

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, & 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 then to 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 receive every thing they heard, <sup>but to try the spirits whether they were of God</sup> 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 text 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 undevoted obedience to the law of God - When he had preached his own gospel, & become 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 & 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 spoke, he began to float upon the air, and as he ascended from from their view, a bright cloud gathered around him, and carried him up into heaven - And if Lord Hosanna has filled the eternal regions, when the eternal Son, volunteered 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 spoiled the hosts of hell, and led the monster death in chains.



The voice of the great strong bright army which  
St. John saw in heaven, was like the sound of  
a great multitude, and like the sound of many  
waters, and like the sound of mighty thunders,  
saying, Alleluia, for the Lord God omnipotent reign  
eth

After the Saviour had thus ascended to heaven, the  
Apostles, as they had been directed, remained in Jeru-  
salem, waiting for the fulfilment of the promise,  
in regard to the outpouring of the Holy Spirit; and  
when the day of Pentecost was fully come, they were  
all with one accord in one place. And suddenly  
there came a sound from heaven, like a rushing  
mighty wind, and the sound filled all the house,  
in which they ~~had~~ <sup>were</sup> assembled, and there appeared unto  
them cloven tongues, emblems of the Spirit, as of fire,  
and it sat upon each one of them: And they were  
all filled with the Holy Ghost, & began to speak with  
other tongues, as the Spirit gave them utterance.  
When the inhabitants of the City, and the visitors from  
the surrounding country, heard the strange noise of  
the occasion, they hastened to the place from which  
it emanated, and there they discovered <sup>that</sup> the Apostles  
<sup>were</sup> acting & speaking under the miraculous and bap-  
tismal 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 & heard, they began to "ridicule the whole affair."



Some 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 disrespect 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, sinners are convicted, and mourners are converted, there is a certain class of persons, whose heads are much softer than their hearts, who will stand aloof & make their ill natured remarks, attributing the operation of the Holy Spirit to ignorance, and enthusiasm - Thus they would cast a reproach upon christianity, and pass a compliment upon their little selves, because they are not found associated with such ignorant people.

The apostle Peter, hearing the conversation of the multitude, and feeling the fire of the Spirit glowing through his nature, stood up in the crowd which surrounded him, and began to speak forth the words of truth and soberness - He told them that the apostles were not drunken as they supposed, seeing it was but the 3<sup>d</sup> hour of the day, or 9 o'clock in the morning, but ~~this was~~ the time <sup>it had come</sup> spoken of by the prophet Joel, when the Spirit of the Lord shall be poured out upon all flesh, when your sons & your daughters shall prophesy - your young men shall see & your old men shall dream dreams.



12. When the impenitent Jews heard the truths of the gospel, they became humbly convicted, and enquired what they should do to be saved - "The word of God is quick & powerful"

When Simon Peter, like a son of thunder, preached on the day of Pentecost, his hearers were cut to the heart, & cried out men & brethren what shall we do -

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

But never have they, like the penitent, enquired 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 penitent enquirers - Repent, said he, & be baptized, every one of you, in the name of the Lord Jesus Christ, for the remission of sins.

Here the great question arises, <sup>were they to obtain</sup> do we procure remission of sins by repentance <sup>alone</sup> or by repentance and Baptism <sup>conjointly</sup> - In other words, are repentance <sup>and</sup> and Baptism <sup>both</sup> necessary <sup>in order</sup> to the pardon of sin. Some have taken the ground from our text, and a few other passages, that Christian baptism <sup>was designed</sup> 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 & justification are obtained <sup>only</sup> in the act of receiving Baptism. Mr. Campbell represents the water as the mother of all Christians - and repentance & immersion



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, this 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, & having rec<sup>d</sup> of the Father the promise of the Holy Ghost, 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 & 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 & the rest of the Apostles, "Men and brethren what shall we do?"

Peter then called and 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 & to your children, & to all that are afar off, even as many as the Lord our God shall call

1. The persons addressed in our text had been impenitent sinners up to the time of their conviction.

Altho' they had been reared under the auspices of the Jewish dispensation, & called and elevated to certain peculiar privileges, yet by a course of stubborn unbelief and wilful transgression, they had sinned against God with high hand & an outstretched arm.

The unconverted part of the congregation, like the impenitent Jews, are strangers to God, and aliens from the commonwealth of Israel - - -



equally necessary to the remission of sins, and  
that an immersed believer comes out of the water  
as pure as an angel. From this view of the subject  
we beg leave to dissent, <sup>partly on solemn protest</sup> 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 on the Son hath ever-  
lasting life - He that believeth that Jesus is the  $\chi$  is  
born of God - The man therefore who is born of God -  
who is not condemned, & who hath everlasting life,  
has certainly obtained the forgiveness of sins, & does  
not stand in need of Baptism for this purpose

Throughout the new Testament scriptures the great  
condition of pardon & forgiveness, is faith in Jesus  
Christ - The Saviour said, He that believeth in me,  
tho he were dead, yet shall he live - Paul  
said to the Philippian Jailor, believe in the Lord Jesus  
& thou shalt be saved - Being justified by faith  
we have peace with God thro our Lord Jesus  $\chi$ .

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 3<sup>rd</sup> Chap of the acts  
when Peter preached the second time to a company  
of penitent Jews, he does not say a word about bap-  
tism, but in telling them how to obtain pardon he  
says to them - Repent, & be converted, that your



sins 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 <sup>in order to</sup> for the remission of sins, but he preached Jesus Christ & his atoning sacrifice, saying, to him give all the prophets 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 <sup>that</sup> 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 & be baptized in the name of Jesus & for the remission of sins. He meant that we obtain forgiveness by repentance, and Baptism here says Prof Moses Stuart implies the belief and reception of the doctrine of remission 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  
As repentance is the great process of pardon & forgiveness, what are to understand by the term as used by St. Peter in the text - According to Rich. Watson True repentance is a grace of the Holy Spirit whereby a sinner from a sense of sin, & apprehension of the 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 future 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 & cannot exist separately & apart - When a man has repented unto life, he is a believer, & he is a converted man - It is impossible that any one should have repentance - a change of mind - that have conversion a change of life - and it is impossible that there should be true faith without repentance & conversion - Repentance, faith, & conversion, like faith, hope, & charity are uniformly 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.



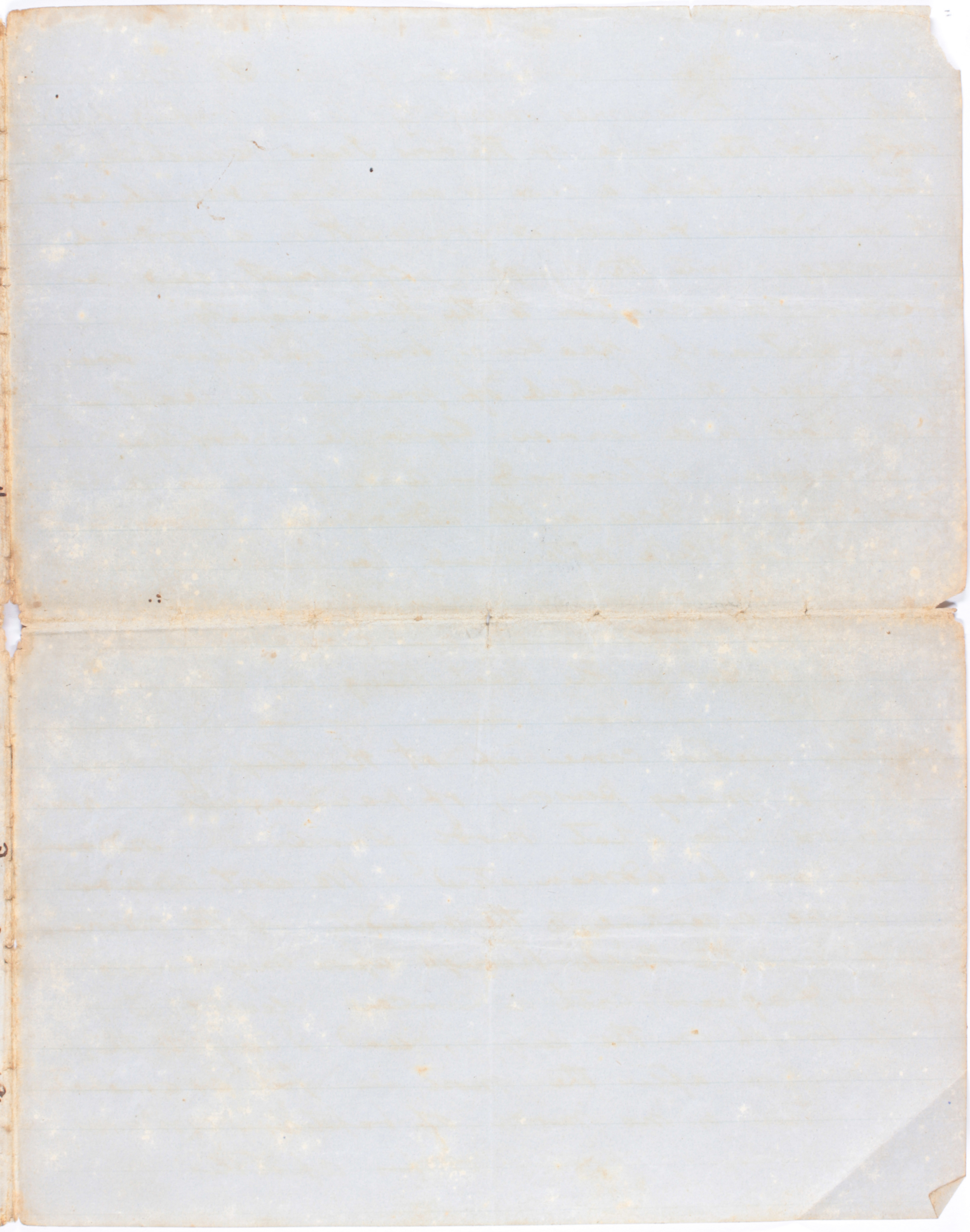
Having obtained remission of sins by repentance unto life, it becomes our duty to be baptized with water in the name of The Lord Jesus Christ —

Baptism in such a case is an outward & visible sign of an inward & spiritual 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 afterwards — and if he is a Christian when he receives the ordinance, & does not lead a holy life afterwards, 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 this stage of our subject, to many persons, of paramount importance, viz; By what mode should the ordinance of baptism be administered? We don't 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 commanded in the Bible, by Christ or his apostles







Discombe  
or Bapthorn