

Spirit, however joyful and zealous he is, a disciple of Christ he cannot be! Pious and devout he may be considered; honest and sincere none would question; he may *feel* happy and willing to die—he may profess to love God and all the human family; yet, if he is not obedient to Jesus Christ—if he does not take up his cross and follow him, “he cannot,” says the Saviour, “be my disciple.” My object, therefore, has been to draw off the mind from self, and have it placed wholly on Father, Son, and Holy Spirit, by fixing it on the word of God. This, sir, has been, and is now, the *ultimatum* of my labors!

On the other hand, from what I have seen, read, and heard of the practice of Baptist and other churches, I have been led to the conclusion that they place the evidences of their conversion and acceptance with God on what passes within themselves. The faith of the candidate for admission to the privileges of the church is not scrutinized. Of this you are unquestionably aware—for you have more than once, even in this City, given the “right hand of fellowship” to those who were as much Arminian in sentiment as any Wesleyan clergyman in the Province! You must have been sensible of this at the time. I am not aware that you even question the candidate relative to his faith in the Lord Jesus. And as to his repentance: Is the inquiry made whether he has “ceased to do evil,” and is now determined, by the Grace of God, “to learn to do well?” Is this not designated by the majority of Baptist preachers, only a “*legal* repentance?” What, then, are the inquiries? Are they not in substance the following? Do you *feel* to trust in God? Does Christ appear precious to you? Have you *felt* the burden of your sins? Do you now *feel* that your sins are forgiven you? How do christians appear to you? Did you ever feel that it would be just in God to cast you off forever? This last question has frequently been put in another form, as—Did you ever feel as willing to be damned as to be saved? Such in substance are the questions put to a candidate for baptism, in order to ascertain whether he is a disciple of Christ or not.

If this is not leading an individual to trust in himself, will you be so kind as to inform the readers of the *Christian* what is meant by trusting in one’s self? This, sir, is what I oppose. If our feelings spring from the heart, and we trust in them, aside from the sanctions of Holy Writ, we certainly are trusting to our own hearts! and how much better is the foundation on which such persons stand, than that of the greatest fanatic in the realm? This is the origin of all the ignorance, coldness, apathy, and indifference in the land. So long as the person feels “thus and so,” he considers that he is an heir of glory; but when these feelings subside, he either becomes a worldling again, or he falls into a state of despair, and sings:

“’Tis a point I long to know,
Oft it causes anxious thought—
Do I love the Lord, or no?
Am I his, or am I not.
* * * * *

“Lord, decide the doubtful case!
Thou who art thy people’s sun,
Shine upon thy work of grace,
If it be indeed begun!”