

was considered an exaggeration. Perhaps it was; I should have written experience in the plural, and then it would have been all right.—Having made this correction without a demand from you, I hope it will be considered as an earnest of what we are willing at all times to do when convinced of an error, or an exaggeration.

In this letter, Sir, I wish to lay before you the injury I am confident has, and must result, from demanding a "Christian experience" from the unbaptised, in order to admission to that ordinance.

When I speak of injury being sustained, you will not, I hope, misunderstand me. Far be it from me to say or do any thing which would prevent persons giving a history of their childhood, youth, or manhood, or the time and place in which their attention was called up to think on their present and future well-being; nor do I object to hearing any thing which is true from Saint or sinner: but to this I enter my protest, viz. requiring a relation of these exercises as a *condition* of discipleship—as *evidence* of remission of sins. That Baptist Churches, Arminian, and Calvinian, sit as a Court of Inquiry or Jury to judge of such exercises, whether the subject of them has obtained pardon or not, is, a fact so obvious, that you, Sir, will not, I trust, dispute it.

Now, my first argument against the practice, is—We have neither *precept* nor *example* for it in the New Testament. By the New Testament I mean since the commencement of the christian dispensation. 'Tis true John required "fruits meet for repentance" of those who came to his baptism; but this was not for evidence of their pardon—but of repentance or reformation. These fruits were not the agitations of their minds, but a real reformation. Hear him addressing each class with reference to their respective characters: Luke, iii. 8–14. After he informed them that they must do something besides call Abraham their Father—the people say, "what shall we do?" Knowing, doubtless, that covetousness was the most prevailing sin, he answered, "He that hath two coats let him impart to him that hath none; and he that hath meat, let him do likewise." The publicans or tax-gatherers came to be baptized, saying, "Master, what shall we do?" "Exact no more than is appoint you." This being their prevailing sin, he thus struck at the root. The soldiers demanded, "And what shall we do?" John answered, "Do violence to no man—neither accuse falsely, and be content with your wages."—You will join with me in saying that this is admirable. Here he joins repentance and reformation. He does not tell them that these are minor things compared with the exercises of the mind; but these were the "fruits worthy of repentance." Here, be it remembered, however, that these things were not considered evidences of pardon and acceptance with the Lord, but the conditions of coming to his baptism, which was "for the remission of sins."—Luke, iii. 3. I am as desirous, Sir, as you possibly can be, to ascertain of a sinner whether he believes with all his heart and sincerely repents of his sins before he is baptized; but I do not believe that his faith and repentance are evidence of his being in a state of pardon and justification; while some preachers connected with the Baptist Churches are very particular to tell the people that the candidate for baptism has ex-