

Such, precisely, is the operation of *faith* upon the mind and heart of the Christian; it furnishes him with *an adequate motive* for sacrificing every thing beneath the Sun, that stands in competition with his prospects of future blessedness. It offers him what he feels to be a profitable exchange, eternity for time, heavenly glories for earthly vanities, the pleasures at God's right hand, for the joys of time and sense, which can only, at best, endure for a little season. See the operation of this principle on the mind of Abraham. His home and country were forsaken, for a better home, an heavenly country;* the very child of his affections was laid upon the altar of sacrifice,† that the favour and approbation of God might be retained. See its operation upon Moses. Neither Egypt's monarch, nor Egypt's riches, nor Egypt's luxuries and honours, could for a moment detain him, because these things, which to the worldly-minded are the common motives of action, were far less, in his estimation, than the higher recompense which the God of his Fathers had proposed to him in a better world.‡ So it was with the first Christians: they "walked by faith."§ Faith was their moving principle; it was, to their minds, "the substance of things hoped for—the evidence of things not seen;"|| it gave them such a realizing view, such a firm assurance of these invisible glories, that a paramount influence was thereby exerted upon their minds. By a similar, though generally less powerful influence, all true believers, at this hour, are swayed to renounce the gratifications of time and sense, and live for the future inheritance of the saints. Thus "through faith," through faith as *a divinely appointed means*, and through faith, as *an operative and powerful principle of action*, God's children inherit the promises.

* Gen. 12. 4, 5.
§ 2 Cor. 5. 7.

† Gen. 22. 9, 10.
|| Heb. 11. 1.

‡ Heb. 11. 26.