

3. The name of Christ—4. Knowledge—5. Faith, and 6. Works, should be compromised or resolved into *faith alone!* Are *grace, blood, name, knowledge, faith, works,* logically or philologically equal to *faith alone!!*

If you would say, the moving or *original* cause of a sinner's justification is the favor of God—the *meritorious* or procuring cause, the *blood* of Christ—the *instrumental cause*, the application of the *name* of the Lord, the *knowledge* of Christ's person, office and character—*faith* in him, and obedience to him, are the reasons that justify God in justifying a sinner—you would have spoken incomparably more in harmony with the Holy Spirit than you have done. For my own my part, I believe that evangelical justification implies all these six causes. Justification flows from the pure favor of God—*through* the blood of Christ—in *virtue* of the dignity of the name of the Lord Jesus—*apprehended* through the revelation of the gospel *received by faith and operating* in obedience to every divine precept.

But the "evangelical" sects, apparently, mindful of Pelagian, Armenian, Jewish, and Romanist errors, thought only of eschewing them; and thus, in avoiding one error, fall into another. Sundry commentators have fallen into the same hallucination. Because the Jews, as a people, rejected the gospel and adhered to the works of their own law against faith in Christ, and the practical acknowledgment of his divine mission, they place their mere notion of faith against every thing else, so far as justification is concerned; and thus virtually, without, perhaps intending it, give it the same place in the minds of their admirers as the works of the law held in the minds of the Jews. Multitudes of professors in these schools of extreme orthodoxy, rely as much on their "faith alone" theory for their personal justification as ever did Jew, Pelagian, or Armenian, upon his works of law or works of gospel.

There is just as much Pelagianism in making "faith alone" a ground of justification, as there is in making works of law or works of gospel a ground of justification. Jesus Christ says, "He that believeth and is baptized shall be saved." He does not say, He that is baptized shall be saved, nor, He that believeth only shall be saved, but, "He that believeth and is baptized shall be saved." Now may we not speak as the Lord spake, without incurring the condemnation or the reprobation of man; and, without fear of excommunication, say with an apostle, that, "as the body without the spirit is dead, so *faith* without works is dead also!"

Your's, for the truth,

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ANCIENT AND MODERN BISHOPS.—"Let none," says Dr. Mosheim, alluding to the first and second centuries, "confound the bishops of this primitive and golden period of the church, with those of whom we read in the following ages. For though they were both designated by the same name, yet they differed extremely in many respects. A bishop, during the first and second centuries, was a person who had the care of one Christian Assembly, which at that time, was, generally speaking, small enough to be contained in a private house. In this Assembly he acted not so much with the authority of a master, as with the zeal and diligence of a faithful servant. The churches also, in those early times, were