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# Grace and morals

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GRADUATION THESIS

"GRACE AND MORALS."

by

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## PREFACE

Carlyle implies that originality is not novelty, but sincerity. This thesis makes no pretence at novelty. It presents nothing new. Its problem is old. Its answer lies back in the centuries. Its application to life is fundamental to essential Christianity. Its only warrant resides in its motive--to gather together a few facts from history, revelation and human experience, present them side by side, and arrive at the inevitable conclusion.

Moreover this thesis makes no pretense at being exhaustive. The field is so big, that only the "lay of the land" can be suggested. The same subject,--the relation of faith and works,--has filled volumes and we cannot presume to condense all this material into a thesis of this dimension. Much material was covered in preparation, however which only touched the fringe of the question at issue, and had no vital bearing on the heart of the matter. Though writings on faith and works and all their implications and subdivisions are bewilderingly numerous, difficulty is experienced in securing appropriate and dependable material. There are exploitations of theories galore, but it is quite another matter to strike a trustworthy and authoritative presentation concerning the doctrinal standpoints involved, which amounts to much more than a nice accumulation of words. (

Effort has been made to make the thesis more correct and living, by introducing such witnesses as Christ, Paul,

id.

James, Augustine and Wesley. Whole books have been written treating of the doctrinal position of each of these great religious figures of history. We have had time to merely summon them, and then dismiss them in rapid succession. But the voices of such men direct us to the truth of vital piety.

The theory of Antinomianism has been treated in comparison with orthodox Christianity. The fact and fallacy of this serious heresy has been pointed out, and an earnest effort has been made to harmonize the doctrine of Grace with that of works, by showing that religion is not a matter of one or the other, but a matter of both, combined in cooperative unity.

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## GRACE AND MORALS

No doctrine in Christian history has provoked more discussion than that of faith and works. The great question has been where to place the emphasis. Almost every creed, sect of doctrine, evangelical society, intellectualistic moralism, which has sprung from the loins of the church,--and they have been legion,--came from attitudes upon some phase of this question. How to arrive at normal, well-balanced, practical, yet spiritually redemptive religion, is the quest of the earnest mind. Of course the individual personality of the believer, type of make-up, whether the emotional or the intellectual predominating, has much to do with his expression of religious experience, and also with the coloring and qualifying of his doctrinal attitude toward life. But the difference of view-point, bearing upon the great controversy over faith and works cannot be explained on the basis of mere difference in the personalities of the believers. This controversy is one of doctrinal variance, which must essentially arise from the different degrees in which Divine truth has been caught from revelation, and appropriated.

In a discussion of this sort, where the doctrine of faith and works presents itself, ignorance, through lack of intellectual training is not to be despised, nor is intelligence to be too highly accredited. Both faith and



works are moral in their nature, and their quality and necessity are perceived essentially by the spiritual insight. Yet the trained intellect, alert and alive to the testimony of reason, time, and the Scriptures, all things being equal, can best see the doctrine of faith and works in its proper aspects.

After all, religion is a peculiar and delicate matter. In one person its manifestations are too emotional to be considered sane. In another they are too cold to be effective. One type falls into disrepute by its impracticability, the other falls by its inadequacy. Faith, to the exclusion of works: works, to the exclusion of faith; the gospel of emotion and the gospel of reason, seem to comprehend the balance or lack of balance in religious experience and expression. Indeed, Christianity has "suffered much from many physicians." But it is a divine institution, in spite of the fact that emotional insanity or moral inconsistency have often worked it hurt.

The thesis before us is to seek the comparative merits of the Gospel of Morals and the Gospel of Grace, and to show that the one emphasized to the exclusion of the other is destruction to vital piety, as realized through the moral energy of faith. On the surface it might seem especially unlikely that emphasis upon the doctrine of grace could ever detrimentally effect the integrity of moral life. Yet this is not only theoretically possible, it is historically true.

To show this Pauline doctrine will be cited. The demands of Christ will be noted. The comparative worth of the Gospels of Morals and of Grace will be considered in view of the lives and principles of Augustine and Wesley. The affirmative answer to the following question is sought: Has the Gospel of Grace ever been taught to the hurt of morals?

#### Definition of Terms

Such relevant terms as Faith, Works, Morals, Ethics, Gospel, Law, Grace, and Antinomianism need to be clearly understood. All, except the last, are common every day terms and need only passing mention, yet an exhaustive treatise of all which underlies each would constitute a library in itself, and a whole branch of philosophy. All reference to these terms must thus be merely suggestive, though Antinomianism, standing at the heart of the whole problem, must be seen in its historical setting.

"Faith is the substance of things hoped for, the evidence of things not seen" scarcely satisfies the purpose of our thought. Rather be it said that faith is a complete trust in the saving merits of the grace of Christ. "Works" is a name applied to the fruits, the outward activities and expressions of faith. These activities are multiplex in form, covering the whole range of expressed spiritual

energy. Morals imply rectitude of life and character, the maintenance of personal integrity, and a proper attitude, both active and passive toward others. Ethics is merely the theoretical of which morals is the practical. Gospel, as understood in the distinctly Christian sense, implies the message of the incarnate Son of God, and the redemptive power of his sacrificial love. John 3: 16 gives us a comprehensive account of the Gospel and its function: "For God so loved the world, that he gave his only begotten Son that whosoever believeth on Him might not perish but have everlasting life." Law means the moral or ethical demands of God. This law is to be a school-master to bring us to Christ, and expresses itself chiefly by its prohibitive functions. Grace is the love and mercy of God, as extended toward mankind, finding its intensive manifestation in the Incarnation of the Son of God.

Antinomianism calls for more complete consideration. Paul had placed chief emphasis upon Divine Grace as the basis of salvation and the religious life. Antinomianism is the Pauline doctrine of Grace carried to an illogical extreme. It ignores the importance of works and of practical ethics as operative in moral conduct, claiming that when the grace of Christ has once acted upon the human heart, no subsequent deed is sinful. The justified life is no longer held in moral obligation. The moral and spiritual peril of such a fallacious doctrine is quite apparent. Antinomianism is

thus an abuse of the finest doctrine of Christian tradition—the doctrine of justification by faith, upon which vital doctrine it seeks to get its warrant. This Antinomian heresy would contend that the grace of Christ frees Christians from the obligation of keeping the law of God. Such passages of Scripture as Romans 6: 2, "How shall we that are dead to sin live any longer there in?" are cited as authoritative foundation for this conception of Antinomianism. A great number of the Gnostic and heretical sects of the middle ages were Antinomian in the heart of their religious philosophy. Luther, during the Reformation, was the first to use the term "Antinomianism" and applied it to the strange and heterodox notions of John Agricola. The latter considered the law and the commandments as altogether worthless in view of the merits of Divine Grace. He held that men are justified by the simple Gospel, and that law with its concrete performances has no function whatsoever. But the time of Luther saw neither the first nor the last of this doctrine; for it arose, though not under the above name, in reaction against the legalism of Judaism, and has often been reproduced in a multiplicity of forms, variations, and modifications, as among the Quietists, the Puritans under Cromwell who were mistakenly sincere, and which even expresses itself today in the inconsistencies of ethical looseness, practiced on the part of professed Christians.

In its most extreme form Antinomianism means the re-

jection of all moral law, as no longer being binding upon Christian Saints, who have been "justified,"<sup>and</sup> are privileged to do as they please, feeling no ethical restrictions. They are free, for no guilt ever attaches to their conduct. "If the Son shall make you free, ye are free indeed" is interpreted to be a sanction to this strange doctrine. For Christians nothing is unrighteous. The "perfection of Christian liberty" is meant to mean, that all moral restraints are removed, according to Antinomianism. This is of course a mistaken idea of "Christian liberty" and was historically born of a confusion of Jewish ceremonial law with moral law in general. "Ye are not under law, but under grace" is interpreted by Antinomianism to be a great Pauline avowal of this doctrine of freedom from obedience to the law. Of course Paul, as will be later indicated in more detail, marked a strong antithesis between faith and works. He stands the Gospel of Grace off in contrast to the law. Antinomianism is an unjust exaggeration of this antithesis, to the great detriment of the doctrine of Christian morals. The extreme Antinomianist even regards the law and works as being essentially wrong in themselves. The Christian man is regarded as being totally independent of and indifferent to the moral realm. Luther rebelled against both Antinomianism, which ignored the law, and Roman Catholicism, which put the entire stress on the legalistic element of

religion. Agricola, the extreme Antinomianist of Luther's day, declared that simple faith was all which was required for salvation, without any reference to moral obedience. He was extremest enough to say that "all who had anything to do with Moses would go to the Devil; for Moses ought to be changed." Amsdorf declared that "good works were detrimental to salvation." It is thus seen at the very start that, as comprehended in the general theory of Antinomianism, the Gospel of Grace has been preached to the theoretical, and indeed practical hurt of moral life.

#### Teaching of the Scriptures

It is well to receive the testimony of the Scriptures. For Christian revelation we go to the New Testament exclusively, except when the Old Testament is prophetic of Christian principles. The Old Testament proclaimed the dispensation of law. The new proclaims the dispensation of grace. It was this transition from law to grace, which seemed to some as a total rejection of all law and restriction. But "ye are justified by faith" does not mean freedom from obedience of the law. Faith gives us the moral power to almost unconsciously obey the law. The New Testament comprehends religion as an inwardness of morality and holiness, which indeed essentially must express itself in outward forms of correct ethical conduct.

Christ, as interpreted in the Synoptic Gospels, did not for a moment divorce morals from religion. He placed emphasis upon ethical righteousness as being more worthy than mere religious formality. He was unwilling to allow the mere expediency of outward observances to be a substitute for vital piety of the inner self. This of course was not a definition of religion in the mere terms of ethics. It was a comprehensive estimate of religion as an inseparable union of both faith and morals. Any ideal lower than this would be unworthy of Christ, and of his brethren redeemed by grace.

Christ declared that he came not to destroy the law. Yet he makes salvation depend, not upon the law, but upon repentance and faith. To faith he attributed saving potency. He preached the merits of Divine grace for both Jew and Gentile, and for all who would believe. He had sober regard for the worth of law, yet there is big significance to His words: "Neither do men put new wine into old bottles." He believed in a growing and broadening theology which might pass from austere servility to splendid emancipation. Christ's teaching anticipated the Antinomian heresy. He taught that morals, obedience, and good works dare not be discarded under the name of religion. They are essential to religion. They are the product, the expression, the manifestation of religion. "By their fruits ye shall know them" makes fruits and good works the outer evidence of spiritual vitality. Christ taught that the reaching down of superhuman

grace, and the reaching up of human ethical effort, together realize the bond between man and God. Christ, by the bond of His own humanity and divinity typified the necessity of both divine grace and human faith in the great spiritual miracle of salvation. Christ had little to say about ceremonies, as baptism or the eucharist, or other forms of outward religion, but he placed huge emphasis upon the ethical side, heart sincerity and loyal obedience. He struck the balance between faith and works better than did Paul or John, who were naturally prejudiced to the grace side of religion.

James sounds more like an Old Testament writer than any other author in the New Testament. His teaching is that of a Jewish-Christian ethics, similar to the moral tone of Christ's Sermon on the Mount. Different from Paul, James draws no strong antithesis between faith and works, grace and morals. For example in 2: 24 he says, "Ye see that by works a man is justified and not by faith." He seems to swing back to the Judaistic side. He has nothing to say about the death or resurrection of Christ, nor of faith in Him. He entertained more of the ethical interest of obedience than of the spiritual interests of faith and grace. To James faith seems but a mental consent to creed. The attitude of James, however, serves as a rebellion against the anticipated heresy that faith avails regardless of what the moral life might be. He makes "works co-ordinate with faith



in the ground of justification." He hangs to the necessity of the ethical, having no tolerance whatever for a profession of creed, which is empty of ethical quality. Works is emphasized in James more than faith, yet faith cannot be said to be ignored. It is well that, in view of Paul's extreme in the other direction, some New Testament writer should battle the peril of Antinomianism, by clearly emphasizing the ethical and legal force of Christian life. Paul wanted to save men from relying upon mere good works for salvation. James wanted men to see that faith was of little worth apart from good works. He says, "Faith without works is dead." He asks the question: "What doth it profit my brethren? If a man say he hath faith, but have not works, can that faith save him?" This is the heart of his teaching,--emphasis upon good living and well-doing.

Paul is the greatest commentator in the New Testament upon the Doctrine of Faith and Works. He is called the creed-builder of the church. His attitude is so well known that it calls for but brief mention. Under the Old Testament dispensation, men were shown the terror of the law. Paul saw the false tension of this legalism, and by the virtues of the vicarious function of Christ, taught the energy of redeeming Grace. Paul's deep Pharasaic training in the law of the Hebrews, followed by the sense of spiritual liberty wrought in his life by his dramatic conversion, no doubt, in view of the great antithesis of his old and new

types of experience, inspired him to indulge so heartily in his frequent and cogent antithesis between faith and works, grace and law, laying such heavy emphasis upon faith and grace, almost to the total ignoring of the merits of works and law. Paul was filled and thrilled with spiritual liberty in contrast to the old moral drudgery of legal slavery. Religion to him was now a matter of spirit, rather than of letter. It was a motive power within, rather than a formal obedience without. It was the energetic vitality of an inner piety, which of its own Divinely empowered will could meet the subjective obligations of a redeemed life. To his vision the old religious ethics of his former experience was only the palest sort of a ghost compared to the living and warm-blooded soul of religion, which he now experienced through grace. The legal type was barrenness itself compared to the great fertility of the religion of faith. The altar of salvation was not the stone of incense but the garden of sorrow. The highway of power was not the way of ceremony but the way of Calvary.

#### Augustine in Relation to Grace and Morals

In the sweep from Moses to the present, in seeking the comparative value of Law and Grace, a man of Augustine's character and influence looms up, as a figure in religious history, worthy to attract our attention. He stands the peer

of any since the time of Paul, considering the age in which he lived. Having, like Paul, experienced a tremendous evangelical conversion, his eyes were open to keenly see the condition of the church. He perceived the fatality of the church's spiritual lethargy, into which it had sadly lapsed. New, strange, and false heresies had arisen as to what Christianity was. The church had failed to realize the purpose of faith and grace. It maintained a deplorably low state of morality. It failed to recognize faith and works in their essential union. All the current doctrines of salvation, as the Materialistic, Neoplatonic, Rationalistic, Sacramental, Doctrine of Grace and Merit, etc., fell far short of realizing this fundamental inter-relation of grace and works. Augustine could not fail but see the impotent state of the Christian church and seek to effect a revivifying influence thereon.

Not only was the church of Augustine's time ethically weak, but it was also weak in the quality of its faith. Even as the church was only half-energetic in moral achievement, so was it only half-hearted in spirit. Its attitude was not that of victory and assurance, but that of defeat and fear. It looked up to God, but with no deep sense of trust. It regarded mastery over sin something not within the province of faith.

It was this kind of a lifeless, wavering, apologetic Church against which Augustine was moved to act, not to

destroy, but to enliven, not to discourage, but to inspire. He had experienced a genuine evangelical revival within his own life, which converted his faith, from a mere assent of belief, to trust, confidence, assurance. But faith was not uppermost in his new conception. Divine Grace and Love became altogether supreme in his thought. This conception of Grace or of Love supplanted the conception of subjective faith. It was this Love of God which he deemed to be the motive-energy back of a soul's resolution and determination. This love-idea became the very center of his thought, the pivot around which all else revolved. It was emphasized to the oversight of the significance of subjective faith. This became the Antinomian danger in his doctrine, though not of his character, for it must be prefaced here, that the integrity of Augustine's Christian life far transcended the soundness though not the sincerity of his creed.

Augustine regarded this Love of God, which he deemed so morally energizing, to be a gift. Predestination was thus a huge part of his doctrine. And as Grace was the gift of God and controlled the individual to whom it was given, man could not control himself; for his own will is useless and impotent. This was the product of Neo-Platonic principles, which had remained in his religious thinking. Though it did not act as such in his own life and character, it nevertheless theoretically tended toward Antinomian quietism, freeing human will and endeavor of all respon-

sibility, and placing all this responsibility solely upon the predestinating pleasure of God.

Yet, of course, Augustine had no wish nor intention of ignoring the doctrine of good works. In fact he expressly emphasized it, this being one of the many inconsistencies of his theology. Though he made Divine Grace, which was the energy back of good conduct, a gift independent of man himself, he yet exhorted men to good living and good deeds. As he made love the chief element of religion, so he made continual righteousness and goodness the test of inner love. He made these fruits of righteousness absolutely indispensable for salvation. It is thus apparent that his attempted reconciliation between faith and works is unsound; for while he makes good works necessary, he at the same time, regards them as the gift of God, and thus independent of the will or control of man. This was a distinct, though not strictly extreme, Antinomian tendency whereby one would scarcely be subjectively responsible for his own deeds.

This of course also tends to crowd out "saving faith." God's gift of grace and salvation was made rather independent of the attitude of the individual. This of course would weaken the moral power and responsibility of life. It would utterly destroy the "moral energy of faith," whereby sins are forgiven over and over again, committed by the same individual. Salvation and forgiveness of sins through mere

faith in God was impossible according to the religious philosophy of Augustine. Yet the evidence of salvation for him was a sinless life, through the predestinating Gift of Divine Grace. Within his view, a sinless life was attained, not through faith, trust, effort of will or any subjective attitude or activity, but only through the Divine Gift. In spite of all this he claimed that faith was necessary to salvation, but his conception of faith was merely that of intellectual assent and was itself a part of the gift of God. Augustine's doctrine was thus altogether apart from the conception of saving faith, and of the freedom of the will and of its surrender to the Divine. The individual thus "had absolutely nothing to do with his own salvation, which conception was empty of all sense of personal responsibility. The very effort of the human will toward right living was regarded as useless, powerless, and more or less non-sensical according to Augustine's theory;" for nothing could be done apart from the direct action of the Divine will. This tended toward asceticism and also toward a passive dependence upon God. Conduct was left pretty much to take care of itself, or to be more accurate, to the moral supervision of God, as man's will was void of energy or effectiveness.

These theoretical weaknesses of Augustine might lead one, unacquainted with his life, to imagine that his moral conduct was accordingly weak. But subsequent centuries have never been able to pay tributes enough to this man of high

character and devout life. Feeling the great need of reform within the church, he set himself about to reform it: And he was highly effective in preaching the great love of God, and filling the hearts of men with deep enthusiasm for righteousness, and with high inspiring passions for the Divine. His theory of faith was really Antinomian in its bearing, yet he profoundly believed in sound moral character, and practiced it. "We cannot go (to God) afoot, but with our character," he said. He connected religion and morality. He taught the horror and fatality of sin. He realized that religion was not only a gift, but also, as Harnack says, a task. Humility came not through self-righteousness but through righteousness from God. He believed in and taught a vital and practical piety. Of the old piety of fear and wavering hope, he made a piety of trust and confidence, and therefore of power. Though he did not wittingly give faith much room in his doctrine, faith of a trustful sort resulted from his teaching along with the somewhat contradictory conception of predestination and the catholic notion of Grace. But dogmatically habitual goodness took the place of faith with him. He believed that in the final judgement merits alone would be considered. Thus he laid stress upon moral conduct and good works. He did this to the utter obscurity of faith. "Good affections make a good character" he said, which is indeed a saying worthy of all acceptance. ~~Yet with the many wonderful virtues and excellencies of the~~

saintly Augustine, it must be said that his conceptions of faith, of predestination and of the inability of the human will gave his doctrine an altogether quietistic tendency.

John Wesley and the Climax of the Doctrine  
of Faith and Works

In John Wesley we discover the splendid balance between faith and works, grace and morals, which the Founder of Christianity implied. His conception of Christianity was both vital and practical. It was faith in God which made use of Divine grace, and good works wrought in contact with life. Wesley was not a builder of creed, but an interpreter of creed. He did not form new doctrine but he inspired men to live and practise what they already had. He was a reformer in all circles of life where sin had left its guilt and desolation. Proclaiming the great gospel message of salvation by faith, he emphasized the great personal and subjective significance of religion. His thought was centered in the individual, but by his passion for the individual he raised society, which is after all the only secret of social service. He saw sin as a thing of horror, defilement and death in any and all of its forms, and believed that only a spiritually transformed life through faith (and grace could triumph over it. It was only intense struggle and distress that brought him to his glowing quality of faith



He sought nearness and fellowship with God,--knowing that if he would seek he would find Him. He had a clear understanding of what faith was,--trust, assurance, confidence. He had learned this back in Aldersgate Church, where he felt his heart so strangely warmed, changing his life from one of fretfulness, fear and doubt, to one of spiritual daring, assurance and power. His new zeal and holy ardor for individuals found form in social and religious organization, yet his whole aim centered <sup>in the</sup> individual, the bringing of the human heart, through faith, into vital touch with the heart of God. No wonder John Wesley was such a power, being consecrated to such a holy passion.

With all his great emphasis upon faith, Wesley did not forget the indispensable Christian doctrine of good works. He saw that vital piety consisted first in dependence upon God's grace, and second in dependence upon one's own active endeavor. Faith and works were the two wings by which the soul, through the Grace of Christ, mounted up into the higher atmosphere of fellowship and joyful worship. A treatise of this sort would not be complete without quoting Wesley's own words, which seem specifically designed to refute the teaching of extreme Antinomianism: "Good works are so far from being hindrances to salvation, they are so far from being insignificant, from being of no account in Christianity, that supposing them to spring from a right principle, ~~they are the perfection of religion, they are the~~

~~perfection of religion~~, they are the highest fact of that spiritual building of which Jesus Christ is the foundation."

He did not regard works as the means of salvation, but as the normal expression of inner faith. Grace and law, Faith and works, he realized, are in essential union one with the other. Works is as natural to the Christian as play to the normal child, as song to the bird, as fragrance to the flower; while faith, strong, assuring, victorious, is the vital power and energy back of all. Here he became the very opposite of Augustine. Where Augustine made continued goodness and the sum total of virtue to be the test of sálvation, Wesley made salvation, not based on deeds and character, but on faith and trust. Yet deeds and character are the fruits of faith and trust. Thus he struck the happy middle-ground between the moralist and the Antinomianist. One who through Faith enjoyed close fellowship with God cannot continually disobey the laws of God, but seeks to do His will.

All this Wesley vigorously declared. He preached three sermons specifically upon the doctrine of faith and works in his effort to proclaim the fact that conduct, works, and character must be commensurate with the profession of faith. He did not preach that faith is separate from a good life. He realized the danger that the very doctrine of grace might cause one to stumble into sin. As to whether the doctrine of Grace could do this he said, "Indeed it may and will,

many will continue in sin that grace may abound. But their blood is upon their own head. The goodness of God ought to lead them to repentance; and it will those that are sincere of heart." This is a pungent answer to the heresy, of Antinomianism. John Wesley who had felt his "heart strangely warmed," had once known the unsatisfying pursuit of peace through good works. After his conversion, faith, régant with assurance, loomed up as the central element of salvation, but his former emphasis upon good works was not divorced. The fact of Divine Grace does not free men from personal moral responsibility. In fact the sense of personal responsibility will be greater in the Christian than the non-Christian; for the will of the Christian will be stimulated to do the will of God, and must be keenly sensitive to guilt at any and every violation of God's will. Wesley could think himself safely through on such doctrines as "freedom of the will," "grace," "Christian liberty," etc. and earnestly sought to save others from misinterpreting these good doctrines, and thereby fall into the fallacy of Antinomianism. As someone has expressed it, the Christian life is not "either" faith or works, but it is both. Human freedom enters in; for man is responsible for his will. The Grace of God does not thrust itself upon man in defiance of the human will. If it did, then human will, conscience, sense of responsibility, etc. would be altogether overridden and moral quietism would be the inevitable tendency and result.

There is both inwardness and outwardness to religion. Both indwelling faith in the grace of God, and outward deed and conduct. This was all anticipated in the pre-Christian description: "doing the will of God from the heart."

The nature of sin, of conscience, of free will, of volition and power of initiative all assert the fact of personal obligation and moral responsibility. The true Christian will have shifting desires and experiences. He will have times of pure mysticism, worship, soul inspiring devotion, he will have other times when the active and serviceable side of religion are chiefly manifest. At moments he will feel himself thrown wholly upon the grace of God, at others he will feel that he must work out his own salvation. At times he will seem weak and worthless, at others strong and mighty. At moments his human humility will lift itself into spiritual pride. This is as it ought to be; for it is but the limitation of humanity trying to adapt itself to the limitless power of spirituality. The Christian soul must go into the solitudes to pray, it must come into the multitudes to serve. It must know both a passion for God, and a passion for men, both an experimental and practical religion. This is the balance between faith and morals, grace and works.

#### CONCLUSION

It has been clearly shown that the doctrine of Grace has been preached to the detriment of Morals. It remains for

the correct balance in religious life to be briefly indicated.

There is both an inwardness and an outwardness to vital piety. Faith and works unite, one supplementing the other. The redeemed soul will find humanity itself as the best channel through which to express the energy of its faith. The whole duty of man, as comprehended in the Christian religion has an external function. Dependence upon God together with dependence upon self, is the type of religion which is experimental and vital. While a Kempis spoke the truth when he said, "Never esteem thyself to be anything because of thy good works," yet Taylor also spoke the truth when he said, "Faith, if it be living, true and justifying cannot be separated from a good life." This kind of faith is more than a doctrine: it is a life in action. Religion dare not result in moral delinquency, nor even in moral inaction. The genuine Christian is both believer and doer. Creed and duty, doctrine and rectitude go together. The great Commandment is to "Love the Lord thy God.....and thy neighbor as thyself." This is the heart of the Gospel. And when any soul learns the great principle of redemptive faith in the Grace of God and the great principle of expressing that faith in obedience and service, that soul goes the Highway of Power.