

in the Son of God," *must know and acknowledge him in each and all of these offices of his three-fold character.*

3. But still farther, faith or belief in the Son of God includes also a *cordial and heartfelt acceptance of him as our own divine prophet, priest and king.* A mere speculative assent to the truths of Scripture concerning Christ is not all that is necessary to constitute saving faith. In order to have saving-faith we must not only credit the declarations of Scripture regarding him, but must also cordially embrace him as he is offered to us in the Gospel, and as all our salvation and all our desire. We must not only believe that he is a prophet, but must also receive him as our own great prophet and teacher, and learn of him. We must not only believe that he is a priest, but must also receive him as our own great High-priest and Intercessor. and rest our hope of pardon and acceptance on his atonement and on it alone. And we must not only believe that he is the King and Head of the church, but must also receive him as our own great King, and render a willing and cheerful obedience to his laws. All this is concluded in saving-faith; though indeed the reception of Christ as our great High priest,—or, in other words, a reliance on the merits of his atonement, forms the first and principal idea of saving faith. Hence saving faith may be defined as—a personal and implicit reliance on the merits of Christ as the only ground on which the sinner can hope to obtain pardon and acceptance with God!

We have now endeavoured to show in what faith or belief in the Son of God consists. And we have seen that it includes a knowledge and belief of what the scriptures make known to us concerning him in his official and mediatorial character; together with a cordial and heart-felt acceptance of him as our own great prophet, priest and king.

II. Endeavour to point out some of those evidences or marks which as appears from the text, every true believer must in a certain degree, possess, and by which he may be enabled to ascertain the reality and genuineness of his faith.

Many of you have solemnly declared that you believe in the Saviour, and happily indeed must it be for you if such is the case. But are you really sure of it?

This is a question which it were well that each and all of you could answer in the affirmative, with truth and candour. But some of you may ask, how are we to know that of a truth, we have believed in the son of God and obtained salvation through his blood? This is as question which many have solved to their own unspeakable comfort and peace. And it is a question which you too may solve for yourselves. For if you believe in the son of God, you must have the witness in yourselves that such is the case. We should then endeavour to point out the nature of that witness or evidence by which you may ascertain this.

1. If you believe in the Son of God," *you must possess a certain inward consciousness that you do so.* If you really love any individual you must be conscious of it. And if you hate any individual, you must be conscious of it. In like manner if you really believe in Christ, and accept of him personally as your own Saviour, you must be conscious that you do so; for the acts of faith are such that we cannot perform them without being sensible of it. Yet mere consciousness cannot of itself form an unquestionable witness of the actual existence of saving faith; for we know that a spurious is often mistaken for genuine faith. And this being the case, it is evident that if a man's faith is of the spurious kind, his consciousness can testify to nothing more than the existence of that spurious faith. We must therefore point out some other witness or marks of a more determined character.

2. If then you "believe in the Son of God" you must be conscious that a great and salutary change has been wrought upon your minds by the enlightening, renewing and sanctifying influences of the Holy Spirit.

"For, says an Apostle, the spirit itself beareth witness with our spirit, that we are the children of God." Now what is the witness here signified? Is it some secret whisper or suggestion who the Holy Spirit makes in the ear of the mind, and of who we can give no farther account than that we feel it and believe it to be for heaven? Or is it some sudden emotion of inward joy and complacency—some sudden feeling of assurance are