

ON THE
Romish Doctrine of Justification;

BEING

A LECTURE

DELIVERED IN

THE TRINITY DISTRICT SCHOOL-ROOM,
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ON

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BY

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A LECTURE,

&c.

THE subject upon which I am called to address you this evening is one of the most important, if not *the* most important, which can possibly engage our attention. "How should man be just with God?" How shall a poor sinful child of fallen Adam—a transgressor from the womb—a sinner both by nature and by practice—find acceptance with a righteous and holy God, and have peace with Him whom he has offended—against whom he has most ungratefully and despitefully rebelled? *This* is, indeed, a most momentous question. It lies at the very foundation of all religion: for, unless we can find acceptance with God, all attempts to be religious must be utterly and for ever in vain.

That man is a sinful rebel, corrupt and depraved, by nature a child of wrath, and under condemnation and curse, the Scriptures abundantly testify. The conscience of every man, with more or less distinctness and force, bears witness to the same awful fact. The whole history of the world, for 6,000 years, illustrates and confirms it. Unless, therefore, we can understand how, such a creature can be justified before God, and find pardon and acceptance with Him, all religion—instead of a privilege, a comfort and delight—would become a wretched, useless, hopeless drudgery.

Hence, too, it follows, that all mistakes and errors on this subject strike at the very foundation of all religion. Even minor errors, and defective views, on this point, must tend to mar, and make uncertain and unstable, the whole frame of our religion: a defect in the foundation makes the whole building insecure. But grave and serious error on this point takes away the foundation, and subverts the whole fabric.

The importance of this subject, therefore, cannot be over-rated. It is of primary importance, at all times, and to all persons. It is of the first moment to every one of *you*, personally and individually. If you have any concern whatever for the welfare and salvation of your own immortal soul, it is evident that no question of more moment than this can possibly engage your attention—How shall a sinner be justified before God?

But, important as it is to all, and under all circumstances, it assumes a yet deeper and more peculiar importance in connection with the Romish Controversy; and (let me add) in connection

with that Controversy which is now especially going on within the pale of our own Church. For we have *among us* those who are not *of us*; men who are Romanists at heart and in principle, though they wear the garb, hold the position, and receive the emoluments of Clergymen of the Church of England. With reference to Tractarianism (which is but another edition of Romanism, a little modified, so as to adapt it to the circumstances of our age and country), the question of Justification is a vital question. The Tractarians themselves so regard it.

In a periodical, which was for some years the authorized organ of the Tractarian party, we find such expressions as these in reference to "the Lutheran system" on this point (which is, indeed, the same as the doctrine of the Church of England):—

"To speak as if this latter scheme of doctrine were *in itself* otherwise than *radically and fundamentally monstrous, immoral, heretical, and anti-Christian*, shows but an inadequate grasp of its antagonist truth." (*British Critic*, for April, 1842, p. 446.)

"Evangelicals...cleave to the soul-destroying heresy of Luther, on the subject of Justification." (*Ibid.* July, 1843, p. 74.)

"The very first aggression of those who labour to revive some degree at least of vital Christianity...must be upon that strange congeries of notions and practices of which the Lutheran doctrine of Justification is the origin and representative. Whether any heresy has ever infested the Church so hateful and unchristian as this doctrine, it is perhaps not necessary to determine: none certainly has ever prevailed so subtle and extensively poisonous." (*Ibid.* Oct. 1842, p. 290.)

It is highly probable that such unmeasured vituperation of this doctrine will *now* be disavowed, or even condemned, by all *prudent* Tractarians. But there is reason to fear, that their *enmity* against it is not mitigated, though their *language* may be.

It is, therefore, at this present moment, of the very highest importance, to mark the distinction between scriptural and unscriptural views in regard to Justification. Let us, therefore, inquire, What the Romish Doctrine of Justification is?

To ascertain this, we cannot do better (nor can we act more fairly towards our opponents), than turn at once to the statements of the Council of Trent.

The Decrees and Canons of that Council are here before me; and special reference is made to those which relate to our present subject, in the Creed of Pope Pius IV., which is the solemn profession of faith, confirmed by an oath, that is made by every Popish Priest at his Ordination and Institution. The Fourth Article of this Creed is:—

"I embrace and receive all and every one of the things which have been defined and declared in the Holy Council of Trent, concerning *Original Sin and Justification*."

I have here the whole of those Decrees and Canons, both in Latin and English.

Let us, then, turn to the statements of that Council in regard

to Justification. These were agreed upon in Session VI.; I quote them at full length, that all may know what they are, and to cut off all pretence of unfairness in stating them.

The statement is contained in sixteen Chapters, to which are appended thirty-three Canons.

[Time did not allow me to read the whole, when the Lecture was delivered; I could only call attention to the main points: but I here give the whole of the Decree.]

“SESSION THE SIXTH,

“*Celebrated on the thirteenth day of the month of January, 1547.*

“DECREE CONCERNING JUSTIFICATION.

“*Preface.*

“Whereas there is, at this time, not without the casting away of many souls, and grievous detriment to the unity of the Church, a certain erroneous doctrine disseminated concerning Justification; with a view to the praise and glory of Almighty God, the tranquillizing of the Church, and the salvation of souls, the sacred and holy, oecumenical and general Synod of Trent, lawfully assembled in the Holy Ghost,—the most reverend lords, the lords Giammaria del Monte, bishop of Palestrina, and Marcellus of the title of the Holy Cross in Jerusalem, priest, cardinals of the holy Romish Church, and legates apostolic *a latere*, presiding therein, in the name of our most holy father and lord in Christ Paul III., by the providence of God Pope,—purposes to expound to all the faithful of Christ the true and sound doctrine of the said Justification; which the Sun of Righteousness, Jesus Christ, *the author and finisher of our faith*, taught, the apostles transmitted, and the Catholic Church, the Holy Ghost reminding her thereof, has continually retained; most strictly forbidding that any henceforth presume to believe, preach, or teach, otherwise than as by the present decree is ordained and declared.”

Here, then, we have the importance of the doctrine acknowledged, and the danger thence arising *to the Church of Rome* plainly hinted at. We have also the Romish pretence of a regular transmission of the doctrine maintained by that Church, from the times of the Apostles;—than which nothing can be more false;—and the usual pretences of zeal for God’s glory, and the good of the Church.

“CHAPTER I.

“*On the inability of Nature and of the Law to justify Man.*

“The holy Synod declares first, that, for the correct and sound understanding of the doctrine of Justification, it behoves that each one recognise and confess, that, whereas all men had lost their innocence in the prevarication of Adam, having become unclean, and as the Apostle says, ‘*by nature the children of wrath,*’ as (this Synod) has set forth in the decree on original

sin, they were so far *the servants of sin*, and under the power of the devil and of death, that not only the Gentiles by the force of nature, but not even the Jews by the very letter itself of the law of Moses, were able to be liberated, or to arise, from thence; although in them free will, attenuated and bent down as it was in its powers, was by no means extinguished."

We have here an indication of the disposition of the Synod to maintain the doctrine of Free Will. Luther, it is well known, had written a treatise on "the Bondage of the Will." The doctrine of our Church (very different from that of Rome) is contained in our 10th Article.

"CHAPTER II.

"Touching the Dispensation and Mystery of the Advent of Christ.

"Through the which it came to pass, that the Heavenly Father, *the Father of mercies and the God of all comfort*, when that blessed *fulness of the time was come*, sent unto men Jesus Christ, His own Son, who had been, both before the Law, and during the time of the Law, declared and promised to many of the holy fathers, that He might both redeem the Jews who were under the Law, and that *the Gentiles, who followed not after justice*, might attain to justice, and that all might receive the adoption of sons. Him hath God set forth *as a propitiator, through faith in his blood, for our sins; and not for our sins only, but also for those of the whole world.*"

Against this statement, we have nothing to object. It would have been well if upon this Scriptural foundation, the Synod had only been careful to build Scriptural Truth throughout.

"CHAPTER III.

"Who are justified through Christ.

"But though *He died for all*, yet do not all receive the benefit of His death; but those only, unto whom the merit of His passion is communicated. For as in truth men, if they were not born propagated from the seed of Adam, would not be born unjust; whereas, by that propagation, they contract through the same [Adam] when they are conceived, injustice as their own; so, if they were not born again in Christ, they would never be justified, seeing that in that new birth there is bestowed upon them, through the merit of His passion, the grace whereby they are made just. For this benefit the apostle exhorts us evermore *to give thanks to the Father, who hath made us meet to be partakers of the inheritance of the saints in light, and hath delivered us from the power of darkness, and hath translated us into the kingdom of the Son of His love, in whom we have redemption, and remission of sins.*"

This also is sound doctrine. Stated by the Fathers of Trent, and taken in connection with what follows, it serves to remind us, how much of important and blessed Truth may be held in connection with, and made subservient to, the introduction of, soul-destroying error.

"CHAPTER IV.

"A Description is interwoven of the Justification of the Impious, and of the Manner thereof under the State of Grace.

"By which words a description of the justification of the impious is interwoven, to the effect that it is a translation from that state in which man is born, a child of the first Adam, into that state of grace, and of the adoption of the sons of God, through the second Adam, Jesus Christ, our Saviour. And this translation, since the gospel has been promulgated, CANNOT BE EFFECTED, WITHOUT the laver of regeneration, OR THE DESIRE THEREOF, as it is written, *Unless a man be born again of water and of the Holy Ghost, he cannot enter into the kingdom of God.*"

Here, then, we have the first introduction of the doctrine of *baptismal justification*; and the foundation is laid for confusion between justification and sanctification.

"CHAPTER V.

"On the necessity of Preparation for Justification, in the case of Adults, and whence it proceeds.

"This Synod furthermore declares, that, in adults, the beginning of the said justification is to be taken from the preventing grace of God, through Jesus Christ, that is to say, from His vocation, by which, without the existence of any merits on their parts, they are called; that so they, who through sins were turned away from God, may, through His quickening and assisting grace, be disposed to turn themselves unto their own justification, BY FREELY ASSENTING TO, AND CO-OPERATING WITH, THAT SAID GRACE: SO THAT, WHILE GOD TOUCHETH THE HEART OF MAN BY THE ILLUMINATION OF THE HOLY GHOST, NEITHER IS MAN HIMSELF UTTERLY INACTIVE WHILE HE RECEIVES THAT INSPIRATION, INASMUCH AS HE IS ALSO ABLE TO REJECT IT; yet is he not able, without the grace of God, by his own free will to move himself unto justice in His sight. Whence, when it is said in the sacred writings, *'Turn ye unto me, and I will turn unto you,'* we are admonished of our liberty; when we answer, *'Turn thou us, O Lord, unto thee, and we shall be turned,'* we confess that we are prevented by the grace of God."

Here, again, we have the doctrine of free will, by which, *assenting to, and co-operating with, the grace of God, man prepares himself* to receive the grace of Justification. But the apostle says, "Being justified freely by his grace" (Rom. iii. 24); and again, "By grace ye are saved, through faith; and that not of yourselves: it is the gift of God." (Eph. ii. 8, with Tit. iii. 57.)

"CHAPTER VI.

"The Manner of Preparation.

"Now they are disposed unto the said justice, when, quickened and assisted by Divine grace, conceiving *faith by hearing*, they are freely moved towards God, believing those things to be

true which have been divinely revealed and promised, and this especially, that the impious is justified of God *by His grace through the redemption that is in Christ Jesus*; and when, understanding themselves to be sinners, they, through the fear of Divine justice, whereby they are profitably agitated, by turning themselves to consider the mercy of God, are raised unto hope, trusting that God will be propitious to them for Christ's sake; and they begin to love Him as the fountain of all justice; and are for that reason moved against sins by a certain hatred and detestation, that is to say, by that penitence which must be performed before baptism: lastly, when they propose to receive baptism, to begin a new life, and to keep the Divine commandments. Concerning this disposition it is written, *He that cometh to God must believe that He is, and is a rewarder to them that seek Him*; and, *Be of good cheer, son, thy sins be forgiven thee*; and, *The fear of the Lord driveth away sin*; and, *Do penance, and be baptized every one of you in the Name of Jesus Christ, for the remission of your sins, and you shall receive the gift of the Holy Ghost*; and, *Going, therefore, teach ye all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost*; finally, *Prepare your hearts unto the Lord.*"

Thus,—still holding fast to the doctrine of Baptismal Justification,—whatsoever may be supposed to take place before baptism belongs to this work of *preparation*; and it disposes the person unto justification. Also in this preparation is included, "*Do penance*;"—(the Word of God itself being grossly mistranslated to maintain their doctrine!) The Apocrypha also quoted.

"CHAPTER VII.

"*What is the Justification of the Impious, and what are its Causes.*

"This disposition, or preparation, justification itself follows, WHICH IS NOT MERELY THE REMISSION OF SINS, BUT ALSO THE SANCTIFICATION AND RENEWAL OF THE INWARD MAN, THROUGH THE VOLUNTARY RECEPTION OF THE GRACE AND GIFTS, whereby man from unjust becomes just, and from an enemy a friend, that so he may be an heir according to the hope of eternal life.

"Of this justification the causes are these:—

"The final (cause) indeed is the glory of God and of Christ, and eternal life;

"While the efficient cause is the merciful God, who gratuitously *washes and sanctifies, sealing, and anointing with the Holy Spirit of promise, who is the earnest of our inheritance*;

"But the meritorious cause is His most beloved only-begotten, our Lord Jesus Christ, who, when we were *enemies, for the great charity wherewith He loved us*, merited justification for us by his most holy passion on the wood of the cross, and for us made satisfaction unto God the Father;

"The instrumental cause, moreover, is the sacrament of bap-

tism, which is the sacrament of faith, without which justification never befel any man ;

“ Lastly, the sole formal cause is the justice of God ; not that by which He himself is just, but that by which He maketh us just, that, to wit, with which *we*, being endowed by him, *are renewed in the spirit of our mind*, and we are not only reputed, but are truly called, and are just, receiving justice within us, each one according to his own measure, *which the Holy Ghost divides to every man severally as he will*, and according to each one’s proper disposition and co-operation.

“ For, although no man can be just, but he to whom the merits of the Passion of our Lord Jesus Christ are communicated, yet is this brought to pass in this justification of the impious, when, by the merit of that same most holy Passion, *the charity of God is shed abroad*, by the Holy Ghost, *in the hearts of those who are justified*, and is inherent in them ; whence man, in the said justification through Jesus Christ, into whom he is ingrafted, receives, together with the remission of sins, all these things infused at once,—faith, hope, and charity. For faith, unless to it be added hope and charity, neither unites man perfectly with Christ, nor makes him a living member of His body. For which reason it is most truly said, that *faith without works is dead*, and idle ; and *in Jesus Christ neither circumcision availeth anything, nor uncircumcision, but faith which worketh by charity*. This faith catechumens beg of the Church, agreeably to a tradition of the apostles, previously to the sacrament of baptism ; when they beg for the faith which bestoweth life everlasting, which, without hope or charity, faith cannot bestow. Whence also do they straightway hear that word of Christ : *If thou wilt enter into life, keep the commandments*. Wherefore, when receiving true and Christian justice, they, immediately, on being born again, are commanded to preserve it pure and spotless, as *the first robe given unto them through Jesus Christ*, instead of that which Adam, by his disobedience, lost for himself and for us ; that so they may bear it before the tribunal of our Lord Jesus Christ, and may have life everlasting.”

Now this portion of the Tridentine decree brings us at once to the substance of the Controversy : it calls, therefore, for more particular observation. With respect, then, to

1. *The final cause* ; we do not differ from them. This we likewise maintain to be the glory of God and of Christ, and eternal life.

2. Again, with respect to *the meritorious cause* ; we, in the main, agree with them : yet we must observe that, in this decree, the obedience of Christ in His life, by which He *fulfilled all righteousness* (Matt. iii. 15), is entirely passed over in silence by the fathers of Trent. Not so in our Third Homily : “ He for them fulfilled the Law in His life.” And, in setting forth a full and clear view of the Scriptural Doctrine of Justification,

this should not be overlooked: for, properly speaking, it is by His active obedience, as the meritorious cause, that we are positively justified, as by His passive obedience, or sufferings and death, we are delivered from condemnation and curse.

“All thy misdeeds to Him imputed see,
And all His righteousness devolved on thee.”

He suffered the punishment of our sins, that we might receive the rewards of His righteousness.

3. But when we come to *the instrumental cause*, we are here altogether at issue with the Council of Trent. They say it is “the sacrament of baptism, which is the sacrament of faith:” we maintain that it is Faith. “And therefore Paul declareth here nothing (Rom. iii. and x.), upon the behalf of man, concerning his justification, but only a true and lively faith; which, nevertheless, is the gift of God, and not man’s only work, without God.” (Rom. iii.) And so Hooker: “Faith is the only hand which putteth on Christ unto justification.”

4. Again as to *the sole formal cause*; here we have fatal error, and the main point on which the controversy turns. They make man to be justified by righteousness *infused*, or by *inherent* grace. We hold with the Scriptures, “the blessedness of the man, unto whom God imputeth righteousness without works:” “Christ is the end of the law, for righteousness to every one that believeth:” (Rom. iv. 6; x. 4)—or that man is justified by imputed righteousness—“the righteousness of God which is by faith of Jesus Christ unto all, and upon all them that believe.” (Rom. iii. 22.) With this fundamental error of the Church of Rome, many further and grievous errors are naturally connected.

But how, it will be asked, do they get over the many and plain passages of Scripture, which speak of our being “justified by faith without the deeds of the law?” We shall find how they attempt to do this by going on to

“CHAPTER VIII.

“*In what Manner it must be understood that the Impious is Justified by Faith, and freely.*”

“But whereas the Apostle saith, that man is *justified by faith, and freely*, those words are to be understood in that sense which the perpetual consent of the Catholic Church hath held and expressed; to wit, that we be therefore said to be *justified by faith*, because faith is the beginning of human salvation, the foundation, and the root of all justification; *without which it is impossible to please God*, and to come unto the fellowship of His sons; but we are therefore said to be justified *freely*, because none of those things which precede justification, whether faith or works, merit the grace itself of justification. For, *if it be a grace, then it is no more by works, otherwise*, as the same Apostle saith, *grace is no more grace.*”

Now if this stood alone, we might pass it by; yea, some, per-

haps, would say, why do you yet find fault? but, taking it in connection with what goes before and after, it seems to be only a way of admitting that in words, which they elsewhere set aside and deny. Nay, we may see, in the words themselves, how cautious the Council is, not to admit the full force of the expressions of Scripture which it quotes. We are not to understand the words of Scripture in their plain and full meaning; but "in that sense which the perpetual consent of the Catholic Church has held and expressed!" and faith is "the beginning of human salvation . . . the root of all justification,"—which is afterwards to be carried on and completed or perfected by works—as we shall presently see.

“CHAPTER IX.

“Against the Vain Confidence of Heretics.

“But, although it be necessary to believe that sins neither are remitted, nor ever have been remitted, save *freely*, by the divine mercy for Christ’s sake; yet it is not to be said, that sins are forgiven, or have been forgiven, to any one who boasts of his constancy and certainty of the remission of his sins, and rests on that alone; since it may exist, yea, does in our time exist, among heretics and schismatics; and with great earnestness is this confidence, vain, and remote from all piety, preached up in opposition to the Catholic Church.

“But neither is this to be asserted,—that it behoves them who are truly justified, without any doubting whatever, to settle within themselves that they are justified, and that no one is absolved from sins and justified, but he who for certain believes that he is absolved and justified; and that absolution and justification are effected by this faith alone; as though whosoever believeth not this, doubts respecting the promises of God, and the efficacy of the death and resurrection of Christ. For, as no pious person ought to doubt respecting the mercy of God, the merit of Christ, and the virtue and efficacy of the Sacraments, so each one, when he regards himself, and his own peculiar weakness and indisposition, may entertain fear and apprehension concerning his own grace; inasmuch as no one can know with a certainty of faith, which cannot be subject to mistake, that he has obtained the grace of God.”

The Doctrine of Christian Assurance was much insisted on by the Reformers: it is very closely connected with clear and full views of the Doctrine of Justification by Faith. But this comfortable and precious Doctrine is rejected and hated by the Church of Rome—as we see especially in the latter part of the chapter just cited. Indeed, her object is to keep souls in doubt and uncertainty, that she may keep them in bondage, and under the power of her Priests. The Apostle says, on the contrary, “WE KNOW that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with

hands, eternal in the heavens." (2 Cor. v. 1.) And the beloved Disciple writes to us a whole Epistle, "THAT WE MAY KNOW that ye have eternal life." (1 John v. 13, 19 ; iii. 14, &c.)

But let us proceed, and especially note what follows.

"CHAPTER X.

"On the Increase of Justification received.

"Having, therefore, been thus justified, and made the friends and of the household of God, advancing from strength to strength, they are renewed, as the Apostle says, *day by day* ; that is, by mortifying the members of their own flesh, and by yielding them as instruments of righteousness unto holiness, they, through the observance of the commandments of God, and of the Church, FAITH CO-OPERATING WITH GOOD WORKS, INCREASE IN THE JUSTICE RECEIVED through the grace of Christ, and ARE STILL MORE JUSTIFIED, as it is written,—*He that is righteous, let him be made righteous still* ; and again, *Be not afraid to be justified even to death* ; and also, *Ye see how that by works a man is justified, and not by faith only*. And this increase of Justification, the Holy Church begs, when she prays, 'Give unto us, O Lord, increase of faith, hope, and charity.'

This gives us some insight into the dark and deplorable blindness of the Church of Rome on this all-important subject of Justification. A man must be acquitted, or not acquitted—justified, or not justified. And how is it conceivable that acquittal or Justification can be increased ? Note, too, how "the commandments of God and of the Church" are here put together (and truly in the Romish system, the latter often set aside the former), and you will the better understand the darkness of the system, and the provision made for the introduction of all manner of superstitious observances, by a statement of doctrine which confounds *Justification*, which is once and for ever ; with *Sanctification*, which is, in its own nature, progressive.

Observe also, by the way, how the Apocryphal book of Ecclesiasticus is appealed to, in order to support this unscriptural doctrine : and even here, how those grave and learned fathers are constrained to catch at straws to uphold their false doctrine, and to give a semblance of colour to it.

"CHAPTER XI.

"On the keeping of the Commandments, and on the necessity and possibility thereof.

"But no one, how much soever justified, ought to think himself free from the observance of the Commandments ; no one ought to make use of that rash saying prohibited by the fathers under an anathema ; that the Commandments of God are impossible for one that is justified to observe. For God commands not impossibilities ; but, by commanding, admonishes thee both to do what thou art able, and to pray for what thou art not able, and aids thee that thou mayest be able ;

whose commandments are not grievous; whose yoke is sweet, and whose burden light. For whosoever are the sons of God love Christ; but they who love Him, as Himself doth testify, keep His commandments; which, assuredly, with the divine assistance, they can do. For although in this mortal life, men, how holy and just soever, at times fall into at least light and daily sins, which are also called venial; yet they do not therefore cease to be just. For that cry of the just, *Forgive us our trespasses*, is both humble and true; whence it happens, the just themselves ought to feel themselves the more obliged to walk in the way of justice, in that, *being already freed from sins, but made servants to God*, they are able, *living soberly, righteously, and godly*, to proceed onwards through Jesus Christ, by whom they have had access unto that grace. For God deserts not those who have been once justified by His grace, unless He be first deserted by them. Wherefore, no one ought to flatter himself upon faith alone, deeming that by faith alone he is made an heir, and will obtain the inheritance, even though he suffer not with Christ, that so he may be also glorified together [with Him]. For even Christ himself, as the Apostle saith, *though He were the Son of God, learned obedience by the things which he suffered, and being made perfect, He became the cause of eternal salvation unto all who obey Him*. For which reason the same Apostle admonishes the justified, saying: *Know ye not that they which run in the race, run all indeed, but one receiveth the prize? So run that ye may obtain. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I chastise my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should become a castaway*. So also the Prince of the Apostles, Peter: *The rather give diligence, that by good works ye may make sure your calling and election. For if ye do these things, you shall not sin at any time*. Whence it is certain that those are opposed to the orthodox doctrine of religion, who say that the just man sins, venially, at least, in every good work; or, which is still more insupportable, that he merits eternal punishments; as also those who state, that the just sin in all their works, if in those [works] they, in order to stimulate their own sloth, and to encourage themselves to run in the course, besides this chief aim, that God be glorified, regard also the eternal reward; whereas it is written, *I have inclined my heart to do all thy justifications for the reward*: and, concerning Moses, the Apostle saith, *that he had respect unto the reward*."

Much of this is speciously and plausibly stated; and, if it were stated in reference to the Scriptural duty,—to "Follow holiness, without which no man shall see the Lord" (or in regard to progressive sanctification), it would be, in the main, sound. But such expressions as "how much soever justified," show at once the unsoundness of the principle on which the whole proceeds. So does also the avowed purpose of the whole, which contradicts the experience of the Apostle Paul, where he says,

“The law is holy, and the commandments holy, and just and good. . . . For we know that the law is spiritual ; but I am carnal, sold under sin. For that which I do, I allow not ; for what I would, that do I not ; but what I hate, that do I.” (Rom. vii. 12—25.)

We see also Scripture mistranslated and perverted to serve their turn. The true translation of Ps. cxix. 112, is, “I have inclined mine heart to do Thy statutes always to the end.” And the same word which they have rendered *for the reward*, in v. 33, is translated *always* in the Douay version,—(which agrees very well with our rendering “*unto the end*”).

Further, it should be noted that this statement of the possibility of keeping the Commandments, without even *venial sin*, prepares the way for the statement of *Human merit*, which follows in another chapter. Compare with this the sound and modest statement of Hooker : “Wherefore, we acknowledge a dutiful necessity of doing well ; but the meritorious dignity of doing well we utterly renounce.”

“CHAPTER XII.

“*That a Rash Presumption in regard to Predestination is to be avoided.*”

“No one, moreover, so long as he exists in this mortal state, ought so far to presume concerning the secret mystery of divine predestination, as to determine for certain that he is assuredly in the number of the predestinated ; as if it were true, that he who is justified, either cannot sin any more, or if he do sin, that he ought to promise himself a certain repentance ; for, except by a special revelation, it cannot be known whom God hath chosen unto Himself.”

“CHAPTER XIII.

“*Touching the Gift of Perseverance.*”

“In like manner, touching the gift of Perseverance, of which it is written, *He that shall endure to the end, he shall be saved*,—which [gift] cannot indeed be obtained from any other save Him, who is able to establish him who standeth, that he stand perseveringly, and to restore him who falleth :—let no one promise himself anything as certain with absolute certainty ; though all ought to place and repose the most firm hope in God’s help. For God, unless men themselves be wanting to His grace, *as He has begun the good work, so will He perfect it, working [in them] to will and to do.* Nevertheless let those who *think they stand, take heed lest they fall, and, with fear and trembling, work out their salvation*, in labours, in watchings, in almsgiving, in prayers and oblations, in fastings and in chastity. For, knowing that they are born again unto a hope of glory, and not as yet unto glory, they ought to fear for the combat which remains, with the flesh, with the world, with the devil, wherein they cannot be victors, unless they, with God’s grace, obey the Apostle, who says : *We are debtors, not to the flesh, to*

live after the flesh ; for if ye live after the flesh, ye shall die ; but if ye, through the spirit, do mortify the deeds of the flesh, ye shall live."

On these two chapters it is enough to remark, that (along with some mis-statement and perversion of the doctrines held by the Reformers, which is, to say the least, insinuated), there is carried on the same attack upon the doctrine of Christian Assurance, which has been already noticed ; and the same design is apparent,—to keep the soul in doubt, uncertainty, and bondage.

The next chapter requires more particular attention, as it introduces to our notice what some Romish writers term *The Second Justification*.

“CHAPTER XIV.

“On the Fallen, and their Restoration.

“But those who through sin have fallen away from the received grace of justification, may again be justified, when, God exciting them, THROUGH THE SACRAMENT OF PENANCE, they, by the merit of Christ, shall have obtained the recovery of the grace lost. For this manner of justification is unto the fallen the reparation, which the holy fathers have aptly called a SECOND PLANK after the shipwreck of grace lost. For, on behalf of those who after baptism fall into sins, Christ Jesus instituted the Sacrament of Penance, when He said, *Receive ye the Holy Ghost ; whosoever sins ye shall remit, they are remitted unto them ; and whosoever sins ye shall retain, they are retained.* Whence it is to be taught, that the penitence of a Christian man after his fall is very different from that at his baptism ; and that therein are included not only a cessation from sins, and a detestation thereof, or, *a contrite and humble heart*, but also THE SACRAMENTAL CONFESSION OF THE SAME SINS, at least in desire, and to be made in its season, AND SACERDOTAL ABSOLUTION ; and likewise SATISFACTION BY FASTS, ALMSGIVING, PRAYERS, AND THE OTHER PIOUS EXERCISES OF A SPIRITUAL LIFE ; not indeed for the eternal punishment, which is, together with the guilt, remitted, either by the Sacrament, or by the desire of the Sacrament ; but for the temporal punishment, which, as the sacred writings teach, is not always wholly remitted as is done in baptism, unto those who, ungrateful to the grace of God which they have received, have *grieved the Holy Spirit*, and have not feared to *defile the temple of God*. Concerning which penitence it is written : *Remember from whence thou art fallen ; do penance, and do the first works.* And again : *The sorrow that is according to God worketh penance steadfast unto salvation.* And again : *Do penance, and bring forth fruits worthy of penance.*”

Here is evidently the foundation laid for the whole of the *Popish Doctrine of Confession and Penance* ; and for all the evils, and all the superstitious observances, which are connected with it. And again we have the Word of God itself corrupted

and perverted by Popish mistranslation, in order to give an appearance of Scriptural colour to false doctrine. Instead of the Scriptural, Evangelical, and Spiritual idea of *Repentance*, we have foisted into the Scripture itself, the Popish notion of *doing Penance*. Here too we have the Scriptural Doctrine of Justification encumbered with "Sacerdotal Absolution," "satisfaction by fasts, almsgivings, prayers," and whatsoever the Church of Rome chooses to call "the other pious exercises of a spiritual life."

"CHAPTER XV.

"That, by every Mortal Sin, Grace is lost, but not Faith.

"In opposition also to the cunning wits of certain men, who, by good words and fair speeches, deceive the hearts of the innocent, it is to be maintained, that the received grace of justification is lost, not only by infidelity, in which even faith itself is lost, but also by any other mortal sin soever, though faith be not lost; thereby defending the doctrine of the Divine Law, which excludes from the kingdom of God not only the unbelieving, but also THE FAITHFUL WHO ARE fornicators, adulterers, effeminate abusers of themselves with mankind, thieves, covetous, drunkards, revilers, extortioners, and all others who commit deadly sins; from which, with the help of Divine Grace, they are able to refrain, and on account of which they are separated from the grace of Christ."

Observe here, that, according to Romish doctrine, THE FAITHFUL may be fornicators, adulterers, and guilty of all the deadly sins which are here enumerated; and of any others that can be imagined. There is, according to the theology of Rome, no necessary—no natural connection between faith and good works. A man may have faith—"the faith of a martyr or doctor" of the Romish Church—without love; without obedience,—and even while he is committing the grossest crimes!! This doctrine is openly avowed by Mr. J. H. Newman in his Lectures on certain difficulties felt by Anglicans. (Lecture ix. pp. 223, 224.)

Moreover, according to this statement, Justification may be lost and recovered, again and again; and, at length, finally lost: so as to leave the poor sinner in a worse and more awful condemnation than ever.

But we must proceed to

"CHAPTER XVI.

"On the Fruit of Justification, that is, on the Merit of Good Works, and the Manner of that same Merit.

1. "Unto men, therefore, who have been justified after this manner, whether they have preserved uninterruptedly the grace received, or have recovered it when lost, are to be set the words of the Apostle: *Abound in every good work, knowing that your labour is not in vain in the Lord; for God is not unrighteous to*

forget your work, and the love which ye have showed in His Name ; and, cast not away your confidence, which hath a great recompense.

2. "And, for this cause, unto them who work well unto the end, and hoping in God, life eternal is to be proposed, both as a grace mercifully promised to the sons of God through Jesus Christ, and as A RECOMPENSE WHICH IS TO BE FAITHFULLY RENDERED TO THEIR GOOD WORKS AND MERITS according to the promise of God Himself. For this is that *crown of righteousness*, which the Apostle asserted was, after his *fight and course, laid up for him, to be given to him by the Righteous Judge, and not only to him, but unto all that love His coming.*

3. "For, whereas Jesus Christ Himself, as the head into the members, and the vine into the branches, continually causes His virtue to flow into the said justified, which virtue always precedes and accompanies and follows after their good works, and without which it could not in any wise be pleasing and meritorious before God, we must needs believe that to the justified nothing further is wanting, but that they be considered to have, BY THOSE VERY WORKS WHICH HAVE BEEN DONE IN GOD, FULLY SATISFIED THE DIVINE LAW ACCORDING TO THE STATE OF THIS LIFE, AND TRULY TO HAVE MERITED ETERNAL LIFE, to be obtained also in its due time ; if so be, however, that they shall have departed in grace ; forasmuch as Christ, our Saviour, saith : *If any one shall drink of the water that I shall give him, he shall not thirst for ever ; but it shall become in him a well of water springing up into everlasting life.*

4. "Thus, neither is our own *righteousness established as our own*, as from ourselves ; nor is the righteousness of God denied or repudiated ; for that righteousness which is called ours, BECAUSE WE ARE JUSTIFIED FROM ITS BEING INHERENT IN US, that same is [the righteousness] of God, because it is infused into us of God, through the merit of Christ.

5. "Nor is this to be omitted, that, although in the sacred writings, so much is attributed to good works, that Christ promises, that even *he that shall give a drink of cold water to one of His least ones, shall not lose his reward ;* and the Apostle bears witness, that *That which is at present but for a moment and light of our tribulation, worketh for us a far more exceeding eternal weight of glory ;* nevertheless, far be it that a Christian man should either trust or glory in himself, and not *in the Lord*, whose goodness towards all men is so great, that HE WILL HAVE THE THINGS WHICH ARE HIS OWN GIFTS TO BE THEIR OWN MERITS.

6. "And whereas *in many things we all offend*, each one ought to have before his eyes, as well severity and judgement, as mercy and goodness ; neither ought any one to *judge himself*, even though he be not conscious to himself of anything, inasmuch as the whole life of a man is to be examined and judged, not by the judgement of men, but of God, *Who 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, who, as it is written, will render to every man according to his works."

I have divided this last chapter into paragraphs, for the sake of more easy reference, and in order that the remarks made may be more easily connected with the passages to which they refer.

1. That every justified man should abound in every good work, we strenuously maintain. Herein we agree with them; and, I trust, are far more earnest in enforcing works which are really good, than they can be, who continually substitute the fond and superstitious inventions of men for the plain commandments of God.

2. That life eternal is a *grace mercifully promised to the sons of God through Jesus Christ*, we steadfastly affirm. "By grace ye are saved." "The gift of God is eternal life through Jesus Christ our Lord." (Eph. ii. 5; Rom. vi. 23.) But that it should be also a *recompense faithfully rendered to their good works and merits*, we cannot comprehend. "If by grace, then it is no more of works; otherwise grace is no more grace. But if it be of works, then it is no more grace; otherwise work is no more work." (Rom. xi. 6.) The two parts of this statement are utterly irreconcilable; and, as we admit the former, we must, therefore, deny the latter, as a proud and arrogant conceit of sinful man.

3. However the fathers of Trent may labour to keep up appearances, by acknowledging that, *without the virtue of Christ flowing into us, no work of man could in any wise be pleasing and meritorious before God*, we must strongly protest against the notion that *by those very works which have been done in God, they can be* (without arrogance and impiety) *considered to have fully satisfied the Divine Law*, even with the limitation according to the state of this life (*pro hujus vitæ statu*); and still more against the notion, that *they have truly merited eternal life*, in any sense whatever. For our Lord saith, "When ye shall have done all those things which are commanded you, say, We are unprofitable servants." (Luke xvii. 10.) If our first parents had persevered in perfect innocence through countless ages, they could not have merited eternal life thereby,—they could not have merited any further blessing;—they would still have owed the continuance of their existence to the same mercy which first gave them being; they would only have merited *no punishment*.

Yet we do not doubt that Christ will *graciously* accept and reward whatever is done to the least of his disciples for His sake. "That reward is not given out of merit, but of grace." And we cannot enough admire the grace which deigns to accept and reward such works as the best that we can do.

4. If we be justified by inherent righteousness, then we are justified by our own righteousness; for though it be confessed that *it is infused into us of God, through the merit of Christ*, it becomes our own when so infused, just as much as our souls are our own.

5. The fathers of Trent here have laboured to be cautious and guarded in their statements. And need was that they should, when the Scriptures pour such utter contempt upon human righteousness, and teach us to confess that "We are all as an unclean thing, and all our righteousnesses are as filthy rags." (Is. lxiv. 6.) Yet, after all this care and caution, when they end with maintaining, that *He will have the things which are His own gifts to be their own merits*, they do but build up again with one hand the proud doctrine of human merit, which they had just pretended to pull down with the other.

6. This last paragraph seems to be added to keep the soul in uncertainty and bondage. And it agrees very well with the whole of the preceding doctrine. For if we are to be justified by our works, and our acceptance depend on our own doings, in whole or in part, what can be our state but one of miserable doubt and bondage? It is a doctrine which flatters the pride of the wicked, and drives the most sincere and earnest to despair; to obtain some brief and occasional respite from which agony, the wretched dupe of this system enslaves himself to his confessor!

Such is the doctrine of the Church of Rome on this important subject. But we shall not have the whole of the Romish doctrine clearly before us, unless we also give attention to what follows this statement, which is (as we have seen) drawn up and set forth under the sixteen heads above quoted:—

"After this Catholic doctrine on justification, WHICH WHOSOEVER RECEIVETH NOT FAITHFULLY AND FIRMLY, CANNOT BE JUSTIFIED, it hath pleased the holy Synod to subjoin these canons, that all may know not only what they ought to hold and follow, but also what to avoid and shun."

Now, these canons are the condemnation and rejection of what the Council considered to be errors, opposed to their doctrine; and every one of them *ends with a curse*. They are thirty-three in number. Under other heads of doctrine, and in the proceedings of other Sessions, there are ninety-nine more: in all one hundred and thirty-two canons—every one of them concluding with a curse!—so that it may be most justly said, that the religion of the Church of Rome is a religion of curses!!

Need I tell you how contrary this is to the spirit of the Gospel? which was announced unto the world by the angel who said: "Fear not, for, behold, I bring you good tidings of great joy, which shall be to all people:" and was accompanied with the song of heavenly gratulation: "Glory to God in the highest, and on earth peace, goodwill toward men." (Luke ii. 10, 14.)

We all know that *the Law*—as a dispensation of condemnation—was enforced by manifold and awful curses. (Lev. xxvi.; Deut. xxvii. xxviii.) And so it is written: "As many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them:" and this is written in order to shut us up to the grace and mercy of *the Gospel*, which pro-

claims, that "Christ hath redeemed us from the curse of the law, being made a curse for us." (Gal. iii. 10, 13.) And He invites us, with the voice of tender love and yearning compassion, to accept freely the salvation which He has so dearly purchased for us. If we reject that love and compassion, *then*, indeed, we bring ourselves under the Law again; and, therefore, there is one curse connected with the proclamation of the Gospel: "If any man love not the Lord Jesus Christ, let him be anathema maranatha" (1 Cor. xvi. 22)—*accursed when the Lord shall come*. It must be so; and most justly. To reject and despise such mercy, is to choose deliberately a curse, when life and blessing is most freely offered.

And because the Gospel in its freeness and fulness is so precious and important, there is also a curse denounced against those who corrupt it; and we find this in one of those epistles in which the Apostle Paul especially labours to establish that very doctrine of Justification by Faith which the Council of Trent so labours to darken and set aside: "Though we, or an angel from heaven, preach any other Gospel unto you than that we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other Gospel unto you than that ye have received, let him be accursed." (Gal. i. 8, 9.) To those two curses which God has denounced (to whom it pertains to declare who is cursed and who is blessed), who shall presume to add another? The Council of Trent, as representing the whole Church of Rome, has added *one hundred and thirty-two*, besides the acclamation of curses with which the Council concluded, "Anathema to all heretics," and every voice responded, "Anathema, anathema."

How awful to think of those accumulated curses, which every one adopts who adopts the Creed of Pope Pius IV.; for one of the Articles of that Creed contains these words:—"I condemn, reject, and anathematize all things contrary thereto [particularly the *Holy Council of Trent*], and all heresies which the Church has condemned, rejected, and anathematized."

It is written, "As he loved cursing, so let it come unto him: as he delighted not in blessing, so let it be far from him. As he clothed himself with cursing like as with his garment, so let it come into his bowels like water, and like oil into his bones." (Ps. cix. 17, 18.) Has not every member, and especially every priest, of the Church of Rome, reason to fear and tremble when he reads these words? And ought not we to fear and tremble for them? and to seek, by all Scriptural means, to deliver them from such an awful position as that which they have chosen for themselves?

But now let us look at some of these canons, for I need not quote them all,—especially as several of them relate to points on which there is either little controversy, or which have little reference to the great subject before us. But several are so directly contradictory to Protestant truth and the doctrines of our Church,

that it will be highly desirable to quote them just as they stand. For example :—

“7. If any one shall say, that all works which are done before Justification, in what manner soever they be done, are truly sins, or deserve the hatred of God, or that, the more earnestly one strive to dispose himself for grace, so much the more grievously he sins ; let him be accursed.”

The Church of England maintains,

“ARTICLE XIII.

“*Of Works before Justification.*

“Works done before the grace of Christ, and 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, or, as the School Authors say, deserve grace of congruity (*de congruo*) : yea rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.”

This Canon of Trent, therefore, pronounces a curse upon the Church of England, and upon every faithful and consistent member of that Church. It is directed against the very doctrine of our 13th Article. It connects therewith, indeed, in the latter clause, a somewhat extreme statement, which our Church nowhere makes. But this (as we might easily show) is only a part of the Romish system—to connect with a sound and sober statement of Scriptural Doctrine, some inference which individuals may have drawn from it, or some doctrines even which might be safely excepted against ; and then to involve the whole in one common condemnation. This is convenient, in dealing with an adversary, who is by any and by all means to be put down. But is it fair and honest ?

“9. If any one shall say, that by faith alone the impious is justified ; so as to mean that nothing else is required to cooperate in order unto the obtaining the grace of justification, and that it is not in any respect necessary that he be prepared and disposed by the movement of his own will ; let him be accursed.

“10. If any one shall say, that men are justified without the righteousness of Christ, by which He merited for us to be justified ; or that it is by that [justice] itself that they are formally justified ; let him be accursed.”

(Certainly, without the righteousness of Christ we cannot be justified : and that righteousness (or justice) is the sole meritorious cause of our justification. The word *formally* refers to Chapter VII.)

“11. If any one shall say, that men are justified either by the sole imputation of the righteousness of Christ, or by the sole remission of sins, to the exclusion of grace and the charity which

is shed abroad in their hearts by the Holy Ghost, and is inherent in them; or even that the grace, by which we are justified, is only the favour of God; let him be accursed."

(*To the exclusion of grace and charity is an ambiguous phrase. We only exclude them for the office of justifying.*) (Hom. iii. p. 1.)

"12. If any one shall say, that justifying faith is nought else but confidence in the divine mercy which remits sins for Christ's sake; or that it is this confidence alone by which we are justified; let him be accursed."

These four Canons should be taken together. They directly oppose the true Scriptural Doctrine, which is stated by our Church,

"ARTICLE XI.

"Of the Justification of Man.

"We are accounted righteous before God, only for the merit of our Lord Jesus Christ, by faith, and not for our own works or deservings. Wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort; as more largely is expressed in the Homily of Justification."

(The Homily referred to, which treats at large of Justification as its grand subject, is the third Homily of the First Book, usually ascribed to Cranmer, which is entitled, "A Sermon of the Salvation of Mankind, by only Christ our Saviour, from Sin and Death Everlasting:" from which I must quote some passages presently.)

In the mean time, it is needful to call special attention to the fact, that the doctrine of the above-cited Article is distinctly denounced, and condemned with a curse by the Council of Trent. And it is of this doctrine that the Homily just referred to declares:—

"This faith the Holy Scriptures teacheth us; this is the strong rock and foundation of Christian Religion; this doctrine all old and ancient authors of Christ's Church do approve; this doctrine advanceth and setteth forth the true glory of Christ, and beateth down the vain glory of man; *this whosoever denieth, is not to be accounted for a Christian man, nor for a setter forth of Christ's glory; but for an adversary to Christ and His Gospel, and for a setter forth of men's vain glory.*"

Now it is evident that the Church of Rome, in the above Canons, doth deny the very doctrine here spoken of, *with a curse*. Therefore the Church of Rome, according to the plain, decisive judgement of the Church of England, and all her faithful ministers, is to be accounted "an adversary to Christ and His Gospel,"—that is to say, if not *the Antichrist, an Antichrist*. Here, then, the Church of England and the Church of Rome are directly at issue. There can be no terms between them.

"18. If any one shall say, that the commandments of God

are, even for a man that is justified and placed under grace, impossible to keep; let him be accursed."

If a sinner is to be justified by works, in any degree,—either wholly or partly,—either in the first place or in the second,—it is very needful to maintain the possibility of keeping (that is to say, exactly keeping) the commandments of God. This, therefore, is a point which the Church of Rome labours to establish; and when scriptural proof entirely fails,—when an Apostle testifies, "I find then a law, that, when I would do good, evil is present with me" (Rom. vii. 21—23)—she takes her usual course of establishing her doctrine, by cursing them who deny it.

"24. If any one shall say, that THE JUSTICE (or righteousness) RECEIVED IS NOT PRESERVED, AND ALSO INCREASED IN THE SIGHT OF GOD THROUGH GOOD WORKS; but that the said works are merely the fruits and signs of justification received, but not a cause of the increase thereof; let him be accursed."

This is an insolent assertion of the Romish doctrine of the increase of Justification—(as if Justification could be increased!) making that increase, and the preservation of the blessing, to *depend on our own good works*: on which, therefore, all our comfort would depend (and miserable comfort that would be!)—Moreover, this Canon again directly condemns our Church, which maintains,

"ARTICLE XII.

"Of Good Works.

"Albeit that good works, which are the fruits of faith, and follow after Justification, cannot put away our sins, and endure the severity of God's judgement; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively faith; insomuch that by them a lively faith may be as evidently known, as a tree discerned by the fruit."

"25. If any one shall say, that, in every good work, the just sins venially at least, or, which is still more intolerable, mortally, and therefore deserves eternal punishments; and that it is only for this cause he is not damned, because God does not impute those works unto damnation; let him be accursed."

No doubt it is very galling to the pride of that carnal mind, which is enmity against God, to be told, that in its best works there is sin; and that, if there be sin, "the wages of sin is death"—eternal death; which is therefore due to every kind and every degree of sin. This pride and enmity breaks out fiercely and furiously in the last-cited Canon. The Church of Rome cannot endure a doctrine, which cuts up by the roots all the pride of man, and lays him low in the dust, in his proper position before the footstool of Sovereign Grace; and therefore she denounces this Scriptural doctrine with a curse.

"26. If any one shall say, that the just ought not, for their good works which have been done in God, to expect and hope

for an eternal recompense from God, through His mercy and the merit of Jesus Christ, if they persevere *unto the end* in well doing and in keeping of the divine commandments ; let him be accursed."

We humbly hope for a *reward of Grace*, which God will give to these works which He has wrought in us : but *all reward of merit* we utterly disclaim : it would be impious and arrogant to expect it, and utterly absurd.

"32. If any one shall say, that the good works of a man that is justified are in such wise the gifts of God, as that they are not also THE GOOD MERITS OF HIM THAT IS JUSTIFIED ; or, that the said justified, by the good works which are performed by him through the grace of God and the merit of Jesus Christ, whose living member he is, DOES NOT TRULY MERIT INCREASE OF GRACE, ETERNAL LIFE, AND THE ATTAINMENT OF THAT ETERNAL LIFE, if so be, however, that he depart in grace, and, MOREOVER, AN INCREASE OF GLORY ; let him be accursed."

Now could there be a more insolent assertion of the impious notion of Human Merit than this ? Thus "faith is made void;" and the finished work of our blessed Lord, and the grace of God in Him bestowed, is made a mere stepping-stone for Human Merit ! Now mark what follows :—

"33. If any one shall say, that by this Catholic doctrine touching Justification, set forth by this holy Synod in this present decree, aught is derogated from the glory of God, or the merits of our Lord Jesus Christ, and not rather that the truth of our faith, and the glory in fine of God and of Christ Jesus, are rendered illustrious ; let him be accursed."

Is not this a fitting and truly Romish conclusion of the whole of this unscriptural and monstrous statement ? Well might Calvin exclaim in reference to it : "An ingenious caution, truly ; lest any one should see what all must see. They go near to nullify altogether both the glory of God and the grace of Christ. And yet they denounce a direful curse against him who shall think that they derogate anything from either. Just as if any one should kill a man in the middle of the market-place, before the eyes of all, and then forbid any to believe the murder, which to all was conspicuous ! Moreover, herein they of their own accord betray themselves, by smiting others with the terrors of a curse, lest they should dare to discern the impiety, of which they themselves are conscious."

Such, then, is the *Romish doctrine of Justification*. We might find further and abundant illustrations of it, in the Catechism of the Council of Trent, in the works of Cardinal Bellarmine, and in various other authors : but time and space would fail in the attempt to give you only a slight sketch of the manifold unscriptural statements on this subject which are to be found in Romish writers.

The fact, however, is, that Justification is not a regular sub-

ject of discussion in Romish books of instruction. I have examined two Catechisms, which are in common use in Ireland, and find in them no reference to the subject—excepting, perhaps, in a single question and answer of this kind :—

“Q. Are we justified by faith alone, without good works?—
A. No; as the body without the spirit is dead, so also faith without works is dead. James ii. 26.”—Thus entirely passing by, and evading all that Paul has written on the subject. (And so it evidently was before the Reformation: for, when the fathers of Trent entered upon this subject, they complained that the writings of the School-men failed them here; for very few of them had treated of Justification.)

To illustrate this, I will just turn to “An Abridgment of the Christian Doctrine, with proofs of Scripture on Points Controverted. *By way of Question and Answer.* Composed by H. T. [Henry Turberville, D.D.] of the English College of Douay; now revised by the Rt. Rev. James Doyle, D.D., and prescribed by him to be used in the United Dioceses of Kildare and Leighlin. Dublin, 1828.” This has passed through I know not how many editions; has been a standard work for nearly 200 years, and has been very carefully revised. It is divided into twenty-four chapters, but not one of those treats of Justification. In the chapter “Faith explained” we find, indeed,—

“Q. What faith will suffice to justify?

A. Faith working by charity in Jesus Christ.”

Which certainly requires elucidation: but, instead of this, we have (pp. 112—115) “Chap. xvii. The kinds of Sin expounded:” in which, among others, we have these questions and answers:—

“Q. How is original sin taken away?

A. By holy baptism.

Q. How are mortal sins remitted?

A. By hearty penance and contrition.

Q. How is venial sin remitted?

A. By all the Sacraments, devout prayer, alms-deeds, and the like good works.”

So that, according to this, we are taught how all sin—original and actual, mortal and venial—is to be remitted, and the Name of Christ is not so much as named! And the only distinct reference to His precious bloodshedding is in a mis-quotation of 1 John i. 7.

“Where speaking of such as walk in the light, and are cleansed from all MORTAL sin by the blood of Christ,” (and this is adduced to prove, “that some sins are venial”) where we see that the word of God is corrupted, by the unwarranted insertion of the word MORTAL, in order to establish an unscriptural doctrine of Popery! And thus the blessed truth, that “the blood of Jesus Christ, His Son, cleanseth us from ALL sin,”—is darkened and disguised! O yes, blessed be God! it stands in the Scripture, “from ALL sin,”—original and actual,—from the

iniquity of our holy things, as well as from the guilt of our foulest transgressions. "By one offering, He hath perfected for ever them that are sanctified." (Heb. x. 14.)

But there is one expression in this chapter, to which I must call your special attention, because it serves to show the utter and deplorable blindness of the Church of Rome with regard to the nature of the Gospel. It is in p. 113: "The whole Gospel of Christ is nothing else but—" What? Now, if you have never seen the passage, try and guess what follows. I think you might every one of you guess, and guess again for a year, and never come near to anything so dark,—so utterly beside the mark, as that which is here set down by way of a brief definition of the Gospel.

"The whole Gospel of Christ is *nothing else but an exhortation to do good, and avoid evil*"!!!

Now, what do you think of *that*? Ten thousand pounds reward, then, to any one who will show the difference between the Law and the Gospel! The Church of Rome, evidently, does not understand the difference. Is "*an exhortation to do good, and avoid evil,*" and "*nothing else;*" "*good tidings of great joy to all nations?*" Is it "*good tidings*" to any poor, lost, helpless, undone, sinful child of fallen Adam;—who knows and feels, by daily and hourly experience, that he can do neither the one nor the other?

In other authors, where we might expect some introduction of the doctrine of Justification, we have some reference to the Virgin Mary, or to good works. I have been favoured with two or three specimens from Portuguese and Spanish writers by a learned and valued friend.

"Formerly, God destroyed armies, burned cities, deluged the world, dispeopled Paradise. Now, though on account of time [this refers, I suppose, to the superior light of our times,—or of the dispensation under which we live], faith, and other blessings, sin merits greater punishment, we do not experience similar severity. But why, if God is the same, and His justice the same? Because, *then*, the Sun was in the sign of *Leo*; and *now*, he is in the sign of *Virgo*. Immediately the Sun entered the sign of *Virgo*, that gentle light softened his rigours, stayed his executions, and so tempered his rays, that, even from their consuming fire, she took the energy which burns, leaving only the splendour which glitters. Extraordinary; but a fact." (Antonio Vieyra, vol. i. pp. 255, &c., *Sermon on the Nativity of the Virgin Mary.*)

This writer was a Jesuit, born at Lisbon, in 1608; and who is generally considered one of the best Portuguese writers and divines.

"Give diligence to make your election sure by good works." [This is the reading of the Vulgate, and of Romish versions.] "If you desire assurance of your predestination (the greatest you

can have in this life without a direct revelation), call in the aid of your good actions, and your good works. Do good works; and be morally certain that you are predestinated. This is the true sense of St. Peter's words; and so St. Thomas [Aquinas], and all the divines, interpret them. O what happiness can be so great, as to possess, in our good works, an assurance of our predestination. God will repay our good works in the life to come with the *fruition* of glory; already in this life He begins to repay them with the *assurance* of it. Since, then, Christian, so great a treasure is deposited in our actions, in our works, let us not lose it. '*Give diligence,*'—let us labour to make our predestination sure." (Vol. v. pp. 119, 120. *Sermon on the Fourth Sunday in Advent.*)

Now mark how merits may be obtained by the confirmation of a will (containing pious bequests).

"This ratification and confirmation the good Christian should make, whenever he is in a state of tranquillity, contemplating the life to come, and has no mortal sin upon his conscience; for then, it is highly probable that he is in a state of grace. For, on some one of these many occasions he cannot fail to be in a state of grace; not to mention, that every time he ratifies he may exert, afresh, both intention and fervour of charity; to which will correspond a new degree of heavenly glory. And though he ought to make this ratification as often as he finds opportunity, yet should he make it especially, with the utmost intention and consent of which he is capable, after he shall have received the Sacraments at the close of his life; as being now on his way, and firmly intending all that which relates to the Divine service, with whatever besides he wishes to add, substitute, or alter, by means of codicils. Not to mention that this final exercise of intention will have as much merit for him, as if he then made his will afresh, and had never before acquired merit in making his will, or in ratifying it when made. And even supposing that he originally made his will in a state of sin, yet by this new act of consent (when, we may presume, the Christian is in a state of grace), he acquires as much merit as if he then made it for the first time. And he loses none of the merits of the former acts of consent, whereby, being in grace, he approved of the will. And thus is proved what means of obtaining merit are given to men, since even to wills, which appear to be merely secular distractions, is extended the Divine Mercy."—(*Alijo Venegas, a Spanish Divine, born 1500. Reader of Theology in Toledo.—Autores Españoles, vol. xliii. p. 34.*)

This last extract illustrates the Popish way of *making merits*; the importance of which appears from Chapter XVI. and Canons 24 and 32, above quoted. And such notions as we find in these and such-like passages of Popish authors, are some of the fruits and natural consequences of the darkness of Romanism on the great Doctrine of Justification by Faith.

But as the whole of the statement contained in the Decrees

and Canons of Trent will appear to many to be both long and perplexed, I will now lay before you a brief and clear summary of the substance of this great controversy, in the words of the judicious Hooker, in his admirable treatise, entitled, "A Learned Discourse of Justification, Works, and how the Foundation of Faith is overthrown;" the whole of which I would earnestly commend to your perusal.

"How Christ is made the righteousness of men we are now to declare.

"3. There is a glorifying righteousness of men in the world to come, as there is a justifying and sanctifying righteousness here. The righteousness wherewith we shall be clothed in the world to come is both perfect and inherent. That whereby here we are justified is perfect, but not inherent. That whereby we are sanctified is inherent, but not perfect. This openeth a way to the understanding of that grand question, which hangeth yet in controversy between us and the Church of Rome, about the matter of justifying righteousness.

"4. First, although they imagine that the Mother of our Lord and Saviour Jesus Christ were for his honour, and by his special protection, preserved clear from all sin, yet touching the rest they teach as we do,—that infants which never did actually offend have their natures defiled, destitute of justice, averted from God; that in making man righteous, none do efficiently work with God but God. They teach as we do,—that unto justice no man ever attained, but by the merits of Jesus Christ. They teach as we do,—that although Christ as God be the efficient, as man, the meritorious cause of our justice, yet in us also there is something required. God is the cause of our natural life, in him we live; but he quickeneth not the body without the soul in the body. Christ hath merited to make us just; but as a medicine, which is made for health, doth not heal by being made, but by being applied, so by the merits of Christ there can be no justification without the application of his merits. Thus far we join hands with the Church of Rome.

"5. Wherein then do we disagree? We disagree about the nature and essence of the medicine whereby Christ cureth our disease; about the manner of applying it; about the number and the power of means which God requireth in us for the effectual applying thereof to our soul's comfort. When they are required to show what the righteousness is whereby a Christian man is justified, they answer, that it is a divine spiritual quality, which quality, received into the soul, doth first make it to be one of them who are born of God, and secondly, indue it with power to bring forth such works as they do that are born of him; even as the soul of man, being joined to his body, doth first make him to be of the number of reasonable creatures; and secondly enable him to perform the natural functions which are proper to his kind; that it maketh the soul amiable and gracious in the sight of God, in regard whereof it is termed grace; that it purgeth,

purifieth, and washeth out all the stains and pollutions of sin ; that by it, through the merit of Christ, we are delivered as from sin, so from eternal death and condemnation, the reward of sin. This grace they will have to be applied by infusion : to the end, that as the body is warm by the heat which is in the body, so the soul might be righteous by the inherent grace, which grace they make capable of increase ; as the body may be more and more warm, so the soul more and more justified, according as grace shall be augmented ; the augmentation whereof is merited by good works, as good works are made meritorious by it.

“ Wherefore the first receipt of grace in their divinity is the first justification, the increase thereof the second justification. As grace may be increased by the merit of good works, so it may be diminished by the demerit of sins venial ; it may be lost by mortal sin. Inasmuch, therefore, as it is needful in the one case to repair, in the other to recover the loss which is made, the infusion of grace hath her sundry after-meals, for the which cause they make many ways to apply the infusion of grace.

“ It is applied to infants through baptism, without either faith or works ; and in them really it taketh away original sin, and the punishment due unto it. It is applied to infidels and wicked men in the first justification, through baptism, without works, yet not without faith ; and it taketh away both sins actual and original, together with all whatsoever punishment, eternal or temporal, thereby deserved.

“ Unto such as have attained the first justification, that is to say, the first receipt of grace, it is applied farther by good works to the increase of former grace, which is the second justification. If they work more and more, grace doth more and more increase, and they are more and more justified. To such as diminished it by venial sins, it is applied by holy water, *Ave Marias*, crossings, papal salutations, and such like, which serve for reparations of grace decayed. To such as have lost it through mortal sin, it is applied by the sacrament (as they term it) of penance, which sacrament hath force to confer grace anew, yet in such sort, that being so conferred, it hath not altogether so much power as at the first ; for it only cleanseth out the stain or guilt of sin committed, and changeth the punishment eternal into a temporal satisfactory punishment, here, if time do serve, if not, hereafter to be endured ; except it be lightened by masses, works of charity, pilgrimages, fasts and such like, or else shortened by pardon for term, or by plenary pardon quite removed and taken away.

“ This is the mystery of the man of sin. This maze the Church of Rome doth cause her followers to tread, when they ask her the way to justification.”

Such, then, in brief, is the Romish doctrine of Justification, clearly stated by one who was master of the controversy, and by no means disposed to exaggerate. And now I am tempted to exclaim, in the words of our well-known Christian poet :—

" O, how unlike the complex works of man,
 Heaven's easy, artless, unencumber'd plan !
 No meretricious graces to beguile,
 No clustering ornaments to clog the pile ;
 From ostentation as from weakness free,
 It stands like the cerulean arch we see,
 Majestic in its own simplicity.
 Inscrib'd above the portal, from afar
 Conspicuous as the brightness of a star,
 Legible only by the light they give,
 Stand the soul-quickenning words—BELIEVE AND LIVE !
 Too many, shock'd at what should charm them most,
 Despise the plain direction and are lost.
 Heaven on such terms ! (they cry with proud disdain)
 Incredible, impossible, and vain !
 Rebel, because 'tis easy to obey,
 And scorn, for its own sake, the gracious way."

Then let us turn away from the darkness and confusion of the Church of Rome, to contemplate awhile this *gracious way*, as it was set forth by the Reformers and their immediate successors.

I have already quoted the Articles of our Church, which Rome condemns with a curse. I must quote a few passages from the Third Homily, to which I have already referred.

" The Apostle toucheth specially three things, which must go together in our justification. Upon God's part, his great mercy and grace : upon Christ's part, justice ; that is, the satisfaction of God's justice, or the price of our redemption, by the offering of his body, and shedding of his blood, with fulfilling of the law perfectly and thoroughly : and upon our part, true and lively faith in the merits of Jesus Christ, which yet is not ours, but by God's working in us. So that, in our justification, there is not only God's mercy and grace, but also his justice ; which the Apostle calleth the justice of God ; and it consisteth in paying our ransom and fulfilling of the law. And so the grace of God doth not shut out the justice of God in our justification ; but only shutteth out the justice of man ; that is to say, the justice of our works as to be merits of deserving our justification. And therefore St. Paul declareth here nothing upon the behalf of man, concerning his justification, but only a true and lively faith ; which nevertheless is the gift of God, and not man's only work without God.

" And yet that faith doth not shut out repentance, hope, love, dread, and the fear of God, to be joined with faith in every man that is justified ; but it shutteth them out from the office of justifying. So that, although they be all present together in him that is justified, yet they justify not altogether. Nor the faith also doth not shut out the justice of our good works, necessarily to be done afterwards, of duty towards God ; for we are most bounden to serve God, in doing good deeds, commanded by him in his

Holy Scripture, all the days of our life ; but it excludeth them, so that we may not do them to this intent—to be made good by doing of them. For all the good works that we can do be imperfect ; and therefore not able to deserve our justification : but our justification doth come freely, by the mere mercy of God ; and of so great and free mercy, that whereas all the world was not able of themselves to pay any part towards their ransom, it pleased our heavenly Father, of his infinite mercy, without any our desert or deserving, to prepare for us the most precious jewels of Christ's body and blood ; whereby our ransom might be fully paid, the law fulfilled, and his justice fully satisfied.

“ So that Christ is now the righteousness of all them that truly do believe in him. He for them paid their ransom by his death. He for them fulfilled the law in his life. So that now in him, and by him, every true Christian man may be called a fulfiller of the law : forasmuch as that which their infirmity lacked, Christ's justice hath supplied.

“ Justification is not the office of man, but of God ; for man cannot make himself righteous by his own works, neither in part, nor in the whole : for that were the greatest arrogance and presumption of man, that Antichrist could set up against God, to affirm that a man might by his own works take away and purge his own sins, and so justify himself. But justification is the office of God only ; and is not a thing which we render unto him, but which we receive of him ; not which we give to him, but which we take of him, by his free mercy, and by the only merits of his most dearly-beloved Son, our only Redeemer, Saviour, and Justifier, Jesus Christ.

“ So that the true understanding of this doctrine—we be justified freely by faith, without works, or that we be justified by faith in Christ only—is not, that this our own act, to believe in Christ, or this our faith in Christ, which is within us, doth justify us, and deserve our justification unto us—for that were to count ourselves to be justified by some act or virtue that is within ourselves—but the true understanding and meaning thereof is, that although we hear God's word and believe it ; although we have faith, hope, charity, repentance, dread, and fear of God within us, and do never so many good works thereunto ; yet we must renounce the merit of all our said virtues, of faith, hope, charity, and all our other virtues and good deeds, which we either have done, shall do, or can do, as things that be far too weak and insufficient, and imperfect, to deserve remission of our sins, and our justification. And therefore we must trust only in God's mercy, and that sacrifice which our High Priest and Saviour Christ Jesus, the Son of God, once offered for us upon the Cross, to obtain thereby God's grace, and remission, as well of our original sin in baptism, as of all actual sin committed by us after our baptism, if we truly repent and turn unfeignedly to him again.

“ So that, as St. John Baptist, although he were never so virtuous and godly a man, yet in this matter of forgiving of sin, he

did put the people from him, and appointed them unto Christ, saying thus unto them, 'Behold, yonder is the Lamb of God, which taketh away the sins of the world' (John i. 29): even so, as great and as godly a virtue as the lively faith is, yet it putteth us from itself, and remitteth or appointeth us unto Christ, for to have only by him remission of our sins, or justification. So that our faith in Christ, as it were, saith unto us thus: It is not I that take away your sins, but it is Christ only; and to him only I send you for that purpose, forsaking therein all your good virtues, words, thoughts, and works, and only putting your trust in Christ."

Next I would quote the Heidelberg Catechism, as setting forth the common faith of all the Reformed Churches,—which I lately republished, with an historical preface.

After a beautiful exposition of the Creed, we have the following questions and answers:—

"Q. But when thou believest all these things, what profit roundeth thence unto thee?

"A. That I am righteous in Christ before God, and an heir of eternal life.

"Q. How art thou righteous before God?

"A. Only by true faith in Christ Jesus. So that, although my conscience accuse me, that I have grievously trespassed against all the commands of God, and have not kept one of them, and further, am as yet prone to all evil: yet notwithstanding (if I embrace these benefits of Christ with a true confidence of mind) the perfect satisfaction, righteousness, and holiness of Christ (without any merit of mine, from the mere mercy of God) is imputed and given unto me, and that so as if neither I had committed any sin, neither any corruption did inhere in me: yea, as if I myself had perfectly accomplished that obedience, which Christ accomplished for me.

"Q. Why affirmest thou, that thou art made righteous by faith only?

"A. Not that I please God through the worthiness of my faith: but because only the satisfaction, righteousness, and holiness of Christ is my righteousness before God; and I cannot embrace or apply it unto myself any other way than by faith.

"Q. Why cannot our good works be righteousness, or some part of righteousness before God?

"A. Because that righteousness which must stand before the judgement of God, must be in all points perfect, and agreeable to the Law of God. But our works, even the best of them, are imperfect in this life, and defiled with sin.

"Q. How is it that our good works merit nothing, since God promises that He will give a reward for them, both in this life and in the life to come?

"A. That reward is not given out of merit, but of grace.

"Q. But doth not this doctrine make men secure and profane?

“A. No. For it is impossible that they who are incorporated into Christ through faith, should not bring forth the fruits of thankfulness.”

Once more,—as it is much more agreeable to my own feelings, and also, I think, much more suitable on the present occasion, to give you, not statements of my own, but those of authentic documents, and of old and approved authors and divines,—I will here add a passage or two from the treatise of Hooker, from which I have already quoted. The first of these immediately follows that clear statement of the Romish doctrine, to which I have already called your attention :—

“I cannot stand now to unrip this building, and to sift it piece by piece ; only I will pass by it in a few words, that that may befall Babylon in the presence of that which God hath builded, as happened unto *Dagon* before the Ark.

“6. Doubtless, saith the Apostle, *I have counted all things loss, and judge them to be dung, that I may win Christ, and to be found in him, not having my own righteousness, but that which is through the faith of Christ, the righteousness which is of God through faith.* Whether they speak of the first or second justification, they make it the essence of a divine quality inherent, they make it righteousness which is in us. If it be in us, then is it ours, as our souls are ours, though we have them from God, and can hold them no longer than pleaseth him ; for if he withdraw the breath of our nostrils, we fall to dust : but the righteousness, wherein we must be found, if we will be justified, is not our own ; therefore we cannot be justified by any inherent quality. *Christ hath merited righteousness for as many as are found in him. In him God findeth us, if we be faithful ; for by faith we are incorporated into Christ.* Then, although in ourselves we be altogether sinful and unrighteous, yet even the man which is impious in himself, full of iniquity, full of sin, him being found in Christ through faith, and having his sin in hatred through repentance ; him God upholdeth with a gracious eye, putteth away his sin by not imputing it, taketh quite away the punishment due thereunto by pardoning it ; and accepteth him in Jesus Christ, as perfectly righteous, as if he had fulfilled all that was commanded him in the Law : *shall I say more perfectly righteous than if himself had fulfilled the whole Law ?* I must take heed what I say : but the Apostle saith, *God made him to be sin for us who knew no sin, that we might be made the righteousness of God in him. Such we are in the sight of God the Father as is the very Son of God himself.* Let it be counted folly, or phrensy, or fury, whatsoever ; it is our comfort and our wisdom ; we care for no knowledge in the world but this, that man hath sinned and God hath suffered ; that God hath made himself the sin of Man, and that Men are made the righteousness of God. You see, therefore, that the Church of Rome, in teaching justification by inherent grace, doth pervert the truth of Christ ; and that by the hands of the Apostles we

have received otherwise than she teacheth. Now concerning the righteousness of sanctification, we deny it not to be inherent: we grant, that unless we work we have it not: only we distinguish it a thing different in nature from the righteousness of justification; we are righteous, the one way by the faith of Abraham,—the other way, except we do the works of Abraham, we are not righteous. Of the one, St. Paul—‘*To him that worketh not, but believeth, faith is counted for righteousness;*’ of the other, St. John—‘*Qui facit justitiam, justus est,* He is righteous which worketh righteousness.’ Of the one, St. Paul doth prove, by Abraham’s example, that we have it of faith without works: of the other, St. James, by Abraham’s example, that by works we have it, and not only by faith. St. Paul doth plainly sever these two parts of Christian righteousness one from the other: for in the sixth to the Romans thus he writeth—*Being freed from sin and made servants to God, ye have your fruit in holiness, and the end everlasting life. Ye are made free from sin, and made servants unto God*—this is the righteousness of justification; *ye have your fruit in holiness*—this is the righteousness of sanctification. By the one, we are interested in the right of inheriting; by the other, we are brought to the actual possession of eternal bliss; and so the end of both is everlasting life.”

And further on we have the following passage:—

“It is a childish cavil wherewith in the matter of justification our adversaries do so greatly please themselves, exclaiming that we tread all Christian virtues under our feet, and require nothing in Christians but faith, because we teach, that faith alone justifieth: whereas by this speech we never meant to exclude either hope or charity from being always joined as inseparable mates with faith in the man that is justified; or works from being added as necessary duties required at the hands of every justified man: but to show, that *faith is the only hand which putteth on Christ unto justification, and Christ the only garment, which, being so put on, covereth the shame of our defiled natures, hideth the imperfections of our works, preserveth us blameless in the sight of God; before whom otherwise the weakness of our faith were cause sufficient to make us culpable, yea to shut us from the Kingdom of Heaven, where nothing that is not absolute can enter.*”

Such, then, is the Scriptural and Protestant Doctrine which we maintain, in opposition to that strange mixture and confusion of Grace and Merits, Faith and Works, Justification and Sanctification, God’s Word and Human Inventions and Traditions, which we find in the statements of the Church of Rome.

And now, what shall I say in conclusion?

1. I must exhort and entreat you “to refuse the evil and to choose the good:” to reject and renounce for yourselves, the errors, delusions, and superstitions of an Antichristian Church; and, with your whole mind and your whole heart, to embrace and love and zealously maintain unto the end, the pure and

Scriptural Doctrine of Justification by Faith only; that doctrine which God, in infinite mercy to His Church, so clearly made known, and so prominently brought forward, by means of the glorious and blessed Reformation. Ye are the children of those, who "loved not their lives unto the death," in maintaining this doctrine in its purity; and you have God's own Word—an open Bible—in your hands. "Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." (Gal. v. 1.) And remember this; it is not enough to receive this doctrine *in the light of it*, unless you also receive it *in the love of it*. For why is it that thousands and tens of thousands, who profess and call themselves Christians, have become not merely the victims, but the willing agents, tools and slaves of the Mystery of Iniquity—of the Son of Perdition?—"Because they received not THE LOVE OF THE TRUTH, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the Truth, but had pleasure in unrighteousness." (2 Thess. ii. 10—12.)

"Hear the just law—the judgement of the skies!
 He that hates Truth shall be the dupe of lies:
 And he that *will* be cheated to the last,
 Delusions strong as Hell shall bind him fast."

And I would especially urge this solemn warning upon those young persons, who have been brought up in the knowledge of Evangelical Truth; but who have not yet obeyed the gracious command of God, "My son, give me thine heart." (Prov. xxiii. 26.) O hasten to be wise! O hasten to be blest! "Behold, now is the accepted time; Behold, now is the day of salvation." (2 Cor. vi. 2.) Be assured it is a dangerous—it is a dreadful thing—to trifle with "the glorious Gospel of the blessed God." "How shall we escape, if we neglect so great salvation?" (1 Tim. i. 11; Heb. ii. 3.)

2. Have a special regard to those who faithfully preach this great soul-saving doctrine. Those who do so—those who desire "by manifestation of the truth," to commend themselves "to every man's conscience in the sight of God" (2 Cor. iv. 2)—those who would "earnestly contend for the faith once delivered to the saints" (Jude 3)—have an arduous office. All the powers of earth and hell are leagued together against them. And they know and feel that, in themselves, they are full of weakness and corruption. They may, therefore, well exclaim, "Who is sufficient for those things?" (2 Cor. ii. 16.) If, then, you value the doctrine which they preach, and honour that God who has put this treasure into "earthen vessels, that the excellency of the power may be of God, and not of us" (2 Cor. iv. 7), let me entreat you to help and support them with your Christian kindness and sympathy, taking a lively interest in their work of faith and labour of love; and, above

all things, with your earnest, fervent, and persevering prayers, continually ascending and breathed up to God on their behalf.

The great Apostle of the Gentiles was especially set for the maintenance and defence of this great doctrine of Justification by Faith. Remember, then, how earnestly and how affectingly *he* entreated the prayers and intercessions of his Christian brethren. "Now, I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me." (Rom. xv. 30.) And again, "Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel, for which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak." (Eph. vi. 18—20.)

Now, dear brethren, if Paul had need of such continual prayers and earnest intercessions, *how much more have we!*

3. Let it not be thought, that it is unprofitable and vain, to set forth, and expose, before Protestants, the system of Romish error in regard to this doctrine; for, not only we do not know who may be in danger of perversion, but also, the Christian learns much by means of contrast, which he would not else so clearly understand; and the darkness and confusion of Romish error on this point may well serve as a dark background, by means of which the brightness, the simplicity, and the glory of scriptural and evangelical truth is made far more illustrious—more forcible and striking to the truly Christian mind, than we could otherwise expect it to be. We should oftentimes not so much care to spend our time in refuting error, if we did not hope thereby to make truth more bright and clear.
