

tifying and justifying ascribed—to what? “Faith alone?” No; far from it. But hear it: *In the NAME of the Lord Jesus and by the SPIRIT of our God.* Again (Acts xviii. 8), it is written, “Many of the Corinthians hearing believed, and were baptized.”

*Question.*—But what did they (the Corinthians) hear?

*Answer.*—“For I delivered unto you [mark] *first* of all that which I also received, how that *Christ* died for our sins according to the scriptures. And that he was buried, and that he rose again the third day according to the scriptures.” 1 Cor. xv. 3, 4. In this chapter the facts concerning the Messiah are clearly stated. But in the examination of this portion of “holy writ” we shall see what becomes of “*Faith alone.*”

1. Christ died, was buried, and rose again. This testimony is a real FACT; the preaching of this fact composed Paul’s gospel or TESTIMONY; this gospel or testimony produced FAITH in the Corinthians; and this faith or believing led them to baptism. But let us pursue this subject a little farther. Well then, *first of all* stands Christ’s death, burial, and resurrection. These are the FACTS; preaching them is the TESTIMONY; believing them is the FAITH. Now, it is as much impossible for faith to exist, to say nothing of justification, without fact and testimony, as it would be for the human family to exist without a Creator and the vegetable productions of the earth. The apostle James testifies, that as the body without the spirit is dead, so is faith being ALONE. And that a man is *not justified by faith only.* James ii. 17. 24. 26. On the examination of this point of my subject I will add one proof more, “So then faith cometh by hearing, and hearing by the word of God.” Rom. x. 17. It is more than all Christendom can do, to prove from the whole or any part or portion of the inspired volume of Divine Truth, that faith alone justifies the sinner, or that any ancient patriarch, prophet or apostle, did any thing by faith alone.

And now, for the examination of the other dogma, the sinner being utterly depraved. Paul, when standing in the midst of Mars hill, told the Athenians that God “now commandeth *all men every where* to repent.” Acts xvii. 30. The Saviour once testified, saying, “I tell you, nay; but except ye repent ye shall *all* likewise perish.” Luke xiii. 3. 5. “For if ye believe not that I am *he*, ye shall die in your sins.” John viii. 24. Again, Paul said, he testified “both to the Jews, and also to the Greeks, repentance towards God and faith toward our Lord Jesus Christ.” Acts xx. 21. In these plain portions of scripture, man, nay all men, are commanded to repent and believe: if they will not, they shall perish; therefore the sinner must believe for himself and repent for himself also. The Lord does not, nor will not believe or repent for the sinner. By the above testimony it is conclusively shewn that the sinner is not utterly depraved, as was asserted. Once more: *He that believeth and is baptized shall be saved.* There is no such thing in the Bible as utterly depraved or totally depraved.

Yours, with respect,

CONDONO.

#### “THINGS AS THEY ARE.”

BROTHER EATON—It is written that “Evil communications corrupt good manners.” It is also certain that evil habits corrupt good morals.