

tural light before you. In the mean time, I hope you will attentively consider the design of my second and third letters, namely, that the Oracles of God are the fountain head of all true theology. May the Lord bless and prosper you. Such is the unfeigned prayer of your brother,

WENTWORTH.

QUERY ON BAPTISM FOR REMISSION OF SINS.

I noticed in the fourth number, page 58, a "new exposition" of Acts ii. 38, "Repent and be baptized for the remission of sins." The subject of which has been much talked of latterly.

Dear brother, for the satisfaction of several of your readers, I should be much gratified if in some future number of your paper, you would state your views more fully, as to the design of baptism. Is being baptized in water, synonymous with being born again (John iii. 5), or in other words, is immersion in water, regeneration? If it be, then of course, no one can have his sins pardoned until he is immersed in water. Does the kingdom of God, spoken of in John iii. 5, mean the church on earth, or the church above—the kingdom of God in this world, or the kingdom of glory? If the latter, there seems to be something like an exception to this rule. Our Saviour when on earth forgave sins previous to the person's being baptized. Matt. ix. 2; Luke v. 20—vii. 48. Also the thief on the cross. Would it have been proper to say to Cornelius, "be baptized for the remission of your sins." Acts x. 48. Likewise the twelve disciples at Ephesus, who were re-baptized. Acts xix. 5. I submit these few hints to your careful consideration. Please pardon errors. I have written in haste, and longer than I expected when I began. It is truth I seek—pure, undisguised truth—divested of tradition and sectarian prejudice.

Your's in Christian bonds,
Sheffield, May 12th, 1847.

CHARLES W. GARRISON.

REMARKS.

MY DEAR BROTHER GARRISON—That faith, repentance, and reformation, are necessary to the enjoyment of pardon is a doctrine admitted theoretically by the greater part of Christendom, papal and protestant. Nearly every written and printed creed admits a connexion between the enjoyment of remission and baptism; but strange to say—though we practise what we preach in this particular—in the estimation of the sects, on this point, we are most heretical. If with the Baptists and the Presbyterians we should publish to the world, a printed creed, that we believe that "*baptism is a sign and seal of remission of sins,*"* and then proclaim that there was no connexion whatever between baptism and the enjoyment of remission, we should be perfectly orthodox!! Or if with the church of England, we should declare over an unconscious babe, "Dearly beloved, seeing this child is regenerated and born anew of the water and of the spirit," we might be, with all our errors, in their estimation, true sons of the church. Or if we should be perfectly scriptural, and with the celebrated Wesley say, "Baptism to real penitents is both the *means* and the *seal* of pardon—nor did God ordinarily, in the primitive church

* See Prov. Con. chap. xxiii; and Phil. Bap. Articles, chap. xxx.