

cles, death, and resurrection, were proclaimed to convince Jew and Gentile that he was the Christ. The full persuasion of this fact, with corresponding conduct, brought the individual into a state of salvation; while its rejection sealed his condemnation. Hence, the Apostle John declares that his testimony was written that the reader might believe that Jesus is the Christ, the Son of God, and believing might have life through his name. I hope now, sir, that the facts to be believed in order to salvation, are plainly before us, and, therefore, thus far all is clear.

4. But some of our brethren argue that the sinner is destitute of faith until he believes in baptism for remission of sins! What Apostle or Prophet has made such a declaration? It is at best only a plausible conclusion drawn from favorite premises partially assumed!! This is one of the extremes into which some very zealous brethren have run. No person who knows me will conclude that there are any predilections or preferences on my part in the above remarks and conclusions. Before I was immersed I had read and heard advocated the doctrine of baptism for remission of sins; and had partially advocated it myself in some private circles, and fully believed that God would pardon the believing penitent who submitted to immersion; but I also thought that he would pardon Jew, Mehomedan, Pagan, or sincere sectarian, when they did as well as they knew how; and because I felt my mind relieved from the burden and anxieties which had for more than seven years weighed me down, I concluded that long before I was immersed, God had spoken peace to my soul; but yet I remained hoping, doubting, and fearing, until I was immersed into the name of Father, Son, and Holy Spirit. The fact is, I believed in the doctrine of baptism for remission of sins, and believed in pardon for those who were penitent believers without it; thinking that God might have various ways of bestowing his favors. This sounds strange to me now, and no doubt will to many of my readers; some of those may be desirous of knowing how I could entertain such sentiments! Well, I never could doubt, since I heard the Gospel in its purity, but that the three thousand on the day of Pentecost, and Saul, were baptized for remission of sins; but I also supposed that God pardoned Cornelius because he was a sincere, pious, devout man, before he was immersed! Being very desirous of knowing and practising the whole truth, I wished in myself to have the evidences of both; and consequently for some time my mind was kept in this state of indecision relative to the doctrine of remission of sins. I hope that you, sir, and my readers generally, will pardon this egotism of mine. My reasons for alluding to myself, is, that some brethren are extremely anxious to know how we reconcile some of our principles with our practice. This, then, is for them.

5. From the foregoing you will perceive, that I have come to the conclusion that he who believes that Jesus is the Christ, and with all his heart yields himself to his government, becomes his disciple, and obtains pardon, though he may *not*, at that time or any other, fully understand the doctrine of baptism for remission of sins. God's blessings are suspended on our faith and obedience, and not on our knowledge; which