

raised him from the dead, thou shalt be saved." But say many, thou must believe with thy heart and not with thy head, Oh, fools, and slow of heart to believe, what even common sense dictates! Are there two ways of believing? If a man believes—he believes! I know of no other way of correcting the fallacy. The question is, Does a man believe what God has said of his Son, or instead of this does he believe any religious conceit of his own imagination, or that of any of his fellow men? He may believe any thing in religion he pleases, but if he does not believe that Jesus of Nazareth is the only Saviour, he cannot be saved. Faith unfeigned, then, is to confess with the mouth, as an index of the heart, that Jesus of Nazareth is the Christ. Now the second step upward (of christian experience) or rather of the influence of divine truth upon all the powers of man, is "a good conscience." Conscience is that knowledge which men have of their connexion with the author of their existence, either from tradition or from the written word of God, whereby they understand that now and after death they must give an account of themselves to God. What an awful account this must be is beyond the power of utterance. Overpowered with the account, men hear the gospel, that the blood of Jesus, God's Son, cleanses from all iniquity, they believe it and escape to the blood, the sacrifice which the Saviour offered on Calvary, and see in this sacrifice that which satisfies the justice of God as to their crimes, and glorifies all the perfections of Deity in their justification, and obtain peace with God through the death of Christ; yea, the answer of a good conscience towards God through the resurrection of Jesus from the dead, because that resurrection evinces that the Deity was satisfied with the atonement made on Calvary, inasmuch as Jesus of Nazareth was raised from the dead, and placed at the right hand of the throne of the Almighty. Consequently, that which satisfies the justice of the eternal God, pacifies the conscience which is enlightened in the knowledge of the justice and holiness of God. Those who have their consciences satisfied with anything less than that which satisfies the justice and holiness of the Deity, are building upon the sand. A good conscience is that which meets the justice and purity of the Divine Majesty, by the righteousness of God, the obedience unto death, of Jesus the Son of God. We have the answer of a good conscience towards God, because we urge nothing in our justification, before him but what magnifies his law and makes it honorable; namely, the death of his beloved Son. And we receive all our knowledge of right and wrong from this source. This, then, is a good conscience. The pure heart, is defined by Peter— "Seeing you have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren," &c. &c. 1 Pet. i. 22. The "truth" is the gospel of the Son of God, which exhibits every object in its true light, and stands opposed to all the lies of Satan and his children about anything you please. Obeying this truth is believing it in the very sense, and in none other in which God speaks