

between the two Apostles is clear, and commends itself to the judgment of all present.

As to *works* in the scheme of Gospel redemption, our Church in her 12th Article is equally clear. She teaches. "Good works follow *after* justification," i. e., a justifying faith produces good works. The fruit does not render the tree productive, but the tree *being productive*, causes the fruit. May the Spirit of God teach us to understand the *place* and *use* of good works.

Good works will never bring us to Christ. But having a living faith in Christ, cannot but produce good works to the praise and glory of God. Hence the Apostle Paul says: "As then, ye have received of us how ye ought to walk and please God, so we beseech you that ye would abound yet more and more." "For we are his workmanship, created in Christ Jesus unto *good works*, which God had before ordained that we should walk in them."

While the doctrine of justification by faith is most honoring to God, you will readily admit, that it is not only the most comforting, but the most scriptural, and therefore, the *only* safe way of "being accepted in the beloved."

It is reported that even Cardinal Bellarmine—that great advocate for justification by works—had said: "On account of the uncertainty of the present life, it is most safe to rely on Christ alone."

Bishop Burnet says: "Justification is the admission of a man into the favour of God by a mere act of grace, or upon some consideration not founded on the holiness or merit of the person himself." The learned Bishop Horsley well observes: "Justification by faith, is the very corner-stone of the *whole* system of redemption." *

The great and excellent Archbishop Usher says: "We may take notice, that there is no comfort to a Christiansoul, like that which floweth from this well of salvation, this sweet doctrine of

* Bishop Horsley's Charge, 1790.