

faith," in opposition to a living faith, but it is evident, that when the Apostle uses this antithesis, it is for the purpose of evincing that a dead faith is no faith at all. * * It also speaks of "a precious faith," not in relation to the principle itself, nor to the act of the mind, but with reference to the objects of faith, the death, and the resurrection of Christ; and again of "unfeigned faith," in contradiction to a deceptious, and hypocritical pretence.

The dead faith of which James speaks, is simply a belief in the speculative, and abstract notion of the unity of God. Demons connect with this, the attribute of his justice, and they tremble; Christians, with the mercy, and love of God, and it produces, love. * * For it is not our belief that changes the heart, but it is the thing believed.

But we have said that faith is the principle of enjoyment in religion, as sense is in nature. This will appear obvious, if we consider that it is the only principle in man, by which we can realize the certainty, and truth of the existence of things not seen. God is not an object of sense, no one has seen him at any time, his voice no one can now audibly hear; and though near to us, and we feel after him, yet we cannot touch him. He is the king immortal, eternal, *invisible!* * * To the eye of faith he is seen very near to us, we can approach into his presence chamber, we can see the king in his beauty, his eternal power and divinity, all the attributes, and perfections of his nature, we adoringly can contemplate; in the language of inspiration we can "*come to him*, believing that he is, and is the rewarder of all them that diligently seek him." It is the invisible link that binds the soul of the Christian, to the God of the Universe, let but that link be broken, and man is severed from his Maker, he falls backwards into darkness, wretchedness, and guilt. * * *

But when with the eye of faith, we behold the person of our Lord Jesus Christ, in his official, and natural, and eternal relations, when we pore over the pages of the sacred history, and behold the variety, the richness, the glory, with which its records teem; when we look at the extent of its Prophecies, carried on, through the person of our Lord, and closing with his apostles, the first link of the chain attached to Eden—the last to the Isle of Patmos, we are astonished, and overwhelmed at the amount of testimony educed to give origin to, and nourishment for our faith. * * The call of Abraham is connected with predictions of the most pleasing and blissful character. Jacob, upon his dying couch foretells the increase of his sons, their fortunes and their fates, and describes the Shiloh who should come. Moses catches the inspiration of the mighty theme, and speaks of the Messiah as the Prophet of the coming age, to whom all were to hearken, under the penalty of destruction. Job, and the unwilling Balaam behold him as the Redeemer, and the star of Jacob. Samuel then arises, and speaks under the prophetic impulse, in the times of