

sec Rom. vi. 3, 4, 5. But to return to the answer of the question. The question is not what do opinionists say baptism is for, but what do the scriptures say it is for? *Ans.* "For the remission of sins." And I will here add, that in every instance where it is spoken of as being designed for any purpose, it is for remission of sins, or for saving. Now for the proof Mark i. 4—"John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins." Luke iii. 3—"And he (John) came into all the country about Jordan preaching the baptism of repentance for the remission of sins." Thus was John's baptism. But was baptism in the name of Jesus Christ for the same purpose? *Ans.* Acts ii. 38—"Then Peter said unto them, repent and be baptised every one of you in the name of Jesus Christ for remission of sins," &c. Luke xxiv. 27—"And that repentance and remission of sins should be preached in his name among all nations beginning at Jerusalem." The quotation from Acts ii. 38, is the first instance of remission of sins being preached in his name, and it was at Jerusalem. Therefore, the manner in which repentance and remission of sins were preached in his name was described in the above named verse.

We have now established the fact that the baptism of John, and baptism in the name of Jesus Christ is for the remission of sins. I will now prove that baptism in connexion with other duties is for the purpose of saving. Mark xvi. 16—"He that believeth and is baptised shall be saved." In the 10th chapter of Acts we have an account of the conversion of Captain Cornelius. Being told by the angel to send for Simon Peter, it is said in the 6th verse, "He shall tell thee what thou oughtest to do." Peter, in giving his own account of it, says, in chapter 11th, verse 14th, "Who shall tell the words whereby thou and thy house shall be saved." So, in one place it is, "he shall tell thee what thou oughtest to do." And in the next place, "He shall tell thee words whereby thou and thy house shall be saved." Now, if we can find out what Peter told Cornelius to do, he shall find out the words he was to tell him whereby he should be saved. Chapter 10th, verse 48th, "And he commanded them to be baptised in the name of the Lord." This is the only thing Peter told them to do. And mark this—it was in the name of the Lord. One more testimony is sufficient; however, before producing it, I would recommend reading the account of the jailor's conversion—Acts 16th, from the 25th to the 34th verses. The next testimony is in 1st Peter, 3d chapter, 20th and 21st verses. The like figure whereunto baptism doth also now save us, &c. What Baptism is for is now proved beyond contradiction, not by arguments alone, but by plain positive testimony. And I boldly affirm, that there is no assurance in the new testament, of salvation or remission of sins to those who hear the gospel, without baptism. Then let no man dare reject this divine institution, or presume to substitute any thing in its place, for God will not receive a substitute. But before closing, let me not be understood to rest salvation on baptism *alone*, but in connexion with faith and repentance. While some receive faith and repentance, and exclude baptism, I believe the whole to be important, and exclude neither.