. xxv 29. Mark i, 27, vi, 2., Rom. viii, 23.

There are a number of passages where the word would have been much better rendered "*even*" instead of "*and*." For example, Math. iii, 11, where John says "I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire." The meaning obviously is, he shall baptize you with the Holy Ghost *even* with fire; that is, he shall baptize you with the Holy Ghost under the *similitude of fire*. See Acts ii. 2-4. Take another example, Titus ii. 13, "Looking for the blessed hope, and the glorious appearing of the great God *and* our Saviour Jesus Christ." There are not two persons spoken of in this passage, but only one person: looking for the blessed hope, and the glorious appearing of the Great God *even* our Saviour Jesus Christ.

See also Titus iii. 5. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost: *even* the renewing of the Holy Ghost, for it is quite evident that the washing of regeneration is not one thing, and the renewing of the Holy Ghost another and a different thing, but one and the same thing. To be baptized with the Holy Ghost and with fire to which we have already referred, are not two different and distinct baptisms, but on the contrary they are one. And to be born of water and of the spirit are not two different and distinct births, but one and the same birth. "Except a man be born of water *even* the spirit, he cannot enter into the kingdom of God." You see then, dear reader, that the pure and the purifying Spirit, here brought before us under the similitude of water, is the grand agent, the great, and gracious agent, in regenerating the soul. O, if you have not yet