

the kingdom of God," John iii. 5. Nicodemus, to whom our Lord addressed these words, was familiar with the symbolical application of water, and the use of this symbol was therefore well fitted to show that the thing intended was no other than a spiritual purification by the operation of the Holy Spirit.

This double baptism of water and of the Holy Spirit, appears to have been alluded to by the Prophets, "I will sprinkle clean water upon you, and you shall be clean; from all your filthiness will I cleanse you. A new heart also will I give you, and a new spirit will I put within you," Ezek. xxxvi. 25-27. Another passage upon which the doctrine of two baptisms throws light, and from which alone a satisfactory solution is obtained, is the following, "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be condemned," Mark xvi. 15. Here are two conditions of salvation to those able to hear—saving faith and spiritual baptism; "but he that believeth not," or who has not this inner faith of the heart, "shall be condemned." It is certain that he who refuses, or neglects the Gospel, is not baptized with the Holy Spirit, or in other words, is in a state of condemnation.. Let a baptism of water only be seen in the above passage, and it will be impossible to escape the conclusion that the baptism of water, is necessary to salvation. If, on the contrary, we recall the important distinction first made by John the Baptist, and affirmed afterwards by our Saviour and His Apostles, and recognise here the baptism of the Holy Spirit, then the passage becomes perfectly clear, and its sense is in accordance with the other teaching of Scripture on the subject. "After that ye believed, ye were sealed with that Holy Spirit." But here we shall be met with the objection that in the passage of Mark xvi. 16. the very same baptism is referred to as in Matt. xxviii. 19-20, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you;" where evident reference is made to a baptism with water.

Some persons confound these two texts, and "he that be-