

FAITH.

MR. TODD'S Lecture to Children, in this number, on Faith, does not so fully meet our views of the subject as that on repentance. His arguments and illustrations we heartily commend as a happy effort to spread before the young the power, influence, and good results of faith: he defines rather the effect of faith, than faith itself.

Many of our modern theologians dispute the existence of faith, where its effects are not always visible. It is true that no one proves the possession of faith who does not obey the Gospel; but yet faith must have a separate—a distinct existence apart from the obedience of the truth. David and Solomon certainly were devout believers in the true God, and yet after their minds were well matured in the knowledge of God and of his law, they openly and wilfully disobeyed him. Many of the Jews in the days of the Saviour, were fully convinced of the reality of his miracles, and yet they opposed him; for of the "chief rulers many believed on him, but for fear of the Pharisees they would not confess him, lest they should be put out of the synagogue; for they loved the praise of men more than the praise of God." And the Apostle Paul says, when the Messiah comes "he will punish with an everlasting destruction from the presence of the Lord and the glory of his power, those who know not God, and those who *obey* not the Gospel." Without the city of the New Jerusalem will be found the "*fearful*" as well as the "*unbelieving* and abominable." These considerations, and a thousand others, prove that many are compelled to believe the Gospel, and yet harden themselves against it. The Apostle James recognizes this fact: there were the "faith alone" men in his day. He did not dispute the genuineness of their faith, but told them that without its appropriate fruits it was "dead—being alone." Obedience "from the heart" is the *effect* of faith, and manifests its existence; but it is not faith itself, and ought not to be confounded with it.

The power of facts, the force of testimony, often compel us to believe contrary to our wishes and inclinations. But the duty of reformation, confessing the Lord, and walking in his ways, are often long neglected after the individual believes the facts and promises of the Gospel. Such become the most hardened sinners, for they sin against light and knowledge.

If any of our readers question these positions, we hope they will examine their own hearts, and then answer us the following questions: Have you not, since you became a disciple of Christ, often neglected the performance of plain duties? If you could thus refuse to obey God with all the light you have, why say that no sinner has the faith of the Gospel, or he would certainly prove it by his obedience? W. W. E.

☞ Brother James Menzies, of Esqueness, Canada West, forwarded, some time since, queries on the marriage of believers and unbelievers. His letter was folded with another, and lost sight of; but they have recently come to light, and shall receive due notice shortly. An essay or two from those who feel an interest in the discussion of this subject, would be thankfully received. W. W. E.