

That the first Preachers of the gospel required such a faith as we have described, will be plain, if we consider the profession made by the first christian converts, and the character of that faith which was required of them.

When the forerunner of our Lord was baptizing in Jordan, many of the Sadducees and Pharisees came to his baptism. There is no doubt but they professed repentance and faith in the Messiah which was to come. John did not refuse them baptism but for want of fruits meet for repentance. And let it be remembered that the Pharisees were proverbial for their morality; therefore the fruits required of them could not be moral acts, but must mean those fruits which are ever produced by repentance in both the moral and profane, such as broken and contrite hearts; godly sorrow for sin; disclaiming all confidence in our own righteousness, and a turning from sin to God. Indeed, Sir, John the Baptist and you are so much at variance in your views and practice, that he required what you consider unnecessary, and commended what you condemn. Between his practice in not receiving to his baptism without the fruits of repentance, and the practice of our Churches, there is such a striking resemblance, that all the evils you charge to the baptists must with equal force have applied to the forerunner of our Lord.

On the day of Pentecost, when Peter preached his memorable sermon, and three thousand souls believed, what account is given of the persons baptized? It is said they were pricked in their hearts, and said to Peter and the rest of the Apostles, "men and brethren, what shall we do?" They were not only brought to feel pungent convictions for sin, but holy joy in the Saviour. "They received the word gladly." They were the subjects of all those sorrows and joys we require of persons wishing to be baptized.

When the Eunuch said, "here is water, what hindereth me to be baptized?" Philip said, if thou believest with all thy heart thou mayest." Here a belief of the heart is distinguished from assent in words. The heart is a general term used, sometimes for the conscience, as in John 3, 20, "*If thy heart condemn thee,*" &c. On other occasions used for the understanding, Rom. 1, 20, "*Their foolish hearts were darkened.*" Mat. 22, 37, it is used for the affections. "*Thou shalt love the Lord thy God with all thy heart.*" It is plain that to believe with the heart implies the exercise of the conscience in convincing us of our sin, and need of a redeemer, and of the understanding, in discovering the suitableness and all sufficiency of Christ, as our saviour, and also the exercise of the affections in embracing him as the gift of the father's love.

In James 1, 19, it is said that the devils believe and tremble. With your greatest charity, you must conclude that the faith of many who say they believe is not so great as the faith of devils. How many say they believe, who never trembled for their sins, nor felt alarmed on account of their danger. Alas! is it not too true that the profane swearer, the sabbath breaker, and the drunkard, will often say they believe? And can we, in view of the judgment seat of Christ, indulge the sinner