

ings as well as love. But be this as it may, of one thing we are certain, that no man can prove that he believes the Gospel, or loves God, unless he obeys his commands. Here, then, we are at the place from whence we started, viz. "No man's *feelings* are an evidence of pardon." You might properly have also quoted, "by this we know that we have passed from death unto life, because we love the brethren." And how do we know that we *love the brethren*? "By this we know that we love the children of God, (synonymous with brethren,) when we love God and keep his commandments." How shall we ascertain that we love God? "This is the love of God that you keep his commandments."

Why, sir, I am surprised that you would partially quote a few such sentences on this important subject! Had I not supposed them familiar to all my readers, I should certainly have given them in my letters as proof of my position, viz.: that no man could produce an evidence that he was a child of God, until he had obeyed his commandments! Were your "young converts," those who were filled with "love and joy," of the class relative to which the Saviour and the Apostles spoke? If so, their feelings, no doubt, were such as should be cherished and encouraged; but if our feelings tell us that we are the followers of the Lamb, when we are living in disobedience, they are not from God. Ah! my dear sir, let us teach ourselves and hearers not to love merely in "*word* and in *tongue*," but in "*deed* and in *truth*." O let it be ever impressed on our minds, that let our feelings and impressions be what they may—though our fellow creatures should say that such feelings were evidence that we love God; yet, an Apostle under the direction of God's spirit has said, "if we say we know God and keep not his commandments, we are liars, and the truth is not in us!" How then shall we be assured of an interest in him? Hear the same Apostle—"Hereby we do know that we know him, if we keep his commandments."

I suppose, from what has been written, I shall be held up again to the public as an opposer and scoffer at a religion of feeling! This, however, is not a fact; for he who believes the truth and obeys it, is ever filled with joy. The individual who places implicit confidence in the word of God, and is assured that his conduct is under its guidance, is in the enjoyment of uninterrupted good feelings. I go for a doctrine which has first a place in the understanding, shewing a sinner what he is, and what God requires of him; thus captivating the heart, and enlisting all the finest feelings of our whole rational nature.

I appeal to no human testimony in proof of the sentiments we advocate. But, sir, even in this city I have sat by the bedside of those baptised on a profession of their *faith* in Christ; and those, too, who had been baptised on a profession of their *experience*, and in every instance, sir, would I rest the whole controversy on your own decisions, relative to the enjoyment and good feelings of the parties! The former were, without an exception, calm, resigned, and happy; willing to live or die; perfectly resigned to the will of God. The other, sometimes happy; and then, again, filled with distressing doubts and fears—mourning the absence of the Lord. I have gone from the bedside