

exempt from punishment. Thus Shemei entreats David, that he would "not impute folly to him," that is, that he would not punish his folly. In this sense, too, David speaks of the "Blessedness of the man whose transgression is forgiven," and "to whom the Lord imputeth not sin," that is, whom he forgives, so that the legal consequence of his sin shall not fall upon him. This non-imputation of sin, to a sinner, is expressly called the "imputation of righteousness, without works;" the imputation of righteousness is, then, the non-punishment, or the pardon of sin; and if this passage be read in its connexion, it will also be seen, that by "imputing" faith for righteousness, the Apostle means precisely the same thing. "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness; even as David also describeth the man to whom God imputeth righteousness without works, saying, Blessed is the man to whom the Lord imputeth not sin." This quotation from David would have been nothing to the Apostle's purpose, unless he had understood the forgiveness of sins, and the imputation of righteousness, and the non-imputation of sin, to signify the same thing as "counting faith for righteousness," with only this difference, that the introduction of the term "faith" marks the manner in which forgiveness of sin is obtained. To have faith imputed for righteousness, is nothing more than to be justified by faith, which is also called by St. Paul, "being made righteous," that is, being placed by an act of free forgiveness, through faith in Christ, in the condition of righteous men, in this respect, that the penalty of the law does not lie against them, and that they are the acknowledged objects of the divine favour.

ESSAY ON ETERNITY.

Concluded from Page 28.

HITHERTO, have we considered Eternity merely in the abstract: its illimitedness, — immeasurability, — and incomprehensibility, have been imperfectly noticed. Eternity, however, in the abstract, is a dry and abstruse subject; for although it confessedly involves the sublimest theory and the most important practice, still, it renders but few of the pleasures generally deducible from refined speculation; nor does it ever afford the ordinary gratification, which is at once the result, and the recompense, of profound enquiry.

In the solitary idea, that eternity is duration without limits, little is there to create interest among rational beings; but if we add to this, the all-important doctrine of rewards and punishments in a future state, then the subject, on one hand, lowers with the foreboding storms of eternal vengeance; — blackens with a cloud of torment issuing from the flaming pit; and above all, terrifies with the frightful conviction that all is FOR EVER! On the other hand, with "glory, honour, immortality, and eternal life" insured, the prospect brightens — the shadows flee — the darkness is