

to the procedure and rewards of the Judge of all on the great day. Christians, too, are responsible as the "stewards of the manifold favour of God." But I cannot suppose that you, or any man, will attempt to dispute the position, that the religion of the New Testament is a system requiring its subjects to act as well as to know and feel.

This point yielded, and all others must yield as different parts of a besieged city when the chief fortress is taken. For if there be action, it must be regulated by authority; and this authority must be regulated by the character of him in whom it is invested; and therefore according to the uniformity of this character will be the uniformity of the action required. Let us at once come to the point. Jesus is the character with whom we have to do in salvation. He has a uniform character; and his authority is therefore uniform; and the action being governed by his authority, our action must therefore also be uniform. If you see any flaw in the cords and twists of this web, please escape and tell me what injustice I have done you in attempting to dress you in a wrong suit.

The case with you stands thus: You regard the gospel as demanding both faith and action. This action is governed by the authority of Christ. It must therefore be uniform. You say you have faith. You have never obeyed—never acted. Hence, "out of your own mouth," you may be convicted of a delusion equal to a papal miracle. Evident it is that you are either in an unsaved state, or you must produce an extraordinary certificate that you are not as other men, but an exception to the general family of father Adam: for you admit that the gospel uniformly calls for action, and yet when called upon for this proof of your faith, you only answer, *It is wanting!*

Still, the chief mistake of all the mistakes concerning faith has not yet been noticed. I mean the popular source of faith. When we interpose a barrier as large as a tower of the highest class to obstruct the progress of the common theorist in his views of faith, he makes to himself wings and flies over the impediment triumphantly, and takes refuge in regions beyond the earth. Faith, it is argued, comes immediately from God, and is his peculiar and special gift; and hence, whether there is obedience or not, or whether the obedience always agrees in kind or in quantity, is a matter registered among the things not essential: for, the argument is, what God gives must be the great gift, and he would never give, directly and especially, what would not of itself save effectually. My dear friend, I am free to declare my sincere belief that this idea has been prolific of more pure mischief in