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SPEECH OF REV. J. R. W. SLOANE,

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It is related of the illustrious English philanthropist, Howard, that, when visiting Italy for purposes connected with the great cause to which his life was devoted, he did not turn aside to view her noble galleries of art, her magnificent ruins, "sublime even in decay," or any of those places of historic renown upon which the fate of nations and the destinies of the world had been decided. The great Genevan reformer, John Calvin, spent much of his life in the presence of the most sublime and transporting natural scenery, yet he has left behind no description, no direct allusion even to the cloud-enthroned Jura, the sublime tumult of the Rhone, or "the snowy grandeur of the monarch of the Alps." Intent upon his great work of organizing the moral and spiritual forces of the Reformation, he had neither time, feeling, nor energy to expend upon minor interests.

No one standing where I stand to-day, can be unmindful of the hallowed associations which are connected with this honored city of the Puritans. I do not forget that we are assembled almost within hearing of the waves that break upon Plymouth Rock, beneath the shadow of Bunker Hill and Faneuil Hall; that these shores heard the first roar of the enemy's cannon, and that these streets drank the first blood, in that memorable struggle which gave independence, but alas! not freedom, to the American Colonies. But what are these things in presence of the stupendous and dreadful reality that has called us together—the enslavement by our own race, by our own countrymen, with the sanction of the American Church, of four millions of our fellow creatures, one day of whose bondage—Thomas Jefferson being judge—is worse than a thousand years of that against which our father's rose.

In view of scenes upon which Boston eyes have looked in later

joy of thy Lord.' Then shall I regret the choice I once made, though through life it has been to me the cause of much sorrow and many sore trials. Ah! no; of this I am assured, for even now I hear the victorious cry of Paul, as in ecstasy of delight he shouts out, 'I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of glory, which God, the righteous judge, will give me in that day.' I hear, too, the dying testimony of the heavenly-minded Payson, when with 'the celestial city in full view,' and its 'glories beaming upon him,' he declared the ineffable happiness of the self-denying devoted minister of the cross: 'Oh if ministers only saw the unspeakable glory that is before them, and the preciousness of Christ, they would not be able to refrain from going about leaping and clapping their hands for joy, and exclaiming, I'm a minister of Christ, I'm a minister of Christ.'" Influenced by such considerations as these, may we not imagine him who was heretofore undecided as now decided to be an ambassador for Christ, and inquiring, "Lord, what wilt thou have me to do?"

O ye who undervalue the ministry of Christ, ye who know not why any should assume its responsibilities and willingly undergo its trials, is not the hope of obtaining the promised reward itself motive far more than sufficient? Yes, far, far more. And than these three—love to God, love to man, and a desire of possessing the promised reward, never were presented so strong inducements for the prosecuting of any work.

DELTA.

DIVERSE KINDS OF FAITH.

ALL who read the sacred Scriptures will have noticed, that the word *faith* is not always used in the same sense. And this diversity in the sense of the word, sometimes renders the meaning difficult of apprehension by the reader, whether learned or unlearned. For this and other reasons, Paul found himself "debtor both to the wise and the unwise." It is proposed in this article to treat a little of the different senses in which the term *faith* is employed, both in the Bible and in other writings.

The general sense of the word is "a belief of a proposition made by another person." The proposition may be of fact, of argument, or of doctrine. It may be of morals, of physics, or of theology. And because of the established or presumed connection between truth and the mind's assent to it, the same word is used for both. Thus the Christian with his understanding assents to the testimony or truth of God, and with his heart embraces it. Heb. 11:13. This is called saving faith, and by Peter styled "precious faith." 2 Pet. 1:1. And by Paul, "the faith of God's elect." Tit. 1:1. All who have this faith belong to the *incisible* church—have been effectually called by the gospel. But there are, and always have been, and always will be, such members in

the *visible* church as never possess this kind of faith. The parable of the "tares among the wheat" was intended to teach this. And the same is confirmed and illustrated in many instances; as for example—Simon, the magician, is said to have believed; yet Peter afterward "perceived that he was in the gall of bitterness, and in the bond of iniquity." Acts 8: 13, 23. The faith possessed by Simon is called the "faith of miracles," because he believed that the apostles had power to heal bodily diseases in a miraculous way, without the use of ordinary means. The exercise of the same kind of faith is exemplified in the case of the ten lepers, who were cleansed by our Lord. Of the *ten* who "had faith to be healed," the faith of miracles, only *one* returned to give thanks—had *saving* faith—faith to be healed of his spiritual maladies. Luke 17: 12, 18.

Again, there is a faith which is called *temporary*. This species of faith is exemplified in the parable of the stony ground hearers, and in the case of Herod, who "heard John Baptist gladly, and did many things." It is called temporary, because, as our Saviour says, it "endures but for a time," and is extinguished by affliction or persecution. Mark 4: 17.

Thus far we have seen that there are three kinds of faith spoken of in Scripture—*saving* faith, the faith of miracles, and temporary faith. I say, spoken of and exemplified *in the Bible*.

Faith is also defined or described as either *subjective* or *objective*; and hence, as already intimated, truth, and our assent to it, are called by the same word—*faith*. Thus when we hear of one who had "faith to be healed," we are to understand the *act of believing*; but when we are enjoined to "contend earnestly for the faith"—*faith* means the thing to be believed—the "record which God has given of his Son," &c.

Besides all that has been said of the scriptural senses of the term faith, and of the different kinds or species of faith, there remains yet another, namely—*historical* faith. This is the kind of faith with or by which we believe that there is such a city as London, such a country as France, such a man as Napoleon, such a corruption and counterfeit of Christianity as the church of Rome. This faith we call historical, because the evidence on which our minds are called to act is supplied chiefly by history or a statement of facts. And this element of history enters into the composition of faith, whether it be temporary, saving or other kind of faith: so that the *external* evidence of the divine original and authenticity of the Holy Scriptures, is resolvable into historical evidence. The same is true of the identity of the church of God, and of the witnesses of Jesus. The foregoing positions are susceptible of confirmation and illustration to great extent from the word of God, but the brevity of an article for a monthly periodical does not admit of amplification.

Seeing that the term *faith* is employed in such diversity of senses, a question of much importance is suggested; namely—in which of the foregoing acceptations is, or ought the word to be taken when used as synonymous or interchangeable with, *term of communion*?

For we speak frequently and familiarly of "articles of faith," held and professed by this or that church. Moreover, we often speak of an applicant for fellowship in the visible church as desiring to make a profession of his *faith*. Whether the faith about to be professed in such a case, be considered as subjective—the act of believing, or objective—the thing or things believed; it is very important that we attach to the term a definite meaning—important, as it respects the destiny of the individual, the welfare of Zion, and the honor of her King. This importance will appear if we consider the method of procedure by too many rulers in Israel in modern times, when dealing with applicants for privileges in the church. The primary object of inquiry seems in many instances to be, whether the individual be in a state of grace; that is, whether the applicant has *saving faith* already in possession? I do not mean to insinuate that the possession or the exercise of grace is of little moment to the individual or to the church: but I do mean to say, that this is not the primary object of judicial investigation. Here, I conceive, church sessions do greatly err, and professing Christian parents also in dealing with their own and the church's offspring.

It is by no means unusual to meet such cases as the following, between parents and children: "My son, it is time you should join the church. Have you got religion?" "Well, father, I think I have got a *change of heart*." "Then, my son, if you are sure of that, you ought to join some branch of the church: but beware of self-deception, by joining the church of Christ," &c. Doubtless many have been influenced by such process of reasoning, to make a profession of faith in Christ, of whom the writer has known some, who after making a profession, have discovered that "the old man" had the mastery—"sin had still dominion over them." They gave loose reigns to their lusts, renouncing Christianity and avowing infidelity! And indeed such reasoning has a native tendency to issue in such awful result. The assumption is a fallacy. It is this—the *grounds of saving faith and the bond of fellowship in the visible church are the same thing*: or, that no sinner is bound to profess faith in Christ till he is a saint. It is indeed the old Pelagian heresy revived in a new dress. The reasoning goes upon the assumption, that the sinner is not required to believe in Christ *as a sinner*. This is in effect "making void the law through faith," that is, *pretended* faith. It is direct rebellion against the great commandment, enforced by the whole moral law, "That we should believe on the name of his son Jesus Christ." 1 John. 3: 23. Yes, "this is his (the Father's) commandment," as if there were no other. Hence result the following corollaries:

1. Faith in Christ is required by the law of God on the part of all who hear the gospel, as their indispensable duty.

2. Our obligation to "believe the record which God has given of his Son," taking rise solely from the authority of God commanding, cannot be resolvable into our supposed and previous preparation or ability to believe. "The whole have no need of a physician, but they that are sick."

3. The profession of *saving faith* cannot be the test of membership in the visible church. The tares are allowed to grow among the wheat till the harvest, "which is the end of the world." While examining ourselves whether we be in the faith, let us also regard the Saviour's injunction—"Hold fast that which thou hast."

DAVID STEELE.

REMARKS ON PROVERBS 27:21.

"As the fining pot for silver, and the furnace for gold, so is a man to his praise."

OUR Lord commanded his disciples to love one another, as he had loved them; and as the objects of his love, he expressly distinguishes them from the men of the world: "They are not of the world, even as I am not of the world." The men of the world he addressed as they really were—blind and earthly minded. It then behooves the true followers of Christ to honor them who fear the Lord, and not to call evil good and good, evil. To villify and oppose truth is to be ignorant of God, and to endeavor to hurt the character of its advocates, and stigmatize *unpopular* truth, is a strong and certain proof of subjection to the power of error and unrighteousness.

The precious metals are both purified and tested by the action of heat, and they are deemed valuable in proportion to their freedom from impurity. The ore in its native state being mixed with other substances, is put into a crucible and placed upon a fire of sufficient intensity to penetrate and melt the mass, so as to separate the pure metal from the dross. The advocates and promoters of error in doctrine, as well as sin and folly, are compared to dross; and as gold and silver, when refined, are formed into vessels of honor, so the throne of the King, relieved of the presence of the wicked, becomes the seat of justice, order and beneficence. Chap. 25:4, 5.

In the divine administration the characters of men are tested and made manifest, even as the purity and value of silver and gold are tried by exposure to the searching influence of fire. "The fining pot is for silver, and the furnace for gold, but the Lord trieth the hearts." And while there are many tests of character to bring to light the hidden things of darkness, there are, perhaps, none more common or more decisive, than the judgment expressed of the conduct and principles of others. "They that forsake the law praise the wicked; but such as keep the law contend with them." Approbation of the wicked is naturally accompanied by disapprobation of the just; and "both these are an abomination to the Lord," for both undoubtedly are the fruit of a wicked heart and a lying tongue. Such deviations from the judgment of truth are quite common in our day. Truth is not contended for by the great mass of professing Christians; nay, it is rather driven into a cor-