Acts II. 38. 39.

The Saviour prayed that his disciples might be sanctified by the truth. From which we learn that the enjoyment of good religion, depends in a great measure, upon a clear understanding of the truth, as taught in the word of God. For all scripture is given by inspiration, and profitable for doctrine, reproof, and instruction in righteousness, that the man of God may be thoroughly furnished unto every good work.

In order therefore to learn the true way, to get religion and keep it, we should search the scriptures, which are all sufficient to teach us what we are to believe and what we are to do, what we may hope from the mercy of God, and what we should fear from his displeasure.

The apostle John told the believers in his day, not to try the spirits, whether they were of God to receive every thing they heard, because many false prophets were gone out into the, and we are told by St. Luke, that the Bereans were more noble than the Thessalonians, because they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

The words of our Lord contain a part of the first sermon under the gospel dispensation, more than eighteen hundred years ago. When the Saviour had accomplished the work of human redemption - when he had assumed the nature of man,
and unyielding obedience to the law of God—When he had preached his own gospel, he became the great exemplar of his people—When he had died upon the cross, to expiate the guilt of our race, and arisen from the dead to confirm the truth of his divinity—When he had remained with his disciples forty days, after his death and resurrection, showing himself openly among the people, instructing them more fully in the nature of his religion, he then prepared for his ascension to heaven—He told his disciples that the great object of his mission into the world, was to have repentance and remission of sins preached in his name to all nations, beginning at Jerusalem—that after his ascension he would send upon them the promise of his Father, even the miraculous influence of the Holy Ghost, but tarry ye in Jerusalem until ye be endued with power from on high—After he had given his last charge, he led the eleven out to Bethany, about 2 miles from the city, he lifted up his hands and blessed them, while he yet shake, he began to float up in the air, and as he ascended from their view, a bright cloud gathered around him, and carried him up into heaven—And if Lord Hosannah! He cried the eternal legion, when the eternal Son, volunteers in the great work of man's redemption, what must have been the effect among the powers above, when the Second Person in the Trinity, returned from his voyage to earth, having opened the host of hell, and led the monstrous host in chains.
The voice of the great Throne bright array, which 
I, John saw in heaven, was like the sound of 
a great multitude, and like the sound of Many 
water, and like the sound of mighty thunderings, 
saying, Alleluia, for the Lord God Omnipotent reign 
eth.

After the Sancom had their ascended to heaven, the 
Apologists, as they had been directed, remained in Jeru-
salem, waiting for the fulfillment of the promise 
in regard to the outpouring of the Holy Spirit: and 
when the day of Pentecost was fully come, they were 
all unit one accord in one place. And suddenly 
there came a sound from heaven, like a rushing 
mighty wind, and the brand filled all the house 
in which they were assembled, and there appeared unto 
them cloven tongues, emblems of the Spirit, as if fire, 
and it sat upon each one of them: and they were 
all filled with the Holy Ghost, and began to speak with 
tongues, as the Spirit gave them utterance.

When the inhabitants of the City, and the visitors from 
the surrounding country, heard the strange voice of 
the occasion, they hastened to the place from which 
it emanated, and there they discovered the Apostles 
acting "speaking under the miraculous and hope-

ternal influence of the Holy Spirit." And every 
man of different nations, heard them speak in his 

own language, the wonderful works of God. 
Being unable to account for the things which they 
saw therein, they began to ridicule the whole affair.
come enquired, what does all this mean? They, mocking, concluded, that the apostles were intoxicated. These men said they are certainly full of new wine. We find the same spirit of opposition and dispute to the work of God, to some extent, among the children of disobedience, in the present age of the world. When the Almighty is pouring out his Spirit upon the people, in an extraordinary manner, these men are convicted, and mourners, are convinced. There is a certain class of persons, whose heads are much softer than their hearts, who will stand aloof and make their ill-natured remarks, attributing the operations of the Holy Spirit to ignorance, and enthusiasm. Thus they would cast a reproach upon Christianity, and pass a complement upon their little beliefs, because they are not found associated with such ignorant people.

The apostle Peter, hearing the conversation of the multitude, and feeling the fear of the Spirit shewing through his nature, stood up in the crowd which surrounded him, and began to break forth the words of truth and salvation. He told them that the apostles were not drunken as they supposed, being it was but the 3rd hour of the day, or 9 o'clock in the morning, but this was the time spoken of by the prophet Joel, When the Spirit of the Lord shall be poured out upon all flesh, when your sons and your daughters shall prophesy, your young men shall see visions, your old men shall dream dreams.
Mr. When the repentant Jews, heard the truths of the gospel, they became penitently convinced, and enquired what they should do to be saved—

"The word of God is quick and powerful."

When Simon Peter, like a son of thunder, preached on the day of Pentecost, his hearers were cut to the heart, and cried out among them what shall we do—

Some of the unconverted part of the congregation have been fully convinced of their danger—

But never hear they, like the repentant enquire, the way of salvation—

3. We shall notice in the next place, the terms of pardon and acceptance with God, proposed by Peter, to his repentant enquirers— Repent, said he, the baptized, every one of you, in the name of the Lord Jesus Christ, for the remission of sins.

Here the great question arises, do we procure remission of sins by repentance or by repentance and Baptism conjointly—In other words, are Repentance and Baptism both necessary to the pardon of sin?

Some have taken the ground from one text and a few other passages, that Christian baptism is for the remission of past sins—The Campbellites, and some others, who believe strongly in the efficacy of water baptism, have asserted that remission of sins by justification are obtained in the act of receiving Baptism. Mr. Campbell Defeesent—The water as thePredicate of all Christians—and Repentance Intimia
In the course of his remarks, he charged the Jews with the sin of having crucified and slain the Lord of glory, but said he, the same Jesus, hath God raised up from the dead, of which fact, we are all witnesses. Therefore being by the right hand of God exalted, it having been of the Father the promise of the Holy Ghost that he hath shed forth this thing, the effects of which ye now see and hear. Therefore let all the house of Israel know assuredly, that God hath made the same Jesus, whom ye have crucified, both Lord and Christ. When they had heard these things, they were powerfully convicted—conscience performed its office. They were cut to the heart, and said to Peter and the rest of the apostles, "Men and brethren, what shall we do?" Peter the called and sent of said unto them, "Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins; and ye shall receive the gift of the Holy Ghost." For the promise is unto you, and your children, and to all that are afar off, even as many as the Lord our God shall call. The persons addressed in our last had been husbandmen since the time of their conviction. Although they had been reared under the auspices of the Jewish dispensation, it called and elevated to certain pecuniary privileges, yet by a course of stubborn unbelief and wilful transgression, they had sinned against God with high hand and an outstretched arm. The unconverted parts of the congregation, like the impetuous Jews, are strangers to God, and aliens from the Commonwealth of Israel.
equally necessary to the remission of sins, and
that an immersed believes comes out of the water
as pure as an angel. From the view of the subject
we beg leave to dissent, because it contradicts the
Bible, and makes Peter inconsistent with himself.
The Saviour said, he that believeth in me is not
condemned — he that believeth in the Son hath ever-
lasting life — he that believeth that Jesus is the χήρον
born of God — No man therefore who is born of God —
who is not condemned, who hath everlasting life,
has certainly obtained the forgiveness of sins, I do,
not stand in need of Baptism for this purpose.
Throughout the New Testament Scripture, the great
Condition of Pardon and Salvation, is faith in Jesus
Christ — the Saviour said, he that believeth in me,
that he were dead, yet shall he live — Paul
said to the Philippians, believe in the Lord Jesus.
No more shall be said — Being justified by faith
we have peace with God through our Lord Jesus X.
If these Scriptures are not sufficient to prove
that our sins are forgiven without Baptism,
it would be useless to quote any more.
Moreover if we make Baptism necessary to
the forgive of sin, we should make Peter in
consistent with himself — In the 3d. Chapter of the Acts
when Peter preached the second time to a company
of Penitent Jews, he does not say a word about his-
tem, but in telling them how to obtain Pardon he
says to them — Repent, the Converted Meek and gentle.
...ing may be blotted out, when times of refreshing shall come from the presence of the Lord.

Once more: When Peter preached for the first time to the gentiles in the house of Cornelius, he did not preach baptism for the remission of sins, but he preached Jesus Christ this atoning sacrifice, saying, to him give all the prophet witness, that through his name, whosoever believeth in him shall receive remission of sins. And while he continued to speak the Holy Ghost fell on them, as it did on the Apostles, at the beginning. Then answered Peter, Can any man forbid water, that these should not be baptized which have received the Holy Ghost as well as we. Here we find the change had been wrought, and the Holy Ghost imparted to them before baptism was administered.

What then did Peter mean, when he said repent of he baptized in the name of Jesus Christ for the remission of sins. He meant that we obtain forgiveness by repentance, and baptism here says Repent, for the remission of sins implies the belief and reception of the doctrine of repentance through Jesus Christ. The Scripture doctrine is that repentance, not baptism, secures remission, and hence it is that repentance remission are so frequently connected in the Bible. The Saviour declared that repentance remission of sins should be preached in his name to all nations beginning at Jerusalem.
Therefore, repentance is the great means of pardon for sinners, what are to understand by it, as used by St. Peter in the Text: According to that, Water, true repentance is a grace of the Holy Spirit, whereby a sinner from a sense of sin, taking precept of his mercy of God in Christ, doth with grief and hatred of sin, turn from it to God, with full purpose of, and endeavor after future true obedience. I thought upon my ways, says the Psalmist, and turned my feet unto thy testimonies: God hath granted unto the Gentiles also repentance unto life. We shall find in the Scriptures that repentance, faith, and conversion mutually imply each other. It cannot exist separately: where a man has repented unto life, he is a believer, and he is a converted man: it is impossible that any one should have repentance—a change of mind—that love conversion—a change of life—and it is impossible that there should be true faith without repentance; conversion. Repentance, faith, conversion, love, faith, hope, charity are uniform found in the same heart. Have you then sincerely repented of your sins? If not, you are in the gall of bitterness and in the bonds of iniquity.
Having obtained remission of sins by repentance unto life, it becomes our duty to be baptized with water in the name of the Lord Jesus Christ. Baptism in such a case is an outward visible sign of an inward spirituall grace. It is a formal admission into the kingdom of Christ, and a solemn consecration to the Holy Trinity.

But abstractly speaking, water baptism does not convey a particle of grace to the heart—If a man is a sinner before he is baptized, he is a sinner afterward—and if he is a Christian when he receives the ordinance, it does not lead a holy life afterward, his baptism will be vitiated, without repentance reformation he will be found guilty and condemned at the bar of God. The great thing in religion is a holy life—

Another question comes up at the close of our subject, of paramount importance; viz. By what mode should the ordinance of baptism be administered? We dont consider the mode essential to the validity of the ordinance. I have read the Bible through upon my knees, again & again, with a sincere desire to the whole truth on the subject, and I say to this congregation after the most careful examination that there is no mode of baptism command in the Bible, by Christ or his apostles.