

---

A

**LETTER**

TO

**MR. ROBERT SANDEMAN :**

By a **MINISTER**

IN

**BOSTON.**

*By Andrew C. ...*

---

---

**BOSTON :**

Printed and Sold by **KNZELAND and ADAMS,**  
*in Milk-Street. 1766.*

---

( Price Four Coppers. )



A Letter to Mr. ROBERT  
SANDEMAN : By a MI-  
NISTER in BOSTON.

S I R,

SOON after my Sermon, entitled (*free Justification through Christ's Redemption*) saw the Light, some of your Friends manifested their Displeasure at the following Passage, in a Marginal Note, page 8.——“ So great is the  
“ Force of Truth, that the before-mentioned  
“ Writer is sometimes very friendly to that  
“ Doctrine, which at other Times he takes  
“ such Pains to confute ; but no where more  
“ so, than in the Simile of a rich Man's causing  
“ to be proclaimed in a Time of Famine,  
“ whosoever will, let him come and take Corn  
“ at my Granary freely ; and the starving  
“ Person's seeing himself meant by the Pro-  
“ clamation, and encouraging himself that he  
“ should not starve or want, because he was  
“ faithful

"faithful who had promised." Vol. II.  
 306.—"Neither Mr. *Hervey*, nor any of  
 "ever held any other Appropriation, ti  
 "what is evidently contained in this Simile.  
 They objected, that tho' the Author of the  
 Simile owned, it halted in some Points, I  
 made no Allowance for it. But what if it  
 halted in other Points in which I was not  
 concerned? It was enough for me that it did  
 not halt in the only Point I brought it for;  
 I mean that of *Appropriation*. The Approp-  
 riation contained in it, makes it subver-  
 sive of your Plan. You, Sir, write, and  
*say*, That when a Man believes to Justifi-  
 cation, he sees that he *may be saved*; i. e.  
 he sees that tho' few are saved, there is a  
 Possibility that he, as well as another Sinner,  
 may be *one* of the saved. (How absurd,  
 by the Way, according to this Notion, to talk  
 of the *Joy of Faith*!) Your Believer's first  
 Hope, is at best, but a *meer may be*. But the  
 poor starving Man, believing the rich Man's  
 Proclamation *true*, sees more than a *may be* for  
 himself. He sees he *shall not* starve or want,  
 because he is faithful who made the Promise:  
 He sees that by the Proclamation, he hath a  
 Right to the Corn, and may take it as *his own*  
 by Gift. So that this Simile is entirely cal-  
 culated to overturn *your* Idea of Faith and t  
 Gospe

l, and to establish *our's*. The Incon-  
 y of this Simile with your Doctrine, hath  
 noticed by not a few. Nay, some who  
 ot unfriendly, have insisted that what  
 ay elsewhere, should be explained by  
 what you say *here*; that you are really  
 a Friend to the Tenet of personal Con-  
 fidence *in*, or *with* Faith; and hold with us,  
 that when a Man believes the Gospel Procla-  
 mation to be *from God*, he sees *in* the Procla-  
 mation a ground to hope, that God, for Christ's  
 sake, will save *him*. However, if your Friends  
 are not like minded with me; if they think  
 this *lame Simile* helps their Cause, they should  
 only count me *weak*, but not *wicked*. Cer-  
 tainly Mr. F——r had no Reason for his de-  
 claring in Company, I had *printed a known*  
*Lye*. This he owned, and justified himself  
 for it, to my Face. On which he was told to  
 remember, his *Tongue was not his own*; and  
 that neither he, nor those he could get to join  
 with him, would ever make it believed, that  
 I had *printed a known Lye*. It was appre-  
 hended, as you are sensible, Sir, that I had not  
 Courage to complain of him to Mr. *Sandeman*.  
 At when I complained, being conscious of  
 Goodness of my Cause, and the Upright-  
 of my Intention, I could not be afraid:  
 is Guilt makes Men Cowards. I did not  
 expect,

expect, Sir, that you would look on Offence, as committed against a Minister of Christ : For you will not allow Christ to be represented by any Ministers, but those that are *after the* Order of Glas. Nor, yet as against a Believer. For like the grandest Church in Christendom, you own none as true Believers who are out of the Pale of *your* Church. And therefore I told you, “ that had I been a Believer, Mr. F——r’s Fault would have been aggravated.——To charge a Believer, *without any Foundation*, with *lying, printing a Lye, a known Lye* ! Had this been the Case, how would your *Spirit have been stirred within you* ? However, it was insisted, “ that tho’ I was an Unbeliever, you should do the Thing that was just between him and me ; and that we Unbelievers should have Justice done us.”

The Satisfaction proposed was, that he should acknowledge his Fault to me, and others, who had heard him say, I had *printed a known Lye*. And yet, by what I can learn, he is *rebus in Curia*, and hath received the Sacrament with you, tho’ I promised, if needful, to prove the Accusation against him.—Is not this, Sir, suffering *Sin upon your Brother* ? Such a suffering of Sin upon him as the Scripture calls *bating your Brother* ? And do

partake with him in the Sin? If this is being a *Partaker with other Men's Sins*, be hard to tell what is.—Nay, do not those who connive at the Abuse, make themselves *Partners in the Guilt*? Time was, when you did not spare Mr. F——r. Once he had *Judgment without Mercy*: But now he hath *Mercy without Judgment*. Is it the Dreadfulness of a second Excommunication, which makes you so gentle? Are you afraid that *such a Member* must be cast out of the Church forever, if you deal with him according to his *Deserts*?—Will not some think they themselves have had, comparatively, hard Measure; and that you disregard the divine Rule; *do Nothing by Partiality*? And will not your Conduct resemble that in the Satyrist——  
*Dat veniam Corvis, vexat censura columbas?*—

And may not such Lenity to him, be detrimental to others? May they not naturally think, they shall escape Censure, if they are guilty of nothing worse than the *venial Sin of wandering Unbelievers*? It would be a real benefit to some, if they could learn not to be lenient. But such Treatment of Mr. F——r, encourage those Fruits of an *unbridled Tongue*, which are as contrary to true Christianity, as Darkness is to Light.

Upon

Upon the whole, Sir, the Impartia  
think it incumbent on you, to do one o  
of these two Things ; either that you  
Mr. F——r's Conduct towards me, or  
Conduct towards him. Adieu !

Boston, Dec. 27.  
1766.

