

"Faith in Christ and obedience to Him." These words evidently go down to the fundamentals. They echo the words of our two texts. What, then, is "faith in Christ?" What is meant by the reply of Paul and Silas to the jailer: "Believe on the Lord Jesus"?

These words clearly imply some belief *about* Jesus. We must believe some things *about* Him before we can believe *on* Him. Nay, we must believe great things about Him before we can believe on Him in the sense of the New Testament writers—before, that is, we can yield Him the absolute trust and the uncompromising obedience which He demands.

On the other hand, faith *in* Christ is consistent with much misbelief or imperfection of belief *about* Him. The little child of a year old believes in his mother and holds out his arms to her trustfully as he would not to a stranger; but his belief about her must be very embryonic. Many a man is a loyal subject of Britain who knows little of her history, and who could not pass an examination on the British Constitution. There are men ready to die for their country who could not explain the difference between the system of government in Britain and that in the United States. So with loyalty to Christ. Men may be ready to obey His least commandment—willing to follow Him whithersoever He leads—and yet may be sorely puzzled about the mystery of His Person.

What is to be done in the case of such persons? Are they to be excluded from Church fellowship until they can pronounce the Shibboleth of the creeds? The Church is tolerant of much imperfection in the conduct of her members provided only "the root of the matter" is in them. Is not the author of "Ecce Homo" right when he maintains that "we ought to be just as tolerant