

leave man to complete the work which his grace has begun, by a round of unmeaning ceremonies, which neither influence the heart nor control the life. As for myself, with Archbishop Anselm, "I would rather build on that one foundation which God has laid in Zion and acknowledge with Toplady:—

"Not the labors of my hands
Can fulfil the law's demands
Could my zeal no respite know,
Could my heart for ever flow;
All for sin could not atone,
Thou must save, and thou alone."

Romanists affirm that St. James says, we are justified completely by faith and works. "Ye see then," says James, how that by works a man is justified, and not by faith only," James II. 24. St. Paul, on the other hand, says: "Therefore we conclude that a man is justified by faith without the deeds of the law," Romans III. 28. These two verses, when taken away from their respective connexions, certainly do look very much like a pointed contradiction of each other. But as both were written under the influence of the same inspiring spirit, this contradiction must be apparent, not real, and hence we naturally turn to these respective contexts to ascertain their correct meaning. The apostle Paul demonstrates that though the being, perfections, law, and moral government of God, may be known from the works of creation and providence, yet the heathen were willing strangers to him, and changed the glory of God into a lie. Idolatry was connected with the grossest wickedness, and as God often punishes one crime by permitting the commission of another, he gave them over to do those things which were not convenient. The Jews, with higher privileges than the heathen, were guilty of similar excesses, and must, therefore, deserve a severer punishment. Having demonstrated that both Jews and Gentiles have broken the law and incurred its penalty, he draws the sweeping conclusion, "By the deeds of the law shall no flesh living be justified." He then exhibits God's method of saving sinners by the redemption that is in Christ Jesus, and from the promises laid down in the first three chapters of the epistle to the Romans, he draws the undoubted inference that a man is justified by faith without the deeds of the law.

How then are we to explain the equally positive statement of St. James? The context tells us that he points to those who said that one could be saved by faith and another by works, and that there were two roads which equally led to one common home. But the faith which such individuals commend is the dead faith of the Roman church, which consists in a mere intellectual assent to the truths of the gospel, and which produces no influence on the life. This shows that if faith exists, it is never latent and overborne by sin, as Roman Catholics teach, but that it always manifests itself in the life. "A man may say," says James, quoting the words of an adversary, "thou hast faith and I have works;" when he replies in refutation, "show me thy faith without thy works, and I will show thee my faith by my works," the former supposition being an acknowledged impossibility. "Thou believest that there is one God,