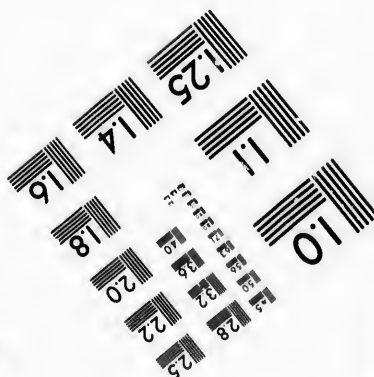
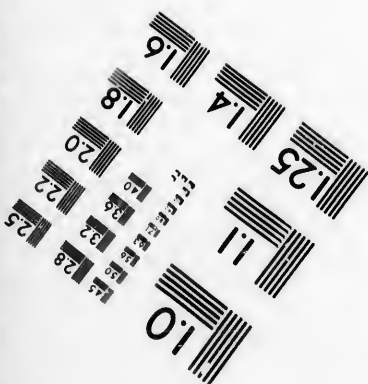
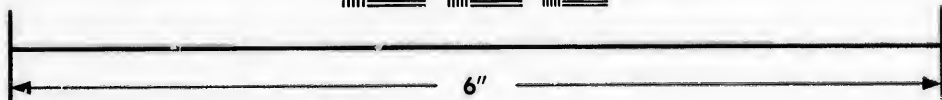
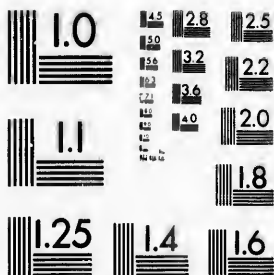


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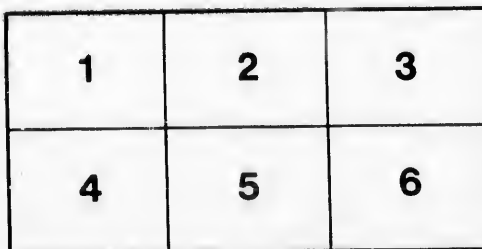
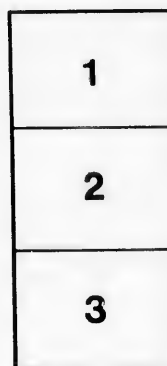
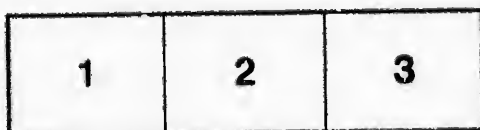
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— BY THE —

REV. JOHN HOGG.

GUELPH:

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IN THE

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JUSTIFICATION BY FAITH.

JUSTIFICATION by faith alone in the merits of Christ, is a doctrine to which the Reformers attached the greatest importance, and Luther, one of its most distinguished champions, gives us no exaggerated view of its value, when he styles it the article of a standing or a falling church. The meaning of this remarkable expression is, that the church which holds this doctrine, so vital to the faith and hope of the Christian, must be in a prosperous spiritual condition, and that wherever it is denied, explained away, or kept in the back ground, spiritual death is the inevitable result. On this doctrine the Protestant and Roman Catholic Churches hold diametrically opposite sentiments; and it shall be my duty, in the following lecture, clearly to state to you what these sentiments are, together with my reasons, drawn exclusively from the word of God, for believing why one set of views are correct and the other erroneous.

Whatever diversity of opinion may prevail among Protestants on points of subsidiary interest, judging by their confessions of faith and doctrinal standards, there is the most perfect unanimity among them, respecting the doctrine of Justification by Faith. According to the shorter Catechism, one of the symbolical books of the Church of Scotland, and which every child within her pale commits to memory:—"Justification is an act of God's free grace, wherein he pardoneth all our sins and accepteth us as righteous in his sight, only for the righteousness of Christ imputed to us and received by faith alone." "Those," says the Westminster Confession of Faith, "whom God effectually calleth, be also freely justified, not by infusing righteousness into them but by pardoning their sins, and by accounting and accepting their person as righteous, not for anything wrought in them or done by them, but for Christ's sake alone; not by imputing faith itself, the act of believing, or any other evangelical obedience, to them as their righteousness; but by imputing the obedience and satisfaction of Christ unto them, they receiving and resting on his righteousness by faith, which faith they have not of themselves, it is the gift of God." "In the eleventh article of the Church of England, the doctrine of Justification is thus stated:—"We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own merits or deservings. Wherefore that we are justified by faith, only is a most wholesome doctrine and very full of comfort." And without multiplying quota-

tions on a point where all the Protestant symbolical books speak the very same thing: I shall only further refer you to the Augsburg Confession read to the Emperor of Germany and other princes, on the 25th of June, 1530, at 3 o'clock in the afternoon, at Augsburg, not containing the doctrinal views of the Protestants. "Faith teacheth that we cannot be justified before God by their own strength, merits or works; but that they are justified gratuitously for Christ's sake, through faith; when they believe that they are received into favour, and that their sins are remitted on account of Christ, who made satisfaction for our transgressions by his death. This faith God imputes to us as righteousness." It deserves also to be distinctly borne in mind, that when the Swiss and German Reformers maintain that the sinner is justified by faith alone, they carefully inform us, that faith is not solitary, but that good works flow from it as necessarily as effects flow from their causes, or as light and heat emanate from the sun. "Faith," says the Westminster Confession, "is the alone instrument of justification, yet is it not alone in the persons justified, but is ever accompanied with all other saving graces, and is no dead faith, but worketh by love." These passages are so decisive as to render further quotation unnecessary.

The Roman Catholic view of the doctrine of Justification is elaborately stated in the canon and decisions of the Council of Trent. This Council enunciated its first decision on this doctrine on the 13th of January, 1547, under 16 chapters and 33 canons. These decisions are respected by every Roman Catholic throughout the world since they believe that this synod was lawfully gathered together in the Holy Ghost; and therefore we shall submit to you a connected view of the Romish doctrine of Justification as drawn from the work to which they themselves constantly appeal:

PRELIMINARY STATEMENT,

The Tridentine Fathers maintain that man, in consequence of the fall is injured by nature, a child of wrath, and that the justified person is translated from the state into which he is born, into a state of grace, which under the gospel, cannot be accomplished without the washing of regeneration, by which Romish theologians understand Baptism, or by its desire.

PREPARATION FOR JUSTIFICATION.

As the necessary result of this last condition, the first justification of a sinner takes place without his own merits. As free will was not destroyed by the fall, but only weakened and depraved, so by pre-venient grace, sinners are stirred up and excited to embrace that grace which co-operates with the grace of God in the sinner's salvation. In consequence of this pre-venient grace, sinners believe what God has revealed and promised in his word, especially that the ungodly are justified by his grace through the redemption that is in Christ Jesus, and this belief is not a trust in Christ's merits alone for salvation; sinners are impelled by fear to consider the mercy of God, leading them to love God and to hate sin, which is penitence, after which they begin a new life.

JUSTIFICATION.

Justification is not the mere remission of sin, but it also includes sanctification and a renovation of the inner man by a voluntary reception of grace and its gifts. The faith which justifies includes hope and charity, and previous to baptism, catechumens seek this faith from the church. We are not only reputed, but we are called and are just, every one receiving righteousness according to his measure, as the Holy Ghost dispenses to every one as he will, and according to his proper disposition and co-operation. The instrumental cause of justification is baptism. We are said to be justified *by faith*, because faith is the beginning of human salvation, the foundation and root of all justification; we are justified *freely*, because none of the things that precede justification deserves that grace.

It is manifest from this statement, that justification is capable of increase. This increase flows from observing the commands of God and of the church: from that righteousness received by the righteousness of Christ, and by faith, co-operating with good works. No man ought to flatter himself with faith alone, thinking that by faith alone he is constituted an heir of God. And as works co-operate with grace in order to our salvation, it is wrong to say that it is impossible to keep the commands of God, or that a righteous person sins at least venially in every good work, or what is more intolerable, that these works deserve punishment.

JUSTIFICATION LOST AND RESTORED.

Justification is lost by *mortal* sin and is restored by the sacrament of penance. This penance consists not merely in a ceasing from and detestation of sin, or in a contrite and humble heart, but also in sacramental confession, at least in intention and priestly absolution. It is also accompanied with satisfaction by fastings, alms, prayers and other pious exercises of the spiritual life. Through the sacrament of penance, the eternal punishment of sin, together with the guilt is remitted, and through satisfaction, the temporal punishment, either in this world or in purgatory, and yet this temporal punishment, along with the eternal is always remitted in baptism. Grace may be lost, and yet faith may remain; it may even exist as a sort of latent principle without charity.

INFERENCES FROM THE PRECEDING STATEMENT.

As a logical conclusion from the preceding statement, Roman Catholics maintain that the assurance of faith is impossible, except by immediate revelation imparted to the individual. Baptism, by which the sinner is at first justified, depends for its validity on the priest's intending to do what the church does, and as no man can be sure of another's intention, so no one can tell whether he is justified or not.

From a vague view of the spirituality of the law by which concupiscence is not regarded as sinful, it is contended that in some rare instances, an individual may perfectly keep all the commandments of God, *with the divine assistance*. The assertion of the Tridentine fathers that concupiscence is not truly and properly sinful, is exceedingly cool, and is certainly one of the flattest contradictions of

St. Paul on record. "If any one denies," say they, that by the grace of our Lord Jesus Christ, which is conferred in baptism, the guilt of original sin is not forgiven, or even asserts that that is not entirely taken away which has the true and proper nature of sin, but that it is only subdued and not imputed, let him be accused. For in the renewed God hates nothing, because there is no cause of condemnation to them who are buried together with Christ by baptism unto death; who walk not after the flesh, but, having put off the old man, and having put on the new, which is created according to God are made innocent, immaculate, pure, free from blame, and beloved to God, heirs of God, also joint-heirs with Christ, so that nothing prevents them from immediately entering heaven. This holy synod confesses and feels that concupiscence, or that which may be kindled, remains in the baptised, which being left to be struggled against, hurts those who consent, but does no injury to those who manfully oppose it through the grace of Christ Jesus. nay, he who strives lawfully shall be crowned. The holy synod declares that this concupiscence which the apostle *sometimes call sin*, the catholic church never has understood to be called sin, which may truly and properly be sin in the renewed; but because it is from sin and leads to sin. But if any one shall feel to the contrary, let him be accused." One of the passages to which reference is here made is Romans 7, 7-25, and you will easily perceive that Roman Catholics anathematise St. Paul in order to justify their church.

SUMMARY OF THE PRINCIPAL POINTS.

Christ bears a similar relation to believers that the head does to the body, or the vine to the branches. In consequence of this vital union, virtue flows from Christ into believers, a virtue which precedes, follows, and accompanies good works. Thus the righteousness of believers may properly be called the righteousness of God, since it flows from God to them, and conversely the righteousness of God may be called their righteousness, since the virtue of Christ excites, co-operates, and unites with human free-will, so as to render it theirs. It follows that justified persons satisfy the divine law by their good works which are performed in God, and if they depart in grace, they truly merit the attainment of eternal life.

[It is obvious from this statement that Protestants and Roman Catholics differ.

1. In the meaning which they assign respectively to the word Justification. Protestants maintain that it is a *declaring*, not making just; an *act*, something which is done all at once, something which can neither admit of increase nor diminution, and that the righteousness of Christ by which we are justified is imputed to us, and not infused into us. Roman Catholics, on the contrary, confounding justification with sanctification, affirm that the righteousness of Christ flows into our hearts and is not imputed; that being inherent in us, it is as truly and properly our own after it has been once infused as if it had been originally our own; as much our own as our hands and feet, intellectual powers and moral faculties, whence it logically follows that God's gifts are our merits. And yet, with a contradictoriness inseparable from error, as if the authors of this scheme were conscious of the weakness of their position, and had a lingering attachment to the truth of Protestantism, they tell us, "Justifi-

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tion is a translation from that state into which a man is born as a son of the first Adam, into a state of grace and adoption of the sons of God by the second Adam, Jesus Christ our Saviour." Now, with the exception of this single contradiction which clearly indicates the unscriptural character of the Romish system, it must be sufficiently obvious to any man, capable of thought and reflection, that these two systems are as completely opposed to one another as are the two theories of astronomy, the one of which places the sun, and the other the earth, in the centre of the universe. Let us, therefore, enquire which of these two systems is supported by the word of God, by the law and the testimony; and when we think of the deep, personal interest which we all have in the discussion, let us approach the subject with reverence and godly fear.

It must strike you at once, in reading the scriptures, that there is a marked difference between Justification and Sanctification. St. Paul, in the epistle to the Romans, shows how the sinner can be justified without the works of the law, and then in the sixth and following chapters he shows that free justification, instead of leading to licentiousness, as its enemies maintained, is the only guarantee and safeguard of progressive holiness. And our apostle, when contrasting the present with the past state of his Corinthian converts, says, "Such were some of you, but ye are washed, but ye are justified, but ye are sanctified in the name of the Lord Jesus and by the spirit of our God," 1st Corinthians VI. 11. Here justification is sharply distinguished from sanctification, instead of being regarded as part of it; a conclusive proof that the church of Rome explains away the doctrine of scripture when she affirms: "Justification is not only the remission of sins, but also sanctification and a renovation of the inner man by a voluntary susception of grace and its gifts," Acts XIII. 38-39.—Romans III. 19-20.—Galatians II. 16.

Justification sometimes means, in scripture, to declare a person innocent and free from blame who really is so, and, in this sense, justification and pardon cannot take place with regard to the same individual. Thus Moses, in describing the official duties of the Jewish judges, says: "If there be a controversy between men, and they come into judgment, that the judges may judge them, then they shall justify the righteous and condemn the wicked." We have here a judicial process. A judge, a prisoner, and a prosecutor, and if the charges cannot be sustained, the prisoner is dismissed from the bar. But every person possessed of reason and conscience must feel that man, as a sinner, cannot be justified on the ground of his personal innocence—that he cannot be justified by the deeds of the law. When, therefore, the sinner is said to be justified before God, the only possible meaning must be that his sins are pardoned and that he is treated as if he had been innocent, in consequence of the righteousness of another being imputed to him. This position may be maintained from several passages of scripture. Luke XVIII, 13-14. "The publican, standing afar off, would not lift up so much as his eyes to Heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you this man went down to his house justified rather than the other." The man requested mercy, and he obtained justification: the very blessing that he needed—no previous preparation was necessary; no priestly intervention was needed;

justification is immediately followed the prayer for forgiveness. This justification is conferred on the sinner altogether irrespectively of his own works. "Not to him that worketh is the reward nor reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works, saying, "Blessed are they whose iniquities are forgiven, and whose sins are covered," Romans IV, 4-6. You will observe the precision of the scriptures. The sins of the justified person are covered, not destroyed; forgiven, not forgotten; and the non-imputation of sin is equivalent to the imputation of righteousness without works. When David fled from the face of his rebellious son Absalom, Shimei fell down before him, and said, "Let not my Lord impute iniquity unto me;" where the only possible meaning is; lay not iniquity to my account, though I am really guilty. In like manner, when God does not impute iniquity to the believer, he does not punish him, though guilty; and the only ground on which pardon is bestowed is because the righteousness of Christ is laid to his account. The sacred writers assure that man is a sinner: that no transaction can ever change a truth into a falsehood; and that the sinner is a redeemed sinner. Rome, on the contrary, contradicting the testimony of scripture, says, "We are not only repared, but we are truly called and are just." Which will you believe, St. Paul, or the Council of Trent?

2. Protestants maintain that we are justified by faith *alone* to the merits of Christ, while Roman Catholics affirm that we are justified by baptism, as an *instrumental cause*. "The instrumental cause," say the Tridentine fathers, "is the sacrament of baptism which is a sacrament of faith, without which, justification happens to no one." Baptism awkwardly introduced as a sacrament of faith, which is by the way a pure coinage of the Romish Church, in order to draw attention from the very pointed contradiction to the sacred writers which such language involves. But if you put either baptism or a sacrament of faith where St. Paul has put faith, you will at once perceive the gross nonsense of such phraseology. "Ye are all the children of God," says St. Paul, "by faith that is in Christ Jesus." But how would it agree with the Apostle's argument to say "Ye are all the children of God by baptism that is in Christ Jesus?" "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, Gal. II, 16. "Being justified by faith, we have peace with God through our Lord Jesus Christ," Romans V, 1. Now, I would ask any man possessed of ordinary intelligence, why believers are so repeatedly said to be justified by faith, and not in one single instance to be justified by baptism? It is a poor shift to tell us that baptism is a sacrament of faith, for an infant is not capable of believing or disbelieving a testimony; and whether in the case of an infant or adult, the validity of baptism, we are told, consists in the priest's *intending* to do what the church does. This sacrament acts on the poor patient like a dose of physic, altogether irrespectively of his own will, only provided that he interposes no positive obstacle, if an adult, and so complete is the cure, that were he immediately to die after the dispensation of the ordinance, he would pass at once to heaven, without entering purgatory at all.

It is perfectly convertible with this doctrine for Romanists to maintain that man cannot possess the assurance of faith, without such knowledge being imputed by immediate revelation. If we are justified by baptism, and if the value of baptism depends on the secret intention of another, of which we can know nothing, then how can we know whether any are baptised and justified, or whether the priest in repeating the name of Father, Son, and Holy Ghost is not taking the name of the Lord his God in vain; and whether, with secret malignity, he is damning the soul which he is deluding. It is clear as day that all who really believe in the doctrine of priestly intention, are increasing their misery in proportion to their sincerity; and they are really, though perhaps unconsciously, washing the attributes of God round the brow of a dying mortal. But whatever may be the case with Roman Catholics, the knowledge that they were the sons of God was communicated by the Holy Spirit to the first Christians. "The Spirit himself," says St. Paul, "beareth witness with our spirits that we are the children of God," Romans VIII. 16. "Being justified by faith, we have peace with God through our Lord Jesus Christ," Romans V. 1. It is evident from these passages that the Primitive Christians were conscious of the witness-bearing of the Holy Spirit, and that upon their believing they had peace with God, as a present blessing—a state of mind totally opposed to the slavish fear and uncertainty which must perplex the mind of the consistent Romanist.

Roman Catholics view faith as a mere intellectual assent to the truths of the gospel, and, in order to reduce it as much as possible to a work, they combine it with love and charity. It is admitted that many professing Christians never have anything more than an intellectual perception of the truths of the gospel, and that some have even defended its doctrines who have never felt its living influence on the heart. Others have a clear perception of their lost and undone condition by nature, and that Christ died for the ungodly without feeling any more interest in these solemn truths, than if they related to the inhabitants of another world. But you will perceive that the only faith by which the sinner is justified is "*the faith which is in Christ Jesus*," and it is stated by St. Paul in a single sentence: "I live by the faith of the Son of God, who loved me, and who gave himself for me." The convicted sinner is convinced that he has sinned against God in thought, word, and deed, and as it is the motive alone which gives character and value to the action, he feels, when analysing his own thoughts and works, that they are tainted with sin. Perceiving that Christ came into the world to seek and to save that which was lost, he believes in him as his only saviour, and trusts in that blood which cleanseth the soul from all sin. From this faith, hope, and charity, and all the graces of the spirit as necessarily flow as the beams of light and heat from the sun, and the man's entire heart is pervaded by the love of God.

How completely different is the scheme of doctrine which Romanism exhibits. Romish theologians maintain that no works wrought before justification can merit that grace: that free will is not destroyed by the fall, but enfeebled and depraved; that there are several predispositions, mere inchoative acts, by which the sinner can prepare himself for justifying grace, and that many affections of the soul co-operate in the sinner's justification. We are informed

that virtue flows from Christ and co-operates with his mere free-will, and that this compound of man's merits and Christ's righteousness is an inherent righteousness which renders us just before God. The Tridentine fathers indeed say: "Far be it from a Christian man that he should either trust or glory in himself, and not in the Lord, whose goodness is such towards all men, that he wishes that to be their merits which are his gifts." But this is merely intended to admit a difficulty which they must have felt pressed hardly on their theory. The only thing that can be properly called our own is our sins, the members of our body and our intellectual faculties are the gifts of God; and yet this does not prevent the strong man from glorying in his strength, or the wise man in his wisdom. If man had not fallen, he would have obtained heaven by the works of the law, by the efforts of his own free will, and now that he has fallen, virtue from Christ only rouses into action the dormant powers of his free will, strengthens its weakness, and supplies its deficiencies. The practical tendency of such a theory is, that man shares with his Redeemer the merits of his own salvation, and that Christ has merely put us in the way of saving ourselves. The apostle Paul completely cuts up this miserable subterfuge by the very roots in his epistle to Titus: "Not by works of righteousness which we have done," or according to the literal rendering, "not from the works in righteousness which we have done, but according to his mercy he has saved us, by the washing of regeneration and the renewing of the Holy Ghost," Titus III. 5. The truth is, that works, whether before or after conversion, are altogether excluded from the sinner's justification before God, and salvation is said to be by faith that it might be without works, Romans III. 24-30. It is pure trifling for Romanists to tell us that the apostle here speaks of the ceremonial law, for the context shows that he is speaking of that law by which Jews and Gentiles are condemned, and by which no flesh can be justified, Galatians III. 10-14.

The scriptures only recognise two modes of Justification, by faith or by works, and they leave no room for that unbalanced mixture of faith and works, which the unrenewed heart desires. The language which the Saviour addressed to the rich young man is still applicable to every proud sinner unwilling to submit to the righteousness of Christ; "If thou wilt enter into life keep the commandments." These commandments are exceeding broad extending to the thoughts and feelings of the heart, before they are expressed in words, or embodied in actions, and every one of them must be kept in all their spirituality of extent to the very end of life. The law's fearful language, reverberating from the craggy precipices of Sinai, is, "Curst is every one that continueth not in all things which are written in the book of the law to do them." If you are convinced that you cannot be justified by such a spiritual law as this, which knows not how to show mercy to the transgressor, you must submit entirely to the righteousness of God by faith. Romanism tells you that there is a preparation for justification, as free will is asleep, or at the worst is in a swoon, and must be either roused or revived. The gospel, on the contrary, affirms that man is "dead in trespasses and sins," and the only qualification which he requires is, that he is a sinner lost, ungodly and under sentence of condemnation. Such a mixture of faith and works, of man's merits and

Christ's righteousness, as is here supposed, cannot give lasting peace to the troubled mind; for if salvation depends in any degree on our own works, the perplexing question must continually recur. "How do I know when I have done enough?" Many Romanists impelled by this feeling, have acknowledged that it is safest to trust in Christ alone for salvation. The following passage extracted by Thiersch in his prelections from the works of Anselm, Archbishop of Canterbury, remarkably illustrates this point:—"When any brother seems to be dying, it is a pious and usual practice for a prelate or other priest to exercise him by the following questions and exhortations, and let him be at first interrogated:—Brother, do you rejoice that you are dying in the faith? and he shall reply, yes; Do you confess that you have not lived so well as you might? I confess; Do you repent? Yes; Have you a wish to amend, if space were given you? Yes; Give, therefore, always thanks to him while thy soul is in thee, and place thy whole trust in his death alone. Commit thyself wholly to his death; cover thyself wholly with this death; roll thyself wholly on him. And if the Lord wishes to judge thee, say:—Lord, I place the death of our Lord Jesus Christ between me and thy judgment; otherwise I do not contend with thee. If he shall say, that you deserve damnation, say, I place the death of our Lord Jesus Christ between me and my ill deserts, and I offer the merit of his most worthy passion for the merit which I ought to have, and alas! have not.—Again he shall say, I place the merit of our Lord Jesus Christ between me and thy wrath. Then he shall say thrice: into thy hands, O Lord, I commend my spirit. And thou standing round shall answer; into thy hands, O Lord, we commend his spirit. And he shall die secure, neither shall he see death for ever." Thus wrote the celebrated Anselm, Archbishop of Canterbury, long before the council of Trent trode out the last dying embers of spiritual life in their communion, as if they thought that this was the only method that could be devised to render another reformation impossible. That trust in Christ is here enjoined, which modern Romanists condemn and denounce, and the poor sinner, struggling in the jaws of mortality, feels that he has no righteousness of his own to cast away, but that his *whole* dependence is on the righteousness of Christ.

What are the works on which the church of Rome lays so much stress? They are for the most part, a round of priest-imposed austerities and mortifications, and misquoting the language of scripture in order to pervert it from its true meaning, they exhort us to work out our own salvation with fearing and trembling, "in labours, in watchings, in alms, in prayer and oblations, in fastings and chastity," and by the last term they mean abstinence from marriage. That lost justification may be restored, there is sacramental confession and priestly absolution as well as contrition for sin, and as an accompaniment, there is satisfaction by fastings, alms, prayer, and other pious exercises of the soul. Penance, we are informed, removes the eternal punishment of sin, and satisfaction the temporal, either in this world or in purgatory. According to this theory, the merits of man come in, supplement and complete Christ's work, so that a man partially saves himself. All that Christ does is to rouse and strengthen free will, which was enfeebled by the fall, and then to retire, in a great measure, behind the scenes, and to

leave man to complete the work which his grace has begun, by a round of unmeaning ceremonies, which neither influence the heart nor control the life. As for myself, with Archbishop Anselm, I would rather build on that one foundation which God has laid in Zion and acknowledge with Toplady:—

“Not the labors of my hands
Can fulfil the law's demands
Could my zeal no respite know,
Could my tears for ever flow;
All for sin could not atone,
Thou must save, and thou alone.”

Romanists affirm that St. James says, we are justified conjointly by faith and works. “Ye see then,” says James, how that by works a man is justified, and not by faith only,” James II. 24. St. Paul, on the other hand, says: “Therefore we conclude that a man is justified by faith without the deeds of the law,” Romans III. 28. These two verses, when taken away from their respective connexions, certainly do look very much like a pointed contradiction of each other. But as both were written under the influence of the same inspiring spirit, this contradiction must be apparent, not real, and hence we naturally turn to these respective contexts to ascertain their correct meaning. The apostle Paul demonstrates that though the being, perfections, law, and moral government of God, may be known from the works of creation and providence, yet the heathen were willing strangers to him, and changed the glory of God into a lie. Idolatry was connected with the grossest wickedness, and as God often punishes one crime by permitting the commission of another, he gave them over to do those things which were not convenient. The Jews, with higher privileges than the heathen, were guilty of similar excesses, and must, therefore, deserve a severer punishment. Having demonstrated that both Jews and Gentiles have broken the law and incurred its penalty, he draws the sweeping conclusion, “By the deeds of the law shall no flesh living be justified.” He then exhibits God's method of saving sinners by the redemption that is in Christ Jesus, and from the promises laid down in the first three chapters of the epistle to the Romans, he draws the undoubted inference that a man is justified by faith without the deeds of the law.

How then are we to explain the equally positive statement of St. James? The context tells us that he points to those who said that one could be saved by faith and another by works, and that there were two roads which equally led to one common home. But the faith which such individuals commend is the dead faith of the Roman church, which consists in a mere intellectual assent to the truths of the gospel, and which produces no influence on the life. This shows that if faith exists, it is never latent and overborne by sin, as Roman Catholics teach, but that it always manifests itself in the life. “A man may say,” says James, quoting the words of an adversary, “thou hast faith and I have works;” when he replies in refutation, “show me thy faith without thy works, and I will show thee my faith by my works,” the former supposition being an acknowledged impossibility. “Thou believest that there is one God,

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, they 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 laws 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.

3. Lutherans and Roman Catholics differ respecting the dispensing 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 Perceut, 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 it, acceptable to God, as

adopted son of God, capable of producing (drawing out) works meritorious of eternal life, and of this eternal life he is an heir." According to this doctrine, the first impartation of grace is the immediate work of God, irrespective of human merit, with the exception of the predispositions that precede justification and serve as its preparation. But when grace has been imparted, it rouses into action our will enfeebled and depraved by original sin; and thus from the germs of the image of God at first enstamped on our soul, still surviving the ruins of the fall, combined with the righteousness of Christ, works are drawn forth which shall *deserve eternal life*. But though grace is the gift of God which unrenewed men cannot merit, yet the Tridentines somewhat inconsistently affirm that there are certain previous dispositions of soul which dispose us for its reception, compelling us to draw the inference that these previous dispositions are the reasons why God confers on us this needed grace. "If any one shall affirm," say the Tridentines, "that the ungodly are justified by faith alone, so that he understands that nothing else is required which may co-operate to his attaining the grace of justification, and that it is in no way necessary that he should be prepared and disposed by the motion of his own free will, let him be accursed."

This cumbrous scheme, which has no similarity to the simplicity of the gospel, was concocted by the schoolmen during the middle ages. Peter Lombard and Thomas Aquinas distinguished between *gratia gratis data*, and *gratia gratum faciens*, the last of which seems to be the grace of the Council of Trent, and is subdivided into *gratia operans*, and *gratia co-operans*. You will excuse me from translating this unintelligible jargon, since those who devised such a clumsy terminology had evidently no distinct idea of its meaning. There cannot be a doubt that such a scheme as this, co-operating with the self-righteousness of the human heart, will practically set aside the atoning death of Christ as the *only* sacrifice for sin, and that the sinner will endeavor to share with his Redeemer in the glory of his own salvation.

This compound of law and gospel, of faith and works, is as much opposed to the scriptures as to Protestantism. "Our works," says the Augsburg Confession, "cannot reconcile God, merit the remission of sins, and grace, and justification: but this we can attain only by faith, when we believe that we are received into favor for Christ's sake, who alone is appointed our mediator and propitiatory sacrifice, by whom the father can be reconciled. He, therefore, who expects to merit grace by his works, casts contempt on the merits and grace of Christ, and is seeking the way to God in his own strength, without the Saviour, who nevertheless tells us, "I am the way, the truth, and the life." This doctrine concerning *faith* is inculcated by Paul, "ye are saved by grace through faith, and *that* not of yourselves: it is the gift of God." With these sentiments I entirely agree. In opposition to the Romish doctrine of good dispositions previous to justification, St. Paul affirms that he and his fellow converts "were by nature children of wrath even as others," and that so far from being able to co-operate in the reception of divine grace, they were "dead in trespasses and sins." And after we close with mercy, our righteousness, our very best deeds, are described by

Isaiah as filthy rags, language which the Tridentines would think too strong by which to describe those dispositions which precede justification. The truth is, that the proud heart of man will submit to any priest-imposed penances before it will come as a beggar to the throne of grace, with the confession that it has no merits, and with the humble prayer of David, "Forgive mine iniquity, O God, because it is very great." In opposition to the doctrine of man's inherent helplessness by nature, Romanists quote the words of Zachariah, "Return to me, and I will return to you, saith the Lord of Hosts." The doctrine which they endeavor to found on such a passage is, that man in his own strength can do something, if he cannot return half way to meet his forsaken God. It ought, however, to be borne in mind, that every command contains a promise in its bosom, and here Jehovah exhorts his people not to resist his voice nor to quench the Holy Spirit, and the command to circumcise the foreskin of the heart is combined with the promise, "The Lord thy God shall circumcise thy heart and the heart of thy seed, that thou mayest love the Lord thy God." The promise of the new covenant on the part of God is, "I will take away the hard and stony heart out of your flesh, and I will give you a heart of flesh. And St. Peter assures us that the risen Saviour is exalted to the throne of Heaven to give repentance and the remission of sins unto Israel.

Do you wish us to understand, it has been inquired, that all unrenewed men are wicked up to the full extent of their ability, and that they manifest no good qualities, or amiable dispositions? Such a statement would be equally opposed to experience and scripture, for we know that some men are naturally more lovely in their dispositions than others, and we read of degrees of guilt, of "evil men and seducers waxing worse and worse." We admit that an unrenewed man may make a good husband, an affectionate father, and a dutiful child, and that his warm gushing sympathies, over leaping the narrow boundaries of country and kindred, may go forth in the diffusion of happiness over the entire family of man. But while he maintains intact the bonds which bind man to man, as a citizen of this world he may have ruptured the strongest bonds in the universe;—the bond that connects man with his God, the tie that binds the feebleness of the creature to the throne of the all sufficient Creator. It may be admitted that men, previous to their reception of the gospel, had a just appreciation of whatsoever were lovely and excellent, and of good report, and yet after all the truth remains, fortified in its impregnable strength;—"The carnal mind is, not merely an enemy, but enmity against God"—the concentrated essence of rebellion. "The natural man receiveth not the things of the spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

There are several other points of difference between Protestants and Romanists on Justification, to which I cannot now direct your attention. Romanists maintain in perfect consistency with their own system, but in utter opposition to the word of God, that justification before God is increased by good works; that it may be lost by deadly sin and regained by penance and satisfactions, that baptism is the instrumental cause of justification, in consequence of which faith in Christ Jesus, which is reduced to a mere intellectual assent to the

truths of the gospel, occupies a very subsidiary place in the scheme of redemption. Some of these points will be discussed by subsequent lecturers.—And now what is the result to which this discussion has led us? Romanists substitute sanctification for justification, and thus they virtually deny the doctrine of justification by faith altogether even when retaining the name. They deny that we are justified by faith alone in the merits of Christ, through their Savior's imputed righteousness, and then the gracious character of the gospel is entirely subverted by a subtle theory of previous dispositions which dispose us for justification, the *enfeebled* will restored to activity and strength, the righteousness of Christ infused, not imputed, and pre-venient grace bestowed by God in order to draw out the good works which slumbered in the heart. All the benefit that we have derived from Christ's death, according to this theory is, that he has put us in the way of saving ourselves. This complex system, calculated to confound and perplex the anxious enquirer, and manufactured in the laboratory of the middle ages, is totally opposed to the simplicity of the gospel. I trust, my young friends, that in surveying such a system, which can impart no comfort in the pilgrimage of time and which can give you no certainty of future bliss, you are disposed to say with Cowper:—

“Oh how unlike the complex works of man,
 Heaven's easy, artless, unencumbered plan!
 No meretricious graces to beguile,
 No clustering ornaments to clog the pile;
 From ostentation as from weakness free,
 It stands, like the cerulean arch we see,
 Majesty is its own simplicity.
 Inscribed above the portal from afar,
 Conspicuous as the brightness of a star,
 Legible only by the light they give
 Stand the soul quickening words—BELIEVE AND LIVE.”

