

enemies are subdued, and from whence he shall come the second time in his glory, with all the holy angels, to judge the world. In short, whatever character, office or relation is assigned to the Father, to the Son, or to the Holy Spirit, in the Sacred Scriptures, we most sincerely acknowledge in the full sense and meaning of the terms employed, and it is for the express purpose of securing the truth, the whole truth, and nothing but the truth, upon this most momentous subject, as well as upon all others in religion, that we desire to adhere to the exact language of the Bible, and repudiate all that scholastic jargon which theologians have presumed to substitute for the diction of the Holy Spirit, and which mystifies, perverts, dilutes and enfeebls the sublime revelations of God.

With regard to the other inquiry, respecting repentance and a change of heart, we do certainly expect every one who presents himself for admission into the church to exhibit satisfactory evidences of both. Indeed, there is no one who can truly receive the Christian faith, as we have defined it, without experiencing that "godly sorrow" for sin which "worketh reformation." It is the contemplation of the love of God in Christ, which leads the sinner to love God; which overwhelms his soul with penitence for the past, and inspires him with hope for the future. These are natural and necessary results of a sincere belief of the gospel. The sinner becomes reconciled to God, when he learns that he has so loved the world as to give his only begotten Son, that whosoever believed in him might not perish, but have everlasting life. We do not imagine, as many do, that God is yet to be reconciled to the sinner, and that the prayers, and tears, and penitence, which either he, or others in his behalf may offer, can possibly render God more propitious or more willing to save. There is not a more unscriptural or anti-evangelical conception, than that the sinner can do any thing, either to atone for his own sins, or induce the Deity by an act of special or extraordinary grace, to interpose in his behalf, and to renew his heart independent of the gospel. We have no fellowship with any theory which makes the word of God of no effect, or represents God as requiring to be moved with greater love for man than that which he has manifested in the gift of his Son, and we are accustomed to place far more reliance upon a willingness to hear and to obey the Lord's commandments, as an evidence of a change of heart, than upon all those dreams, visions, and animal excitements, on which many are taught to depend for the proof of their conversion. The heart is changed when we love God. "We love God because he first loved us." And "by this we know that we love God, if we keep his commandments." A sincere belief of the gospel will always produce its appropriate fruits, and it is by these alone that we can scripturally recognize the sincerity of the faith. Individuals may confess Christ in word but in works they may deny him. They may call him Lord, but refuse or neglect to obey his commands. And when such persons unite themselves to the church we find in their case the Scriptures no less profitable for reproof and correction than they are in that of the true believer, for instruction and righteousness.