

which they are wont to hear, lay the foundation for many a doubt and reverie, of which, otherwise, they never would have known any thing.

Every person who will reflect, and who can reflect upon the workings of his own mind, will readily perceive how much trouble he has experienced from mistakes. Nay, much of his present comfort is derived from the correction of former mistakes and misapprehensions. Who that has read John Bunyan's conversion, John Newton's, or Halyburton's, or any of those celebrated standards of *true conversion*, has not observed that glaring mistakes and erroneous views were amongst the chief causes of their long and gloomy trials; and that their after peace, and joy, and hope, arose from the correction of mistakes which the errors of education had thrown in their way.

For example: The numerous speculations on the different kinds of faith has pierced with many sorrows innumerable hearts. In all the varied exhibitions of christianity, much stress is laid on faith. And as soon as it is affirmed that he that believes shall be saved, and that care should be taken that faith be of "the right kind," the attention of the thoughtful is turned from the truth to be believed to "the nature of faith." The fears and agonies which are experienced are not unfrequently about "believing right." The great concern is about true faith. This person is looking in himself for what he has been taught are the true signs of regeneration, or of the faith of regeneration. He is distressed to know whether his faith is the fruit of regeneration, or whether it is mere "historic faith." Unable to find such evidences as he is in quest of, he is distracted, he despairs, he agonizes. He tells his case. He is comforted by being told that these are "the pangs of the new birth." He draws some comfort from this consideration, which increases or decreases as these pangs are supposed to be genuine or the reverse. Thus he is tossed to and fro in awful uncertainties, which are more or less acute according to his moral sensibilities. By and by he hopes he is regenerate, and a calm ensues, and he is joyous because he fancies he has been regenerated. Thus his comforts spring not from the gospel, but from his own opinion of himself.

Another, under the same system, receives no comfort because he has not found the infallible signs in himself of being a true believer. He despairs—he is tormented. He concludes that he is one of the reprobates. He is about to kill himself. What about? Not because there is no Saviour, no forgiveness, no mercy. Not because the gospel is not true; but because it is true, and because he cannot find in himself the true signs of genuine conversion. Thousands have been ruined