

"Now Faith is the substance of things hoped for, the evidence of things not seen!"

It has been for some time impressed upon my mind that most of us have accustomed ourselves, by carelessness in giving names to things, unconsciously by it may be, ~~conformed~~ ^{conformed} the two very diverse matters, Faith and belief. Nor do I regard it as a matter of indifference thus to create confusion in the ideas of men on these two points. On the contrary I fear that it is owing chiefly to this habit of speech that so many persons find difficulty in comprehending what is meant when they are exhorted to "have faith in God." Accordingly, it seems to me that when we go into the strict analysis of this subject we shall find, 1. that Faith bears to be

lie the same relation that exists between
 Cause & effect. "Faith is the gift of God, the act of
 believing is ours;" ^{even} "The act of believing we could not ex-
 ercise but for this God-given principle of Faith.

To the attainment or possession of this gift, we
 contribute nothing; in its reception we are passive,
 and exercising it, (i.e.) in believing "we do not exert our
 own strength but act in consequence of being
 acted upon by supernatural Power." (Dick)

To carry the idea out somewhat further we
 add, that when Faith is imparted to us,
 we are enabled ^{in our belief,} to reach ~~so far~~ beyond the
 senses, ~~and~~ to apprehend things with at least as
 great certainty as the things which we see. I
 recognize the fact that this is a position not
 readily agreed to by many, for there is to many ~~many~~

an apparent difficulty in knowing anything except
 by our senses. A very little reflection will convince
 any man that this is absurd; for if it be true,
 then we will be compelled to doubt whether we
 have any mind; or any spiritual or moral na-
 ture at all. We certainly cannot see it, nor handle
 it;— nor taste it; and if it be true there will be to
 us no possibility of acquiring any knowledge save
 "what lies within the reach of our eyes, our
 fingers or ears." But it has been clearly demonstrated
 by a modern Divine that even by the exercise of our
 own faculties, ^{without any supernatural gift of Faith} we can acquire more knowledge
 about Spirit than we can about matter, &
 it is proven thus: It is clear that we know of more
 matter, the following facts; "it has weight, color (some-
 times) figure, inactivity, hardness, smell (sometimes)

and it is movable. This is about all we know of matter.

It is equally clear that we know of Spirit, that it perceives, it compares, it judges, it reasons, it remembers, it wills, it fancies, it has conscience, it has imagination, it has consciousness, or perception of its own acts, it is capable of pain or pleasure." So it seems from this train of comparison that there is no doubt about our getting ^{more or} at least as much certainty in regard to things beyond our senses, as we get by our senses themselves.

I have simply introduced this as a sort stepping stone to my position, & reasoning from the less to the greater. I claim that if we have in our natural state so many channels through which we may apprehend things spiritual (I use the word in its ordinary sense as opposed to things material)

how ~~much~~ easy is it to conclude that if there were added to these natural endowments, that divine gift of Faith of which the Scriptures speak so much, there would be a capacity in us to grasp with unerring certainty "the substance of things hoped for," and to realize ^{in all its force} "the iriducible of things not seen".

In acting out this gift of Faith then, our appeal is (1) Not to the senses. The Apostle clearly informs us that "we walk by faith not by sight." This world is so understood - by perception - by sense. But when your mind is called to dwell upon the world to come sight, hearing & touch, taste & smell - are utterly useless. None do we

(2) rest upon testimony only. To be sure there is a use for testimony; and when you are engaged in de-

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ciding upon the External evidences of Christianity, you are bound to appeal to the witnesses - Prophecy - & Miracles. But we perpetually mistake the ^{Scriptural} meaning of Faith in supposing that its gift refers to this Department of belief at all. Again I remark

(3) In acting out our faith, in believing our conclusions are not reached ~~by~~ by mathematical demonstration, or logical reasoning. These things may all be useful, all somehow auxiliary in the outworks which must be captured; but while we may use them all more or less, in a merely speculative & intellectual form, to lead us to simple historical certainty of the great facts of Christianity, - let it be known, once for all, that they alone are as nothing in the great Domain of Absolute faith, and without that Divine influence

7.
which alone can ^{open} ~~stimulate~~ the eyes of the under-
standing, and clear up the vision thus enabling
us to behold the wondrous things of the Spiritu-
-al system; the invisible yet real facts about the
relations subsisting between our souls and
God. All the testimony of the senses, & of witnesses; &
the most powerful chain of reasoning which in
ordinary matters amounts to mathematical
or logical certainty, & all the brilliant coloring ^{which} ~~of~~
imagination may lend to the subject, will never
convert a soul. We have heard in days past
a great deal about "the power of moral persuasion",
in awaking the unregenerate and inspiring the
dead sinner with life, and thus bring^{ing} about the
new birth. But you sh^d remember that while the dry
bones of the Valley of Vision, were moved by the preaching

of the prophet, it is distinctly stated, that "there was no breath; nor was it until he had called in earnest prayer for the awakening of the winds, and for the breath to come from the four winds and breathe upon those slain, that they might live," that they did live, and that they did stand up, "an exceeding great army." So you may apply to the lifeless corpse - cold in death - the galvanic battery, and by its subtle power produce violent distortions of the muscles, opening the eye lids upon the glazed + sightless balls, and other violent movements, but it is only a mockery of life. ^{Do} ~~But~~ it is just as true of the spiritually dead, ^{soul} that all the influences brought to bear upon it, arising from human efforts, can reach no further than the outer ear, & only move the faculties that lie nearest the surface, and all action following such efforts are

but feeble, visionary, shadowy, temporary mockeries
of spiritual life. Why, my hearers, when the Spirit of
God has touched the heart & introduced the
germ of eternal life, the heavenly influence thus
inspired is not confined to one faculty or
department of our being, but the entire moral
and mental constitution is renewed; the process
is begun in all, and that work thus begun
by a divine act, has in it an immortal energy
which will go on from strength to strength
until perfection crowns the work in the
day of Eternity. Now when this is done; when the
soul is thus taught by the Spirit its own crying
and deplorable necessities; and taught also the infinite
abundance and the exact adaptedness of
Jesus Christ as the Savior of sinners, there is

no more propriety, or necessity for reasoning with the soul to induce it to accept of X^t, than to prevail upon the babe to take its appropriate nourishment, or the beggar to accept alms; or the wrecked mariner to enter the life-boat, - it is the instinct of the new born soul, - the helpless soul; the perishing soul! The characteristic of a soul in such condition is that it embraces the Savior by the very necessity of the case under the ^{of a view} pressure of its own wants, and under an irresistible attraction to the

Jesus X^t, producing in it unhesitating trust & new born Love! ^{whosoever may not so feel - is not bad enough for X^t yet,} I proceed to remark, that

II. We may also consider by what method this Faith, which is God's gift, - works out its great purposes. For we must not suppose for a moment, that these purposes stop at

this point of regeneration, and acceptance of Christ. This is the beginning of the Divine life; & it is indispensable. But its nature is to progress and a brief consideration of its methods of advancement will at once, endear the work to the Child of God, and furnish additional ~~and~~ ^{test} to aid in self-trial.

We adopt Paul's statement therefore, as safer than anything that can be drawn from any other source; (1.) And one way in which I show this is "Faith works by Love." ~~You will agree with me~~ by ~~the~~ ^{the} ~~consideration~~ ^{consideration} ~~then in the position~~ that the cordial trust which we repose in a friend in need is inseparable from Love.

The two things cannot be separated. There is not one of us who does not recognize this fact, that in our circle there is always some one person, to whom our thoughts instinctively turn as to one in whom we trust, for counsel in our perplexities, and for

aid in our distresses, and for comfort in our sorrows.

When we resort to him in the dark days, and from his wisdom, and his generosity, and his influence receive from him just the relief we need, it would indeed be an exhibition of monstrous and unnatural moral degradation, if we sh^d selfishly accept his beneficence without gratitude and love to him. But in the case of our friend he may be unable to help, while he professes to be willing; yet we love him for the goodwill, he may manifest. The trust which the sinner reposes in the Savior is simultaneous with Love. In the light of the new truths impressed upon him, the blessed Savior stands the Chief among 10,000, — the one altogether lovely; and what is more important for him to know is that He is ever ready to re-

receive him; He came to seek & to save that which was lost,
 "Him that cometh unto Me I will in no wise cast
 out;" and the further truth which closes the
 outline of the lesson he is receiving from the
 Divine Spirit is, that ~~other~~ foundation can no
 man lay; ^{the} The lost, ruined, helpless, condition of
 the sinner; the boundless love of X^c; the Omnipot-
 tence of His saving grace; the readiness, &
 willingness of Jesus X^c to save him constitute
 such a combination of attractions as to create
 within him a feeling of trustful Love, or of saving
 trust such as makes him cast himself upon
 Him, ^{whom having} ~~though~~ not seen, he loves; in whom though
 now he sees him not, yet believing, he rejoices with
 joy unspeakable, and full of glory." Surely this is
 the very ^{thing} ~~thing~~ defined in our text to be "the substance

of things hoped for, & the evidence of things not seen."

But (2) another consideration showing that "Faith works by Love,"

is that in the obedience required of the newborn soul

(the prescription of) the limit is not Law, but the ~~measure~~^{suggestion} of Affection. I

mean that the child of God does not content himself

by merely complying with the strict exactions

of Duty. He does not ask, "how far am I to go in

doing what God requires, and where is the line

this side of which I must not stop, and beyond

which I am not obliged to go? I wish to do my

^{whole} duty but I do not desire to go beyond that."

Now it will commend itself to every man's judgment

that we say, the very asking of such a question,

shows the absence of that Faith which works by

Love; the spirit exhibited is the spirit of legal

ism;— just coolly calculating the last cent due to

the demands of duty as prescribed by a selfish judgment, and unwilling to go a step beyond that.

Take the case of a man in society whose entire life externally is a sample of exact rectitude judged by man's judgment; he owes no man anything; he allows no man to owe him anything. He is square with the world; he takes nothing that is not his; he gives nothing that is his; He asks "what says the Law?" He never asks "what is the dictate of Love?" He lives & dies a man of perfect exactness in all his dealings with others a law-abiding citizen; an obedient subject; "minds his own business & lets other people alone;" pays his debts & trusts no one. Such a man however correct in his ordinary life, has not a spark of love, or sympathy in his nature. But here

is a man of a different type. Just as careful in regard
 to what his duty requires - he is just as anxious
 to know his duty; ~~just~~ as sensitive ^{to justice} ~~that he must~~
~~be just~~; just as law abiding; just as anxious
 to accord to every man's rights as the first
~~rule~~ ~~of~~ ~~the~~ ~~law~~; but he does not limit himself; he
 does not say I will go as far as any one in
 obedience to Law, but I shall leave everything
 undone that goes beyond that - not he! He looks be-
 yond that line; if he sees a sufferer he does
 not ask whether he is related to him, only if he
 a suffering human being, a brother man.
 In short, the only limit set to his efforts is that
 which X^t. set to His; He went about continually
 doing good to all; and the Love of God thus
 shed abroad in his heart by the Holy Ghost

prompts him to send abroad his ~~affections~~ & sym-
 pathies in search of objects upon which to
 lavish the wealth of his renewed affections.
 Whether of these is the better type of Xian man-
 hood? Judge ye! Be that then the illustration of the
 position that "Faith works by Love". One more thought

(3) illustrating this position. It is manifest in that
 man's freedom from influences that are hostile to
 Truth and Virtue, and ^{the ease with which} ~~he~~ he rises superior to
 temptation. I purposely avoid calling this trait
 of xter his resistance to temptation, because the
 position in which this man is placed is one
~~that is~~ so lofty, that temptation cannot charm him,
 and he has no conflict with influences hostile
 to Virtue. He ^{whole being} has become so thoroughly imbued with
 the ^{spirit} ~~strength~~ which he has recd in the gift of

Faith, and the strength derived by waiting upon
 God & leading a life of Communion with God
 in prayer, as to ~~perceive~~ ^{realize} the beautiful image
 held forth in the ^{precious} promise "he mounts up
 with wings as an eagle," — far above all
 the clouds, & storms, & winds & waves of tempta-
 tion & trial & woe, and soars aloft keeping
 his eye fixed evermore upon his native
 Heaven, and gazes ^{undazzled vision} with unaverted ^a into
 the very bosom of the Sun.

Among the fables of the Ancient Mythology is that celebrated
 story of the ^{"Sirens"} ~~golden fleece~~, "a couple of nymphs who
 sat on the ~~sea~~ ^{of an island} shore, and by the celestial melody
 of their singing so charmed all voyagers that they
 stopped & were chained to the enchanted isle &
 perished. The effect reported as to ^{two} of the ancient

great xter of their history is as follows: Ulysses
 having been warned of the danger, as he sailed by
 the island, took the precaution to have the ears
 of the sailors with wax so that they sh^d not hear
 the music, and had himself bound with knotted
 thongs to the mast of the ship, & so they
 passed by in safety. But there was another
 Orpheus, by name, a musician of such skill and
 power, as to surpass in sweetness & power the music
 of the Sirens, so that when his vessel passed
 their isle, they were not heard or even listened
 to by the crew at all. The first man represents
 the xter who ~~saw~~ ^{felt} that he would be glad to ~~land~~ ^{do wrong} but
 knowing the danger, avails himself of every thing in
 his power; ^{to save himself} he is a moralist; selfish considerations
 cold prudence, fear of the consequence; without any

pleasing God at all operate on him, & so he forces him self to a safe course & avoids temptation. But Orpheus is the man who has in his own soul higher, richer, more heavenly music than all the voices of this world's charmers, charm they never so wisely, and so they fall not upon his ears at all. He has the Love of X^t. Jesus in his heart — and as its Heavenly music is ever ringing in his soul, — that Harp of Holy chords that never break or jar, — he passes all Earth's enchanted isles, nor feels even a momentary sensation of attraction.

So much for the method of ~~this~~ Faith in its working; — it "works by Love." But

III. We sh^d also note its accompanying effects:

^{John} Paul shall be our teacher here again: "It purifies the

heart." ^{Every man} ~~He~~ that hath this hope in him, purifieth
 himself even as ~~also~~ He is pure." This hope is
 the result of that Faith which God has given
 "a good hope through grace,"— and so as
 Hope is everywhere ^{in S.S.} linked with Faith & Love,
 it is found in inseparable union in the
 character of the regenerate man. Even hu-
 man reason would teach us this. For how
 can it be possible for one who is ^{living in daily} ~~in~~ sin &
^{habitual} corruption to trust a Holy Being in the first place,
 & to love such a Being at all? It follows that
 it is only possible that such a Being sh^d be the
 object of love & trust to one who is won over not only
 by benefits conferred, but by the adorable & immacu-
 late Holiness & Purity of His x^{ter}. This is but another
 name for sanctification. This is what John means when

he says he "purifieth himself" - it is a work not done -
 it is going on, and must go on by a law of
 His renewed nature. If he trusts in X^t he will
 love X^t. and if love X^t. He will necessarily
 strive or love to be like Him, & this includes
 the incessant struggle of His soul to be pure
 & Holy - to grow in likeness to Him; whom he has
 chosen as his Beloved; To this end he will never
 rest satisfied with his present attainments, but he
 looks only unto Jesus, and as he gazes, he aims
 at resembling ^{Him} in one glorious moral excellency
 after another, until all sinful passions & e-
 motions being subdued, & all worldly affections
 & lusts being crucified - all sinful appetites being
 destroyed, ~~being~~ ^{he feels} ~~that~~ that he may humbly
 claim to have made some happy advances in the

Divine Life, though he still aims higher & higher as one
 by one the saviors glorious Attributes of Holiness
 burst upon his view, & show him something
 still further up after which to aim, and
 so the ~~continues~~ the process of gradual
 sanctification continues to the end & he
 lies down and dies in the assured hope
 that he shall awake in the likeness of
 Jesus. There is but one more thought

IV. This Faith enables us to "overcome the
 world." Really, my brethren, this has been almost
 anticipated by the former considerations. But I will
 add that this victory supposes conflict; and this
 conflict is that warfare which the Xth is
 ever waging against the allurement held out to him
 by the world in the shape of emoluments, credit
 or favor, or popularity, or ten thousand bribes that may

be ~~held out to~~ tempt ~~one~~ to betray or deny X^t. There is only one instrument which can give us the victory ^{the result of God's gift of} over all these things & that is, Faith - "a realizing belief of God's testimony concerning invisible & eternal things." "Enduring as seeing Him who is invisible." Realizing Eternity. Resting in X^t's love. A constant sense of God's presence - to see all we do, say or think, - and a firm & unwavering trust in ~~His~~ ^{the} support, help & comfort of those who fear, & love & seek Him.

Application.

Three great facts are herein demonstrated.

1. We sustain relations to the ^{future & the} unseen, - hope, & evidence
2. ~~Our religion~~ ^{This Faith which God gives} manifests its superiority to all other religions, in the elevation of the intellect & the refinement of thought, it imparts.
3. But it does more than this: - conducts the soul into the invisible & eternal state; - and by its divine energy transforms us into God's image.