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THE GRANDEUR OF FAITH.

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But faith which worketh by love.—Gala-
tians v: 6.

WHEN the sinner asks the great question, "What must I do to be saved?" the answer uniformly returned in the Scripture is, "Believe on the Lord Jesus Christ." Under a conviction of sinfulness and utter ruin, the soul simply accepts the Lord Jesus Christ as a Redeemer, and rests upon the salvation which He has provided, just as it is offered in the Gospel. Now, the principle which thus lays hold upon Christ and appropriates His entire work, for this life and the life to come, must be singularly energetic and operative. To the Christian, who has been enabled by divine grace to exercise this faith, the whole matter is perfectly plain; for experience tells him how deep it draws upon all the faculties of his nature. But when we stand in the presence of the impenitent and announce that salvation hangs upon this single issue—that he, who is to be saved from the power of sin here, and from the punishment of sin hereafter, must only believe in the

Lord Jesus Christ—we seem to announce what is purely a fancy, and a fancy in reference to which delusion is singularly easy. I am not surprised, looking at the simplicity and easiness of this condition, that men, who know nothing except the law and its operation upon the conscience, should turn away from the Gospel with a species of contempt. When all is at stake—when the Holy Ghost brings the powers of the world to come and makes them bear, in all their majesty, upon the conscience—when the clouds gather in blackness and darkness over the head, and we hear the thunders of Jehovah's wrath rolling ominously above us, and the pit opens its mouth at our feet, and we behold the smoke of its torment ascending forever—is this all you have to say to us? Must we come out from all this patient and earnest working, by law, of our own salvation, and simply depend upon the verbal pledge of a Being upon whom the eye is not permitted to rest? And so men turn away from the simplicity of the Gospel, and feel that we are demanding of them in this exercise of faith nothing beyond the most simple and foolish credulity.

I apprehend, therefore, my hearers,

[The first several sermons are reported in full; the remainder are given in condensed form. Every care is taken to make these reports correct; yet our readers must not forget that it would be unfair to hold a speaker responsible for what may appear in a condensation, made by another of his discourse.]

that I shall not speak without a purpose this morning, if I seek to signalize before you the power of that principle which we call faith: to show how singularly it is operative within us; how deep it goes down into the nature of man as responsible before the divine law, and how perfectly exhaustive it is of the contents of his spiritual being. The apostle tells us: "For by grace are ye saved, through faith; and that not of yourselves: it is the gift of God." Surely, the principle which God's own power works in the soul, and which comes as a special gift from Him, must mean something. "He that believeth, hath everlasting life": for, "this is the record, that God hath given to us eternal life, and that this life is in His son; he that hath the Son hath life, and he that hath not the Son of God hath not life." Surely, the faith, which is the first evidence of the new life, and by which the Son of God, in all His glorious work of redemption, is appropriated, must be a work of no ordinary power. "This is the victory that overcometh the world, even our faith," says John; and the principle by which we are enabled to trample the world with all its temptations and allurements beneath our feet, which makes real to us the things which are unseen and eternal, must be one of no ordinary potency. Says Peter, when vindicating Paul's labors among the Gentiles, in the great council at Jerusalem, "God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as He did unto us; and put no difference between us and them, purifying their hearts by faith." That principle by which our sanctification is accomplished; which, having first saved from the guilt of sin, now discharges from its dominion and defilement, must be a principle of no ordinary power. If you will turn to the eleventh chapter of Paul's epistle to the Hebrews, where he arrays before us all the martyrs and confessors of the ancient Church, beginning with Abel, who was the first, you will find him summing the long catalogue in these words: "Time would

fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthah; of David also, and Samuel, and of the prophets; who, through faith, subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again; and others were tortured, not accepting deliverance, that they might obtain a better resurrection; and others had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment; they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins, being destitute, afflicted, tormented; of whom the world was not worthy: they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." Now, brethren, that principle which works in all these directions, and which achieves such grand results, is a principle which deserves to be signalized in your hearing; and, therefore, I ask your earnest attention whilst, not descending into the details of the system, I spread before you certain great and comprehensive proofs of the power of faith as an operative principle wrought within us by the Holy Ghost.

I. View, then, the **GRANDEUR OF FAITH** as the great collective act, in which all the powers of the soul are alike embarked. If God, in the beginning, by the constitution which He gave to man, made him a creature of law, if it can be shown that man fell from his original holiness in the free exercise of all the powers by which he was characterized a responsible being, then it follows that the Gospel, as a remedy, must, in all its provisions, recognize this fundamental fact. If man, by his very na-

ture, is a being under law, so that you cannot define him except as under its jurisdiction; if man became a sinner in the free exercise of all his intellectual and moral powers, then it follows that, if saved at all, whatever be the method, he must be saved in perfect conformity with the requisitions of that original law. I grant, without argument, that it is a fatal objection to any system of salvation, if it undermines the law. No view of grace can be maintained which is not found, from first to last, to uphold the majesty of law and the integrity of God's government.

Now, the question arises, where, in the system of grace, do you find the agency and responsibility of the sinner distinctly recognized? I pause just long enough to give emphasis to the question. Somewhere or other in this grand scheme God must bring out to view, and man must distinctly feel, that his whole agency, as a creature, has been brought into play. Now, I ask, at what point in the Gospel scheme does God bring out the entire responsibility and agency of man, as a being under the law? Not in providing the atonement, that is done by another. Not in furnishing the righteousness in which we are to stand accepted before God, that is wrought by another. "Say not in thine heart, who shall ascend into heaven? (that is, to bring Christ down from above) or, who shall descend into the deep? (that is, to bring up Christ, again, from the dead). But what saith it? The world is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." The whole work of salvation has been already achieved by One from the bosom of the Father, acting as our substitute under the law, satisfying the claims of justice, and rendering obedience to the precepts. Where, then, if we do not work out the righteousness by which we are saved, comes into play our agency? What has man to do in this matter of

personal salvation? Where does God place the test of our responsibility and freedom? Exactly at this point: Not in working out a righteousness, not in making atonement for sin, but in accepting the righteousness which is already provided—by cleaving to the Savior whom the Gospel presents to us as our Redeemer. Therefore, with the highest philosophy, do the Scriptures say, "He that believeth shall be saved; he that believeth not shall be damned."

I ask you, now, to notice how completely, in the simplest exercise of faith, every faculty of the human soul is brought into action. There is the understanding, which must employ itself upon the propositions of Scripture in order to perceive what they say. There is the judgment and reason, which must meditate upon what is contained in these statements, in order to see whether they constitute a sound basis for a sinner's hope. Here are the affections, all brought into exercise when we behold the glory of God in the face of Jesus Christ, and feel that He is, to us, "the chiefest among ten thousand and the one altogether lovely." Here is the will, putting forth its determinate act of choice when it accepts the Lord Jesus Christ, and accepts His work; and, in this very act of acceptance, distinctly and consciously repudiates every other ground of trust—exclaiming, with the apostle, "I desire to be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Nay, even the subordinate faculties of the human soul, such as the imagination, and the fancy, and the taste, all are brought into exercise in order that the great facts of the Gospel may be presented before the mind as realities which it can touch and apprehend. Even the faith which is but as a grain of mustard seed, over which you and I weep in the closet because it is so feeble, when you come to analyze it in its constituent parts, is found to have drawn upon the whole contents of your spiritual being. It has occupied

the understanding, it has employed the conscience, it has drawn out the affections, it has exercised the will; so that not one single power in man has remained dormant in that faith by which we cling to the Lord Jesus Christ.

We hear the eulogy pronounced every day upon the achievements of intellect. Men spread out their philosophies before us, and we follow the painful steps with which they have proceeded from the first premise to the most distant conclusion. We walk with the scientists, who seem to have wrested from the hand of the Creator the keys of His own universe, and with bold adventure have roamed through its wide domains, opening its secret cabinets and unlocking their treasures to our gaze. And as these high achievements of science and of philosophy are held up before us, we are filled with astonishment and pride. God forbid that I should lack in sympathy with these grand movements of the human mind! But they are the exercise of only one power of our nature, even at the best. They reveal man in the towering reach of his intellect, which is bound to expand throughout the eternal ages, growing larger in its grasp and holding within its embrace the great truths of eternity and of God. By so much as I hope hereafter to see in heaven the boundless glory of Jehovah, and to spread out all my intellect in the contemplation of what is sublime and beautiful in God, am I forbidden this day to utter one word of disparagement upon the proofs of man's gigantic understanding. But I turn to faith, which equally exercises this intellect, which draws out all the affections of the soul and the immense power of the will; which presents man before me in the full complement of his powers; which reveals me to myself in the superb integrity of my nature—and I feel that if, through grace, I have been able to exercise this faith in the Gospel of Jesus Christ, I have put forth an act which has brought out the totality of my being, which has expressed all the constituents of my nature, and which, therefore, in its essential glory, im-

measurably transcends all other acts within the compass of the human soul. Under this aspect of it, then, I ask you to look at faith—as the great collective act of the soul, in which a man embarks all the constituent faculties of his being.

II. Faith is the full and final CONVEYANCE OF THE SOUL TO THE LORD JESUS as His possession forever. You remember that Christ once said, "For their sakes I sanctify myself, that they also might be sanctified through the truth." Do you wish to know the moment in which that consecration was made? Far back in the silence of eternity, when the Father said, "Who shall go for us, and whom shall I send?" there came a voice from His own bosom saying, "I come; in the volume of the book it is written, I delight to do Thy will, O my God!" In that moment, when He gave Himself up to His Father's will, He made His soul an offering for sin, and consecrated Himself to the great work of human redemption. Having finished upon the cross that work and achieved human salvation, this Jesus stands before us in the offers and promises of the Gospel, making Himself over to us as our possession and our joy. And then it is, just as these promises disclose Him to our view, that we, with a correspondent faith, make ourselves over to Him, in the full conveyance of all that we are and all that we have, to be the possession and the crown and the joy of Jesus Christ forever. In those moments we exclaim: "Other lords besides Thee have had dominion over us; but by Thee only will we make mention of Thy name!"

Pardon me if I tremble a little in presenting before you the amazing antithesis—God's eternal Son, laying aside the glory which He had with the Father before the world was, speeding to this earth of sin, stooping under human guilt, working out through tears and suffering and blood the work of human redemption; and then, in the promise, standing before the sinner a complete Savior; while you and I, opposite to Christ, look Him in the face,

behold Him in the power and grandeur of His work, and, by one sublime act, convey ourselves over to Him to be His in time and throughout eternity. So that the first act of faith, by which we cleave to Jesus Christ, contains potentially within itself every subsequent act. Just as the seed implicitly contains the whole plant which is evolved from it, so all other acts of faith, until the hour when faith shall lose itself in sight, are contained within this first conveyance of the soul over to the Lord Jesus Christ. The soul in its penitence looks back to the hour of the fall and to the original transgression; and feels that by its own innumerable sins it has a thousand times over assumed this original guilt. For, my hearer—God help you to understand it!—ten myriads of times, in sins of desire and of thought and of deed, you have, with your own signature, endorsed the original apostacy in the garden of Eden and underwritten it for yourself. All your days, by personal transgression, you have assumed that guilt as your own. But now comes the hour when the connection with the first Adam is to be broken, when, as far as in us lies, we openly and publicly recant all our sin, and say to the second Adam, who stands upon the ruins of the first covenant and fulfills all of its forfeited conditions, "As for me and my house, we will serve the Lord." My hearer! is there no power in such an act? and must there not be a divine virtue in the principle which enables you to perform it—when you can thus cut the connection with all preceding sin, and with him who by his fall precipitated you beneath the curse, disavowing all the transactions of the past, and giving yourselves over in an everlasting covenant to Him who is your Redeemer?

III. View faith as the *GERMINAL GRACE*, out of which the whole experience of the Christian is developed—the root of all repentance, obedience, love and worship. Thus I meet the shallow criticism which men sometimes make against the Gospel, when they say, "We turn to one Scripture which declares,

'Believe on the Lord Jesus Christ and thou shalt be saved;' and we turn to another Scripture which proclaims, 'Repent and be converted for the remission of sins.'" And so, with the two fingers resting upon the two testimonies, they ask of what value is that system which, in the very terms of salvation, is found so contradictory? Of what value, practically, is a Gospel which tells the sinner at one moment to believe, and at another to repent; varying thus in the very conditions upon which it rests eternal life? One cannot help smiling with pity at the blindness which fails to see that these exercises spring out of the one divine life implanted in the human soul by the Holy Spirit, and are so correlated that the one cannot exist without the other. Faith and repentance are but the two poles of one and the same truth. As there can be no faith which does not involve repentance as its immediate consequence, so there can be no repentance which has not been preceded by the faith of which it was born: and the difference between the two is simply in the order of thought in which you choose to contemplate them. When you shall presently go out of this building, every step down those aisles toward the door carries you just so much away from your pew: but as egress from the building is before the mind as the object to be attained, the motion toward the door, in the order of thought, precedes the motion from the pew; yet every inch that lessens the distance from the one increases just so much the distance from the other. The two are necessarily reciprocal. Now what is faith but the eye of the soul looking upon Christ hanging there upon the tree? "I, if I be lifted up from the earth, will draw all men unto Me." What is repentance but looking with humility and sorrow upon the sin which is left behind? Faith is but the motion of the soul, under the drawing of the Holy Spirit, up to Christ, clinging to His blessed person forever? Repentance is only abandoning the sin which that Savior has nailed to the cross, and for which we

have no other feelings but those of shame and grief. Faith, as the first sign of the spiritual life, is the root out of which our repentance proceeds: for there can be no true sorrow for sin, except that which springs out of God's forgiving love; and no purpose in man to turn from it with an honest endeavor after new obedience, but in the hope of pardon which has been secured through the cross. Just as the breath is the first sign of the natural life, so faith is the first sign of the spiritual life implanted by the Holy Ghost; and which, whilst it reposes upon the Savior, involves the repudiation of the sin from which He designs to save us.

Then the faith which accepts the Lord Jesus Christ, accepts Him in all of His offices. The same faith which accepts Him as the Prophet revealing to us the great things of God, accepts Him as the Priest bearing our sins in His own body upon the tree; and the faith which accepts Christ the Prophet and the Priest, accepts also Christ the King. If we accept Him at all, we accept Him in all of His offices, and in His whole work. We accept Him as the King reigning over us in His holy and wise providence, and ruling within us by the power and presence of His blessed Spirit. Faith, therefore, becomes the germ of our obedience, accepting the law as now honored and magnified by Christ. He, the King in Zion, binds this honored law upon our conscience, and demands from us the obedience of love—an obedience which we do not bring as the price of our salvation, but which we offer as a token of our gratitude—an obedience which is far too scant for our justification, but which is sufficient to show that we are the members of Christ by a living incorporation into His body—an obedience which we are able to render through the grace which He continually administers, and which is sweetened to us by the proofs of the divine acceptance.

And then love. Why, brethren, love is always begotten, and we love Him because He first loved us. It is just when, through Christ, we see God the

Father reconciled, looking upon us with infinite complacency, and bestowing upon us the blessings of eternal life, that our love springs up to Him, reciprocal to that which He has bestowed upon us.

Thus, faith is seen to be the germ, first of our repentance, then of our obedience, and then of that supreme love which we have to God when we love Him with all the heart and with all the soul and with all the strength and with all the mind. And if faith be, as I have sought to represent, the full conveyance of the soul to Christ as His possession, then is it in itself a complete and sublime devotion; and becomes the germ of that positive worship which we render to God upon His throne here upon earth and hereafter in heaven. The joy of the Christian is, that when called to the high exercise of all his faculties in solemn worship, he can gather it up and pour it into the censer of his great High Priest; who waves it before His Father's throne, and embalms it with His supreme merit, so that it finds acceptance with God. Ah! when you pray, or when you sing, there comes over you the sickening thought, "How inadequate this worship to express God's glory;" and sometimes, under the sense of its perfect unfitness to glorify God as He deserves, the very word is stifled upon your lips—until you can remember that it all goes up through the High Priest, is perfumed with the merit of his perfect sacrifice, and finds acceptance because it is expressed through his lips as the organ of our worship. We take these poor human words, which are the expressions of these feeble human thoughts, and we put them upon the lips of the great Pleader above: and He the interpreter of man to God, as before He was the interpreter of God to man, takes these praises of ours and speaks them to the eternal Father in the glorious dialect of the Godhead. The praises of this earthly house, and of these human hearts, are pronounced in the kingdom of God's glory, in the temple not made with hands, by the eternal Son, in that

holy language in which the Father and the Son and the Spirit speak to each other in the communion of the Trinity. Can that faith be an impertinent thing, which is thus at the root of all the repentance of the sinner, of all the obedience of the Christian, of all the love which God's children have to their Father in heaven, and of that blessed worship in which we shall by and by lead the very angels in the temple above?

IV. See the grandeur of faith as it is the human correlative, and the human measure, of the ATONEMENT OF JESUS CHRIST. Here, again, as I put into these cold words a thought that burns like fire, I tremble at the presumption. The obedience of Jesus Christ is the measure of God's holiness. God, glorious in holiness, fearful in praises, stamped His attributes upon the law. His wisdom, His power, His justice, His goodness, His truth, His love—all the perfections which make Him the glorious God, are engraved upon the precept and upon the curse, which is its penalty. And now God's Son, who comes out from the Father as the only begotten, takes this tremendous law, which man has dishonored, puts it upon His conscience and upon His heart, and, through suffering and blood, going down into the very depths of the curse, has magnified it forever. Here in the Gospel, and there in the kingdom of His glory, does this Mediator hold up His splendid obedience as the perfect measure of the law of God, and of that divine holiness of which this law is the exposition. And you find that there is a human measure and a human correspondent to this atonement of the Redeemer itself. For when our faith embraces it—when our faith looks upon the blood of Christ, and upon the obedience of Christ, and upon the sufferings and upon the cross of Christ—when, with all the power that belongs to thought, with all the pathos that belongs to feeling, with all the energy that belongs to will, man brings out his whole nature and grasps that atonement, and draws it up to him, and lays it over against

his own guilty conscience, and rests in life and in eternity upon its blessed provisions—you have the best expression of the glory that lies in obedience to the law. I cannot afford to disparage that faith which thus, in its excursions, travels over the atonement of the adorable Redeemer; which is itself the measure of the infinite justice of God, and takes the dimensions of the boundless glory of Jehovah. Rather let me thank God if, by His Spirit, He has planted that principle of faith in me; and say, with the apostle, "By grace are we saved through faith; and that not of ourselves; it is the gift of God."

V. In the last place, I signalize the grandeur of faith, in that it is the PERFECTION OF REASON. Philosophers are wont to glory in the prowess of human reason. My brethren, that reason which God gives to man makes him the peer of the angels. Neither you nor I shall ever put a profane depreciation upon the glory of this reason, with which God has made us in His image and after His likeness. But when these advocates of reason undertake to flout faith, to turn it over to the women and to the children, and say that it is too small a thing for man with his robust intellect—when the man of reason undertakes to put this scorn upon faith, and identifies it with sheer credulity, and estimates it only as a bare and fleeting fancy, I ask him if it is not a little curious that every single process of reason itself takes its departure from that very faith which he despises? I ask the man who looks with this lofty disdain upon the faith of the Christian, how he could enter upon one line of argument, in any one direction pointing to any conclusion anywhere, if there were not planted within him this very power to believe?

There are certain elementary and fundamental beliefs which, in the constitution of the human mind God has planted, and which we accept, simply and alone, from the necessity of accepting them. I care not for the nomenclature under which you choose to class them, as you pass into this or that or

the other school of philosophy. You may call them "intuitions," if you will; you may call them "fundamental and primary beliefs," if you will; you may call them "the principles of common sense," if you will; you may call them "the constituent elements of human reason," if you will; you may call them "the categories of the human understanding," if you will. Call them what you please, going through the long list of descriptive titles by which they are denoted. But here is the ultimate fact: that God has so constituted the human mind, that it is obliged to accept certain postulates simply from the necessity of accepting them — postulates which man cannot prove; postulates which transcend the power of reason; postulates which constitute the starting point of all reasoning, and without which there can neither be induction upon the one hand, nor deduction upon the other—elementary and final principles, by which every process of ratiocination requires to be verified at the last. You may have a chain of reasoning which shall extend from here to the North Pole; yet if you have not in some elementary and primary belief, the ring-bolt by which all the links of that chain are fastened to the mind, you reach no conclusion. This language is, of course, not to be construed in the interest of any special school of philosophy, nor as determining the question how the mind comes by its certainty of these primary truths. Nothing is emphasized but the fact that these are involved in the structure of the mind itself. The absolute trust in their verity is an instinctive and necessary faith—which, in its generic sense, forms the starting-point from which reason itself proceeds.

Let me illustrate this, most simply, from the science of mathematics. If I say that the three angles of a triangle are equal to two right-angles, I by no means state a truth that is intuitive, but one that is demonstrable. But, then, how do I demonstrate it? By proving that the things which are equal to the same thing are equal to one another. Through

the demonstration I carry the mind back, step by step, until it is landed in one of those original and necessary cognitions. And yet the mathematician will smile, with the most self-complacent disdain, upon the very principle which gives him the postulate upon which his reasoning depends. Now, consistency is a jewel; and when you undertake to flout faith, you must go clean through and strike at all these beliefs. When a man tramples upon this principle of faith, which demands the acceptance of the Savior, I debar him from the possibility of reasoning on any subject under the sun. If the human reason starts from what it is obliged to accept; if, in all the after process, it is obliged to remand its conclusions to that elementary trust from which it in the first instance departed, in order to verify them—if you are obliged, for example, to believe in the principle of causality; if you are obliged to believe in the fact of your personal identity; if you are obliged, by the necessity of your mental constitution, to believe in the reality of the external world, and to rely upon the evidence and the testimony of sense which underlies all the demonstrations of our proud physical science; if you are compelled, by the same necessity, to rely upon memory, which hangs together all the links of every chain of reasoning through which you are carried—I say, just in proportion as you reason with power to conclusions that are satisfactory, the verification of those conclusions is found in the elementary beliefs which you accept simply and alone with the trust of faith; and I interdict you, by this known fact, from undertaking to despise or contemn it. The man of intellect, who is proud of his power of thought, is the very last under the broad heavens to despise the principle of faith, which gives him his postulates, and the tests by which his conclusions are verified.

One other suggestion, and then I am done with this point; which is, that if we start from faith, and if all the time we are going back to faith to verify every course of reasoning, it would

seem that when we have accomplished the grand circuit, and know all things that are knowable, and have proved all things that are demonstrable—it seems to me in perfect analogy with man's mental constitution and with God's high prerogatives, that He should open to us the infinite beyond the finite; that we should rise at last beyond nature up to God; that we should ascend, at last, above these mortal shores to the immortal; that we should have power, by this principle of faith, to take possession of another world, grander, larger, more glorious than all these myriads of worlds which dot the immensity of space; and that, by and by, when we shall have illustrated all the triumphs of science, we shall be able to put the climax upon all this by the higher triumphs of a grander faith. God is infinite, lying beyond the sphere of human thought. Can He ever be known except through revelation? Could we ever understand Him, except by the power of faith? Great God! hast Thou given to us all nature, sky, sun, stars, moon above, and these drifting clouds, with their endless panorama of beauty? Hast Thou spread this earth and carpeted it with its green, and hid in its womb all those deep mysteries which science is every day disclosing, and is there to be nothing beyond it? And when our seventy years are accomplished, and we have counted the stars, and have plumbed the depths of the sea; when we have deciphered the hieroglyphics which the finger of God has traced upon the everlasting rocks; when, at last, we look upon the dissolving frame of nature as it melts at the coming of the Lord who made it—oh, tell me if such a being as man, gifted with powers like his, shall not rise above the wreck of matter and roam the infinite, and scan the boundless, and with these cultivated powers spend an eternity of blessedness in the sight of the true, in the vision of the beautiful, and in the enjoyment of the good? I cannot rot! I am no beast! I cannot lie down in the grave forever! I feel the signature of God in the throbbing

pulses of this immortal spirit. I refuse to die! I claim to live by reason of that birth when God breathed into man, and he became a living soul. I claim the right to ascend into God's own world, where He uncovers His glory, and to see Him in the perfection and grandeur of His being forever and forever.

Yet, for all this we are dependent upon the revelations He shall make to our faith. My hearers, it will not do at all, for any man to look down with scorn upon faith, or any system that builds upon it. By the highest attributes of that nature of which he is so proud, I demand of him that he shall rejoice in this prerogative of believing upon a testimony that is sufficient because it is divine.

And then you see the test by which you can determine the reality of your faith. Is it a faith which draws upon all the powers of your nature? Does it occupy your intellect? Does it exercise your reason? Does it employ your affections? For faith is something more than the assent of the understanding to testimony. It is something more than the gush of sentiment, or the outflow of emotion. It is something more than an isolated act of the will. It is that which is comprehensive of them all. The faith which receives Christ, is a principle which draws upon all the constituents of our being.

And then, last of all, let the sinner, who feels the burden of his guilt, rejoice in the simplicity of the Gospel. Only believe: for you put forth your whole nature in that act. Say not: "What shall I do to be saved?" Here it is; "He that believeth shall never be confounded." Ah! God's goodness and amazing wisdom, in hanging all upon this hook! that when the sinner is confused, bewildered, oppressed with his convictions that are so full of agony and shame, the one simple direction should always be, "Believe in the Lord Jesus Christ, and thou shalt be saved."

SORROWS are our best educators. A man may see farther through a tear than a telescope.