

“faith, but because faith is the first principle of that communion between the believer’s soul and the divine Spirit, on which the whole of our spiritual life depends.”\* And as also “the Judicious Hooker” on this point observes: “God justifies the believing man, not for the worthiness of his *belief*, but for the worthiness of Him which is believed.” † (i. e. Christ.)

You see, my brethren, how God is graciously influenced in his love,—to pardon a sinner, and receive him into his favor,—*entirely* independent of anything in the creature. Sovereign grace and mercy is the only source from whence we derive all our temporal and spiritual blessings.

No wonder then, that the Gospel which reveals this blessed truth should be called: “The Gospel of the grace of God; the Gospel of salvation; the glorious Gospel, and the Gospel of peace!”

If there be a single soul here, laboring under a misapprehension, as to how a sinner can be just with God; or, a single soul heavy-laden with the oppression of sin, and not clearly understand how to be relieved from this burden—we would direct such to the Apostolic declaration: “By Jesus Christ, *all who believe*, are justified from all things, from which they could not be justified by the Law of Moses.” (Acts xiii. 39).

And you, my brethren, who profess to be in possession of this scriptural faith, be entreated to seek by fervent prayer, the larger acquisition of such a faith; bring it into daily exercise; cherish its fuller development, and constantly resort to the foot of the Cross with the fervent supplication: **LORD INCREASE MY FAITH!**”

“Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy. To the only wise God our Saviour be glory and majesty, dominion and power, both now and ever. **AMEN.**”

\* Bishop Horsley’s Charge, 1790. † Hooker’s Sermon on Justification, Sec. 33.