

"is within us, doth justify us, and deserve our justification unto  
 "us; (for that were to count ourselves to be justified by some  
 "act or virtue that is within ourselves;) but the true under-  
 "standing thereof is, that although we hear God's word, and  
 "believe it; although we have faith, hope, charity, repentance,  
 "dread and fear of God within us, and do never so many works  
 "thereunto; yet we must renounce the merit of all our said  
 "virtues of faith, hope, charity, and all other virtues and good  
 "deeds, which we either have done, shall do, or can do, as things  
 "that be far to weak, and insignificant and imperfect, to deserve  
 "remission of our sins, and our justification; and therefore we  
 "must trust only in God's mercy, and in that sacrifice which our  
 "High-Priest and Saviour Christ Jesus, the Son of God once  
 "offered for us upon the cross, to obtain thereby God's grace  
 "and remission, as well of our original sin in baptism, as well as  
 "of all actual sin committed by us after our baptism. \* \* \*  
 "This faith the Holy Scripture teacheth, this is the strong rock  
 "and foundation of Christian religion; this doctrine all ancient  
 "doctors of Christ's Church do approve; this doctrine advanceth  
 "and setteth forth the true glory of Christ, and beateth down  
 "the vain-glory of man; this whosoever denieth is not to be ac-  
 "counted for a Christian man." \*

One is not much surprised that the sophist should reject and  
 deride this doctrine, for it is not of the world, nor can it be  
 understood by the wisdom of this world. The self-righteous  
 shrink from it, and have a repugnance to it, because it humbles  
 their pride, it exposes their corruption, and their utter inability  
 to procure the favour of God by their own good works and  
 deservings. The modern Philosopher rejects and ridicules it,  
 because it upsets his exalted ideas of himself, his reasoning  
 powers, his "vain philosophy" and science "falsely so called,"

\* The XI. Article calls it "the Homily of Justification," but there being none of this  
 title, no doubt can be entertained that "the Homily of Salvation," was intended.