nostra, vel quidvis aliud, nostri aut remittere peccata nostra, 'aut personas nostras acceptare: quod tamen, si Instrumen­talis causa justificationis fides sit, plane dicendum esset.”

In this sentiment of the bishop of St. David's some of the most eminent divines both among the Calviniste and Arminians acquiesce. Many however have chosen to treat of justification not only in the active sense, as it is the act of God, for all admit that it is he who justifies; but likewise in a [Missive sense, as it means our *privilege* or *possession* held of him, when we are said to be justified by his grace. In this view of the subject they may speak with sufficient propriety, of an instrument of justification, not as the mean by which it is conveyed, but as the medium through which it is received by the true Christian. And hence it follows, (hat Waterland and Warburton strenuously maintain the doctrine of the Westminster Confession, “ that failli receiv­ing and resting on Christ is the alone instrument of justi­fication; though it cannot be alone in the person justified, but must ever be accompanied with all other saving graces, and be a faith which worketh by love.”

*Obs*. Notwithstanding tbiβ general agreement of Calvinists and Re­monstrants on the subject of justification,'there are several differences of sentiment, and still more of phraseology, when they descend to par­ticulars. Of these an idea will be best formed by the perusal of the eminent writers on both sides.

“ A notion (says Dr. Gill, Body of Divinity, vol. ii. book iii. chap. 8, sec. 5,) obtained some years apo, that a relaxation of the law and the severities of it has been obtained by Christ ; and a new law, a remedial law, a law of milder terms, been introduced by him, which is the gospel ; the terms of which are, faith, repentance, and new obe­dience ; and though these be imperfect, yet being sincere, they are accepted by God in the room of perfect righteousness. But every article of this scheme is wrong; 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 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 a new obedience, required by it as a condition 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 that God will accept of an imperfect righteousness in the room of a perfect one ; nor can anything more highly reflect upon the justice and truth of God, who is the judge of all the earth, than to suppose that fare 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, (see his Private Thoughts of Religion,) 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 be did and suffered on earth, in our nature, in our stead, and as our representative. This is commonly called bis active and passive obedience ; and when the purity and holiness of bis own nature was added to it, the whole made up the *δικαιωμα* *τoυ* ***νομου, the righteousness of the law,*** which was fulfilled by him as the bead and representative of his people, (Rom. viii. '4.) ; for whatever the law required is necessaryto 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 bis obedience became faulty anti imperfect. He therdfore 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 ere justified. There are, indeed, some divines who exclude the active obedience of Christ from being any part of the righteousness by which men are justified. They allow it in have been a condition requisite in him as a Medi­ator, qualifying him for bis 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 liυe;*** and unless its precepts be obeyed, as well as its penalty endured, it cannot be satisfied ; and un­

less it be satisfied there cun 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 theirs, ***even as David describeth the blessedness of the man unto whom God imputeth righteousness without works,*** (Rom. iv. 6.) That this is really the way in which men are justified. Dr. Gill 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 righteousness, which is of the law, but that Which is ***through the faith of Christ,*** the right­eousness which is of ***God by faith,'*** (Phil. iii. 8, 9.) 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 sinners*** by imputation, so ***by the obedience of one shall many be made*** righteous, by having that obedience placed to their own account.’ ”

As this author properly considéra 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, (Body of Divinity, vol. i. book ii. sec. 5,) "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, (Rom. i. 17,) 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 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. (1 Cor. vi. 11.) 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 comfort, able 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 bave 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 its 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 this author elsewhere (Body of Practical Divinity, book i. chap. 6.) 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 hot that Dr. Gill, in everything that he writes, has an eye to the doctrine of election and reprobation, which be carries to a greater height than almost any other divine with whose works weare acquainted, he would differ little in his notions of justification from the more moderate Αrminians. 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 apprehendcd by a true faith; or gratuitously remits sin upon the account of faith in Jesus Christ, and graciously imputes that faith for righteousness.” Here, indeed, the imputation of Christ's righteousness is expressly denied ; but 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, (Summary View of Justification,) “that St. Paul so often and so emphatically speaks of man’s being justified by faith, or through faith in Christ's ‘blood ; and that be particularly notes it of Abrahato, 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,