

*Lord and Saviour Jesus Christ by faith, and not for our own works or deservings ; wherefore that we are justified by faith only, is a most wholesome doctrine and full of comfort, as more largely expressed in the Homily of Justification.**

Let us now proceed to consider the words of our text, in which we find St. James *apparently* differing from his brother Paul.

"Ye see then," says St. James, "how that by works a man is justified and not by faith only."

We shall endeavor to show, though briefly, yet I trust clearly and satisfactorily, that there is a sense in which this is true also, and at the same time in perfect harmony with the teaching of St. Paul.

The Student of the Bible, whenever he finds a statement apparently contradicting some other portion of the word of God, is bound with scrutiny and assiduity critically to examine the context, that he may discover where the supposed discrepancy lies, and thus be enabled to show the harmony of the doctrines contained in God's Word. In the instance before us, instead of their being a contradiction, there is rather a confirmation of the doctrine of St. Paul.

St. James alluding to the faith of Abraham says, in the verse preceding our text : "Abraham's *faith* was imputed unto him for righteousness." In this you see both are agreed.

The *supposed* difference embodied in the text lies in this : St. Paul is speaking of *faith* as in the sight of *God*—as a mean of a sinner's acceptance with God. While St. James is speaking of the *effects* or *evidence* of faith in the sight of *man*. St. Paul is speaking of the *cause* of a sinner's justification ; St. James of the *effect* of justification. This is still more clear from the 14th verse, to the end of the chapter, from which my text is taken : where St. James demonstrates the *emptiness* of a *mere profession of faith*, not evidenced by corresponding fruit, and he distinguishes

* XI. Article "of the Justification of man."