

should feel that his sins are forgiven, until God says so; for those who do are trusting either to their own hearts or others! The question—Who are they to whom God makes this declaration? will come more properly in the second letter.

I now proceed to ascertain whether it be indeed a fact that my sentiments have originated from "erroneous views of faith," as you have asserted. You, however, in the very outset, admit that "the faith of the gospel is the same in every age." And what was the faith of the ancients? Was it not a firm persuasion of the truth of God? Neither myself or brethren, so far as I am informed, ever said that faith was only "the assent of the mind in men saying they believe;" and, from whence you receive authority to make this last assertion is to me rather a mystery. With us, "faith comes by hearing, and hearing by the word of God." Rom x. 17. The Lord Jesus prayed for all those who should believe in him through the Apostles' words. John xvii. 20. If there is any other kind of faith I desire not to know it, for this good reason—the blessed Jesus did not pray for any but those who had the above faith! If I were encumbered with another kind, I fear that I should lose sight of this, and I know that I should stand a poor chance without the intercession of the Lord; and he has given me no reason to expect his intercession, destitute of faith in his word. As to the subject of faith, however, the Apostle John settles the whole question. He declares that "these things are written that you might believe that Jesus is the Christ, the Son of God, and that believing you might have life through his name." Now, you may call this "historical faith," an "assent of the mind," or what you please; but it is the faith that brings the soul into the enjoyment of life, and that is all I desire. All the other kinds of faith are not worth a straw, so far as our salvation is concerned!

You certainly were very unfortunate in your quotations to show the fruits of faith. The question before us was—What effects are to be expected from faith *alone*! Now all these persons had not only believed and repented, but also been baptized. This was then the fruits of obedience. Those who add to their faith obedience, God fills them with "love;" "purifies their hearts;" they are "justified," and have "peace with God;" fills them with "joy;" "sanctifies them," and to them Christ is "precious;" then their faith "lives." All this is plain; but your "young convert is a *disobedient believer*!"

I think that you were rather hasty in saying that "the faith of Jesus is inseparably connected with all those (above enumerated) holy feelings;" for certainly, those on the day of Pentecost, who were pierced to the heart, believed; yet they did not rejoice until they were assured that there was pardon for them; then they "received the word gladly." Saul of Tarsus, no doubt, believed in the Saviour when he cried "Lord, what wilt thou have me to do?" and yet he was three days without sight, destitute of joy and happiness; and would have so continued until his dying day, had he not obeyed the command of God by Ananias. And, to the present day, did ever a sinner grieve on account of his sins, until he believed the word of God?