

unto him whom you have pierced. Look unto him by faith, and verily you shall be saved, though you came hither only to ridicule and blaspheme, and never thought of God or of Christ before.

Not that you must think God will save you, because, or on account of your faith; for faith is a work, and then you would be justified for your works; but when I tell you we are to be justified by faith, I mean, that faith is the instrument whereby the sinner receives the redemption of Jesus Christ into his own soul: and whosoever receives such a faith, for it is the free gift of God, he may lift up his head with boldness: he needs not fear; he is passed from death to life, and shall not come into condemnation. This is the gospel which we preach: If any man or angel preach any other doctrine than this, of our being freely justified through faith in Christ Jesus, we have the authority of the great apostle to pronounce him accursed.

And now, my brethren, what think you of this foolishness of preaching? To you that have tasted the good word of life, and been enlightened to see the riches of God's free grace in Christ Jesus, I am persuaded it is precious, and has distilled like the dew into your souls. And oh, that all were like-minded; but I fear numbers are ready to go away contradicting and blaspheming. Tell me, are there not many of you saying within yourselves, "This is a licentious doctrine; this preacher is opening a door for encouragement in sin?" But this does not surprise or terrify me at all. It is a stale antiquated objection, as old as the doctrine of justification itself. And which, by the way, is not much to the credit of those who urge it now, it was first made by an infidel. St. Paul, in his epistle to the Romans, after he had, in the five first chapters, most plainly proved the doctrine of justification by faith only, in the sixth brings in an unbeliever, saying, Shall we continue in sin then, that grace may abound? But as he rejected such an inference with a God forbid, so do I: For the faith which we preach is not a dead speculative faith, "an assenting to a thing credible, as credible," as it is commonly defined. It is not a faith of the head only,