that period when faith ſhall give place to viſion, and hope to enjoyment. By the grace of the Chriſtian covenant, all mankind are rendered immortal in conſequence of the death and resurrection of Chriſt, who is the Lamb ſlain, in the di­vine decree, from the foundation of the world ; but to ob­tain immortal *happineſs,* they muſt observe the conditions both of natural and of revealed religion, which are repen­tance from dead works, and faith in Chriſt the Redeemer. The former is that condition upon which alone we can re­tain the Divine favour, and of courſe enjoy either pre­ſent or future happineſs ; the latter is a moſt equitable ac­knowledgment required of us, that perpetual conſcious exiſtence is neither a right inherent in our nature, nor a debt due to our virtuous obedience, but merely the gift of God through Jeſus Chriſt our Lord.

“ To make the diſtinct provinces of faith and works in the buſineſs of juſtification clear, let us ſuppoſe (says biſhop Warburton @@\*), that, at the publication of the goſpel, all to whom the glad tidings of immortality were offered on the condition of faith *in Jesus* had been moral or virtuous men, and on that account entitled (as natural religion teacheth) to the favour of God and an abundant reward ; is it not ſelf-evident, that faith alone, excluſive of the condition of good works, would, in that caſe, have been the very thing which *justified* or entitled them to life *everlasting ?* But are *good works,* therefore, of no uſe in the Chriſtian ſyſtem ? So far from it, that thoſe only who ſerve God in ſincerity and in truth are capable of the juſtification which faith alone embraces ; for, to illuſtrate this matter by a fa­miliar inſtance, ſuppoſe a Britiſh monarch to beſtow, in *free gift,* a certain portion of his own *domains,* to which immor­tality may well be compared, upon ſuch of his ſubjects as ſhould perform a certain ſervice to which they were not obliged by the laws of the kingdom ; it is evident that the performance of this laſt ſervice only would be the thing which entitled them to the free *gift.* Yet it is obvious that obedience to the laws, which gave them a claim to protec­tion as ſubjects, in the enjoyment of their own property (to which the reward offered by natural religion may be compared), would be a previous and neceſſary qualification to their enjoyment of their new poſſeſſion ; ſince it is abſurd to ſuppoſe that ſuch a *gift* could be intended for rebels and traitors, or indeed for any but good and faithful ſervants of their king and country.” Well therefore might the apoſtle reprove the ignorance or licentiouſneſs of certain of his con­verts at Rome, in his queſtion—“ Do we then make void the law through faith ? God forbid ! yea, we establish the law ;” obedience to it being the previous qualification of all who are entitled to the fruits of juſtifying faith—life AND **IMMORTALITY.**

Had proper attention been paid to this diſtinction, which St Paul everywhere makes between ſuch duties as are com­mon to all religions that are true, and thoſe which are pe­culiar to the Chriſtian revelation, many uſeleſs controverses might have been avoided respecting the inſtrument of juſtification and the conditions of the Chriſtian covenant. By not attending to it, the divines of one ſchool, who perceive that the mere belief of any truth whatever cannot entitle a man to eternal felicity, have almoſt dropt faith from their ſyſtem of Chriſtianity, and taught moral duties like Pagan philoſophers ; whilſt another party, who err almoſt as far in their interpretations of scripture, finding eternal life repreſented as the *of God,* and faith in Chriſt as the inſtru­ment or means by which that gift muſt be accepted, have expunged from their ſyſtem the neceſſity of good works, forgetting surely that wicked believers, like believing devils, may be doomed to an eternity of torments. But the ſum of Chriſtianity, as we are taught by the beloved disciple, is comprehended in this one commandment of God, "that we ſhould believe on the name of his Son Jeſus Chriſt, and love one another as he gave us commandment.” In perfect har­mony with him, the great apoſtle of the Gentiles, from whoſe miſtaken words much empty nolle has been raiſed about this queſtion, aſſures us@@\*, that “ in Chriſt Jeſus no thing can avail to our eternal happineſs but faith which worketh by love ;” and he informs Titus@@\*, that it “ is a true saying, and what he wills to be conſtantly affirmed, that they who have believed in God be careful to maintain good works.”

Indeed no man can have complete faith in Chriſt, who believes not the promiſes of the goſpel ; but all thoſe pro­mises, except the ſingle one of a resurrection from the dead to perpetual conſcious exiſtence, are made to us upon the ex­press condition that we obey the law of the goſpel ; “ for God will render to every man according to his deeds : to them that are contentious and do not obey the truth, but obey unrighteouſneſs, indignation and wrath ; tribulation and anguiſh upon every ſoul of man that doth evil, of the Jew first and alſo of the Gentile ; but glory, honour, and peace to every man that worketh good, to the Jew first and also to the Gentile @@\*.”

Such are the notions of juſtification entertained by thoſe who in the preſent age have been considered as the leaders@@\* of the ſect of Arminians. How far they are just, the reader muſt decide for himſelf, as our buſineſs is little more than to collect into one point of view the ſcattered opinions of others ; but under every view of this doctrine which we have taken, the Chriſtian covenant appears much more gra­cious than that into which Adam was admitted in paradiſe ; ſince it affords room for repentance, even to that man, who may be ſo unhappy as to be withdrawn for a time into apoſtacy from the terms of the covenant. Whether the death of Chriſt therefore was a direct atonement for the actual sins of men, or only operated as inch *indirectly* by pro­curing for them repeated opportunities of repentance, it is an undoubted truth, that “ if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jeſus Chriſt, hath abounded unto many. And not as it was by one that sinned, ſo is the gift: for the judgment was of one offence to *condemnation,* but the free gift is of many offence to *justification@@\*."*

Thus graciouſly has the divine goodneſs displayed itſelf in the reſtoration of our loſt inheritance. But it ſtopt not here. The same bountiful Lord of life, for its further ſecurity, imparts to every true believer the ſtrength and light of his holy ſpirit to ſupport faith in working out our own ſalvation. Our blessed Saviour, “ who gave himſelf for us, that he might redeem us not only from death, but likewiſe from all iniquity, and purify to himſelf a peculiar people zealous of good works@@\*,” promiſed, before he left this world, to ſend to his followers the Holy Ghoſt or Comfor­ter to abide with them for ever, to guide them into all truth, to bring all things to their remembrance whatſoever he had ſaid unto them, and, as we learn from other paſſages of ſcripture, to " work in them both to will and to do of his good pleaſure.” How amply this promiſe was fulfilled to the apoſtles, we have already seen ; but we are not to ſuppoſe that it was reſtricted to them. As man is designed for a ſupernatural ſtate in heaven, he ſtands in need of ſupernatural direction to guide him to that ſtate. “ No man (says our Saviour) can come to me except the Father draw him ; for as no man knoweth the things of a man save the ſpirit of a man which is in him, even so none knoweth the things of God but the Spirit of God.” This omniſcient Spi­rit indeed “ ſearcheth all things, yea even the deep things of God,” and revealeth them to the ſons of men, to enlighten

@@@[m]\* Div. Leg. book ix. chap 3.

@@@[m]\* Gal. v. 6.

@@@[m]\* iii. 8.

@@@[m]\* Rom. ii. 8, 9.

@@@[m]\* Warburton and Law, &c.

@@@[m]\* Rom. v. 16, 17.

@@@[m]\* Titus ii. 14.