

remission of sins to all nations in my name, beginning at Jerusalem "He that believeth and is baptized shall be saved." When the Apostles opened the Will on the day of Pentecost, they exhorted the people to be baptized for remission. They never preached differently. So soon as their hearers believed the gospel, they forthwith baptized them. That the Saviour however forgave any of those persons who waited upon him, without baptism, during his personal ministry, can be proved by no one. The strong probability is that they had all been baptized under John's ministry. John came to prepare a people for the Lord, and he immersed multitudes. Who can say that all these had not "justified God by being baptized with the baptism of John." Luke vii. 29. Even that *pons asinorum* of orthodoxy—the case of the thief on the cross—has never been proved to be an exception to the rule. Who is authorized to say, much less to prove, that he had not received baptism; that he was not one of those who having become offended by the Saviour's teaching, had gone away and walked no more with him. How did he become so well acquainted with the character of the Lord: hear him (Luke xxiii. 41), "We receive the due reward of our deeds; but this man has done nothing amiss. Lord, remember me when thou comest into thy kingdom." Is this the language of one wholly unacquainted with the Saviour. From whence did he gain all this knowledge of the Lord. Who can believe that he had not previously listened to the gracious words that fell from the Redeemer's lips? Remember I do not say that he had been a disciple of either John or the Messiah. On this point the record is silent. But the stronger probability is, that this long harped on exception is no exception at all. But though all that the objector asserts could be proved, it would furnish no exception to the doctrine of baptism, in order to remission, because it was an act of a dispensation which preceded the christian.

(To be Continued)

TO CORRESPONDENTS.—An "Anxious Inquiring Subscriber," in defence of "Faith alone" and "Total depravity," is laid on the table. We must have the real name of every one, however friendly, before we can give him a hearing. We have sometimes engaged in conversation with strangers, and have endeavored to answer their queries, and subsequently learned that their only object was to get some expression from us to hold up to ridicule. We however hope better things of our correspondents, though we thus speak. We must therefore for the future exercise our own discretion in the disposal of all anonymous communications. We do not object to publishing articles over a fictitious signature; although we would much rather every writer would unmask himself, and in his true garb look every man full in the face. Our "Anxious Inquirer" manifests much sincerity; and if he will give us his real name it shall be kept a profound secret: if he be what his mask would lead us to suppose, he shall have a full hearing, and we will endeavor to solve his doubts; and though he should be totally depraved, we hope to convince him that the faith of the Gospel and the obedience of faith will bring him into the enjoyment of the life of God which is in Christ Jesus the Lord. Several other communications have been received.