

Acts xiii. 39. "By him," saith he, "all that believe shall be justified, and receive forgiveness of sins." But whereas some might say (and truly it might be objected,) suppose I believe, though it be on something else, yet I may be saved by Christ, and for Christ's sake meritoriously; therefore, to obviate this, there are two places more, which if you do but add, you will see that it is not only all that believe shall be saved *through* him, but through him all shall be saved that believe *on* him also; that is, as none but believers and such as have faith, are saved, and saved through faith, so, then, faith must be *on* him too, by which they are saved; for so it is expressly said in Acts x. 43, "Through His name, whosoever believeth in him shall receive remission of sins." The like you have in Acts xxvi. 18. "By faith which is in me." And therefore now here is the thing whereon the strength of the argument lies; the scripture doth not only say, "He that believeth shall be saved;" for so it saith too, "He that repenteth shall be saved," and faith is not only said to be unto salvation; for so repentance is said to be unto salvation; but it is plainly expressed, he that believeth is saved by believing on him. And this is yet more express, Rom. iii. 22, "This," says he, "is it that witnessed by the law and the prophets, even the righteousness of God, which is by faith of Jesus Christ to all and upon all that believe." He confesseth not himself to have said on them that believe, but more emphatically adds, *by faith*, so as this righteousness is not only said to be on them that believe, for it is on them that repent too, but it is also expressed that it is by believing, "It is the righteousness of God which is by faith on them that believe;" and this faith is the faith of Christ. Add to this that place in Gal. iii. 22, where there is the like duplication, "The scripture hath concluded all under sin, that the promise by the faith of Jesus Christ might be given to them that believe." It is given, and by believing on Christ. And all argues, that as salvation is by faith alone, so that it is by faith upon this special object, upon Jesus Christ. But you will ask me, What is in Christ that is the special object of the special faith?

I shall give you an answer out of the scripture, in a word or two. You shall find it to be faith in His blood, and faith in His righteousness or in His obedience. Faith in His blood you have in Rom. iii. 15, and faith in His righteousness you have in that place I have so often quoted, 2 Pet. i. 1. These are the matter of our justification, which the soul hath recourse unto, to be accepted for, and to have them imputed to it. If you ask answerably to both these, for what it is the soul comes to Christ, believeth on His blood, believeth on His righteousness, to obtain what?

I answer, it is to obtain two things, the one answering His blood, and the other answering

His righteousness, viz.: "remission of sins," and, an "inheritance among them that are sanctified," these being the two legacies which the soul comes for; and both "by faith that is in me," saith Christ, Acts xxvi. 18; so that indeed there is the whole obedience of Christ, active and passive, blood and righteousness, for remission of sins, and for an inheritance, as thus you have them simply mentioned in several scriptures; and to give you them both in one scripture, Rom. v., first at the 9th verse, saith he, "Being now justified by his blood," and what doth his blood serve to justify us from more peculiarly? "From wrath." "Being justified by his blood," saith he, "we shall be saved from wrath through him;" and elsewhere we are said to be justified from sin and from wrath: and then, in verse 18, 19, of that chapter, "As by the disobedience of one many were made sinners," (viz., that act of Adam's disobedience imputed to them), "so by the obedience of one many are made righteous," (so the word is.) They are constituted righteous by that righteousness and obedience. He had spoken of his blood before, ver. 9; he now speaks of his righteousness, for he opposeth it to the actual disobedience of the law, which Adam committed, which consisted of one act: but this is abundance of grace, and of the gift of righteousness. My brethren, we are not made righteous *by the act of believing*; no, we are constituted and made righteous by that obedience of Christ on which we believe; the text is express for it. Now observe it, as justified by his blood takes away wrath, as you have it verse 9, so our being made righteous by his obedience is for "justification of life." Read the very words of the 18th verse, where, speaking of justification of life, which is distinct from the remission of sins, and freedom from wrath, he saith, it is by having the righteousness of Christ made ours, we being made righteous by his obedience. So that I say this is the special object of faith, and this was the faith of the primitive times.

THOMAS GOODWIN, D. D.

Morning in India.

"COLOURED ON THE SPOT."

When o'er the eastern mountains the day begins to rise,
How glorious is the splendour of these burning Indian skies!
How rich the flush of crimson o'er the land and water spread,
What golden beams are darting from behind the mountain's head!
The morning breeze awakens, and waves in airs of balm,
The plantain's heavy banners, and the tresses of the palm.
The lines of purple shadows are melting in the glow,
And silver rays are trembling on the rosy wave below;