

THE TWO BAPTISMS.

THE Church of God on earth is in a state of training to join the Church triumphant above; and there are two important lessons to learn, and to be kept constantly in view, namely: the great sacrifice by which redemption is completed, and the great work by which it is communicated; or, the work of Christ *for us*, and the work of the Spirit *in us*. These being the prominent features of the glorious scheme, which originated in the eternal love of God to man, it has pleased the Author of salvation to appoint two standing ordinances, for the express purpose of representing those unspeakable blessings. These ordinances are coeval with the organization of the Church; and though, like the Church itself, they have changed their external form and outward administration, their design has always been the same, and their use in the Church has been continued by the authority of a divine command, which has never been revoked.

In the Old Testament state of the church, these ordinances were called, *Circumcision* and the *Passover*: in the New Testament state of the church, they are called *Baptism* and the *Lord's Supper*. The first,—*Baptism*, is our present subject. It is introduced into the New Testament without any explanation whatever as to the mode. This was not necessary as the religious and symbolic import of baptism was well known and understood. Under the Old Covenant it was a purification for sin, Numbers xix. It is modified in the New Covenant, and the ashes of an heifer whereon sin was typically laid, are no longer to be mixed with the water of separation from the world of sin. The one sacrifice of Jesus Christ, on whom sin was laid, renders all other sacrifices superfluous, and as there is but one sacrifice, there is also but one baptism, one single typical