

For the Canadian Day-Star.

JUSTIFICATION BY FAITH.

OUTLINE OF A SERMON ON ROMANS V. 1. BY REV. J.—R.—

By example, rather than by precept, Paul teaches us the importance of making all our speculations on truth subservient to the interests of practical life.

Text is a conclusion drawn from previous arguments, and contains matter intimately connected with life and its best interests.

I. The nature of Justification.

II. The mode of its attainment.

III. The effects produced by it on the mind.

I. *Justification.* It is not a change in our nature, by which we are made righteous; but a change in our relations to God, by which we are accounted righteous, and treated as though the charges laid against us had never been founded in fact. The language of the Church's Catechism pronounces it "an act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous only for the sake of Christ;" and to establish the identity between forgiveness and justification, the Bible assures us that "by this man is preached unto us the forgiveness of sins, and by him, all that believe are justified from all things, from which they could not be justified by the law of Moses." But again, were justification a change in our nature, it would, like sanctification, partake of the endless development of which the faculties and powers of the mind are capable. Being, however, a change in our relations to God, full pardon is at once imparted, when the conditions of its attainment are fulfilled. And it must not be forgotten, that this justification is an act of God, which refers entirely to the past. The theory of "eternal justification" finds its refutation in the very nature of pardon, which cannot be imparted prior to the commission of sin, or even prior to the existence of an individual having the power to sin. This justification, too, is not irreversible, as may be seen from the fact that a man on whose case a jury has pronounced the verdict "not Guilty," may be, by the same jury, condemned on a subsequent charge. And to prevent the possibility of mistake on this point, it is only necessary to refer to the individual who was first exonerated from the blame of bankruptcy in the case of the ten thousand talents, and afterwards was rendered liable to punishment for failing to act from the merciful motive of his lord.

The mode of its attainment.

There are but two conceivable ways by which a man may be accept-