

sit as jurors upon his case, to tell how, and why, and wherefore, he is moved to seek for admission into the kingdom. He is now to tell "what the Lord had done for his soul, what he felt, and how he was awakened, and how he now feels," &c. &c. After he has told his "experience," some of the jurors interrogate him for their own satisfaction; and, among other abstract metaphysics, he is asked such questions as the following: "Did you feel as though you deserved to be sent to hell for your sins? Did you not see that God would be just in excluding you from his presence for ever? Do you now take delight in the things which were once irksome to you?" &c. &c. If his responses coincide with the experience and views of his examiners, his experience is pronounced genuine. He not unfrequently tells of something like Paul's vision and revelations, which give a sort of variety to his accounts, which, with some, greatly prove the genuineness of his conversion.* Now what is all this worth? His profession is not that which the apostles required; and the only question is, whether the apostolic order or this is the wiser, happier, and safer. When the eunuch said, "Here is water, what does hinder me to be baptized?" Philip said, "If you believe with all your heart, you may." He replied, "I believe that Jesus Christ is the Son of God." Philip then accompanied him into the water, and immersed him. None of your questions were propounded—no congregation were assembled to judge of his experience. Philip, as all his contemporaries did, took him on his word. Now I think, brethren, that you cannot say I assume too much when I declare my conviction that the apostolic method was better than yours. You object that a person's *saying* he believes what the eunuch believed does not afford you sufficient evidence to disciple him. Well, we shall hear you. But let me ask, If he heartily believe what the eunuch believed, is he not worthy of baptism? "Yes," I hear you respond. Now for his *saying* he believes. What have you but his *saying* that he feels or felt what he described as his experience? You take his word in that case when accompanied with manifest sincerity, why not, then, take his word in this case when accompanied with manifest sincerity? Yes, but say you, any person can learn to say that he

* The reader, may, perhaps, think that we speak too irreverently of the practice and of the experience of many christians. We have no such intention. But there are many things when told or represented just as they are, which appear so strange, and, indeed, fanciful, that the mere recitation of them assumes an air of irony. I confess, upon the whole, that this order of things appears to me as, unreasonableness and as novel as the following case.—James Sanitas once had a consumption. By a few simples, a change of air, and exercise, he recovered his former good health. He was importuned by Thomas Medicus, a physician, to converse about his former disease and recovery. The Doctor doubted whether he was really restored to health. He asked what medicines he used. James Sanitas replied. The Doctor asked him whether he felt an acute pain in his breast or side for so long a time. He next inquired if certain simples were used, and how they operated. Last of all he inquired what his present feelings were. The answers of James did not correspond with Dr. Medicus' theory, and was told that he still had the same malady, and was in circumstances as dangerous as before. James assured him that he felt perfectly sound and vigorous, and appealed to the manifest change in his appearance, corpulency, color, strength, &c. The Doctor settled the controversy by telling him that unless he felt certain pains so long, and a peculiar class of sensations while using the simples proscribed, he is deceived, he cannot be cured, he is yet consumptive, and must die.