

here a *saving faith* from a *false* one, by the following illustration : "What doth it profit my brethren, though a man *say* he hath faith, and have not works? Mark the word *say*, for much of force lies in the word *say*: "If a man *say* he hath *faith*" [the original has the article before faith] such faith, as he only *says* he has, can that save him? Is that a *saving faith*? Surely the mere *saying*, a man hath faith cannot save him; that kind of *professional* faith will not avail. Hence St. James says, the devils have faith—"they believe and tremble." He that is in *possession* of a saving faith in Christ, will manifest in his whole deportment that he "is passed from death unto life;" that he "is a new creature," and is delivered from condemnation. "Being justified by faith we have peace with God through our Lord Jesus Christ." "There is therefore now no condemnation to them which are in Christ Jesus." What, to them who simply *say* they believe? Surely not so. The Apostles perfectly agree in the matter of *faith* and *its fruits*—to them is "no condemnation in Christ Jesus, *who walk not after the flesh, but after the Spirit*," in other words, who manifest in their lives, that *their faith* is not a mere empty profession, but a "faith which worketh by love."

The whole of this is made still more clear, if we take into consideration the respective parties which the Apostles addressed: St. Paul was speaking to those who had "confidence in the flesh," who trusted in the works of the law for their justification. St. James addressed those who had a *barren faith*—who had the faith of the devils—in which they trusted nevertheless, for their acceptance with God, while they were strangers to the characteristics of a living faith in Christ.

The justifying faith of which we speak, and for which we contend, "is the gift of God," which exhibits itself in a holy, living, and active principle.

We trust, this simple explanation of the supposed difference