

as an opposer of "christian experiences;" and as one who denies the Spirit! Ah! Sir, this is the origin of these slanders. We have questioned men's evidences of justification until they have *felt* so sensibly that if the investigation were pushed a little further, that they would lose all their hopes: then this is the reply, "you deny the spirit—you are opposed to religious exercises of the mind, and advocate a spiritless theory." We deny such consequences in *toto*. I shall not, however, have room in this number to answer this objection; but will simply remark that we can perceive the difference between having our faith based on our feelings, and our feelings the result of our faith and obedience; the former sentiment we repudiate; the latter is dear to our souls. As an individual, Sir, I would discard all systems that did not fill the soul with joy and peace; that did not cause the heart to flow with the best of feelings. But I oppose all those systems of conversion that leave the person to trust in himself. He who believes that he is a christian because of his dreams, impulses, visions or feelings, is leaning on a broken reed. Come, my dear Sir, help us to break this visionary spell in which christendom is entranced!

Ah! here is the cause of all the doubt and uncertainty apparent in the prayers and exhortations of modern christians. Not so with the ancients. They wrote, and spoke, and acted with a full persuasion of their state and standing in the presence of Jehovah. They knew in whom they believed. They built on the foundation. *What then is remission of sins*, we ask again? *Answer*—It is, to be absolved from all of our past transgressions; to have all of our sins cancelled, no more to be remembered against us; to be treated as though we never had sinned. What evidence can we have of this? *The word of Jehovah, sealed with the blood of the Son of God, and confirmed by the Holy Spirit.* How shall the human family be made partakers of this pardon? *Answer*—The Lord Jesus, by the shedding of his blood, has procured it for us; by faith in him, as the great sin-offering, we apprehend this salvation; and by obedience to his commands, we enjoy these great and precious promises.

It is no doubt apparent, to you, that before we can believe that we are forgiven, we must have the pledge of him against whom we have rebelled, that this is the fact. I just now think of a figure which I heard you use not long since, which will convey to your mind my ideas fully on this subject; it is the following: Some of the Canadians rebelled against the sovereign of Britain. They took up arms against their rulers—the government is too strong for them—they are taken in arms, and found guilty of treason; the punishment of which, by the laws of the land, is death. The sovereign, of her own good will and pleasure, chooses to grant them a pardon. This is signed, and the broad red seal of Britain declares that the nation's blood is pledged for its fulfilment. The sovereign, however, for the happiness of these culprits and the safety of the nation orders this pardon bestowed on them in another state, wherefore, the proclamation is that all who leave Canada, and cross the St. Lawrence, the moment they set foot on the territory of the United States they shall receive this pardon. Men who were