

understood our teaching when you have heard us inculcate the necessity of love to God in order to the enjoyment of the fulness of the blessings of the gospel of Christ. But, a disciple of Jesus of Nazareth you cannot be, because, as you very frankly confess, on paper (although you were ashamed to do so *viva voce*), that you do not love God. With all that frankness with which you have ever found us characterized, we must inform you that if destitute of love for the Lord Jesus, you neither have, nor can have part or lot in the present or future salvation of the gospel!

But, my dear sir, there is one point on which you have not been sufficiently explicit: one grand point on which I fear you greatly err. It is, in our estimation, the great fundamental point;—the FAITH of the gospel. We must insist that to believe simply the death, burial, and resurrection of Jesus Christ, or even that pardon and salvation may be obtained through him, is not enough in order to prepare its possessor for the obedience which is designed to bring the real penitent into the enjoyment of the full salvation. The faith that brings the soul to Jesus; that places him at the foot of the cross, is an individual principle fixed in the soul by the testimony of the word of God: possessed of that faith you will say, “I believe, not only that Jesus is the Christ the son of God, but I believe that he died for my sins—that for my justification he rose and ascended on high. This I believe without exception and without a doubt.” He who is destitute of this personal faith is without the enjoyment of that salvation procured by the saviour of sinners. Of what avail to me that Jesus offered himself without spot to God, if I am not assured by the divine record that He is my sacrifice, that He offered himself for me! Here, sir, must be the deficiency; this faith must precede every acceptable emotion of the soul. Without this we are not surprised to hear that any one feels cold in his affections—that he honestly confesses that he feels himself destitute of love for the Lord. God our heavenly Father has ordained that a hearty reception of the testimony of patriarchs, prophets and apostles concerning his son, shall constitute this faith. And if this does not produce love to God and man, nothing can. How is it possible that a rational being can believe that the Divine Word became flesh and dwelt among us, that he who had glory with the Father before the world was, who was rich in the enjoyment of the Heavens became poor that we through his poverty might be rich; that he voluntarily offered himself without spot to God to purge your conscience from dead works, to serve the living God, that he who was without sin, became a sin offering for us: I say who can believe these testimonies of the divine spirit, which are not a tithe of those scattered through the blessed volume, and not with the Apostle exclaim, “the love of Christ constrains us; for we thus judge that if one died for all, then were all dead; and that he died for all that they that live should not live unto themselves, but unto him that died for them and rose again.” Who can believe that the pure—the merciful—the glorious son of God—the chief among ten thousand—the all over glorious Lord—sweat, as it were, great drops of blood falling down to the ground, in his agony, for the sins of the world. and then expiating our sins on the cross of Calvary, and not from the inmost depths of his soul exclaim, O Lord thou knowest all things, thou knowest that I love thee!!