

lieveth" of St. Mark is taken to fill up what is felt to be a deficiency in St. Matthew, because belief or faith is not mentioned in the commission to disciple the nations. But this cannot be admitted. The passage in St. Matt. is not deficient, it speaks of the Church on earth and the mode of reception into it, namely, by baptising, and then teaching; that in St. Mark is not a commission to baptize—the Apostles were to preach the Gospel, and there their authority ended. It is a question of salvation or condemnation, and for salvation, the baptism of the Holy Spirit is imperative. But we are not reduced to a mere probability; we have in favour of our opinion, Scripture certainty. The narrative of the two Gospels is completed by the Acts of the Apostles, and there we learn that our Saviour, in giving His last charge to His disciples, spoke to them of two baptisms, "John truly baptized with water; but ye shall be baptized with the Holy Spirit," Acts i. 5.

The baptism of the death of Christ was the consequence and the complement of the baptism of water; sacrifice was wanting as an integral part of the new baptism, introduced by the Gospel; Jesus Christ himself completed this baptism, Heb. chap. ix. and x. "He came by water and blood, not by water only, but by water and blood," 1 John v. 6. He began His ministry by water, and he ended it by blood. Henceforth water baptism will remind us of the beginning of His work, of the necessity on our part of repentance, and the need of remission of sins; while the Holy Supper helps us to remember the end of His work, its accomplishment through His blood poured out. Baptism is a look cast at the future; the Supper, a remembrance of the past.

