

book of God's remembrance, because he has been distressed on account of his sins, and having called on the name of the Lord *feels* that his burden is removed. 'Tis no doubt the case with the Mahomedan, after having performed a painful pilgrimage to Mecca, and visited the tomb of the great Prophet, that he falls asleep in the arms of death, dreaming of the Alcoran's promised paradise!

If we esteem any exercises of mind as sufficient evidence of pardon and reconciliation with God, then, indeed, should we throw wide open our churches and our hearts for all those who *pretend* to be religious; for, those, Sir, who, in our estimation, sap the very foundation of the christian scriptures, make pretensions to the enjoyment of reconciliation with God, and are, to use their own language, "ready to go to God whenever it shall please him to call for them."

I ask again: can any exercises of the mind be proof that we are in the favor of God? How do we know that such and such feelings and impressions are caused by the influences of the Holy Spirit? If any spirit tells us that we are pardoned and in the favor of Heaven, should we not try the spirits?—and suppose, my dear Sir, such a trial should now commence in the Baptist Churches and the various Protestant Churches in Christendom, what would be the result? Why, Sir, the great majority would lose their "hope." Ask them why they suppose they are pardoned of God; and what is the almost universal reply:—"I felt that I was a great sinner,—justly condemned by God's holy law—I cried, 'Lord have mercy on me'—for hours, days, weeks, and months I sought the Lord, and when almost ready to give up all in despair, peace and joy filled my soul; and I therefore believe, that God, for Christ's sake, has forgiven my sins." You, my dear Sir, are aware, that this is the evidence that the great mass of those who are esteemed "evangelical christians" have to give that they are "born of God."—This is the "experience" that the Baptist Churches require in order to admission to Baptism and church privileges.

Now, that these persons have thus felt, I doubt not, for I have passed through just such scenes myself; but to say that this is evidence of remission of sins, is another and a very different thing. I, therefore, on the whole premises assert—and if I am wrong, I hope that you, or some of my readers will correct me—that all those who are trusting in any thing that they have *felt*, are trusting in *themselves*. Where, in all the volume of inspiration, are we informed, that because we have had serious impressions, anxiety of mind, that peace ensues; that, therefore, we are born of God? I hope that all who pretend to be christians, will endeavour to answer this question. My answer is: that in no dispensation, in no age of the world, has any man's feelings been recognized by heaven, as proof of his being in the favor of God!—From whence do our feelings proceed? From our hearts—our affections, no doubt. He, then, who trusts in his feelings, trusts to his heart; and Solomon says, "he that trusteth to his own heart, is a fool." And the Lord, by Jeremiah, says, "the heart is deceitful above all things, and desperately wicked." On what then are men trusting for pardon and salvation? I expect for these last sentences, I shall be set down