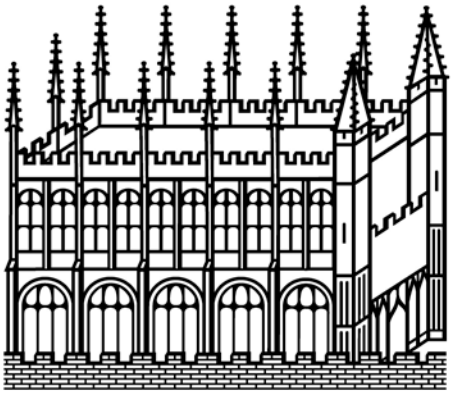

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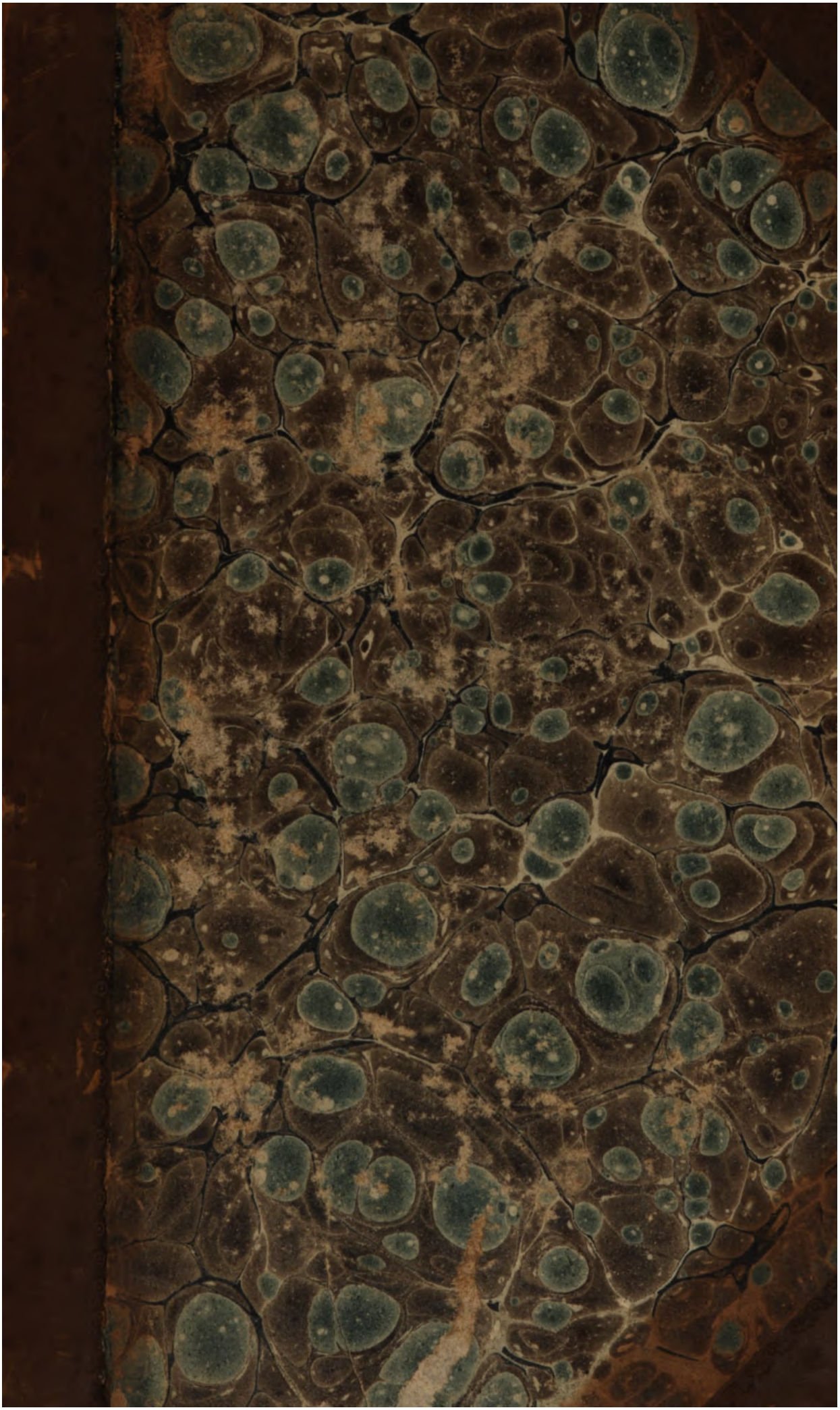

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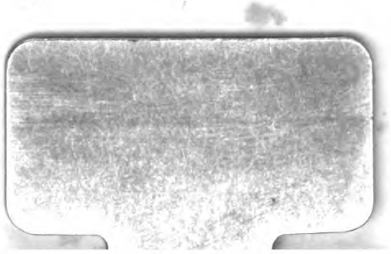

JUSTIFICATION,

&c.

PREFACE.

It may not be improper for the author to shew a reasonable ground for what may be called a high presumption, to bring forward an opinion in the following sheets, which he is fully aware differs in several most essential points from that of many great and most learned men, whose peculiar province has been to study theological subjects, wherein the greatest learning and most profound reason have been engaged; and, as a layman, may be said to have assumed more than he can strictly justify. He must confess, all writers upon a subject of such serious and momentous nature as theology, must unquestionably incur a great responsibility, and should be most careful in bringing forward an opinion, that may either bring doubt or discredit to a most holy religion, which he considers the Christian Religion to be, or tend to subvert opinions long, reasonably, and soundly

founded upon the doctrines or tenets of Christianity. Should the author, unadvisedly or ignorantly, have subjected himself to a charge of this nature, the only apology he has to offer is, that it has not been intentional, and has arisen from not having those opportunities to correct his error which others have, whose particular duties or habits have been to study theological subjects more deeply and closely than his avocations in life will permit him, from the necessary attention he is obliged to give to secular affairs. Should an apology be wanting, he has to hope the above will be deemed a good and sufficient ground for its acceptance; but at the same time he has to declare, that his greatest attention has been given, and the greatest caution used, not to venture to broach any principle or tenet, except such as he conceives he is most fully supported and borne out in by the infallible authority of Scripture; being convinced a real Christian can have no other standard, as the only sure and certain guide to bring him to truth; and by that standard, and that standard only, he relies, he shall be able to stand, and firmly establish and make

good the ground he has dared to travel over. He cannot refrain from adverting to one particular tenet that he has ventured to bring forward, differing from a very general opinion, which cannot be denied has prevailed very generally for many ages; but any opinion that is erroneous, cannot be made right from time, prescription will not prevail in theology however it may in law. The tenet alluded to is, whether faith necessarily produces good works? or whether they invariably spring from faith? which must be deemed of the greatest and deepest importance in the Christian religion, and particularly as to a rightful knowledge of a most interesting part of Christianity, the doctrine of faith. It must be acknowledged, there has been a very general admission by theologians, that faith produces good works; those who have not admitted the principle to its fullest extent, have touched lightly upon the subject, such as noticing the aptitude there may be in faith to produce good works*; that faith may exist without works†; "that there is no necessary con-

* See Hammond's Practical Catechism, p. 48.

† Bishop Tomline's Ref. p. 119.

nexion between faith, or belief, and good works*." But the principle that faith produces good works, it is conceived, has been generally assumed from the statements in Scripture of many great things done by or through faith, from whence it has been concluded, that faith effected these things as a cause, and not by her instrumentality. It is believed, the principle has not been brought forward in a regular mode of discussion. This point must be considered of great consequence and importance, particularly in the question of justification by faith only: and could the principle be established, that faith necessarily produces good works, it would give great strength to the argument in favour of the tenet of justification by faith alone; but if faith is shewn, and scripturally proved not to possess the power, and does not necessarily produce good works, the argument must, if supportable, assume a different course than it has already done, from losing the support it has heretofore had from an assumed fact, which, upon examination, had

* Bishop Tomline's Ref. p. 130.

no ground to stand upon; and such, the author assures himself, will be the case, when the authorities of Scripture are duly examined.

The author's first intention was only to have endeavoured to correct, what he has always conceived a great error in theology, that of justification, either primarily or finally, taking place in this life; but in the prosecution of such intention he found the principle or tenet of justification by faith only, or alone, so closely connected, and as it were interwoven into the subject of justification, particularly in this life, that it necessarily required the two principles or tenets should be fully discussed together, there being such a mutuality in their bearings and purposes as almost to have a dependence upon each other; and as a definition of justifying faith became necessary, and which has a close connexion with the tenets of justification by faith only, it was thereupon deemed adviseable to discuss the latter subject under that head. And as a further and most irresistible inducement for doing this, the author has

lately seen, for the purpose of furthering and propagating the tenet of justification by faith only, widely and profusely disseminated principles, tending, as he conceives, to the subversion of all moral actions, of virtuous and religious feeling, and has even heard from the pulpit of the Church of England expressions, in the plainest language and most unqualified manner, to the following effect, that " no act or work of man would aid or contribute in the remotest degree, or have any effect with God in his justification; and that his *righteous deeds* would avail or profit him nothing with respect to Christ." Such language must be negatively a condemnation of all good and righteous works, and the discouragement thereby necessarily produced must obstruct and prevent their execution. Can any man, with the least common feeling of Christianity and religion in his soul, resist, and not embrace every opportunity to stem the torrent of such most alarming, dangerous, mischievous, and fatal principles, which strike at the root of all goodness, virtue, and religion, and undermine the most consoling, comforting, and cheering feeling which the

performance of holy and righteous deeds, and good and virtuous actions, must move and inspire in the soul of every living human being who has any love or fear of God in his heart, or is endued with any of those glorious, lovely, heavenly, and divine principles, which the holy religion of God and Christ so strongly and earnestly inculcate ?

The author now having shewn, as he is impressed, a good and justifiable ground for the task he has engaged in, will proceed to give a short outline of the reasons for, and method he has proposed to pursue in the following sheets.

Justification before God in the Christian dispensation being the end and object of all true believers, wherein man is so immediately and seriously concerned as to his future prospect of eternal happiness or misery, must create the deepest interest, and necessarily requires, that ALL difficulties or doubts, as far as the same can be done, should be cleared up or removed. The chief object for attainment is to learn in what way, by and through what means justification is to be obtained:

and in our endeavours for this purpose, there arises a most necessary and essential matter which should also engage our attention, namely, *when* justification is expected to be received by man, according to the words of Scripture, and until we have arrived at this point, it may be said, there is not a plain, direct course for us to take in obtaining the object sought after; when this is acquired, many very apparent and almost insurmountable impediments and stumbling-blocks which obstruct and lie in the way, in the execution of this great work, will be removed. That there are three opinions, at least, very generally entertained on this point, is most certain, and which for the sake of distinction, may be called the three great divisions.

The first, that justification takes place in this life; and here we may see this first division branches out into different parts, such as one man holds, that justification takes place at baptism, another at the time of repentance, another at the time of embracing faith, and another when faith and good works are united and co-operate.

The second division, that justification itself is divided into parts, that the first or primary justification takes place in this life, and ultimately or finally perfected at the day of judgment. This division requires the same observations as the first, that it branches out into different parts, as to the time when the first justification takes place, whether at baptism, repentance, embracing faith, or when faith and good works are united and cooperate.

The third division is, that justification takes place at the day of judgment.

These various opinions must tend greatly to bring a cloud and mist upon the whole work; and it would be most apparent, if the latter opinion can be fully and satisfactorily proved from the authority of Scripture, to be the time when justification takes place, the other conflicting opinions must vanish. And upon the establishment of the last opinion, another great and momentous object will be obtained, that many doubts and difficulties necessarily arising from the division of opi-

nions will be more easily placed in a train for agreement, as to what are the particular duties incumbent upon man to perform on his part to obtain justification. As long as there remains a difference of opinion as to the time *when* man is to have the sentence of justification passed upon him, there can be no expectation of an appearance of unanimity of opinion, as to what are the necessary means for man to use to effect this most interesting, desirable, and happy attainment.

Upon these grounds, any attempt, however feeble, which may be used to obtain so great, so important an object, must meet with the approbation of every true Christian. A principal intention of the author by the present discussion is to set right the tenet before stated, that justification takes place in this life, or on earth, which has very generally prevailed in the Christian Church, but which he conceives is erroneous, and will appear not founded by Scripture. In the discussion of this question, there are other tenets or principles so interwoven and connected with the subject of justification, such as, whether faith

alone justifies, or whether faith must necessarily be united to, and accompanied by good works to effect justification; what is real justifying faith; the connection of justification and salvation, with other important doctrines, which seem so immediately to bear upon the question, there appeared no mode or means to separate or keep them apart, but an absolute necessity to embody them in this discussion, which will herein after be fully seen.

It is proposed to arrange the whole subject under several general heads or chapters, for consideration and investigation, and thereby endeavour to establish a doctrine free from objections and difficulties, as far as facts and circumstances will admit, founded and supported by the authority of Scripture, interpreted and explained upon the best and most solid footing of reason and sound argument. Upon this ground, we must first ascertain what is the true meaning, sense, or signification of the word itself, justification. When this is satisfactorily obtained, we may then proceed to see, how, by, or through what cause, means, instrument, or conditions it is to be obtained,

and the effect when obtained. For the attainment of these matters, it will be necessary to enquire, first, the connexion between justification and salvation, and next to have a definition of real justifying faith; a true construction upon this head, in the Christian system, is of the first importance and greatest concern, and consequently requires our utmost endeavours to ascertain truth, and certainty, as far as the aid and assistance of Scripture, by a dispassionate examination, will enable us to do, which will necessarily cause this head to be extended to a considerable length: but no time or trouble should be spared, or can be more profitably bestowed, than upon this subject, which is of so much moment, that an error may have the most dangerous and fatal consequence or effect. In the investigation of this head we may get an insight into the necessary means, instrument, or conditions to be used or pursued by man for his justification, and upon arriving at this point, the next object of our enquiry will be the time *when* justification does, or is to take place; for this purpose it will be desirable to consider the difficulties and objections to jus-

tification taking place in this life; also to enquire into the nature, purposes, and effects of remission of sins and the day of judgment; and next to proceed to make some preliminary observations previously to quotations from Scripture, either in support of the tenet or principle of justification taking place in this life, or of shewing, that it does not take place in this life, and when it will take place. After these different heads are gone through, it is proposed to bring forward quotations from the works of some of the most eminent theologians, who have written on justification, stating their opinions, whether in opposition to the arguments or principles here advanced, or in confirmation of them: and, in conclusion, to take a summary view of each head, making such observations as may occur, and be judged adviseable, either to explain, elucidate, correct, strengthen, or support the statements or arguments used to establish the principles, tenets, or doctrines contended for.

The author having now stated the plan, object, and intention of his publication, it will

remain to be seen how far he has succeeded in establishing from Scriptural authority the doctrines and principles he has advanced: and, he would particularly address those who may widely differ from him, as to the use, purpose, and efficacy of good works in man's justification and salvation, in the language of the great Apostle, St. Paul, "Finally, brethren, whatsoever things are true, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things *."

* Phil. iv. 8.

March, 1829.

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CHAPTER I.

THE WORD JUSTIFY, OR JUSTIFICATION, DEFINED.

MANY meanings have been given by authors to the word justify, or justification in Scripture: it will be desirable to have the word most clearly and distinctly defined, and particularly as it must be admitted, that from the general use which has been made of this word, many various significations may reasonably be applied to it, and unless we confine ourselves to, and annex a plain, clear, determinate meaning, all argument, or reasoning may want that certainty, and sure reliance placed upon it, which the attainment of truth requires.

It is conceived the following exposition will, upon examination, be found to include all the meanings that can reasonably be applied to the word, in the manner it has been used by writers in Scripture.

"To justify," says Dr. Johnson in his dictionary, among other significations, is "to clear from imputed guilt, to absolve from an accusation; to free from past sins by pardon."

Bishop Bull in his Harmonia Apostolica, Ch. i. Sect. 2. speaking of St. James, says, "the word to justify, according to its Greek and Hebrew acceptation, is used by him (meaning St. James) in its most usual sense, that is, as a term of law, meaning to acquit, or pronounce guiltless. Every unprejudiced person must know this to be the most obvious, and common meaning of that word in the holy Scriptures, and especially in the New Testament:" to which may be added, and particularly when it relates to, or is connected with the judgment or salvation of man.

"To be justified before God," says Bishop Tomline, "signifies to be declared and accounted as just and righteous in his sight [a]." And that "justification is the remission of sins here on earth; salvation is the attainment of happiness in heaven [b]."

It seems to be agreed by all writers, that the word *justify* is a forensic term, and has a judicial meaning, and so we find it used in Deut. xxv. 1. and nothing can be a stronger confirmation of this meaning than being generally opposed in Scripture to the word *condemn*. And should we be permitted to compare heavenly things with earthly, the mode, or manner, and effect of jus-

[a] Refutation of Calvinism, p. 98.

[b] Elements of Christian Theology, Vol. ii. p. 257.

tification may be stated to be the same as the acquittal of a criminal before an earthly tribunal; the verdict, "not guilty," the acquittal, or justification; and, to carry the simile further, the discharge of the accused person, consequent upon the acquittal, whereby he obtains his freedom, may be likened to salvation, or admission into the realms of eternal bliss; and the enjoyment of free liberty to glorification, or the consummation, and participation of those joys of heaven, which the blessed will receive, and which "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him[c]." And to this trial there are three necessary parties, the Judge, the person accused, and the law by which the criminal is to be tried. "In like manner," observes Bishop Bull, "these three things, or certainly something analogous to each of them, are found in justification. Thus for example, when man is said to be justified in the sight of God by the works of the law, or by the faith of Christ. The accused person is man; the Judge, God; and the law according to which judgment is given, is either, on the one hand, the Mosaic law, or on the other, the law of Christ, sometimes called the law of faith, see

[c] 1 Cor. ii. 9.

Rom. iii. 27. Neither can we say that any one is justified, unless he is acquitted, according to the law by which he is tried, whether that be the law of Moses, or Christ. In one word, no man can be justified, or acquitted, unless he has obeyed the law by which he is tried [d];" neither can he be justified, nor acquitted without a trial; and Christians must be tried by the law or gospel of Christ, "in the day when God shall judge the secrets of men by Jesus Christ [e]." The word "justify" seems to be the scriptural term to "acquit," or at least is the nearest in meaning to any word in the English language, but is not used scripturally; the word "acquit," it is believed, only occurs twice in the whole Bible, and acquittal or acquitted not at all; but acquit, and justify are not synonymous; acquit is to discharge from punishment; justify to clear, or absolve from imputed guilt. And when the word justification occurs, and relates to, or is connected with the salvation of man, unaccompanied by other words to designate a different meaning, it should be understood to signify a perfect absolution, or purification from all sin, as is described by the prophet Jeremiah, chap. xxxiii. 8. "And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will

[d] Har. Apos. chap. iii. Sect. 1.

[e] Rom. ii. 16.

pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me [f]."

When the word justify, or justification is used, and it is stated in plain terms; or from whence it must be concluded, that salvation is connected with, and will be succeeded by such justification, it is impossible to put any other construction upon the word than the above, as must plainly appear upon considering the following texts:

Acts xiii. 39. "And by him all that believe are *justified* from all things from which ye could not be justified by the law of Moses."

Rom. iv. 25. "Who was delivered for our offences, and was raised again for our *justification.*"

Ibid. iii. 24. "Being *justified* freely by his grace through the redemption that is in Christ Jesus."

Ibid. iii. 25. "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God."

Tit. iii. 7. "That being *justified* by his grace, we should be made heirs according to the hope of eternal life."

[f] Sanctification being considered the effect of justification, and necessarily a consequence of it, there did not appear auy ground to notice it in defining justification.

Rom. v. 9. "Much more then being now *justified* by his blood, we shall be saved from wrath through him."

From these texts it is seen that Christ was delivered to death for men's offences, raised again for their justification, was made the propitiation through faith in his blood for the remission of sins, and, through the forbearance and grace of God, are made heirs according to the hope of eternal life. How is man to be "justified from all things," and "freely" by the blood of Christ, did not the justification mentioned in the above texts, and all others where salvation is to be succeeded by such justification, include a remission of, and perfect purification from all sin? Is it possible that we can be made heirs to the hope of eternal life, or saved from wrath, while our sins are cleaving fast to us? By what other act, or name, can the pardon of a sinner be known, or described, than justification? It is most certain "all have sinned and come short of the glory of God [g]," and, therefore, man cannot be made perfectly just and righteous except by pardon, no act of faith, or work will wipe away, or obliterate his sins, but forgiveness, and that freely from God's grace [h] through the blood or death

[g] Rom. iii. 23.

[h] That it is God who is to justify every sinner is so plain

of Christ. Such must be the obvious meaning of the word justification in Scripture, where it relates to, or is connected with the judgment, or salvation of man; but there is another sense in which it must be understood, when it relates, or is applied to a particular act, which the following text will shew:

Psalm li. 4. "Against thee, thee only, have I sinned and done this evil in thy sight; that thou mightest be *justified* when thou speakest, and be clear when thou judgest."

The justification here stated must refer to the quality of the act, that the person doing, or the act done will be approved, or is right; and in common language we say of all rightful acts, that those who do them are justified, or free from guilt, or even of any charge, and in such cases pardon is not wanting: but how different with fallen man! in his case there must be remission of sins, and it is certain St. Paul has in many instances used the word with this latter meaning, yet it is clear he has used it to express the quality of the act, or that no charge could be sustained by the act, as is seen by the following

and certain, that authorities are deemed unnecessary, but those who wish may examine the following texts: Exod. xxiii. 7. 1 Kings viii. 32. Isai. l. 8. Rom. iii. 26. 30. iv. 5. viii. 30. 33. Gal. iii. 8.

text, which seems to have the same meaning as the last text from the Psalms:

Rom. iii. 4. "God forbid; yea let God be true, but every man a liar; as it is written, that thou mightest be *justified* in thy sayings, and mightest overcome when thou art judged."

Here neither pardon, nor remission of sins could have any relation to the word "justified," which must mean, that God's sayings, or word, were true, and so they would appear when examined; which is strongly expressed by the words, "when thou art judged;" but nothing can be more different than the justification which is intended only to shew the quality of the act, that it is good, or that the person is free from any charge of blame on account of it; and justification in the sight of God, when man is to be cleansed from all his impurities, and to be made perfectly just and righteous, which must take place before he can be admitted into the mansions of eternal glory. The word justify, not only in common use but in Scripture, very frequently means to defend or excuse; as in *Job* ix. 20. *Luke* x. 29. with many other places. Upon this last construction in the manner the word has been used, it is conceived, many have been led into error, and to suppose or conclude that our acts are to justify us, and that the free gift, which God hath bestowed upon man by the sacrifice of his Son,

had placed him in that state, whereby he may obtain justification personally as from himself, and as a right through faith, and not from grace; but a greater error cannot be conceived; justification is to be by God, freely from his grace; and like all other blessings, which man enjoys, not from merit or deserving, but freely from grace through the riches of his goodness and mercy, and from the great love, wherewith he loved us, and gave his only begotten Son, that we should not perish, but have everlasting life. It has been held by some that the word justify in Scripture means a purifying from vice, or freedom from the habit of sinning only; but a freedom from sinning, and an absolution, or pardon of sins, are as different from each other as the light and heat of the sun, though produced from the same cause; and it is impossible to conclude that St. Paul, in many places where he uses the word justify, could mean any thing short of remission of sins, and acceptance of the man by God as perfectly just and righteous, from stating the cause, means, or instrument whereby justification is obtained, and concluding with salvation as the consequence, or effect.

It is very certain the word justify has been used in different senses, not only by St. Paul, but other writers in Scripture: and by some persons it has been understood to mean when it

is said, man is justified, that he is in a justified state, and which will finally end in justification; this, together with the present and past tenses being sometimes used, and at other times the future tense, have caused great difficulty to authors in their endeavours to reconcile different statements in Scripture, and particularly in St. Paul's epistles; to obviate and surmount this difficulty the idea that there are two justifications, one on earth, and another at the day of judgment, has been propagated by some writers on the subject of justification: in the New Testament we meet with the same word in the original language translated justification, and also righteousness: upon a supposition that the translators have misapplied these words in the translation, may not one of the greatest difficulties which theologians have had in the interpretation of Scripture, and in their endeavours to reconcile those parts which were apparently inconsistent with other parts, be greatly removed? Upon this supposition the word justified will be the same as to be made, or become righteous: we will examine and see what the objections may be to this supposition, and not, by an attempt to clear up one difficulty, introduce a much greater, of which all writers should be most careful. That man is born in a sinful and fallen state is so clear and certain, that it must be unhesitatingly ad-

mitted by all, and in that state he must remain until renewed by grace, and this must be effected by or through the sanctifying aid or assistance of faith [i], and being thereby renewed in the spirit of the mind, "ye walk worthy of the vocation wherewith ye are called:" this is called being justified, or brought into a state of justification, by those who hold justification takes place in this life; but it must be seen this is being brought into a state of righteousness, not that state of righteousness which real justification effects, but in a state for improvement, and being by grace renewed and refreshed day by day, we should in this state go on to perfection: this state may aptly be called a state of reconciliation with God, but is not, cannot be justification, the latter is the finish or perfection of the former: it is stated that Christ hath made reconciliation with God for man; that is, Christ has done his part, but man has not done his, until by faith, which must be here considered a condition, he has performed the condition, by embracing faith, and thereby entitled to receive the

[i] Man being first brought into a state of grace must be by faith, and by some is called regeneration, by others renovation: by some regeneration is said to take place at baptism: but a first state of grace whether called regeneration, or renovation, must be the circumcision of the heart, not the flesh, and must be by faith.

benefit of Christ's reconciliation, and the first effective step to his obtaining justification with its consequent salvation.

Conciseness and certainty being always most desirable in the elucidation of truth, if we reduce all the various and different meanings which the word justification will bear, or have been attributed to it, to the following short exposition, it may greatly assist us in the present enquiry, and prevent many difficulties which we may otherwise fall into. We will begin with the sense in which the word is most generally used in scripture; justification before God; this is a remission or pardon of all sin, by or through the blood of Christ, by which the person is become perfectly just and righteous, and accepted by God as such; this must be the common received meaning of the word; and particularly when it relates to, or is connected with, the judgment or salvation of man: the second where it is applied, refers, or relates to a particular act, and is intended to shew the quality of the act: and the third is to defend or excuse the person under a charge, or accusation for an act done, or omitted to be done: by bearing in mind these three distinct senses, which will include, it is conceived, every meaning in which the word may be applied, as far as it has relation to, or connection with the subject under investigation, and applying that sense to

it, which the writer from its connection, or reference to the subject matter, meant it should bear, will tend greatly in this discussion to disperse the mist, and dispel the cloud in which the subject of justification hath long been enveloped.

CHAPTER II.

CONNECTION OF JUSTIFICATION AND SALVATION.

THE words justification, and salvation, are very frequently, and indiscriminately used by writers as signifying the same thing, and in effect may be so considered, but in strictness they are most distinct parts of the same proceeding; and if salvation is not in consequence of justification, it clearly is consequent upon it, produced from the same cause, and obtained from the same means is most certain; namely, the blood of Christ; as will appear upon considering the following texts:

Rom. iv. 25. "Who was delivered for our offences, and was raised again for our justification."

Ibid. v. 1. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

Ibid. iii. 24. "Being justified freely by his grace through the redemption that is in Christ Jesus."

Eph. ii. 8. "For by grace are you saved

through faith; and that not of yourselves: it is the gift of God."

1 *Pet.* i. 9. "Receiving the end of your faith, even the salvation of your souls."

By these texts it is clear both justification and salvation are obtained by grace, and through the same mean, or instrument, faith; and that the atoning sacrifice of Christ is the immediate and sole cause of both: from whence it may be concluded the connection between them is so close and interwoven, that they must have existence in the same person, and are inseparable: from the following text there is great reason to believe St. Paul considered salvation as certain and consequent upon justification: and St. Peter calls it, the end of your faith.

Rom. viii. 30. "Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified."

It is admitted by all that justification must precede and glorification must succeed salvation: nothing is here said of salvation, it is, therefore, clear St. Paul intended to include salvation in justification, or that it was a matter certain, and consequent thereon, otherwise a part, and a most essential part, in the accomplishment of man's eternal welfare, is omitted in this statement, which cannot be supposed.

The note below from Mr. Locke, though written to prove a different point, is so applicable and convincing, that it may be said fully to establish the principle here stated, that salvation is consequent upon justification [a].

To elucidate the connection between these two matters more clearly, may be done, by putting two propositions, and then examine how far they are, or are not confirmed by scriptural authority; first, is not justification indispensably

[a] " SeeRom. iii. 25. and v. 6. 10. Eph. i. 7. 11. 14. and v. 2. Col. i. 14. 20. 22. 1 Tim. ii. 6. Tit. ii. 14.

" 1 Cor. xv. 17. I have set down all these texts out of St. Paul, that in them might be seen his own explication of what he says here, viz. that our Saviour by his death, atoned for our sins, and so we were innocent, and thereby freed from the punishment due to sin. But he rose again, to ascertain to us eternal life, the *consequence* of justification; for the reward of righteousness is eternal life, which inheritance we have a title to, by adoption in Jesus Christ. But if he himself had not that inheritance, if he had not rose into the possession of eternal life, we who hold by and under him, could not have risen from the dead, and so could never have come to be pronounced righteous, and to have received the reward of it, everlasting life. Hence St. Paul tells us, 1 Cor. xv. 17. that if Christ be not raised, our faith is vain, we are yet in our sins, i. e. as to the attainment of eternal life, it is all one as if our sins were not forgiven. And thus he rose for our justification, i. e. to assure to us eternal life, the *consequence* of justification. And this I think is confirmed by our Saviour in these words, ' because I live, ye shall live also.' John xiv. 19." *Locke's Paraphrase and Notes on Rom.* iv. 25.

necessary, either to obtain or precede salvation? Secondly, will not salvation, under the Christian dispensation, inevitably follow justification to those, who die actually justified, according to the tenet of those, who hold, that justification takes place on earth? and to those, who hold, it does not take place on earth, but die possessed of those attainments, which will effect justification? Is it possible any other answer than an affirmative, can be given to these propositions, upon any assurance, or statement in Scripture? If these propositions are answered in the affirmative, the following conclusions are to be deduced from them, that whatever will effect justification must be the cause, mean, instrument, or condition of salvation, and that salvation is dependent, absolutely dependent upon justification, and is a very *sine qua non*, and without justification, salvation is not attainable: to establish the above propositions let us see what the great Apostle St. Paul has further said upon these subjects, justification, and salvation.

Rom. v. 9. "Much more then, being now *justified* by his blood, we shall be *saved* from wrath through him."

St. Paul has here brought them together, however much others may attempt to separate, and make them distinct matters, and not only placed them together, but has stated that "being

now justified," or having justification "by his (Christ's) blood, we shall be saved from wrath through him:" can words be more express, than if we have, or receive justification "we shall be saved from wrath," that is, salvation must follow as an inevitable consequence?

Gal. iii. 11. "But that no man is justified by the law in the sight of God it is evident, for the just shall live by faith."

Tit. iii. 7. "That being justified by his grace we should be made heirs according to the hope of eternal life."

Doth it not plainly appear by the word "justified" in the first sentence in the verse in Galatians being used, and the words "shall live" in the latter part, that justification will effect, or must precede eternal life? which is meant by the words "shall live:" was not justification an indispensable requisite to salvation, and that the latter would most inevitably follow justification, how could St. Paul have used the words in the manner he has in this verse? It is impossible to put a reasonable construction upon the words of this verse, without coming to the conclusion, that justification must precede salvation; and that salvation will succeed justification. With respect to the verse from Titus, can words be more plain and express than they are, that those who are justified, should be made heirs of eter-

nal life ? Had there been a possibility of raising a doubt upon the words in Galatians, the words of this verse are so direct and clear, that they do away even a supposition of any doubt : and the connection of salvation with, and dependence upon justification, must most fully and satisfactorily appear.

We will now see what St. James has said relative to these two subjects, justification, and salvation.

James ii. 14. " What doth it profit, my brethren, though a man say he hath faith, and have not works ? can faith *save* him ?"

Ibid. ii. 21. " Was not Abraham our father *justified* by works, when he had offered Isaac his son upon the altar ?"

Ibid. ii. 22. " Seest thou how faith wrought with his works, and by works was faith made perfect ?"

St. James in the 14th verse asks the question, whether faith without works would *save* a man, that is, whether he could have salvation from faith alone ? in the 21st verse he asks whether Abraham, who had faith, was not justified by works, when he offered Isaac his son ? and in the 22nd verse he says " seest thou how faith wrought with his works ?" and concludes that " by works was faith made perfect." If words have any meaning, we here see, that faith and

works are both necessary to effect justification: may we not then ask, what is necessary to obtain salvation? surely there can be no difficulty to answer this question, that both faith and works are necessary: can there be any thing either more or less, or in any way different required to obtain salvation, than we see is necessary to effect justification? how could St. James ask the question, can faith save him? and then pass to justification, did he not consider that justification must precede salvation: it could not be otherwise: but to be a little more particular, possibly a few short questions may throw some light upon this matter, which we have not at present; such as, does not salvation require the same faith, that is necessary to effect justification? if it does not, where are we to discover it? or how are we to know it? does not salvation require the same works that are necessary to obtain justification? if it cannot be shewn, that a different faith, and that different works are necessary to obtain salvation, than are necessary to effect justification; surely it must appear, that justification and salvation are very closely connected, and from what St. James has stated, may it not be fairly inferred, the person who has justification cannot fail of having salvation? He begins with salvation in the 14th verse of the 2nd chapter of his Epistles, in the 17th he says "faith if

it hath not works, is dead, being alone," which is to shew, that dead faith cannot save, and afterwards proves by the example of Abraham that faith must have works to make it effectual to justification, and must it not be concluded, he intended to shew, that faith with works will save as well as justify? and that justification must be held to be a previous step, but absolutely and indispensably necessary to salvation, and that the latter is a certain consequence?

We find in Rom. iii. 24. 27. that justification is by grace, not of works, and thereby boasting is excluded; what do we meet in Ephes. ii. 8, 9.? that salvation is of grace, not of works, lest any man should boast. St. Paul has also said:

Rom. x. 8. "But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is the word of faith which we preach;"

Ibid. x. 9. "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

Ibid. x. 10. "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

From these words, it may be readily concluded, that salvation is not to be obtained without the use of the mouth, by which confession is made; and St. Paul states this as an absolute

condition, this confession, it is reasonably to be presumed, must be not only of faith, but as St. John hath said of sins; "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness [b]," and include all true repentance; and such was what Christ intended when he said, "For by thy words thou shalt be justified, and by thy words thou shalt be condemned [c]." We see by these texts justification and salvation are both to be obtained by or through the same mean, the mouth, that is by words.

It certainly cannot be said justification is for a distinct purpose independent of salvation, and has no connection with it; the idea is repugnant to every principle of the Christian religion, and cannot for a moment be supported against the authorities which have been adduced, and from whence their connection is as fully established as any principle in the Christian religion; but, in confirmation of what has been stated, we will make one more quotation from St. Paul.

Rom. v. 15. "But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.'

[b] 1 John i. 9. [c] Matt. xii. 37.

Rom. v. 16. " And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift *is* of many offences unto *justification.*"

Ibid. v. 17. " For if by one man's offence death reigned by one, much more they which receive abundance of grace and of the gift of righteousness, shall reign in life by one, Jesus Christ."

Ibid. v. 18. " Therefore, as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one, *the free gift came* upon all men unto justification of life."

Ibid. v. 19. " For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

Ibid. v. 20. " Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:"

Ibid. v. 21. " That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."

From what has been previously stated, could a shadow of doubt have remained, as to the connection of justification and salvation, by reading these last verses it must be removed; from them, there cannot be a possibility to doubt, whether

St. Paul could mean to state, that justification and salvation were so separate and distinct, that man could obtain the former, and not have the latter as a certain consequence: it appears clear that justification, which St. Paul calls the free gift, is by, or from the grace of God, and by Jesus Christ, hath abounded unto many, and that the free gift is of many offences unto justification; and notwithstanding one offence brought sin and death into the world, yet by the righteousness of one the free gift came upon all men unto justification of life: what is the "justification," or "of life," understood to be, if it has not in effect the same meaning as eternal life? St. Paul must have intended "the free gift of many offences unto justification" was to produce eternal life: take away the "justification," or "of life" here stated, how is man to obtain salvation? are they not so connected, that they cannot be severed to have effect? The words used in these verses shew most clearly St. Paul intended that justification was in effect the same as salvation, the latter being the sure and certain consequence of the former, and in the last verse he has used the words "eternal life:" the conclusion then must be, that justification and salvation are so connected, that they are inseparable, and whatever are qualifications, conditions, or requisites necessary to obtain the

one, must be equally necessary to obtain the other, according to the direct, and express authority of St. Paul. It is true, St. Paul has here used the words, "justification of life," and is the only instance where he has adjoined the words, "of life," with justification; but if any stress is to be placed upon that circumstance, it is in favour of the construction here put, and to do away any doubt as to his intention; but he has also used the word "justification," without these words, while treating of the same subject; can there be the least ground to raise a doubt, whether he meant the same thing, when he used the word without the addition, as when he used it with it? certainly not.

It having been fully shewn that justification and salvation are attainable by faith as an indispensable condition, or instrument, and that both are from grace: we find in the Acts [d], and in the book of Kings [e], that the man who worketh righteousness is accepted of God, and justified: by St. Paul, that holiness [f], which is included in righteousness, is an absolute condition for man to have to obtain salvation: we find in the Acts [g] that repentance is necessary for the remission of

[d] Acts x. 35.
[e] 1 Kings viii. 32.
[f] Heb. xii. 14.
[g] Acts ii. 38. iii. 19.

sins; which is a most essential part of justification; and we find, according to St. Luke [h], Christ has stated, and we see the same fact stated by St. Peter [i], that without repentance man must perish, whereby repentance becomes an absolute condition for man to have to obtain salvation: and with respect to baptism, which by some is held to be the first step necessary to a state of justification, and by all Christians an indispensable part of justification: St. Peter says, even baptism doth now save us by the resurrection of Jesus Christ [k]. According to St. Matthew [l], we have Christ's authority, that man will be justified by words; and by St. Paul [m], that with the mouth confession is made unto salvation. Now seeing that grace, faith, righteousness, repentance, baptism, and words, or confession by the mouth, are all absolutely necessary requisites, ingredients, conditions, or qualifications, as well to obtain justification, as also salvation, there can be no possible means to raise a doubt as to the connection of justification with salvation, and that the latter is consequent to the former as sure as the sparks fly upward.

If any conditions, or acts, are to be done by

[h] Luke xiii. 3. [i] 2 Pet. iii. 9. [k] 1 Pet. iii. 21.
[l] Matt. xii. 37. [m] Rom. x. 10.

man to obtain salvation, which are not required in justification; justification would be reduced to a condition, and although it might be indispensable, yet those who are justified would be in a state of uncertainty as to their salvation; and justification would be of no more importance, or estimation, than any other indispensable condition: here may be taken the great distinction between the act of God, and the act of man: all other conditions respect the man as the actor, and apply to him in that situation, and are to be performed by him; but that is not the case with justification, which is the sole act of God: how can we reconcile the crucifixion, and resurrection of Christ, which is stated to be for the justification of man as a mere condition in salvation? Christ "was delivered for our offences, and was raised again for our justification [n];" and St. Paul has expressly said, those whom God "justified, them he also glorified." From the authorities we have now seen, we must draw this conclusion, that justification is the act of God in absolving, or pardoning man's offences, and making and accepting him as fit, and meet, to be a partaker of the inheritance of the saints in light; and that the sentence of salvation is a

[n] Rom. iv. 25.

sure, certain, and inevitable consequence without any condition, or act to be done by man between the act of justification, and the sentence of salvation, and from thence arises the close, and inseparable connection of justification and salvation, which cannot be doubted.

CHAPTER III.

DEFINITION OF JUSTIFYING FAITH.

It being generally admitted by all writers on theology, that justification under the Gospel of Christ, whenever obtained, must be by, or through faith, as an indispensable condition, mean, or instrument, whereby man is to obtain his justification; of course it will be a most desirable object to ascertain from Scripture what true justifying faith is.

The common acceptation of the meaning of the word faith, is the assent of the mind to a proposition upon the authority, or statement of another person, and this faith will be strong, or weak according to the authority: but to have a scriptural definition of faith, we must refer to Scripture.

In the 11th chapter of Hebrews, St. Paul has given us an enlarged exposition of faith: but sufficient for our purpose may be collected from the first and sixth verses, the other parts of the

chapter shew the effects of faith rather than its nature and quality.

Heb. xi. 1. "Now faith is the substance of things hoped for, the evidence of things not seen."

That is, faith gives us a confident expectation, that all those good things, which are promised in Scripture, and which, by hope, we have a firm reliance, will, through God's merciful goodness, be granted us: and as they cannot at present be seen, faith is the evidence of our minds, that their accomplishment will take place in the manner they have been promised.

Heb. xi. 6. "But without faith it is impossible to please him; for he that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him."

By this verse we see, that it is impossible to please God without faith: and what expectation can a sinner have of receiving justification, who does not please him? The verse shews us what that faith must consist of, and that it is an absolute and indispensable condition for man to have, before he can come to God; which must be understood, either to be brought into the way of obtaining justification, or accepted by him: the words of this verse are so plain to this point, it is unnecessary to remark further upon them; but to another point, the following observation may be useful: although faith is an indispensable

condition, or instrument to obtain justification, yet other conditions are not excluded, from any thing that appears, or is stated, there may be other conditions also indispensable as well as faith; and the latter part of the verse very strongly shews such a conclusion may reasonably be drawn from the words used, and which will be hereinafter considered, and more fully explained in the case of Enoch.

Faith is often restricted to a belief in Christ, and is then called the faith of Christ, but in a more enlarged and general sense, it is a belief in the revealed word of God as set forth in Scripture: there may be many other meanings given to this word, which will be observed upon as they occur, or are found necessary to be brought forward.

We see, according to the explanation of faith by St. Paul, it is "the substance of things hoped for," from these words we find there is a *substantial* faith; and in another place by the same Apostle we also learn, there may be a faith, which may be truly called un*substantial*, where he says, faith must work by love to have an available effect with Christ; and in another place, it must be accompanied with charity, otherwise the man who has all faith not so accompanied is nothing; we then learn from the same authority, there is a substantial, and an unsubstantial

faith, or, in other words, a living, or justifying, and a dead faith; the one as having an effect in justification and salvation, the other, as being ineffectual to every purpose with respect to God and Christ. It will be our present business to enquire, and learn from Scripture, what these two descriptions of faith are, how they are to be known and distinguished from each other, and their different uses, purposes, and effects. We will take the latter of these two sorts of faith first, which may be described an assent, or belief in the mind that there is a God, that Christ is his Son, and that the Gospel is the written word of God; and there this belief or faith stops, and extends no further, and the man possessing this faith deceives himself, and rests satisfied that this is all the faith necessary for his justification and salvation; but with this faith, he neither has the love, or fear of God in his heart, charity to his fellow man, or does he seek, or pray for the Spirit of grace to assist and enable him to bring forth fruits meet for his repentance; such is the faith alluded to by St. Paul, when he says, "and though I have all faith, so that I could remove mountains, and have not charity, I am nothing[a]." And such must be the faith mentioned by St. James when he says, "even so faith, if it hath

[a] 1 Cor. iii. 2.

not works, is dead, being alone[b]." This is the faith significantly described by St. Paul as "all faith" that is in God, in Christ, and the Gospel; but the man possessing this faith profiteth nothing, with respect to God and Christ, unless he has charity, and brings forth fruits meet for repentance; this is the dark part of the picture, we will now pass on to the light part, and endeavour to learn what is truly the substantial faith mentioned by St. Paul: this faith must consist of the same parts that have been stated as contained in the unsubstantial faith, that is, an assent, or belief in the mind, that there is a God, that Christ is his only son, and the Gospel is the written word of God; but the man to have real substantial faith, must not stop here, he must have the love and fear of God in his heart, he must love his neighbour as himself, he must seek and pray for the Spirit of God's grace to assist and enable him to bring forth such fruits of that spirit as are meet for repentance, and when this faith is united to, accompanied, and associated with those works, which St. Paul designates as the fruits of the spirit, then the man possessing, and holding them fast unto the end, may be assured of justification, salvation, and every celestial blessing: this is the substantial and evidential

[b] James ii. 17.

faith mentioned by St. Paul, and called by St. James, perfect faith, and is the true, divine, living, and saving faith, and the *only* faith that can have an effect with God and Christ, in man's justification, and eternal salvation; and indispensably necessary for that man to possess, who seeks his justification under the Gospel of Christ.

We cannot here, without notice, pass by an error, which has prevailed with certain sects of Christians, who upon the ground that faith is an indispensable instrument, or condition, have carried their ideas, or notions, so far as to conclude that nothing more than faith is wanting to obtain justification, and have held, that faith only, or alone will justify, and from repeated and frequent use of these words, would endeavour to make us believe they are St. Paul's words, whereas, they must, or at least ought to have known, they are no where to be found so placed, either in the writings of St. Paul, or any other part of Scripture: when it is stated that justification is obtained by faith only, or alone, it must not, and cannot have any connection or relation to any other work or act of man; if faith is necessarily to have the aid, assistance, or co-operation of any other work or act whatever by man, it cannot then be said to effect the great work of justification itself, and consequently cannot be truly called *alone*, it would be making a most

deceptious use of words, we must, therefore, for the sake of correctness of language, conclude when this expression is used, it is intended to be understood to exclude all other works or acts whatever by man in obtaining his justification, whether considered as conditions or duties.

To say, justification is not to be obtained without faith; and to say, justification is obtained by faith *only*, and that no other work is combined with it in effecting justification, are totally different propositions, the former, according to the revealed words of Christ, is wholly true, the latter wholly erroneous: to place this matter in a right point of view to arrive at truth, we shall find it necessary to remove these two surreptitious beings, "*only*" and "*alone*," from the situation they have so wrongly usurped, and introduce faith into proper society, suited to her high and exalted station, and not let her wander any longer as a solitary being, and *alone*, but place her in company becoming her worth, and which St. Paul clearly intended she should have as a constant attendant, verily *love*, and that in all her doings, or operations, if this friend, her lawful and rightful companion and sister, is not in her train, she must always be considered as a forlorn and deserted being, and of little, very little, estimation. The faith here intended, and it is necessary to be particular; as there may be

great variety of different sorts of faith, is the very identical faith, mentioned in these words:

Gal. v. 6. "For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

This is the explanation given by St. Paul himself, when he was stating to the Galatians his doctrine of faith, and shews most distinctly what true Christian faith is, and that nothing can avail any thing, with respect to Christ, but this faith; and St. Paul is the principal writer in Scripture who has used the word faith, and made it indispensably necessary to our justification; consequently, in every instance where we meet with the word faith in his writings, and in any way relating to, or connected with Christ, this must be the faith the Apostle intended, and the circumcision he mentioned is applicable to man only, he is the party to which this faith applies, and by the words circumcision and uncircumcision, all men are included, of course all faith that man is connected with, or concerned in, that relates to Christ, to have an available effect with him, must be, that "faith which worketh by love." It is not possible to doubt that the definition, or description given by St. Paul can be otherwise than correct; St. Paul must have known what the peculiar properties or qualities of the faith he was describing and wrote so fully upon, pos-

sessed, and whether this definition was given before or after he had written, and applied faith to justification, is of no importance whatever. If he had written upon justification previously, he afterwards deemed it necessary to give the explanation; if subsequently, it has a most perfect effect; and by not annexing the words, "which worketh by love," in every instance where faith is mentioned, he has avoided great, very great, repetition, which must necessarily have taken place. St. Paul most assuredly gave this definition, or explanation of faith to prevent mistake, or misconception as to the true meaning of the word. After this plain, concise, and at the same time, irresistible and most conclusive argument, drawn from St. Paul's words, it is impossible the tenet of those, who hold that faith *alone*, or *only*, is sufficient for man's justification, can be supported by the authority of St. Paul. St. James has stated most pointedly and expressly, that "faith without works is dead [c]," and as long as these words are held to be a part of the Gospel as preached by Christ's disciples, there are no means or words to be found in Scripture to shew, that justification can be obtained by faith *alone:* works, he says, must be used to perfect faith, but mark how the Calvinist has perverted his

[c] James ii. 26.

words; he, St. James, has stated, that "faith if it hath not works is dead, being *alone*[d]:" but, says the Calvinist, faith *alone* justifies! here we discover where he has found this solitary being, and constant adjunct to his faith, and not stated from whence it was really taken, but has attempted to palm it upon St. Paul. It may not be unprofitable to see who speak the sentiments or doctrines of St. Paul most truly, St. James or the Calvinist. St. James has said, as above stated, that "faith without works is dead." St. Paul has said, (1 *Cor.* xiii. 2.) "And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing."

Here we see that the man who has *all faith*, and has not charity is *nothing*, how can a man who is nothing be justified by faith? when it is by faith *alone*, according to his (the Calvinist's) doctrine he is to be justified: the man, who, by the Apostle's expression, is nothing, cannot be possessed of those qualities, which are necessary to his justification, or to effect any good purpose with respect to God or Christ. The meaning of the term, "nothing," as used by St. Paul, must be with respect to God or Christ, or, as Dr. Whitby

[d] James ii. 17.

has paraphrased the word, "nothing worth in the sight of God." St. Paul has said, "though I have *all faith,*" this must include the faith named by St. James, as well as all other faith, of whatever nature it may be, and yet possessed of this faith, he says, he is nothing; can words be a stronger confirmation of what St. James said, that "faith without works is dead?" here is one work only wanting, and we find *all faith* is not only paralyzed, but even annihilated! and the man possessing it, can profit nothing with respect to God, but is a mere nullity: what name can be given to this faith? surely it will not be called a living faith, and if not, it must appear very like the *dead faith,* described by St. James; at least, so far as this faith can have any effect in man's justification. After this last quotation only from St. Paul, how can the Calvinist, the Solifidian, Antinomian, or by whatever name he is called, come forward, and boldly assert, that St. Paul has shewn, or intended, that man was to be justified by faith *only* or *alone?* it is making St. Paul speak the greatest inconsistencies. No, St. Paul has stated generally, and repeatedly, that man is justified by faith, and he has also told us what that faith is; that it must be faith in Christ, and that in Christ, which has been fully shewn, nothing will avail any thing, but faith which worketh by love; if faith worketh by

love, love and faith must be united in the heart of the man who possesses them, of course faith is not alone: in support of this principle we will quote another statement from St. Paul, and which is a most perfect confirmation of St. James's doctrine, and an answer to the question put by him, when he says, "though a man say he hath faith, and have not works, can faith save him [e]?" St. Paul's words are, "The word is nigh thee, even in thy mouth, and in thy *heart*, that is, the *word of faith* which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved; for, with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation [f]." We may here observe, faith is an operation of the heart, and there only it is seated, and from these words we may justly, and most truly conclude, if it remains there dormant and inactive, it is exactly that faith, which St. James has described as dead, and so it really is as to any effect whatever, and, therefore, St. Paul in these verses has stated, that the mouth is to act with the heart, and thereby this faith gets life, and by the joint co-operation of the heart and mouth, salvation is to be obtained. It

[e] James ii. 14.

[f] Rom. x. 8, 9, 10.

may not be necessary to shew to what matters the confession here mentioned is to extend, as to the purpose for which the statement is adduced, it is sufficient to say, these words of St. Paul, most distinctly, clearly, and satisfactorily shew, that faith alone cannot justify, or, which is the same thing, effect salvation: it having been most undoubtedly proved, that justification before God cannot want any addition to effect salvation; it would be a mere quibble to say, justification is not salvation, therefore, let it be remembered once for all, wherever the word justify, or justification is used, it means that justification, which will be succeeded by salvation, unless otherwise expressed, such is the commonly received meaning of the word.

Calvinistic writers hold that Christ only is the meritorious cause of man's justification, and upon this principle carry their notions of justification by faith only so far as to believe, that nothing more is necessary for man to do to effect justification, than to have faith, not that faith which worketh by love, and inclines the mind and leads the man to follow the example of his Lord and Saviour, who was "without blemish and without spot," but a mere belief that Christ by his death and sufferings hath been the efficient cause of his justification, and that no other condition is annexed to his claim, or title to it, but this in-

effectual and unprofitable faith. Admitting that Christ has been the efficient cause of man's justification, which no Christian can deny, and that faith is a necessary ingredient, or requisite, whereby man is to be a partaker, or admitted to receive the benefits which Christ by his death and resurrection has purchased for fallen man, and that Christ is the only meritorious cause of man's justification, be it so, that does not do away or affect other conditions, which are most clearly, and distinctly stated, and commanded by the Gospel of Christ, and which must be observed and complied with by man, as well as faith, and without which, it is impossible he can "work out his salvation with fear and trembling;" but by selecting certain texts of Scripture, and either by not duly considering the purposes for which they were written, or by not taking a just view of other texts, and by a due comparison of those that bear on the subject, and would assist in drawing a true and discriminating judgment upon the whole of such texts, they are led into the error they so strenuously espouse and propagate.

We will now quote a few of those texts, which the Calvinist has the greatest reliance upon, and after making a few observations upon them, quote other texts to shew where the error lies, and the utter impossibility, that man can be

justified, according to the words of Scripture, by faith *alone.*

Rom. iii. 28. "Therefore, we conclude, that a man is justified by faith without the deeds of the law."

Ibid. iii. 31. "Do we then make void the law through faith? God forbid: yea we establish the law."

Ibid. iv. 4. "Now to him that worketh is the reward not reckoned of grace, but of debt.

Ibid. iv. 5. "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."

Gal. iii. 11. "But that no man is justified by the law in the sight of God, it is evident: for, the just shall live by faith."

Eph. ii. 8. "For, by grace are ye saved through faith; and that not of yourselves, it is the gift of God."

Ibid. ii. 9. "Not of works lest any man should boast."

Ibid. ii. 10. "For we are his workmanship created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

No words in the whole of the New Testament have had more stress laid upon them by Calvinistic writers than those of the 28th verse in the 3rd chapter, and those of the 5th verse in the

4th chapter of Romans; to shew that faith alone justifies; both of which verses will admit of an easy solution, by considering the purposes for which they were written, which will shew that St. Paul did not intend they should have such construction put upon them: in the preceding part of the 3rd chapter, St. Paul was proving, that all men were under sin, and could not be justified under the law of Moses, which requires perfect obedience, he then goes on to state that "being justified freely," that is without the obedience which the law requires, "by his grace," that is through his favourable mercy to lost sinful man, "through the redemption that is in Christ Jesus, whom God has set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God, to declare I say at this time his righteousness, that he might be just, and the justifier of him which believeth in Jesus[g]." After this statement St. Paul says, "Where is boasting then?" this question most clearly shews the object and intention the Apostle had in view: the Jews having at various times theretofore experienced the mercies and favours of God in a very especial manner, had high and lofty notions, and as God's chosen

[g] Rom. iii. 24, 25, 26.

people considered themselves, that they had a right and title to salvation meritoriously from their works; St. Paul in this chapter was shewing, that Christ was not their Saviour only, but that of the whole world, and that salvation under, and through Christ was to be obtained by grace through faith, and extended to Jew and Gentile without distinction, and not from works as a debt, and thereby all boasting, which they had from works, was done away, he says, "It is excluded. By what law? of works? Nay; but by the law of faith. Therefore, we conclude, that a man is justified by faith without the deeds of the law [h]." St. Paul could not by these words mean wholly to exclude the law by which the distinction is made between good and evil, from what he has said in other places, "I had not known sin, but by the law [i]," and "by the law is the knowledge of sin [k]," St. Paul must have intended that faith was to be the instrument, or condition whereby the curse of the law ("Christ has redeemed us from the curse of the law, being made a curse for us [l]") by which all mankind were under condemnation was to be removed, or taken away: and when he says, "without the deeds of the law [m]" must be understood,

[h] Rom. iii. 27, 28.
[i] Rom. vii. 7.
[k] Rom. iii. 20.
[l] Gal. iii. 13.
[m] "Without the deeds of the law." These words seem to

without a perfect obedience to them, the Apostle could not mean to reject the works of the law

require consideration to get at their rightful meaning: they are general words, and include the whole, and every part of the law of the commandments: the construction, which is put upon them by some writers, that they exclude the whole law from having any effect in justification, might reasonably be concluded, did such a construction not contradict, or render other texts inconsistent: the first great objection to such a construction is, that the law would become useless, and a perfect dead letter, and in the language of St. Paul, be void, contrary to his express words: we know both from St. Paul and St. James, that one single breach of the law renders it ineffectual to justification, and this breach does what St. Paul has stated in the 20th verse of the same chapter, that "by the deeds of the law there shall no flesh be justified in his sight:" and that we shall be justified without the deeds of the law, that is, to justify us; which would be meritoriously, and introduce boasting; but whether they are to assist, and co-operate with faith, as in the case of Abraham and others, in obtaining justification, is a very different point; should excluding the works of the law wholly from justification be a rightful construction of St. Paul's words, what could be a greater contradiction and inconsistency, than for him in all his epistles to recommend the performance of works of the law, called good works, as ordained and commanded by God; and in almost numberless instances to unite faith with love or charity? He has also particularly stated one work as a most absolute condition for man to possess to obtain eternal life, namely, "holiness, without which no man shall see the Lord *." From this text it must be understood, that the man who is justified must have holiness, otherwise he must fail of salvation; these are a part,

* Heb. xii. 14.

wholly from justification. He had shewn, and the grand point, he was proving, was, that they would not of themselves justify; had he intended to reject them wholly from justification, he could not afterwards have said, "Do we then make void the law? God forbid: yea, we establish the law[n]." The law was to be established no doubt for some purpose, and it does not, nor can it be made appear, it could be established for any other purpose than to assist, and co-operate with faith in the matter of justification: St. Paul has shewn the distinction between justification obtained as a debt by a perfect obedience to the law, and by grace through faith[o], he has also said, "Christ is the end of the law for righteousness to every one that believeth[p];" and Christ himself hath said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one

and only a small part of the objections, that may be raised to the construction of those words as excluding *all the works of the law* from justification; therefore, the construction, as stated above, namely, without a perfect obedience to the deeds of the law, is the most reasonable, and at the same time tends greatly to reconcile many parts of St. Paul's writings with each other, and cannot be said by any means, to be an overstrained, or far fetched meaning; but founded on sound argument.

[n] Rom. iii. 31.

[o] Rom. iv. 4, 5.

[p] Rom. x. 4.

jot, or one tittle, shall in no wise pass from the law till all be fulfilled [q]." By these statements it is most clear, that Christ came to finish, and perfect that, which the law did not of itself, "for what the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit [r]." This is a plain exposition of God's purpose in sending his beloved Son to bring righteousness into the world, and thereby "life and immortality to light." From these statements we see the law was not abrogated, or annulled by Christ's appearance, death, and resurrection; but was thereby fulfilled, and the breach which sin had made through the weakness of the flesh, was cured and healed by "the sun of righteousness." Should we reject the law from any part or lot in justification, how is the righteousness of the law fulfilled in us? the law with all its righteousness is banished, utterly banished and made void: what is then to bcome of "the weightier matters of the law, judgment, mercy, and faith [s]," which Christ told the Scribes and Pha-

[q] Matt. v. 17, 18. [r] Rom. viii. 3, 4.

[s] Matt. xxiii. 23.

risees they shall not leave undone. It is most certain Christ did not mean or intend to abolish the law, and make it " of none effect," why are we to suppose St. Paul should do it? it is not to be doubted but St. Paul intended to confirm what Christ had stated, that he came to fulfil the law, and by the 8th, 9th, and 10th verses of the 10th of Romans, St. Paul has fully shewn the *way* how the law is perfected in righteousness in man by faith, whereby salvation is obtained. Where St. Paul says, " we conclude that a man is justified by faith without the deeds of the law;" it is most certain he did not mean to reject the law; but by many other statements it appears, he clearly intended to shew that faith, as an indispensable condition or instrument, was to be added to good works, and by their co-operation justification was to be effected. St. Paul confirms this conclusion by his own definition of faith, which, as is before stated, must *work* to be effectual for any purpose whatever with respect to Christ; and why was man to walk in good works, if they were to have no effect? consequently, from the Apostle's own words, he could not mean to reject works; but to prove that Christ by his appearance on earth, and what he did and suffered, established, fulfilled, and perfected the law, which must have been for some useful and effective purpose in

man's justification; had St. Paul intended to reject works wholly from justification, he would have directly contradicted the words of Christ in Matt. xii. 37. In the next chapter, the ivth at the 4th verse, St. Paul says, "Now to him that worketh[t]," that is the man who hath fulfilled or

[t] "Now to him that worketh," this passage seems capable of having different senses put upon it; one, as stated above, by applying it to a man, who has conformed wholly to God's commands in the law, by a perfect obedience to them: another, to a man who has been guilty of a breach of the law, but by sufficient good works and faith, has a just claim to justification: and another to the man to whom the Gospel of Christ had not been preached, and was not known, but has done good works according to the light of nature, and reason sufficient to obtain justification. The best and most sure mode of arriving at the sense of any writer is from his own words, so far as they will apply to elucidate a doubt. Let us then consider the case of Abraham, which is mentioned by St. Paul repeatedly in this ivth chapter, where St. Paul says, Abraham was justified because he believed God, consequently by his faith; but St. James says, in the iid chapter of his epistles, it was for his obedience; whether Abraham was justified for his faith, or for his obedience, or for his faith and obedience united, it most plainly appears by the 2d verse in the ivth chapter of Romans, according to St. Paul, he did not obtain justification as a debt, but from grace; which is apparent from the words, "for if Abraham were justified by works, he hath whereof to glory; but not before God." It is perfectly clear that Abraham, who from his implicit obedience to God's special commands, had seemingly a strong claim to justification as a debt, did not obtain it as such, but from grace; and if Abraham's obedience

performed all the deeds of the law by a perfect obedience to them, " is the reward," that is jus-

was not sufficient to obtain justification as a debt, it may be concluded that no man, who has been guilty of a breach of God's commands, called the deeds of the law, can claim justification as a debt; how can a man who has been a sinner by a breach of the law; (for he that is guilty in one point is guilty of the whole *,) claim justification as a debt? When this one breach must either be pardoned, or not imputed; in either case there must be grace, or favour, from whatever cause it may arise, whether faith, or works, but cannot be a debt justly due. The case which St. Paul has stated is to prove his own doctrine, that justification must be by grace, and that the man who has broken the law, cannot claim it as a debt; he has stated, that " all have sinned, and came short of the glory of God †," and " by the deeds of the law there shall no flesh be justified in his sight ‡." By these words it is certain all men are under condemnation; but he does not mean to say, that the man, if any such there was, who had performed perfect obedience to God's commands, would not be entitled to justification, because he has also said, "not the hearers of the law are just before God, but the doers of the law shall be justified §." " And the law is not of faith: but, the man that doeth them, shall live in them ||." St. Paul has also said, " where no law is, there is no transgression ¶; consequently, the man who has not broken the law, cannot come within its condemnation. Again he says, " for I was alive without the law once; but when the commandment came, sin revived, and I died **." From what has been stated above, and reading the first sixteen verses of the 4th chapter of Romans, it is impos-

* See Gal. iii. 10. James ii. 10. † Rom. iii. 23.
‡ Rom. iii. 20. § Rom. ii. 13. || Gal. iii. 12.
¶ Rom. iv. 15. ** Rom. vii. 9.

tification, "not reckoned of grace but of debt," that is, he would have a right and title to justification by his works. In the next verse he says, "But to him that worketh not," that is, to the man who hath not fulfilled or performed all the deeds of the law by a perfect obedience to them, whereby he would be entitled to justification as a debt, "but believeth on him, that justifieth the ungodly, his faith is counted for righteousness;" here we find faith, that is, "which worketh by love," is counted for righteousness; Christ having perfected the law in righteousness, and through faith man partakes of that righteousness; St. Paul has here said, faith is counted for

sible to put any other reasonable construction upon the words, "Now to him that worketh," in the 4th verse, than what is stated above, that perfect obedience must be intended by St. Paul, to be applied to the man that worketh, whereby he is to obtain justification as a debt, and not some small or unimportant work, deemed by Scripture to be a good work; no other construction of St. Paul's words can be applied to the case he has put. And should this be a rightful construction of those words, the words in the 5th verse of the same chapter, "But to him that worketh not," must mean to be applied to a person, who hath been guilty of a breach of the law, and not obtained justification by his works from that cause, seems very clear; and not to be applied to a man who hath done no good work whatever. Such must be the rightful construction of the words now observed upon in these two verses, and no other will they bear upon any reasonable argument founded upon them, considered with other parts of Scripture.

righteousness; and in the next verse he says, "Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works," that is, without obtaining it by works under the law. The fifth verse as well as the 26th verse of the 3rd of Romans, we find well explained by the 39th verse of the 13th chapter of the Acts of the Apostles, "And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses:"—on account of the breach which sin had made in that law; this verse fully shews that faith was to do what the Mosaic law, through the weakness of the flesh, could not do alone, and to superadd to that law; but, at the same time, the law was not to be made void; no, St. Paul says, "God forbid, yea we establish the law;" and the law being fully established, confirms what St. James has said, "by works was faith made perfect." James ii. 22 [u].

[u] That the faith of Christ was to be an indispensable condition for all Christians to possess, is so often expressed in the New Testament, it seems unnecessary to observe upon it, and St. Paul has said, "whatsoever is not of faith is sin *;" from whence it is concluded, that all acts previous to faith, savour of sin; but this must be understood with a certain limitation, for which purpose, it will be necessary to consider to whom the Apostle meant to apply the statement, namely, those who

* Rom. xiv. 23.

The construction which has frequently been put upon the words, "But to him that worketh not," that they shut out, or exclude all works, is shewn to be erroneous by the following words, "but believeth on him," which shew that could not be the meaning St. Paul intended, because believing is a work [x]; every thought, every operation of the mind is a work: and in Scripture where the word, "believe" is applied to God, or Christ, it is considered as having a comprehensive meaning, a full belief in the Gospel, and that Christian obedience is necessarily implied, and understood to be joined with such a belief.

The words of the 4th verse of the iid of

had the Gospel of Christ preached to them, and notwithstanding continued in a faithless, and unrenewed state, but was not intended to be applied to those who had not the opportunity of knowing or having the Gospel preached to them, because St. Paul says, "For when the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves; which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing, or else excusing one another *. How then shall they call upon him whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher †?

[x] 2 Thess. i. 11.

* Rom. ii. 14, 15.

† Rom. x. 14.

Habakkuk, "But the just shall live by his faith," are strongly relied upon to support the tenet of justification and salvation being obtained by faith alone. The meaning of the word "live," must be, have eternal life hereafter. We will examine and endeavour to see how far a reasonable construction can be put upon these words in favour of such a tenet: had the word "man" or "sinner" been used in the place of "just," it might be said nothing more was wanting than faith, whereby he was to live; but to put a true construction upon this passage, we must learn what the meaning of "just" is, or who are "the just." The Prophet states in this text, "Behold his soul which is lifted up, is not upright in him:" and then proceeds "but the just shall live by his faith:" from these words, it must be concluded, that the man who is not upright, will not live by his faith, but the just man will: without making this distinction, we shall not get at the full force of the argument intended to be drawn from this text, which we find repeated three times by St. Paul [y], and must shew the importance of the words: we meet with the word "just" in Scripture applied to many persons, and sometimes with the addition of "righteous." In the xth of the Proverbs, we find the words "just" and

[y] Rom. i. 17. Gal. iii. 11. Heb. x. 38.

"righteous" indiscriminately used, and opposed to the word "wicked;" from whence we may readily come to this conclusion, that all men are divided into two classes, the just and righteous, and the wicked or sinners: we would then ask, which of these classes of men are to live by faith? Habakkuk as well as St. Paul has told us "the just;" our next enquiry must be, who the just are? The most common idea is, that just and righteous are synonymous terms; upon this ground the word "just" may bear a double construction, the one, righteousness towards God, the other, uprightness towards man: that it contains one, or both of these meanings, is very certain, and the man who is just, must have done acts to become so; we may then safely conclude, that the man who has done the necessary acts, whatever they may be to make him just, will with faith obtain eternal life. It should be here noticed, Habakkuk as well as St. Paul speaks of the actions of man, when he uses the words quoted, from whence it is clear, the man is just from his own actions, consequently faith is not, and cannot be the sole condition, or mean, whereby he is to obtain salvation, or in the language of Habakkuk "to live;" faith by this text becomes a necessary condition, or instrument, but is not alone, the requisites, whatever they may be, to make the man just, must be

possessed before faith can have an effect; this text is plainly, and decidedly, a strong authority to shew, that man cannot obtain salvation by faith alone, neither can he justification, which must be, as previously stated, obtained by, and through the same means.

We may see a strong connection between this text in Habakkuk and the 13th verse of Rom. ii. "Not the hearers of the law are just before God, but the doers of the law shall be justified." Whatever acts are necessary to make a man just must be acts of the law, and St. Paul says "not the hearers of the law," he most likely alluded to the Jews as the hearers of the law, "but the doers of the law shall be justified:" that is, they must do such acts of the law as are necessary to make them just, before they can with faith be justified. St. Paul did not mean "by the doers of the law," they must have a perfect obedience, he meant those who "in well doing seek for glory, and honour, and immortality," he has shewn man cannot perform a perfect obedience, but all have sinned as hath been seen before.

In the 8th verse of the iid of Ephesians, St. Paul states salvation is from grace through faith, not of yourselves, it is the gift of God, and at the 9th verse, and not of works, that is, by a perfect obedience to the Mosaic law: in the latter case it

would be a debt, and man would boast; the 10th verse says, "For we are his workmanship, created in Christ Jesus unto good works:" here we may call to our aid the words of the man after God's own heart, Psalm li. 10. "Create in me a clean heart, O God; and renew a right spirit within me." The man who has a true and justifying faith, will become what David prayed to be, and will walk in those good works, which God had ordained: this well explains St. Paul's words at the end of the iiid of Romans, where he asks, "Do we then make void the law through faith?" and answers, "God forbid." These are the good works, which St. Paul intended should accompany faith, and which he says, God ordained, that we should walk in them. How are we to expect the redemption that is in Christ Jesus, if we most sinfully and rebelliously disregard and resist what God ordained? and it cannot be supposed, that God would ordain for man to walk in these good works for no purpose; therefore, the necessity of good works is clearly established, and, as St. James has stated, to perfect faith.

It may be asked, if works as well as faith are necessary to obtain justification or salvation, what those works are? The answer is plain: in the case of Abraham it is distinctiy stated what those works were, which contributed with

faith to his justification, and which is also shewn in the case of Rahab [z]. St. Paul has stated that in Jesus Christ, neither circumcision, nor uncircumcision availeth any thing, but faith which worketh by love, and speaking of himself says, and though I have all faith, so that I could remove mountains and have not charity, I am nothing; and that "the grace of God that bringeth salvation, hath appeared to all men; teaching us, that denying ungodliness and worldly lusts, we should live *soberly, righteously, and godly* in this present world; looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ: who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works [a]." By these statements it clearly appears works contributed to Abraham's and Rahab's justification, that faith unless it works by love, cannot be available with Christ, and the man who hath all faith, and hath not charity is nothing, that is, in the sight of God, and that the grace of God, which bringeth salvation, teaches us to live soberly, righteously, and godly, looking for the blessed hope, which we have by the Gospel, that we shall by, or through Christ, who has given himself for us,

[z] See James ii. 21. 25. [a] Titus ii. 11—14.

be redeemed from all iniquity at his appearing, and purified: and being zealous in those good works, which God has ordained man should walk in, we shall become Christ's peculiar people: and St. Peter has in a very express manner stated to Christ's disciples to "add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren, nor unfruitful in the knowledge of our Lord Jesus Christ [b]." Here we have a full exposition what those works are, which are to be added to faith to make us fruitful in the knowledge of Jesus Christ, and St. Peter afterwards enjoins these disciples, or believers, who "have obtained like precious faith with us through the righteousness of God, and our Saviour Jesus Christ [c]." To "give diligence to make your calling and election sure: for if you *do* these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ [d]." These statements of St. Peter are of the most serious consequence and greatest

[b] 2 Pet. i. 5—8. [c] 2 Pet. i. 1.

[d] 2 Pet. i. 10, 11.

moment to all true believers in Christ, and shew most clearly, that without a due performance of those things, which are directed, they will be unfruitful in the knowledge of Christ, (that is, they will be strangers to Christ,) and that their calling and election will not be assured to them: but on the other hand, by a due performance, they have a positive assurance, that they shall never fall, that is, fail or miscarry of obtaining eternal life through the righteousness of Christ, and that they will receive the precious promises of the Gospel, by an entrance into the kingdom of Christ being thereby secured. St. Peter has not stated "these things" or works to be an absolute condition, either of justification or salvation, but as their performance is for the purpose of obtaining an *entrance* into the kingdom of Christ, to give effect to the Apostle's statement, it must be concluded, that a non-performance will *exclude* from that *entrance*, from whence the necessity of these works must appear. From the statements which have now been made, and many others to the same purport might be made, there can be no difficulty to decide, what those good works are, which God has ordained man should walk in, and are indispensably necessary to accompany faith, to make it living and justifying, and without which neither justification nor salvation can be obtained.

To support and confirm what has been stated, we will now see from the following texts, what those good works are, which are made positive and indispensable conditions, and contain promises and assurances whereby justification and salvation are to be obtained.

Luke xiii. 2. "And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things?"

Ibid. xiii. 3. "I tell you, nay; but except ye repent ye shall *all* likewise perish?"

Matt. vii. 21. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that *doeth the will* of my Father which is in heaven."

Heb. x. 36. "For ye have need of patience, that after ye have *done* the will of God ye might receive the promise."

Matt. v. 20. "For I say unto you except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

Acts x. 34. "Then Peter opened his mouth, and said, Of a truth I perceive God is no respecter of persons."

Ibid. x. 35. "But in every nation, he that feareth him, and *worketh righteousness*, is accepted with him."

1 *Kings* viii. 32. "Then hear thou in heaven and do, and judge thy servants, condemning the wicked, to bring his way upon his head, and justifying the righteous, to give him according to his righteousness."

Heb. xii. 14. "Follow peace with all men, and holiness, without which no man shall see the Lord."

Eph. vi. 8. "Knowing that whatsoever good thing any man *doeth*, the same shall he receive of the Lord, whether he be bond or free."

Rom. ii. 6. "Who will render to every man according to his deeds."

Ibid. ii. 7. "To them, who by patient continuance in well doing, seek for glory, and honour, and immortality; eternal life."

1 *John* iii. 7. "Little children, let no man deceive you: He that doeth righteousness is righteous, even as he is righteous:"

Ibid. iv. 8. "He that loveth not, knoweth not God; for God is love."

Matt. xii. 37. "For by thy words, thou shalt be justified, and by thy words thou shalt be condemned."

1 *Cor.* xv. 58. "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the works of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

It has been before shewn, that salvation is not attainable without justification, and is a consequence thereof, it must therefore be clear, that whatever is a condition, or requisite to obtain salvation, must be so to effect justification.

Can the Calvinist take a glance of the texts last stated, without acknowledging that repentance, love, righteousness, and holiness are absolute and indispensable requisites for man to possess to obtain salvation? It is impossible he can refuse his assent to this question: if these are requisites to obtain salvation, there can be no doubt, they must be so to obtain justification; and if they are requisites to obtain justification, how can justification be obtained by faith alone? faith doth not include, nor is it repentance, love, righteousness, or holiness: neither can it be shewn by Scripture, that *faith will produce* either of them. But admitting there can be no true repentance, &c. without faith, in that case faith only perfects these heavenly requisites, as they on the other hand perfect faith, and by the conjunction, and co-operation of all these, namely, repentance, love, faith, righteousness, and true holiness, can man be justified in the sight of God; without possessing these qualifications, how can man be fit and meet to enter the mansions of eternal bliss? but, having these, though his "sins be as scarlet, they shall be as

white as snow:" and it is impossible any one can read the last quoted texts without deducing the following conclusions from them; that if man doth not repent, he must perish; if he hath not charity, he is nothing in the sight of God; if he doth not the will of God, he cannot receive the promise contained in the Gospel, upon which the whole Christian dispensation hangs; and hath not more righteousness than the Scribes and Pharisees of old, he will in *no case* enter into the kingdom of heaven; and that he who worketh righteousness will be accepted with God, who will justify the righteous, and give him according to his righteousness: and that without holiness no man shall see the Lord; but whatsoever good thing any man doth, the same he shall receive of the Lord, who will render to every man according to his deeds, to them who by patient continuance in well doing, seek for glory, and honour, and immortality; eternal life. And that the man who loveth not, knoweth not God; and that all men shall be justified, or condemned by their words; faith is most assuredly not words, of course faith cannot alone justify. These are plain truths stated in the foregoing texts, where is faith to be found to set aside, or annul them? most certainly not in the leaves of the Old, or New Testament: no, she will be there found in her proper place, and described as at all times

ready to give, or impart her benign and efficacious assistance as a most necessary, and indispensable friend, companion, and helpmate, to bring those valuable requisites in justification to a state of perfect maturity, and unless she is united to, and co-operates with them, she is no more than sounding brass, or a tinkling cymbal.

The last text quoted from St. Paul being of that impressive, and persuasive nature, and closing a chapter containing matter the most solemn, awful, and interesting in all Scripture, must demand our most earnest consideration. This chapter should be read with that seriousness, marked attention, and deliberation, which the subject it treats of requires, otherwise we cannot duly appreciate its value, and momentous importance. In the text quoted, we find St. Paul, in the most affectionate manner, exhorting his brethren in the faith to be "stedfast, and unmoveable," which must be from the faith they had embraced, and "always abounding in the work of the Lord:" which must be in loving, fearing, serving and obeying him with all our hearts, with all our souls, and with all our strength; and the verse closes with these strong and encouraging words, "forasmuch as ye know that your labour is not in vain in the Lord." Should there be a doubt what labour is here meant, by a reference to the 34th verse we may readily learn; he there gives

his brethren in Christ a direction what they are to do in these words, " Awake to *righteousness*, and sin not, for some have not the knowledge of God :" they had faith, but not a proper knowledge of, and did not pursue righteousness, which the Apostle urges them to do by the strong expression, " Awake."

There has been a difference of opinion respecting faith, whether it is an instrument, or condition in the matter of justification : in either case it seems to be admitted by all writers to be indispensable, and if so, it is of small moment, whether we hold it to be an instrument or condition ; in either way it does not, and cannot make other conditions unnecessary, or unimportant. Should there be other conditions also indispensable, admitting faith to be an instrument, it cannot be used effectually, until the other conditions are performed, or complied with ; and that there are other conditions, it is impossible to be denied by any serious, or sober minded Christian, after reading the texts stated above, it would be as monstrous as wholly denying the truths of the Scriptures.

The tenet of faith alone effecting justification and its consequent salvation (which must from what hath been stated in the connection of justification and salvation both stand or fall together) has always been attempted to be supported

from the writings of St. Paul: it will be desirable to see and examine particularly how far St. Paul can upon this principle be reconciled to St. Paul. If the statement these writers make, is true, that faith alone justifies: faith alone must also save, and undoubtedly as far as St. Paul's authority shews the one, it most demonstratively proves the other. We find St. Paul has stated in Rom. iii. 24, 25. that believers "being justified freely by his grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." Nothing can be more express than these words are, that man is justified freely by God's grace, through the *redemption of Christ*, and through faith in his blood: if man is *redeemed* through faith in the blood of Christ, he is also *saved* through the same faith: should these words, which are as plain as words can be written, want either explanation or confirmation we have it in Ephes. ii. 8. where it is stated, "for by grace are you *saved through faith*:" and in no less than three places has St. Paul stated, "the just shall live by faith [e]." Was it possible from what has been previously stated to have entertained a doubt, whether the same faith as

[e] See Rom. i. 17. Gal. iii. 11. Heb. x. 38.

the instrument or condition necessary to obtain justification, is identically the same faith, necessary to obtain salvation, cannot now for an instant be doubted, and the conclusion then is, that if faith alone justifies, it also saves, and which, according to St. Paul, must be as plain and certain as words can express any fact. Upon this ground we will endeavour to discover whether St. Paul, either by the doctrines he preached, or from what he has written, will support the tenet of justification, and salvation by faith alone. Most writers upon the doctrine of justification by faith alone, to favour their own opinions, have invariably endeavoured to keep these two matters as separate and distinct from each other, as if they were in no way connected, which they must see, and know is both unscriptural and untrue. This fact is so plain and certain that it is useless to dwell upon it; but let St. Paul speak for himself, whether he has, or has not made faith the only instrument or condition of justification and salvation. We find by Acts xvii. 30. that St. Paul, when preaching at Athens, stated to his hearers in his delivery of the Christian doctrines; "And the times of this ignorance God winked at, but now commandeth all men every where to repent." We find by St. Luke xiii. 3. 5. that Christ pronounced a most positive condemnation upon all that did not repent;

and in strict conformity to this denunciation of Christ, according to the words of St. Paul, we have God's positive command, that all men should repent. Neither Christ, nor St. Paul could utter these words without meaning and intending they should have effect, nor do we find either in the writings of St. Paul or any other part of Scripture, that this denunciation and command are in any manner whatever altered or abrogated, but most strongly enforced in many places, of course they stand in full force, and if in force, how could St. Paul be so inconsistent with himself, had he really done so, as to declare that man was justified, and saved by faith alone? Can it be supposed, that he has not truly stated God's command? and if he has, is it to be believed he would do that, which would wholly annul, and set at nought, not only God's command, but the positive denunciation of Christ of utter destruction to all, who did not repent? We further find in Acts xx. 21. St. Paul "Testifying, both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." Upon these words two observations seem necessarily to occur; the one, that repentance and faith are quite distinct matters, and that one cannot include or comprise the other; this is a fact of no small importance to be recollected; the

other, from repentance being placed before faith, the former must be seen to be at least as necessary and indispensable as the latter for man to have to become the child of God, and an inheritor of the kingdom of heaven; should repentance not be permitted to take the precedence St. Paul has here given it [f]. Had St. Paul

[f] The matter of precedence being mentioned, we may here bring to our recollection what St. Paul has said in 1 Cor. xiii. 13. "And now abideth faith, hope, and charity, these three; but the greatest of these is charity." St. Paul by an express comparison here states charity or love to be greater that the other two graces, of course greater than faith, which must mean in real importance or value for man to possess; he also states, "now abideth faith, hope, and charity;" but the Calvinist, judging more properly of the matter than St. Paul did, would endeavour to make us believe that *only one* of these graces should abide and remain with us; that neither charity, love, repentance, nor any other Christian grace is wanting to effect man's everlasting happiness, but which, upon his principle, is to depend wholly and solely upon faith! how can it be conceived that St. Paul should have given such a decided preference to charity had it not been a necessary and indispensable condition for man to have? When a grace of a lower estimate is held by him to be indispensable, that is faith: why should he mention these three gifts or graces, and make a comparison between them as to their greatness, had he not intended the superior one at least should be indispensable? and if indispensable for man to possess faith is not alone: where will the Calvinist put this text in his theology? or how will he dispose of it, if charity is to have no place in his system?

neither preached nor written any thing more to shew he did not intend that faith alone was to effect justification with its consequent salvation, by these texts it is very plainly shewn; and as far as we can be desirous of knowing the purpose, intent, and effect of this preaching, we are also fully informed by the words of St. Paul in Acts xiii. 38. "Be it known unto you, therefore, men and brethren, that through this man (Christ) is *preached* unto you the forgiveness of sins." We find repentance made an indispensable condition by Christ for man to have to obtain salvation, and connected and united by so many statements in Scripture[g] with remission of sins, which is a most essential part of justification, it is impossible to take away repentance as a condition in obtaining justification and salvation; with equal reason we might take away faith itself from being a condition or instrument for that purpose according to St. Paul's authority, who we find says, that man is to "work out his own salvation with fear and trembling[h]." In further confirmation of what has been stated, that faith, a mere belief in God and Christ cannot justify, that is effect that justification, which is necessary for man's salvation, and if it does not,

[g] See Matt. iii. 8. 2 Cor. vii. 9, 10. Acts ii. 38. iii. 19. v. 31. xi. 18. xxvi. 20. 2 Pet. iii. 9.

[h] Philip. ii. 12.

it is not that justification which we have before called justification before God, and producing the effects there stated of remission of sins, and acceptance at the bar of God's judgment seat; for which purpose we might consider the cases of Abraham, Rahab, and others mentioned by St. Paul to shew, that in all cases of special justification by God, works have been united to faith; but the particular case of Enoch being of a most extraordinary and marvellous nature, we will select it, and see what St. Paul has there said, and as the verse which immediately follows the statement relative to Enoch, is so closely connected with, and explanatory of his case, it will be necessary to adduce the two verses.

Heb. xi. 5. "By faith Enoch was translated that he should not see death; and was not found, because God had translated him; for before his translation, he had this testimony, that he pleased God.

Ibid. xi. 6. "But without faith it is impossible to please him, for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

We see by the former verse that God used his Almighty power in a most extraordinary and unusual way from the common and natural course of things, and took Enoch to himself without his undergoing the change of death, to which all human nature is subject, excepting the

case of the prophet Elijah, those two being the only cases recorded of God's miraculous power exercised in this wonderful manner. St. Paul says, "by faith Enoch was translated that he should not see death." This translation must include sanctification, justification, salvation, and glorification; at the latter part of the verse he states a reason or ground for this supernatural act, that before his translation he had this testimony, "that he pleased God." Had this statement stood by itself, without any thing further being said, a conclusion might have been drawn, that faith and faith only had been the means or cause whereby he pleased God, and for which he had been translated; but, to do away doubt, the 6th verse seems to have been written to shew how, and what means are necessary whereby man may please God [i]; and accordingly the verse begins by stating "without faith it is impossible to please him," this makes faith an indispensable condition to please God, and it goes on to state, "for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." We cannot suppose the latter part of the statement either unnecessary or unfounded, we may, therefore, conclude it is true, and for some purpose; consequently we must believe, that those who dili-

[i] For other ways to please God, see Heb. xiii. 15, 16.

gently seek God will be rewarded by him; and by a reasonable construction of these two verses an inference is to be drawn, that St. Paul intended the statement at the end of the latter verse was to be applied to Enoch, and that he had diligently sought God, although in what way is not stated[j], and his translation was the reward. To shew this construction is well founded, it is seen "he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him:" this statement is general, and applies to all men, of course to Enoch, we may, therefore, safely conclude that Enoch, not only had this faith, but that he acted up to it, and thereby pleased God. St. Paul has not explained the words "diligently seek God," which, most certainly, could not mean by having faith only; it cannot be collected from any part of Scripture, that faith is synonymous to those words, nor can they be so applied. That God is to be sought by faith is undoubted, but there are other duties incumbent upon man, whereby he is to be sought, suffice to mention one only,

[j] Although it is not stated from *authority*, either in Gen. v. 24. or by St. Paul, yet the way by which Enoch sought and pleased God is fully shewn in Ecclesiasticus xxxiv. 16. as "being an example of repentance to all generations:" we may surely, upon bringing to our aid the scriptural doctrine of repentance, give credit to this historical fact, in which point of view the statement may reasonably be seen.

which is commanded by Christ, he says, " when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly," *Matt.* vi. 6. Here is a particular act directed by Christ with a reward promised, this would be perfectly useless and unnecessary if faith alone justified, because the man who is justified, is assured of salvation, and every celestial blessing. Again, we may see by the following texts, St. Paul did not intend faith only should justify and save :

Rom. viii. 24. " For we are saved by hope."

Tit. iii. 7. " That being justified by his grace, we shall be made heirs according to the hope of eternal life."

By the first text it is plainly and expressly stated, we are saved by hope: if words or expressions are to have a meaning given them, without contemplating other parts of Scripture, we find it here stated, " we are saved by hope," and there is the same ground of reason to say, we are saved by hope only, as to say we are saved by faith only; and as a strong confirmation of the text in Romans, the text in Titus states, " being justified by his grace, we shall be made heirs according to the hope of eternal life;" these texts seem to confirm each other, and by taking them only into our view, we have both justification and salvation without the aid of

faith, and this from most plain and express words. We find the same person states, we have salvation by hope, and as a confirmation of this statement, in another place it is stated, "being justified by grace," (justification, as has been before stated, being a previous step in the work of salvation) the verse goes on to say, "we should be made heirs according to the hope of eternal life," that the hope last mentioned is the same hope mentioned in the Romans, there can be no doubt; but at the same time, although we see St. Paul has stated in clear and express words, we are saved by hope, no one will believe from this statement, that hope *alone* will save him, or that St. Paul had any such intention when he wrote those words. The words in Titus are most conclusive of the principle, that those who are justified are made heirs of eternal life, and assured of salvation. By an attentive reading of St. Paul's epistles, it is very apparent, he did not intend that any one matter only should justify or save, but that those matters, which he states as the means or instrument whereby justification or salvation was to be obtained, he meant as conditions, and not any one only, and being used as general expressions, are not to have a special application. He has shewn himself a zealous advocate for good works, which could not have been required, if either faith or

hope alone justified and saved; and from statements in many parts of his writings, it may be concluded, that good works are as necessary as faith in the matter of justification: to enumerate the whole of such statements would be an almost endless task, but the following texts are so strong, clear, certain, and conclusive to prove that other works of man will assist and are contributary in effecting life everlasting as well as faith, that the production of them is irresistible.

Gal. v. 22. "But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith."

Ibid. v. 23. "Meekness, temperance, against such there is no law."

Ibid. vi. 7. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."

Ibid. vi. 8. "For he that soweth to his flesh, shall of the flesh reap corruption: but he that soweth to the Spirit, shall of the Spirit reap life everlasting."

St. Paul has expressly pointed out what the different fruits of the Spirit are, and in the enumeration has stated faith as one of those fruits: were all the fruits of the Spirit, except one only, to be set aside and have no effect in man's everlasting welfare, and are not in any manner to be contributary thereto, for what useful purpose are

they particularly specified ? as evidence of faith, they cannot be, it would be most absurd to suppose, that which is produced from the same stock should be wanting as evidence; each of these fruits might with equal reason be said to be evidence of the others; the idea is too repugnant to reason to be entertained for a moment: we should then endeavour to see what could be St. Paul's intention in enumerating minutely what the different fruits of the Spirit are, and what their use and purpose. We see by the latter verses, which are explanatory of the former, the ground there was for St. Paul in stating particularly what the fruits of the Spirit were, and of what moment they are to all Christians; these fruits, if we bring them forth, will do nothing less than effect life everlasting. The fruits of the Spirit consisting of different things, or graces, why may not any one of these graces produce everlasting life as well as one of them in particular ? or why should St. Paul enumerate them, if one grace only was wanting to effect life everlasting ? When these questions have, were they capable of, a satisfactory answer, then the Calvinist would make out his case, that faith, one of the fruits of the Spirit, is only necessary for justification, and salvation; but, on the other hand, it may be safely asserted, that these questions cannot by any possibility receive

even a colourable, much less a satisfactory, or convincing answer from a single argument founded upon the authority of Scripture. These texts are so perfectly to the point, and are so forcible and irresistible, that it may be safely and most satisfactorily concluded, that was there not one other text in all Scripture, which would assist to prove the Calvinistic principle of faith alone justifying was erroneous, these texts do it to such a perfect demonstration, that all argument or reasoning upon them seems to be quite unnecessary. St. Paul in these epistles is endeavouring to impress upon the Galatians, the real and true principles of Christianity, and from thence is led to shew to them what their conduct in life should be; and in doing this, he first states what the works of the flesh are, and the direful consequence those works will produce, "that they which do such things shall not inherit the kingdom of God[k]." The Apostle afterwards states what the fruits of the Spirit are, and to fix the attention of the Galatians as to the importance of his statement, and by way of caution, he says, "be not deceived; God is not mocked;" and then to illustrate and convince them what their conduct should be, which he was urging, instead of saying in plain direct terms, ye must

[k] Gal. v. 21.

do these things, he states, what is generally conceived to be a common, familiar, and well known fact, which would more probably have a better effect, and more readily carry conviction with it, "that whatsoever a man soweth, that shall he also reap," meaning that the actions, and conduct of the Galatians will, as they are found to be, make them holy or wicked; and in the last verse he says, "he that soweth to the flesh," or doeth those things which are specially named, "shall of the flesh reap corruption," that is, bring destruction upon himself hereafter; "but he that soweth to the Spirit," or bringeth forth the fruit of the Spirit, which is particularly described, "shall reap," or obtain, or receive "life everlasting." Words could not be written to shew more pointedly or distinctly the facts, which are here concluded from them; there is nothing equivocal, mysterious, or in any manner doubtful, but are express, plain, and explicit; and may be truly called a summary of the Gospel of Christ, as far as relates to the actions of man [1]; he is

[1] The actions or conduct of life must be the ground or means whereby man's salvation will be effected, as far as relates to, or respects him; and to suppose those actions are impelled by the irresistible power of the Almighty, would be making man a mere machine, and render all the instructions, exhortations, and commands contained in the holy writings of Scripture of no effect; which inform us, that the tree is known from its fruits, so is man from his actions or works.

first told what works will bring destruction upon him, he is afterwards shewn what those fruits, or works are whereby he will reap, or receive life everlasting. There is not one single word or expression in these words of St. Paul upon which the most distant supposition can be made, that the Apostle could intend faith alone should effect life everlasting; faith is a fruit of the same spirit which the other fruits mentioned are; faith hath no precedence, but is really placed the seventh in the enumeration, which gives six others the precedence: and we know from another statement made by St. Paul in drawing a comparison of greatness, the Apostle has given charity, or love the precedence of faith. It may now surely be said, that further proof cannot be required to shew it was not St. Paul's intention to say, that faith alone is all-sufficient to effect justification; but upon a question of such serious concern, it will be the safer course to produce a superabundance of proofs, than fall one short, we will, therefore, in confirmation of those before quoted, bring forward one or two more proceeding from St. Paul.

1 *Tim.* iv. 8. "For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

The first question which naturally suggests itself

upon these words is, what is scripturally a Christian's promise? In a few words, it may be said to be that upon which all his hopes rest: and the promise here named extends not only to the present life, but to eternity: we would enquire the effect of these words, "having promise of the life that now is," which must be, that the godly man will have in this life, that serenity and peace of mind which the world cannot give nor take away: the remaining words, "and of that which is to come," must mean as to his future prospects after this life: he will from his godliness have and hold fast that sure and certain confidence of the truth of the hope, which he has through the promises of the Gospel[m], which cannot fail of being fulfilled in him, and, by its operating

[m] If we are desirous of knowing what the promises of the Gospel are, we could not be more highly gratified than by the following words of Christ, which are so perfectly applicable to shew, and at the same time so irresistibly convincing of the glorious and never-failing effects of good works for the sake of Christ and his Gospel.

Mark x. 29. "And Jesus answered and said, Verily I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the Gospel's,

Ibid. x. 30. "But he shall receive an hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

See also Matt. xix. 29.

with an irresistible power over his heart, his felicity in this life is perfected by a sure and certain hope of everlasting life in the next, as he knows, "that the Lord hath set apart him that is godly for himself[n]." Godliness comprises much more than faith only, the latter is a part of the former, but godliness embraces or includes not only all the duties man owes to God his Creator, but also in an extended sense all piety, and holiness in his religious pursuits: after so many authorities shewing affirmatively that man must necessarily possess good works, and their performance by him is made a positive condition in obtaining eternal life, with promises and assurances often and repeatedly made, that they shall have their reward in the world to come; where can there be a ground to doubt whether they are not as necessary as faith in justification? They are a continued theme in Scripture; but would be wholly unnecessary did faith alone effect man's salvation: it may be said all these statements are only on the affirmative side of the question, and do not exclude faith only from having the same effect, that works and faith jointly may have; but how can such a position be supported? if works are indispensably necessary as well as faith for man to perform, faith only cannot effect justi-

[n] Psalm iv. 3.

fication ; but to make certainty more certain, we will state a quotation from St. Paul to prove no reliance can be placed upon faith alone to effect justification : and to some who are hard of belief, a case shewing a disregard to, or want of compliance with injunctions, or exhortations to perform good works, *faith alone foundered* may have a convincing effect : the case alluded to is where St. Paul was stating to Timothy the manner he, St. Paul, although he had been a blasphemer, had been put into the ministry, and having obtained an abundance of grace with faith and *love,* which is in Christ Jesus, he was giving a charge to Timothy to become a preacher, having previously stated to him, not to give heed to fables and endless genealogies, which minister questions rather than godly edifying, which is in faith, and stating that the end of the commandment is charity out of a pure heart, and of a good conscience ; and of faith unfeigned : this he did that Timothy might war a good warfare, " holding faith and a *good conscience ; which some having put away* concerning faith have made shipwreck [o]." Here we see that some having put away a good conscience concerning faith, had made shipwreck, that is, their faith profited them nothing as to their spiritual concerns, and were

[o] 1 Tim. i. 19.

outcasts from having put away a good conscience; this statement proves at least there is danger in relying upon faith alone, as here we find it wholly failed [p]. After this it seems unnecessary to urge other authorities which proceed from St. Paul to shew that faith alone does not justify, and save, some of which have been previously stated, such as his positive declaration, that without holiness no man shall see the Lord, and that without charity he himself would have been nothing, that man must be zealous in good works, which God had ordained he should walk in, and that faith which worketh by love is the only matter whereby man can have any available effect with Christ, and that with the heart man believeth unto righteousness and with the mouth confession is made unto salvation: these being positive clear facts, stated by himself, cannot by any possible means be dispensed with, or explained away.

One of the great errors theologians have very generally fallen into from St. Paul's words, where he says man is justified by faith, or words to that effect, has been in overlooking, and not attending to St. Paul's definition of faith; had

[p] The cases of Judas Iscariot and Simon Magus might be here noticed to shew that faith availed nothing for want of a good conscience, and the heart not being right in the sight of God to produce works to perfect faith.

they constantly borne in mind this single fact, many seemingly contradictions and inconsistencies which appear in his writings, and which are not only so with respect to his writings, but as to other parts of Scripture, would be done away; the difficulty which has arisen from St. Paul's statements, that faith, or faith of Christ, or in his blood, justifies [q], and his seeming rejection of all works in the matter of justification, will be entirely removed by admitting the following short statement of what his real intention was, and what he meant to establish, as true principles and doctrines of justification by faith in Christ. Where he says justification was not to be obtained by works, or the works of the law, he did not mean to reject works wholly from justification, but to shew it was not to be obtained by works only, that is, without faith; and when he says man is justified by faith, he did not

[q] St. Paul's general expression, that man is justified by faith, may be likened with great truth to the expression, that the earth produces sustenance for man: nothing can be more true than the sustenance cannot be produced, as far as man's finite knowledge extends, without the earth; and thus it is with justification, which cannot be obtained without faith as a principal and indispensable requisite: in the earth's produce we know there are different matters indispensably necessary to contribute to effect the production, such as heat, rain, &c. We, therefore, see the general expression is quite as correct in one case as in the other.

mean, that man was to be justified by faith alone without works, but intended that faith was to be an indispensable condition or instrument to obtain justification, and by receiving his own definition of faith, that can be effectual with Christ, it must be a working faith; from whence, we must conclude, that both faith and works are absolutely and indispensably necessary to effect justification; such a construction of St. Paul's intention is very apparent by an attentive comparison and consideration of different parts of his epistles with each other, and such construction reconciles most perfectly what St. James has written on faith, as also what Christ has said in Matt. xii. 37. and St. Peter in his epistles 2 Pet. i. 5. and St. Paul himself in 1 Cor. xiii. 2. and Rom. x. 10. as well as many other parts of Scripture, which most clearly shew, that man is not justified, and saved by faith alone. If it is desirable that all parts of the sacred writings of Scripture should harmonize with each other, upon this most essential and momentous subject, justification, upon which all blessings after this life depend, such a construction as above only will produce it; any other construction of St. Paul's intention creates the greatest discordances and inconsistencies not to be reconciled: this construction is strongly confirmed by the words of St. James, when he says, "Ye

see then how that by works a man is justified, and not by faith only[r]." St. James did not by these words mean to say, that a man was justified by works without faith; neither did St. Paul, when he says, man is justified by faith, mean to say, he was justified without works: and as St. James has stated, "faith without works is dead," so it may be said St. Paul intended to shew, that works without faith are dead also: and all the texts which are or can be adduced to shew St. Paul meant to take away works wholly from having any effect in the work of justification, will readily admit of such a sense, which will shew his words were not so intended, but used for a different purpose. St. Paul most undoubtedly never intended to be understood, nor has he in any one instance stated, that man was justified by faith only, or alone; had he done so, he would have contradicted other parts of Scripture, and made void the law of works, which must have been useless for any purpose whatever with respect to man's eternal happiness, as faith, in that case, would have been the only mean necessary to obtain salvation and all spiritual blessings; and the Apostle would also have been most inconsistent with himself as to many matters he has stated,

[r] James ii. 24.

and cannot by any mode of reasoning or construction of his writings be reconciled with each other: but on the contrary, St. Paul has shewn a most earnest desire to support and establish the law of works, not only by express words, but by many statements, and in none more than when he says, "Christ is the end of the law for righteousness to every one that believeth[s]." The expression that "Christ is the end of the law for righteousness," unites the law and Christ in the strongest terms; if Christ is the end of the law, and united to the law, and thereby righteousness is produced, both are contributary, if they are not, St. Paul could not have used the expression; no other construction can be put upon the Apostle's words. We frequently meet with an expression that Christ came upon earth "to magnify the law and make it honourable;" surely these words cannot mean to abrogate or annul the law.

Many have fallen into error by conceiving faith to be a cause, and not a mean, instrument, or condition; if faith alone effected justification it must be a cause, (but) it is invariably stated in Scripture, that man is justified by, or through faith; the words *by* or *through* shew faith is a

[s] Rom. x. 4.

condition, mean, or instrument, and not a cause [t]. Justification is the act of God, Christ is the procuring or effecting cause, and faith with its concomitants are the conditions with respect to man, by, or through which he is to receive it: or faith may be the instrument, and works conditions; many parts may, and very generally contribute to make or perfect one whole: and this we see particularly as to the products of the earth: why may it not be so in justification?

It has been before stated that faith doth not produce good works, that is necessarily, and inevitably, otherwise there would be an uncertainty, whether it does or not; if faith does not necessarily produce good works, it must be considered as not producing them: an aptitude to produce them, or any sanctifying or influential effect faith may have on works, is not producing them.

In the common course of argument the affirmative of a proposition is expected to be proved, but as the opponents to the doctrine now intended to be established have not attempted to

[t] See Bishop Tomline's Ref. p. 148, note 9, where he states the distinction in the Greek article διὰ governing a genitive or accusative case and shews whether a mean or cause. The same note is in his Elements of Christian Theology. Vol. ii. p. 258, note [b].

bring forward any authority from Scripture to shew, that faith necessarily produces good works; we will reverse the regular course, and quote those texts, which appear applicable as authorities to prove, that faith does *not* necessarily produce good works, or that she is constantly attended with good works. We will first beg to make a few observations, and chiefly by way of questions, and should they not be satisfactorily answered, or capable of admitting a full and satisfactory answer, must tend in a great degree to establish the principle now contended for: if faith is dead without works, how can faith produce those very works which are to give it life? a thing that is dead cannot move, faith consequently that is dead, cannot produce the act or matter which requires motion to produce it. St. James states faith without works is dead being alone, how can faith be said, in any sense whatever, to produce good works? it would be making the Apostle say the greatest absurdity that can be conceived; that a thing which is dead and motionless should produce the very matter which is to give it life: did faith necessarily and invariably produce good works, upon what ground could St. Paul in his addresses to the disciples, who, there cannot be a doubt, had faith, otherwise good works would have profited them nothing, have so frequently and constantly exhorted and enjoined

them, with the greatest earnestness, to the performance of good works, and even to state, that God had ordained man should walk in them, and by a continuance in well doing, should have eternal life?

We will now proceed to examine some of the statements in Scripture applicable to this point; St. Paul says, "though I have all faith, so that I could remove mountains, and have not charity, I am nothing [u]." Had faith necessarily produced such good works as were efficient to justification, and all others are useless, he could not have used these words, because he must have had charity by having faith. And we find St. Peter has said, "to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ; add to your faith virtue [x]," &c. Had the precious faith these persons possessed, produced necessarily those good works mentioned by St. Peter, his direction was useless; but his words plainly shew the necessity of such direction, to make them fruitful in the knowledge of our Lord Jesus Christ; and to confirm and enforce what he said, he states to them the effect of an obedience to it, from whence they might conclude what the consequence of a disobedience would be, and thereby to avoid being

[u] 1 Cor. xiii. 2. [x] 2 Pet. i. 1. 5.

in danger of the denunciation, which St. Paul has certified shall take place, "when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on *them* that *know* not God, and that *obey* not the *gospel* of our Lord Jesus Christ[y]."

In the parable of the vine Christ says, "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit[z]." In the same parable he says to his disciples, "I am the vine, ye are the branches[a];" and also, "ye are my friends, if ye *do* whatsoever I command you[b]." Nothing can be more clearly shewn by words, that the fruit here meant must be good works; Christ says, "If ye *do* whatsoever I command you," he does not say if you *believe* whatsoever I command you; Christ was addressing those who already had faith, otherwise he could not have said, "every branch in me that beareth not fruit he taketh away," every branch must mean, every believer, and the fruit here mentioned by Christ, must be the same which St. Paul has called "the fruit of the Spirit[c]." This must be a true construction

[y] 2 Thess. i. 7, 8.
[z] John xv. 1, 2.
[a] John xv. 5.
[b] John xv. 14.
[c] Gal. v. 22, 23.

of the words of Christ, and shews beyond a possibility of doubt, that faith doth not necessarily bring forth or produce good works ; it appears most certain, " every branch that beareth not fruit he taketh away ;" that is, every believer in Christ, who hath not good works, cannot be a partaker of the benefits Christ hath purchased for man by his blood.

The foregoing authorities, so plain and so convincing, must be conclusive to the minds of all unprejudiced persons, divested of bigotry and enthusiasm ; but as this matter is of such momentous consequence in leading us to a rightful knowledge of the words of Scripture upon this subject, and which must be of the most vital importance to the practice of true religion, it is thought desirable to make a few more quotations from the writings of St. Paul, which are so full, clear, and decisive to the point, that they cannot leave an atom of doubt upon any mind susceptible of penetration by truth, but those who are hardened from the above causes, bigotry, and enthusiasm, it is greatly to be feared, neither the words of St. Paul nor reason will make a due impression.

2 *Tim.* ii. 20. " But in a great house there are not only vessels of gold and silver, but also of wood and of earth ; and some to honour ; and some to dishonour."

Ibid. ii. 21. "If a man, therefore, purge himself from these, he shall be a vessel unto honour, sanctified and meet for the master's use, and prepared unto every good work."

Ibid. ii. 22. "Flee also youthful lusts: but follow righteousness, faith, charity, peace with them that call on the Lord out of a pure heart."

2 *Tim.* iii. 14. "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them;"

Ibid. iii. 15. "And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus."

Ibid. iii. 16. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:"

Ibid. iii. 17. "That the man of God may be perfect, throughly furnished unto all good works."

1 *Cor.* xiii. 13. "And now abideth faith, hope, charity, these three; but the greatest of these is charity."

St. Paul in the first three verses quoted makes a comparison between man and a vessel, there being some of the two descriptions, to honour, and to dishonour, which implies, that

the good and righteous man will be to honour, and the sinner to dishonour: he then goes on to state the means necessary, whereby man is to become a vessel to honour: he is to throw off his youthful lusts, and to follow righteousness, faith, charity, and peace, with them that *call* upon the Lord out of a *pure heart:* had faith produced righteousness, charity, and peace, these words were unnecessary, and should have been omitted, but on the contrary, the direction is to follow righteousness, and this word is stated before faith, which may be considered of small importance, the force of the argument from them is, that righteousness, charity, and peace, are made distinct matters, and are not dependent on faith in any manner whatever, and consequently cannot be produced by it, or spring from it: by the other four verses we see St. Paul exhorting Timothy, his own son in the faith, to continue in the things which he had heard, and been assured of, knowing of whom he had learned them, and that from a child he had known the Holy Scriptures, which were able to make him wise unto salvation through faith in Christ: here we see Timothy exhorted to follow the things which he had heard, and had been assured of, (most probably meaning himself from whom he had heard them,) and had learned out of the Holy Scriptures, which are able to make

him wise unto salvation through faith in Christ: the words, "wise unto salvation," must signify, that he would thereby be furnished with all the necessary information to enable him to obtain eternal life: he then states, all Scripture is by inspiration of God, and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness, that is, if man does his part by searching the Scriptures, he will there find the things which are necessary to make him perfect, and throughly furnished unto all good works. Instead of faith producing good works, we are here taught, that the Holy Scriptures through faith, are able to make a man wise unto salvation, and in what matters they are profitable to make him so, and that consequently faith alone doth not do it, the Scriptures are here mentioned as instrumental in attaining the things, by which, through faith, the man of God would become perfect, and throughly furnished unto all good works. Had faith produced good works, there was no occasion for other things to be stated, which could not be wanting, because faith would, in that case, have effected every thing, the very mention of other things, as well as faith, proves to a demonstration, that faith will not perfect a man, or furnish him unto all good works, but the aid of Scripture must be had; the consequence, therefore, is, that *faith*

alone does not produce those good works, which the man of God must be furnished with to make him *perfect:* this conclusion is undoubted.

In the last verse quoted St. Paul says, "And now abideth faith, hope, charity, these three; but the greatest of these is charity." One short unanswerable question upon these words so fully and satisfactorily determines the point, and so far sets the matter at rest beyond all possibility of doubt, that all further quotations or argument must be useless and unnecessary: charity being greater than faith or hope, how can faith produce charity? It is contrary to the nature of things that the minor or less should produce the major or greater: this is most conclusive against the position that faith produces good works.

Must it not appear clear from what Christ has stated, as well as from the whole tenor of Scripture, that the heart of man is the spring or source from whence all works proceed? Christ says, "A good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things [d]." May we not here conclude, that Christ considers the heart the grand depository or store-room of all man's religious and intel-

[d] Matt. xii. 35.

lectual possessions; and from St. Paul's statement, that the Holy Scriptures must be assisting to furnish him with the things which will make him wise unto salvation, and if he will attend to, observe, and keep the doctrines, reproofs, corrections, and instructions in righteousness which they contain, they will make the man of God *perfect,* and throughly *furnished unto all good works;* that is, this depository will be stored with those most precious articles which the Scriptures deem good works, and St. Paul has called the fruit of the Spirit, namely, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, righteousness and truth: and unless this treasury contains these most precious goods man cannot be perfect, and furnished unto *all* good works: faith is one of those goods, but we know from Scripture, that she is not the greatest, there is one pearl called love or charity, "that man knoweth not the price thereof," and is greater than faith; consequently, whatever influential power right faith may have in this grand depository, or whatever sanctifying effects she may possess, she herself being one of the precious articles there treasured up, with others equally precious and necessary with herself, she cannot be said in any sense of the expression to produce those other good things, which may be called her friends and com-

panions, and are the fruit of the same tree, the Holy Spirit, nor can they in any way spring from her, because without their existence she is dead, and useless, as hath been before distinctly shewn: but at the same time it must not be supposed from what is here stated, that an attempt is made to underrate or set a less value in any degree upon faith, than what she is most truly and deservedly entitled to, as a "pearl of great price," but there is a goddess, whose transcendent excellence is so pre-eminent, entitles her to stand foremost in this, as well as all our actions and doings, and is not to be sacrificed upon any occasion, or for any purpose, and at whose shrine even faith herself must bow, and without her beneficent and salutary friendship faith would be bereft of all her beauty, and who is also a fellow-labourer in the vineyard of Christ, and called by St. Paul a fruit of the Holy Spirit, even TRUTH. We know that without faith no man can please God; that we stand by faith, because without faith we must fall; and also we walk by faith; as without faith we are blind [e]. Faith may be said to be the first conception of the mind to bring us to Christ, and to lead us to seek after truth, and without faith

[e] See 2 Peter i. 5—9. where it is stated he that lacketh faith and the *works* there mentioned is *blind.*

man can do no good, righteous, and justifying work, because by faith the heart is purified[f]. Faith is, therefore, of the greatest importance, and is indispensable to obtain eternal life; we also know that without love and charity faith is unavailable with Christ and nothing worth; from whence, by drawing the rightful conclusion, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, righteousness, and truth, must necessarily be possessed by the perfect man, and work together, which they will do "for good [in and] to them that love God."

From the authorities quoted, and the argument necessarily arising from them, together with facts which may be shewn of persons possessing faith, being through temptation led into acts of unrighteousness, such as may be said of Moses, David, and even faithful Abraham, who was not perfect, with many other cases that might be adduced, we may safely conclude that faith doth not scripturally, either necessarily or inevitably produce good works, nor is it invariably accompanied with them; but that man possessing faith is a free agent, and exposed to temptation, are principles which cannot be controverted by any authority from Scripture.

[f] Acts xv. 9.

Leaving this subject for a moment as to scriptural authority, let us consider it practically as to daily experience; do we not continually meet with cases, and lamentable it is to know, they are too well founded in truth to doubt them, that the strongest professors of faith commit acts of sin, and some of a deep die, and when observed upon by their neighbours or friends, the usual and common answer, or designation of their case is, that they were under trial? So it may be truly called, but what does this trial prove; that their faith was not sufficient to support and prevent them from committing the acts while under trial: should it be said, that in any such case the man was only a professor, and had not a true living faith; may not the same be said of all who profess to have faith, that they are only professors? because that man cannot be found who sinneth not, and it is feared even daily, if not hourly, in thought, word, or deed, and against which it is most certain faith cannot protect him. How can it be said that faith necessarily produces good works? certainly not. Happy is the man whose faith is accompanied with good works, and in whom they are sincerely and truly associated!

Connected with this subject is an expression very frequently but incorrectly and improperly used, that good works are the *fruits of faith.*

It is believed, there are no words in Scripture, that can by a fair unprejudiced construction be produced to support the use of this expression; faith itself is called a fruit[g], but we no where meet with the fruits of faith. The 12th Article of the Church of England calls good works the fruits of faith, but that will not make them so scripturally; if faith necessarily produced good works, it would be a justification of the use of these words, but which is clearly unscriptural as hath been just shewn, and by Scripture we know good works are called the fruit of the Spirit, the same is faith, consequently, according to Scripture, there would be no more impropriety to say, faith is the fruit of good works, than to say good works are the fruits of faith. Theologians should be observant not to use improper expressions, which may tend to mislead. An inattentive or cursory reader by not considering the correctness of the words, that "good works are the fruits of faith," may inadvertently be led to the conclusion, that faith *produces* good works: here we see a false or erroneous impression may be contracted by the improper use of words merely from the mode of expression.

It may now be asserted, that it hath been

[g] Gal. v. 22.

proved beyond a doubt faith doth not produce good works, which she must do necessarily, invariably, and inevitably, if she produces them at all; and if by our most holy religion, other works are necessary for man to perform as conditions or duties on his part to obtain salvation as well as faith, hardened and obdurate must that man be, who would advance and attempt to propagate such a doctrine as *faith alone without works*, that is, that works are unnecessary, and unavailable to man in obtaining the blessed hope of everlasting life, when we know from the assurance of an Apostle, that works are the *vital* part of faith, and that without them she is dead, and by another Apostle, that unless faith worketh by love, and is united to charity, she is unavailable with Christ and nothing worth; therefore, should such a doctrine be propagated, that faith alone effects every purpose in the great concern, the salvation of man's immortal soul, and that good works are useless, ineffectual, and unnecessary; for whatever end or intent such a doctrine is propagated, whether for the purpose of exalting faith or debasing works, or with any other view, must be a blasphemy against the Holy Scriptures, and our most pure and undefiled religion, which directs us to visit the fatherless and widows in their affliction, and to keep ourselves unspotted from the world; and the

man who thoughtlessly or wilfully propagates such a doctrine, it is greatly to be feared, will be in danger of incurring the denunciation in the Revelations: "And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book [h]." Let the propagators of faith alone, without the necessity of good works, in the attainment of justification, most earnestly and seriously weigh and consider the effect of these last words, assisted with the words of the prophets Micah and Malachi; "He hath shewed thee, O man, what is good, and what doth the Lord require of thee, but to *do justly* and to *love mercy*, and to *walk humbly with thy God?* Then shall ye return, and discern between the righteous and the wicked, between him that serveth God, and him that serveth him not [i]."

Upon this subject, it is impossible to pass over without notice, a singular opinion, which prevails very generally with a numerous sect, who hold the above favourite and deluding principle or tenet that faith alone justifies; yet conceive it is absolutely necessary to bring forward good works in some way, and for some purpose,

[h] Rev. xxiii. 19. [i] Mic. vi. 8. Mal. iii. 18.

not having the temerity to reject at one stroke from their wild system of theology so much, and such essential parts of God's holy word, that command, direct, admonish, and in a gentle, persuasive, and affectionate manner, shew the necessity there is for frail, sinful, guilty man to have, and be zealous of good works, and teach and forewarn him, that unless he practises them, he will be in the greatest danger of eternal condemnation; and particularly, that without repentance, holiness, and obedience to God's law, which is holy, just, and good, he must eternally perish. Yet, knowing and seeing all this, they still retain these good works in their suite, not for the purposes which they are most clearly and certainly intended by Scripture, but as a sort of *corps de reserve*, to be called forth should they have occasion for their services, and that even after the battle is won, and victory proclaimed! It might then be asked, for what purpose? The answer in truth is, that they are to be produced to prove or manifest the very matter, (faith) upon the authority, and *by*, and *through* which the great and momentous object sought for, namely, justification, hath been already obtained by faith *alone:* a greater inexplicable inconsistency never entered the head of man! Talk to them of justification, without hesitation they tell you, it is obtained by faith, and

faith only: nothing more then can be necessary but faith: and then talk of repentance, prayer, fear, righteousness, and all those heavenly virtues which Christ and his holy disciples so strongly recommended and unremittingly practised; Oh! the answer then is, they are all useful and should be retained and practised; but when it is enquired into for what purpose they are to be useful? they then say, they will be the evidence to prove or manifest your faith, that it was true, genuine, and living, and not a dead faith[k]; and all this is to be done after justification, because before faith, both according to Scripture and their own principles, all works savour of sin, and can effect nothing with respect to justification. For the purpose of elucidating this matter further, and shewing the absurdities their own principles produce, let the erroneous tenet of justification taking place in this life, which they hold in general with many others, be conceded to them in the manner, and through the mean or instrument faith, according to their own statements, and that salvation is to take place at the day of judgment: and then is the time, they will tell you, these good works are to be produced to

[k] See Scott's Remarks on Bishop Tomline's Refutation of Calvinism. Vol. I. pp. 278. 281.

evidence or manifest faith; how is it possible to be shewn either from Scripture or reason these good works will be *then* wanting to manifest faith? Faith has previously had its effect in the matter of justification, and all sins have been pardoned by, or through its power, and nothing now remains to be done but the sentence of salvation to be passed; how can man then undergo a *trial* after being cleansed, and absolved from all his sins and impurities? it cannot be necessary, that the good works of man should be produced at that fearful and awful season, the day of judgment, to be examined and considered by the great and holy Judge of all the world, who knoweth the secrets of the heart, and to whose eyes all things are naked and open, is omniscient, and perfectly acquainted with every minutiæ relating to the actions of man, whose knowledge extends beyond the mere works themselves and any matters of which they can be evidence, who is conversant with the very *motive*, and spring from whence they arise; as evidence, works must be useless. God's ways are more perfect. Should it be asserted, that the tenet of works manifesting faith at the day of judgment is supported, and authorized by Scripture, it should be shewn *where;* if the statement of St. James, when he says, "shew me thy faith without thy works, and I

will shew thee my faith by my works," is to be produced to prove, that works are *only* the evidence of faith, any such construction put upon this passage must be erroneous, and St. James must be wholly misunderstood as to the application of his words. St. James is supposed to be in conversation with a person who held the erroneous doctrine of faith alone being sufficient for justification, and to convince him of his error, he says, "shew me thy faith without thy works." Faith is to be shewn separate and apart from works, no works were to be produced to shew what sort of faith it was, but with respect to St. James himself, he says, "I will shew thee my faith by my works," as the best means whereby he could shew to this man the nature of his faith: it was to be evidence to the man, not to God. The most reasonable construction to be put upon these last words of St. James is, that the works were to shew, what description of faith the Apostle's was, and for the man to see the difference between the two sorts of faith, one, accompanied with good works, whereby he could judge of the worth or quality of such a faith, and the other, from whence he could form no judgment for want of an apparent visible proof, the only means whereby his fellow man could distinguish or discover what sort of faith his was to judge of its estimate. St. James

was not enquiring how this man's faith was to be evidenced, when it was brought forward for the purpose of justification before God, nor was he shewing him how his own faith was to be evidenced at that time; had St. James intended by his words, that his works were to be the evidence only of his faith, he could not have made the statement which he afterwards did, he was proving to this vain man, that faith without works was dead, and could profit him nothing, and all that St. James wrote was to shew in an easy, common, and familiar way, that works were absolutely and indispensably necessary to make faith effectual, or, as he has expressed it, perfect: had he intended to have brought forward these works merely as evidence, how could he, in speaking of the case of Abraham, have used these words? "Seest thou how faith *wrought* with his works; and by works was faith made perfect?" *Faith wrought with his works,* is surely a very different expression from faith being manifested or evidenced by his works. Had St. James meant his own works were to be the evidence of his faith in the matter of justification, they must also be essential in working with faith to give it life and effect for any purpose, because from the plainest words that can be written, he has shewn faith without works is dead, and can do nothing of

herself; she must, as St. Paul has stated, work by love, and St. James has also said, faith and works must work together to give faith life, and make it perfect: it is impossible to prove by any reasonable construction of his words, St. James intended to shew that works were necessary to manifest or evidence faith before the supreme and Almighty Being, who knoweth all things: but how different with respect to short sighted man, who cannot by any means know the faith of his brother man in any way so well as from his works which are an open and visible proof; this, and this only, was what St. James meant as evidence to shew this deluded vain man by his words, "I will shew thee my faith by my works," to convince him of his error. If those, who hold that good works are to evidence faith in the matter of justification, have no better authority by Scripture than what St. James has written, and it is strongly believed they have not, the construction they have put upon, and conclusion they have drawn from St. James's words relative to works manifesting or evidencing faith in justification are most undoubtedly erroneous and unfounded.

In confirmation of the principle which St James has stated, we may quote the words of Christ in Matt. v. 16. "Let your light so shine before men, that they may see your good works,

and glorify your Father which is in heaven." Christ does not say that the good works of those disciples, who he is then addressing, are to be seen or received by their heavenly Father as evidence, or to manifest faith; but for men generally who have an opportunity of beholding their good works, are to see them, that they may glorify their Father who is in heaven. When this text is considered it must appear plain, that Christ had not the most distant idea that these good works were by the figure he used, to have a light thrown upon them that they might be seen most visibly by their heavenly Father as evidence of their faith; but that those who saw them might be edified and benefited from seeing them, and thereby be brought to glorify God, which may be understood to praise and honour him, and devote themselves to his service by doing similar works.

To illustrate a system of true religion, and the principle of faith alone, the following view of these subjects may contribute to bring us to a rightful judgment upon them: faith alone must be a mere conception of the mind without action or connection with any other matter whatever, if it has any operation or union with any object or thing in producing a religious effect it cannot be alone. Faith alone may be truly designated as a speculation or theory, such a faith

cannot be a religious faith. We must see from every part of Scripture, that true religion must be practical and not speculative ; faith remaining in the mind merely as a conception without action, without operation is the faith, called by St. James dead, but if by union or connection with any matter, it is put in motion, and has an operative effect, it ceases to be alone. True religion according to Scripture, must consist of divers parts, no fact can be more certain and indisputable ; and as many parts of man contribute to make and constitute one body, so it is with perfect religion, which must consist of many parts, and all contribute, tend, and lead to the same end, and effect the justification and salvation of man. Did faith alone produce justification all other parts of religion may be dismissed as useless : but if other parts are to be retained as necessary, there is the same reason to say, that any, or either of those parts, will effect justification as well as faith : it must appear most certain, and will not admit of disputation in any way, that true religion, according to Scripture, must be practical, not speculative or theoretic ; in considering religion in this point of view, we come to the question, what are the practical parts ? Faith alone cannot be conceived to be any thing more than a mere speculation or theory, because if faith is in any

manner put into practice, it must co-operate or be united with some object. If we for a moment consider the purposes and intentions the writers in Scripture had in view, from the many ways, causes, facts, reasons, and means set forth to produce holiness and true righteousness in the heart of man, we must at once banish from our minds all idea of speculation or theory, and that practice only must be designed. When we have arrived at this conclusion, we must see something more than faith is necessary, if faith remains in the mind unexercised and alone, it is perfectly dormant, and cannot be put in motion unless it co-operates or is united to some other matter, and is not then alone; but faith alone may be most truly called the theoretic part of religion, and although we know from theory the greatest and best works may be produced, but till it is made a practical use of, it has no intrinsic value: thus it is with faith: and in the discussion of all doctrines in religion, we must always bear in mind the effect to be produced, particularly as to faith, because whatever man's faith is, so his actions most probably will, or ought to be, and unless they are so, faith is no more than a shadow which passeth away without effect. We must see by Scripture, there is more for man to do than to have faith only, all those statements recommending and exhorting

man to good and virtuous conduct in life would by faith alone be rendered of no avail, and his behaviour would be of no concern, his justification and salvation being assured and secured to him, as he conceives, by possessing this one thing needful, all others are deemed useless, unimportant, unnecessary, and passed by as of no moment whatever. This must shew the great necessity there is, as far as man is able, to discover what the true principles of faith in the Christian religion are, and by an exertion of all his powers to learn, whether those he holds, will bring him to do practically those things which will ensure his eternal happiness; or whether from a mistaken principle, he is travelling upon the very brink of a fatal precipice, and by one false step will inevitably be plunged into everlasting misery.

In viewing the discussion of this great, intricate, and momentous question, it is seen to be one not to be treated lightly, theoretically, nor speculatively, but practically, and nothing can, or will, have more effect upon man's understanding and reason than when applied to his senses by practice, which unfolds many secret mysteries, and hidden or dark parts of things, and is the surest and most direct road to lead him to truth: and when we contemplate the future happiness or misery of man may depend upon this single question,

whether faith alone is sufficient for man to obtain eternal felicity, or whether there must be a co-operation of good works, or what is scripturally called the fruit of the Spirit with faith, and that this one point is of such great, serious, and most momentous concern, and particularly when we reflect, that a misconception or misapprehension of the real truth may produce such direful and fatal consequences, an indispensable necessity must appear that no pains should be spared, no means left unused and untried to attain a rightful knowledge and comprehension of this point. Upon this ground, in addition to the authorities quoted from Scripture and arguments used, we will advance one more argument founded upon the broad basis of the purpose, intention, and design of the writers in Scripture generally, and those of the New Testament in particular, and which we doubt not, upon close reflection and consideration, will appear clear, decisive, conclusive, and irresistible, enforced and confirmed by texts from Scripture.

It must be admitted, the Scriptures were written for the information of man, whereby he may obtain the necessary knowledge what his conduct in life should be, and the rightful course he is to take, that is, what he is to do, and what he is to refrain from doing; this is such a conspicuous, plain, and striking fact, that its admission, it is

conceived, cannot require a moment's hesitation; the rejection of this great truth would render void the most essential parts of Scripture, destroy the apparent views, intentions, purposes, and object, not only of the writers, but also of God himself, by and under whose inspiration they have been written. Upon assuming this to be an undeniable and irresistible fact, we are led to enquire the uses and effects intended: by making Scripture its own expositor, we are informed, it was written to make man wise unto salvation, that is, by due diligence, he will attain sufficient knowledge of all things necessary for him to practise in the performance of his duty both towards God and man, which comprises every part of true practical religion whereby salvation may be obtained. We may then enquire, will faith alone, stripped and divested of those good works, which have been shewn, and proved to have been most wrongfully and unlawfully attributed to her as her offspring, comprise, and contain every part of true religion? A negative answer to this question can certainly cause no difficulty. Faith throughout the whole of Scripture is most clearly distinguished from other good works, consequently she cannot comprise them; and were not other works necessary all that could be wanting for the writers in Scripture to have shewn would have been what true

faith was, how it was to be obtained, and its effects: but was every purpose necessary for the salvation of man on his part, produced by faith alone, nothing more was required, and all that has been written relative to other works is useless and unnecessary. Is it possible to conceive God would have given his commands through Moses to the Israelites in the manner he did if useless and unnecessary? Most assuredly not. Would he have caused and ordained his Prophets and Apostles to have given those warnings and denunciations against the commission of sin? and promises and assurances of glorious and unspeakable blessings, which "eye hath not seen, nor ear heard, neither have entered into the heart of man," as encouragements and incentives to lead him to a godly, righteous, and holy life: the prophet Habakkuk has declared, "the just shall live by his faith [l]." Christ has said the righteous shall go into life eternal at the day of judgment for their acts of charity in this life [m]. St. John has said, "if we confess our sins God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness [n];" and also, "all that are in the graves shall hear his voice, and shall come forth; they

[l] Hab. ii. 4.

[m] Matt. xxv. 31—40.

[n] 1 John i. 9.

that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation [o]." St. Peter has stated, "he that feareth God and worketh righteousness is accepted with him [p]." The prophet Ezekiel has said, "when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive," and "in his righteousness that he hath done he shall live [q]." And St. Paul, "For ye have need of patience, that after ye have done the will of God ye might receive the promise [r];" and "we must all appear before the judgment-seat of Christ, that every one may receive the things done in his body according to that he hath done, whether it be good or bad [s]," and that God will render to every man according to his deeds: to them "who by patient continuance in well doing seek for glory, honour, and immortality, eternal life [t]." "Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free [u]." Was the doctrine which has been very generally received, although most erroneously, that faith scripturally produces good

[o] John v. 28, 29.
[p] Acts v. 35.
[q] Ezek. xviii. 22.
[r] Heb. x. 36.
[s] 2 Cor. v. 10.
[t] Rom. ii. 6, 7.
[u] Ephes. vi. 8.

works, or that they invariably spring from faith, and that faith alone justifies: upon what ground can these statements be supported? Faith having produced all man's good and virtuous actions, they could not have the effects which we find stated in these texts, as well as in innumerable others in Scripture. These statements are a direct contradiction in the plainest words to the principle of faith alone being the sole effective cause of justification and salvation; no words nor language can reconcile these most contradictory facts. No system founded upon the Christian religion can be devised to produce consistency between these texts, and the tenet of faith alone being sufficient for man's justification, unless by the most absurd and anti-scriptural idea, that justification and salvation are distinct matters, bear no relation, and have no connection with each other, which it is conceived no believer in Christ will attempt to shew. By St. John we see, that through confession, which no doubt is intended to include repentance, God will pardon our sins; and by St. Peter, that the man who feareth God, and worketh or doeth righteousness is accepted with him. By these texts we arrive at full and perfect justification according to the common received idea of justification by Scripture; by St. John pardon or remission of sins is obtained by the confession of

them, this is a most material part of justification; by St. Peter man is accepted with God for fearing him and doing righteousness, this acceptance can be nothing less than to salvation and glory; and although faith must undoubtedly be understood to be a most essential part in these attainments stated by the Apostles, yet it is not even mentioned; but we must believe confession of sins, fear of God, and righteousness are necessary and indispensable parts of justification, if these texts are to have any attention paid them. By these last as well as the preceding texts quoted, we find actions are to have their due effect[x], and not faith only; by the first, the just

[x] "The end of all thinking and feeling is action. Whatever shall terminate not in this is a mere cheat, a mass of rubbish, a nuisance to ourselves and to mankind. All the good done in the universe is done by action. The most perfect and glorious principles which belong to the intelligent character, those which constitute the bliss of Paradise, those which constitute the superior bliss of heaven, would be shorn of almost all their radiance were they to cease from their activity. There is, I acknowledge, in the reception of truth, and the indulgence of virtuous affections, an inherent value, a delightfulness interwoven in their own nature. The subject of them, if he were prevented by accidental circumstances from doing good, would, I acknowledge, still find real delight in the things themselves. But were he to cease from doing good when it was in his power, he would be stripped of all his virtue and glory, and of almost all his enjoyment. To him says St. James, 'that knoweth to do good, and doeth it not, to him it is

shall live by his faith, here the man must be just from his actions, and by the co-operation or instrumentality of faith he is to live, that is eternally. Christ has said the righteous for his good deeds shall go into life eternal. St. John, that those who *confess their sins* will have them forgiven; and those who have *done good* will rise from their graves to the resurrection of *life*. St. Peter, that the man who *feareth God* and *worketh righteousness* is accepted with him: and the prophet Ezekiel, that the wicked man who *doeth* that which is lawful and right shall save his soul alive, and from his righteousness he shall live. St. Paul tells believers they must have patience, after they have *done* the will of God, that they might receive the promise which is the reward of salvation, and that all must appear at the judgment-seat of Christ to receive the things *done in the body*, that is the proper reward for what they have done, and according to *their deeds*, and from *well doing* shall have eternal life: how can faith alone face these texts, or by any possible means bring into doubt their effect, or prevent their truths from carrying conviction to the minds of all real and sincere believers in Christ? It is almost as im-

sin.' Good actions only are blessings to the kingdom of God, and the only proof of excellence of character." Dwight's Theology, vol. ii. p. 581.

possible as that man should be able to turn the sun from his daily course.

We can have no difficulty to conclude from what has been stated, that pure justifying faith is a firm assent or belief of the mind in the existence of a SUPREME BEING governing the Universe, called GOD; that JESUS CHRIST is his only begotten SON; that the Gospel is the word of God, and that there must be in the heart a perfect love of him and all his works, with an earnest desire to obey his most righteous will and commands in all things, and religiously to do, and persevere in doing, all those duties imposed upon man in and by his most holy word; this is the faith, the only faith, man can rely upon to become a partaker of the great boon, the rich banquet of love, which his heavenly Father through Christ hath provided and set before him; the rejection thereof, and a continuance in the broad way of sin, will most assuredly bring final and eternal destruction upon his benighted soul.

CHAPTER IV.

DIFFICULTIES TO JUSTIFICATION IN THIS LIFE.

THE doctrine or tenet of justification, taking place in this life, will appear to be productive of many great objections and insurmountable difficulties, when we enquire and investigate the matter upon Scriptural authority, that they may be said to be almost innumerable, we will state a few which are most striking. According to our definition of justification, it is a certain distinct act of God; that it not only insures, but is inevitably succeeded with salvation; and unless it is so succeeded, it cannot be perfect justification to effect remission of sins, and acceptance of the man by God, as just and righteous. Upon the supposition that justification takes place in this life, and that salvation will inevitably follow, it seems impossible to reconcile such a principle with those parts of Scripture, particularly the statements both of Christ and St. Paul, where a continuance in well doing, and perseverance

unto the end, are made absolute conditions for man to comply with, to give him even a claim or expectation of salvation. Upon the above supposition, another difficulty of no small magnitude will occur; justification, we must conclude, must take place upon some particular act being done, and generally conceived at the time of having, or embracing faith; to salvation there are undoubtedly more than one condition necessary to obtain it; we find St. Paul, in one instance, says, without holiness no man shall see the Lord. We also find, in other parts of Scripture, that baptism doth now save us; also, that we are saved by hope; we then see there are more than one matter necessary to obtain salvation; and as justification will inevitably be succeeded with salvation, all those conditions, whatever they may be, which are necessary to obtain salvation, must be complied with or performed, before justification can take place; consequently the difficulty that must occur, upon justification taking place in this life, whether at baptism, embracing faith, doing works, or upon any other occasion, seems to be insurmountable; and particularly when the Scriptural doctrine, which is most plain and certain, that man can at any time during life commit sin, and wholly fall from faith and grace is considered; by his justification he has effected the remission of all sin, past, present,

and future; a man who has the sentence of justification passed upon him is become perfectly just and righteous, and accepted by God as such, and being so accepted, it seems a perfect contradiction to say, he can be capable afterwards of committing sin; it would be uttering the greatest absurdity that can exist, to say a man has effected the remission of *all* sin, and yet having done so, he can commit sin. Faith being an indispensable requisite in justification, all who are justified must possess faith; and if justification takes place in this life, it is most reasonable to conclude, it must be upon embracing faith; but it is most truly certain and clear, from the cases stated in Scripture of persons being justified in this life, that they did not take place upon any *particular* occasion, or act being done. It is more than once stated by St. Paul, that Abraham was justified by faith; that is, his faith was counted to him for righteousness, which is understood to be justification. St. James asks, whether Abraham was not justified by works, when he offered up Isaac his son; and, from what follows, it is plain St. James meant to show that Abraham was justified by works; and in this case of Abraham, that his works and faith co-operated in his justification. It is most certain his first justification neither took place when he embraced faith, nor did it take place when he had

performed a work, which he did by or through his faith; this difficulty, or objection to the tenet of justification taking place generally on earth, seems to be incapable of admitting an explanation, to show to a precision when earthly justification does actually take place; and if this point cannot be clearly established by the authority of Scripture, and the time distinctly shown, it will then appear to be uncertain when it did take place. What can be a greater objection to any system than uncertainty? In theology it is considered that justification is not a transient but a permanent act of God. If there is any ground for this opinion, which is generally admitted by theologians, justification in this life will produce a difficulty of no small extent, particularly to those who hold, that justification takes place upon having faith, when we know to the greatest certainty by Scripture, that man can, at any time during life, wholly fall from faith and grace, and be totally lost[a]. It surely will not be said that the man who is justified cannot fall from faith; if it should be so said, how can it be proved from Scripture?

We shall now consider this matter further, upon examining the case as it respects different sects of Christians. One sect holds that

[a] See Heb. vi. 4, 5, 6. x. 26, 27. 38.

justification takes place at baptism; another at the time of believing, particularly those who hold that justification is by faith only: another, that works as well as faith are necessary to justify; and another, that there are two justifications, one on earth, the other at the day of judgment. Those who hold that baptism is the time of justification, must reject infant bapism, because an infant cannot have faith; and justification, according to the general received principles of Christianity, must be obtained by faith as a condition, or instrument, either with or without works. Those who hold that faith only is sufficient to justify, without works, must at the same time hold, that any one, after he has faith, cannot commit sin, or that all his sins must be remitted as soon as committed, which is nearly the same thing in other words; and it is scarcely possible to conceive how a person who, by having faith, has his former sins remitted at the time he believes, and afterwards continues in that state of belief, can commit sin, because he is possessed of that faith which not only remits past but present sins; will it be said, that the commission and remission can take effect, as it were, *uno flatu*, as is said of some who blow hot and cold at the same time? This difficulty cannot be surmounted but by one of the two modes above stated, namely, that the believer, from the time

of having faith cannot commit sin, or that his sins at the instant they are committed are remitted. The first is clearly unscriptural as the following texts will shew.

Gal. ii. 17. "But if while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid."

Heb. x. 26. "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin."

Ibid. x. 38. "Now the just shall live by faith: but if any man draw back my soul shall have no pleasure in him."

2 *Pet.* ii. 20. "For if after they have escaped the pollution through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning."

Ibid. ii. 21. "For it had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them."

Ibid. iii. 17. "Ye therefore beloved, seeing ye know these things before, beware lest ye also being led away with the error of the wicked, fall from your own stedfastness."

From these texts, and many others that might be adduced, it plainly appears from the admis-

sions therein stated, that a man after he has faith may commit sin; how far the latter principle, that sins at the instant they are committed, are remitted, can be supported by reason, it must be difficult to shew; by Scripture, it is conceived, it most certainly cannot.

With respect to those who hold that works as well as faith are necessary to effect justification, upon the principle that man can at any time during life commit sin, or fall from grace, must have his subsequent sins after he has been once justified, as repeatedly remitted as often as he commits them; consequently he may have many justifications, because upon every fresh sin committed, he is out of the pale of justification, till he has done works to effect a new remission, and as it is not scriptural, we must conclude it is not reasonable, that God should be sitting in judgment continually, because "it is God that justifieth [b]."

We will now see how the matter stands with respect to those who hold that works are necessary to manifest or evidence faith at the last, or day of judgment, as that must be the time they mean works are to have effect, and not on earth; those who hold this principle must, and cannot do otherwise than hold, that without

[b] Rom. viii. 33.

works their faith cannot be manifested, and therefore must be dead, and can have no effect, of course their justification cannot take place at the time of believing, and how can it take place till it is manifested by works? and it is not to be manifested by works till the day of judgment; then, and then only, according to their own principles, is faith to be manifested by works; consequently their justification cannot take place till the day of judgment. On the other hand, if justification takes place upon doing a good work, it will be doubtful what work is necessary; and if such a work is done, may it not be said man is justified by works only?

Another difficulty which occurs from the opinion that justification takes place in this life is, how the person who is justified can continue in that state, and what is necessary to be done? Some have erroneously believed or held that good works are necessary for this purpose: it may be asked, where in Scripture is it to be found so stated, or from what part is it to be concluded that good works are to have such an effect? The facts which are stated, where good works have had an effect in justification, such as Abraham, when he sojourned in a strange land, and readily obeyed the command of the Lord to offer his son Isaac as a sacrifice, were acts done, which shewed his obedience, and not only

proved, but co-operated with his faith to effect his justification: it is not said that either of these acts of obedience, or any other act done by Abraham, were to continue his justification; no, they were to perfect his faith as expressly stated by St. James.

The tenet of two justifications, one in this life, and the other at the day of judgment, has generally the same difficulties and objections to it that justification in this life has with the addition of the following: that two justifications are not mentioned, or even alluded to in Scripture, and consequently there can be no certainty as to the different parts or purposes each are to consist of, such as one man may hold, that remission of sins is annexed to the first justification, and another that it is a part of the second or final justification.

The case of Simon Magus shews that justification does not take place either at baptism or believing; he was baptized and believed, but Peter told him his heart was not right in the sight of God [c], of course he was not justified, yet he was baptized and had faith.

All the foregoing difficulties, with many others, which must occur, by holding the tenet that justification takes place in this life, are

[c] Acts viii. 21.

removed, as well as innumerable inconsistencies and contradictions in Scripture reconciled by merely fixing the time when justification actually takes place to the day of judgment.

Those who hold justification takes place in this life must wholly forget or overlook what is stated and taught in Scripture relative to a day of judgment. When we consider the purposes, &c. of a day of judgment, it will appear the two tenets cannot exist together; no means or words can be found to reconcile them, either from the authority of Scripture or reason. It cannot be believed, that those who imbibe this principle can consider all the statements in Scripture respecting a day of judgment are nothing more than a mere flourish of words or high hyperbole, and as such are to have no attention paid them, but to be wholly rejected from their system of theology! But if, on the contrary, the statements in Scripture are to be received as an authority, it may be reasonably asserted, that as sure as a day of judgment will take place, it is also as certain, from the same authority, that man at that day is to be *tried* and *judged*, and the sentence of justification or condemnation then passed upon him. This objection, were there no others, seems quite insurmountable, upon every principle of reason as well as Scripture, to the tenet of justification taking place in this life.

CHAPTER V.

AN ENQUIRY INTO THE REMISSION OF SINS.

According to our definition of justification there must be pardon or remission of sins whenever man is justified; to shew this definition is well founded, writers giving a definition of justification have generally agreed, that such is the effect of justification, and very few have at any time, it is believed, denied this sense or construction of the word; we may, therefore, assume it to be correct: consequently remission of sins is an essential part of justification, and as such it becomes desirable to enquire and examine how, by whom, and upon what occasions, sins have heretofore been remitted, and at the same time, it will also be most important to learn from what cause, through what means, and when, according to Scripture, the sins of men generally are, or are to be remitted: this must be deemed a material part of the argument upon the question now under discussion, whether justification takes place in this life or at the day of judgment.

Mark i. 4. "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins."

Luke xxiv. 47. "And that repentance and remission of sins should be preached in his name, among all nations, beginning at Jerusalem."

Acts ii. 38. "Then St. Peter said unto them repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost."

Ibid. x. 43. "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins."

Rom. iii. 25. "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past through the forbearance of God."

James v. 15. "And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins they shall be forgiven him."

Matt. ix. 6. "But that ye may know that the Son of man hath power on earth to forgive sins, then saith he to the sick of the palsy; Arise, take up thy bed and go unto thine house."

Ibid. xii. 31. "Wherefore I say unto you, All manner of sin and blasphemy shall be for-

given unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men."

Ibid. xii. 32. "And whosoever speaketh a word against the Son of man it shall be forgiven him; but whosoever speaketh a word against the Holy Ghost it shall not be forgiven him: neither in this world, neither in the world to come."

1 *John* i. 9. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Ibid. v. 17. "All unrighteousness is sin; and there is a sin not unto death."

John xx. 23. "Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain they are retained."

Acts iii. 19. "Repent ye, therefore, and be converted that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord."

The first five verses above, shew most distinctly, that certain conditions are required to be performed by man to obtain remission of sins. St. Mark states, that John preached the baptism of repentance for the remission of sins, and St. Luke states, that Christ after his resurrection appeared in the midst of his Apostles, and having opened their understanding, that they should understand the Scripture, says, "that repent-

ance and remission of sins should be preached in his name among all nations:" and Peter with the rest of the Apostles being asked by the multitude, what shall we do? Peter said, "repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the Holy Ghost:" and upon another occasion Peter says, "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." And St. Paul in confirmation of what St. Peter said, states, in the Romans, that God hath set forth Christ to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. From these authorities we cannot be mistaken, what the conditions are by which remission of sins is to be obtained, as far as these authorities extend, namely, baptism, repentance for and confession of sins, and faith in Christ; these are plain and express conditions, but do not exclude other conditions which may be necessary, these are indispensable.

We will now see by whom and upon what occasion sins have been heretofore remitted: that sins have been remitted to man on earth by Christ himself, there cannot be a doubt, and

this is particularly recorded in the Gospels of St. Matthew and Luke[a], but these cases were special, and deemed miracles, and as such a strong and convincing argument is to be drawn from them that remission of sins on earth is not general; was it so, there was no cause or ground for these special cases, those persons who had their sins remitted by Christ were told, that they were remitted on account of their faith; if faith remit past sins at the time it is received, these persons would have had their sins remitted as soon as they had faith, and the particular act of remission by Christ was not required, but his statement in the 6th verse of the ixth of Matthew to the multitude present, shews he did it to convince them of his power, and it not only shews his power to remit sins, but it also *proves* that the *sins of those persons* who were cured were *not remitted before Christ remitted them, notwithstanding they had faith:* but surely it will not be said, this took place before the resurrection of Christ, and sins were not remitted through faith till after the resurrection: such a distinction it is conceived will not, cannot be attempted to be supported from any authority in Scripture: and if not, the deduction from this argument as necessarily follows, that sins have

[a] See Matt. ix. 2. Luke vii. 48. 50.

not been generally remitted on earth, but only on special occasions. This argument is most conclusive and unanswerable.

We will now consider what is said in the 23rd verse of the xxth chapter of John, above quoted. Here we find that Christ, after he had in the preceding verse said to his disciples, "receive ye the Holy Ghost," informs them that they had full power to remit or retain sins; neither cause or purpose is stated; but it cannot be supposed, that Christ would have conferred this special power upon them unless for some great and good purpose, and such as must have been deemed by him both essential and necessary to answer a particular object, or to effect some great end. This is stated in a concise manner, unconnected with any other subject, and so plainly that it is not liable to misconstruction or misconception; these disciples were especially appointed to teach and preach the Gospel, which they did; and one of the principal doctrines which they published and taught was, that man was to have justification by the blood of Christ, through faith; if faith was to justify at the time it was received, and sins were remitted at the same time, for what useful purpose could this power be given? As faith was undoubtedly to be the condition of receiving justification, these faithful disciples would most assuredly not confer

remission of sins upon any person who had not faith; they could not be guilty of so great an abuse of such an extraordinary power; and if they would not, the power was useless, and a nullity, supposing remission of sins was effected at the time faith was received. But if remission of sins was not intended to take place until the day of judgment in all common cases, and on earth only on special occasions, then the intention in conferring this power had its full effect; and no other reasonable conclusion can be drawn from this text.

Let us now consider the words in the 31st verse of the xiith chapter of Matthew. Christ, in describing an unpardonable sin, concludes by stating, that it will "not be forgiven, neither in this world, neither in the world to come;" different constructions may be put, and different conclusions drawn from these words. This seems clear, that sins may be, or might have been remitted on earth: but it is also clear, that sins are to be remitted hereafter, by the words, "in the world to come." We see by 1 John 5—17, "All unrighteousness is sin, and there is a sin not unto death." This verse may assist us in putting a construction upon Christ's words, and drawing a conclusion from them, as to what those sins were which are remitted on earth,

and those to be hereafter remitted. If certain sins are to be brought into judgment, and is it possible to raise a doubt whether they are or not? can there be any difficulty to conclude, which of the sins above-described is the sin to be brought into judgment?—that, undoubtedly, which is a sin unto death. Such a construction may be put upon Christ's words; but the following they will bear: we have before seen Christ had power to remit sins on earth; he also conferred that power on his disciples, and to a remission under this power the text might refer to, or be applied, and the latter part of the text must show, if there is any meaning in words, that sins are to be remitted in the world to come, which must be at the day of judgment. Were sins generally remitted on earth, either at baptism, embracing faith, or performing good works, there would be no ground for the statement in the text, and in that case, as far as to this statement, it would be making the word of God of none effect, the power which Christ and his disciples had was of a temporary nature; and, as far as we know, or have been informed, ceased with them, and no such power has been even pretended to exist since their time; it must therefore be concluded, that remission of sins on earth has wholly ceased, there being no ground to suppose

that God has, since the days of the apostles, in any instance, exercised his Almighty Power to remit sins on earth in any especial manner.

In the verse quoted from the tenth chapter of the Acts of the Apostles, was any reliance to be placed on the tenses of the verbs, we have the present tense used in the word "believeth," and the future in the words *shall* (and not *doth*) receive; and in the thirty-first verse of Matthew xii., we find the future tense used in the word "forgiven;" and also in the thirty-second verse, with the additional words, "neither in the world to come." This verse not only uses the future tense, but shows most clearly that sins may be forgiven in the world to come. Supposing a person's sins are forgiven in this world, upon having faith, and no other time can reasonably be conceived when they are to be forgiven, particularly by those who hold, that sins are to be forgiven by or through faith only; how or in what way can these words of Christ have a sense given them to show they are not useless, should sins be generally pardoned in this world? Is it possible to suppose, that Christ would make use of words which could have no effect, and were totally useless? It is impossible. No other construction can be put upon these words of Christ, but which must show that some sins are to be forgiven hereafter, and, in his own words, "in the world to come."

It seems the words in the nineteenth verse of the third of the Acts, " times of refreshing," are held by writers to be doubtful, as to what time was intended by them, yet the most reasonable construction must be, the appearing of Christ; and which the words, " presence of the Lord," strongly show; but, whether they do or not, it is most certain they must refer to a future time for sins to be blotted out, and not at the time of repentance and conversion. The conversion here meant must be a conversion to the faith of Christ; it is therefore clear, there can be no blotting out of sins at the time of repentance and conversion, but at " the times of refreshing," whenever that may be. It is not possible to form a text which could be more conclusive than this is for establishing the principle now contended for, that remission of sins is future; the mode by which the remission is to be obtained is first stated, and the time when that remission is to take place. From this text two certain conclusions are to be drawn; one, that repentance and conversion are absolutely and indispensably necessary for a sinner to obtain remission of sins; the other, the time when the remission will take place, after a due observance of the injunction given.

We will now offer an argument against justification in this life, which must have a very con-

vincing effect. It having been shown, that man can at any time during life fall from grace and faith, and be annihilated as to life eternal, we will suppose this case to have taken place, that a man has had faith, and thereby has had his sins pardoned, and he afterwards draws back, or falls from faith. We have seen that every secret thing is to be brought forward at the day of judgment; what is to become of those sins which have been remitted in this life? Can sins which have been pardoned be then brought against the transgressor? If they can, the remission has had no virtual effect; and if they cannot, the statement that every work is to be brought into judgment, and man is to receive according to that he hath done, whether good or bad, cannot be relied upon as well founded.

CHAPTER VI.

AN ENQUIRY INTO THE DAY OF JUDGMENT.

THE day of judgment having a close connexion with the justification and salvation of man, it becomes necessary to see and learn for what use and purpose it was ordained.

Job xix. 29. "Be ye afraid of the sword: for wrath bringeth the punishments of the sword, that ye may know there is a judgment."

Jude 6. "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day."

1 *Thess.* v. 2. "For yourselves, know perfectly that the day of the Lord so cometh as a thief in the night."

Jude 15. "To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him."

Rom. xiv. 10. " But why dost thou judge thy brother? or, why dost thou set at nought thy brother? for we shall *all* stand before the judgment seat of Christ."

Ibid. 11. " For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God."

Ibid. 12. " So then *every one of us* shall give account of himself to God."

Ibid. ii. 16. " In the day when *God shall judge* the secrets of men by Jesus Christ according to my Gospel."

2 *Cor.* v. 10. " For we must *all* appear before the judgment seat of Christ; that *every one* may receive the things done in his body, according to that he hath done whether it be good or bad."

Eccles. xii. 14. " For God shall bring *every work* into judgment, with every secret thing, whether it be good or whether it be evil."

Matt. xii. 36. " But I say unto you, That every idle word that man shall speak, they shall give account thereof in the day of judgment."

James i. 12. " Blessed is the man that endureth temptation; for when he is *tried*, he shall receive the crown of life, which the Lord hath promised to them that love him."

The word judgment has been most properly explained by Mr. Cruden, in his Concordance,

to be " the solemn action and trial at the great and last day."

That there is to be a day of judgment is so fully and clearly shown, in many parts of Scripture, it appears almost a waste of words to produce authorities for that purpose; but from the above texts these certain facts are to be collected, that there will be a day of judgment, which will come as a thief in the night, and when " we must *all appear*, and *stand* before the judgment seat of Christ, that *every one* may give account of himself, and receive the things done in his body, according to that he hath done, whether it be good or bad," and " when God shall judge the secrets of men by Jesus Christ," and " bring *every work* into judgment with *every secret thing*, whether it be good or whether it be evil," and " every idle word that men shall speak, they shall give account thereof;" and " blessed is the man that endureth temptation, for when he is *tried* he shall receive the crown of life, which the Lord hath promised to them that love him." Here we have a full, clear, certain, and particular description, not only of what is meant by the day of judgment, which must be a day of trial, but also of such matters as are to be brought forward, and what the proceedings will then be, which are to take place at that awful and solemn tribunal of the Lord of hosts.

We find all secrets are to be brought into judgment; actions the most minute, even every idle word is to be accounted for: and if such is to be the case, and to deny it would be denying one of the clearest and most certain doctrines of the Christian religion, upon what ground of reasoning, what construction of words, or rule of argument can the proceedings of that day, as above described, be reconciled with a remission of sins on earth? *Can it be supposed that a sinner, having had his sins remitted in this life, will be then called upon to account for them?* Even the supposition is too absurd to admit of one moment's hesitation, or to raise the shadow of a doubt. God, who is "righteous in all his ways, and holy in all his works," and "is not the author of confusion," would never suffer such an inconsistency to go to his people, and be published as his word. Was the day of judgment to be restricted merely to passing of sentence, either of condemnation or vindication of mankind, the tenet, or principle of remission of sins on earth, might be reconciled with such a construction; but how different do we find the description in Scripture; every idle word, every work, every secret thing is to be adduced, and the secrets of all hearts are then to be *judged.* And for what purpose are all these to be brought into judgment? Most undoubtedly to be inves-

tigated, examined, and a final sentence or determination then made, and not only made but acted upon, and the doom of all human beings finally fixed or decreed; and, as man is to have remission of sins through the blood of his Redeemer, and salvation awarded him, when are those sins for which Christ bled upon the cross to be remitted and forgiven, if not at the time they are brought forward, examined, and considered? It is impossible any glossing, subtlety, or ingenuity of man can so pervert the plain, clear, and irresistible effect of words as to be able to do away, or even in any way weaken the force of this single argument against the remission of sins on earth; and if there is any such thing as a reliance upon man's reason, the conclusion to be drawn from this argument must be, it is conceived, so irrefragable as not to leave an atom of doubt in the minds of the most prejudiced persons. The two doctrines, or tenets, the day of judgment and remission of sins in this life, are so incompatible, that there does not seem any reasonable way by which they can be reconciled, according to Scripture, with each other. It is impossible that any refinement can produce a colourable, much less tenable ground for their co-existence. It would be nothing more nor less than saying, although man has had his sins remitted on earth, yet that God

will call upon him to account for them at the day of judgment.

We will now see what St. Paul has said respecting his own justification and when it is to take place, that is, when he expected to be judged.

1 *Cor.* iv. 3 "But with me it is a very small thing that I should be *judged* of you, or of man's judgment: yea I judge not mine own self."

Ibid. iv. 4. "For I know nothing by myself; yet am I not hereby *justified:* but he that judgeth me is the Lord."

Ibid. iv. 5. "Therefore *judge nothing before the time, until the Lord come,* who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and *then* shall every man *have praise of God.*"

2 *Tim.* iv. 7. "I have fought a good fight, I have finished my course, I have kept the faith."

Ibid. iv. 8. "Henceforth there is laid up for me *a crown of righteousness,* which the Lord, the righteous Judge, shall give me *at that day:* and not to me only, but unto *all them* also that love his appearing."

St. Paul in the Corinthians says in plain language, that he is not justified; surely if any man could have been entitled to justification or pardon of his sins on earth, or in his own words

have the praise of God, he must have been, having "kept the faith;" but he says, "judge nothing before the time until the Lord come," when was that to be? He has also in another place told us, "in the day when God shall judge the secrets of men by Jesus Christ according to my Gospel[a]." He also says "he that judgeth me is the Lord." Can words speak plainer that justification must take place at the day of judgment? He has most clearly united justification and judgment together, and it is impossible to put any other construction upon his words, but that he expected his own justification would take place when he is judged, and according to his own words it may undoubtedly be inferred that he was to be judged before he was justified: this has been the general understanding of his words by all commentators: and in confirmation of what he stated in Corinthians, he has in Timothy said "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me *at that day*. And when it may be asked from St. Paul's own words was he to be made righteous? or to receive the crown of righteousness which was laid up for him? He states "at that day" he had before stated that the quick and dead

[a] Rom. ii. 16.

were to be judged at Christ's appearing [b], that is, the day of judgment. Justification, as Bishop Tomline has stated, is "being accounted just or righteous in the sight of God [c]." St. Paul in an expressive and beautiful manner has stated that "a crown of righteousness" is *laid up* for him, not *received;* and which will be given him at the day of judgment: this one text speaks volumes if there is any meaning in words. No texts in Scripture can be more confirmatory one of the other than the above are; those in Corinthians shew that God is to judge him (St. Paul) as well as all mankind, and at that judgment the hidden things of darkness will be brought to light, and the counsels of the heart will be made manifest, and every one that is then found faithful shall "have praise of God," that is, be accepted and justified by him: and those in Timothy, that he, St. Paul, "had kept the faith," for which he was at "that day," the day of judgment, to have "a crown of righteousness:" the crown of righteousness must mean that he would then be cleansed and absolved from all sin, and perfected in righteousness and true holiness, and made fit to receive the inheritance of the Saints in light, and a crown of glory that fadeth not away.

[b] 2 Tim. iv. 1.

[c] Elements of Christian Theology, vol. ii. p. 250.

There are a cloud of authorities to shew, not only in the writings of St. Paul, but also of St. Luke, John, Peter, and James, that every thing relative to Salvation was to be done, and all recompenses and rewards were to be made at the appearing or coming of Christ, that is, at the day of judgment, by admonitions, injunctions and exhortations given to their converts to be patient, and keep the faith, and to be faithful unto death: to hold fast and not cast away their confidence which hath great recompense of reward, and the rejoicing of the hope stedfast to the *end for the grace* that is to be brought at the *revelation of Jesus Christ,* and the righteousness which is then to be given. Christ has said "the Son of man shall come in the glory of his Father with his Angels, and then he shall reward every man according to his works[d]." And must not justification, which is a remission of sins, and may be called the sentence of salvation, and without which, salvation is not attainable, be held to be a reward[e] or recompense? How is it to be obtained unless by a work? Whether that work is faith alone, or united with good works, is not material for the purpose of the present argument. Christ has also said,

Luke xiv. 13. "But when thou makest a

[d] Matt. xvi. 27.

[e] Rom. iv. 4.

feast, call the poor, the maimed, the lame, the blind."

Ibid. xiv. 14. "And thou shalt be *blessed;* for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just."

Heb. x. 30. "For we know him that hath said vengeance belongeth unto me, I will recompense saith the Lord. And again the Lord shall judge his people.

We find by St. Luke that those who do acts of charity, such as feed the poor, shall be recompensed at the resurrection of the just; and by the text in Hebrews that God shall recompense as well as judge his people, and by many other texts, that he will recompense or reward them according to their deeds or works [f].

Can the most prejudiced bigot or enthusiast doubt from the texts quoted relating to the day of judgment, and of the recompenses and rewards which are then to be made, whether the actions of man are, or are not to be judged? And that his salvation will not depend upon any one act, but the whole of them will be duly weighed in God's unerring scales of impartial and eternal justice, and those who are found to have done

[f] Psalm lviii. 11. Jer. xxv. 14. Hos. xii. 2. Matt. xvi. 27. Rom. ii. 6. Rev. ii. 23. xxii. 12.

well, will enter into the joy of their Lord, and those who are found wanting will receive the just reward for their ungodly deeds: to suppose that remission of sins takes place on earth, wholly does away the idea of a day of judgment, and is it to be conceived, that a sinner who has had his sins remitted can then be judged? He has no sins to account for, no iniquity to be pardoned; his remission on earth, had it taken place, must be his passport into the realms of eternal bliss: and it should be observed, there is no exception, but "we must *all* appear before the judgment-seat of Christ," and "*every one* of us shall give account of himself to God."

Nothing can be more clear and certain, from the strongest authorities of Scripture, as well as the soundest sense and reason, that as sure as God will judge the world by his Son Jesus Christ, he will then justify or condemn all mankind. It cannot be supposed the sentence of justification or condemnation will take place at any other time than when mankind are judged. Upon what ground can a day of judgment be supported unless for this purpose? Why should all those matters be stated which are to be adduced at that fearful and appalling season if for no purpose? Which would be the case were men's sins remitted on earth. No! God's ways, which are fraught with infinite wisdom, are more

perfect, and cannot partake of such inconsistency; and upon this principle the only reasonable conclusion to be made is, that justification and condemnation must take place at the day of judgment, and then only, upon no other ground, is it possible to justify "the ways of God to man," according to his most holy word.

CHAPTER VII.

PRELIMINARY OBSERVATIONS TO QUOTATIONS FROM SCRIPTURE.

PREVIOUSLY to discussing particular texts, which may be adduced to show, either that justification does take place in this life, or that it does not, it may be desirable to examine upon what grounds the former opinion has been received by theologians; and that such an opinion has been entertained, there can be little doubt from the present or past tense being used where the word justify, or justified is put in those tenses, and not in the future tense, and particularly in the writings of St. Paul[a]; it should be remarked, that there is no one instance where either of those words are used by themselves, without other words to show the cause, manner, means, or instrument, how, by, or through which justification has been, or is to be effected or obtained.

[a] See Dr. Hammond's Annotation on Rom. v. 9. p. 462. where he calls the tenses nominal and not real.

It is certain, the present or past tenses have been frequently used where justification is the subject treating of; but, it is conceived, when they are so used, that the writers, particularly St. Paul, did not intend it should be understood that justification had actually taken place, or did take place when the means or instrument were used by man by which it is to be obtained. To show that such a conclusion is erroneous, it will be necessary to consider certain texts that relate to salvation and glorification, both of which are future blessings. Many texts might be quoted, but the following, it is conceived, will be quite satisfactory to show the principle now contended for, that the present or past tense being used is no ground or reason for concluding that justification takes place in this life.

Ephes. ii. 8. " For by grace *are* ye saved through faith[b]."

[h] " By the expression 'ye are saved,' St. Paul did not mean to tell the Ephesian converts that their salvation had actually taken place, or that it was certain; but that they were enabled to obtain salvation. Salvation itself will not actually take place till the sentence is pronounced at the day of judgment; and it cannot be supposed that every Christian then at Ephesus will be finally saved. But every person who embraces the Gospel is certain of inheriting eternal happiness, provided he complies with the conditions upon which it is promised. We meet with similar expressions in other parts of

Rom. viii. 24. " For we ARE saved by hope."

1 *Cor.* xv. 2. By which also ye *are* saved."

Tit. iii. 5. " Not by works of righteousness which we have done, but according to his mercy *he saved us*, by the washing of regeneration, and renewing of the Holy Ghost."

Rom. viii. 30. " Moreover whom he *did* predestinate, them he also *called;* and whom he *called,* them *he also justified;* and *whom he justified, them he also glorified.*"

It is impossible that man can have salvation or glorification in this life; and as the past and present tenses are used, and not the future

the New Testament. 'According to his mercy he saved us by the washing of regeneration *; no one will contend that every baptized person is actually saved, or certain of salvation, although every baptized person 'if he continue in the faith grounded and settled, and be not moved away from the hope of the Gospel †,' will undoubtedly be saved. The same observations will apply to the passages 'Baptism doth now save us ‡;' 'we are saved by hope §,' 'unto us which are saved, it is the power of God ||,' 'who hath saved us, and called us with an holy calling ¶.' The persons here spoken of were not actually and completely saved, but being 'reconciled to God by the death of his son **,' they had now the means of salvation, of which they could not fail but through their own neglect." *Bishop Tomline's Refutation of Calvinism*, p. 39.

* Tit. iii. 5. † Col. i. 23. ‡ 1 Pet. iii. 21.
§ Rom. viii. 24. || 1 Cor. i. 18. ¶ 2 Tim. 1. 9.
** Rom. v. 10.

tense, what ground or possible reason can there be, from either of these tenses being used, to conclude, that justification takes place in this life, any more than salvation and glorification should also take place in this life? The reasonable construction to be put upon all such statements in Scripture, being in the tenses they are, must be, that the particular tense was considered of no consequence by the writers, in stating the matters they have, and unless such a construction is admitted, how are many parts of Scripture to be reconciled? particularly those parts of St. Paul where he treats of justification and salvation; by a literal construction, it must be understood, that he has stated both justification and salvation take place in this life and also hereafter [c], sometimes the present or past tenses are used, and at other times the future tense; but by the above construction we reconcile many inconsistencies and even contradictions which must otherwise appear; and without straining language do we not as a common expression say, we are justified by faith or we are saved by grace? The time when either of these are actually obtained or received is not alluded to, the instrument, cause, or means, only are intended to be shewn: and it may be particularly re-

[c] Compare Rom. ii. 13. iii. 20. with Rom. iii. 28. v. 9. and 1 Cor. i. 18. xvi. 2. with Rom. v. 9, 10.

marked, that neither St. Paul nor any other Scriptural writer has said in express terms, or such as will constructively bear such a meaning, that at the time man embraces faith he is at *that time* justified or has remission of sins. No, all the statements are of a general nature, that faith justifies, or that we have justification and salvation through the blood of Christ, and that he is the propitiation for our sins. And in the New Testament all that is stated relative to justification, invariably tends to shew the effecting cause, mean, or instrument: nor is there one single statement to shew that it is to take place in this life or on earth, or at the time the cause, mean, or instrument is used; it can only be concluded from the tenses of the verbs, and from that ground, and that ground only, many have been led into the erroneous conclusions they have made, not considering that those conclusions give rise to many more difficulties, and make numerous parts of Scripture utterly irreconcileable with other parts, when the mere change of the tenses would prevent those difficulties arising.

There are remarkable words used by Christ at the institution of the Holy Supper: "For this is my blood of the New Testament, which *is shed* for many for the remission of sins[d]."

[d] Matt. xxvi. 28.

Taking the words literally the statement is not true: Christ's blood at the time was *not shed*, but these words must be understood that his blood which *would be shed*, was for the remission of sins.

In the explication of texts of Scripture where so much doubt and uncertainty have been made by different constructions, the mere alteration or change of the tenses (which is nothing more than a figure called Enallage) is adhering to words as close as the nature of any writing written so long ago, and in a language ceased to be spoken many ages since, can reasonably be expected, and we find in the common translation of the Bible, the tenses very frequently altered, either to improve the sense, to clear up difficulties, or for some other purpose.

This matter is so plain and undoubted, that it seems almost unnecessary to treat or discuss it at any length, or to use many words in insisting upon it as a fact not to be disputed; and when it is considered that one of the most important objects which can be obtained relative to Scripture, namely, consistency, is thereby gained as to many matters of the greatest moment and most serious concern to Christians: and as Bishop Tomline has most judiciously observed, that "the exclusive consideration of particular texts of Scripture, without adverting to others, which

take a different view of the subject, coupled with the baneful principle of believing no doctrine that is incomprehensible, seem to have been the source of most of the errors which have prevailed in the Christian world[e]." To which may be added, that any text or texts which relate to a particular tenet, and seem to contradict other texts, or militate against the general scope or tenor of Scripture, in all such cases a strict literal construction should not be adhered to, but the particular text or texts should have such a restricted, or as may be necessary, enlarged or varied meaning, that the general sense and intention of all parts may be reconciled with each other.

To illustrate the principle that St. Paul's statements of facts or things[f] are not to be taken or received in a strict literal or grammatical sense, let us see what he has written in—

Col. i. 13. "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son."

What is the real literal meaning of the words "hath translated us into the kingdom of his

[e] Refutation of Calvinism, p. 47.

[f] "But he that observes St. Paul's way of writing, who more regards things than *forms of speaking*."—Note by Mr. Locke on Rom. iv. 16.—"Forms of speaking" must mean grammatical sense.

dear Son?" The word "translated" clearly means "removed," and the words "kingdom of his dear Son" must mean "heaven." Christ was then "received up into heaven, and sat on the right hand of God[g]." And heaven is called by Christ "my kingdom." The persons who were included in the word "us" were himself, (St. Paul,) the saints and faithful brethren in Christ that were at Colosse; the literal meaning of the words then is, that St. Paul and the saints, and faithful brethren in Christ were *then* translated or removed to heaven: undoubtedly no such thing was intended by St. Paul, the proper reasonable construction of the words is, that they would hereafter be translated into the kingdom of his dear Son: and in the next verse he states the effecting means in these words:

Col. i. 14. "In whom we have redemption through his blood, even the forgiveness of sins."

In statements of this sort the matter, whatever it may be, is considered not to be restricted as applicable to the particular persons named, but to all Christians generally.

2 *Tim.* iv. 8. "Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day,

[g] Mark xvi. 19.

and not to me only, but unto all them also that *love* his appearing.

The word *love* is here put as in the present, or future tense, whereas the word in the original language is *have loved.*

Gal. v. 4. " Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace."

Surely, after this quotation, it must be unnecessary to pursue the subject further to establish the principle or fact contended for, that the tense the verb is in cannot be in any way relied upon, but have such construction as the subject matter requires. Here we find St. Paul saying, whosoever of you are justified (or who justify yourselves) by the law. If these words have a literal and strict grammatical construction put upon them, what a contradiction does it make, according to his own words, who has repeatedly said that " no man is justified by the law[h]?" It would be a perfect absurdity to understand the words as they are written, when compared with the texts last referred to, unless the sentence is altered, and some word or words is or are added, such as hope, seek, or expect to be justified. Add whatever word or words you may, the verb must be put in the future tense, to avoid the

[h] Rom. iii. 20. Gal. ii. 16. iii. 11.

absurdity and palpable contradiction ; the words, as they stand, upon an accurate and literal construction of their meaning must produce.

The change of the tenses is so common and numerous, in the translation of the Bible, that it must be admitted to determine this point, and to say more at present would be superfluous ; but when the particular texts are quoted, which have been relied upon to prove remission of sins takes place in this life, it may then be necessary to make some further observations in confirmation of what has been stated above.

CHAPTER VIII.

TEXTS OF SCRIPTURE IN FAVOUR OF JUSTIFICATION IN THIS LIFE QUOTED AND ANSWERED.

Rom. v. 9. "MUCH more then, being now justified by his blood, we shall be saved from wrath through him."

1 *Cor.* vi. 11. "And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."

Col. ii. 13. "And you being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses."

1 *John* ii. 12. "I write unto you, little children, because your sins are forgiven you for his name's sake."

Gen. xv. 6. "And he believed in the Lord; and he counted it to him for righteousness."

James ii. 21. "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?"

These texts with others, where justification is the subject, and the verbs are in the present or past tenses, it must be admitted, would be very strong in favour of the opinion that justification takes place in this life, did they stand uncontradicted by other texts, and were supported by, or in consonance with, other general principles or doctrines of the Christian religion; but when we find they are contradictory to many texts of Scripture, and cause the greatest inconsistencies, no reliance is to be placed upon the tenses in which we find the verbs are; and by a change of the tenses only, many apparent and irreconcilable contradictions are removed, we shall be greatly relieved from many difficulties, and enabled to put such a reasonable construction upon these texts, that Scripture may be said to be reconciled by Scripture.

In considering the above texts, we will begin with the sentence, "being *now* justified by his blood," in the 9th verse of the vth Romans, which has been generally brought forward to show, that the justification mentioned in this verse took place in this life, which, it is conceived, will not upon a reasonable construction support that conclusion, nor was it meant to have such an effect, but was intended to show at the time St. Paul was writing, justification had been obtained by the blood of Christ, and

that he was speaking of the fact as a cause, and not of the time of the effect taking place. It may be remarked, that the writers in the New Testament, and St. Paul in particular, have very frequently used verbs as concrete terms, and not substantives and verbs, called abstract terms, probably for the sake of brevity. Should we change the word '*justified*' into the word '*saved*,' what would be the reasonable construction of these words 'being now saved by his blood?' Would it not be, 'that we *now* have salvation through his blood?' No other construction could be put upon them, and salvation being a future blessing, it must mean the cause was obtained, but the *effect* not received. In 1 Peter iii. 21, we find these words, "even baptism doth *now save us*." It would be absurd to say these words mean, that the sentence of salvation is passed at the time upon every baptized person; the plain meaning of them must be, that we shall have salvation, or be saved through baptism. Supposing this to be a reasonable ground of argument, the proper construction to be put upon St. Paul's words would be this, 'much more then, *now* having justification through his blood, we shall be saved from wrath through him.' We will see how far such a construction is borne out by the preceding verses. In the same chapter St. Paul, at the time he wrote,

was stating various matters relative to justification, and salvation, and facts which related to different periods, namely, before, at the time, and after the crucifixion of our blessed Lord. In the 6th verse the first two periods are alluded to in these words, " For when we were yet without strength, in due time Christ died for the ungodly." In the 8th verse he also alludes to the time previous to the crucifixion, in these words, "while we were yet sinners;" and in the 9th verse he was stating a matter which had been effected after the crucifixion, " and by the resurrection we were *now*," that is, *at the time he wrote*, " justified," or had justification by his blood. He was showing that Christ's blood was the effecting cause of justification; and nothing is said in this place as to the time when man is to receive, or the manner how he is to obtain justification; and as something was necessarily to be done by him (faith, either with or without works,) to obtain it, and the time of receiving justification, if received on earth, must be at a distinct and certain period, either at the time, or after the condition is complied with or performed, or the instrument used to effect it; consequently the passage, particularly the word *now*, could not be applied to the time when man receives justification, but to the *fact*, that justification had then been obtained by his blood,

that was since the resurrection, (as is stated in the last verse of Rom. iv. in these words, " Who was delivered for our offences, and raised again for our justification.") This construction is most fully confirmed by St. Paul's words in the 10th and 11th verses of the same chapter, which, as well as the whole statement relative to the resurrection, shew he was stating facts as to what Christ had done for us, namely, that by or through his resurrection and atonement we were reconciled, justified, and had peace with God, in whom he says we also joy through Christ, without any reference whatever to the time when the sentence of justification was to be passed, which, if at all in this life, must be upon some particular act taking place. A literal construction of this verse involves in it a great difficulty and inconsistency, with respect to other statements proceeding from St. Paul, if as the words of this verse imply, all those who are included in the word *we*, which must be all believers, then those who are justified must inevitably be saved; the words are very strong as to that fact, " shall be saved," we then see the conditions so often repeated, that faith and well-doing must be continued to the end are dispensed with, such is the certain and undoubted inference from a literal construction. But by applying the word *now* to that which is the cause of justification,

namely, the blood and resurrection of Christ, instead of the *effect*, which is the sentence of justification passed upon man, no inconsistency with respect to other parts of Scripture is produced. The most reasonable construction of St. Paul's intention, by the word *now*, must then be, that we *now* have justification, by or through his blood, that is since the resurrection, as the meritorious cause.

In putting a construction upon the words in the 11th verse of the vith chapter of the 1st of Corinthians, we must refer to the 9th verse, where St. Paul puts this question, " Know ye not that the unrighteous shall not inherit the kingdom of God?" and then tells his converts not to be deceived, and particularly describes such sinners as could not " inherit the kingdom of God," had not Christ been made a sacrifice for their redemption; and in the 11th verse he says, " And such were some of you;" and he then goes on to shew them, that they were washed, that is, by baptism, and sanctified, and justified by or through the name of the Lord Jesus, and by the Spirit of our God. This was to convince them, that had not Christ been the propitiation for their sins, those who had been guilty of the sins which are enumerated, could not have had any hope of inheriting the kingdom of heaven; and the purpose for which he states

this, was to continue them in the faith of the Gospel into which they had been baptized; but by using the past tense (the English translation is in the present tense) St. Paul did not mean to tell them they were then, or had been justified, but to shew that Christ was the cause of justification; and that in and through his name, and by the Spirit of our God, they would have justification. That the tenses, to shew the precise time of justification being received, are not to be relied upon, has been before fully proved in preliminary observations. And as a strong confirmation of what is here said, it may be observed, that there is not a single instance in any of the texts upon this particular subject of justification, when the present or past tenses are used, where any matter is mentioned to shew the time, or words from whence the time of justification being received can be inferred. But in those texts which will be produced to shew that justification takes place at the day of judgment, not only the future tense is used, but other matters stated, which manifestly shew the time, and either particularly name it, or are so clear and plain, that no other construction can be put, or conclusion drawn from them. How different with respect to the texts above quoted, or can be quoted, to support the contrary opinion.

The words in Col. ii. 13. are general, that Christ had forgiven all trespasses; and also in the verse from St. John's epistle the statement is general, "because your sins are forgiven you for his name's sake." Here is no time mentioned when their sins were forgiven, but the cause is intended to be shewn by the words, "for his name's sake," which must mean, that by and through Christ, they had, or rather would have, remission of sins: these are the same general statements that St. Paul has repeatedly made relative to justification, and in fact have the same meaning; and we may see the object St. John had in view, and intended to impress upon the minds of his disciples was the same that St. Paul had where he says, "being justified by faith [a]," or "being justified by his grace [b];" neither St. Paul nor St. John meant to say, that either grace, faith, or the name of Christ actually justified any man *at the time;* they only stated these matters to shew the cause, mean, instrument, or condition by or through which man would be justified by God. St. John did not say to those whom he called "little children," being young in faith, that having embraced the faith of Christ, your sins were forgiven you *at that time,* this would have fixed the precise

[a] Rom. v. 1. [b] Tit. iii. 7.

time when their sins were forgiven them, but he says, "your sins are forgiven you for his (Christ's) name's sake:" which leaves the matter open as to the time when the sentence of justification was actually to take place, and to reconcile Scripture by Scripture this passage must have the same construction put upon it as all other general statements, where the present or past tenses are used, but the future intended, as to the certain time when justification is actually to take place: this is the most reasonable construction that can be put upon these texts in Col. ii. 13. and 1 John ii. 12.; but should it not be perfectly satisfactory, and there should be a doubt whether these texts are authorities for remission of sins on earth, there is another most sure and unanswerable ground to place this argument upon, and which will shew beyond a possibility of doubt they really are not, and cannot be any authority for the principle of remission of sins in this life *since the Apostle's time.* We see by John xx. 23. that Christ conferred the power of remission of sins on earth in an especial manner upon his disciples, and if these texts or any others are taken in a literal sense, and apply to the time of the Apostles, the sins mentioned in them might be remitted by, and under the power the disciples had especially given them by Christ. This argument is most

conclusive and irresistible, and strongly shews sins are not remitted generally upon faith or any particular act taking place, and only by those endued with a special power for that purpose.

We will now consider the case of Abraham, which is relied upon to shew that justification takes place in this life; it may be admitted that his justification was pronounced upon him by God while living [c]; we should not only see upon what ground it was pronounced, but consider the whole matter concerning his justification; he had been fixed upon by God, and received a special command to sojourn in a strange land, and thereupon God promised to bless him [d], this it is conceived was done to try him, and to prove whether his faith was good and perfect, that he had faith previously cannot be doubted; and we find, although he obeyed God's special command in sojourning in the land of Canaan, the sentence of justification was not passed upon him at that time, and not until he sought of the Lord an heir, and upon God asking him if he could number the stars, said "so shall thy seed be [e]," and upon that occasion Abraham believing the Lord, he

[c] This is not admitted by all theologians, there are those who conceive that Abraham's justification was only assured to him in this life, and that the sentence was to be passed upon him at the last day. See Dwight's Theology, vol. ii. p. 578.

[d] Gen. xii. 1, 2, 3. [e] Gen. xv. 5.

having before had proof of his faith by obeying his command, God justified him[f]. We see Abraham was not justified upon having faith, nor even when he had obeyed God's command, consequently by this case two certain facts are clearly shewn, the one that justification does not take place upon having faith, and the other that it did not upon this act of obedience taking place. The case of Abraham, his faith, his acts of obedience to God's commands, and his justification were all special, and all special cases of this nature must be considered as excepted cases. When any matter comes to pass, either from God's special act, or through his special command, it must be concluded it is to effect some great end, which he, in his supreme wisdom, has thought proper should come to pass in the manner he ordains; and as he does no special act, unless for some particular purpose, the special cases are not applicable to, nor can they be used as an argument in favour of a general rule, but rather as an exception to such rule[g]. This case,

[f] Gen. xv. 6.

[g] In confirmation of the principle here stated we would refer to the cases of Enoch and Elijah, two special cases of man being translated without undergoing the sentence of death to which all men are subject; had they not been special cases the mention of them was unnecessary, and Abraham's case being specially stated, shews the case was special, otherwise

as far as any reasonable argument is to be deduced from it, proves that justification does not take place on earth, either at the time of believing or acting upon that belief, (if it does not take place at either of those times, when can it take place on earth?) on the contrary, we see God specially justified Abraham, at a distance of time after he had faith, and had acted upon that faith; from whence it most clearly appears justification on earth was not general, either upon having faith or obedience, otherwise there would have been no occasion for God's special justification; and if it does not take place at either of those times, it must be difficult to shew by Scripture any other time, that it can take place on earth generally. The case of David, the man after God's own heart, who undoubtedly had faith, will be observed upon as a conclusive case under the head Texts of Scripture, to shew justification does not take place in this life, that by his own words he was not justified in this life.

the special statement was unnecessary. A particular case stated to shew a general rule must be differently stated from one stated as a special case.

CHAPTER IX.

TEXTS OF SCRIPTURE QUOTED TO PROVE JUSTIFICATION MUST TAKE PLACE AT THE DAY OF JUDGMENT.

Job xiii. 18. "BEHOLD now, I have ordered my cause, I know that I shall be justified."

Psalm cxliii. 1. "Hear my prayer, O Lord, give ear to my supplications: in thy faithfulness answer me, and in thy righteousness."

Ibid. cxliii. 2. "And enter not into judgment with thy servant; for in thy sight shall no man living be justified."

Rom. ii. 13. "For not the hearers of the law are just before God, but the doers of the law shall be justified."

Ibid. iii. 20. "Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin."

Ibid. iii. 30. "Seeing it is one God which shall justify the circumcision by faith, and uncircumcision through faith."

Gal. ii. 16. "Knowing that a man is not jus-

tified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified."

Gal. ii. 17. "But if while we seek to be justified by Christ, we ourselves are also found sinners, is therefore Christ the minister of sin? God forbid."

Ibid. iii. 11. "But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith."

Col. i. 21. "And you, that were some time alienated, and enemies in your mind by wicked works, yet now hath he reconciled."

Ibid. i. 22. "In the body of his flesh through death, to present you holy and unblameable, and unreproveable in his sight."

Ibid. i. 23. "If ye continue in the faith grounded and settled, and be not moved away from the hope of the Gospel which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister."

Heb. iii. 6. "But Christ as a son over his own house; whose house are we, if we hold fast the confidence, and the rejoicing of the hope firm unto the end."

Ibid. iii. 14. "For we are made partakers of

Christ, if we hold the beginning of our confidence stedfast unto the end.

Gal. v. 5. "For we through the Spirit wait for the hope of righteousness by faith."

Heb. x. 36. "For ye have need of patience, that after ye have done the will of God ye might receive the promise."

Ibid. x. 38. "Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him."

Ibid. xii. 23. "To the general assembly and church of the first born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect."

Matt. xii. 36. "But I say unto you, that every idle word that men shall speak they shall give account thereof in the day of judgment."

Ibid. xii. 37. "For by thy words thou shalt be justified, and by thy word, thou shalt be condemned.

In the first text quoted we find, that the good and holy Job said, "I have ordered my cause," that is, he had done all that was necessary to obtain justification, and he asserts, "I know that I shall be justified!" From his words it only appears, that he was not *then* justified, it cannot be collected from them when he expected to be justified, but it may be justly concluded he had done all that was required to effect his justifica-

tion at a future time; which shews that justification does not take place at the time the justifying acts are done, and nothing further can with any certainty be inferred from his words.

In the 1st and 2nd verses of the cxliiid Psalm we find the man after God's own heart in deep supplication to the Great Dispenser of all mercies, praying that he would not enter into judgment with him; which must be understood, that he would not bring forward his sins against him to punishment, but graciously pardon them: by the second verse these three certain facts are proved; the first, no act man can do will justify him; the second, that all men must look to their heavenly Father for pardon of their sins; and the third, that the pardon of sins or justification must take place at the day of judgment. The words speak these three facts so plain, that any elucidation of their meaning seems almost superfluous; but a short explanation of them cannot be deemed improper; the first fact is drawn from the words, "in thy sight shall no man living be justified;" that is, by, or from his own act, and this is confirmed from the words of Christ himself, who says, "when ye shall have done all those things which are commanded you, say, We are unprofitable servants, we have done that which was our duty to do[a]." The second fact

[a] Luke xvii. 10.

is drawn also from the same words; as man cannot effect his own justification, and all are included under sin, and none but the just and righteous can have salvation, we must all look up to and rely upon the tender mercies of a most compassionate, benevolent, bountiful, righteous, and just God for pardon and justification. The third fact, that justification will take place at the day of judgment is to be concluded, not only from the word "judgment," but also from the words, "in thy sight," which being connected with, or relating to judgment, are always considered as meaning or having a reference to the day of judgment. The future tense is also used, and it cannot be supposed that God is to enter into judgment either with David or mankind generally at any other time than at the day of judgment; this conclusion cannot be doubted.

The next three verses from Rom. ii. 13. iii. 20. Gal. ii. 16. all speak the same language, that no man can be justified by the law, meaning the law of Moses, and speak of justification as future, not only using the future tense, but with the additional words, either "before God" or "in his sight," which words generally relate to the day of judgment, but not always. By the last verse it is very plain, the great object St. Paul had in view, was to convince the Galatians, that faith instead of the works of the law was a necessary

requisite in justification, and he particularly says, "we have believed in Jesus Christ, that we might be justified by the faith of Christ." Did justification, in fact, take place upon believing, St. Paul, and all who are included in the word, "we," were at the time justified; but in the 17th verse (which was written to prove a different fact from what is stated in the 16th) instead of saying in plain direct terms, that "we, who are justified by the faith of Christ," he says, "but if *while we seek* to be justified," these words in the common acceptation and plain understanding of them must shew, that instead of having actually obtained justification, they were in pursuit of, or using means to obtain it; and it may be remarked, that St. Paul has not in any instance stated he was justified: it is not to be conceived, writing so much as he has upon justification, had he intended to have shewn the fact, that justification took place in this life, he would not have stated it in plain and direct terms, and not left a matter of such importance to be concluded from the tenses of verbs or other doubtful expressions; his great point or intention was to prove that no reliance was to be placed upon the works of the law to obtain justification, and to do away the idea of boasting, and to make faith in Christ an indispensable condition in the work of justification, as the instru-

ment or mean through which it was to be obtained.

In Gal. iii. 11. both justification and salvation are mentioned, and are from the manner of expression so connected, it is impossible to separate them, or to suppose that justification and salvation are not to take place at the same time; the words "in the sight of God," are very significant to shew, that justification must take place at the day of judgment, united and explained as they are by the words, "for the just shall live by faith;" the conjunction "for" seems purposely put to connect the former with the latter part of the verse; it may be here asked, when are the just to live by faith, that is, when will the just have salvation by or through faith? The answer is plain, undoubtedly at the day of judgment.

In the three verses quoted from Col. i. we have important matter, and in words so plain it is impossible to misunderstand them. It is stated the Colossians had by wicked works been enemies of Christ, that is, great sinners, but whom he had reconciled by his death, that he might present them (to God) holy, unblameable, and unreproveable in his sight. The words "reconciled in the body of his flesh through death," mean that Christ having been made the atonement or propitiation for their sins, they

were put into the way, if they used the proper means, of being accepted by God or obtaining justification. We will now endeavour to learn when they were to be thus presented. Had the subject closed at the words, "in his sight," in the 22d verse, a doubt might have arisen whether any other time than the day of judgment was intended: and whether the Colossians might not have become holy, &c. at the time they had faith, but the 23d verse puts the matter out of doubt by annexing an absolute condition, that they should continue in the faith, and from the words used, must mean, as long as the existence of the persons to whom applied; therefore the condition having such a continuance, the effect could not be obtained till the condition was fulfilled, and these persons could not be holy, &c.; that is, cleansed and absolved of their sins during life, because they might at any time while living, have been guilty of a breach of the condition, and as they could not be justified without a remission of their sins, they could not be justified during life; and to give a sense to the words "in his (God's) sight," coupled with this condition, the reasonable construction of the words of these verses must be, that the day of judgment was intended: it cannot be mistaken.

In considering the two verses in Heb. iii. 6. 14. it may not be improper to see what is scrip-

turally the meaning of the word " confidence." Mr. Cruden, in his Concordance, has, among other explanations, defined it to be " Trust; a due resolution; a free and bold profession of Christ and the Gospel;" and also, " a well-grounded persuasion of audience and acceptance." Whether it has all or any of these meanings in the above verses, may not be material for our present purpose; but we may safely conclude, that having confidence in the hope which Christians have by the Gospel of Christ, must mean, a firm reliance that their confidence which they have by or through faith, will in due time be proved to have been well founded.

St. Paul, in the 6th verse, speaking of Christ's house, says, " whose house are we, if we hold fast the confidence and rejoicing of the hope firm unto the end." And in the 14th verse, " For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end." These verses shew, as far as words can shew, that those who have confidence and rejoicing of the hope, are not, and cannot be of the house of Christ, unless they continue in the confidence and rejoicing firm unto the end, which must be until death; and that none can be made " partakers of Christ," unless they hold the beginning of their confidence stedfast unto the end. The word " partakers of Christ"

must mean partakers of the blessings which he has purchased for us by his death; and justification, which was gained by his death and resurrection, must be one of those blessings. If the condition above stated is to be applied to all Christians, and it surely will not be said, or doubted, whether it does or not, man cannot have remission of sins through Christ in this life, when he is not of his house, nor a partaker of him until the condition is fulfilled.

There is a marked distinction between a condition which may be called precedent, and one that is called subsequent. In the former case, a benefit is not to be possessed or enjoyed until the condition is performed or executed; in the latter case, a benefit may be possessed or enjoyed until a breach of the condition takes place, whereby a forfeiture is incurred.

The condition in the two verses under consideration, as well as in Col. i. 22, 23. was undoubtedly precedent. The words are very plain as to that point; there must have been very different words used, to have shewn the condition was subsequent. By putting a case in a common way, we shall see it exemplified very clearly; we will suppose a believer has had his sins remitted, no matter when, whether at baptism or any other time, and if he afterwards fall away from faith, or, as St. Paul expresses it,

" draw back," which every one may do during life, in such a case St. Paul has told us, " if we sin wilfully, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking-for of judgment and fiery indignation, which shall devour the adversaries[b]." In such a case, how could this believer have had a remission of his sins, when he was not a partaker of Christ, as it is by and through Christ that remission of sins is to be obtained, and by or through no other way or means[c]?

In Heb. x. 38. God hath said, " If any man draw back, my soul shall have no pleasure in him." The words " draw back" must mean from faith; and he that does so, must be considered an outcast, and not expect any benefit from the sacrifice which hath been made for sinners by Christ. The argument drawn from the words in the above verses, both in the Colossians and Hebrews, must be held to be conclusive against remission of sins on earth, as far as reasonable deductions can be made from plain words.

We have seen that those who continue in the faith, and are not moved away from the hope of the Gospel, will be qualified to be presented holy, unblameable, and unreproveable in his sight,

[b] Heb. x. 26, 27. [c] See Ephes. i. 7. Col. i. 14.

that is, in God's sight at the day of judgment; those who are holy, &c. must be those who have received the crown of righteousness mentioned in 2 Tim. iv. 8.

We will examine what is meant by the words in Gal. v. 5. If different parts of Holy Writ can have a connexion, and be admitted as explanatory of each other, here we surely have it. We find in Col. i. 23. there must be a continuance in faith to become holy; and in 2 Tim. iv. 8. that a crown of righteousness is laid up for all those who love his (Christ's) appearing, that is, for all who have *kept the faith.* In Gal. v. 5. St. Paul saith, "We, through the Spirit, *wait* for the hope of righteousness by faith;" that is, we wait for the accomplishment, or fulfilment of the hope which we have in the Gospel, that by faith we shall be made perfectly righteous; that is, we shall be made like him (Christ) when he shall appear, which must be understood to be at the day of judgment. And in Gal. ii. 17. he says, "but if, while we seek to be justified by Christ," he could not have stated such a proposition had he known they were then justified; and that they had faith is not to be doubted.

The words spoken by Christ in his addresses to his disciples, where he says, "he that shall endure unto the end, the same shall be saved[d]."

[d] Matt. x. 22. xxiv. 13. Mark xiii. 13.

are a similar expression with those in the Revelations, " be thou faithful unto death, and I will give thee a crown of life[e]." The conclusion to be drawn from these words consequently must be, that those who do not endure unto the end, and are not faithful unto death, will not have salvation, otherwise these statements are unnecessary. There are many statements in Scripture that shew the same fact, and are so plain and conclusive, that the matter cannot be doubted. We see by Rom. viii. 30, that those " whom he (God) justified, them he also glorified ;" none can be glorified who have not salvation, as salvation must precede glorification ; of course, if man is justified in this life, at whatever time it may be, or upon whatever occasion, he must be assured of salvation ; this is a certain inference and conclusion. It then plainly appears Christ could not, with any consistency, assure salvation to his disciples with the condition of their enduring unto the end, or being faithful unto death ; the statement of such a condition would have been both absurd and useless, were they to be applied to salvation only. And all those texts which contain a condition, or have an injunction that there must be a continuance to the end, or during life, where salvation is promised, are and must be applicable to

[e] Rev. ii. 10.

justification; and there can be no condition annexed to salvation which is not absolutely necessary to justification, otherwise this most extraordinary and inconsistent case would arise, that a man might die justified, or be justified at the last day, and not have salvation, notwithstanding St. Paul has said, "those whom he justified them he also glorified." But if the proposition is correct, that those who are justified will have salvation, and man can be justified in this life, all the statements containing a continuance unto the end, or during life, as a condition, are not to be depended upon as founded in truth. It is conceived, there is no one statement in Scripture, strained to the utmost in every way it is capable, that can be produced even to countenance, much less prove the contrary proposition, that those who are justified are not glorified, or are not entitled to salvation. We have before seen, in the connexion of justification and salvation, that all conditions which are necessary to obtain justification, are also necessary to obtain salvation; and if the proposition is reversed, that whatever conditions are necessary to obtain salvation, are equally necessary to obtain justification, must be perfectly true. This cannot be doubted by all sound theologians. The consequence then would be, did justification take place in this life, the reward

would be obtained before the conditions were fulfilled. This argument must be found to be most conclusive.

It has been before noticed, that frequent mention is made of men, who are by Scripture called just and righteous on earth; the latter part of the 23rd verse of the xiith Heb. will assist us to explain, and distinguish the difference of expression of 'just and righteous' on earth and in heaven. St. Paul has stated, "There is none righteous, no not one[f]." This statement applies to man on earth; and means, that no man is perfected in righteousness on earth; this is to take place in heaven, when those who are called 'just' on earth, have at the last day received the crown of righteousness mentioned by St. Paul, 2 Tim. iv. 8. and to which the expression in the verse under consideration of 'the spirits of just men made perfect' fully applies. Taking the two verses together, the one from 2 Tim. iv. 8. and the other from Heb. xii. 23. can there be a doubt when man is to receive the crown of righteousness, and when the spirits of just men are to be made perfect? St. Paul has said, not only himself, but all who shall love Christ's appearing, shall at that day receive the crown of righteousness, which he says God has laid up

[f] Rom. iii. 10.

for them. Was man justified on earth, that is, pardoned and cleansed from all his sins and impurities, he would be perfected in righteousness, and the crown promised, as stated by St. Paul, would not be wanting. This must be a sound construction of St. Paul's words, and those in Timothy are most strongly confirmed by those in the Hebrews; and the latter have an additional proof and confirmation by St. Paul's words in Phil. iii. 12. " Not as though I had already attained, either were already perfect." St. Paul is here speaking of the resurrection of the dead, to which he had not attained, that is, secured his resurrection to life, and gained the prize of his high calling. Neither was he perfect; that is, in a state fit and meet to be a partaker of the inheritance of the saints in light. Justification is being perfected in righteousness and true holiness, and accepted by God as such; of course, the man who is justified has obtained the prize of his high calling, and made his calling and election sure. St. Paul here plainly and pointedly says he has not done so, but is pressing toward the mark, having previously stated, in the 11th verse, " if by any means I might attain unto the resurrection of the dead." It must consequently be concluded St. Paul was himself doing those things which he knew were right,

and necessary to gain the prize, a sure and certain resurrection to eternal life; and in stating his own case, he confirms and proves the words of Christ, who has said, ' he that shall endure unto the end shall be saved.' Such is the general doctrine of St. Paul through the whole of his epistles. How then is it possible for man to be justified on earth, when there is a most positive condition that he must endure unto the end? All the statements relating to this condition are very plain, clear, and express, and the conclusion from them incontrovertible.

We will now consider the words in Matt. xii. 36, 37. which are so plain and intelligible, that nothing more than reading them seems necessary to comprehend their full meaning; but as the plainest words are by some persons wholly misunderstood, or misapplied, it may not be improper to take a short review of them, and add such observations as may occasionally occur. Christ has in these verses attached the greatest importance to words. He had previously in the same chapter said, that blasphemy against the Holy Ghost, which must be by words, would not be forgiven; and to enforce his statement, and show the ground upon which the great importance of words arises, he stated that it was from the heart (the seat of all good and evil) words

proceeded. What Christ said in this chapter is most fully supported and confirmed by St. Paul in these words:

Rom. x. 8. " But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is the word of faith which we preach;

Ibid. x. 9. " That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved.

Ibid. x. 10. " For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."

It is here seen, that Christ and St. Paul most perfectly agree as to the important effect of words. St. Paul states, that with the mouth confession is made unto salvation, consequently by words. Christ, in the 37th verse of Matt. xii. stated, " by thy words thou shalt be justified:" so that justification and salvation are both to be effected by words, at least as an essential part; and Christ, in the end of the same verse, has added another most serious and important matter, that is to be effected also by words, in saying, " and by thy words thou shalt be condemned." We will now see *when* these words, which are to have such important and

most momentous consequence as the justification or condemnation of man, are to have that effect; by reading the 36th verse we are at once relieved from all doubt and uncertainty as to the time *when* they are to have that effect. Christ has there stated, "But I say unto you, that every idle word that men shall speak, they shall give account thereof *in the day of judgment*," and then follows it up in the next verse with these words, "For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Is it possible to make any other conclusion from these two verses, united and connected as they are, otherwise than intended to explain each other? and whatever we find in one verse, as far as it can be applied to the words of the other verse, must be considered as a part of the same verse, in putting a construction upon these verses. Christ, in the same chapter, had previously stated the effect of words in the blasphemy against the Holy Ghost, and says, "either make the tree good and his fruit good, or else make the tree corrupt, and his fruit corrupt, for the tree is known by his fruit;" and then exclaims, "O generation of vipers! how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good

things; and an evil man out of the evil treasure bringeth forth evil things[g]." He then concludes the subject with the 36th and 37th verses, to shew the great importance attached to words, because they shew the heart of man, from whence all good and evil spring. Whether it is understood, that the 'words' here mentioned, are to have the same construction as words spoken or written generally have; or, figuratively, to include all conceptions of the mind, cannot be material for the purpose for which they are at present adduced, the conclusion must be the same. It is impossible upon these words of Christ to raise a doubt, when they are to have such great and important effect. By the 36th verse, men are to give account of every idle word at the day of judgment; and in the 37th verse, which begins with the conjunction "for," and goes on to say, 'by thy words thou shalt be justified,' no other time can be applied to these last words than is stated in the previous verse, it having been there stated, it was not necessary to repeat it, the sense was quite perfect without; but had the former verse stopped at the words "they shall give an account thereof," and not concluded with the words "in the day of judgment," no other

[g] Matt. xii. 33, 34, 35.

deduction could have been made from the statement, nor could men be expected to account for their words at any other time than at the day of judgment. It may be truly said of these two verses, if words have a meaning to be understood, or any reliance is to be placed upon them, they are in these verses most perfect, most clear, and most express; no subtlety can alter their meaning, no refinement vary their import, no ingenuity or sophistry lessen their force, by any false glossing that can be given them; and without the most extraordinary perversion of plain words, or an utter rejection of them from Scripture, these are so convincing, incontrovertible, irresistible, and conclusive, supported and confirmed in the manner they are in so many parts of the Gospel of God, that they cannot have any other sense or construction put upon them, but such as must, without a shadow of doubt, determine the question now contended for, that justification, according to Scripture, will take place at the day of judgment, and not at any other time.

CHAPTER X.

QUOTATIONS FROM AUTHORS WHO HAVE WRITTEN ON THE SUBJECT OF JUSTIFICATION.

THE difficulty which theologians have found in speaking as to the precise time when what is called JUSTIFICATION takes place, shews clearly there has always been much uncertainty upon the subject. Some, in order to surmount the difficulty, have supported an opinion that there are *two* distinct justifications, *one* on earth, and *another* at the day of judgment. There have been other opinions that it takes place at death. Upon examining the writings of most theologians, who have generally held, that it takes place on earth, they appear either in giving a definition of the word or explanation of particular parts of Scripture, or by quotations from other authors to have manifested themselves, that justification CANNOT take place in this life, or at least have had great doubts: and though opinions from authors are not, strictly speaking, authorities, such as the Scriptures particularly

are, yet as the question under discussion must be determined by opinions upon the real and true meaning and intention of the words of Scripture; the opinions or statements of writers who have held an opinion contrary to the one which is now intended to be established must be considered of greater weight than any opinion or statement of those who have written in support of their own opinions, it may, therefore, be deemed fair argument to appeal to such statements or opinions.

Without referring to any particular author, there is one general opinion which has prevailed among writers, who, in either giving a definition or speaking of justification have held, that it is a forensic term, that is, applicable to a court of judicature, and by its primary sense denotes the proceedings of a trial [a]. Here we begin with first principles, and as no argument can be considered sound or good unless it rests upon a firm and solid basis, and like all erections not so founded, will be more or less in danger of failure. We will enquire and examine whether the foundation in the present case is such a sure and stable one that reliance can be placed upon it. This construction or meaning of the word has at least

[a] See Bull's Har. Apos. ch. iii. § 1. also Hammond's Ann. on Rom. iii. 4.

in its favour the assent or opinion of all authors who have entered into a definition of the word in this point of view, and it is conceived no writer has at any time doubted this construction: and which is strongly confirmed by Scripture, particularly in the statement in Deut. xxv. 1. where it is clearly so used; and also frequently opposed to the word condemnation. Should this be held to be the true meaning of the word, it may be asked, why may it not be applied as well to man when on earth, as to any other time? This question directly leads to another, namely, what tribunal or court of judicature is there on earth before which man is to be brought, where this term in its true and scriptural sense can be used? If it appears that this term in its forensic meaning cannot be applied to man on earth, how is man to be justified on earth? Here we meet with a difficulty of no small magnitude; and which can be surmounted only in one of these ways, either the generally accepted and received meaning of the term must be given up, or it must be held that God is continually or at all times sitting in judgment upon man. The latter is so unscriptural, that it is conceived not a single opinion will be found in its support, and the former has both Scripture and general opinion in its favour; if the difficulty cannot be got over by one of these ways, how can remission of

sins take place in this life ? The word justification has most clearly that meaning according to the most approved authorities, but should it be said not to have that meaning, the question cannot be raised. It is true Grotius did not hold this construction of the word to be correct, which gave occasion to Bishop Bull to observe strongly upon Grotius's opinion, and who, after giving his (Bull's) definition of the word justification, states, " So that it is strange to find a most learned man, who, in other respects, has with great truth explained this doctrine of justification, denying it, and contending that the word justification generally signifies, especially when connected with the word faith a purifying from vice, or a freedom from the habit of sinning. Grotius, indeed, does allow (for him I mean) that to *justify* in the 2nd of St. James, signifies to treat one as just, and adds, that the whole context of his argument renders this sense absolutely necessary. Still he entirely denies that this is its *general* sense, especially in the Epistles of St. Paul [b]."

It must appear quite clear that the above construction put by Grotius, particularly the latter part, " a freedom from the habit of sinning," had nothing to do with a remission of past sins ; how

[b] Bull's Har. Apos. ch. i. S. 2. English translation.

can it be reasonably accounted for, that so great a man as Grotius should put a different construction upon the word from all others, or the common received opinion, unless he saw the difficulty which must arise upon the general construction, that it was to absolve from sin, or pronounce guiltless, and carried with it remission of sins in this life, and which he knew would be unscriptural with respect to the day of judgment; from whence it may be fairly concluded, that he could not hold that remission of sins took place in this life. No such conclusion could be drawn from any other word or words in Scripture *except justification.* Was the construction put by Grotius correct, that justification was a purifying from vice, or freedom from the habit of sinning, no one being justified in this life could afterwards commit sin which is clearly unscriptural, consequently his construction of the word must be erroneous.

We will, by making another quotation from Bishop Bull, endeavour to learn what his own opinion was, whether justification does, or does not, take place in this life. In enforcing his argument against Grotius upon the meaning of the word, he says, "I will add another argument for this interpretation, in my opinion at least unanswerable. The word justify both with Paul and James has exactly the same force as to impute a

reward, to impute righteousness, and to impute for righteousness. Now it is well understood, that imputation denotes the act of God regarding a man as just, not making him just; and this Grotius neither can or will deny. He only contends that it is one thing when a man is said to be justified by faith, but another, when faith is said to be imputed to a man for righteousness. But every one will see the contrary who compares Rom. iv. 2. with ver. 3, 4, 5, 6, and 22. with ver. 23, 24, 25. and James ii. 21. with ver. 23. On which last passage Grotius himself observes, that to be justified, and to be called the friend of God, mean the same thing; adding that in Rom. v. 1. to be justified, is the same as to have peace with God. To these you may add Rom. iii. 20. "Wherefore from the works of the law no flesh shall be justified in his sight." Where it appears that justify is used as a law term, both from the words in the sight of God, that is, at the judgment-seat of God, and also from Psalm cxliii. 2. (to which Grotius allows, and the words shew, that St. Paul alludes) where David deprecates the severe judgment of God. This passage should be particularly observed, since from it clearly appears what St. Paul means by justification in his argument on faith and works.

Hence we deduce our argument thus:

"The justification which Paul denies to works we ascribe to faith.

"But the justification which he denies to works is a phrase of law by which any one is pronounced just at the judgment of God.

"Therefore the justification which he attributes to faith is of the same nature[c]."

The two last quotations which the Bishop makes from Scripture to prove the meaning of the word justify, shew most clearly, that justification takes place at the day of judgment, the first is, that "from the works of the law no flesh shall be justified in his sight," and that the words "in his sight," should not be misunderstood, he says, "that is, at the judgment-seat of God;" and those in Psalm cxliii. "for in thy sight no man living shall be justified," have the same import, and it is certain writers have generally considered these two texts refer to the day of judgment: and what is the conclusion from the Bishop's argument, that the justification which we ascribe to faith is of the same nature as that which St. Paul denies to works, but that the latter "is a phrase of law, by which, any one is pronounced just at the judgment of God;" or in other terms is justified? And from whence it must be concluded, if the Bishop's argument is

[c] Har. Apo. ch. i. S. 5. p. 8.

good, these justifications are of the same nature, and that they must take place at the same time.

Again, the Bishop states, where he is treating of St. Paul's rejection of the Mosaic law from justification. "From these premises then the Apostle deduces his conclusion, which is this: that neither Jews, nor Greeks, (all flesh) can be justified by the law of Moses in the sight of God; which words are decidedly significant, because the law had a certain justification peculiar to itself, before men, and effectual in obtaining earthly happiness but not in the kingdom of heaven; which the author of the commentaries attributed to Ambrosius, well explains thus, 'It is true, that no man is justified by the law, but this is before God, for he is justified before men, so as to be secure in this life; but if he would be justified before God he must study faith, otherwise though he would be safe here he will be guilty hereafter.'

"The whole of the Apostle's argument may be comprehended in this syllogism:

"At the judgment-seat of God no man can be justified by the law of Moses, who is guilty of those sins for which no remission is provided at that judgment-seat by that law.

"But all, both Jews and Greeks, are guilty of those sins for which no remission is provided at that judgment-seat by the law of Moses.

"Therefore no man, Jew or Greek, can be justified by the law of Moses at the judgment-seat of God[d]."

We see justification by faith is very fully and distinctly stated by the Bishop in these quotations to take place at the day of judgment, no other time is even hinted at when justification with remission of sins is to take place, and had he been consistent, his opinion must have been, that justification will take place at the day of judgment, but notwithstanding these plain statements, the Bishop held the erroneous principle, that there was a justification in this life as well as at the day of judgment, which led him, as well as many others, into the greatest difficulties, and caused them to make the most contradictory and irreconcileable statements in their writings. This observation will also apply to all who hold that perfect justification takes place in this life. We may see one of these difficulties attempted to be supported by Dr. Whitby, in discussing the connection between justification and glorification where he states, "To this it may be answered in the words of the Rev. Dr. Hammond, Pr. Catch. p. 89. 'That whom God justifies, if they pass out of this life in a justified state[e], them he

[d] Ch. viii. S. 14, 15. p. 136.

[e] Surely the Dr. could not hold that justification was a shifting, changing, and transient matter, that is justified one

will certainly glorify,' or as in his paraphrase, 'Whom he called to suffer after the example of his Son, them upon patience and perseverance under those sufferings, he justifies, *i. e.* he approves of as sincere and worthy, as they suffer for, so to be glorified with him, Rom. viii. 17. 2 Tim. ii. 11, 12. 1 Pet. iv. 13. and whom he thus justifies them he will also glorify.' And according to this import of the words, justification doth not signify, as in the great dispute of the Apostle, the remission of our past sins committed before faith in Christ; but rather our justification at the great day of our accounts, as his sincere and faithful servants. As it seems to import most clearly in those words of the same Apostle, 'I know nothing of myself (whereby to condemn myself of unfaithfulness in the discharge of my office) yet am I not thereby justified, but he that judgeth me is the Lord,' 1 Cor. iv. 4. and in those words of the Epistle to the Romans, 'Not the hearers of the law only shall be just before God, but the doers of the law shall be justified,' Rom. ii. 13.; and so St. James, 'Abraham was justified by works, and he was called the friend of God[f].'"

day and unjustified another, but rather, once justified, always justified.

[f] Whitby's Preface to the Epistles to the Galatians, p. 252. Tenth edition.

The justification here spoken of both by Dr. Hammond and Dr. Whitby, which is to be succeeded by glorification, has no such quality in it as the remission of sins on earth. The former says, those who pass out of this life in a justified state, God will glorify; but who are those that pass out of this life in a justified state? Those whom he approves of as sincere and worthy, from patience and perseverance under sufferings, which must continue unto the end to have effect: but Dr. Whitby says, this is not the justification that is a remission of our past sins before faith in Christ, but our justification at the great day of our accounts, that is, at the day of judgment. We may see how the Doctor has made the unscriptural doctrine of two justifications convenient to his purpose, and has given the word a meaning, which St. Paul most undoubtedly never intended, where he, Dr. Whitby, says, it is not the remission of our past sins committed before faith in Christ. Is not justification by God at any time a remission of all sins? It is certainly so by Scripture. See head, Definition of Justification. Such are the inextricable difficulties, both justification in this life, as well as a double justification introduce, which have been before most fully shewn under the head, Difficulties to Justification in this Life: and whatever conclusions may otherwise be

drawn from the statements of these two Reverend Doctors, the following must most certainly be true, that one held the justification, which is to be succeeded by glorification, takes place in this life, and the other at the day of judgment. We shall see by another quotation from Dr. Whitby, into what doubts and difficulties he was brought by his own system.

"It seemeth necessary from the nature of the thing, and the state and condition of the persons to whom the Gospel was first preached, that they should be justified or absolved from the guilt of their past sins, without new obedience, or without actual obedience to all the commandments of Christ, though not without that faith which did engage them to it, and was sufficient to produce it.—For 1. This was all that could be done by the convinced Jews or Gentiles, who at one sermon or discourse believed and were baptized for the remission of sins. It is manifest they then knew but little of the commandments of Christ, and so could not be doers of them. Either then they were not justified, and then *faith is not imputed to them for righteousness,* nor did baptism consign to them *remission of sins;* or they were justified by that faith which did not include actual obedience to all the commandments of Christ as the condition of that justification. And seeing perse-

verance to the end, and being faithful to the death, are by our Lord himself made the conditions of salvation, and of receiving from his hands the crown of life; if these be also the conditions of the justification promised to faith in Christ, no person is, or can be justified by faith till he dies. This faith, therefore, in Jew or Gentile thus converted, could only import three things:—1. By way of preparation for it, an owning the true God, who gave this testimony to his Son, and so a *turning from dumb idols to serve the living God,* and a sorrow for the sins committed against him in the time of their ignorance; and in the Jews a sorrow for their past sins, and in particular for having crucified the Lord of life, and in this sense repentance goes before faith; and Christ's Apostles preached to the Jews *repentance for the remission of sins through faith in his name,* Acts xiv. 15. and to the Gentiles, *to turn from these vain things to the living God, who made heaven and earth;* and to both, *repentance towards God, and faith in our Lord Jesus Christ.* Acts xx. 21.—2. As a means to obtain this remission of sins, faith in our Lord Jesus Christ.—3. An engagement for the future to cease from sin, and to give up themselves to the service of God, according to the rules and precepts delivered to them by his Son. Now, this engagement was virtually con-

tained in their repentance, and their faith in Christ, and was solemnly made by them at their baptism as will be proved hereafter. Now, this being all that they could then do, it must be all they were obliged to do, in order to their justification; and yet it is certain that a promise of obedience is not obedience, and that even the New Covenant requires, in order to salvation, a sincere and constant performance of the obedience thus promised. So that the conditions of salvation, and of justification from our past offences, can never be the same [g]."

In this quotation the Doctor first brings into doubt the obedience that was necessary with faith to effect justification, and from a difficulty which he states, seems to think the believers of whom he is speaking, might be justified without new or actual obedience, and as they could not know at one sermon the commandments of Christ, of course could not be doers of them, consequently they either were not justified, and faith was not imputed to them for righteousness, or they were justified by that faith which did not include obedience. The next doubt is upon the conditions of justification and salvation being the same, and if they are, man cannot be justified in this life; this conclusion is most true.

[g] Whitby's Preface to the Epistle to the Galatians, p. 249.

He then states, this faith imports three things; first, as a preparation they were to turn from their dumb idols, and have repentance; secondly, to have faith in Christ; and, thirdly, to give up themselves to the service of God: and that these were virtually done at baptism, but was not a remission of their sins, and concludes these were all they could do, and of course were obliged to do no more in order to their justification. He then says, a promise to obedience is not obedience, and as a constant performance of obedience was necessary for salvation, the conditions of salvation and justification cannot be the same. Most certainly not, did justification take place in this life: but let us endeavour to discover from these statements when the Doctor's supposed justification took place: it seems clear not at baptism, although they were baptized for the *remission of their sins;* he seems to have a doubt whether it takes place at the time of repentance and embracing faith, but the latter we may see by his words afterwards[h] was his opinion. We would then enquire what sort of faith it was that justified; most clearly from his own statement it was a *dead* faith, there being no obedience by works, which is contrary to his own

[h] His words are, "So that the sins of a believer must be immediately pardoned upon his faith in Christ." Whitby's Preface to the Epistle to the Galatians, p. 250.

words in the paraphrase of the 24th verse of the iid of St. James, "Ye see then how that by works *(proceeding from faith)* a man is justified, and not by faith only *(alone without them.)*" And as to his concluding words, "that the conditions of salvation, and of justification from our past offences, can never be the same." Upon this point it is wonderful so great and learned a divine could have a doubt upon a question so clear and certain! which has been before fully discussed, (under head, Connection of Justification and Salvation,) and, therefore, unnecessary to do it again; but it may be worthy of enquiry, whether the Doctor has not himself stated sufficient to shew from his own words that his statement is erroneous. His words are, "That our justification seems to be connected with our glorification; for *whom he justifies, them he also glorifies.* Rom. viii. 30[i]." Salvation must precede glorification after justification, and by these words of St. Paul, when justification has taken place, glorification must follow as a matter certain and without any conditions, how then can there be any conditions necessary for salvation after justification, which are not necessary for glorification? The thing is impossible: of course the Doctor is refuted by his own words.

[i] Whitby's Preface to the Epistle to the Galatians, p. 252.

We will now refer to the works of a late eminent prelate, Bishop Tomline, whose writings on theological matters are held in high estimation, and who has written very fully on the subject of justification. "Justification is a forensic term, to be justified before God, signifies to be declared and accounted as just and righteous in his sight. The application of this word in the New Testament is not confined to Christians. St. Paul and St. James both speak of the justification of Abraham. The former Apostle says of the Jews, 'Not the hearers of the law are just before God, but the doers of the law shall be justified:' and of the Heathen he says, 'The Scripture foreseeing that God would justify the Heathen through faith preached before the Gospel unto Abraham:' and speaking both of Jews and Heathen, he says, 'It is one God, which shall justify the circumcision by faith, and uncircumcision through faith.' In the following passage the word is applied to all mankind at the day of final retribution. Every idle word that man shall speak, they shall give account thereof in the day of judgment; for by thy words thou shalt be justified, and by thy words thou shalt be condemned[k]."

"It has been observed, that justification is a

[k] Refutation of Calvinism, p. 98.

forensic term. We are to suppose a moral agent called before a competent tribunal to answer whether he has obeyed the laws which were prescribed to him as the rule of his conduct. If upon examination it shall appear that he has obeyed the laws, he has a right to the sentence of justification; but if it shall appear that he has not obeyed them, he is subject to the sentence o. condemnation. Strictly speaking *reward* is not included in the idea of justification [l]."

From reading these quotations, it may very reasonably be concluded, that the Bishop intended to shew that justification must take place 'at the day of final retribution,' and by trial 'before a competent tribunal.' To prove the first statement he has quoted three texts from St. Paul's Epistles, in the future tense[m], and the words of Christ, from St. Matthew's Gospel[n], which cannot be misunderstood; and to shew that justification is to be by trial before a competent tribunal, he says the word is a forensic term, (in which, as hath been before observed, all writers agree) and if so, it is to be obtained by a trial, and not otherwise; and if the 'moral agent' has obeyed the laws prescribed to him, he is entitled to justification. We will suppose

[l] Refutation, note [g]. p. 111.

[m] Rom. ii. 13. Gal. iii. 8. Rom. iii. 30.

[n] Matt. xii. 36, 37.

this agent to be a believing Christian, where is he, according to this supposed case, to be tried? certainly at God's most holy tribunal. And when? undoubtedly at the day of judgment. If the supposed case in the note quoted was written to shew or prove any thing, it must have been intended by the Bishop to be applied as a similar proceeding which must take place with 'all mankind, at the day of final retribution.' And it is not possible to draw any other conclusion from the whole of the quotation, as far as any argument can be used, but which must prove, that justification will take place at the day of judgment. It is impossible man can undergo this trial on earth, consequently neither justification nor condemnation can take place on earth, and one or the other must be, when the examination of the actions of the person under trial takes place.

Had nothing more been said, by the Bishop, relative to the time when justification takes place, there would have been no difficulty to have concluded what his opinion was; but at page 100 of the Refutation, after several texts are quoted from St. Paul's Epistles, we find this statement: "Justification is the remission of sins here on earth; salvation is the attainment of happiness in heaven. Not a single passage can be found in the Epistles, or indeed in any

part of the New Testament, in which justification, or justify, when applied to Christians *exclusively*, that is, when treated of as belonging to them as such, denotes the sentence to be pronounced at the day of judgment. Nor do the apostles ever tell their converts, that they will hereafter be justified; but always address them as persons who have been justified."

The Bishop has passed over, without a single observation, his own words, and the quotations he made from St. Matthew and St. Paul, or attempting in any way to prove or shew that the quotations do not apply to or justify the conclusion which himself has stated, 'that the word justification is applied to all mankind at the day of final retribution,' by our Saviour himself. Whether he deemed those authorities of such little importance, or not applicable, or not requiring elucidation, or that the words of Christ were so plain that explanation was unnecessary, does not appear; but if he quoted these texts for any other purpose than to shew, that justification did take place at any other time than at the day of final retribution, it is singular he has not stated it; or, if he quoted them for the purpose of confuting, or shewing that, notwithstanding they were as plain as words could be written, yet they were not intended to have that construction, which plain words should and

usually have; it may be said, this is very singular, but not having done so, conjecture is useless, and also to pursue the matter further, it will therefore be more desirable to consider what the Bishop has said in the last quotation, ' Not a single passage can be found in the Epistles, or indeed in any part of the New Testament, in which justification, or justify, when applied to Christians *exclusively,* that is, when treated of as belonging to them as such, denotes the sentence to be pronounced at the day of judgment.' Can it be possible, where he states the word justification, ' when applied to Christians *exclusively,*' that he meant to say, the justification which is so repeatedly mentioned in the Epistles, and to be obtained by faith, and which himself states is the remission of sins on earth, can be applied to any other than believers in Christ, or Christians? Or could he mean to intimate, that there is a different justification by faith than that of Christians? The distinction, if there is such, must be important. Could he have conceived that the justification stated in St. Matthew was to be obtained by any other means than through or by faith in Christ? and if not, how can it be applied to any other persons than Christians? In the 30th verse of the iiid Romans, what is the justification there intended? most clearly by or through faith in Christ; and notwithstand-

ing circumcision and uncircumcision are mentioned, those who are to partake of that justification must be either believing Jews or Gentiles, and consequently Christians. And this text is in the future tense, and what time can be applied except the day of judgment? Yet the Bishop has said it does not denote the sentence is to be pronounced at the day of judgment. But in St. Matthew it is stated in the plainest words. On the other hand it may be asked, where could the Bishop have found it stated, either in the Old or New Testament, that justification does generally take place in this life, or on earth, except from the present or past tenses being used? which has been fully explained and answered; and, from the absurdities they produce, if taken in a literal sense, can have no weight whatever.

The Bishop lay under a scriptural error when he stated, ' strictly speaking, *reward* is not included in the idea of justification.' St. Paul, in Rom. iv. 4. then treating of justification, calls it " the reward."

The Bishop seems to have been perfectly aware of the difficulty there must be in his tenet of remission of sins on earth; as to those sins man may commit after embracing faith, (he most undoubtedly would not have maintained the principle, that a person having faith could not com-

mit sin,) and has, in his Elements of Theology, brought St. James to his aid, being aware St. Paul could not be relied upon to support his theory, and knowing that St. Paul, in giving his doctrine of justification, has not pointed out or shewn in any way, how a man can, after receiving justification, or being brought into a state of justification, be continued in that state°. He says, " The Apostles, therefore, are speaking of different things; St. Paul is showing what it is which *places* a man in a state of justification. St. James is showing what it is which is necessary to continue a person in a state of justification; and they were respectively led to discuss these subjects, by errors which prevailed among those whom they addressed. St. Paul asserts, that if a man be convinced of the truth of the Gospel, and sincerely intend to obey its precepts, he becomes justified without the observance of the Mosaic ceremonies. St. James asserts, that a man who has been once justified, does not continue in a state of justification, unless he

° It seems very certain, neither St. Paul, nor any other scriptural writer, has shewn how a man is to be continued in a justified state. The Bishop conceived something was necessary to be done, and has stated good works, without any scriptural authority. And if neither St. Paul, nor any other scriptural writer has stated it, is it not a sound argument to shew, justification does not take place in this life?

actually obeys the moral precepts of the Gospel. Faith will place a man in a state of justification, but faith and works are both necessary to preserve a man in a state of justification. These two doctrines are perfectly consistent with each other. In proof that when St. Paul says, a man is justified by faith, without mentioning any other requisite, he means the first entrance into a state of justification, and that by the works of the law which he rejects; he does not mean the duties of morality. We may observe, that every one of his Epistles, and particularly those in which he treats of justification, abounds with the most earnest exhortations and strict injunctions to the practice of moral virtue, as essentially necessary in persons, after they have embraced the Gospel, and as absolutely indispensable to final salvation. And that St. James, when he says that a man is justified by works, is speaking of the continuance in a state of justification; and that by works he means the moral duties, is equally evident from his reasoning, and the examples which he adduces in the second chapter of his Epistles[p]." It is here stated by the Bishop, that St. Paul asserts, if a man be convinced of the truth of the Gospel, and sincerely intend to obey its precepts, he becomes justified

[p] Theology, vol. ii. p. 262.

without the observance of the Mosaic ceremonies, and goes on to say, that " St. James asserts, that a man who has been once justified, does not continue in a state of justification, unless he actually obeys the moral precepts of the Gospel." Where the Bishop met with this last statement in St. James's Epistles, either in express words, or such as can constructively be held to bear that meaning, it is marvellous to conceive; in the second chapter of his Epistles there is not a syllable alluding to a continuance in a state of justification; his words there, if they shew any thing, or any fact is to be collected from them, is that *faith alone,* which he pronounces to be a dead faith, cannot effect justification; and the example of Abraham, which he quoted, must shew that Abraham's faith was *perfected,* not *continued,* by his act in offering Isaac, and that his faith being thereby perfected, effected his justification; and the same was the case of Rahab; and all the apostle has written, from the 14th verse to the end of the chapter, tend to the same point, that faith without works is dead, and consequently cannot effect any thing; but that works are absolutely and indispensably necessary, and which must mean those good works which St. Paul so frequently and forcibly endeavoured to inculcate among the converts

of his day, to make it a living and saving faith. The Bishop has, should his doctrine be found to be sound, established two very essential principles in the Christian religion, namely, that faith alone will place a man in a state of justification, and that works are necessary to continue him in that state; and the purport or object of this statement seems to have been to shew, that the doctrines of St. Paul and St. James, on justification, were easily to be reconciled, and not so contradictory as many have considered them. It is conceived, the ground or cause of the error the Bishop was led into, should it be an error, has arisen from holding the tenet, that justification takes place in this life; but had he rejected this tenet from his system of theology, and held that justification takes place at the day of judgment, he would not have stood in need of St. James's works for a *continuance* of justification, but might have applied them to the purpose for which St. James, from the clearest words, intended they should be applied, namely, to be united to and co-operate with faith in the matter of justification; and, with a little attention to St. Paul's words, might, with very little difficulty, it is conceived, have reconciled St. Paul and St. James, without any great perversion either of words or reason. The Bishop has informed us,

that St. Paul used the word faith in different senses[q]; of course we should be observant of the meaning of words according to their application. St. Paul has repeatedly stated, we are justified by faith, that is, in Christ and his Gospel; the apostle has also told us, we are justified by Christ's blood; and from all his statements it appears, our justification must come, let the time be when it may, by or through Christ. It has been before shewn, that neither circumcision nor uncircumcision availeth any thing with Christ, but faith, which worketh by love. All other faith is expressly excluded from having any available effect but faith in Christ, consequently, no other faith can justify; therefore, all that St. James has said relative to works, as necessary to justification, is most perfectly in accordance with what St. Paul had written, that it must be a *working*, not a dead faith which justifies; but the plain definition, or explanation St. Paul had given of true, living, justifying faith, had been greatly overlooked; and accord-

[q] Should authors be at liberty to put such construction upon the meaning of words, and attribute such a sense to them as will suit either their purpose or wishes, it would tend to bring all argument into doubt. It is conceived, the surest mode of attaining certainty in theological argument, would be to give only two senses to the word faith; one, living and justifying; the other, dead and unprofitable.

ing to the history given of St. James's Epistles, the latter part of the second chapter was written to correct the error, which many in the apostle's time had fallen into, by holding the tenet, that faith alone would justify; which error we see continued, and strenuously supported by certain sects at this day. The Bishop has said, 'faith will place a man in a state of justification;' by these words he must have meant to say, a man having faith is either actually justified, or brought into that state which ultimately will, if continued, effect justification. Works, according to the Bishop's words before stated, will only continue him in that state. Supposing a man has faith, and is thereby actually justified, and continues his faith with all necessary works until his death, when, according to the Bishop's principles, is the sentence of justification passed upon that man? Should it be answered, at the time of having faith; faith, and faith alone, which St. James has pronounced to be dead, must then justify, because there are no works; this is one of the leading features in the principles of Calvinism, the refutation of which the Bishop has written so ably. But, on the other hand, if faith places him in a state of justification, which will, ultimately with works, effect justification, how can it be said that justification takes place in this life, because the earliest time must be at death,

as the man during life is only in a state of justification? It is figuratively said, that a man is in a state of salvation, but it cannot be pretended that the sentence actually takes place in this life; the same may be said of a man being in a state of justification. If the meaning of the word justification, or justify, is only being brought into a state of justification according to the latter understanding of the word, then there is no remission of sins in this life; but if actual justification takes place at the time of having faith, or any other matter being done, all sins are at that time remitted; as justification must be, and cannot be any thing short of a remission of sins generally, which is the true and certain meaning of the word, when it is connected with, or relates to the judgment or salvation of man.

CHAPTER X.

PART II.

QUOTATIONS FROM AUTHORS WHO HAVE WRITTEN ON THE SUBJECT OF JUSTIFICATION.—(CONTINUED.)

We will now make a few quotations from the writings of the late Mr. Thomas Scott, who has been very generally acknowledged to have deservedly obtained great praise for the diligence and zeal he had so long shewn in the vineyard of Christ in support and furtherance of the principles he professed; and as one of the latest, and if we instance his Bible, most laborious writers of the class or sect, of which he has denominated himself one, called "Evangelical," but which name may be truly said to be a most perfect *misnomer*, as their doctrines or principles respecting faith, and the efficacy of man's religious works, are as distant from those of the Evangelists as the north and south poles are from each other. As we may conclude he has

truly stated the principles or doctrines of his sect, and that in a most candid and explicit manner, we may consider his statements embrace their doctrines or principles generally, consequently quotations from other authors of the same persuasion are rendered unnecessary.

1. "The subsequent citations from Scripture and from the articles to prove that justification is, in respect to Christians, a benefit already received, and not one in future to be expected; that takes place in this life, and not at the day of judgment, are well worthy the serious consideration of those, who hold justification to be a future benefit in another world, and such as suppose a two-fold justification, one at the time of believing, and the other at the day of judgment. The works, indeed, of true believers will, at that solemn season, be adduced to prove, that their faith was living, and so justifying; but this will be only declaratory. All on the contrary, who professed faith in Christ, and did not shew their faith by good works, will be adjudged unbelievers, or as having had a mere dead and unprofitable faith."—*Scott's Remarks on Bishop Tomline's Refutation of Calvinism.* Vol. i. p. 254.

2. "It is the settled judgment of nearly all, if not quite all the evangelical clergy, that such a faith, as is without good works is wholly insuf-

ficient for salvation: and that no faith justifies, which does not *evidence* itself *living* and genuine *by good works;* as 'certainly as a tree is known by its fruits.' Our views of justification *by faith alone,* do not lead us to suppose that an unproductive, *inefficient, dead* faith will justify any man; or that any one will eventually be saved, who does not perform good works, according to the time and opportunities allotted him, after having believed in Christ; but merely that these good works do not *combine* with faith in his justification."—*Ibid.* Vol. i. p. 274.

3. "Would 'dead faith, bare belief without producing inward purity or practical obedience, the faith of devils,' bring a person into a state of justification? His Lordship has repeatedly marked the difference between true living faith, and this worthless assent to the truth, and has ascribed *justification* to the *former exclusively.* Yet here, by some inadvertency, it is supposed that a man is brought into a state of justification by a *dead* faith, which, however, is *insufficient* to keep him in that state. *Dead faith* can only be accompanied by *formal* and *dead works;* and will this *dead faith* and these *dead works* combined, either justify a man, or 'preserve him in a justified state?' Would James have conceded, that the faith which he had spoken of as *vain,* was sufficient to bring a man into a *justi-*

fied state? and that the vain men, of whom he speaks, were once justified believers? Or, is it supposed, that living faith, having justified the possessor, *expires* or *degenerates* into *dead faith?* As continuance and preservation in a justified state, are not mentioned by the Apostle, we may conclude that he did not intend to convey that sentiment. 'Because of unbelief, they were broken off, and thou standest by faith[a].' 'For by faith ye stand[b].' 'We are kept by the power through faith unto salvation[c].' St. Paul evidently meant, that faith alone formed a sinner's relation to Christ, and so through his righteousness and atonement, justified him before God: but this *justifying faith is* living and operative, *works by love,* and *produces the fruits* of holy obedience: and St. James evidently meant, that no faith, which was not productive of good works, justified a man before God, *being dead and worthless.* There is, therefore, a sound sense, in which a man may be said 'to be *justified by works,* and not by *faith* only.' His *works* must shew that his faith is living, and justify him, as a professed servant of God, from every charge or suspicion of hypocrisy: and they will be adduced as evidence of his having been a true believer at the day of

[a] Rom. xi. 20. [b] 2 Cor i. 24. [c] 1 Pet. i. 5.

judgment. St. James, however, does not say, that a man is justified before God by works, and probably he meant evidentially before the Church and the world. But St. Paul and St. James are perfectly agreed, that nothing 'availeth in Christ Jesus,' (or justification) 'but faith which worketh by love[d].'"—*Ibid.* Vol. i. pp. 276, 277, 278.

4. "'By grace are ye saved through faith, and that not of yourselves, it is the gift of God; not of *works* lest any man should boast; for we are his *workmanship,* created in Christ Jesus unto *good works,* which God hath before ordained, that we should walk in them[e].' Here *works* of every kind are excluded from having saved us; and a new creation unto good works is considered as a *part of our salvation.* Works in general must then be excluded from any share in our justification. 'Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace[f].' 'Not by works of righteousness, which we have done, but according to his mercy he saved us.' 'That being justified by his grace, we should be made heirs according to the hope of eternal life[g].'"—*Ibid.* Vol. i. p. 279.

5. "Even real good works, 'the fruits of the

[d] Gal. v. 6.
[e] Eph. ii. 8, 9, 10.
[f] 2 Tim. i. 9.
[g] Tit. iii. 5. 7.

Spirit,' (and let it be noted, that nothing else are called *good works* in the New Testament,) can do nothing towards our justification."—*Ibid.* Vol. i. p. 281.

6. " The word *unsound,* seems too strong to be applied to the real good works of believers, ' the fruits of the Spirit,' yet these are grievously defective. As ' the fruits of the Spirit,' they are most holy: but like very excellent wine, when put into a cask, which has not been fully cleansed; as performed by us, they lose much of their fine flavour, and contract a disagreeable taste from the vessel, through which they have passed. We must, therefore, still contend, that all works of man are wholly excluded from any share in our justification: and whatever difference there may be in other respects, between moral and ceremonial works, there is none in this grand concern.

" We can bear it with calmness, when faith, or even repentance, is called the *condition* of justification; though we think the language inappropriate and *unscriptural:* but we must most decidedly oppose the idea of our works, in any sense, being ' the appointed *condition of justification;*' not merely because ' there is boasting in works,' but also, because it is *anti-scriptural.* Faith is the gift of God, and so boasting is excluded: faith does not justify us,

except as it receives Christ, that we may be 'made the righteousness of God in him.' No one passage either in Scripture, or in the authorized writings of our Church, can be adduced in support of the sentiment. The language of St. James implies no such thing. 'Seest thou, how faith wrought with his works, and by works was faith made perfect? And the Scripture was fulfilled which saith, Abraham believed in God, and it was imputed to him for righteousness, and he was called the friend of God.' 'As the body without the spirit is dead; so faith without works is dead also.' Working and moving evidence a man to be alive, and distinguish him from a dead corpse: but they are not the condition of his being made alive in any manner or degree; being entirely subsequent to it, as good works are to our justification. How far this note [b] accords with his Lordship's statement in

[b] "Calvin Lib. III. Cap. 2. Sect 13. concludes, that if works have any share in justification, there is boasting in works: this by no means follows; for we do not say that works have any intrinsic merit, but that they are the appointed condition of justification [that is, of the continuance in a state of justification.] The same objection would hold against the doctrine by faith, for we are not allowed to boast of faith, or to consider it as possessing any intrinsic merit."—*Refutation*, p. 120.

The note quoted by Mr. Scott in Remarks, vol. i. p. 283. has omitted the words in the crotchet: with their admission

the preceding pages others must judge. 'The faith which is the means of salvation, is that belief of the truth of the Gospel, which *produces* obedience to its precepts [i].' Now if faith justifies, and obedience or good works are produced by faith; how can these *subsequent* works be the condition of the *precedent* justification? Works done before the grace of Christ, and in the inspiration of his Spirit, are not pleasant to God; forasmuch as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace; yea, rather, for that they are not done as God hath willed and commanded them to be done, we doubt not they have the nature of

the author begs to add his full approbation of the Bishop's observations, and to say Calvin's statement is not authorized by Scripture, all that is there said relative to boasting, applies to justification obtained by works only, and St. Paul, Rom. iv. 2. negatives any ground Abraham could have to boast of works before God. This is a common error with even modern and moderate Calvinists to promote and further a most baneful and unscriptural principle, that of debasing and disparaging good works, which they most mistakingly think will promote faith; man's intended good works, however far they may fall short of perfection, should be most seriously, earnestly, and zealously recommended and encouraged as a sacrifice acceptable, well pleasing to God, and man's bounden duty to perform; and "if there be any virtue, and if there be any praise, think on these things."

[i] Refutation, p. 103.

sin[1].' Works, then, before faith, are worthless, and cannot be the appointed condition of justification: and works done after faith are too late, for the man who doeth them has been previously justified." — *Remarks*, Vol. i. pp. 282, 283, 284.

7. "But according to the general doctrine of those, who are decided in respect of justification by faith alone, justification is a *permanent*, not a *transient* act of God."—*Ibid.* Vol. i. p. 285.

8. "That good works are not necessary to justification has been shewn; for they spring from justifying faith, and are 'the fruits of the Spirit;' but they are needful for 'salvation in the life to come;' not as in any sense meriting that blessedness; but as *evidencing our faith* to be living and justifying, and for various other important purposes."—*Ibid.* Vol. i. p. 289.

9. "But faith, which 'worketh by love,' will manifest itself by the 'work of faith, and labour of love, and patience of hope,' and 'patient continuance in well doing:' yet, after all, to the very last, it is by faith alone, that we abide in a justified state; because, to the last, we are in ourselves sinners; our best days are days of imperfect obedience; our best actions are imperfect, defective, if not defiled; and our dying prayer must be 'God be merciful to me a sinner.'

[1] Art. XIII.

Forgiveness is only, by the blood of Christ, and by faith in him; and, therefore, faith alone saves the sinner from first to last: though not a faith that is solitary or alone in him who is saved; but one, which produces good works, as certainly as a good tree brings forth good fruit. 'But ye, beloved, building up yourself on your *most holy faith*, praying in the Holy Ghost, keep yourselves in the love of God: looking for the mercy of our Lord Jesus Christ, unto eternal life[k].'"—*Ibid.* Vol. i. p. 292.

10. "The will and the ability in fallen man to believe and obey, are the gift, the operation, the grace of God; but the good works which by this grace we perform, are our own actions: and 'are acceptable to God through Jesus Christ;' yea 'a sacrifice acceptable, well pleasing to God.'"—*Ibid.* Vol. ii. p. 500.

11. "*Philip.* iii. v. 8—11. When the sinner believes in Christ, he is immediately 'justified by faith' and has peace with God. Yet, he through the Spirit waits for the hope of righteousness by faith: for at the day of judgment, when living faith will be distinguished by its fruits from dead faith, the sentence of justification will not only be confirmed, but proclaimed to the whole assembled world."—*Notes in Scott's Bible.*

[k] Jude 20, 21.

12. "*Matt.* xii. 33—37. Thus the Pharisees betrayed themselves; and however they might deem this a light matter, "Christ assured them, that every idle or useless word, which in this way tended to their own comfort or benefit, or that of others, or to the glory of God (the great ends for which man is endued with the gift of speech:) much more all pernicious, polluting, and impious words, must 'be given an account of at the day of judgment;' and at that solemn season they will be decisive evidences of a man's character and state of his heart; according to which, a person professing religion will be justified as a true believer, or condemned as a hypocrite; and all men will be adjudged pious or impious, holy or unholy, as their habitual conversation has been."—*Ibid.*

Upon examining and considering these quotations, which embrace several principles, or tenets, of the greatest moment to Christians, there is some difficulty in deciding which should have precedence; but with respect to the separate quotations, there can be none; they bear so closely and forcibly each upon the other, that no one of them should be lost sight of, in making the necessary observations upon them. The principal object for bringing them forward is to shew, that Mr. Scott, as well as many other writers, who have generally held that justifica-

tion takes place in this life, has shewn, either from plain words, or statements from whence a conclusion may be fairly and justly drawn, that his opinion was at least doubtful, if not in favour of the principle now intended to be established. But, in addition to this purpose, the quotations contain matter of such importance, and extraordinary character, wherein all Christians must feel a deep interest, as will, we trust, be held a justifiable ground for producing and discussing them.

We see by the first quotation, Mr. Scott says, the citations from Scripture which he alludes to, are well worthy the serious consideration of those who hold that justification is a future, and not a present blessing. This is a strong recommendation to investigate the subject; he goes on to state, that the works of true believers will be adduced at the day of judgment to prove their faith was living and justifying. Here we see a connexion between justification, good works, and the day of judgment; and that works are necessary at least to prove that the faith which justifies is living. This is qualified, that it will then be only declared. He goes on to state, that all, on the contrary, who professed faith in Christ, and did not shew their faith by good works, will be adjudged unbelievers. By this statement, the true living faith is to be proved to

be so at the day of judgment, as is also what is a dead faith; this is express, that all faith is to be judged of at the day of judgment, and the two sorts of faith are then to be distinguished, which is living and which is dead. The first difficulty that must strike us is, how a man can be justified, when he believes and has not done works to make his faith living, because without works his faith is dead. Mr. Scott has stated in quotation 10, that "when the sinner believes in Christ, he is immediately justified by faith;" and in quotation 2, that works are to be done "after having believed in Christ." If faith, before these works are performed, justifies, man is justified by a dead, not a living faith; the quality of the faith, whether living or dead, according to Mr. Scott, is postponed to the day of judgment, to be then proved and distinguished. Should it be answered, the Supreme Being, who justifies, knows what description of faith it is every one has, then works are unnecessary, and not wanting to evidence faith, the certain consequence of which is, that the works must either be given up as evidence, or justification cannot take place until the day of judgment, or, that dead as well as living faith justifies. Such must be the inexplicable difficulty the first view of these principles introduce.

The second quotation states, "that no faith

justifies, which does not evidence itself living and genuine by good works, as certainly as a tree is known by its fruits." Here is one of the greatest errors man can fall into, that faith is the tree, and produces good works as its fruits. It has been before shewn, that faith does not scripturally produce good works; but that faith itself is a fruit of the same stock with good works; and it is most certain, that *man*, with the aid of the Spirit, instead of faith, is the *tree* to produce both faith and good works. This error cannot be overlooked, or deemed of small importance in the Christian system. We see it also stated, " that such a faith as is without good works, is wholly insufficient for salvation." A greater or more important admission could not be made, to shew the efficacy and indispensable necessity of good works, namely, that the salvation of man must depend upon them; as Mr. Scott says faith without them is wholly insufficient for salvation; immediately after, a different expression is used, by going from salvation to justification, ' that no faith justifies which does not evidence itself living and genuine by good works.' Mr. Scott could not here mean to say, that a *justifying* and *saving* faith were not the same; and if they are the same, how can his favourite view of justification by *faith alone* be reconciled or supported from his own words, when he states

faith without good works is wholly insufficient for salvation? He goes on to say, "Our views of justification by faith alone do not lead us to suppose, that an unproductive, inefficient, dead faith will justify any man; or that any one will eventually be saved, who does not perform good works, according to the time and opportunities allotted him, after having believed in Christ; but merely that these good works do not *combine* with faith in his justification." From this passage we see works are subsequent to believing; and if we take into our view the opinion of Mr. Scott, that when the sinner believes in Christ, he is immediately justified by faith. We then see his statement, that works do not combine in justification is fully and clearly shewn, because the man at the time of believing has not had time or opportunity to do good works, of course he is justified by faith alone. This is very certain. But it must be enquired into, what this faith is? In this quotation Mr. Scott has stated, "that no faith justifies which does not evidence itself living and genuine by good works." He has also stated, in quotation 6, that "works before faith are worthless;" and "works after faith are too late; for the man who doeth them has been previously justified." How, in such a case, can his faith be evidenced by good works? But Mr. Scott has told us, they are to be the

evidence at the day of judgment. This is one of the greatest absurdities that can be conceived; the sentence of justification is passed at the time of believing, according to Mr. Scott, by a dead unprofitable faith, without the very matter which will give it life and effect. In all cases in courts of judicature, the evidence is received before the sentence is passed; and if such evidence is necessary, such must be the case in justification. These principles of Mr. Scott directly reverse the common course of all judicial proceedings: this most glaring absurdity cannot be got over by any finesse, or even colourable glossing. Mr. Scott has stated, faith without works is dead, and cannot justify any man; and that works are necessary to make faith living and justifying, but which, from his own shewing, are subsequent to believing, or having faith. How then, in the name of common sense, can that faith be living and justifying at the time of believing, when it has not had works to make it so? We may then unhesitatingly say, without fear of contradiction, that Mr. Scott's principle of justification at the time of believing, is most fully refuted from his own words. The latter part of the quotation, stating that 'good works do not combine with faith in justification,' will be observed upon when we consider the 5th quotation.

At the beginning of the 3d quotation Mr. Scott

seems to have discovered a mote in the Bishop's eye, by stating that a man is brought into a state of justification by a dead faith; but has wholly been blinded by the beam in his own eye, where he has, in the 11th quotation, made dead faith justify, which has just been shewn; he then goes on to say, "dead faith can only be accompanied by formal and dead works;" and then asks, "will this dead faith, and these dead works combined, either justify a man, or preserve him in a justified state?" This statement will assist us very effectually to discover, from what source the Calvinistic error of justification by faith only has sprung. We may see in this quotation, Mr. Scott says, that according to St. James, "no faith which was not productive of good works, justified a man before God." Did faith produce good works, she would undoubtedly give a character to them; that is, if the faith is dead the works would be dead also; but strip faith of her progeny, which have been most unscripturally imputed to her as her production, that is, good works, the real fruits of the Spirit, how can she, having lost the maternal office, and all motherly authority over works, be supposed to give them a quality or character she herself possesses? This is the foundation of the error above alluded to, that faith alone justifies, and arises from the great mistake in supposing faith

produces good works; which has been shewn to be wholly unscriptural. Did faith produce good works, and give a quality to them, why did St. Peter say, " add to your faith, virtue," &c. Had faith produced good works, it was quite reasonable to conclude, the offspring would partake of the excellences or virtues of their parent; and, in that case, St. Peter's direction was useless and unnecessary. St. Paul says nothing is available with Christ but faith, which worketh by love. He has also said, that without charity or love, faith would be nothing; or rather, the man possessing it would be nothing. Faith, 'working by love,' (not producing it) must be for the purpose of giving faith a living and operative effect, it cannot have with Christ unless it so works. The man who has faith, and has not love also, is nothing; from whence is clearly seen, faith derives life and effect from love; it must necessarily follow, that faith does not, and cannot produce good works, because unless she herself is united to, and works by love, she is nothing, but perfectly useless and unprofitable with respect to Christ; and, as St. James has said, without works is dead. Mr. Scott has stated the greatest perversion in the meaning of words, where he says, 'St. James evidently meant, that no faith, which was not productive of good works, justified a man before God.' St. James,

most clearly and undoubtedly, meant no such thing. His words are, 'seest thou how faith *wrought* with his works; and by works was *faith made perfect.*' These are the only words Mr. Scott could allude to, and there is not in any way the most distant idea stated by St. James, and we may also say the same of St. Paul, and all scriptural writers, that faith produces works, or that they spring from faith; that is, necessarily, inevitably, and irresistibly. Mr. Scott, in quotation 9, has stated a good ground to shew faith cannot produce good works, because were they her production, it is natural they should have the same virtues or qualities she herself has, and where it is true living faith it must be perfect. His words are, 'because to the last we are in ourselves sinners; our best days are days of imperfect obedience; our best actions defective, if not defiled.' No words could be written to shew more forcibly than these do, and which must be admitted to carry great truth with them, that these works are man's production, and not that of faith. Faith may give effect to works, as works do to faith; but did living justifying faith produce good works, the parent would be pure, the issue impure; the tree good, and the fruit evil.

We will now for the present take leave of Mr. Scott's dead faith and dead works, and endea-

vour to learn what is true living faith, and real good works, and what relation they have to each other, and how united and connected. Mr. Scott has stated in this quotation several texts from Scripture, to prove the position he afterwards states, that St. Paul evidently meant, that 'faith alone formed a sinner's relation to Christ.' Each of these texts have the word faith, but not one of them has the word *alone* or *only:* and as St. Paul has said, that faith which hath not charity, and doth not work by love, can have no available effect with Christ. The faith mentioned in these texts, which appear to have been efficient, must have been united to charity, and work by love; consequently they are no authority for what he has stated, that 'faith alone formed a sinner's relation to Christ.' This is the grand point in the Calvinistic Creed, whether 'faith alone forms a sinner's relation to Christ, and so through his righteousness and atonement justifies him before God.' Mr. Scott after stating this position, says, 'but this justifying faith is living and operative, works by love, and produces the fruits of holy obedience.' If words have a meaning, has not Mr. Scott most directly and unequivocally contradicted himself by this statement: he first states that 'faith alone.' If faith is alone, it can have no relation or connecnection with any work, or any other matter;

how can it be united with charity, or work by love? If faith works by love, that is, if faith and works are to co-operate or work together for an effective purpose, faith cannot be alone. It is uttering the greatest possible absurdity to state it. St. Paul has said, "Though I have all faith, so that I could remove mountains, and have not charity, I am nothing: and though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing[1]." Was it possible St. Paul could have written such a contradiction as these words would be, had he intended faith *alone* was to justify, and save us from first to last? We see without charity a man is nothing, that is, in the sight of God: that if he gives all his substance to feed the poor, and sacrifices his body to be burned, it will profit him nothing with God and Christ: and we find St. James says in the case of Abraham, "Seest thou how faith *wrought* with his works, and by works was faith made perfect." Do not these Apostles, St. Paul and St. James, agree and confirm each other as to what description of faith is necessary to form a sinner's relation to Christ. St. Paul states he must have charity, and that his faith must work by love, and St. James confirms what St. Paul

[1] 1 Cor. xiii. 2, 3.

states by the example of Abraham, where his faith *wrought* with his works, and was thereby made perfect: and does not St. Paul in effect say, faith without it worketh by love, and is united to charity, is imperfect and unavailable with Christ? By proceeding with the quotation we shall see Mr. Scott has in strong language confirmed these last statements, and in refutation of his own statement, his words are, "and St. James evidently meant, that no faith, which was not productive of good works, justified a man before God, being dead and worthless. There is, therefore, a sound sense, in which a man may be said to be justified by works, and not by faith only." By these last words, Mr. Scott must be understood to say, man must be justified by faith and works co-operating: he could not mean to say, that one man was justified by faith only, and another by works only; but if the former is his meaning, words could not be written more contradictory. Mr. Scott has also these words in the quotation, "but this justifying faith is living and operative, works by love, and produces the fruits of holy obedience." According to Mr. Scott, living faith works by love, that is, previously to its producing holy obedience, if faith works by love, it cannot be alone to produce holy obedience, admitting his unscriptural doctrine of faith only, or of herself producing

any fruits whatever; she is dead being alone. How can faith produce that very matter, love, which is absolutely necessary to give her any living effect? If faith is to be accompanied with, partake of, or to work by love, how can she be said to produce any good work alone? It is a palpable contradiction in most express terms; but when the real true scriptural doctrine is brought forward, that faith of itself, whether living or dead, does not, and cannot produce any good work whatever. How is Mr. Scott's most unscriptural principle, that faith alone saves the sinner from first to last to be supported? Supposing a person at the very moment of embracing faith hath the real love of God in his heart (for in the heart it is, where faith, and every Christian grace which man possesses, must abide or exist,) and thereby his faith is living and justifying, being united to, and working by love, faith is then not alone; but on the contrary, in every instance where faith is embraced, and unaccompanied with any work, it is the identical faith which St. James has described as dead being alone, consequently, wherever the word "alone" is used with faith, such faith must be dead, otherwise St. James's words are without effect, and the same may be said of St. Paul's words, when he says, faith must work by love, and be accompanied with charity

to have an available effect with God and Christ. Faith then being united to, accompanied, and working by love in the heart of a sinner, and by their co-operation (as without such co-operation faith is dead, useless, ineffectual, and unavailable with Christ) justification is effected; it would be a perfect contradiction in words to say, faith alone, or only justifies, and saves: it would be a mere quibble to say it is faith only, notwithstanding she is so united and co-operating; effects the whole work then produced: faith and works must work together, and their joint labours produce the end or effect stated by St. James, whose words to this point are most unanswerable and conclusive; he says, "Was not Abraham our father justified by works when he had offered Isaac his son upon the altar. Seest thou how faith *wrought with his works,* and by works was faith made perfect. Ye see then how that by works a man is justified, and not by faith only." Here we have most direct words that works justify, that is, by their co-operation with faith: such is the plain meaning of the words, "Ye see then how that by works a man is justified, and not by faith only." Faith by these words is not to be rejected, but explained by the previous statement, that "faith wrought with his works, and by works was faith made perfect." It is the co-operation of both that effects justifica-

tion. Not only Mr. Scott, but all writers who Mr. Scott would call "Evangelical:" to support their favourite doctrine of justification by faith only, or alone, to magnify the greatness and consequence of faith, and thereby give a colouring to their false principles, not only ascribe to faith all the merits which are due to Christ, and to Christ only; but also powers and attributes, which faith is not, and cannot be entitled to by Scripture. Their statements are, that no faith can justify, unless it is productive of good works, which is saying, that faith is the parent of charity, love, and all obedience to God, and all those graces and virtues called the fruits of the Spirit, and by a long parade of words, that every grace, virtue, and excellence in the heart of man are her progeny; this is one of the greatest errors man ever conceived, and may be productive of the most dangerous and fatal consequences. It has been most unanswerably proved from Scripture, that faith is not, and cannot be the parent of, or produce any work whatever, called a good work, or the fruit of the Spirit, she herself being one of the issue of the same common parent that all good works are; and whatever benevolent assistance or sanctifying effect she may render the sisterhood (good works) by a co-operation with them, so far from producing any one single good work herself, or

from herself *alone*, she has not even the negative power, and cannot, and does not prevent sinful man from committing evil works. We are told in Scripture of many great deeds done by or through faith: faith did not produce these deeds, they were done with her assistance, or through her instrumentality, and wherein she might have great influence and sanctifying effect, but instead of producing them, she herself by her co-operation was made living and justifying. It is by co-operation of faith with works, as St. James has told us, that faith is made perfect. Can it be supposed from any statement in Scripture, that faith was solitary and alone in the hearts of the persons who performed these great works, and that in every case faith did not work by love? Could such a supposition be well founded, would it not produce the greatest inconsistencies in Scripture? We find by St. Paul that faith in Christ to have an available effect, must work by love, that is, there must be a co-operation of faith and love, and if faith and love must co-operate to have an effect with, or to bring us to Christ, surely faith must at all times have had the same co-operation to bring man to God, and that those who performed these great deeds must have pleased God by diligently seeking him in other ways besides that by faith. Again, how could St. Paul have said, though I have all faith,

and have not charity, I am nothing. It is plain, faith without charity would have produced no beneficial effect with God and Christ, and that St. Paul would have been nothing, and as having no faith: and with respect to the authority of St. James, by the question he has put to the vain man, who might say, he hath faith, and have not works, can faith *save* him? This shews man's faith will not save him. St. James afterwards states most dintinctly and clearly, that faith unless it co-operates, and is accompanied with works, is dead: but that faith and works, working together, faith is made perfect, that is effective in justification: we will see what is the testimony of Christ in this matter, he says, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that *doeth* the will of my Father which is in heaven[m]." The man who would call upon Christ, saying, "Lord, Lord," must have faith, he could not otherwise have used the expression, but Christ says, not every one who shall call upon him shall enter into the kingdom of heaven, but he that *doeth* the *will* of my Father which is in heaven; by these words, it is most certain, something more is necessary to be done, besides having faith.

[m] Matt. vii. 21.

It may be supposed the text above from St. Matthew may somewhat contradict what St. Paul has written, Rom. x. 13. "For whosoever shall call upon the name of the Lord shall be saved." The expressions vary very little, but by examining what precedes and succeeds each, we find they were intended for very different purposes. The difference of effect from expressions so very similar, arises from the manner they are accompanied in the heart of the man, who uses them; and being general expressions, must have a certain latitude allowed in their construction. Christ alludes to the man who would profess himself to be his disciple by his words only, and not by his works. Such are those who "profess that they know God, but in *works* they deny him, being abominable and disobedient, and unto every good work reprobate[n]." St. Paul refers to the man, whether Jew or Greek, who has the righteousness of God in his heart, and shews it, not only by his works, but by his words, in calling upon the name of the Lord in prayer, &c. by conforming to St. Paul's previous expression in the 10th verse, "with the mouth confession is made unto salvation."

In the fourth quotation Mr. Scott, in attempting

[n] Tit. i. 16.

to prove that good works have no share in our justification and salvation, has quoted texts from St. Paul's Epistles to the Ephesians, Timothy, and Titus. The first text states that " by grace are ye saved." What Christian can doubt this statement? It is one of the most certain and undoubted truths in the Gospel of Christ. As man cannot by his works obtain justification as *a debt,* it must be of grace, and this must be through faith, without which man cannot partake of Christ's atonement. This makes faith indispensable, and which is truly called the gift of God. And as justification is by grace through faith, all boasting is destroyed and utterly done away. In proceeding with the texts, we find it stated that " we are his (God's) workmanship, created in Christ Jesus unto good works, which God had before *ordained,* that we should walk in them." These words shew, in the *plainest* and most certain manner, that we are created unto good works; and that God has ordained we should walk in them. This fixes an indispensable necessity upon us to walk in them, as far as an ordinance of God makes that necessity. And it cannot be conceived God can have ordained us to walk in good works uselessly, and for no eternal purpose. Why are works to be brought forward at the day of judgment, when

every man shall be rewarded " according to his works[o] ?" If good works are necessary, we may consider it a duty to enquire and endeavour to learn their use and purpose. In this we have the greatest possible assistance from Mr. Scott, who must be acknowledged to deserve great credit for the frank and plain description he has given of their use or purpose. He begins by saying, " works of every kind are excluded from having saved us." A greater truth could not be stated, taking his words as he has written them. Did works, exclusive of faith, save us, faith would be unnecessary; but this does not affect the question, whether works are necessary with faith. He goes on to say, " and a new creation unto good works is considered as a *part of our salvation.*" The only doubt which can be raised upon this statement is, who Mr. Scott meant that considered good works as a part of our salvation in this new creation, whether St. Paul, the writer of the words, or himself in putting a construction upon them; whoever it was, the words are very plain and clear, that good works are a *part of our salvation;* what those good works are, whether they are the same which St. Paul has called the fruit or fruits of the Spirit, does not appear; but had they been different

[o] Matt. xvi. 27.

in this new creation, it would have been kind in Mr. Scott to have favoured us with a description of them; however that may be, we have now got the very point conceded by Mr. Scott, which has been so long contested, whether faith alone, or whether faith and works are to be united in our salvation. He has most candidly and unequivocally stated, that good works are considered as a *part of our salvation;* this must mean they are a necessary part in obtaining that great momentous object. The statement is most conclusive and express, and would have been most satisfactory had it been without alloy; but we find it followed up with these words, " works in general must then be excluded from any *share* in our justification." By passing from salvation to justification, Mr. Scott could not mean to say, although good works were a *part of our salvation,* yet works in general were to have no *share* in our justification, because he could not hold that justification was not a necessary part in the work of salvation. For a refutation of such an unscriptural principle, we would beg to refer to the head, Connexion of justification and salvation. The texts at the end of the quotation confirm the first text, by proving we have salvation from mercy and grace, and not by works of righteousness, because it would then be a debt, and, therefore, is " not of works, lest

any man should boast." They make nothing for Mr. Scott's argument in any way.

The fifth quotation begins by stating that, "even real good works, the fruits of the Spirit, can do nothing towards our justification." We may see from Mr. Scott's writings, he has in many instances called good works the "fruits of faith;" here, for some *real* purpose, no doubt, Mr. Scott has made an addition to the common expression that "good works are the fruits of the Spirit," by placing the words "even *real* good works," for what reason does not appear; but he has stated "nothing else are called good works in the New Testament." Here Mr. Scott has given good works a different parent from what he has usually done, where he says good works are *produced* by faith, and are the fruits of faith. If good works are the fruits of the Spirit, upon what principle, or in what way can they be the fruits of faith? as we know from undoubted scriptural authority that faith is a fruit of the Spirit, of course own sister to other good works. Was faith the mother of other good works, we should have a most unnatural production, neither acknowledged nor recognised as such in any part of Scripture. Seeing that faith is own sister to good works, and the product of the same parent, is it unreasonable or unnatural that sisters should possess some of the virtues and excellences of

the common parent? Why are the whole progeny springing from the same valuable stock to be wholly set aside and rejected, and "do nothing towards our justification," one sister only excepted, who is to do all, and according to Mr. Scott, to save us from first to last? Mr. Scott has given good works including faith, their legitimate parent, in stating, they are the fruits of the Spirit: but for a sister to be made the parent of her own sisters is departing very far from legitimacy, and most unnatural; here is surely some ground for saying, if Scripture had not most clearly and infallibly shewn, that faith cannot produce good works, to whom she may be called from the close connection and relationship they bear to each other, the *elder sister;* that good works cannot be the *lawful* or rightful offspring of faith.

At the beginning of the sixth quotation we meet with a general condemnation of all works, which Mr. Scott has called the "fruits of the Spirit," this is a most sweeping clause, and includes faith as well as all other works, which he has (but which must have arisen from mistake it is conceived) called *good* works. Did the fruits of the Spirit have the contamination which Mr. Scott has attributed to them by his simile of the unclean vessel, how could they be what he has described them, "most holy?" Whatever pro-

ceeds from the Holy Spirit of God must be most *pure*, as well as most *holy*. Here we see the true spirit of prejudice blazoned forth against all good works, and even the Holy Spirit comes in for its share under the general condemnation! And for what purpose is all this done? Lest man's good works, the fruits of the Spirit, should in Mr. Scott's estimation come in for an equal share of being a meritorious cause in justification with his dead faith. It must be commendable to keep good works, the fruits of the Spirit, separate and apart from the dead and unprofitable faith, which immediately justifies the sinner upon believing; but there would have been something of a kind Christian-like feeling to have let good works, the fruits of the Spirit, off in the separation with cleaner hands and less pollution than Mr. Scott has ascribed to them. Mr. Scott has stated in the former quotation, "Even real good works, the fruits of the Spirit, can do nothing towards our justification," and in this "we must, therefore, still contend, that all works of man are wholly excluded from any share in our justification." Is it possible to conceive these statements could proceed from the same man who has written, "there is, therefore, a sound sense in which a man may be said to be *justified by works*, and *not* by faith only?" (See the third quotation.) It may be desirable to see which of

these contradictory statements has the best grounds for our belief: the latter clearly has the authority of an Apostle for its establishment, the others can have nothing more than a prejudiced imagination of frail man for their support, are wholly unscriptural, and contradict his own words. Mr. Scott proceeds to state, "but we must most decidedly oppose the idea of our works, in any sense, being the appointed condition of justification, not merely because there is boasting in works, but also because it is anti-scriptural. Faith is the gift of God: and so boasting is excluded." Here again Mr. Scott must be produced to refute himself; he says works cannot be admitted as a condition of justification, because there is boasting in works, and it is *anti-scriptural.* He has shewn, by using St. James's words, that there is a sound sense in which a man may be said "to be justified by works." These last are in substance St. James's words, and if works have any thing to do in justification, they must be a condition, not the only appointed condition of justification, but it must be perfectly scriptural to call them a condition. He also says there is boasting in works: "Faith is the gift of God: and so boasting is excluded." He has before noticed, quotation five, that nothing else are called good works in the New Testament, but the fruits of the

Spirit. Are not the fruits of the Spirit the gift of God, from whom cometh every good and perfect gift? They surely are. His statement, that there is boasting in works, according to his own shewing as to faith, is clearly unscriptural: and by the words of Scripture, there is not, and cannot be any boasting unless justification is obtained by works only: and which cannot be so obtained, unless by a perfect obedience to the law, which St. Paul has plainly shewn is not in the power of man to perform; this false and erroneous idea, that there is boasting in works, is made a strong ground of argument, not only by Calvin himself, but by Calvinistic writers generally, in support of their doctrine of justification by faith alone, but like the whole fabric, has no sound foundation to stand upon. They tell us if works are necessary with faith to obtain justification, there must be boasting, wholly forgetting that St. Paul has clearly shewn, unless man performs a perfect obedience to the law [p], which he has also shewn he cannot do [q], there can be no boasting on account of works [r]: those who hold that works as well as faith are necessary to obtain justification, never conceive that either works or faith are a meritorius cause of

[p] Rom. iv. 2. 4. Gal. iii. 10. [q] Rom. iii. 23.
[r] Eph. ii. 8, 9.

justification; no, they hold, and most truly so, that the Gospel has imposed duties upon man to perform, that is, both faith and works, and these duties they consider as absolute and indispensable conditions on man's part, and Christ, and Christ only, as the *meritorious cause*. They know and feel that man is an unprofitable servant, and that justification must be by grace. For what purpose this false and groundless argument has so much stress laid upon it is beyond rational conception, and must shew the weakness of their case who use it, and that they have no better ground to take for its support; and which must arise from one of two causes, either that they themselves are under error, or that they do it to mislead, but charity forbids us to suppose the latter: and then to perfect the climax, upon the same erroneous principle, attack man's works upon their imperfections; were man's works perfect, with due obedience, faith in Christ would be unnecessary, and rendered void [s]; and the grace of God would have no place to exercise its bounty and goodness in favour of sinful man: but the true penitent Christian, who with holiness of heart, an earnest desire, and due diligence, sincerely and conscientiously performs his duty to God and man, as far

[s] Rom. x. 5. Gal. iii. 12. Rev. xxii. 14.

as in him lies, must humbly hope, that the grace and mercy of a most benevolent and beneficent God, will, through the blood, atonement, and sacrifice of his blessed Saviour, pardon all his imperfections and misdeeds. If any part of the Christian religion can be said to produce boasting, it is justification in this life by faith alone; the man who vainly supposes, that his faith is sufficient of itself, and that he is actually justified in this life, may be truly called the modern Pharisee; and it is to be feared, that there are no small number at this day, who are so puffed up with pride, self-sufficiency, false confidence, and conceit, which lead them to believe, that they are God's elect or chosen people, and under such delusion, have an utter hatred and contempt for all others who do not embrace their false, erroneous, and dangerous principles; and plainly and openly declare, that God's wrath is hanging over the heads of all men, who are not seduced by their most unchristian and unscriptural principles. To such it may be said, Oh! vain, deluded man! how long will ye labour in such a barren and unfruitful soil?

Mr. Scott says, "Working and moving evidence a man to be alive, and distinguish him from a dead corpse, but they are not the condition of his being made alive in any measure or degree." The fallacy of this statement is seen

in a moment; working and moving are the effect of life, without which they would not take place, and life is the condition, apply this to faith, which is dead without works; works must then, being the very *sine qua non* of faith having life, be a condition. Mr. Scott proceeds to say, "Now if faith justifies, and obedience or good works are produced by faith;" here we see two false premises advanced, the first, "if faith justifies." This will be seen to be dead faith, because there are no works, they are "*subsequent,*" and to be produced by faith. The second is, "and obedience or good works are produced by faith." It has been shewn faith doth not produce good works, and which is proved from this statement, because the faith here mentioned is *previous* to good works, and, therefore, dead. After stating these false premises Mr. Scott says, "how can these *subsequent* good works be the condition of the *precedent* justification?" This question is founded upon two errors; one, that this dead faith can justify; the other, that justification takes place at the time of believing: if it did, dead faith justifies. The argument from this statement of Mr. Scott, proves three of his principles are erroneous: one, that this faith (the faith which he here mentions must be concluded to be alone, because he says, works are subsequent,) doth not justify, being dead with-

out works: another, that this faith, from the same cause, being dead, cannot produce good works: and the third, from the same cause, that justification cannot take place at the time of believing. In confirmation of what is here said, we have only to state, with a little addition, Mr. Scott's words at the latter part of the quotation, "Works then, before faith, are worthless, and cannot be the appointed condition of justification [nor can they be added to faith, to make it living and justifying, because] works done after faith, are too late; for the man, who doeth them, has been previously justified," according to Mr. Scott. Should this be attempted to be answered by saying, the subsequent good works will animate and give life to faith, which was before dead, then justification is effected by a dead faith, which both by St. Paul and St. James cannot be. This principle of justification at the time of believing is not tenable upon any ground, either from the authority of St. Paul, St. James, or any part of Scripture, without producing the greatest inconsistencies and absurdities: the case of Abraham, as hath been shewn, is directly against it.

The seventh and eighth quotations will be afterwards noticed, as may become necessary in observing upon other quotations.

In the ninth quotation Mr. Scott first states that

faith will manifest itself from its working, and then says, " yet, after all, to the very last, it is by faith alone that we abide in a justified state." If we are justified, or brought into a justified state by faith *alone,* we cannot abide in a justified state without faith must be undoubted. But if faith works in the manner stated by Mr. Scott, how can it be *alone?* He then depicts, with great truth, the deplorable state of man, and quotes from Scripture, that which should be the dying prayer of all true Christians, " God be merciful to me a sinner." This proves that neither faith nor works, nor faith and works, will justify and save the sinner; but forgiveness or pardon through the mercy or grace of God, by or through the blood of Christ; and by faith in him as indispensably necessary, and, therefore, says Mr. Scott, " faith alone saves the sinner from first to last;" " though not a faith that is solitary or alone in him who is saved." How such a contradiction as these words are, can be reconciled by any reason or common sense, must be difficult if not impossible to point out. Although faith may be necessary from first to last, it does not follow that nothing more is also necessary. In every instance where faith is mentioned in Scripture, it is concluded to be in the man to whom applied, and when this faith is solitary and alone in him, it is dead, as St.

James has said, from being alone; but when works are performed, which Mr. Scott has before stated in the sixth quotation, are *subsequent* to faith, then, and not before, faith is living, and then it is a justifying and saving faith by being united to, and co-operating with works. Is this faith afterwards to be stripped of, and disunited from those works to which she owes so much, and has produced such effect as to give life to that which was before dead, in the work of justification? Preposterous supposition! Should man be justified on earth, nothing can be more certain that he cannot be justified till faith hath life, and when is that?—when united to, and co-operating with works. We see, from this statement of Mr. Scott, that man must have works, and that his faith cannot be solitary and alone in him to have effect; but then he says, it is faith only that saves the sinner from first to last, because "forgiveness is only by the blood of Christ, and by faith in him." This statement contains two errors: it first states, very truly, that forgiveness is only by the blood of Christ; and then says "by faith in him," and concludes, that faith alone effects what Christ came upon earth to effect, the salvation of man. This is the common error that evangelical writers and preachers endeavour to propagate, by substituting *faith only*, in the place of

Christ only, and attempting to attribute to faith all the merit which is due to Christ, not considering that faith is the act of man, and cannot be entitled to any merit. This may be rightly called a cardinal error of evangelicism. By an extension of Mr. Scott's argument, and very fairly too, man being the possessor of faith, the merit may be brought home and ascribed to him as the cause of his own forgiveness. This mode of reasoning, or argument, is the greatest deception that can be practised upon the understanding of man. The other error is, that the faith which is the condition or instrument of justification and salvation, is not a solitary faith, nor can it be alone, according to the clearest words of Scripture, to effect any purpose, which has been fully shewn. It may be then asked, for what cause or reason faith alone is to be received to obtain salvation? Because Calvin and Mr. Scott, without any scriptural authority, but most unscripturally, have conceived, that should good works be received, as participating with faith in effecting justification and salvation, there would be boasting, notwithstanding God has commanded and ordained man to walk in them. On the ground of boasting, it has before been shewn, the argument is not supported by Scripture; and as to faith itself, Bishop Tomline has very truly observed, there

would be the same ground for boasting. If we would see for what other purpose good works are ordained and commanded by God, Mr. Scott has told us they are to be the evidence of the very act which they have themselves effected, namely, that faith is *living*, because they have *given* it *life*. It no where appears in Scripture, that God commanded and ordained them as evidence, but it has been before shewn they are useless and unnecessary for that purpose. We should, therefore, endeavour to discover some ground why they are to be rejected, and not received by God; because we know from many statements in Scripture, that without them no man can enter the kingdom of heaven; we cannot suppose they can be odious and displeasing to God, but rather a "sacrifice acceptable well pleasing to him;" and if acceptable and well pleasing to God, why should man, frail man, in forming his judgment or opinion upon them, believe God will reject them? and particularly when we know from the sure words of Scripture that, "in every nation he that feareth him (God), and *worketh righteousness*, is *accepted* with him[t]." Righteousness includes faith; but faith doth not include righteousness. We see by Scripture, the man is to be accepted by God for his works;

[t] Acts x. 35.

but the Calvinist will say, the man is accepted, not his works. Are not his works first accepted, and is he not accepted for having done those works? Most certainly; and can it be then said, that real good works do nothing towards our justification, and that they are not necessary? It may with equal reason be said that faith, which is a part of good works, "doth nothing, and is not necessary to justification," because justification and salvation are obtained by grace, and, therefore, nothing more is wanting. After the words in the quotation, that "faith alone saves the sinner from first to last," they are followed up with these words, "though not a faith that is solitary or alone in him who is saved, but one which produces good works." How are such contradictory statements to be reconciled or explained? First, "faith alone saves the sinner;" but we afterwards find faith is to be accompanied, it may be asked with what?—her own production! She is to produce those very works without which she is dead, being alone. By Scripture it cannot be shewn, faith has any product; but supposing she is accompanied in the heart of the sinner with good works, upon what ground could Mr. Scott say, "*faith alone* saves the sinner from first to last?" If we only read the text just quoted, that the

man who feareth God, and worketh righteousness, is accepted with him; without reference to innumerable other texts, which shew the same fact; this acceptance is undoubtedly to justification and salvation; upon what ground, or for what cause is this man accepted? not for his faith, which is not noticed; but the man possessing the graces mentioned, must be presumed to have faith, otherwise he would not fear God. He is most certainly accepted for fearing God, and working righteousness; the words of this text can have no other meaning. But yet Mr. Scott tells us that, notwithstanding faith is associated and accompanied with good works, it is " faith alone saves the sinner from first to last." The text, at the close of this quotation, no doubt was adduced to establish and support the principle so strongly stated, that " faith alone saves the sinner from first to last." The words are, " But ye beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life[u]." This text is a direction and admonition by St. Jude to his disciples, and will most reasonably bear the following construction, that the words, " building up yourselves on your

[u] Jude xx. 21.

most holy faith," must mean, from the significant word " building," that they should continue, increase, and perfect themselves in their most holy faith; that is, their most holy faith is not only to be the foundation of the building, but an essential part throughout the whole erection, whatever other materials it may consist of. " Praying in the Holy Ghost" is also to be a part which must be understood; to this faith they should add spiritual prayer; and by the words " keep yourselves in the love of God," must mean by doing your duty towards him, which will be the most ready means of obtaining his love, and give you just ground or confidence to look for or expect the mercy of our Lord Jesus Christ, whereby eternal life will be obtained. Did Mr. Scott quote this text for supporting or establishing any other principle or doctrine stated in the quotation, except the mercy of our Lord Jesus Christ, which no one will dispute with him; it is the most unfortunate quotation he could have made, but such is the Force of truth with some men, that they, as it were, inevitably write, say, or do those things which is a perfect correction of their own errors; and in this instance, if words have a meaning, or any facts are to be collected from this text, we shall see, upon examining and considering it, the words and facts to be deduced from them, are as perfect a

refutation of the grand principle or doctrine asserted by Mr. Scott, "that faith alone saves the sinner from first to last," as words can be. The Apostle states, that their (the disciples) most holy faith was to be the foundation they were to build themselves upon; he then says, "praying in the Holy Ghost;" if faith saves the sinner from first to last, why pray in the Holy Ghost? Faith doth every thing from first to last; and praying is useless and unnecessary. The Apostle then says, "keep yourselves in the love of God." It is not to be supposed the Apostle would use these words without intending them for some purpose; and the most reasonable construction of his words must be, in discharging their duty towards God, that is, "doing the will of God from the heart[x]," and performing a due obedience to his holy laws. Faith is before applied to a particular purpose, of course they could not apply to faith. The Apostle then proceeds to say, after what he has directed to be done, the disciples are then to be "looking for the mercy of our Lord Jesus Christ," and concludes the text by stating the great object that would be obtained by a due observance of his direction, even "eternal life." The Apostle when he gave this command and exhortation to

[x] Ephes. vi. 6.

the disciples, did not consider the imperfections of their best days, or defectiveness of their best actions were so odious to God, or so defiled in themselves, that they were to be passed over by the Apostle without notice, and to be rejected by the disciples in their religious duties; but in words amounting to a command, he says, " keep yourselves in the love of God;" and why are they to do this? He then, as it were, answers this question by stating a fact, that they will be " looking for the mercy of our Lord Jesus Christ unto eternal life." By these words the disciples had the assurance and authority of the Apostle, that " building up themselves on their most holy faith," and doing what is stated and directed, they would ultimately obtain " eternal life." If such is not the import of the Apostle's words, they can have no meaning, or can any fact or matter be deduced from them; but if such is the plain intention of them, as applicable to the disciples, they surely are so to all men. We may then ask, how are Mr. Scott's words supported from this text, quoted by himself, " that faith alone saves the sinner from first to last?" This text is then unquestionably a point blank refutation of his statement. The imperfections or defectiveness of man's works are the strongest argument, in point of reason, against the doctrine of man's boasting on their account, that

can be formed, independent of its unscriptural principle, and wholly does away any doubt in the question. But how different is the argument with respect to their acceptance by God, when done with all due humility in the spirit of truth and sincerity, as far as man's imperfect knowledge extends, and are his best performance!

The tenth quotation begins with a statement containing matter of great moment, and it is conceived there is no professor of Christianity who will doubt its truth. It shews the fountain from whence all good works, including faith, proceed, that is, from the gift, operation, and grace of God; it then states, that the good works which man performs are his own actions; this statement is very significant and important, and had there been any evidence wanting to shew faith doth *not* produce good works, we have it here stated most perfectly, that good works performed by, or through the grace of God are *man's actions*, consequently not the *product* of faith; faith itself being a part, and no doubt was in Mr. Scott's estimation, a most essential part of those good works; be it so admitted, and which scripturally cannot be denied, but being a *part*, is very different from being the *parent* of other good works; but whether man, or the Spirit separately, or both united, is or are the parent or parents of all good works is not now the question:

but this quotation furnishes us with the proof negatively, that faith doth not produce other good works, and is not the parent of them; neither can they spring from faith alone in any manner, when we know these works are man's actions; the statement is most conclusive to this point. There is another fact of importance shewn by this statement, that should not be passed without notice, which is the free agency of man, without which he could not be an accountable being: and the sacrifice, these good works are stated to be, cannot, either by reason or Scripture be objected to, or controverted upon any ground whatever. The quotation may, therefore, have unlimited approbation as to the truths it contains; but it may be said not to go far enough, it might have stated how "the will and ability in fallen man to believe and obey" are acquired, or are to be obtained; this would have been readily done by a reference to the following interesting texts, "Ask and it shall be given you: seek and ye shall find: knock and it shall be opened unto you. For every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh it shall be opened [y]." "I love them that love me; and those that seek me early shall find me [z]."

[y] Matt. vii. 7, 8. [z] Prov. viii. 17.

In only reading the eleventh quotation we see in the words themselves an apparent contradiction. It begins with stating, that "when the sinner believes in Christ, he is immediately justified by faith, and has peace with God:" it is then stated, "yet, he through the Spirit *waits* for the hope of righteousness by faith." What, it may be asked, is being justified? If it is not being made righteous, the word justified must *here* have a different meaning from what has been generally ascribed to it, we may, therefore, conclude that Mr. Scott used the word in the sense it usually bears; whatever construction is put upon the words, "hope of righteousness," whether these words signify, that the man who receives righteousness, is made righteous by God, his hope is perfected; or whether the word righteousness is synonymous with justification, the result is the same, the man is become righteous when the hope is fulfilled. We then see Mr. Scott first says, the man upon believing is justified, that is made righteous, yet, he says, he through the Spirit *waits* for the hope of righteousness, or being made righteous; and from what immediately follows, "for at the day of judgment, when living faith will be distinguished by its fruits from dead faith," Mr. Scott must be understood to mean, that the sinner, who has been justified, will wait till the day of judgment for

the hope of righteousness by faith, when he says, "the sentence of justification will not only be confirmed, but proclaimed to the whole assembled world." Mr. Scott does not say the hope of righteousness will be obtained at the day of judgment, but only that the sentence of justification will be confirmed and proclaimed, nothing is said as to what is to follow. Scripture has not told us there is any matter to intervene between justification and salvation. Where could Mr. Scott place the attainment of the hope of righteousness after justification, if justification is not that attainment? He could not have placed it between justification and its confirmation, neither between justification and salvation, to have been scriptural; and to place it after salvation is out of the question. We see in the statement, that "when the sinner believes in Christ, he is immediately justified by faith." This faith has no qualification annexed, nor addition by works, consequently it is the same faith St. James says the devils have, and tremble, and which he calls dead, being alone; and this statement shews most clearly, and certainly, that dead as well as living faith justifies, because the fruits are to distinguish one from the other at the day of judgment. We will see whether Mr. Scott had not got into another difficulty in this statement. In quotation seven it is stated, that justification

is a permanent and not a transient act of God; if justification is a permanent act of God, it is *irrevocable,* and, therefore, cannot want confirmation, by fruits being produced, to distinguish the faith through which justification has been obtained at the time of believing. It is first stated generally that the sinner is justified by faith when he believes in Christ, but the faith which then justifies him is to be distinguished by its fruits from dead faith at the day of judgment, and of course one is to be confirmed, that which has the necessary fruits, and the other rejected. Supposing a man is justified, according to Mr. Scott, at the time of believing, and he has no opportunity to do works, what is to be the consequence of such justification? There are no fruits to distinguish, confirm, or evidence his faith; yet justification is a permanent act of God. Such are the difficulties in the scheme or system Mr. Scott attempts strenuously to support.

We will now proceed to the twelfth quotation; we shall there find if Mr. Scott has not before refuted Mr. Scott, that he will be here most conspiculously refuted by Mr. Scott himself. It is stated certain words "must be given an account of at the day of judgment; and at that solemn season they will be decisive evidences of a man's character and state of his heart." By this the decisive evidence of a man's character, and state

of his heart, is to be produced at the day of judgment, and this must be either to confirm his justification, which has taken place at the time of believing, as we have just seen, or to annul such justification. It may be asked, upon what ground can they be produced to confim that which is final and irrevocable? Being a permanent act of God it is final and irrevocable. The statement continues, "according to which a person professing religion will be justified as a true believer or condemned as a hypocrite." How this statement is to be reconciled with the former statement, that "when the sinner believes in Christ he is immediately justified by faith," it is marvellous to conceive! But thus we find them, from whence arises this question, whether the true believer and the hypocrite are justified upon believing? or whether the true believer only is justified? Should it be answered the latter only, then works are unnecessary to distinguish the one from the other; but should it be answered, that both are justified upon believing, then dead as well as living faith justifies. This quotation closes with these most remarkable words, "and all men (this is at the day of judgment) will be adjudged, pious or impious, holy or unholy, as their habitual conversation has been." It is not possible by words to make an admission more to the point, or stronger than this is, to shew the effect of man's actions, that from their

habitual conversation (whether conduct of life generally is, or words only which are actions, are here meant) they will be judged holy or unholy, and according to that judgment they will be justified as righteous, and as a certain consequence receive eternal life; or condemned as hypocrites, and receive a just punishment for all their ungodly deeds.

The statement made by Christ, that "words must be given an account of at the day of judgment," is followed up by the words, "for by thy words thou shalt be justified, and by thy words thou shalt be condemned." Although this text confines the judgment at the last day to be made upon man's words only, yet from many statements in Scripture it appears quite certain, not only words, but all man's actions are to be brought into judgment, consequently, these words should be considered as a figurative expression, either to include all man's actions, or as an essential part, which must have an account given of them. Christ here stated the momentous consequence of words to shew and confirm what he had previously said respecting the blasphemy of the Holy Ghost, which must be understood to be by words, and could not be forgiven at the day of judgment, when all idle words are to have an account given of them.

We may here observe the two statements,

one made by Christ, the other by Mr. Scott. Christ says, "by thy words thou shalt be justified:" but Mr. Scott says, these words are to be produced as decisive evidence of a man's character and state of his heart. These expressions are very different, but whether these words are admitted as evidence, or as having an effect in making the man pious or impious, holy or unholy, is of small moment in the argument now to be drawn from Mr. Scott's words, the effect is produced, that according to the nature of the words, so the man will be adjudged. Mr. Scott has stated, that real good works can do nothing towards our justification, and "that all works of man are wholly excluded from any share in our justification." We now find it stated that words, which are works, are to do every thing in justification, that is, as evidence, according to Mr. Scott, and that all men will be adjudged pious and holy, or otherwise, as their habitual conversation has been. Works here have their proper station in the matter of justification as to their real effect, although not in the way Scripture describes, yet as the effect is produced by them, let the way be what it will, how can it be said they can do nothing towards our justification, but are wholly excluded? when we see by Mr. Scott, that they are the sole cause of man being adjudged holy or unholy, and in consequence

will be justified or condemned accordingly. It may be noticed Mr. Scott has in this quotation positively stated, that man is to be justified at the day of judgment. How can he then be justified upon believing? unless there are two perfect justifications which Mr. Scott did not hold, from what he has stated in another place, that at the day of judgment the first sentence of justification will be confirmed. Two justifications are no where authorized, or even in any way alluded to in Scripture; the texts in Matt. xii. 36, 37. impliedly negative two justifications, by stating, that man will be justified or condemned by his words at the day of judgment: and that there is only one day of judgment is shewn by Scripture beyond a possibility of doubt. Two modes or ways of obtaining justification are stated in Scripture, one by a perfect obedience to the law, the other by faith and works. Two modes of obtaining justification are very different from two actual justifications: the latter would create the greatest confusion. Justification is the sentence of a trial, and man is not to be twice tried, which would lead to the unscriptural idea of two days of judgment.

We will see how Mr. Scott's tenet, that man is justified by faith alone, and that faith saves the sinner from first to last, is supported by the statement at the end of the quotation "and all men

will be adjudged pious or impious, holy or unholy, as their habitual conversation has been." Their habitual conversation will cause them to be adjudged holy or unholy. What supposed effect will this judgment have as to justification, salvation, and condemnation? According to Mr. Scott the person adjudged pious and holy will be justified as a true believer, and of course receive salvation: and the man who is adjudged impious and unholy will be condemned as a hypocrite: but notwithstanding the habitual conversation, (whether he meant the words only, or the works of the man,) has been the means of effecting all this, *faith alone* justifies, and saves the sinner from first to last according to Mr. Scott! Self-confutation was surely never more perfect: and it may be fairly inferred from Mr. Scott's statements, and his quotations from Scripture, that he has shewn works are most materially concerned in man's justification, and that they constitute the character of the man, by which he is to be justified or condemned; consequently, that justification cannot be obtained by faith alone, that man cannot be justified by a dead faith at the time of believing, that justification must take place at the day of judgment: and that instead of establishing his assertions, that "real good works, the fruits of the Spirit, can do nothing towards our justification!" and

that all works of man are wholly excluded from any share in our justification, and that they do not combine with justification: he has most clearly and explicitly stated, that according to St. Paul and St. James, nothing availeth in Christ Jesus, or for justification, but faith which worketh by love; that, according to St. James, there is a sound sense in which a man may be said to be justified by works and not by faith only; and generally, that good works are needful for salvation in the life to come, as evidencing faith, and for various other *important purposes.* If faith worketh by love, it is for an effective purpose, to make faith living and justifying; how can it be then said with truth, that works do not combine with faith in justification, when faith and love working together, is the very *sine qua non* of faith having any available effect with Christ? There are two matters which must necessarily co-operate, and be united in the same person, to give effect to either, both being dead and ineffectual unless they are united and work together. One of those matters cannot effect any purpose which requires the union and co-operation of both; how can one be severed and separated from the other, when their united co-operation can only be effective? Take either from the other, the one remaining is useless, and cannot effect any thing; it is a *caput mortuum.*

It will possibly be said, that the union of faith and works is affirmed, without scriptural authority. Let us enquire: has not St. Paul united them when he says, faith must work by love to have effect with Christ? Did not St. James intend they should be united when he says, "faith without works is dead, being alone?" In the case of Abraham, did not his faith and works co-operate? Did not St. Peter intend they should be united when he says, "add to your faith virtue?" Has not St. Jude united prayer with faith, in the erection which he exhorts or commands the disciples to make when he says, "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God?" Do we not meet with many statements in Scripture where love and faith are united? such as "Peace be to the brethren, and love with faith, from God the Father, and our Lord Jesus Christ[a]." "But let us, who are of the day, be sober, putting on the breast-plate of faith and love, and for an helmet the hope of salvation[b]." "And the grace of our Lord was exceeding abundant, with faith and love, which is in Christ Jesus[c]." "Hold fast the form of sound words, which thou hast heard of me, in faith and love

[a] Ephes. vi. 23. [b] 1 Thess. v. 8. [c] 1 Tim. i. 14.

which is in Christ Jesus[d]." Why should faith and love be so often mentioned together, were they not intended to be inseparable companions? Why put on the breast-plate of faith and love, or hold fast the form of sound words in faith and love, which is in Christ Jesus, if faith alone does every thing for man, from first to last, in the great work of salvation? Is it possible that any reasonable being can read the vith chapter of the 1st of Timothy, and, after one moment's reflection, come to a conclusion, that good works will do nothing towards man's salvation? We there meet with these statements, "they that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition; for the love of money is the root of all evil; which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things, and follow after righteousness, godliness, faith, love, patience, meekness, fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. I give thee charge, in the sight of God who quickeneth all things, and before Christ Jesus,

[d] 2 Tim. i. 14.

who before Pontius Pilate witnessed a good confession, that thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ. Charge them that are rich in this world, that they be not high minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy, that they *do good,* that they be rich in *good works,* ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." By the former part of this quotation St. Paul was giving Timothy, who he calls his own son in the faith, advice and direction what he was to do, to be in reality the man of God; he then proceeds to give him a most solemn charge before God and Christ Jesus to keep this commandment, which was, that he Timothy would observe and perform those good works he had directed; and also charge them that are rich in this world, that they be not high minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy, that they do good, that they be rich in good works, whereby they would lay up in store a good foundation against the time to come; that is, at the day of judgment, that they may then lay hold on eternal life. Why was Timothy to follow those things

stated, were they to profit him nothing? Those things are stated as the means whereby Timothy was to lay hold on eternal life. For what purpose was Timothy to charge those who are rich in this world to *do good,* to be *rich* in *good works,* did they not thereby lay a good foundation, by which they would lay hold on eternal life? St. Paul saw the necessity there was for giving such a charge to the rich, who lay under so many temptations from their love of money, which he says is the root of all evil. In his charge to Timothy, he first states particularly what the good works are, which Timothy was to do to lay hold on eternal life; and afterwards he makes use of general terms, that those who are rich are to *do good,* and be *rich* in *good works,* which are to be a foundation to lay hold on eternal life. Could words have been written to shew in a more clear, conspicuous, and particular manner what man is to do to lay hold on eternal life? If these things mentioned were necessary for Timothy to do, and for the rich to do, are they not also necessary for all mankind to do the same? Should they be necessary, what reliance can there be upon Mr. Scott's statement, that faith alone saves us from first to last? St. Paul's words shew to the greatest demonstration, that Timothy and the rich were to follow good works to lay hold on eternal life;

and these texts not only shew what man is to do, to lay hold on eternal life, but also prove, that faith doth not produce good works, because we know that Timothy had faith, from St. Paul himself stating the fact. Had faith produced good works, or were good works the fruits of faith, it was only necessary for St. Paul to have said " fight the good fight of faith," and all other good works will necessarily follow; but no, he does not do so; on the contrary, he specifically enumerates the good works which he directs Timothy to follow, and names faith with them. If faith does every thing for man, it is not to be conceived St. Paul would have deceived Timothy, and stated particularly the good works he was to follow, to gain eternal life; however much Calvin and Mr. Scott may have deceived themselves, by a false and erroneous construction and understanding of the words of Scripture, St. Paul most assuredly did not mean to deceive and mislead Timothy, and all the readers of his Epistles; and words could not be written to be a greater deception than this chapter contains, were Mr. Scott's statements true. St. Paul states, that good works are to be a foundation to eternal life, he does not say as evidence. From whence could Mr. Scott have an authority to put such a construction upon St. Paul's statements, either in this chapter or else-

where? St. Paul in this chapter has said, good works are to be a foundation to the rich, to lay hold on eternal life; the word *foundation* bears no similitude to the word *evidence*. Mr. Scott has not said that faith was to be the evidence whereby man is to obtain salvation, but good works are to be the evidence of faith. Were good works to be the evidence of faith, upon what *ground* could St. Paul put faith with other works, whereby Timothy was to lay hold on eternal life? These good works were to be united to faith in Timothy and the rich, and to work together, whereby they would be a sure and certain store and foundation, which cannot fail to those who possess them, and thereby lay hold on eternal life. How fully and truly do the words of this chapter accord with, and confirm the words of St. Peter, when he says, "add to your faith virtue[e]", &c.; and both the apostles come to the same conclusion in effect, but by very different language: one says, these works will be a foundation to lay hold on eternal life; the other, that the man who practises or does them will make his calling and election sure, and will never fall, but have an entrance ministered unto him abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. The doctrine

[e] 2 Pet. i. 5.

or principles contained in the statements,wherein the good works were directed by these apostles to be performed by believers, were not only taught, inculcated, and acted upon by the blessed Saviour of the world when on earth, but are commanded and ordained by God himself, and in every page throughout the books of the Old and New Testament recommended, directed, ordered, required, and by exhortations and denunciations, most earnestly and strongly impressed upon man as the only, true, pure, and undefiled religion of God and our Saviour Jesus Christ; and that all other doctrines or principles, in whatever way propagated or inculcated, must be fallacious, deceptious, blasphemous, most dangerous, and anti-scriptural, and that the man who holds, and is the promoter of any tenet, which either contradicts, detracts from, or does not embrace these doctrines and principles, must be on a precipice of the greatest danger. We may now, without hesitation or doubt, conclude, that it is demonstratively shewn by St. Paul and St. Peter, that good works must necessarily be added to faith, and that they have particularly described what those good works are, whereby man will by a due performance obtain everlasting life, not meritoriously, but as having dutifully obeyed God's holy will and commands as far as in him lay, or within his

power; the man having faith only may be said to approach the door or entrance of the holy tabernacle, but he that expects to gain an eternal inheritance must not only approach the door, but enter therein; and this is to be done by the man who hath faith, and through the Spirit of grace, which he that seeks will find, and by a co-operation of his faith and good works, he will be made meet to be a partaker of the inheritance of the saints in light.

In furtherance and confirmation of the principles and doctrines stated by St. Paul and St. Peter, and in refutation of Mr. Scott's doctrine of faith only being necessary to justification and salvation, we will quote some texts from Scripture from whence we shall most distinctly and satisfactorily learn, that justification and salvation have been promised and assured to man for causes or works as well as faith. We very frequently meet with in Scripture a most emphatic and significant term applied to persons for particular causes, and are called "the blessed." We well know there are two descriptions of blessings mentioned in Scripture, and proceeding from God, called temporal and spiritual. The former are so common and familiar, and so forcibly felt by man, or ought to be so, that a few words only respecting them, will be sufficient to remind frail man, that it is his bounden duty at all times to

offer up his most sincere prayers and thanksgivings to that awful and supreme BEING, from whom all blessings flow, and are most bountifully bestowed upon a most undeserving and sinful race! and then pass on to spiritual blessings, which will now more particularly engage our attention. It cannot be doubted that those who are called "the blessed" in Scripture either have, or are assured of eternal life, which must include justification and salvation. The texts on this subject are very numerous; it will be necessary to select only a few to shew to whom this expression applies, and through, or from what causes or means, this happy state is promised or assured.

Matt. v. 8. "Blessed are the pure in heart: for they shall see God."

Ibid. v. 9. "Blessed are the peace makers: for they shall be called the children of God."

Ibid. v. 10. "Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven."

Ibid. v. 11. "Blessed are ye when man shall revile and persecute you, and shall say all manner of evil against you falsely for my sake."

Ibid. v. 12. "Rejoice and be exceeding glad, for great is your reward in heaven, for so persecuted they the prophets which were before you."

2 *Cor.* iv. 17. "For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

Matt. xxv. 34. "Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Ibid. xxv. 35. "For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in."

Ibid. xxv. 36. "Naked and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me."

Ibid. xxv. 37. "Then shall the righteous answer him, saying, Lord, when saw we thee an hungred and fed thee? or thirsty and gave thee drink?"

Ibid. xxv. 38. "When saw we thee a stranger, and took thee in? or naked and clothed thee?"

Ibid. xxv. 39. "Or when saw we thee sick or in prison and came unto thee?"

Ibid. xxv. 40. "And the King shall answer and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Luke xiv. 13. "But when thou makest a feast, call the poor, the maimed, the lame, the blind."

Ibid. xiv. 14. "And thou shalt be blessed:

for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just."

John v. 28. "Marvel not at this, for the hour is coming, in the which all that are in their graves shall hear his voice;"

Ibid. v. 29. "And shall come forth: they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

Rev. xiv. 12. "Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus."

Ibid. xiv. 13. "And I heard a voice from heaven saying unto me, Write, blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours, and *their works do follow them.*"

We see by the five first verses quoted from Christ's memorable Sermon on the Mount, those who are there described or called "blessed." And the reward of blessedness these disciples were to receive, was for their actions on earth, but to be enjoyed in heaven; this appears so plain from the words used, that it cannot be doubted. These disciples we know had faith to make them his disciples; Christ saw it was unnecessary for him upon this occasion to instruct them in their faith, but, notwithstanding, faith is not particularly mentioned, yet we must believe, it was part

of the object he had in view in stating the benefit or reward they would obtain from any persecutions they might receive on his account, and to continue and establish them in their faith : as we know upon different occasions Christ rebuked them for want of faith by exclaiming, " O ye of little faith[f]." We may then see those disciples, who came within the description, were to be blessed, for having united the necessary works with their faith, to entitle them to " the great reward in heaven " then assured to them. Had faith alone been sufficient for them to have obtained the great reward here mentioned, which must mean eternal life, it was unnecessary and useless for Christ to have stated those things which he did, but only to have exhorted them to continue and increase their faith ; but he wholly omits faith in words, and states to them in the plainest terms, that they will be blessed for their actions. Whether these actions, according to Mr. Scott, are not to combine with faith, or whether they do nothing towards man's justification, notwithstanding what Christ has stated, must be, it is conceived, a task of small difficulty, for any person gifted with a common understanding to draw a conclusion from.

Words could not be written more clearly and

[f] Matt. vi. 30. viii. 26. xiv. 31.

decidedly to confirm the words of Christ last alluded to, than the words of St. Paul in 2 Cor. iv. 17. "for our light affliction which is but for a moment worketh for us." St. Paul in the previous part of the chapter said, "We are troubled on every side and persecuted!" This was the "light affliction" he alluded to. We see the same word "persecute" used both by Christ and St. Paul. Christ tells his disciples, if they are persecuted for his sake "blessed are ye:" and what does St. Paul say? "Our light affliction," which arose from the same cause, persecution for the sake of Christ, "worketh for us a far more exceeding and eternal weight of glory." In this particular instance, among the many which might be produced, how gloriously do we see different parts of Scripture harmonize! Was the cause of the light affliction, or the light affliction, which St. Paul suffered, (he is speaking of himself only, although the plural *we* or *us* is used,) a work, or faith only? The cause of the light affliction was preaching the gospel of Christ, and the eternal weight of glory, which he states would be obtained from the light affliction; which was, no doubt, produced from a co-operation of faith and works; and from whence it must clearly appear that faith and works must combine and work together to effect salvation before St. Paul could receive the eternal weight

of glory. Such, and no other, can be the construction of the words of St. Paul.

We will go one step further, and see what is stated in the quotation from the xxvth chapter of Matthew; we now come to a most solemn and awful period, when the doom of mortal man is to be finally, irrevocably, and eternally fixed! We there find Christ, who is called the "King," saying unto those whom he calls, "Ye blessed of my Father, Come, inherit the kingdom prepared for you from the foundation of the world." What kingdom? Is there a doubt? Can there be a doubt what kingdom is here meant? Surely none, it is even heaven itself! We may now enquire who those are the King called, "ye blessed of my Father;" by the 37th verse we learn they are there called "the righteous." Our next enquiry will be, whether the King has informed us from what cause, or by what means, those he called "ye blessed of my Father," have attained that name and title. The King has stated, that when he was hungry, they fed him: when he was thirsty, they gave him drink: when he was a stranger, they took him in: when he was naked, they clothed him: when he was sick, they visited him: when he was in prison, they came unto him: but the righteous, astonished, answered, when saw we thee in the situations stated, and did those things unto you?

the King then answered, "Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." What a lesson is here inculcated for the encouragement of man to practise love and charity to his neighbour! Here is nothing less than heaven itself proposed to him for this one great work. We now find those, who do acts of charity, will be by Christ designated as the "blessed of his Father," or "righteous" at the day of judgment; and at the close of the chapter is stated what the judgment then passed upon them will be, that they will go into "life eternal." At this awful and solemn proceeding, we do not find that faith is described as the only or most prominent feature to lead to the sentence then to be pronounced, and that she alone is to do every thing from first to last, but that works of charity and love must be combined with faith in effecting "life eternal."

In the texts from St. Luke we see the same principle recognized, and most forcibly inculcated, that acts of charity will have their reward, and also those who do them, thereby gain the appellation of "blessed." Surely then if works of charity are to have so great, so glorious an effect, that Christ will give the doers of them the title of "blessed," or "ye blessed of my Father," and to whom will consequently be

awarded "life eternal;" these works cannot come within the description Mr. Scott has given to good works generally, that they do not combine with faith; and do nothing towards man's justification; but that faith alone saves the sinner from first to last. We have in the Gospel of St. John the words of Christ, that at the day of judgment all who are in their graves "shall come forth; they that have *done good* unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." Here the great distinction is made between those who have *done* good acts or works, and those who have *done* evil deeds; and the reward pointed out to both; the former are to have "life eternal" at the resurrection, and the latter damnation awarded. These words are too plain and explicit to require elucidation; and shew beyond a possibility of doubt, man is to be rewarded for what he has *done*, not what he believes only. We also know, "he that *doeth righteousness* is *righteous*[g]." These latter words speak volumes, we see that man partakes of the nature of his works, and whatever is the quality of his works so he is.

We will now consider the effect of the words in the texts from the Revelations. We still find

[g] 1 John iii. 7.

"the blessed" attended to and not forsaken. We see those are "blessed" who die in the Lord, "that they may rest from their labours." These are no doubt meant to be labours of love and righteousness: and this text further says, "and their *works do follow them.*" Their works are here said to follow them, which must be to heaven at the day of judgment, where they will undoubtedly be had in remembrance, and the rewards so often promised in the Gospel will be given; "that every one may receive the things done in his body, according to that he hath done, whether it be good or bad[b]." For no other purpose can they be said to follow man after death; we see man's works do not die with him, and if they do not combine with faith in justification and salvation, (by the 12th verse they appear to be united in the saints there mentioned,) for what purpose can they follow us? Mr. Scott would say as evidence of their faith, no such thing is here said, neither do we find it so stated in any part of Scripture; but if Christ's words, both in St. Matthew and St. Luke, are to be brought to the aid of the "blessed" here described, we may see that the works named, not only constitute the cause, but are the effective means whereby man will be adjudged to be the "blessed," and to re-

[b] 2 Cor. v. 10.

ceive the reward of eternal life accordingly. How are such plain statements as the texts quoted contain to be frittered away, and not have that weight given them which the importance and seriousness of the subject they relate to require? if the great Goddess TRUTH is not to make her appearance upon this occasion, when will men's eyes be open to behold her?

In support and corroboration of what has been stated, we cannot refrain from quoting a text very frequently used and highly eulogized by Mr. Scott's friends, called "Evangelical," proceeding from St. Paul, and breathes the same principle both in letter and spirit with the last quoted texts, and if wanting might be said to be a most perfect proof and confirmation of Christ's statement quoted from the 25th of St. Matthew.

Heb. vi. 9. "But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak."

Ibid. vi. 10. "For God is not unrighteous, to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister."

The following paraphrase of these two verses may assist in the elucidation of the Apostle's meaning.

But, beloved, *believers in Christ,* we *have confidence in you that instead of apostatizing*

from the faith you have embraced, we are persuaded *you will do other and* better things, *becoming and expected* of you *from the professions you have made,* and things that *are necessary and proper to* accompany *your* salvation, *and be assisting thereto according to their goodness,* though we thus speak, *to caution and put you upon your guard, that you may not be deceived by any temptation which may befal you.*

For *you must be well convinced and assured, that* God *in his infinite goodness and mercy will do equal justice to all, and particularly in your case, wherein he has shewn such unspeakable loving kindness in sending his only begotten Son to be a sacrifice for the remission of your sins, that he* is not *and cannot be so* unrighteous *in his dispensation of unerring justice at the day of judgment, and unmindful of you,* to forget *and not give the due reward for* your work *of faith which is most praiseworthy, attended* and *accompanied with that* labour of love, *which is of the highest estimate in the eyes of God; and the regard* which ye have shewed toward his name in that ye have ministered, *not only by godly edifying, but in all acts of charity according to the necessities of those brethren in the faith, who from their holy and godly conversation we have called* the saints, and *as a further confirmation of the truth in this matter, we know you*

do *still continue to* minister *to them in the same manner you have heretofore done.*

In these verses we see St. Paul speaks of "things that accompany salvation." Can it be misunderstood what things are meant? St. Paul in the previous part of the chapter was exhorting believers not to fall away from their faith, stating the consequence that would ensue, and says, "but beloved I am persuaded better things of you;" that is, I have confidence you will not fall away, because you have done things worthy or proper to accompany salvation, and from the words which follow, no doubt for their benefit; and, therefore, God will not be unrighteous to pass over and forget them. It may be asked, what those things are which St. Paul alludes to? He has stated God would not forget your work and labour of love, which ye have shewed towards his name, in that ye have ministered to the saints, and do minister. These surely are the things he must mean, and are the same acts of charity which Christ stated in Matt. xxv. and for which he calls his disciples, "ye blessed of my Father;" and for which he says, they shall go into "life eternal." Mr. Scott says that faith alone saves the sinner from first to last; but St. Paul here mentions *things* that accompany salvation; we have now got two descriptions of salvation, one having, or being accompanied

with faith only, and that from first to last; and the other accompanied with *things*, which must mean, when properly explained and understood, according to St. Paul's words, faith, and acts of charity, and love. We surely cannot be at a loss which of these statements is to be taken as the best authority, St. Paul or Mr. Scott. Had St. Paul left us no other testimony, that salvation was accompanied with other things as well as faith, it is stated in this text in the plainest terms; and it may be enquired, for what purpose these things are to accompany salvation? Christ, in Matt. xxv. says, that those who have done acts of charity and love, which St. Paul includes in the word "things," that he, Christ, will, at the last day, call upon them to inherit the kingdom prepared for them from the foundation of the world, and thereupon they will go into "life eternal."

The authorities quoted from Scripture are so full, clear, expressive, and comprehensive, and are to a demonstration a most perfect refutation of Mr. Scott's principle, that faith alone justifies and saves the sinner from first to last, that a single word more may be considered superfluous; but it appears desirable to make another quotation, to prove from his own words, that Mr. Scott has in a most decided manner stated, that faith alone cannot justify, and of course

cannot effect salvation. Previous to quoting Mr. Scott's words, a necessary observation is required, which is, that in the statement alluded to, as well as in all his writings, the erroneous principle is assumed and asserted, that faith produces good works; or, that they necessarily spring from faith, or are the fruits of faith, which has been shewn, beyond the possibility of doubt, to be unscriptural. His words will shew that it was not possible for man to have stated in plainer terms, that faith alone, or stripped of or separated from good works, could not justify, or could a more convincing proof have been adduced, than the instance which he has given of the seeing eye separated from the body, shewing that faith separated from good works is dead, worthless, and useless, and consequently inefficacious to any purpose whatever; the words are, " Thus faith is most excellent and advantageous, when genuine and efficacious; yet that faith which has no works springing from it is dead; and as it is inactive and unfruitful, so it can by no means justify the possessor, it being alone, and separated from repentance, love to God and man, and every other holy affection; even as the eye cannot see if alone and dead, being separated from the body, of which the seeing eye forms a living part. Would not then the vain Antinomian disputer be at length con-

vinced by the testimony of an Apostle, and such irrefragable arguments, that *faith without works* was *dead, worthless,* and *useless,* like a dead tree, fit only to be cut down and cast into the fire; or a dead corpse, to be buried out of sight, that its putrefaction might not annoy the living[1] ?"

Had Mr. Scott, in this quotation, used the word "accompanying," in the place of the words "springing from," it might have been said to contain most perfect truth according to Scripture; but taking his own words, the effect is the same, as to the conclusion arising from them, that man cannot be justified and saved by *faith without works,* and that faith *alone* is *dead, worthless,* and *useless.*

If such direct, contradictory, inconsistent, and absurd statements as those are, which have been pointed out in Mr. Scott's writings, can be reconciled by any common reason, common sense, or common understanding, there is an end at one stroke of all our intellectual faculties upon religious subjects.

"In strictness of words, we are not *justified* till the final sentence is pronounced; till, upon our death, we are solemnly acquitted of our sins,

[1] Scott's Bible, Notes, James ii. 14. 18, 19, 20.

and admitted into the presence of God: this being that which is opposite to *condemnation.* Yet as a man who is in that state that must end in *condemnation,* is said to be *condemned already, and the wrath of God* is said *to abide upon him* (John iii. 18), though he be not yet adjudged to it; so, on the contrary, a man in that state which must end in the full enjoyment of God, is said now to be *justified,* and to be at peace with God, because he not only has the promises of that state now belonging to him, when he does perform the conditions required in them, but is likewise receiving daily marks of God's favour, the protection of his providence, the ministry of angels, and the inward assistances of his grace and spirit [k]."

The Bishop has here expressly said, we are not justified till the final sentence is pronounced, which he states takes place at death, and supports this conclusion from justification being opposite to condemnation; in the latter assertion he is fully confirmed by many statements in Scripture, of justification being opposed to condemnation; but with respect to the sentence either of justification or condemnation taking place at death, cannot be considered as agree-

[k] Bishop Burnet's Exposition of the XXXIX Articles of the Church of England, p. 175.

able to the doctrine of Scripture relative to a day of judgment, which is so clearly and fully set forth in many parts, particularly in the New Testament, that there cannot be any ground for doubt. If we change the time stated by the Bishop of justification taking place to the day of judgment, instead of, at death, we may then conclude the statement is correct according to Scripture; and the explanation he has given, that a man who is in that state, which must end in condemnation, is applicable to a man who is in a state that will finally end in justification, is a most correct distinction, that should always be attended to when the word justified is used and applies to this life, that nothing more is intended, than he is in a justified state, and this as a conclusive argument receives a strong confirmation by the words in Scripture, where it is said, "salvation is come to this house[l]," or "we are saved[m]," or "to us who are saved[n]." It would be absurd to suppose the sentence of salvation is passed at the time, but that the parties are in a state of, or in the way which will finally end in salvation. By this construction of the words of Scripture, all the great difficulties which have been raised relative to the time of the sentence of justification being passed are done away. The

[l] Luke xix. 9. [m] Rom. viii. 24. [n] 1 Cor. i. 18.

Bishop's opinion was most clearly against the principle of justification taking place in this life; but he has stated, that those who are in a state of justification *are said* to be *justified*, and to be at peace with God, and hath the promises of God, that they will receive justification, if they perform the conditions upon which it is promised. This surely is the Scriptural doctrine of justification, and must, upon every principle of sound reason, receive satisfactory confirmation from the words of the Gospel of Christ when duly considered.

We will make a quotation from a work of that great and excellent man, Dr. Waterland, to shew how defective and imperfect attempts commonly are, to prove that justification upon a general system has taken, or does take place, in this life, and that in these attempts proofs are given that it has not taken, and does not take place in the manner intended to be proved.

"The next thing I have to premise is, that God often confers remission (of sin) or justification for the time being in this life present, with certain and immediate effect, according to the degree or extent of it. All remission is not *final;* nor suspended upon what may come hereafter: but there is such a thing as present remission, distinct from the final one, and which may, or may not, continue to the end, but is

valid for the time being, and is in its own nature (no cross circumstances intervening) irrevocable. Let us come to particulars in proof of the position. Jesus said unto the sick of the palsy, 'Son, thy sins be forgiven thee.' There was present remission of some kind or other to some certain degree, antecedent to the day of judgment, and of force for the time being. So again our Lord's words, 'Whosesoever sins ye remit, they are remitted,' &c. do plainly suppose and imply a present remission to some degree or other, antecedently to the great day, and during this present life. 'All that believe (viz. with a faith working by love) are justified,' &c. The text speaks plainly of a *present* justification or remission, for both amount to the same, as I have hinted before. St. Paul speaks of sincere converts as 'being justified freely by God's grace, through the redemption that is in Christ Jesus,' and soon after mentions remission of sins past, meaning remission then present, as, indeed, he could not mean any thing else. In another place he speaks of justification as then actually received or obtained: 'Being justified, we have peace with God through our Lord Jesus Christ, by whom we have now received the atonement.' Elsewhere he says, 'Ye are washed, ye are sanctified, ye are justified in the name of the Lord Jesus, and by the Spirit of our God.'

Again, 'You being dead in trespasses and sins hath he quickened, having forgiven you all trespasses.' I shall take notice of but one text more, 'I write unto you little children, because your sins are forgiven you.'

"So then present remission in some cases and circumstances may be justly looked upon as a clear point. Nevertheless, we are to understand it in a sense consistent with what St. Paul teaches elsewhere, 'We are made partakers of Christ *(finally)* if we hold the beginning of our confidence stedfast unto the end.'

"There is a distinction to be made between *present* and *final* justification. Not that one is conditional and the other absolute, (for both are absolute in their kinds, being both founded in absolute grants,) but in one case the party may live long enough to need a new grant, in the other he is set beyond all danger or doubtfulness. Present justification amounts to a present right or claim to heaven upon Gospel *terms*, and presupposes the performance of every thing stipulated so far: and is, therefore, absolute for the time being. As to future perseverance because it is future, it cometh not into the present account, and so is out of the question as to present justification, or present stipulation. Perseverance is continually stipulated, that is to say, upon the supposition or condition that we live longer. But

the question concerning our present claim to heaven upon Gospel terms, turns only on what is present, and what serves for the time being. A present right is not, therefore, no right, or not certain for the present, because of its being liable to forfeiture on such and such suppositions afterwards. This I observe here, to remove the prejudices which some may possibly conceive against the very notion of present remission, (either in the Sacraments or out of them,) only because it is not absolute in every view and upon every supposition, but on the present view only, or in the circumstances now present. Indeed remissions of sins is a kind of *continued act of God* towards good men, often *repeated* in this life, and more and more *confirmed* the more they improve; ascertained to them against all future chances at their departure from hence, but not *finally*, or in the most solemn form conferred, before the day of judgment [o]."

This quotation, after a few words of introduction, has these words, "God often confers remission, or justification for the time being in this life present, with certain and immediate effect, according to the degree or extent of it." The Doctor must here allude to or mean the particular acts of justification or remission recorded in

[o] Waterland on the Eucharist, chap. ix. p. 322.

Scripture from the cases he afterwards adduces, and calls coming to particulars. If a principle or system of justification in this life is to be established, it must be general and invariable, and apply to all men under particular circumstances. The cases of Christ remitting sins were all *special,* and the power Christ gave his Apostles of remission of sins was also *special,* and shews remission was not general in this life; these are the first cases mentioned by the Doctor, and he observes upon them, that they were present remission of some kind or other, but who can doubt the power of Christ, &c. of remitting sins? These cases prove, as far as negative proof can, that remission in this life is not *general* but *special.* The Doctor afterwards recites a number of texts, (containing general expressions, to shew the *cause* of justification) to prove his statement of remission to some degree or other, and from the present or past tenses being used he has drawn his conclusion, but which have been fully and clearly shewn that no dependance can be placed upon them. See heads, "Preliminary observations to quotations from Scripture," and "Texts of Scripture in favour of justification in this life quoted and answered." He proceeds "So then present remission in some cases and circumstances may be justly looked upon as a clear point." That they

have taken place is proved by many statements in Scripture is beyond doubt, and in every case the sentence was especially pronounced. He then says, " Nevertheless we are to understand it in a sense consistent with what St. Paul teaches elsewhere, ' We are made partakers of Christ *(finally)* if we hold the beginning of our confidence stedfast unto the end.' " We now plainly see by a reasonable construction of the words in this statement, that they prove beyond all question, there must be a continuance as an absolute condition; how can justification take place till the condition is performed? There can be no justification, either for the present or any other time, without partaking of Christ, and here is a condition having a continuance unto the end, which precludes all manner of justification by or under Christ till the condition is performed. The Doctor, by his own shewing, has proved there can be no justification in this life as a general system, for, or upon any particular act being done, or condition performed by man, and it cannot but be supposed it must take place, if it takes place at all in this life, upon some particular act being done. The Doctor has stated there is a distinction between present and final justification, and that both are absolute, although he afterwards says, " the party may live long enough to need a new grant." How is it then

absolute? This is making justification a sort of running account, to be renewed as occasion requires; "but not *finally*, or in the most solemn form conferred, before the day of judgment." Scripture speaks only of one justification, which must be permanent, and having once taken place must be irrevocable. The text most in favour of the Doctor's system is, "All that believe are justified," &c. Take this text in its literal sense, all persons upon believing become justified, that is, all who have faith. Is this true according to the cases of those who were specially justified? Certainly not; in the case of Abraham he was not justified upon having faith. Those who had their sins remitted by Christ were told their faith saved them, but that was to shew, that their faith was the ground of the sentence or act of remission being pronounced. This remission in strictness was not justification, only an indispensable part. We now see the strongest text quoted by the Doctor wholly fails of the proof for which he adduced it. The Doctor's system of justification is stated in that indefinite, uncertain, and contradictory manner, which must do away all effect as any thing like an argument to prove justification generally takes places in this life, that is, primarily to be perfected hereafter: which must be a division of justification into two parts, and according to the Doctor, it is not only divisible

into parts, but one of those parts may wear out and require renewal, it then becomes fluctuating, moveable, and variable; such a justification, upon any principle either of Scripture or reason, cannot be reconciled to the acts or decrees of the Supreme Being, who cannot change.

A learned Prelate has recently, in a tract appended to his Charge to the Clergy of his Diocese, when treating of justification, given a statement in support of two justifications, in these words: "The remission of sin through faith only is our first justification, and is confined to this life; and is as distinct from the final justification of the last day, as pardon is from reward; and bears no other relation to it than this, that all men will be punished in the next life whose sins are not forgiven in this; and that no man will be rewarded hereafter, who has not made his peace with God here by faith and repentance. For the judgment of the last day will be not to pardon, but to *reward* or *punish* every man according to his works[p]." His Lordship, at page 6 of his letter placed before the charge, has stated, "There is no justification without the pardon of sin;" and in the first quotation, that "our first justification is as distinct from the final justification as pardon is

[p] Bishop of Salisbury's Charge, p. 80.

from reward." Here are two facts stated; one, that " there is no justification without the pardon of sin;" and the other, " that pardon and reward are quite distinct matters." These, it is conceived, cannot be controverted; but we will endeavour to see how far his Lordship's statement, that " the judgment of the last day will be not to pardon, but to reward," is borne out by scriptural authority. Christ has stated, that we shall be justified at the day of judgment[q]. His Lordship has stated, that " the judgment of the last day will be not to pardon, but to reward;" and also truly stated, that pardon and reward are distinct, and that there is no justification without pardon. Should his Lordship's statement, that reward, and not pardon, is to be the work of the last day, be capable of support from Scripture, how are we to reconcile such a principle with Christ's words? It surely cannot be done. But we will bring to his Lordship's recollection another text, part of which his Lordship has quoted, in his judicious and forcible argument, to prove that repentance is necessary to justification, and precedes faith. " Repent, and be converted, that your sins may be blotted out." Acts iii. 19[r]. Had his Lordship quoted the

[q] Matt. xii. 36, 37.

[r] Letter, p. 7.

whole verse, he would have seen the time stated *when* the sins of man are to be blotted out; the remaining words are, "when the times of refreshing shall come from the presence of the Lord." This verse most perfectly shews, that remission of sin does not take place at the time of repentance, but at the time of refreshing from the presence of the Lord. There can be very little doubt what time is here alluded to, the words are the same in effect to others often mentioned in Scripture, and equivalent to them, which are, "when Christ shall appear[s]." These two strong authorities, Christ's and St. Peter's, it is conceived, must bring into question his Lordship's tenets of a double justification, and that rewards *only* are to be awarded at the last day, if not held conclusive against them. Should the last day be confined to rewards only, how can it be called a day of trial, and more emphatically of a fiery trial[t]?

Both a double justification, and justification in this life, have been before so fully shewn to be fraught with such difficulties, and have so many insurmountable objections against them, according to the authorities adduced, it must be unne-

[s] Col. iii. 4. Heb. ix. 28. 1 Pet. v. 4. 1 John ii. 28. iii. 2.
[t] 1 Pet. iv. 12.

cessary here to urge any further Scriptural authority or argument to shew his Lordship's principles are not and cannot be supported.

"In baptism we are, by the grace of God, regenerated and born anew of water and the Holy Spirit[u]." "For they are saved by baptism, that is, placed in a state of salvation[x]." "By baptism men are no longer apostates and aliens, but made children and heirs[y]." "By baptism we are washed from our sins past, justified, sanctified, regenerated, and placed in a state of salvation, gratuitously and unconditionally[z]." At p. 80, before quoted, it is stated, "The remission of sin through faith *only* is our first justification." Are not these statements directly repugnant? "The remission of sin through faith," and "by baptism we are washed from our sins." How are these expressions to be reconciled? Are not the words, "washed from our sins," the same meaning, or in effect as "remission of sin?" And as it is stated "remission of sin through faith only is our first justification," and confined to this life; must it not be understood that the remission takes place at the time of embracing faith? If so, there are two periods stated when the first justification takes place, one at baptism, the

[u] Letter, p. 8. [x] Charge, p. 58. [y] Ibid. p. 59.
[z] Appendix, p. 76.

other at embracing faith. His lordship has stated[a] that the term *justification*, is by the Scriptures synonymous with *remission of sins;* this, it is conceived, cannot be correct. Christ had the power of remission of sin, and exercised it. He also conferred this power upon his apostles, John xx. 23.; and although it may be truly said, there can be no justification without remission of sin, it does not consequently follow, that justification is remission of sin only, or that remission of sin is justification. If either of these expressions has a more extensive meaning, or comprises matter the other does not, they cannot be said to be synonymous. Was remission of sin actual justification, not only Christ but his Apostles had the power of justification. This is directly contrary to the words of St. Paul, who has told us, "it is God that justifieth," Rom. viii. 33. By Scripture there appears more than one requisite on the part of man, which may effect remission of sin, as repentance, baptism, faith, &c. These must be deemed to be conditions, and if indispensable, must *all* be complied with; it is then certain, the act of remission does not take place at the time any one of these conditions take place or is performed. This is one of the great difficulties or objections to justification in this

[a] Letter, p. 6. and Preface, p. xvi.

life, because no precise time can be fixed upon for the act of justification to take place, and no condition can be left to be fulfilled after justification. This must be an undeniable fact, and cannot be brought into doubt; and as some of these conditions have a continuance as long as the existence of man, the reasonable conclusion must be, that justification cannot take place in this life, because there are conditions during life remaining to be fulfilled. This is a most unanswerable argument against justification in this life, which is understood to be a remission of all sin, past, present, and future. This argument does not affect a remission of sin in this life by Christ, or his Apostles, which might have had all the same effects as justification, otherwise the power would not have been perfect; but which could not, in any sense of the word, be justification, that being the act of God only. In another point of view, we may safely conclude, that remission of sin by Scripture is not synonymous with justification, although an indispensable part, and may consequently follow. Justification is not only a remission of sin, but must be an acceptance of the sinner by God to the rewards promised and assured to the righteous, in and by the Gospel of Christ.

CHAPTER XI.

CONCLUSION.

THE different heads proposed in this discussion being passed through, for the sake of perspicuity we will run over the same in rather a cursory manner, making such observations or remarks as may occur, either to explain or elucidate such parts, which, from ambiguity, abstruseness, uncertainty, or any other cause, may seem to require it, as well as to confirm and establish the inferences, deductions, and conclusions, from the arguments used.

In considering the first head, Definition of Justification, there can be no doubt of the importance of this head, which may be said to be the foundation upon which the whole fabric rests, and unless this is good, a failure may reasonably be expected. From what is stated on this head, it is to be inferred, that justification is an act of God, previously taking place to the sentence of salvation, and indispensable, which shews its great and momentous consequence; and when

we are duly impressed with its importance in this point of view, no labour, time, or attention we give to all matters relating to or connected with the subject, can be said to be unnecessarily bestowed or uselessly applied. According to Scripture no act seems necessary to be done, nor any matter whatever to intervene between justification and salvation, consequently the man who is justified must be in that perfect state of righteousness to be fit and meet for salvation; this must be apparent from many parts of Scripture. How can man be fit for salvation, unless he is purified from all his sins? and this must be by pardon; this pardon must come from God; and when this is passed upon the sinner, he is then accepted of God as just and righteous; this is justification. St. Paul's words, where he says, "it is God that justifieth," most fully confirm this statement. We may then conclude, that our definition of justification before God is a remission or pardon of all sin, and an acceptance by him of the person as perfectly just and righteous, whereby he then becomes entitled to all the celestial blessings promised the righteous in and by the Gospel, is correct. The two other senses of the word "justification" are so plain and certain, that they cannot require any observation upon them.

Upon the next head, "Connexion of Justifi-

cation and Salvation," it may have been observed, that some writers have considered the words justification and salvation as having the same meaning, and have used the words indiscriminately, and in which they are strongly supported both by St. Paul and St. James in many instances, where the words have seemingly been used to that effect[a]; but, as Bishop Tomline has observed, they are as distinct as they are important[b], though at the same time, notwithstanding they are distinct, yet that will not and cannot affect their connexion. In many cases, two or more things or matters, quite distinct and different, must necessarily be connected or united to produce the required effect; such is the connexion of justification with salvation, the former must precede, and is an essential and indispensable part in the attainment of the latter, which, from the authorities of Scripture advanced under this head, is so plain and conclusive, that no further authority or argument can be required to establish their connexion than what is there stated.

Our next head is "Definition of Justifying Faith," we now approach or enter upon a subject of great expansion and fertility, in whatever

[a] See Rom. v. 9. Gal. iii. 11. Titus iii. 7. James ii. 14. 24.

[b] Ref. p. 137.

point of view we look at it, whether as to its great importance, or difficulties in its comprehension. We find faith to have been of the greatest and first moment with the Jews, under the old covenant, for man to possess; and we find the same principle continued by Christ and his Apostles, under the new covenant, commonly called the Christian dispensation, that no doubt can be made as to its importance and indispensable necessity, in justification, either as a condition or instrument. This principle is not admitted by all Christians, there being those who hold that justification is obtained by works only, but such a principle is so palpably and plainly contradictory to the principles generally preached and propagated by Christ and his Apostles, it must be deemed unnecessary to bring such a question into discussion; we will, therefore, observe upon what has been stated upon this head. In defining the faith which God will accept, or is the condition or instrument of justification, it becomes necessary to learn its qualites, attributes, connexions, and operations; and as it appears faith hath different operations and effects, it became proper to consider them in their separate order. A scriptural definition of faith is first given, that it is the substance of things hoped for, and the evidence of things not seen. Faith is here applied to the man who

possesses it, and where it is living and operative, will have the effect upon the heart of the man here described, and denominated a substance from its powerful operation; faith that does not have this effect, is not, and cannot be the faith St. Paul has described; this appears to be the first distinguishing quality or operation of true living faith. The next consideration of faith is, as to its operations, effects, or attributes, both with respect to God and man. We now come to a question upon which the greatest doubts and difficulties have arisen, and upon which many, yea very many volumes may truly be said to have been written. This is, whether faith alone, or of itself without works, will effect man's justification with God. Upon this point, the most momentous question, involving the deepest interests of man, is brought to our view, namely, what are the required duties, obligations, or requisites man is to possess, on his part, to attain celestial bliss hereafter? In taking a passing view of the great and long-disputed point, whether faith alone, or faith and works united, is the necessary and appointed mean or means to obtain the great object, may appear little more than a verbal disputation, particularly in the manner the argument has been very generally supported, by the false and unscriptural principle of faith necessarily producing good

works, or that good works must inevitably spring from faith; this principle being assumed, not only as the foundation, but made the main buttress to the grand erection thereon built; should this foundation and buttress be found faulty, and not sound in all parts, the danger to the whole structure must be great, and the question will be quite changed, and have a much more serious aspect than a disputation of words. When Scripture is properly examined, and a rightful conclusion made, the foundation as well as the buttress will not only be shaken, but disappear and become a nonentity, and nothing more than a baseless fabric will remain. In discussing this great disputed point of justification by faith only, it has been generally done, without the proper distinction being made between the source, the cause, and the appointed means by which justification is to be obtained. We will shortly state the two first in a concise way, and in a manner, it is conceived, which will be admitted by all Christians. We must first consider, that the unbounded love and mercy of God towards sinful man, is the source of justification; and at the same time, that it is to be granted only from his free grace: secondly, that Christ, from what he has done and suffered, is the *only* meritorious cause, and consequently no merit can be ascribed to any other party, or

to any other cause. We next come to the means and object: we must now introduce man, who is to be considered a party, and immediately arises the great and momentous question, what matters or works, as far as relates to man, are necessarily to be used, or to contribute, according to the words of Holy Writ, to effect the accomplishment of the great work of justification. The first thing which must attract our notice is faith, as man cannot approach the meritorious cause without faith, which must first bring him to Christ, and place him in a situation to have or partake of the benefit Christ has effected for him, from whence faith of course becomes indispensable. We must next endeavour to learn, whether this indispensable ingredient, is the only ingredient required on the part of man. (By strictly attending to what is stated above relative to the *meritorious cause,* which must be admitted by all professed Christians to be true, we are relieved from all questions or difficulties upon that point.) It being agreed that faith is indispensable in justification, not as a cause, but as a condition, mean, or instrument, we would then enquire, whether Scripture has in any instance stated or shewn, that faith alone in man, without any other work or matter on his part, is only required? Should Scripture require other matters on the part of man, it is no answer

to say, that God or Christ accepts faith only in man's justification, the proposition is *felo de se;* to say that God requires other matters besides faith as a *sine qua non* in justification, and yet accepts faith only; but supposing such a proposition tenable, that man is under the necessity not only to have faith, but to perform good works, the statement, that God accepts faith only, either as the instrument or otherwise, is then quite harmless, if not perfectly insignificant, because faith will not, and cannot have any effect, and the man will not be accepted to justification without doing the necessary works, whether as duties, conditions, or means.

To make faith alone only necessary in justification, it must be shewn, that faith without works justifies, and that there is no necessity for man to possess any work whatever besides faith, otherwise a proposition is urged which is either harmless or insignificant, and must be deception and mislead. If any single work is necessary, and a *sine qua non* for man to possess, as well as faith in justification, that work, whatever it may be, becomes as necessary as faith, and is a *sine qua non;* because without that work, faith is ineffectual and useless. Here it should be particularly borne in mind, that there is no necessary union or connection between faith and good works, except for the purpose of obtaining justi-

fication, but not as to good works being produced, or springing from faith. If candour is to be admitted in this case, can it be denied by those, who are strenuous in propagating the principle that faith is only necessary in justification, that they intend, otherwise than to shew, that man is not necessarily to possess any work whatever besides faith? This is apparent from the manner and language they use in enforcing their arguments to establish the principle of justification by faith alone; they do not enter into the distinction, whether man is to have faith only, and that no other qualification is necessary on his part; or whether it is God that accepts faith as the instrument only in the office of justification; did they do this, it would lay a foundation, whereby the great error, which they so strongly support, would be laid open and exposed. They state generally, that faith alone justifies every sinner, without shewing distinctly how it justifies, whether as the sole instrument, or as a cause, which it must be, if a sinner is justified upon believing, and justification must be the effect. We may here see the great impropriety in every instance in stating generally, that faith alone justifies, particularly by those who intend and understand, that by faith alone is meant, that faith is the instrument only. Such statements have given great support to the argu-

ments of those who hold the strict solifidian principle, that faith alone, to the utter exclusion and without the necessity of any other work, justifies, and saves the sinner from first to last.

We must deplore the long and unscriptural use of those two epithets "*only*" and "*alone*" as companions of faith, unless the strict Antinomian idea was intended to be expressed, and which is the real import of the words. Neither St. Paul nor any writer in Scripture can be produced as an authority, not even constructively, much less directly or literally, on the affirmative side of the question; but what do we find on the negative side? We see St. Paul, by the plainest and most reasonable construction of words, negatives justification by faith *alone*, in stating that faith must work by love, and unless the man who has all faith, has not charity or love, he is nothing, and his faith is unavailable with Christ. These are plain undeniable facts, wanting, and requiring no comment or elucidation. What is St. James's testimony? He wholly excludes one of those solitary beings from any connection with living, justifying faith; his words are, "Even so faith if it hath not works is dead being alone." From these words in every instance, where the significant epithet "*alone*" is united or annexed to the word faith, that faith must be scripturally *dead;* no perver-

sion of language can change or affect this sacred truth. We will now enquire what St. James has done with the other solitary being "*only*." A different fate awaits that word from the use the Calvinist has made of it with faith in justification; St. James instead of an affirmative has given it a negative effect; his words are, "Ye see then how that by works a man is justified, and not by faith *only*." To shew and prove what he had before stated, that faith alone was dead, St. James shews that works are indispensably necessary, and that justification cannot be obtained by faith only. How can common sense give to these two words a place, and a most significant place, when the Apostle has so directly and expressly excluded them from the situation in which they are so generally found, and which is nothing less than an attempt to falsify the words of the Apostle; to say it is unscriptural to use these words in the manner they have been, it is more and nothing less than most antiscriptural. The Apostle has most pointedly shewn, that if either of these words *only* or *alone* is used with faith, such faith is dead and ineffectual to justification. Can a greater misapplication or abuse of words be made, than by placing them with faith as a justifying faith?

In this head two ways have been stated to give St. Paul's words, where he has used the

expression, that justification is by or through faith, a fair, full, and reasonable meaning: one, that faith is the sole instrument in justification; the other, that as Christ was the atonement for sin, man could not have the benefit of that atonement without faith; whereby faith became such an essential part in justification, that St. Paul in the expression, that faith justified, used the figure synecdoche, that is, put a part for the whole, and which we see St. James did, when he said a man was justified by works, and not by faith only. This construction is possibly the most reasonable of any to reconcile the two Apostles, as also St. Paul with himself; and we may see Mr. Scott has most plainly shewn this construction to be correct, which he has illustrated by a most familiar case of a drowning man, who is saved by a rope thrown to him by a man on the bank of the river, and the man's hand taking hold of the rope, and as the man's hand, the rope, and the man on the bank contributed to save the man, either of the parties may be said to save the man [c]. This familiar

[c] "It appears, therefore, that free grace (or the gratuitous favour, sovereign love, or everlasting mercy of God) is the *source* of our justification: that the righteousness and atonement of Emmanuel are the *meritorious cause* of it; and that faith is the only *recipient* of the blessing: and we are 'justified by his blood;' because by shedding his blood he com-

case is most truly applicable to St. Paul's expression, in saying we are justified or saved by faith; but if we annex either of the epithets *only* or *alone* to the man's hand, to the rope, or to the man on the bank, how will this case apply? Will the expression contain truth? most assuredly not; but this familiar case most fully illustrates, and strongly supports the construction before given to St. Paul's words, and most truly so upon reasonable argument. This construction is not inconsistent with any statement made by St. Paul relative to justification, nor with any part of Scripture; and wholly consistent with St. James, and is most fully shewn, by many expressions used by St. Paul, to be well founded. Such as justified by Christ [d], by his blood [e], by the Spirit of God [f], by grace [g]. In most instances where the words "justified by faith" are used, it may be observed, St. Paul was shewing the distinction between justification by faith and

pleted his obedience as our surety. Justification may, therefore, be ascribed either to the *source*, to the *meritorious cause*, or to the *recipient* of it. As (to use a very familiar illustration) a drowning person may be said to be saved, either by a man on the bank of the river, or by the rope thrown out to him, or by his hand laying hold on the rope; according to the different ways in which we consider the subject."—*Scott's Essays on Religious Subjects*, p. 210.

[d] Gal. ii. 17. [e] Rom. v. 9. [f] 1 Cor. vi. 11. [g] Titus iii. 7.

works, and to shew the former was by grace, the latter would be a debt justly due, whereby boasting would be admitted, and grace no longer grace, and Emmanuel would not be the *only* meritorious cause of justification; but if Christ is the *only* meritorious cause, which surely cannot be doubted, there can be no other. The construction the Calvinist puts upon the words, that faith alone, to the exclusion of all other works, justifies; involves so many various statements made by St. Paul with such inexplicable and insuperable difficulties, not to say contradictions, that St. Paul might be said to be the most inconsistent writer the world has produced. Can such an idea of his writings, proceeding from inspiration, be entertained for a moment. If it cannot, should we not endeavour by *fair, reasonable argument* to explain the Apostle's words, and, if by possibility, it can be done, reconcile those apparent inconsistencies, of which the following may be deemed a part: could we conceive that God will accept faith, and faith *only*, as the appointed condition for man to have or possess to obtain justification, how could St. Paul say, if he had all faith, and not charity, he was nothing? How could he say, if faith doth not work by love, it would be unavailable with Christ? How could he say, without holiness no man shall see the Lord? Why should faith by

putting away a good conscience become shipwrecked? How, or in what way, was man to work out his salvation with fear and trembling by faith alone? For what purpose did St. Paul give the directions he did to Timothy, to become the man of God? Did faith alone justify, how could he say, God would render to every man according to his *deeds?* And that godliness is profitable to all things, having *promise* of the *life* that now is, and of *that* which is to come. Can it be supposed St. Paul could have said dead faith justifies? which he most expressly would have done, had he meant to say, faith alone was sufficient for man's justification. These are glaring contradictions and inconsistencies from his own words, independent of those which are so numerous and palpable with reference to other parts of Scripture. A principle, that faith alone justifies, is a perfect contradiction to the words of Christ, when he says, "by thy words thou shalt be justified:" and in another place he calls the righteous for ministering to the brethren, "ye blessed of my Father," and tells them they shall go into life eternal for what they had done: and the answer he gave a certain lawyer, who asked him how he was to obtain eternal life; Luke x. 25. and in another place he says, those who feed the poor shall be recompensed at the resurrection of the just: and

by reading the 29th and 30th verses of the xth of Mark, we find a promise made by Christ to those who do certain things, shall have in the world to come eternal life: and in another place, Christ says, "the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." Why did St. Peter say to those who had obtained *precious faith*, add to your faith virtue? Simon Magus was baptized and believed, that is, had faith, but his heart was not right in the sight of God, and he was in the gall of bitterness; his faith profited him nothing: Judas Iscariot had faith, but was in heart a devil. These, with innumerable other inconsistencies and inexplicable difficulties, are removed by the construction before stated of St. Paul's intention by the expressions he has used: and we should at all times, in putting a construction upon the writings of the New Testament, and of St. Paul's epistles in particular, to get at their true sense, bear in mind the times when they were written, the principles professed, the bigotry of the Jews in religious matters, and the notions they had of works, that "When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive [h]." We may find that

[h] Ezekiel xviii. 27.

works were by them all in all; because although faith or belief in God was always as much a necessary part of true religion, as it is at the present time, yet it was not deemed necessary to inculcate or enforce faith by express words, as the Jews did works, holding works sufficient testimonials of their faith: but how different was the case with Christ and his Apostles! A new religion was to be established by them, and a new faith to be preached and propagated, to be the foundation upon which the whole of this new religion was to depend, shews the cause and ground of St. Paul treating so generally and fully of faith in Christ in all he said or wrote, always having in view the indispensable necessity of faith, which might be said to be almost the sum and substance of the religion he was propagating; but at the same time, although the Apostle had to correct many errors the Jews had fallen into, and to abolish useless ceremonies, he did not lose sight of good works, that is, the law and commandment of God, which Christ complained the Scribes and Pharisees had transgressed, and made of none effect by their tradition [i]. St. Paul in the most express and emphatic manner says, Christ is the end of the law for righteousness to them who believed, and by

[i] Matt. xv. 3. 6.

the righteousness of Christ, the righteousness of the law was established and perfected. Is there any thing marvellous, or even extraordinary, that St. Paul should have used the figure before alluded to, (we see St. James did the same, and Christ also when he said, "by thy words thou shalt be justified,") and say that faith in Christ is now our justification, which neither Jews nor Gentiles before had any knowledge or conception of, and to be a *sine qua non* in justification to those who had the Gospel preached to them, and very different from the notions the Jews had of justification by works? They well knew all men by the fall were tainted from that time with its effect, and works were by them held to be the way of salvation. Their Prophets did not set forth faith as the prominent feature of their religion, knowing that every Jew in heart was a believer in God. We then see this construction of St. Paul's intention from his words, that man is justified by faith, was to make faith an indispensable condition of justification. This construction has not only facts, but the strongest argument in point of reason for its support, and removes numberless inconsistencies and difficulties, not only with respect to St. Paul himself, but other writers in Scripture, and which no other construction, either from facts or reasonable argument can effect. In truth it is the re-

conciler of St. Paul to himself. This construction does not affect the other construction, that St. Paul might also intend faith should be the sole instrument in the act of justification; they may exist together without producing any inconsistency; but when the Calvinist uses the words, that justification is by faith *alone*, he means and intends it should be so understood, and exclusive of all works; and applies faith to man, and not as the sole instrument used by God, which makes his language, as shewn above, perfectly anti-scriptural. But it must never be forgotten, although it may be the sole instrument, yet that faith, which is qualified to be the sole instrument, is not *alone* in the man who possesses it[k], and consequently as man's faith must be accompanied with works, faith is not, and cannot be alone in the man who is justified. This must be the scriptural solution of St. Paul's doctrine of justification by faith, and all others must be unscriptural, if not anti-scriptural.

Under this head many texts of Scripture have been quoted, and fully discussed, not partially on one side of the question, but on both sides.

[k] Even Mr. Scott has plainly stated, that faith is not alone in the man who is saved; his words are, "though not a faith which is solitary or alone in him who is saved." Rem. vol. i. p. 293.

It may be then fairly asked, whether, after fully weighing and considering those texts of Scripture, and the arguments upon them, can there be a doubt in the mind of any unprejudiced person upon the question, whether faith alone justifies or not? The tenet of justification by faith alone is so contradictory and inconsistent with Scripture, and would wholly render so many parts nugatory and superfluous, that it might be said to make void the Scriptures, instead of having been written to support and confirm them. It has most plainly been shewn, not only that works as well as faith are necessary for justification, but distinctly what those works are which are indispensable for man to possess; this has been proved not by one writer only in Scripture, but it may be truly asserted, that there have been such a cloud of witnesses, if such testimony is to have its due weight and effect, that any further words or argument which might be used, would be shewing it is light at noon day. There is not a single writer, either in the Old or New Testament, who has stated that holiness and true righteousness have not always been acceptable to God; but, on the contrary, in some way, either by direct words, or those which constructively shew, that they are unfailing means by which man can please, or expect to be approved or received by his God.

It may be truly said, the Scriptures overflow with exhortations and inducements, to bring frail man into the right way to serve his God with reverence and holy fear, and with instructions and admonitions to convince him, that it is his bounden and indispensable duty to shew forth his praises and glory, by every word of his mouth, and every work of his hand, and which he cannot do by faith only.

Under this head several leading texts of Scripture, usually advanced in favour of the principle that faith alone justifies, have been examined, and the common construction or explanation given them by Calvinistic writers, shewn from plain and fair argument, cannot be supported, but are clearly erroneous; and in furtherance of what is there advanced upon the first text stated, "Therefore we conclude that a man is justified by faith, without the deeds of the law;" Rom. iii. 28. we may observe, this text is probably the strongest in favour of the Calvinistic principle, that faith alone justifies, of any in the New Testament, and upon which the greatest reliance has been placed; it, therefore, requires most particular consideration. As a general observation, we may notice the purpose and object St. Paul had in view, from the manner he treats the subject of justification in the chapter from whence the text is taken, and

which cannot be misunderstood. This text is preceded by a statement to shew, in the plainest language, that the Apostle's intention, from the words he used, was to correct the error of the Jews in boasting of their works, and having a dependence that they were meritoriously entitled to justification on their account; this is most apparent; and had the words of the Apostle in this text wanted confirmation or explanation, as to this point, the 8th and 9th verses of the 2nd of Ephesians, upon the subject of salvation, where the Apostle had the same identical object and purpose in view, namely, to exclude boasting in salvation from works as he did in justification, by the 3d of Romans. In the Ephesians, he tells the saints and faithful at Ephesus, " by grace are you saved through faith." Grace is here made, and may be not improperly called, with respect to God, the ground-work of salvation, and faith a mean or instrument, and to be possessed by man, from whence faith becomes a *sine qua non* and most indispensable part of salvation: it is not possible to raise a doubt upon these facts. The other words of the 8th verse are too plain to require a single comment. We will proceed to the words of the 9th verse, " Not of works, lest any man should boast." Here the Apostle has done the same thing as is done in the 3d of Romans,

wholly excluded boasting from, or on account of works; no fact can be more plainly shewn by words. Coming to this conclusion, we have then obtained a perfect knowledge of the intention and purpose of the Apostle, and instead of his object being to shew from these texts, that faith alone was to justify and save, his sole purpose was to correct the error of the Jews, and to exclude boasting from works. We may notice the similarity of the meaning of the words in the Romans and Ephesians; one is, "without the deeds of the law;" the other, "not of works." The works which the Apostle meant must be the deeds of the law, because no other works could have an effect in salvation. Comparing these texts, and the chapters in which they are, no other reasonable construction can be put upon them than what has been stated, that St. Paul's great object was to exclude boasting, and not works, wholly from justification and salvation; but although the argument we have used must, on due consideration, be deemed perfectly satisfactory to shew what St. Paul's intention was, without travelling out of his own record, we will add another proof, that the imputation which has been attempted to be fixed upon him, that faith alone, to the exclusion of all works, justifies and saves, is not well founded, but involves many parts of his Epistles with the

greatest inconsistencies and even to direct contradictions. We will take the word *faith* used in these texts, it cannot be supposed from what the Apostle has stated elsewhere that the word is intended, and only to have an abstract meaning, that is, a belief in God and Christ, when he himself has said, that faith which worketh by love is only available with Christ; here is the strongest authority which can be produced, that whenever the Apostle uses the word *faith,* and thereby means an available faith, he must mean a *faith that worketh by love,* and not *faith alone,* which must be a mere belief in God and Christ, otherwise the word *alone* is useless and ineffectual. When St. Paul said, "I have kept the faith," is it possible to conceive he could by these words mean, he had retained a mere belief of God and Christ, and that nothing more was intended by his words?—it is incredible, particularly after what the Apostle had stated, that faith, which is available with Christ, must work by love, as well as from numerous other statements, such as without charity he himself would be nothing, and in another place, Rom. x. 8. *et seq.* that "the word of faith which we preach, that if thou shalt confess with the mouth the Lord Jesus, and shalt believe in thine heart, that God hath raised him from the dead, thou shalt be saved." We here see the

word of faith was not limited or confined to a mere belief in the heart, and is it to be supposed St. Paul could mean when he said "I have kept the faith," that the faith which he had kept was not the same faith which he preached? And if it was, we find from his own words, that confession with the mouth was to be made, as well as believing with the heart, to obtain salvation; and in the verse where these words are, 2 Tim. iv. 7. he says, "I have fought a good fight, I have finished my course." Faith alone was undoubtedly not the only weapon he fought with, we are assured of the contrary, and when he uses the word, he did not mean a mere belief only, but a faith that must be accompanied with love, otherwise it would be useless and unavailable both with God and Christ. We may now, from such strong and irresistible authorities, come to a sure and undoubted conclusion, that St. Paul in every instance where he has used the word *faith*, and intended such a faith as is available with God and Christ in man's justification and salvation, cannot by any forced construction of his intention be *faith alone*, that is, a mere belief in God and Christ, but a faith which worketh by love, and is accompanied with charity and other works. If such a conclusion is well founded from his words, and it cannot be doubted, it is then most apparent, that St. Paul could not by the words,

" we conclude a man is justified by faith without the deeds of the law," mean to exclude all the deeds of the law from uniting or co-operating with faith in justification, from the inconsistencies which have been so plainly pointed out such a construction would produce, as well as to many other statements in Scripture. St. Paul's purpose by his words is fully shewn, that he was excluding boasting, and according to what he has in another place said, there can be no boasting without a perfect obedience to the law, and by his words at the close of the iiid of Romans, he would in the plainest manner directly contradict himself when he says, " Do we then make void the law through faith ?" and answers, " God forbid." But did he by the words, " without the deeds of the law," mean wholly to exclude the deeds of the law from all effect in justification and salvation, he would most unequivocally and expressly have made void the law. This must be a sound construction of St. Paul's intention from his words, and must in a most effectual manner do away many great and otherwise insurmountable difficulties and irreconcileable inconsistencies. By any other construction the Apostle would most plainly contradict his own words, where he has made works an absolute condition of salvation, such as holiness and love, and that all faith which is not accompanied with charity can

have no more effect in man's justification than sounding brass or a tinkling cymbal, and who has also said, "For whosoever shall call upon the name of the Lord shall be saved[1]." A short paraphrase of the verse now considering, it is conceived will give a full and perfect description of the Apostle's intention by the words used, when examined, compared, and considered with other statements found in his epistles: "Therefore, we conclude that a man is justified by faith, *and thereby justification is of grace, and* without the deeds of the law, *that is, a perfect obedience to the law, which would make it a debt.*" How man's understanding can be so perverted, his reason and judgment misled, who has read St. Paul's epistles with any attention, as to have his mind brought to believe, that the Apostle could be supposed by this verse to exclude all the deeds of the law from having any effect in justification, and that faith alone would justify, must appear marvellous! when he has made one of them the most essential, and described as the greatest deed of the law, and a *sine qua non* for man to possess, and without which faith can avail nothing with Christ, and can have no effect with God. We cannot pass without notice some very long and laboured arguments, involved in great subtleties, frequently advanced by Calvinistic

[1] Rom. x. 13.

writers from the words of St. Paul in the ivth chapter of the Romans upon the imputation of righteousness by or through faith in Christ only; or that faith only is counted for righteousness. We conceive there can be no difficulty to prove from facts stated by St. Paul, that any arguments which have been, or can be brought forward with an intention to shew, that St. Paul could by any thing he has stated mean that righteousness is, or can be imputed to man for faith only, or that faith alone can be counted to him for righteousness, is wholly erroneous[m]. There are two certain facts stated by St. Paul, too plain, clear, and express, not to be doubted, but must be admitted by all professors of Christianity: which are, first, that any description of faith which man can have without charity can profit nothing: the second, that faith to be available with Christ must work by love. In all the statements, that justification is by faith only, or that righteousness is imputed to man for his faith only, or that faith is counted to him for righteousness, the distinction is not shewn, which has been before noticed, whether faith is the sole instrument or mean with respect to God, by which righteousness is imputed, or justification obtained, or whether the faith by which they are so imputed or obtained is intended to be the faith which the

[m] See Rom. iv. 5, 6.

man possesses. It is upon one of these propositions the question rests, and by a proper understanding upon them can light appear, and truth be elicited. When St. Paul says, "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness[n]." By these words it is quite plain the Apostle means the faith which the man possesses. It may be asked, what description of faith can be intended? Whether faith which worketh by love and united to charity, or the faith which St. Paul has called *all faith*, and St. James a *dead faith?* If the former, we then see faith is not alone; but if the latter, an unprofitable dead faith is counted for righteousness. Is it to be believed that St. Paul could intend, that a dead unprofitable faith was counted for righteousness; but a living faith which worketh by love, and is united to, or accompanied with charity, and consequently not alone? The latter proposition surely cannot produce any difficulty to its admission, and the certain consequence is, that faith alone was not, and could not be intended by the Apostle to be counted for righteousness: and of course all arguments, founded upon faith alone being counted for righteousness, must fall to the ground: and the imputation of righteousness by faith alone must

[n] Rom. iv. 5.

stand upon the same footing: consequently the above is a full and perfect answer to the arguments advanced before alluded to. In the 6th verse St. Paul has stated, "Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works." The latter words, "imputeth righteousness without works," are strongly urged to shew that works are wholly excluded from justification; but the words, "without works," must have the same construction as the words in the preceding verse, "to him that worketh not," that is, does not obtain justification by works; and such construction is fully explained by the two following verses, the 7th and 8th, by which it is seen there must either be forgiveness or non-imputation of sin, which must be from grace; but did the man work, that is, obtain justification by works, and in no other sense can he be said to work, justification would be a debt. St. Paul also shews in the same chapter, verses 13 and 14, that the promise, that Abraham was to be the heir of the world, was not through the law, "but through the righteousness of faith," that is, the faith of Christ being added to the law, which the Apostle calls fulfilling the law. "Therefore it is of faith, (that is, righteousness,) that it might be by grace;" ver. 16. and the law which had not righteousness, from the inability of man to perform a perfect obedience, was

made righteous by the addition of faith from and through the righteousness of Christ, who "is the end of the law for righteousness to every one that believeth[o]." We also find from St. Paul that the same deed or work of the law, which gives faith life, and from its absence is dead, unavailable, and nothing worth, is the work or deed, by which the law is fulfilled as respects the act of man, "For he that loveth another hath fulfilled the law. Therefore love is the fulfilling of the law[p]." Connecting what has been before shewn, that Christ perfected the righteousness of the law by his righteousness, and that love is indispensable to make faith living and justifying, and that it also on the part of man fulfils the law; how can man be justified or made righteous without Christ's righteousness, which makes the law righteous, without faith, by which man is to partake of the righteousness of Christ, and without love, by which faith is made effective with respect to Christ, and the law on the part of man is fulfilled? It is then most plain and certain, unless the righteousness of Christ, and the law through his righteousness, and faith, and love, all co-operate, justification cannot be obtained. These are all indispensable. There can be no righteousness without Christ, and man cannot partake of his righteousness without faith, and

[o] Rom. x. 4. [p] Rom. xiii. 8. 10.

faith can have no effect with Christ without love. These facts are so clearly and fully shewn by St. Paul, there can be no ground to suppose that any one of them can be, but all of them jointly must be, the means of justification, and that faith alone in the man to be justified cannot be effectual for that purpose, if facts which are incontrovertible, as these undoubtedly are, can be relied upon. St. Paul, by stating that love fulfils the law, must shew beyond doubt the Apostle could not, and did not intend to reject the law in justification, by particularly making this deed of the law an indispensable requisite to make faith available with Christ, and whereby man fulfils the law, and thereby becomes a partaker of its righteousness; and for no other purpose can love, on the part of man, be said to fulfil the law.

To proceed with the head under consideration, we find a great number of texts quoted, which are plain, explicit, express, and convincing, to prove, beyond a possibility of doubt, that God has *ordained* and *commanded* man to walk in good works, which are proclaimed aloud in almost every page of the holy Scriptures, with denunciations and threats to enforce a due obedience, and also containing, by way of encouragement and incitement, the strongest persuasions and promises to man to " live soberly, righteously,

and godly in this present world, looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works[q]." Was man to profit nothing from good works, upon what ground, or for what purpose did the blessed Saviour of the world preach them himself with promises, and direct his Apostles to proclaim them to all nations? Why did God, through Moses, give the tables of the commandments? Why did the Prophets and Apostles, repeatedly and unceasingly direct, exhort, recommend, and promote their performance, if they are of no value, and will produce no effect? Resting upon the conclusion naturally and infallibly arising from these statements, man may with the greatest confidence be assured, and perfectly satisfied, that good works will be accepted and received by God, as "sacrifices of righteousness[r];" "for with such sacrifices God is well pleased[s]," and are absolutely necessary and indispensable with faith, and will have a due effect with God in his justification. The point is not whether Christ is or is not the only meritorious cause of man's justification,

[q] Tit. ii. 12, 13, 14. [r] Psalm li. 19. [s] Heb. xiii. 16.

nor whether God makes use of faith as the peculiar instrument of justification, but whether works are necessary to make faith living and justifying, and are absolutely *indispensable for man to possess* for this or any other purpose, and if they are so, God will not accept, receive, or use any faith not accompanied with works, as the instrument of justification; and also with respect to man, whether he must not become just and righteous upon earth by his own acts or deeds, before faith will have effect, or be received as the necessary instrument appointed by God in justification. If works are necessary for any of these purposes, faith cannot, with respect to man, be alone, nor can it in any sense be said to be the only mean to effect justification. We have seen that repentance, righteousness, and holiness, are made express conditions with faith, whereby man will be qualified and enabled to work out his salvation; and unless he is possessed of these qualifications, he can in no case enter the kingdom of heaven; and if confidence and dependence are to be placed upon these statements, they prove to the greatest demonstration the necessity, the indispensable necessity for man to possess them as well as faith. And it has also been most distinctly shewn, that unless faith is united to, and works by love in the heart of the sinner, it is dead,

and useless, and will effect nothing with God or Christ as an instrument or otherwise in the matter of justification. If the statements in Scripture, which so plainly shew that love and other good works for man to possess, as well as faith, are necessary to make him a proper object of God's acceptance to justification, are to be rejected and no reliance placed upon them, it would be converting the truths of the Gospel into falsities and deceptions. But if a dependence is to be placed upon them, the necessity of good works as well as faith, in justification, is most unquestionably established.

We will now pass to another point in this head, of no small moment; and which is, whether faith can or does in any manner produce, is the parent of, and that good works necessarily spring from her. It may be here said, we enter upon untrodden ground; but may we not safely travel there with the aid and light of the holy Scriptures, without danger of being lost or led astray? They are given for the express purpose to *guide* us to all truth in our religious pursuits, and if we make the proper and due use of them, with an unbiassed, dispassionate, and unprejudiced judgment, as far as our intellectual faculties will assist us, we shall arrive at a sufficient knowledge of those things, which will safely and surely lead and bring us to the haven of ever-

lasting peace and felicity. But should it be said, there are mysterious parts in them, which man's reason cannot comprehend or conceive; if there are such, the fact carries an answer within itself, that it is not intended for man to know them; and should it be stated or attempted to be shewn, that man is to believe any doctrine, tenet, or principle that he cannot comprehend by his reason, it is saying one of two things, either that the Scriptures were not written for his information and instruction, or, if sent for those purposes, he is not endued with sufficient reason to have the benefit of them. Upon this ground all mysterious or pretended doctrines, propagated or supported by any particular sect, which they know, and even say, cannot be comprehended by man's reason, but are attempted to be forced upon us by saying, they are spiritually discerned, that is, by those who propagate them, assuming to themselves the gifts of the Spirit, which other men have not, should be considered a gross deception, intended to impose upon the credulity and understanding of man, and if attended to may draw him from the true religion of Scripture to any false, visionary, or spurious principles or doctrines their delusions may lead to; and when the heavenly gift of reason is urged against such doctrines, they would endeavour to make us children in under-

standing, without knowledge, and nullify the most glorious faculty of the soul, which distinguishes man from the beasts that perish; but it behoveth rational man not to be led astray, and from the truth of the Gospel as it is in Jesus, by such delusive means; but to consult and examine the Scriptures with the aid of his intellectual powers, and say, are these things so? and not believe or give attention to any doctrine, tenet, or principle, which he finds not founded upon Scripture, interpreted and comprehended by these means; and any doctrine, tenet, or principle which he finds not so founded, he should consider nothing more than the wild, vague, false, and visionary fantasies of deluded man, upon which no reliance is to be placed, nor regard had, but wholly to be rejected as a part of true religion.

To return to the untrodden ground, from which we have for a short time departed, let us consider and examine, whether there are not some parts where we may get some sound, safe, and sure footing to pass upon. Have we not sufficient information in the holy writings of Scripture to know what good works are? from whence they arise or proceed? that is, such good works which are indispensably necessary for man to perform, both towards his Maker and fellow-man. These are most plainly and

fully set forth and described in numerous parts of Scripture; and he that seeks will most assuredly find, and be fully informed what they are, and the source from whence they spring, namely, the heart; and he will also find, that faith, of whatever nature or description it may be, dwelleth there.

We have now brought faith and good works very near together, the one having existence in the same place where the others are produced or spring from; this fact, was there nothing beside in the case, would tend to shew, faith might be the parent, jointly with the heart, of good works; but to set this matter right, St. Paul has told us that good works, which he has particularly described, are a fruit of the Spirit as well as faith, consequently both faith and good works must be produced by a co-operation of the Spirit and heart, and, as hath been shewn from many parts of Scripture, faith cannot be considered in any other situation with respect to good works, than as a kind, powerful, and affectionate sister, always ready to give her assistance to, and interpose her good offices with good works for the benefit of man; and this, and this only is the relation, according to Scripture, in which faith can stand as to good works. Faith being in the heart, and beholding her there seated, if we consider her in the three following

points of view, we may likely obtain a fuller insight into her nature, properties, powers, and effects than we have yet arrived at. In the first place, we will consider her as the governing and controuling power of the heart; and that all other graces, wrought or effected in or by the heart, are produced by her supreme and prevailing power; to have these powers and qualities, such a faith must be a true, living, and perfect faith, and unless it is so, these effects could not be produced; and this must be the faith to which the propagators of the principle of justification by faith alone have attributed such great and extraordinary products, which they call fruits; and in their great zeal for the promotion of, and to further this principle, they trample under feet all other graces and works of man, whether duties or otherwise, as useless and unavailable with God and Christ; unless produced by this faith, and rest solely all their hopes and expectations of a future life upon this faith, and then give it, by the greatest perversion of the use of words, and by a most perfect misnomer, the name or description of *faith alone*, or *only*. Admitting, for the sake of argument, there may be such a faith as described above, and producing the effects stated, when any one of those effects are produced, which must be from the heart, faith is not then alone in the heart; but

take this faith before any effects are produced, is it possible she can be alone in the heart and produce any effects, according to the most express words of Scripture ? There must be love or charity in the heart, to give faith any operative effect, according to St. Paul; and St. James has expressly called faith without works dead. Here we see the great error in the name of this faith.

We will now examine the powers and effects attributed to this faith, which must be perfect, and have the supreme governing and controuling power to produce such effects; upon this ground it is that all arguments or reasons, in support of the doctrine of justification by faith alone rest; had it not that power, it could not produce the effects, nor would the argument have any ground to stand upon. We have now arrived at this point, that this perfect faith is the supreme governing and controuling power of the heart, and thereby all good works are produced, it must then be concluded, whatever good works are produced from this faith, they must partake of its nature and quality, and, therefore, must be perfect; but if they are not, all the force of the argument, that this faith effects every purpose in the matter of justification, falls to the ground; imperfect faith cannot produce one single perfect good work, and if justification is effected at the time of em-

bracing faith, there can be no doubt as to the quality of the faith which justifies, because the man who is justified has become perfect. Should it appear from Scripture that no man, Christ only excepted, has had perfect faith, then both cases, namely, that faith produces perfect good works, and man is justified at the time of embracing faith, wholly fail.

Under the head now considering, it has been most distinctly proved, that faith has not in any instance recorded in Scripture, had that effect upon the heart of man, that all his actions were thereby purified, and that faith prevented him from committing sin. Had faith that full controuling power over the heart as stated above, it would not only produce perfect works, but must necessarily and inevitably prevent the commission of sin. If faith has not a full power to effect both these purposes, its power is reduced to a state of uncertainty, whether it can or will produce the one or prevent the other; upon what ground will the argument or assertions of the propagators of justification by faith alone stand, when their whole dependence is, that this solitary dead faith will produce all necessary works in the matter of justification, notwithstanding this solitary faith will not to a *certainty* produce any good work, but the possessor of this or any other faith, instead of doing

good works, either from dormancy, inactivity, or other cause, may commit acts of sin? The undoubted conclusion then is, that faith hath not the full governing and controuling power in the heart; how can it necessarily and inevitably produce good works? A true, living, justifying faith, in the exercise of its influential power in the heart, may have a strong operative effect in promoting and inducing the performance of good works, but they neither necessarily spring from, nor are they the production of faith from an impelling power. To establish the principle, that all good works proceed, spring from, or are produced by faith, it must be shewn from Scripture that faith hath that governing, controuling, ruling power and sovereign sway in the heart, that all good works are forced and impelled by that power only, otherwise they cannot be the production of faith. Faith possessing the heart with a mere aptitude, inclination, disposition, tendency, or even a propensity or bias to bring forth good works, is not producing them. If faith necessarily produces good works, they cannot be considered in any other point of view than as cause and effect; and it must be the peculiar and certain office of faith to bring forth or produce good works, and in possessing that power, faith must not only cleanse and purify the heart, and subdue

all sin there, but must by an irresistible impulse, bring forth or produce all good works. If we examine closely and minutely the argument with the quotations from Scripture under this head, we shall see there is no possibility, upon any reasonable ground, to draw an inference or conclusion, that faith hath such a power as described above. In the case of Simon Magus°, it appeared he believed; that is, had faith; but his heart was not right in the sight of God. This case proves beyond a doubt, that man may have faith, but which will not alone correct the heart, and perfect it in righteousness and true holiness; and if faith will and doth not necessarily correct and perfect the heart, what ground can there be to say, that faith produces all good works? From this case, and many others stated iu Scripture, it appears certain man may have faith, and by putting away a good conscience, or from the heart not being right in the sight of God, he may still commit sin, which plainly proves faith cannot possess the power over the heart as stated above; and if it does not, how can it be said necessarily and inevitably to produce all good works? there must be another power in the heart, otherwise evil or sinful works could not be produced. Faith may so

° Acts viii. 13.

far purify the heart by its sanctifying power, and take away the corrupt and sinful part with which man's actions are tainted by nature through the fall, and without faith all works of man savour of sin, but those which are called the fruits of the Spirit thereby become good, from the sanctifying effect faith communicates and imparts to them. Such must be the power and effect of faith with respect to good works, and that they are not her production, but that man may have faith, and instead of producing all good works, hath not that influential power over the heart which will prevent him from doing evil works. If faith will not, and doth not necessarily produce true holiness of heart, love and obedience to God, active benevolence to man, and other Christian graces, how can the Calvinist support his favourite tenet of faith alone effecting his justification and salvation? This one fact, that faith doth not produce other Christian graces, is a perfect death-blow to all his vauntings respecting her products and fruits, upon which he has built so much, and placed such great confidence upon; his strong hold utterly fails, and the certain consequence is, the citadel must fall; or, in other words, his doctrine is insupportable. This argument is capable of being carried to a considerable extent, but being

of that forcible and unanswerable nature, it is conceived to be unnecessary to pursue it further[p].

The second point of view in which faith in the heart of man may be considered is, that it is a belief in God and Christ, and is not united to, associated, or accompanied with the love and fear of God, charity to man, or any of those graces called the fruits of the Spirit. This faith may be most truly called "faith alone," and designated by St. James as "dead," from being alone. Upon such faith no comment is necessary.

We will, thirdly, consider faith as being a fruit of the Spirit, accompanied, united to, and associated in the heart with other fruits of the Spirit;

[p] The following passage from Dr. Hammond's Practical Catechism, page 48, (by the substitution of the words "professor of Christianity," in the place of the word "infidel," which is a palpable error,) will fully confirm the principle contended for, that faith doth not necessarily produce good works. His words are, "'Tis the consummation of that former act of faith by this latter, or, in the words of St. Paul and St. James, the consummation of faith by charity and good works, that God accepteth in Christ to justification, and not the bare *aptness of faith* to bring forth works, if those works by the fault of a rebellious professor of Christianity will not be brought forth." We also find by Bishop Tomline, that "faith may exist without works;" and "that there is no *necessary connexion* between faith and good works."—*Ref.* pp. 119. 130.

it will there give its aid, and influential and sanctifying assistance to the other fruits of the Spirit, to bring them to perfection, and by the co-operation of these fruits, justification will be produced; that is, they will have this effect with God, that he will, through faith in Christ, receive those works performed by man, from a dutiful obedience, as a sacrifice acceptable and well pleasing to him; and by a merciful exercise of his grace, he will accept the man as just and righteous[q], and pass the sentence of justification and salvation upon him. We here see the great instrumentality of faith; and in this sense it may reasonably be concluded, St. Paul intended to be understood by his words where he has stated, man is justified by faith without works, or the deeds of the law; the man having this faith hath been a sinner, and guilty of a

[q] No words could have been written to prove that man's good works are acceptable and available with God, than those of the Angel to Cornelius, who "said unto him, Thy prayers and thy alms are come up for a memorial before God." Acts x. 4. which must silence all objections to their never-failing effects; and this case of Cornelius confirms the principle, that man is just and righteous on earth from his works, which is a fact so fully shewn and repeated in various parts of Scripture, it would be a waste of words to dwell upon it; but this must be understood in a limited sense; not that man on earth is perfectly just and righteous; he will not be so until the sentence of justification is passed upon him at the day of judgment.

breach of the law, and consequently cannot have justification by or under the law as a debt, but Christ having redeemed him from the curse of the law, which the breach brings upon him, faith is the instrument in healing the breach, and removing the curse; this appears from St. Paul's words, when he says, "Christ is the end of the law for righteousness to every one that believeth." Christ is the cause that produces the righteousness, and believing or faith is the condition or instrument, by or through which it is conveyed or received, and man will partake of the benefit of that righteousness.

Three sorts of faith have been described, it may be asked, which is to be chosen. There can be no doubt, certainly the third or last. The first is a nonentity, a mere fantasy, and has no ground to support it, either from Scripture, reason or truth: the second is dead, and consequently unprofitable and unavailable both with God and Christ for every purpose: but the last is the sure, living, justifying, and saving faith, and the only faith that can for a moment be supported by any true, reasonable, or sound argument from the words of Scripture.

As a summary to what has been stated relative to faith and good works, we would, as admonitory to those who propagate the doctrine of faith alone being all-sufficient to man's justifica-

tion, earnestly and solemnly draw their most serious attention to the dangerous consequences such a doctrine is likely to lead to and produce. The man who rests all his hopes of felicity in a future state upon his faith alone, is upon a precipice the most awful and alarming, arising from this strong fact, that ease and slothfulness are the common habits of man, and when he is impressed with a conviction, that he is possessed of that attainment, which will of itself, and without labour or industry, effect his everlasting happiness, he will become careless and remiss, if not wholly negligent and forgetful of all his duties both towards God and man; because he neither sees nor feels the necessity of any holy obedience, either from the false confidence that faith alone has or will effect his salvation; or inevitably produce all necessary works: and by these two false principles, the man may be said to be, "in the gall of bitterness, and in the bond of iniquity." The principle of faith alone effecting justification having been so clearly shewn from the fullest evidence of Scripture to be erroneous, further proof cannot be wanting; but we will state two plain indisputable facts, one, that the man who doth righteousness is righteous: and the other, that the man who is righteous will have eternal life: which must at once set at nought all specious or fallacious argument, how-

ever colourably or plausibly brought forward in support of the above erroneous principle of faith alone effecting justification, and will shew to a physical certainty which cannot be questioned, that faith alone is not the only matter or work necessary to effect justification and its infallible consequent salvation. We find by 1 John iii. 7. "He that doeth righteousness is righteous." This interesting and most essential fact, so plainly stated, will not, and surely cannot be denied, if not, the man who doeth righteousness is righteous, that is, God will regard him according to his deeds, and if they are righteous, he is righteous. (It is of no consequence whether his deeds make him so or not he is righteous.) Two other most important conclusions are to be deduced from this text; first, that he would not be righteous without those deeds; and the second, that by those deeds he will obtain eternal life. To prove the foregoing conclusions are just and well founded, we see in Matt. xxv. 31—46. what deeds Christ told the righteous made them righteous, and in the last verse he states the reward of the righteous, that they "go into life eternal." These facts are so plain, so undeniable, so irresistible, and incontrovertible, that they must at once put an end to all the sophistical, deceptious, fallacious reasoning, by which the Calvinist attempts, by a multitude of words, to blind man-

kind, deprive them of their reason, and impose his false and unscriptural doctrines upon them. The principle of St. John is confirmed by St. Peter, in Acts x. 35. who says, "In every nation he that feareth him (God) and worketh righteousness is accepted with him;" and David also says, "For thou, Lord, wilt bless the righteous[z]." We also see, 1 John iii. 10. that "whosoever doeth not righteousness is not of God;" consequently cannot have either justification or salvation; words cannot be plainer.

Would to God the same diligence and zeal were generally shewn, and exertions made to propagate and promote the true and holy religion of Christ and his Gospel, which, in too many instances, take place by endeavours to inculcate, support, and establish this most dangerous, false, and unscriptural doctrine of justification by faith alone; and done by the most subtil, specious, and deceptious modes of argument, under colour of promoting and propagating the true and holy doctrines of Christ and his Apostles. Is it possible, after seeing and knowing what has been stated, and particularly from the authority of Scripture, that man's heart can be so obdurate, his understanding so perverted, and his reason so paralyzed, that he can believe

[z] Psalm v. 12.

he has no duties, (save one, faith only,) to perform to his God who created him, and for all the innumerable blessings he has already received, and is continuing daily and hourly to receive, and for those eternal rewards which are assured and promised him in, and by his most holy Gospel: and that there are no praises or thanksgivings due to the bountiful Author of every good and perfect gift?

The supporters of the principle of justification by faith alone assert that the deeds of the law, that is, the whole law is absolutely excluded from combining or contributing in any manner in man's justification, and, as a certain consequence, in his salvation. We will take this statement as the ground-work upon which the question is to be determined. The first observation necessarily occuring from this statement is, that the law, and the deeds of the law, become a perfect nullity with respect to man's justification; this must be an undeniable fact, it cannot even be doubted; and no proposition can be more self-evident than if the deeds of the law are excluded from justification, there can be no purpose with respect to man's future felicity, to which they can be contributary in any manner whatever, because his justification is from and through faith only. As evidence they are out of the question. These observations may be said to clear the ground

from any superfluous weeds which might take deep root, spring up and choke the wholesome crop. Upon this statement, although the law becomes a nullity in justification, yet it may be said it is in full force as to sin and transgression, whereby man is under condemnation, therefore the law is not wholly abrogated. It plainly appears, according to St. Paul, that the law from its requirements cannot have a perfect obedience by man, and consequently all men lay under condemnation by the law; and for want of perfect obedience the law failed of producing that righteousness which was necessary for man's justification by the law: but St. Paul has told us, that as the law was weak through the flesh, God sent his own Son in the likeness of sinful flesh, and condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, and consequently the righteousness of Christ, which is united to the law, and from whence Christ is called the end of the law, has cured the defect of the law, which the Apostle says, arose from the weakness of the flesh, therefore, now "the law is holy, and the commandment holy, and just, and good." If faith alone justifies without the deeds of the law, Christ has made the law righteous for no purpose; and love, which St. Paul has stated, is the fulfilling of the law as respects the act of man, becomes of no effect; and all the

Apostle has said as to the righteousness of the law by or through Christ, and man fulfilling the law by love, the greatest deed of the law is wholly to be disregarded and deemed useless. How the Calvinist can reconcile these statements of the Apostle, with their principle of faith alone effecting justification; and that St. Paul could have stated such things which would have no effect, and could answer no purpose, must be left for his explanation and solution: but reason must give a direct negative to any such proposition. If the Calvinist cannot satisfactorily explain the words of the Apostle, and shew they must have a meaning different from what common sense must without doubt or difficulty give them, they most decidedly determine the question so long, so tenaciously, and so zealously contended for, against him: but when we bring into view the many indispensable conditions stated by Scripture for man to perform, and that those conditions are wholly independent of faith, as to the fulfilment of them, we can have no hesitation in saying, that from these, and the many proofs in Scripture, which are so strong, convincing, and overwhelming, that faith alone cannot effect justification, and that any reliance man may place upon faith alone as effectual for that purpose, he lies under the greatest delusion; and this decision, without the aid of other innumerable evi-

dences and confirmations which there are to establish it, we can with the fullest dependence rest upon three statements made by the great Apostle, St. Paul, (upon whose authority the advocates for faith alone, as the only ingredient necessary in justification, firmly rely) relative to the nature of faith, that can be effectual either in justification or salvation. The first, where the Apostle has stated, that "in Jesus Christ, neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love [a]." From these words we conclude, and which is generally admitted, that no other faith but that described is available with Christ. The second, where the Apostle says, "and though I have all faith, so that I could remove mountains, and have not charity, I am nothing [b]." By this text it is shewn, that *all faith* which is not accompanied or associated with charity, could not be available or profitable in any manner to St. Paul himself, and which, of course, must be equally applicable to all men; and that man who hath *all faith*, and hath not charity or love will be nothing with respect to God and Christ. Upon these texts, supporting and confirming each other in the manner they do, no doubt can by possibility be raised as to

[a] Gal. v. 6. [b] 1 Cor. xiii. 2.

the Apostle's intention from his words. The third statement is, that " the word of faith which we preach, that if thou shalt confess with the mouth the Lord Jesus, and shalt believe in thine heart, that God hath raised him from the dead, thou shalt be saved [c]." Upon these three inaccessible, impenetrable, and immoveable rocks, prepared and provided by the holy Apostle, we may with the greatest confidence safely and securely repose our decision of the question before made, without risk or danger from any attack which may be presumptuously made, with whatever weapons used, and undauntingly and fearlessly bid defiance to all earthly power, even to injure, much less remove it from its strong hold, independent of the legions of friends and allies by which it is protected and supported, and are the production of the Holy Scriptures.

We cannot close the subjects, faith and good works, more appropriately and impressively than in the words of Dr. Waterland.

" But take we due care so to maintain the doctrine of *faith*, as not to exclude the *necessity* of good works; and so to maintain good works, as not to exclude the necessity of *Christ's atonement*, or the *free grace* of God. Take we care to perform all Evangelical duties to the ut-

[c] Rom. x. 8, 9.

most of our power, aided by God's Spirit; and when we have so done, say, that we are *unprofitable servants*, having no strict *claim* to a reward, but looking for one, and accepting it as a favour, not challenging it as due in any right of our *own*; due only upon free promise, and that promise made not in consideration of any *deserts of ours*, but in and through the alone *merits*, active and passive, of Christ Jesus our Lord[d]."

Under the head "Difficulties to justification in this life," we may ask, can those difficulties which are stated, and are so great and apparent, receive a full, perfect, and satisfactory answer from Scriptural authority? Should they not admit of such answer, they must have very considerable effect upon the question, whether justification does, or does not, take place in this life, either primarily or finally? And as we consider them too plain and clear to want elucidation, and too powerful and convincing to require argument in their support, we will leave them to self-defence without doubting their inability to that purpose.

The two next heads, "An enquiry into re-

[d] Dr. Waterland's Works, Vol. ix. p. 470.

mission of sins and a day of judgment," are so connected with justification, that we propose to defer their consideration till we come to the head "Texts of Scripture quoted to prove justification takes place at the day of judgment," and observe upon the three heads at the same time.

The next head is "Preliminary observations to quotations from Scripture." To arrive at a true and correct construction of the writings of Scripture this head is both necessary and useful, by its assistance to get at a rightful meaning and intention of the writers, and may be aptly called the Key in the exposition of those parts of the Scriptures necessarily adduced in this discussion, and no argument or reason can be wanting to shew its utility and necessity.

Our next head is, "Texts of Scripture in favour of justification in this life quoted and answered." The texts quoted having been brought forward to shew that justification takes place in this life [e], an examination of them was highly proper to discover whether the inferences and deductions were justly made, and which, we doubt not, upon proper and due consideration, will be found to have no reasonable ground to warrant the conclusions which have been drawn from

[e] See Bishop Tomline's Refutation, p. 99. et seq: and quotations from Dr. Waterland, p. 315.

them, and cannot by sound argument be held to prove the fact for which they have been adduced. In their consideration other texts were necessarily brought forward to shew that the greatest inconsistencies and contradictions are produced by any construction which can be given them in favour of justification in this life; and we may plainly see that they not only directly contradict other texts, but also involve the whole system of justification with most inextricable and endless difficulties and absurdities. They are so fully shewn to have these effects, that we conceive, there can be very little, if any occasion, for further arguments, reasons, or facts than are there stated, but conclude that they have received a full and satisfactory answer. Yet as nothing should be left undone, which may either clear up any doubt that may remain, or more fully elucidate or tend to strengthen the arguments and grounds upon which the conclusions or inferences have been made, we will state a few more reasons and facts in support of what is there stated. The opinion which has been formed, that justification takes place in this life, either from the texts stated, or others, has been greatly or chiefly made from the tenses of the verbs, such as we find in the following texts, "And by him all that believe *are* justified[f]." "Therefore

[f] Acts. xiii. 39.

we conclude a man *is* justified by faith[g]." "But ye *are* washed, ye *are* sanctified, ye *are* justified[h]." "Moreover whom he *did* predestinate, them he also called: and whom he called, them he also justified: and whom he justified them he glorified[i]." "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, *hath* everlasting life, and shall not come into condemnation; but *is* passed from death unto life[k]." "Verily, verily, I say unto you, he that believeth on me *hath* everlasting life[l]." These texts are either in the present or past tenses, and all the matters which they state by taking them in their strict literal sense have taken, or will take place, when the circumstances or acts to which they relate take place, so that all persons to whom they are applicable may be said in this life to be sanctified, justified, saved, and glorified. From the first two texts we must conclude by the words, that those who believe are at that time justified; no other construction can be put upon them; but from facts stated in Scripture we shall see that is not the case, this is to be concluded from those cases where Christ healed the sick, and told them it was on account of their faith, that he had forgiven them their sins, and the circumstance of his giving the

[g] Rom. iii. 28. [h] 1 Cor. vi. 14. [i] Rom. viii. 30.
[k] John v. 24. [l] John vi. 47.

power of remission of sins to the Apostles, confirms this conclusion, because if all that believe had their sins remitted upon believing, the power was not wanting, as it cannot be supposed the Apostles would remit the sins of infidels. The words in St. John cannot have a literal construction put upon them, that is, that the sentence of salvation is passed upon man at the time of believing, as we have just seen he is not then even justified; they can only shew that believing was the cause or mean whereby salvation would be obtained, and that those who believe would be thereby brought into a state of salvation, or put into the way to effect it. We know from the best, and greatest authority, Christ's and St. Paul's, that there is an absolute condition, that man must believe or have faith, and that he must also continue that faith, and endure unto the end to perfect his title to salvation; and further, that neither salvation nor glorification can take place in this life, unless by the special act of the Almighty. These, with many others, which have been, or could be stated, are surely sufficient grounds for saying these texts cannot have a strict literal construction put upon them without producing the greatest inconsistencies; we should then endeavour to give them such a sense as will make them consistent with other texts, and the general intention of the Scrip-

tures; this is not to be done by any other way than to conclude, these and similar texts are intended to shew facts or things, and the ground or cause of those facts or things, without reference to the time when those facts or things were to take place, and that the tenses of the verbs were not attended to; these facts or things being plainly shewn when they would take place by other ways and words. By such a construction, and such a construction only, can many texts in Scripture be made consistent, or in any manner reconciled to each other, but which must otherwise produce the greatest contradictions and absurdities.

In considering the quotations from Scripture to prove that justification takes place at the day of judgment, there appears an urgent necessity to consider the three subjects, remission of sins, the judgment of man, or day of judgment, and justification at the same time, being so closely connected, and having such a dependence upon each other, that they may in fact be said to be inseparable, and which is most conspicuously seen from the following circumstances. Remission of sins is a primary part of justification, without which, justification cannot take place, and justification, whenever it takes place, must be the effect of a judgment, or determination of a trial upon the investigation of the actions or

conduct of man in this life; so that justification cannot be effected without remission of sins, and remission of sins cannot take place according to the general principles of the Scriptures, unless upon a trial, and a judgment arising from that trial. This shews the ground and reason for what is called in Scripture, the day of judgment, when it is stated, that all men's actions, the most minute are to be adduced, and man as an accountable being, is then to give an account even of every idle word. Hereby is seen the full purport, end, and intention of the doctrine of a day of judgment, and upon its admission we are led by a necessary consequence to conclude, that this day must be future, that is, after this life; we then see, that neither remission of sins, nor justification can take place in this life, unless they are wholly independent, and have no connection with the judgment of man. How this last principle can, upon any true or rational ground from the words of Scripture, be for a moment entertained, it is not possible to form an idea of, either from facts relating to that day, or any argument to be drawn from those facts, which are so plainly and clearly set forth in many, various, and different ways in Scripture. We may then conclude, and surely such a conclusion will not be doubted from what is stated relative to a day of judgment, that there must and will be a day of judgment,

when all men will have to answer for their deeds, and to receive a suitable reward for "the things done in the body, whether it be good or bad;" and what can justification and condemnation at that awful day be, unless they are a part of the judgment of that day? and may be strictly called the sentence then to be pronounced. This must be, upon every principle or argument of reason, so undeniably true, that it cannot for a moment bear a doubt. Upon the admission of these facts, that there will be a day of judgment, and at that day all men's actions are to undergo a trial and investigation before the supreme Judge, who will then preside, and that a determination or sentence will be then made according to the circumstances which will appear, and that this determination cannot be called or known by any other name or description than justification of the righteous, or condemnation of the wicked. If these facts can have any reliance placed upon them, how can justification or remission of sins as a part thereof, taking place in this life, be reconciled with the proceedings which have been stated will take place at that day? Did justification take place in this life, it may be likened to a criminal about to be tried for an offence having a pardon in his hand, by which he arrests his trial, and prevents it from taking place; and although such a proceeding may be reasonably

supported as a special case, yet was it to be general, the day of trial would in fact be *no day of trial,* but of passing sentence only, which cannot upon any ground of reason be reconciled to the idea, that " God will bring into judgment every work and every secret thing whether good or evil;" and " that every one of us shall give account of himself to God;" and " that every idle word that men shall speak they shall give account thereof in the day of judgment." These facts prove to such a demonstration, that the day of judgment, or rather that the proceedings of that day, cannot be for passing of sentence only; the matters or things which are to be produced and brought into judgment would be unnecessary had the act of justification actually taken place in this life; and for what purpose are " every one of us to give account of himself to God?" and every idle word to be accounted for, were men's sins already forgiven? We find justification and condemnation are commonly opposed to each other in Scripture, the one as a sentence of blessedness, and the other of punishment; and the sentence, whatever it is, in either case must be final and unalterable. It cannot be supposed that God is variable or changing, He is the same yesterday, to day, and for ever; and his decrees, whatever they may be, are irrevocably fixed; and if man has justification in

this life, either primarily or finally, no alteration hereafter can take place; and it must necessarily follow, that the man who is justified in this life is assured of salvation, and every celestial felicity.

It has been stated, that justification cannot take place without remission of sins as an indispensable part; but although justification cannot take place without remission of sins, yet it should be always recollected, and particularly noted, that remission of sins is not justification. Christ and his Apostles had the power of remitting sins, but " it is God that justifieth." This distinction demands especial notice; and that all the cases of remission of sins by Christ or his Apostles could only be a preliminary part of justification.

We will endeavour to see how far the cases of justification which are stated in Scripture will bear upon the question, whether justification does generally take place in this life, or at the day of judgment? Abraham's is considered the leading case; we do not find in his case, that justification took place from doing a particular act; the Apostles St. Paul and St. James state the matter differently, one says " Abraham believed God, and it was counted unto him for righteousness;" which is generally held to be his justification; the other says, " Was not Abraham our father justified by works, when he had

offered Isaac his son upon the altar ?" The most reasonable way of reconciling these two statements is, that St. James meant to shew, that the act of offering Isaac was a justifying work, and, therefore, that works contributed to Abraham's justification, as well as believing. By this case it is plain the sentence of justification was not pronounced, either at the time of believing or of a particular act being done, as Abraham was justified previously by God to his offering of Isaac upon the altar[1]. This case of Abraham was a special case; and which, as far as any good or sound argument can be drawn from it, proves justification does not generally take place in this life, either at the time of believing, or acting on that belief; and, it is conceived, there is no case of justification or remission of sins taking place upon believing or having faith, or upon a particular act being done, either before or after faith, stated in Scripture; and that, in every case, the sentence was specially pronounced. Here is a double argument against justification in this life; one, that no particular time can be fixed upon for justification to take place; the other, that the cases which have taken place, have had the sentence especially pronounced. The first of these arguments has

[1] Gen. xv. 6.

great support from the certain fact, that there are more than one indispensable condition for man to perform or comply with, to obtain justification; and it must be certain, justification cannot take place unless all are performed; it cannot take place upon one only being performed, *all* must, if they are indispensable, and of which there can be no doubt. And we must most plainly see the great doctrine of conditions set forth in Scripture, particularly as respects their continuance, is a paramount difficulty to justification in this life, which cannot be reconciled to those conditions that are made necessary, and have a continuance during life, or until the end[m]; all of which must have a reference to the day of judgment. This objection is so strong and unanswerable to justification in this life, in any manner, that no words can be found in Scripture even to affect it in the smallest degree, as a most conclusive and irresistible argument, and must receive great confirmation from the doctrine as set forth in Scripture of a day of judgment.

We will now see what is stated by the words of Scripture, as applicable to the time when

[m] These conditions have been stated, and the following texts will shew there can be no doubt of their existence and validity. Matt. x. 22. xxiv. 13. Mark xiii. 13. Rom. ii. 7. Col. i. 21, 22, 23. Heb. iii. 6. 14. Rev. ii. 10.

justification does, or is to take place. We find holy Job say, and his faith at the time cannot be doubted, " I know I shall be justified;" he expressly by these words negatives his own justification at the time he uses them, and from the previous words which he used, " Behold now I have ordered my cause;" from whence it must be concluded, he had done those things which were necessary for him to do to ensure his justification, consequently this is a direct case to shew, that neither upon believing, nor doing the justifying acts did justification take place in his case; and if it does not take place upon one of these occasions, what time can be fixed upon that it can take place? This argument must have great weight in the decision of the question. We would notice the case of the man after God's own heart; we find in many parts of David's Psalms that he prays to the Almighty to forgive him his sins[n], from whence it is certain he had not his sins remitted at the time he prayed; but supposing his prayers effected a remission, it shews the remission was special from his special prayers, as he no doubt knew, and did all that could be wanting to obtain a remission, did remission under any particular circumstances generally take place on earth.

[n] See particularly the 51st Psalm.

David's case proves that his sins were not remitted at the time he prayed, and consequently is very conclusive to shew remission of sins is not general. And if David's sins were remitted in this life from the effect of his prayers, the remission was special, and for such a supposition there appears to be some ground by his saying, "I said, I will confess my transgressions unto the Lord, and thou *forgavest* the iniquity of my sin [o]."

It must be here unnecessary to notice, that all recorded special cases in Scripture cannot be applied to a general rule, otherwise their statement would be unnecessary; and as many of those cases are not applicable to a general rule, from their impracticability, they shew they are intended as exceptions.

From the case of David, but which is in truth the case of all mankind, is to be drawn a most perfect and conclusive argument against justification in this life. We find David say, "I acknowledge my transgression, and my sin is ever before me [p]." Do not those words, "*my sin is ever before me*," speak the truth not only as applicable to David, but to all men? If they have any truth in them, how can man be justified in this life, that is, in a perfect state of righ-

[o] Psalm xxxii. 5.

[p] Psalm li. 3.

teousness? for such is, and must be justification. Justification cannot be a half measure between sin and righteousness. Where is the man to be found who vainly and most deceptiously believes himself to be in a perfect, holy, and righteous state? And although we meet with many accounts in Scripture of just and righteous men, we know they were only just and righteous to a certain degree; but the lamentable truth is, "there is none righteous, no not one[q]." This is a fact first stated by David[r], and repeated by St. Paul. This miserable and deplorable state of being is vouched to us by two such credible witnesses, that it cannot be brought into doubt by the most zealous advocates for justification in this life; but if the fact is admitted, that man's sins cleave unto him as the dust to his feet, how can he be in a state of perfect righteousness and of sin at the same time?

It should not be forgotten, that partial or special remission of sins in this life is not justification. Justification must be a perfect state of righteousness, irrevocably fixed and unalterable; and the utmost extent that it can be understood to take place in this life, as a general system, is only that man is brought into that state of justification or righteousness, if continued during

[q] Rom. iii. 10. [r] Psalm xiv. 1. liii. 1.

life, will finally terminate in perfect justification. This must be the understanding and intention of those who are advocates for a first and final justification; no other conception of justification in this life can be reconciled to the doctrine of justification as connected with other doctrines in Scripture.

Notwithstanding there are many texts which plainly shew justification must take place at the day of judgment, we now propose to notice two more authorities only, which are so direct to the point, and are so full, clear, and express, that further proof will become unnecessary, as they cannot fail of carrying that conviction with them which plain and direct words, or statements, irresistibly do upon all occasions; they are Christ's and St. Paul's, the first from Matt. xii. 36, 37; the other from 1 Cor. iv. 3, 4, 5. We find Christ tells the Pharisees, that they shall give an account of every idle word at the day of judgment, and by their words they would be justified or condemned. No language nor words could be plainer or more conclusive, to prove that the Pharisees were to be justified or condemned at the day of judgment. Christ, at the time, was addressing the Pharisees, but the effect of the words was intended to be applicable to all men. St. Paul expressly says, when speaking of his own judgment, "I judge not myself; I

know nothing by myself, yet am I not hereby justified; but he that judgeth me is the Lord." When St. Paul mentions the judgment of God, at what time could he mean that he was to be judged, unless at the day of judgment? By using the word "judge," and connecting it with the word "justified," in the manner he has, if words express a meaning, he has united justification with judgment, and thereby shewn man's justification must take place when he is judged; words could not be more perfect to that effect. He has also negatived his own justification at that time; and from his statement it must be concluded, that faith, at the time it is received, does not confer justification, otherwise he could not have used the words he did. This is an important point in the subject of justification, that man, notwithstanding he has faith, which St. Paul had, is not justified. The Apostle in the plainest manner says, nothing is to be judged of "until the Lord come," in all cases where such words as "the Lord come," or "shall appear," the day of judgment is intended, it is not doubted. We then have St. Paul's words, that he was neither judged nor justified at the time he wrote. He first complains, that he should be judged by man, and says he does not judge himself, that he is not justified, but that God is to judge him, and then says "Judge

nothing before the time until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God." The Apostle has, in the most direct manner, postponed all judgment "until the Lord come," that is, to the day of judgment, and then all counsels of the heart are to be manifested; for what purpose, unless to guide or govern the decision then to be made? and every man, who is found worthy or deserving, shall have praise of God. What can the "praise of God" be at the day of judgment, unless it is justification? or what is the same thing, that it is then assured. Justification or condemnation is most certainly to be the great proceeding of the day of judgment; and it may reasonably be concluded that St. Paul, from his previous statement, intended justification. In another place he mentions the crown of righteousness, which he himself, and also all mankind who are deserving, will receive at the day of judgment; neither the praise of God, nor the crown of righteousness, could relate to any other matter at the day of judgment, but justification and salvation. We surely may, independent of the many other proofs which have been stated, confidently rely upon the plain and irresistible testimony of Christ and St. Paul, and without

hesitation bring our minds to a safe and sure conclusion, that justification must take place at the day of judgment.

The several subjects intended to be discussed being gone through, and, it is hoped, not only with sufficient perspicuity, but with good, efficacious, and well-founded arguments in support of the tenets or principles advanced, and intended to be established upon the words and authority of Scripture only, which must be the standard by which those tenets or principles must stand or fall; with such observations upon the different heads as occurred, or were thought necessary; we will now make a few general observations by way of summary upon the three principal points in the discussion, namely, first, whether faith only justifies; secondly, whether works are contributory with faith in justification, or are to be received as evidence only of faith; and, thirdly, when justification takes place, according to the authority of Scripture.

Upon the first great disputed question, whether faith alone justifies, we would say, Scripture has so strongly and plainly pointed out conditions for man to perform, besides faith, that an utter rejection or exclusion of good works would render ineffectual and useless such a very considerable part of the holy writings, that, in the

language of St. Paul, must to a very extended degree make them void.

In all discussions upon religious subjects, there is one principal object which should never be lost sight of in giving explanations of the doctrines of Scripture, that is, every part relating to a particular tenet or subject should be brought into consideration, and if practicable made to have an effect, otherwise we may introduce such a principle of uncertainty by a single omission, no line can be drawn as to what part is to be received, and what to be rejected; every reasonable argument should embrace all parts, as far as circumstances will admit: upon this ground, if we coolly and dispassionately take into our view what Christ himself and his Apostles have said upon that one doctrine only, repentance, how can we form even a specious or colourable ground for argument, to shew it is not necessary, and required of man, and even has precedence given to it to faith? The words are so express, that we might upon the same principle of reasoning attempt to prove light is dark, or the converse. The same, with truth, may be said as to righteousness, holiness, and godliness; if we exclude these, all visible practical parts of religion are at the same time excluded; and prayer, praise, and thanksgiving,

cannot be admitted as necessary and indispensable; and if they are necessary and indispensable, for what purpose can they be so, unless to assist and contribute to man's justification? and the certain consequence then is, that faith alone cannot justify, but must be accompanied with good works, which are most undoubtedly not her product; and it is also most certain, that good works by Scripture are not intended to be evidence of faith with respect to God, whatever they may be to man; their efficacy in justification and salvation being so repeatedly shewn by many parts of Scripture, and particularly in the New Testament, that the fact is so very plain and certain, a doubt cannot be entertained for a moment. We find Christ himself has stated, that the righteous shall have everlasting life, and be rewarded at the resurrection of the just, for their deeds and acts of charity and love[s]; and St. Peter has stated, that the man "that feareth him (God), and worketh righteousness, is accepted with him;" and "if ye suffer for righteousness' sake, happy are ye:" and speaking of the dissolution of the world at the last day, exclaims, "what manner of

[s] Matt. xxv. 31—46. Mark x. 29, 30. Luke xiv. 14. John v. 28, 29.

persons ought ye to be in all *holy conversation* and *godliness*[t]?" St. John has also stated, he that doeth righteousness is born of God, and is righteous; and that "blessed are the dead which die in the Lord, and their works do follow them." And in noticing the proceedings of the last day, says, "all that are in the graves shall come forth; they that have done good unto the resurrection of life[u]." And St. Paul says, God "will render to every man according to his deeds. To them, who by patient continuance in well doing, seek for glory, and honour, and immortality, eternal life[x]." Christ has also stated, that at his coming, "then shall he reward every man according to his works[y]." And the case of Cornelius is particularly striking where the angel said unto him, "thy prayers and thine alms are come up for a memorial before God[z]." These statements, with innumerable others with which the Scriptures abound, shew to the most perfect demonstration, that good works make men holy and righteous, and will be accepted and used by God for other pur-

[t] Acts x. 35. 1 Pet. iii. 14. 2 Pet. iii. 11.
[u] 1 John ii. 29. iii. 7. Rev. iv. 13. John v. 29.
[x] Rom. ii. 6, 7.
[y] Matt. xvi. 27.
[z] Acts x. 4.

poses than as evidence of faith, and according to his sacred promises will be contributory to, and assisting in man's justification and salvation; not done meritoriously, but from a dutiful obedience, and as sacrifices acceptable and well pleasing to Him.

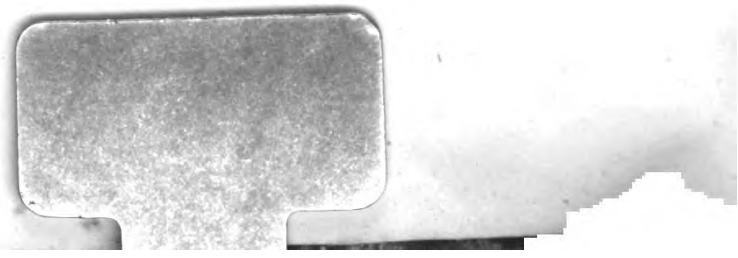
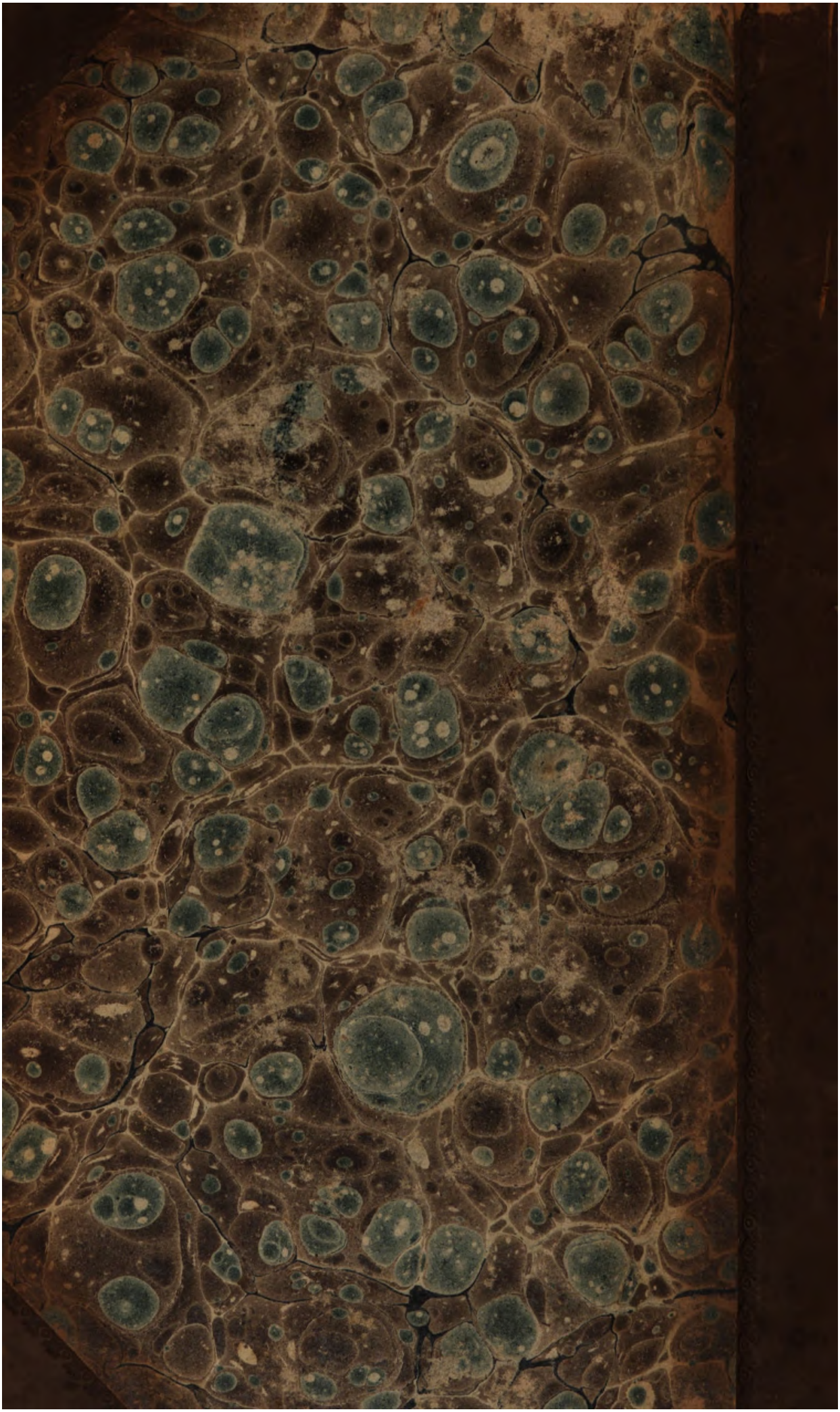
The idea that good works will be received as evidence *only* of faith by God at the day of judgment, cannot be supported from any texts in Scripture. The general expression there, that our works or sins testify against us, is perfectly correct; but they do more, they make or constitute the man according to his works, and if his works are good he is righteous and just, if they are evil, he is wicked and a sinner, and will be so adjudged. The act of murder proved against a man, not only shews he is, but makes him a murderer; thus it is with the righteous and wicked; they are, as Mr. Scott has said, "pious or impious, holy or unholy, as their habitual conversation has been." No principle in religion is more sure and certain, nor more clearly and fully shewn.

From the last-stated Scriptural authorities we may collect the following certain and most undoubted facts; that the man who doeth righteousness is born of God, and is righteous; that the righteous man is accepted with God, and will

have eternal life for, and on account of his righteous works, that is, for the deeds done in the body; and that every one at the last day will be rewarded according to his works; that man's good works, which necessarily include faith, are the essential parts of true religion, by and through which he will obtain justification; that faith alone is an empty name, and will avail nothing, and will not in any way effect either justification or salvation. These facts may most assuredly have the firmest reliance placed upon them, as most sacred, irresistible, and undeniable truths, which no words can lessen or subvert their force and effect, or prevent the impression they must inevitably produce upon the understanding of man.

Upon the last proposition as to the time *when* justification will take place, according to the authority of Scripture, we must observe, that the force of the arguments necessarily arising from the doctrine of a day of judgment, connected with the doctrine of conditions, as to their continuance, and with the aid of the all-powerful argument, that man as long as he lives is a sinner, and cannot be justified on earth, because, when justified, he is no longer a sinner, or capable of committing sin; supported, confirmed, and fully established by the plain and direct

words of Christ, and those of St. Paul, are such incontestable proofs that justification will take place with all mankind at the day of judgment, and is a fact so plain and certain, and such an irresistible and infallible truth, that a colour of doubt cannot longer exist.

THE END.

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