in Jeſus Chriſt, and graciouſly imputes that faith for righ­teouſneſs.” Here indeed the imputation of Chriſt’s righ­teouſneſs is expreſsly denied ; but our countryman Dr Wa­terland, who can hardly be conſidered as a Calviniſt, ſeems to contend for the imputation of that righteouſneſs to the sinner, as well as for faith being the inſtrument by which it is received.

“ It cannot be for nothing (says that able writer@@) that St Paul ſo often and ſo emphatically ſpeaks of man’s being juſtiſied by faith, or through faith in Chriſt’s blood ; and that he particularly notes it of Abraham, that he *believed,* and that his faith was counted to him for justification, when he might as eaſily have ſaid that Abraham, to whom the goſpel was preached, was juſtiſied by goſpel-faith and obe­dience, had he thought faith and obedience equally inſtruments of juſtification. Beſides, it is on all hands allowed, that though St Paul did not directly oppoſe faith to *evan­gelical works,* yet he comprehended the works of the *moral law* under thoſe which he excluded from the office of *justifying,* in his ſenſe of the word juſtification. He even uſed ſuch arguments as extended to all kinds of works; for Abraham’s works were excluded, tho’ they were undoubtedly evangelical. To prove that he interprets the apoſtle’s doctrine fairly, our author quotes, from the genuine epiſtle of Clemens of Rome, a paſſage, in which it appears beyond a doubt that this fellow-labourer of St Paul ſo underſtood the doc­trine of juſtifying faith as to oppoſe it even to evangelical works, however exalted. It is true (continues our author), Clemens elſewhere, and St Paul almoſt everywhere, inſiſts upon true holineſs of heart and obedience of life as indiſpenſable conditions of ſalvation or juſtification ; and of that, one would think, there could be no queſtion among men of any judgment or probity. But the queſtion about conditions is very diſtinct from the other queſtion about inſtruments ; and therefore both parts may be true, viz. that faith and obedi­ence are equally conditions, and equally indiſpenſable where opportunities permit ; and yet faith over and above is em­phatically the inſtrument both of receiving and holding ju­ſtification, or a title to ſalvation.

“To explain this matter more diſtinctly, let it be re­membered, that God may be conſidered either as a party contracting with man on very gracious terms, or as a Judge to pronounce ſentence on him. Man can enter into the co­venant, ſuppoſing him adult, only by aſſenting to it, and ac­cepting it, to have and to hold it on ſuch kind of tenure as God propoſes : that is to ſay, upon a self-denying tenure, conſidering himſelf as a guilty man ſtanding in need of par­don, and of borrowed merits, and at length reſting upon mercy. So here, the previous queſtion is, Whether a perſon ſhall conſent to hold a privilege upon this ſubmiſſive kind of tenure or not ? Such aſſent or conſent, if he comes into it, is the very thing which St Paul and St Clemens call f*aith.* And this previous and general queſtion is the que­ſtion which both of them determine againſt any proud clai­mants who would hold by a more ſelf-admiring tenure.

“ Or if we next conſider God as fitting in judgment, and man before the tribunal going to plead his cauſe ; here the queſtion is, What kind of plea ſhall a man reſolve to truſt his salvation upon ? Shall he ſtand upon his innocence, and reſt upon strict law ? or ſhall he plead guilty, and rest in an act of grace ? If he chooſes the former, he is proud, and ſure to be caſt : if he chooſes the latter, he is ſafe ſo far in throwing himſelf upon an act of grace. Now this queſtion alſo, which St Paul has decided, is previous to the queſtion, What conditions even the act of grace itſelf finally inſiſts upon ? A queſtion which St James in particular, and the ge­neral tenure of the whole Scripture, has abundantly ſatisfied ; and which could never have been made a queſtion by any conſiderate or impartial Chriſtian. None of our works are good enough to ſtand by themſelves before him who is of purer eyes than to behold iniquity. Chriſt only is pure enough for it at firſt hand, and they that are Chriſt’s at se­cond hand in and through him. Now becauſe it is by faith that we thus interpoſe, as it were, Chriſt between God and us, in order to gain acceptance by him ; therefore faith is emphatically the inſtrument whereby we receive the grant of juſtification. Obedience is equally a condition or quali­fication, but not an inſtrument, not being that act of the mind whereby we look up to God and Chriſt, and whereby we embrace the promiſes.”

But though our author contends that faith is the inſtru­ment of juſtification, he does not, like the Antinomians, teach that it will save men without works. “ The covenant of grace (ſays he) has conditions annexed to it of great im­portance, for without them no inſtruments can avail. Theſe are faith and obedience, as St James hath particularly main­tained. St Paul had before determined the general and previous queſtion reſpecting the plea by which we ought to abide ; and when ſome libertines, as is probable, had per­verted his doctrine of faith and grace, St James showedthat the very faith which reſts in a covenant of grace im­plies a cordial ſubmiſſion to the conditions of that cove­nant, otherwiſe it would be nothing but an empty ceremony. The perfect agreement between St Paul and St James in the article of *justification,* appears very clear and certain. St Paul declares, that in order to come at juſtification, it is neceſſary to ſtand upon grace, not upon merit ; which St James does not deny, but rather confirms, in what he says of the perfect law of liberty (James i. 25. ii. 12). St Paul makes faith the inſtrument of receiving that grace ; which St James does not diſpute, but approves by what he ſays of Abraham (ii. 23.; ; only he maintains alſo, that, in the conditionate ſenſe, juſtification depends equally upon faith and good works ; which St Paul alſo teaches and inculcates in effect, or, in other words, through all his writings. If St Paul had had preciſely the ſame queſtion before him which St James happened to have, he would have decided juſt as St James did ; and if St James had had preciſely the ſame que­ſtion before him which St Paul had, he would have deter­mined juſt as St Paul did. Their principles were exactly the ſame, but the queſtions were diverſe ; and they had dif­ferent adverſaries to deal with, and oppoſite extremes to en­counter, which is a common caſe.

“ It may be noted, that that faith which is here called a *condition,* is of much wider compaſs than that particular kind of faith which is preciſely the inſtrument of juſtification. For faith as a condition means the whole complex of Chriſtian belief, as expreſſed in the creeds ; while faith as an in­ſtrument means only the laying hold on grace, and reſting in Chriſt’s merits in oppoſition to our own deſervings: though this alſo, if it is a vital and operative principle (and if it is not, it is nothing worth), muſt of courſe draw after it an hearty ſubmiſſion to, and obſervance of, all the neceſſa­ry conditions of that covenant of grace wherein we repoſe our whole truſt and confidence. So that St Paul might well ſay, “ Do we then make void the law (the moral law) through faith ? God forbid : Yea, we eſtablish the law@@." We exempt no man from religious duties ; which are duties ſtill, though they do not merit nor are practicable to ſuch a degree as to be above the need of pardon : they are ne­ceſſary conditions in their meaſure of juſtification, though not ſufficient in themſelves to juſtify, nor perfect enough to ſtand before God or to abide trial: therefore Chriſt’s merits, muſt be taken in to ſupply their defects : and ſo our reſting in Chriſt’s atonement by an humble self-denying faith is our laſt reſort, our anchor of ſalvation both ſure and ſted-

@@@[m]\* Summary View of Justification.

@@@[m]\* Rom. iii. 31.