

perienced pardon long before he came there. But I trust this is not the case with you, Sir ; it *cannot be*, because you exhort sinners to be "baptized for remission of sins." Contrast the manner in which sinners came to the Church of Christ in Apostolic times, with the reception of sinners to a Baptist Church. Take the last first:—The person, perhaps a youth, comes to the Conference Meeting—with many doubts and fears—trembling, he arises—he gives an account of his first awaking—he tells the preacher how he felt under this and that discourse of his—of his distress of mind, and the peace and calm ensuit.g. He is questioned by the seniors, not as to his *confidence* in the Saviour, as the great sacrifice for sins, but in relation to his *feelings*; not concerning his *faith*, but the *exercises* of his mind. This being over he retires to another room. Now, to a sensitive youth, comes a time of awful suspense.—Shall I be accepted or rejected? are questions of awful moment to him. The church in the meantime consult together. The question is, has this person "experienced religion,"—that is, has he obtained pardon, has he received the Holy Spirit. What is the proof—the *exercises of the individual's mind*, and his *own word* for it; placed too, in circumstances that would naturally cause him to make out, as far he could consistent with truth, a history as nearly corresponding with the sentiments of the church as possible. [NOTE. Was there ever a case before where a person was permitted to give testimony for himself?] The question is put—lately the vote has usually been unanimous ; but perhaps you, m^r dear Sir, are aware that the personal opposition of one member has set the individual aside for a time to see if he can give this person satisfaction. Turn the child out of doors because it is weak, and see if it will live in the street a few weeks, if so, bring it into the house and feed it ! The Baptist churches however, cannot be accused of doing this lately. They are more anxious to enlarge the flock than formerly. But, I cannot pass by a peculiar case coming under my own cognizance, not many months since. The individual was an old gentleman of unblemished reputation. He visited this City. Having heard me preach, he was desirous that I should visit him. I did so, and spent some time in conversation with him. I announced the gospel to him—he declared his belief in it, and his desire to be baptised ; but added he, "I cannot tell the particular time when I experienced a change of heart, but I love the Lord, and desire to obey him in all things." He had to leave the city so soon that he could not then be immersed ; and another reason was, the community in which he lived were baptists, and he desired to put on the Lord in his own neighbourhood. He returned home—he requested baptism of a baptist minister of that place—think of it, Sir, an old Gentleman, quite unwell, yet in the full possession of his mental powers—trembling on the brink of eternity—beseeching a regular baptist minister to immerse him, *and yet he refused*. You are ready to ask what could he say under such circumstances ! Well, that minister said in this city—"I know that the old gentleman is one of the most upright men in the community—I doubted not his sincerity—but I could not obtain an evidence that he had been born again." Now, Sir, I