

had rather baptise the whole Province of New Brunswick on their own word that they believed the gospel and were desirous of serving the Lord, than have to give the account of that minister!!

But to return to our candidate. Suppose he receives an unanimous vote that he is a christian—that his experience is a christian experience. He feels quite joyful. His doubts and fears are now gone. Fifty, perhaps two hundred have voted that they believe he has obtained pardon. Why is he more joyful now than formerly? Is it because God has done anything more for him? No; but “there are so many good people that have decided that I am an heir of God and a joint heir with Jesus Christ.” Here, then, Sir, is my main opposition to these experience meetings: they lead the individual to trust in *himself* and the *good opinion* the church forms of him.

Into what, then, is he baptised? His experience, undoubtedly; for no confession of faith would grant him the privilege. Why is he baptised? “Because Jesus went down into the Jordan,” he answers, “and we ought to follow his example.” And did not Jesus submit to circumcision—to many of the forms of Judaism, and to crucifixion? Why not follow him fully if you are baptised to follow him! But more on this at a more convenient season.

But to the contrast. A person seeking the Lord comes to the Apostles—what say they? Hear them: “Repent and be baptised,” (not because your sins are forgiven you but) “for remission of sins, and you shall receive the gift of the Holy Spirit.” “Here is water—what hinders me from being baptised?” To such a question would not the majority of our baptist ministers, had they then lived, have said, “I’ll tell you what hinders you—you must go before the Church in Jerusalem or Samaria, and relate your experience, and if they approve of it, and give you an unanimous vote that your sins are forgiven—I’ll baptise you.” But Philip said to the Ethiopian officer, “If thou believest with all thine heart thou mayest. And he said ‘I believe that Jesus Christ is the Son of God.’” He was baptised and went on his way rejoicing. Why, my dear Sir, does not the baptist churches act on the same principle now? Questions more grave I have to present: Why do the Baptists so generally oppose us for pursuing the same course as Phillip did? Why do they seek to persuade the community that we require nothing of the sinner as prerequisite to baptism?

If the scriptures are to be our guide, what other course can we pursue? What experience had the thousands on the day of Pentecost to tell? If they gave a history of their awakening and conversion, it must have been something like the following: “We had visited Jerusalem to keep the feast of Pentecost; the sound of a rushing mighty wind attracted our attention—soon we found a number of persons assembled in an upper room—they were called Gallileans—we heard them speaking forth the wonderful works of God—we knew they had been illiterate men, yet they were speaking fifteen or sixteen different languages—on them sat cloven tongues like fire—they proved from our scriptures that the Messiah was to rise again—they declared that that Jesus, which fifty days before we execrated, and whom Pilate caused to be crucified, was