

9 Is it not, then, contrary to say, that man has no share in the work of his salvation?

10. Are any advantages to be derived from the doctrine that God is the sole agent in the work of man's salvation?

11. Is not the power of God *equally* manifested, whether he operates on man immediately, as in a mere passive object, or whether he acts *mediately* through the agency of man himself, and by means which, as Creator of all things, he must have previously imparted?

12. Is it necessary, then, to deny the agency of man, in order to promote the Glory of God?

13. Has not the doctrine, that man himself has no share in the work of his own salvation, a tendency to make him indifferent in regard to his moral conduct?

14. Can a doctrine, which renders men indifferent with respect to their moral conduct, be a doctrine that comes from God?

CHAP. IV.—Of Justification.

SECTION I.—Of Justification in reference to everlasting Salvation.

Does not the Church of England *distinguish* justification from everlasting salvation*?

2. Do not our Articles represent justification as *preceding* the performance of all our good works †?

3. Does not therefore, our justification (as the term is used in our Articles) take place in this *present* world ‡?

5. Is not everlasting salvation the same as everlasting life or happiness in the world to come?

5. Is not then our justification the mere *commencement* of that of which in the general scheme of redemption everlasting salvation is the *end*?

SECTION II.—Of Justification in reference to its Cause.

1. Does not the Eleventh Article declare, that we are

* In the very first Homily, and in the very wording of that Homily, we find the expression, "justification *and* everlasting salvation." If the *disjunctive* particle had been employed, the terms might have been considered as of similar import. But in such a case it would be tautology to employ the *conjunctive* particle.

† According to Art. XII. good works *follow after* justification; and according to Art. XIII. we are even *incapable* of doing good works, before we are justified.

‡ It is used also in the same sense by St. Paul.