

“Baptism doth also now *save us*”—I. Peter III. 21. “According to his mercy he saved us *by the washing of regeneration* and renewing of the Holy Ghost”—Titus III. 5.

If these testimonies do not prove that baptism according to the scriptures, afforded to *the believers* an assurance of the remission of sins, then no proposition can be proved by any testimony—for the testimony in this case is positive and divine.

If then in baptism we receive the remission, we experience in baptism a change of state—we pass out of the unpardoned to the pardoned state! “Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death”—Rom. vi. 3. “For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Jesus Christ, *have put on Christ*”—Gal. III. 26, 27. These persons are here represented as having passed out of the unregenerate into the regenerate or christian state. How was this change effected? By faith. For it is as if the Apostle had said to the Galatians, “Ye believed and were baptized unto him, therefore as many as have done so, have put on Christ, or are children of God by faith in Jesus Christ”—Gal. III. 26. Begotten by the word of truth and risen with Christ from the baptismal waters, or born again of water and the Spirit—such are therefore children—“for as many as received him, to them he gave the power or privilege to *become* the sons of God, even to them that believe in his name”—John I. 12.

FOURTHLY. *Pardon destroys the guilt of Sin.* We are more anxious to introduce this topic lest any, notwithstanding the scriptural proofs and explanations we have given to the contrary—should still misunderstand or misinterpret us, as teaching that mere water washes away sin! No, not water!—“the blood of Jesus cleanses from all sin,” “sprinkles us from an evil conscience.” “We have redemption through his blood, the forgiveness of sins.” Without the shedding of the blood of Jesus, there could be no remission. But we believe (that if it be the will of God, that we have a personal assurance or pledge of forgiveness for Christ’s sake, in his appointed ordinance,) that the blood of Jesus has efficacy to cleanse us, when baptized into his name, from all sin. Naaman was not cleansed by mere water, but by the power and grace of God, yet still it was by his faith and *only* in the water that the efficacy of the grace of God was exhibited to cure his leprosy—he *heard* the word of the Lord by the Prophet, and *obeyed* it, “he went down and dipped in Jordan, according to the saying of the man of God, and he was clean.” (II. Ki. v. 14.) You believe that the blood of Christ cleanses you, not when in the water of Baptism, but in the atmospheric air! And why not arise and *wash away your sins* in baptism, as well as when in the air?—Why not be cleansed by this blood in baptism, as “baptism” Peter declares “doth also now save us.”—Why not receive the full assurance of faith, which Paul exhorts to “by having your hearts sprinkled from an evil conscience, *and your bodies* washed with pure water”—Heb. x. 22.