

washing, and the recipient is taught to seek, or it may be has already obtained that spiritual purification of the soul from the Lord, of which the purification by water of the body is the type.

When the New Testament is searched for its teachings on the doctrine of Baptism, we meet with the first mention of this religious ceremony in the third chapter of St. Matthew, where the nature and object of baptism is declared: "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 Spirit*, and with, fire." This teaches us clearly that there are, as regards the church of God, *two baptisms*,—that by man unto repentance, or admission into the visible church, the called,—the other, by the Lord with the Holy Spirit unto salvation, or admission into the invisible church, the chosen.

This distinction of the two baptisms is confirmed by the example of Jesus Christ himself, who commenced his ministry by the reception of a double baptism; first, that of water, afterwards that of the Holy Spirit,—the symbol before the reality, Matt. iii. 16; and, immediately before His ascension, when He was assembled with His Apostles, He commanded them to wait at Jerusalem for the fulfilment of the promise of the Father. This promise consisted in the baptism of the Holy Spirit. In the words which He uses, and from which there can be no appeal, the two baptisms are distinctly asserted, "For John truly baptized with water; but ye shall be baptized with the Holy Spirit, not many days hence," Acts i. 5. This first positive teaching of Scripture on the subject of baptism is also the last which we meet with in its pages. The Apostle Peter distinctly states that there are two baptisms, of which one is the figure of the other, and that the second, whose nature is spiritual, is infinitely superior to the first. "The like figure whereunto even baptism doth also now save us (not the putting away the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ," 1 Peter iii. 21. Thus, the New Testament commences and finishes its teachings upon baptism, by a division so simple,