"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 unconscious by it may be, confused the two very diverse matters of 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 that faith bears to be-
lief the same relation that exists between
Cause & effect. "Faith is the gift of God, the act of
believing is ours," & the act of believing we could not ex-
cercise but for this God-given principle of Faith.
To the attainment or possession of this gift, we
contribute nothing, in its reception we are passi,
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,
in our belief,
we are enabled to reach so far beyond the
senses, as 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 minds
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 nature at all. We certainly cannot see it, nor handle it, nor taste it; and if it be true there will be 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, 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 (sometimes) figure, inactivity, hardness, smell (sometimes)
and it is moral. 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 reason it remembers, it will, 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 more or less that there is no doubt about our getting, 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 of stepping stone to my position, and 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 easy is it to conclude that if there were added to their natural endowments, that divine gift of Faith of which the Scriptures speak so much, there would be a capacity in as to grasp with unerring certainty the substance in all its force of things hoped for, and to realize the ordinance 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. Nor do we (2) rest upon testimony only. To be sure there is a use for testimony, and when you are engaged in de-
ciding upon the external evidences of Christianity, you are bound to appeal to the witnesses—Prophecy and miracles. But we perpetually mistake the 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 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 nothing in the great Domain of Absolute faith, and without that Divine influence
which alone can stimulate the eyes of the under
standing, and clear up the vision thus enabling
us to behold the wondrous things of the spiri-
tual system; the invisible yet real facts about the
relations existing between our souls and
God. All the testimony of the senses, of witnesse,
the most powerful chain of reasoning which in
ordinary matters amounts to mathematical
or logical certainty, all the brilliant coloring
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 awakening the unregenerate and inspiring the
dead, bringing life, and thus bring about the
new birth. But you do 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 glassy, sightless balls, and other violent movements, but it is only a mockery of life. It is just as

one of the spiritually dead, that all the influences brought to bear upon it, arising from human efforts, can reach no further than the outer ear, and only move the faculties that lie nearest the surface, and all action following such efforts are
but feeble, visionary, shadowy, temporary mockery 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 necessity; and taught also the infinite abundance and the exact adaptedness of Jesus Christ as the Saviour of sinners, there is
no more propriety, or necessity for reasoning with the soul
to induce it to accept of Xt., 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
penning soul! The existence of a soul in such con-
dition is that it embraces the Savior by the very
necessity of the case under the pressure of its own
wants, and under an irresistible attraction to the
Jesus Xt., producing in it unhesitating trust in the newborn
Whoever may not so feel— is not bad enough for Xt. yet.
Love! 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 in
dispensable. 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 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 know this is
"Faith works by Love." You will agree with me
by the consideration
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 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 could 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 sufferer reposs 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;
"he 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 lost, mined, helpless, condition of
the sinner; the boundless love of X; the Omnipo-
tence of His saving grace; the readiness,
and willingness of Jesus X, to save him constitute
such a combination of attractions as to create
within him a feeling of trustful love, or of trust
such as makes him cast himself upon
Him, "though now he sees Him not, yet believing, he rejoices with
joy unspeakable and full of glory." Lovely this is
the very 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 suggestion of Affection. I mean that the child of God does not content himself by merely complying with the strict enactments 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 legalism; 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 and dies a man of perfect exactness in all his dealings with others, a law-abiding citizen, an obedient subject, "minds his own business and lets other people alone," pays his debts and honors 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—be it just as anxious to know his duty; just as sensitive that he must be just; just as law abiding; just as anxious to accord to every man's rights as the first; 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 which He! He looks beyond 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 His 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 and sympathy in search of objects upon which to lavish the wealth of his renewed affections.

Whether of these is the better type of human manhood? 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 the case with which Truth and Virtue, and he is superior to temptation. I purposely avoid calling this trait of 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 his whole being. He has become so thoroughly imbued with the strength which he has received as the gift of
Faith, and the strength derived by waiting upon God, leading a life of communion with God, in prayer, as to realize the beautiful image held forth in the promise "He shall mount up with wings as an eagle," far above all the clouds, storms and winds, avers of temptation, trial, sorrow, and soars aloft keeping his eye fixed evermore upon his native Heavens, and gazes with unaverted into the very bosom of the Sun.

Among the fables of the Ancient Mythology is that celebrated story of the "Sirens," a couple of nymphs who sat on the sea shore and by the celestial melody of their singing so charmed all voyagers that they stopped and were charmed to the enchanted isle and perished. The effect reported as to of the ancient
great star 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 did 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 xtr who felt that he would be glad to do wrong, but knowing the danger avails himself of every thing in his power, he is a moralist, selfish considerations cold prudence, fear of the consequence, without any
pleasing God at all operate on him, so he forced himself to a safe course to avoid 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 harmer, charm they never so wisely, and so they fall not upon his ears at all. He has the Love of Xr. Jesus in his heart—and as its Heavenly music is ever ringing in his soul, that never breaks 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.
Everyman heart. He that hath this hope in him purifieth himself even as He is pure. This hope is the result of that Faith which God has given "a good hope through grace," and so as in 55. Hope is everywhere united with Faith & Love, it is found in inseparable union in the character of the regenerate man. Even human reason would teach us this. For how can it be possible for one who is not 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 should be the object of love thrust to one who is won over not only by benefits conferred, but by the adorable immediate Holiness & purity of His xler. This is but another name for sanctification. This is what John means when
he says he 'manifests 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 he will
love x. and if love x. He will necessarily
strive or love to be like Him, and this includes
the incessant struggle of his soul to be
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 in one glorious moral excellency
after another, until, all sinful passions and
emotions being subdued, all worldly affections
thus being crucified, all simple appetites being
destroyed, he feels that he may humbly
claim to have made some happy advances in the
Divine Life, though he still aims higher and higher as one by one the various glorious Attributes of Holiness burst upon his view, and show him something still further up, after which to aim, and so 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 Xhan is ever waging against the allurements 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 not to limit one to betray or deny it. There is only one instrument which can give us the victory, the result of God's gift of overall these things, that is, Faith—a realizing belief of God's testimony concerning invisible eternal things. "Enduring or seeing Him who is invisible." Realizing Eternity. Resting in His love. A constant sense of God's presence to see all we do, say, or think, and a firm trust in waverling trust in His support, help, comfort of those who fear, love, and seek Him.

Application

Three great facts are herein demonstrated.

1. We maintain relations to the unseen, to hope, and evidence. This Faith, which God gives
2. Our religion manifests its superiority to all other religions, in the elevation of the intellect and 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.