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We will endeavor to give briefly our views upon the question opened for discussion by Jonathan C. Pierce in last month's REVIEW—what do we understand by "Faith, and Faith in God?"

The definition of the word "faith" is authoritatively given in the Bible: "Faith is the substance of things hoped for, the evidence of things not seen." For the present let this suffice for the definition of the first part.

Before we answer the latter part of the query a few preliminary things need to be considered. First, what is God? God we believe, is that omnipotent power that created and sustains the universe; that power that made all

things that are found therein; that power that gave forth and sustains the laws that govern inanimate and animate nature; the author of man and the perpetuator of his kind in the earth; the sweet influence termed love that visits the souls of men individually and tends to raise them higher. It is with this last attribute of quality principally that we need to concern ourselves in the question of faith. The Quaker definition of faith particularized will be vastly different from the one usually given in theology, on account of our chief and peculiar doctrine of immediate revelation. That tinctures our faith as it tinctures our life. It is not enough to confess with the lips that there is a God, that He created and sustains the universe, that He gave forth laws to govern in the natural world and a separate code to govern man. It is something deeper than that. It has to do with the heart. Faith, as we have seen, is the substance of things hoped for. Where is this substance to be found? It is the evidence of things not seen. Where is this evidence to be found? Why, certainly, in the soul of man. The Bible definition not only admits, but even implies that the substance and evidence is in us, forming the groundwork of our faith. This groundwork, this substance, this evidence, comes not of us, but is begotten there of God. It is His truth implanted in the soul. By it all things are to be tested, all the spirits are to be judged. If they meet with a corresponding evidence there, with this witness for truth in the soul, we believe in them, we have faith in them. Thus the groundwork of our faith is augmented by each new revelation from God. For God imparts nothing but truth, and every new truth added increases our spiritual stature. We cannot truly have faith in anything without it meets and is recognized by this pre-established evidence or witness for truth within us. The prophets and holy men of old may have received