

The Baptist churches in England must, on this point, assume the Methodistic and Cumberland Presbyterian ground in America. In this accommodating age many of these preachers have given up their own conscience to the proselyte. They say, 'We will sprinkle you with water, or we will pour water upon you, or we will immerse you in water, or we will lay a moist finger on your forehead; and we will do it *in the name*, or by the authority of the Lord.' As a Pennsylvania Lawyer said to a client who wanted his advice for nothing, "My tongue, sir," said the Barrister, "is in your pocket"—so these accommodation ministers say to the candidate, 'My conscience is at your will, or in your election!' Can it be possible that the English Baptists have degenerated thus far!—that they say, 'We have no conscience in this thing. You may become one of us upon our terms or upon your own!' Nicodemus was rebuked by the Messiah because he did not understand him when he said, "Unless a man be born of water and of the Spirit, he *cannot* enter into the kingdom of God." Are Christian ministers, then to ask "How can these things be?"

In the churches that have been built on "*the Rock*" in this country, no one is admitted but those who believe and obey the gospel preached by Peter in Jerusalem on the day of Pentecost.

We regard Peter as having the keys of the kingdom of heaven on that day. "*He opened the door of faith*" to the Jews and to the Gentiles; and in doing this, we regard him as immersed in, or under the influence of the Holy Spirit; and that whatever he said on the day of Pentecost he spake as the Spirit gave him utterance; and, therefore, as there is "but one Lord, one faith, and one immersion—but one body, one spirit, and one hope"—as there is "but one God and Father of all," we require every man to pay a courteous and decent respect to Peter—to believe what he preached, and to do what he bade him. With us, in this New World, a Christian means *one that believes what Jesus Christ says, and does what he bids him.*

I trust, my dear brother, that I will be able to get through with all your questions in my next. Meanwhile I must again beg your indulgence; and please accept the assurance of my unfeigned affection in the Lord.

EDITOR.

[From the Boston Christian Watchman.]

THE PROTRACTED MEETING.

MESSRS. EDITORS,—I was asked, the other day, when the Protracted Meeting at ———, was to commence. I was surprised, at the question, when I considered the character of the inquirer, and the reasons assigned for making the inquiry. The inquirer being a person void of any thing like the form of godliness, and who can live weeks and months without attending to the ordinances of grace. I asked *his* reasons for so anxiously inquiring after it.—"O dear," replied he, "I would not be absent on such occasions for any money; it does appear to me, sir, that these are God's appointed