

Ah! my dear sir, impossible, impossible! You have not the faith of the gospel—you do not believe in Jesus Christ with all your heart or you would not say, “*I do not love God.*” Most anxiously praying that you may study and contemplate the glorious character of our Messiah till you shall believe in him, love him with all your heart, I subscribe myself, your faithful friend,  
W. W. E.

## LETTERS TO A YOUNGER BROTHER.

### No 4.

MY DEAR BROTHER:—It would give me great pleasure to publish your last letter to me; but, without your especial permission, I would not presume to take such liberties. I know that students have a peculiar dread of having any of their unpremeditated productions published to the world, without their latest revisions and emendations. To one position in that letter I wish to direct your serious attention, in hopes that you will reconsider and retrace your mental steps! I quote from memory: but I understand you to imply in the remarks made: “the life, the life, makes the christian;” that you have deliberately concluded that this “life” may be made manifest to the world without a *public and formal* confession of Jesus as the Messiah and Son of God! This sentiment has, to my mind, been so frequently manifest in several of your communications to me, that you will I have no doubt give me a candid hearing while I elaborate our position to that modern and rather popular doctrine.

The question is, *can a believer in the Lord Jesus manifest the christian life without a public confession of the Lord Messiah?* Although the *onus probandi* rests with you, yet I cheerfully assume the task of demonstrating that in no age of the world were men recognized as the real servants of the Lord until, by some open, formal act, they confessed their sinfulness—their faith in him—and their submission to the Divine will. At present I argue not so much the reasonableness of this as the fact that such was and is the Divine will. Its reasonableness, I doubt not, will become perfectly apparent, so soon as the duty is viewed in a proper light; for who that believes that God is the father of our spirits—the author of our being, and the source of all enjoyment, but must readily admit that we ought openly to acknowledge him in the ways ordained by him. It is, to say the least, not very modest, in poor, frail worms to prescribe the way in which man should confess his God, especially when his revelation on this point is, if possible, more explicit than on any other.

The first sinners confessed their sinfulness and their faith in God at the altar. There they paid their vows, and through their sacrifices, as a type of the Lamb of God, they trusted for acceptance in the heavens. God, most explicitly, under the Law of Moses, forbade the use of private altars and sacrifices. The altar of burnt offering was always placed in a most conspicuous situation. Three times in the year all the males were to appear before the Lord. The man, who did not make a public confession of the Lord at the passover, and on other days, was cut off from the congregation of Israel! I believe that not even the silent