for the law is not relaxed, nor any of its ſeverities abated ; Chriſt came not to deſtroy, but to fulfil it ; and therefore it requires the ſame holy, juſt, and good things, as ever. Nor is the goſpel a new law. There is nothing in it (he says) which looks like a law; for it has no commands in it, but all promiſes, being a pure declaration of grace and ſalvation by Chriſt ; nor are faith, repentance, and new obe­dience, required by it as conditions of man’s acceptance with God. Faith and repentance are goſpel doctrines, and parts of the goſpel miniſtry ; they are graces, and not terms required to be performed by men of themſelves. Faith is the gift of God, and repentance is a grant from him. It is not true (continues our author) that God will accept of an imperfect righteouſneſs in the room of a perfect one ; nor can any thing more highly reflect upon the juſtice and truth of God, who is the judge of all the earth, than to ſuppoſe that he can ever account that as a righteouſneſs which is not one.”

Having thus proved by arguments which were almoſt in the ſame words ſtated long before by Bishop Beveridge@@\*, that the goſpel is no relaxation of the law, he proceeds to lay down his own notions of juſtification, of which (he ſays) the ſole matter, or that for the ſake of which a sinner is juſtified before God, is the righteouſneſs of Chriſt—that which he did and ſuffered on earth, in our nature, in our stead, and as our repreſentative. This is commonly called his active and paſſive obedience ; and when the purity and holineſs of his own nature was added to it, the whole made up the διϰαιωμα *του νομου the righteouſneſs of the law,* which was fulfilled by him as the head and repreſentative of his people @@\* ; for whatever the law required is neceſſary to a ſinner’s juſtification before God, and it required of sinners more than it did of man in innocence. Man was created with a pure and holy nature, conformable to the pure and holy law of God; and it was incumbent on him to continue ſo, and to yield in it perfect and ſinleſs obedience ; in the fai­lure whereof he was threatened with death. Man did fail ; by which his nature was vitiated and corrupted, and his obe­dience became faulty and imperfect. He therefore became liable to the penalty of the law, and still perfect obedience was required of him. To the juſtification of a sinner there­fore is required the moſt complete obedience, active and paſsive ; or, in other words, purity of nature, perfect obedi­ence, and the ſufferings of death ; all which meet in Chriſt, the repreſentative of his people, in whom they are juſtified. There are indeed ſome divines (continues our author) who exclude the active obedience of Chriſt from being any part of the righteouſneſs by which men are juſtified. They al­low it to have been a condition requiſite in him as a Media­tor, qualifying him for his office ; but deny that it is the matter of juſtification, or reckoned for righteouſneſs to man. But without the active obedience of Chriſt the law would not be ſatisfied ; the language of which is, *Do and live ;* and unleſs its precepts be obeyed, as well as its pe­nalty endured, it cannot be ſatisfied ; and unleſs it be ſatis­fied, there can be no juſtification. If therefore men are justified by the righteouſneſs of Chriſt, it muſt be by his ac­tive obedience imputed and made over to them, ſo as to be­come their’s, *even as David describeth the bleſſedneſs of the man unto whom God imputeth righteouſneſs without works@@\*.* That this is really the way in which men are juſtified, our author thinks evident, becauſe they muſt be juſtified either by an inherent or by an imputed righteouſneſs ; but they cannot be juſtified by their own inherent righteouſneſs, for that is imperfect, and therefore not juſtifying. Hence the apoſtle 'counts all things but dung, that he may win Chriſt and be found in him ; not having his own righteouineſs, which is of the law, but that which is *through the faith of Christ,* the righteouſneſs which is of *God by Faith@@."* But by ſuch a righteouſneſs as this a man cannot be juſtified in any other way than by an imputation of it to him. Whence it follows, that '*as by one man’s diſobedience many were made sιnners* by imputation, ſo *by the obedience of one ſhall many be made* righteous, by having that obedience placed to their ac­count.”

As this author properly considers juſtification as the act of God, he does not approve of the language in which faith is called the inſtrument either of conferring or receiving it. “ Faith ( ſays he @@\* ) is merely the evidence of juſtification to the perſon juſtified ; for ‘ faith is the evidence of things not ſeen.’ The righteouſneſs of God, of the God-man and Mediator Jeſus Chriſt, is revealed from faith to faith in the everlaſting goſpel@@\*; and therefore muſt be before it is revealed, and before the faith to which it is revealed. Faith is that grace whereby a ſoul, having ſeen its guilt and its want of righteouſneſs, beholds in the light of the Divine Spirit a complete righteouſneſs in Chriſt, renounces its own, lays hold on that, puts it on as a garment, rejoices in it, and glories of it ; the Spirit of God witneſſing to his ſpi­rit that he is a juſtified perſon : and ſo he is evidently and declaratively ‘ juſtified in the name of the Lord Jeſus, and by the Spirit of our God@@\*.' Faith adds nothing to the *esse,* only to the *bene eſſe* of juſtification; which is a complete act in the eternal mind of God, without the being or conſideration of faith, or any foreſight of it. In the account of God, a man is as much juſtified before his faith as after it ; and after he does believe, his juſtification depends not on his acts of faith, for though *we believe not, yet God abides faithful* to his covenant-engagements with his Son, by whoſe ſuretyſhip-righteouſneſs the elect are juſtified ; but by faith men have a comfortable ſenſe, perception, and apprehenſion, of their juſtification, and enjoy that peace of ſoul which reſults from it. It is by that only, under the teſtimony of the Divine Spirit, that they know their intereſt in it, and can claim it, and ſo have the comfort of it.”

Though this language differs from that of the Weſtminſter Confeſſion, the author ſeems not to teach a different doctrine ; for if faith be that grace by which a ſoul re­nounces ite own righteouſneſs, and lays hold of Chriſt’s, which it puts on as a garment, it muſt be that very thing which the compilers of the Confeſſion meant by their defini­tion of faith receiving and reſting on Chriſt and his righteouſneſs, when they called it “ the alone inſtrument of juſti­fication.” Accordingly our author elſewhere@@\* teaches, that “ true faith in ſenſible ſinners assents to Chriſt and em­braces him, not merely as a Saviour of man in general, but as a ſpecial ſuitable Saviour for them in particular. It pro­ceeds upon Chriſt’s being revealed *in* them as well as *to* them, by the ſpirit of wiſdom and revelation, in the know­ledge of him as a Saviour that becomes them. It comes not merely through external teachings by the hearing of the word from men ; for no man, ſaith our bleſſed Lord, can come to me except the Father draw him ; but ſuch souls as are thus drawn, having heard and learned of the Father, be­lieve not only in the *doctrine* of Chriſt, but alſo in *himself,* truſting in him alone for everlaſting life and ſalvation.”

Were it not that this author, in every thing that he writes, has an eye to the doctrine of election and reproba­tion, which he ſcrews up to a greater height than almoſt any other divine with whole works we are acquainted, he would differ little in his notions of juſtification from the more moderate Arminians. "Juſtification (says Limborch) is the merciful and gracious act of God, whereby he fully absolves from all guilt the truly penitent and believing ſoul, through and for the ſake of Chriſt apprehended by a true faith ; or gratuitouſly remits sins upon the account of faith

@@@[m]\* See his Private Thoughts of Religion.

@@@[m]\* Rom. vii. 4.

@@@[m]\* Rom. iv. 6.

@@@[m]\* Philip. iii. 8, 9.

@@@[m]\* Body of Divinity, vol. i. book ii.

@@@[m]\* Rom. i. 17.

@@@[m]\* I Cor. vi. II.

@@@[m]\* Body of Practical Divinity, book i. chap. 6.