

# THE CHRISTIAN.

Vol. II. } SAINT JOHN, N. B., DECEMBER, 1840. } No. 7.

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Thou art the Christ, the Son of the Living God.—*Peter.* On this Rock I will build my Church, and the gates of Hades shall not prevail against it.—*The Lord Messiah*

## REMISSION OF SINS.

No. 1.

ALL THE ANCIENT FATHERS AND THE MODERN CONFESSIONS OF FAITH ARE IN FAVOR OF BAPTISM FOR REMISSION OF SINS.

The ancients recognized none as having obtained pardon—as being the followers of the Lord Messiah—until they were baptized. Although the moderns oppose the doctrine; yet in all their articles of faith, and the great majority of their commentaries, the same doctrine is explicitly stated and plainly enforced.

Even the harmless Friends, or Quakers, as they are commonly called, are forced to admit this! 'Tis true they discard *water* baptism, considering it one of the carnal ordinances; but, so obviously do they see that baptism is connected with the formation of the Christian Character,—that they explain it to mean a Spiritual Baptism. If a Friend could be convinced that the Saviour meant water baptism when he said, "Go ye, therefore, teach (disciple) all nations, baptizing them, &c.:" "He that believeth and is baptized, shall be saved," he would, doubtlessly admit that the Holy Spirit, through Peter, commanded sinners to "be baptized for remission of sins;" and that the "one baptism" referred to by Paul was nothing less than baptism in water! Yes! the loving, charitable, and devout Quakers, teach the necessity of (Spiritual) baptism in order to the enjoyment of pardon and the life of God in the soul.

The Universalist, too, on the other hand, seeing the havoc that the apostolic Gospel was about to make among their devotees, have struggled hard to make the ordinance of baptism to mean being overwhelmed with the truth! Not, being so spiritual as the Quaker, they have taken however similar grounds with them, only that they have substituted the word truth for the Holy Spirit. Sagacious, learned critics, truly!

Every book, paper, and pamphlet, ancient and modern, which have fallen into our hands for some time past, confirm our mind more and more strongly that correct views of an ordinance, which is deemed by so many a non-essential, is necessary to the union of professed Christians, and no less so to the enjoyment of remission of sins and an evidence of acceptance with God! With a full persuasion of these truths we shall