

Saviour's Resurrection is constantly alluded to in the writings of the Apostles ; wherein that glorious event is mentioned not merely as a type, but also as the *efficient cause* of our spiritual resurrection in the waters of Baptism. We recommend more especially a reference to I. Pet. i., 3, 4. compared with iii., 21—also to Rom. vi., 3, 4, 5, 8, 9, 10, 11—and to Col. ii., 11, 12, 13. We are, by nature, *dead in trespasses and sins* ; by this spiritual resurrection, we emerge, as from the grave, to a new state of spiritual existence, we receive our title, to participate in the glories of Christ's Resurrection, and the promise of *forgiveness of all our sins.* *

The expression "remission of sins," as applied to Baptism, is perfectly scriptural. We need scarcely remind our readers, that our creed requires us to "acknowledge one Baptism for the remission of sins" We will endeavour to illustrate the doctrine, and prove it to be consistent with the word of God.

The whole force of the nature, and necessity, and benefit of Baptism rests on this ground—that "all men are conceived and born in sin"—and consequently that all need pardon, or, in other words, "remission of their sins." Alas! what *man* could invent or effect any mode of procuring this pardon? But, blessed be God, (to use the language of St. Paul) *he hath saved us, by this washing*, or this bath, *of regeneration*, † or, in other words, by admitting us into covenant with him, through the instrumentality of Baptism. For we must always bear in mind, that the Sacrament of Baptism is every where represented as a deed of covenant between God and man, and that one essential part of the covenant, on God's part, is "forgiveness of our sins." Thus St. Paul declares in the passage from his Epistle to the Colossians above referred to. And Jeremiah, in prophetic language, declaring the blessed effects of this new covenant, thus expresses himself—*Behold the days come, saith the Lord, when I will make a NEW COVENANT.* Now, what is this new Covenant, this new Testament, or new dispensation? *This is the Covenant I will make: I will put my laws into their mind, and write them in their hearts, and I will be unto them a God, and they shall be unto me a people. For I will be merciful unto their unrighteousness, and their iniquities will I remember no more.* Now is not this a most explicit declaration, on God's part, that in this new Covenant of Baptism, he would enlighten our minds and sanctify our hearts ; he would acknowledge himself as our Father, and adopt us as his children of grace ; he would be merciful unto us, and forgive us our sins—nay, the expression is yet stronger, he would wipe them from his memory altogether—he would remember them no more. In a word, in Baptism our original or ancestral sin receives an *immediate, absolute and free* pardon, and at the same time we receive a *promise* of remission of our own *actual personal* transgressions, on condition of *repentance toward God, and Faith toward our Lord Jesus Christ.*

* See Article of Religion 27.

† Titus, iii. 5.