was justified by gospel-faith and obedience, bad be 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, though they were undoubtedly evangelical." To prove that he inter­prets the apostle's doctrine fairly, the 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 Waterland, “ 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 bolding 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 bold 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 ***faith.*** 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 sittting 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 promisee."

But though Dr. Waterland 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, bad perverted bis doctrine of faith and grace, St. James showed that 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 be 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 bad had precisely the same question before him which St. James happened to have, be would have decided the same 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," (Rom. iii. 51.) 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 to supply their defects ; and so our resting in Christ’s atonement, by an bumble self-denying faith, is our last resort, our anchor of salvation both sure and steadfast, after we have otherwise done our utmost towards the fulfilling of God's sacred laws, towards the performing of all the conditions required.

"That good works, internal and external, are according as oppor­tunities offer and circumstances permit, ***conditions*** properly so called, is clear from the whole tenor of Scripture, as hath been often and abundantly proved by our own divines,@@1 and is admitted by the most judicious among the foreign Reformed.@@\* Yet some have been very scrupulous as to this innocent name, even while they allow the abso­lute necessity of good works as indispensable qualifications for fu­ture blessedness. Why not conditions therefore as well as qualifi­cations ? Perhaps because that name might appear to strike at ab­solute predestination, or unconditional election ; and there may lie the scruple : otherwise the difference appears to lie rather in words than in things.

“ Some will have them called not conditions, but *fruits* or ***conse­quents*** of justification. If they mean by justification the same as the grace of the Holy Spirit, and the first grace of faith springing from it, they say true ; and then there is nothing more in it than an im­proper use of the word ***justification,*** except that from abuse of words very frequently arises some corruption of doctrine. If they mean only, that outward acts of righteousness are fruits of inward habits or dispositions, that also is undoubtedly true ; but that is no reason why internal acts, virtues, graces, (good works of the mind), should not be called conditions of justification ; or why the outward acts should not be justly thought conditions of preserving it. But if they mean that justification is ordinarily given to adults without any preparative or previous conditions of faith and repentance, that in­deed is very new doctrine and dangerous, and opens a wide door to carnal security and to all ungodliness."

Sect. VIII.—*Of the Person and Work of the Holy Spirit.*

Our Saviour before his death promised to his disciples, that after his ascension to heaven he should send unto them another Comforter, *(παρακλητος, he who stands by one and assists as required, an advocate, a guide, a helper, &c.)* who should abide with them for ever, even the Spirit of Truth, (John xiv. 16, 17, &c.) Elsewhere this Spirit is denomi­nated “ the Holy Spirit,” “ the Spirit of God,” “ the Spirit of Christ,” &c., and is frequently mentioned in union with the Father and the Son as the object of adoration and the author of blessing. (Comp. Matt, xxviii. 19; 2 Cor. xiii. 14, &c.) Hence theologians have denominated the Spirit the third person in the divine Trinity. That there are three persons in the one Godhead, has been shewn at large in a former section of this article ; and that the Holy Ghost is one of these three, might be safely concluded from the pas-

@@@> Bull. Op. Latin, p. 412, 414, 415, 430, 434, 514, 516, 544, 583, 645, 668. Stillingfieet's Works, vol. iii. p. 367, 380, 393, 398.

Tillotson's Posthumous Sermons, vol. ii. 484, 487.

@@@» Vossius de Bonis Operibus, Thes. x. p. 370. Op. tom. vi. Frid Spanhem. fil. Op. tom. iii. p. 141, 159,