Acts II. 38. 39.

The Saviour prayed that his disciples might be sanctified through the truth—

In order therefore to learn the true way to heaven—we should search the Scriptures.

The words of the text contain a part of the first sermon which was delivered under the gospel—When the Saviour had finished the work for which he came into the world, he made ready for his final departure—

After the Saviour had thus ascended to heaven, the apostles, as they had been directed, remained in Jerusalem.

1. The persons addressed in the text have been impatient sinners up to the time of their conviction.

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

2. When the impenitent hear the truths of the gospel, they become pungently convicted.

The word of God is quite powerful—

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

But never repent—

3. We shall notice in the next place, the terms of pardon and acceptance, because by Peter to his penitent enquirers. Here the question arises, to Peter: intent to say, that we obtain remission of sins by repentance, or by repentance and faith conjointly.
Some have taken the dangerous ground from a misinterpretation of the text, that Christian Baptism was designed for the remission of sins—that justification is obtained only in the act of receiving Baptism—hence M. C. represents the water as the mother of all Christians—verse. From this view of the subject, we beg leave to dissent in toto, because this doctrine of baptismal remission contradicts the Bible—Jesus Christ, this Apostle throughout the New Testament, the great condition of pardon, for ignorant faith in Jesus Christ.

2. If we make water Baptism necessary to the forgiveness of sin, we shall Peter in conflict with himself—in the 3d chapter of Acts we learn, when he did not buy a word about Baptism—Peter B. he converted. When Peter opened his commission for the first time, he did not preach Baptism in order to the remission of sins, but he preached Jesus Christ. Here we find that the change had taken place.

What then did Peter mean? He meant to say repent for the remission of sins, and then he Baptized to express your repentance of the doctrine of forgiveness. The Scripture doctrine is that repentance being remission, not baptism. Hence we find these associated in the word of God.
As the repentance is the great proc e of pardon, what are we to understand by this doctrine—

We shall find in the scripture, that repentance, conversion, faith are interchangeable terms, it mutually imply each other, and cannot exist apart—

Having obtained remission of sins by repentance unto life it becomes our duty to be baptized in the Name of the Lord X.

Baptism in such a case is an outward sign, but abstractly it does not convey a particle of grace to the heart—The great thing in religion is a holy life—X. Emerson—Paul—

Another question comes up at this stage of the subject—by what mode—We do not consider the mode essential to the validity of the ordinance. I have read the Bible, to say to the congregation there is no mode of baptism prescribed & commanded in the Bible by X or his apostles—

But some have taken the ground that there is but one valid mode of baptism—by immersion & all who have not been baptized by this mode are out of the Church, I have X. to teach me there at all—From this view of the subject, they leave to dissent, to enter my denomination—