

thou doest well; the devils also believe and tremble." But what do the devils believe? They believe that to them God is a consuming fire, and as the natural result of such belief, the tremble;—where the passage probably refers to the unclean spirit who cried out of the man he tormented, "Let us alone, what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art, the Holy One of God." Such a faith as this is perfectly incompatible with the faith of the gospel, which consists in the firm belief that Christ loved us and gave himself for us. St. James, in proof of his position that faith without works is dead, that is, has no existence, adduces the case of Abraham, who was justified by works when he offered up Isaac on the altar, where the obvious meaning is, he was justified by works before men, that is, his faith was seen to be genuine. "Seest thou how faith wrought with his works, and by works was faith made perfect—carried out to completion, to its natural and legitimate result. That this is the true meaning of the passage, may be shown from the fact that no writer, whether inspired or uninspired, will fairly contradict himself in the compass of a few sentences, and yet, in proof of his position, St. James quotes the passage in Genesis, where Abraham trusted in the promise of God respecting the promised seed. "He believed in the Lord, and he counted it to him for righteousness." From these premises the conclusion inevitably follows: "Ye see then how by works a man is justified and not by faith only." That is, he was justified by works before men inasmuch as they prove the existence of a living faith, and not by a mere intellectual assent to doctrines whose power he never felt. "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."

That works prove the existence and show the strength of faith is fully understood in common life. You believe, on sufficient evidence, that an incendiary is going to burn your house, and acting on this belief, you immediately get it insured, and take every precaution which prudence may dictate for its safety. A criminal, who is about to forfeit his life to the law of his country, anticipates with emotion, the execution of the sentence. But in the moment he receives his Sovereign's pardon, with joy he makes preparations for leaving his dungeon, and he anxiously looks forward to the time when he shall tread the earth with the elastic step of a free man. In like manner the sinner is convinced that he is condemned to eternal death, when his sins are pardoned for the sake of Christ. As soon as he believes this fact, his whole conduct shows the sincerity of his faith, as he asks, "How shall we who are dead to sin live any longer therein?" His sins are forgiven and eternal life is bestowed on him through the merits of his Redeemer.

St. Augustine and Roman Catholics differ respecting the doctrine of grace. The Council of Trent, in the eleventh canon of its sixth session, pronounces an anathema against those who affirm that the grace by which we are justified is *only the favor of God*. The grace which, with Christ's righteousness, hope, and charity, contributes to the sinner's justification is thus defined by Professor Perceval, one of Rome's best theologians—"It is a supernatural gift of God permanently inhering in the soul, by which a man is immediately and formally made holy, in a, acceptable to God, as