

cometh by hearing, and hearing by the word of God."

6.—Heb. xi. 1: "Now *faith* is the confidence of things hoped for, and the evidence of things not seen," &c.

III. *It is also used sometimes by metonymy for the obedience of faith.* Take, for instance, the following passages:—

1.—Matt. xxiii. 23: "Woe unto you Scribes and Pharisees, hypocrites! for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgement, mercy, and *faith* (fidelity)."

2.—Rom. i. 8: "First, I thank my God through Jesus Christ, for you all, that your *faith* (fidelity) is spoken of throughout the whole world."

3.—Rom. iii. 3: "For what if some did not believe? Shall their unbelief make the *faith* (fidelity) of God without effect?"

4.—Gal. v. 22: "But the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, *faith* (fidelity)."

5.—Titus ii. 10: "Not purloining, (speaking of servants,) but showing all good *fidelity* that they may adorn the doctrine of God our Saviour in all things."

6.—Heb. xiii. 7: "Remember them who have the rule over you, who have spoken unto you the word of God; whose *faith* (fidelity) follow, considering the end of their conversation."

Here, then, we have a sort of trinity in the word *faith*; not properly three separate, independent, and distinct things; but rather three phases and manifestations of one and the same thing. The first of these may, for the sake of distinction, be called *objective* faith in the book; the second, *subjective* faith, or faith in the heart; and the third, *practical* faith, or faith in the

life. The last is but the immediate and necessary effect of the second; and the second is, in like manner, the legitimate effect of the first; so that if we would have true and genuine faith in our lives, we must first have it in our hearts; and if we would have it in our hearts, we must first have it in our Creed. And hence it is that we are brought back to the Bible itself as the ONLY PROPER CREED OF THE CHURCH; *the only infallible and reliable standard of our faith and practice.* Our faith, subjectively considered, is always liable to be erroneous in many respects; and our practice is likely to be even more so. But the Bible is perfect, as its Divine Author is perfect. And hence it should be our constant aim and effort day by day, to test our thoughts, our words, and our actions, by this divine standard; and to bring them up as near to its requirements as possible, but never go beyond it. All efforts to transcend this limit are attempts at reformation in the wrong direction; they are the bitter fruits of infidelity, come from what source they may.

Happy, then, thrice happy, would it be for the Church to-day if she had always contended earnestly for the creed delivered to the saints by the inspired Apostles. But the pride of the human heart is amazing. There is a constant inclination on the part of fallen man, weak, frail, and erring as he is, to make his own opinions the standard by which to judge of every thing else. And hence, at an early period, the subjective faith of the Church or rather of her aspiring bishops and presbyters, was reduced to writing, and in a great measure substituted for the inspired creed of the apostles and prophets. But the evil did not stop here. Very soon different opinions were entertained respecting the meaning of the newly-formed creed; and hence the necessity of again correcting the objective by the subjective. A third creed was formed, and a fourth,