

vice of God, and admitted into the School of Christ, that we may be placed under a course of Christian instruction and discipline. Not that baptism saves us, any more than admission into a Grammar School makes us learned; but as the latter is the way to become learned, so the former is the way to be made wise unto salvation. There is the baptism of water, and the baptism of the Holy Ghost: By the former we are admitted into the outward and visible church: and by the latter into the spiritual and invisible one; and we are admitted into the first, that we may be admitted into the second. But that the baptism of water neither ~~is~~ regeneration, nor inseparably connected *with* it, is evident from the total absence of the fruits of regeneration in multitudes of the baptized: These are "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." But do these fruits accompany baptism, whether administered to Infants or Adults? In the former we see the same anger and peevishness after, as before baptism, and in the latter in multitudes of cases there is ample evidence that baptism has not only not entirely washed them from their unfaithfulness, but that it has not produced the least moral change. As all were not Israel who had been admitted into the Jewish Church by the outward circumcision; neither are all Christians who have been admitted into the Christian Church by baptism. And as he was not a Jew who was one outwardly, nor was that circumcision which was outward in the flesh, but of the heart, in the spirit, and not in the letter,—(Rom. ii. 28, 29;) so neither is he a Christian who is one outwardly, nor is that baptism which is outward in the flesh, but of the heart, in

the s  
of m  
T  
Chri  
word  
ing,  
reco  
minis  
ties,  
or s  
latitu  
jects  
Juda  
in th  
are s  
God  
dren  
adm  
to b  
tant  
is th  
and  
not  
ter  
obli  
bap  
con  
late