

had expounded and expressed the views of the Evangelical Union on the doctrine of election as clearly and fully as they themselves could do. He was glad to hear him say that his heart was with us. He then introduced, as the next speaker, the Rev. GEORGE ANDERSON of Huntingdon, C. E., who delivered the following address on

GRACE AND WORKS.

The Greek word *χάρις* which is in the New Testament translated *grace*, signifies primarily, what causes or produces joy and pleasure. Indeed the Latin word *gratia*, and our word, *grace*, are derived from the same root. Used in an objective sense, it meant outward grace, beauty, gracefulness. Used subjectively, it signified grace, favour felt. It was used to express the feelings that lead a person to bestow a favour, kindness, goodwill; it was also used to express the emotions engendered in the breast of the recipient of a favour—thanks, gratitude.

The word, *grace*, occurs frequently in the New Testament, and, in such connections, as lead us to suppose that it is a word of precious import. It signifies the kindness or love of God to sinful and hell-deserving man.

It frequently occurs in connection with the word, *mercy*. (1 Tim. i. 2. 2 Tim. i. 2. Tit. i. 4. 2 John 3.) Trench makes the following observations respecting the word *χάρις* *grace*, and *ἐλεος* *mercy*. "Though standing in closest inner as well as outer connection, there is this difference between them, that *χάρις* has reference to the *sins* of men *ἐλεος* to their *misery*. God's *χάρις*, his free grace and gift, is extended to men as they are guilty, his *ἐλεος* is extended to them as they are miserable."*

Salvation is of *grace*. This means that salvation is a pure gratuity. It is not merited by man. It is bestowed on him by the free love of God, though he has demerit, rather than merit. Man is a sinner, a hell-worthy, and, as unregenerate, a hell-exposed sinner. He deserves punishment for his sins. Consequently, when God bestows on men pardon of sin and the hope of eternal life, and admits them into the kingdom of heaven, he deals with them in unmerited kindness.

The grace of God, the free, unmerited, love of God, which provides salvation for us, brings it near to us in the gospel testimony, and bestows it on us, when we receive the gospel of the grace of God, is opposed to works of merit on our part. Salvation must be all of *grace* or all of *works*. We cannot be saved partly of *grace* and partly of *works*. "To him that worketh the reward is not reckoned of *grace*, but of *debt*." Rom. iv. 4. In order to reach heaven by works a person must obey God's law perfectly from the dawn of moral agency until the close of his earthly career. This is an impossibility to any sinner. Present obedience cannot atone for past transgressions. As fallen and unregenerate man is destitute of the motive, which must be the moving spring of all works which God accepts—love to God, man must be created anew in order to the performance of good works. Eph. ii. 10.

* Synonyms of the New Testament, p. 225.