

our long-expected Messiah—with all zeal they declared they were witnesses of his resurrection—we were charged with his betrayal and crucifixion—it was also shown from our own scriptures that he was to set on the throne above—they appealed to the appearance of fire which was on them, and their ability to speak in all languages, as proof that Jesus was sitting on the throne above, and had sent down his Holy Spirit.—We heard this—convinced of our sins—pierced to the heart, we cried, ‘Men and brethren, what shall we do?’ They answered, ‘Repent and be baptised every one of you in the name of Jesus Christ for remission of sins, and you shall receive the gift of the Holy Spirit,—they gave farther testimony to confirm our faith, and exhorted us to save ourselves from the untoward generation. When we heard there was pardon for us we gladly received the word and were baptised; looking for his promises joy filled our souls, and now we trust for salvation in him we crucified—blessed be his name.’”

Such, in substance, are the “experiences” (if the agitations of the mind and conviction of the truth and conversion demand such a designation) of the Samaritans—Cornelius and his household—Saul of Tarsus—the Ethiopian officer—the Jailer; and all the churches—so obvious is this that Paul to the Galatians speaks of it as a question on which there was no debate—“ye are all the children of God by faith in Christ Jesus; for as many of you as have been *baptised into Christ have put on Christ.*”

There cannot possibly be a member of the Baptist communion so ignorant of the scriptures as not to know that the ordinary way of receiving members into their fellowship has no foundation in the word of God. Do, my dear Sir, use your influence to induce your brethren to take the word of God alone as their rule of faith and practice.

Not long since, I saw an account, written by the venerable Elder Manning, of a Conference meeting, I think it was in a time of excitement in Cornwallis, at which *twenty-five* experiences were told—the meeting continued *nine* hours. I quote from memory—you perhaps may have the Magazine in which it is found. If I have made a mistake, I shall acknowledge it when corrected. Think of this—*nine* hours and *twenty-five* converts. On this ratio the Apostles would have been more than three months in session; *twelve* hours each day to examine the three thousand, or if they had twelve or eighty different meetings, still they would have found it impossible to have pursued the ordinary routine of the Baptist churches!

The course pursued by the Apostles, of requiring a distinct confession of faith after having heard the Gospel—a confession, doubtless, like that made by Peter, Matt. xvi. or the Eunuch, Acts viii. causes the individual to trust alone in him whose name he has confessed, not only by his mouth, but by being planted in the likeness of the Saviour's death. Those in the kingdom approve or give their voice only to his confession; thus the individual builds on the only foundation—and rests with implicit confidence on the word of Him who said, “He that believeth and is baptised shall be saved;” knowing that heaven and earth shall pass away, but not one word which he has spoken shall fail.