

After we have laid the Gospel facts before a congregation, with its blessings and promises here and hereafter, with the way of life and salvation through the Lord Jesus Christ ; we say, " All who believe the Gospel with all their heart, who are convinced of sin, righteousness and judgment, who truly repent of their sins, and by the grace of God are determined to forsake them—we now exhort to obey the Gospel. ' Be baptized every one of you for the remission of sins, and you shall receive the gift of the Holy Spirit.' " If the house is crowded, we invite such characters to manifest their determination by rising up in the assembly ; but more generally in the City we invite them to take the front seat. If these persons are well instructed in the principles of the Gospel, we say little else to them than to call for a distinct confession of their faith in the Lord Messiah ; if they are not, in our estimation, so well instructed as they should be, we show them that to believe in the Lord Jesus Christ is to place implicit confidence in the record that God has given of his Son through Prophets and Apostles ; to repent is to be sorry enough for their sins, to turn from them, " to cease to do evil and learn to do well," and that the benefits of Christ's death are applied to those who being " baptized into him, are baptized into his death."

We do not call church meetings for this purpose ; but in all our meetings where we have reason to suppose there are those who will volunteer for heaven, we proffer the invitation. When they do come forward, they are if possible forthwith baptized.

The Minister or any member of the Church ask any question they choose. Some imagine that this course would often call forward many unworthy persons ; but I have no reason to think that it will any more than the course pursued by Baptists, or that proposed by yourself. The Apostles baptized Ananias and Saphira, and we cannot expect that all who are received into a Church will prove more devoted to God than those received by the Ambassadors of Christ. You judge of them by the narrative they give of their *feelings*, and we by the declarations they make concerning their *faith* and *determinations* for future conformity to the Lord Messiah ! " If thou believest with all thine heart thou mayest," said Deacon Philip, and so say we.

But, suppose a Universalist should come ? What then ? Why treat him just as we would a Calvinist ! The former would say he believed that all would be saved, live as they list, but he desired to be baptized—for what ? If he acknowledged that he was a sinner, and declared his faith in Jesus, and desired baptism, that he might enjoy pardon, fully determined to walk in all the ways of God, I would baptize him. Would not you ? But if he should declare that he only desired to be baptized to make a profession of Universalism, I would not receive him. The Calvinist I would treat precisely in the same way. If he should confess his opinion in the decrees, and that God had determined the salvation of a part of the human family, and the damnation of the other, I should be very sorry to baptize him into such a faith ; but though he should thus believe, if he declared that he trusted in Jesus Christ for salvation, and desired to be baptized, that he might enjoy the benefits of Christ's death, I should not dare to " forbid water." So with all others. It is none of my business what people's particular opinions are, if they