

Title **The Polyglott: or Hope of Eternal Life; according to the various sentiments of the present day. Collected from Hervey, Marshall, and Cudworth [and others]. To which is added, the Scripture account of the death of Christ. [By William Cudworth.]**

Published **1761, London**

Creator **Hervey, James**

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14506 Harvey James
THE 6
POLYGLOTT:

O R,

Hope of Eternal Life;

According to the various

Sentiments of the present Day.

Collected from

HERVEY, MARSHALL, *and* CUDWORTH;

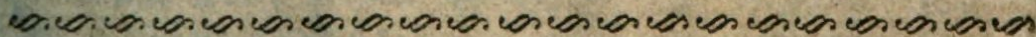
GLASS *and* SANDEMAN;

WESLEY *and* WHITEFIELD;

And RELLY.

To which is added, the

Scripture-Account of the Death of *Christ*.



L O N D O N:

Printed for E. DILLY in the POULTRY; G. KEITH in
GRACECHURCH-STREET; and T. SMITH in SHIP-
ALLEY, WELLCLOSE-SQUARE.

M.DCC.LXI.

P O L Y G L O T T :

O R

Hope of Eternal Life;

According to the various

Sentiments of the present Day;

Collected from

OR
BERWEY, MANNING, and CUDWORTH;



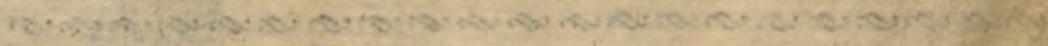
GLASGOW AND LONDON;

WESLEY and WHITFIELD;

AND RILEY.

To which is added, the

Scripture-Account of the Death of Christ.



L O N D O N

Printed for E. DILLY in the Strand; G. KENTON in
Great-Street; and T. SMITH in St. Paul's Church-Yard.

M.D.C.C.LXXV.

P R E F A C E.

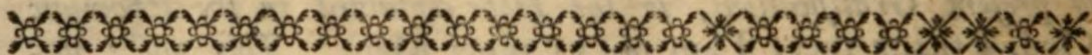
THE Mind of Man as naturally inclines to some Hope against the Fears of Hereafter, as his Body inclines to gravitate or sink, till it meets with a proper Support. Those who are not supported by the real Truth, are supported, for the present, by some Falsehood or other which they suppose to be true. Or else are sinking in anxious Uncertainty, tending to Despair, till they meet with Something which serves them for Support, be it Truth or Falsehood. This may account for all those Awakenings, Conversions, and Experiences, which are not founded on the Truth of the Gospel. For when a Man is beat off one false Foundation, he may be said to be awakened; when he gains another Hope, he may be said to be converted, and have the Joy and Satisfaction of thinking himself so; and the intermediate Anxiety and Fluctuations of his Mind may be called his Experience. And all this while he is only removed from one false Hope to another. The Holy Ghost, which is the Spirit of Truth, is, in such Cases, falsely accounted the Worker of this supposed Conversion, instead of the Spirit of Error, the true Father of it. And the all-sufficient Atonement of the Son of God, is only accounted as a Price paid down for the Purchase of such a Conversion.

From this it may appear, that the common Notion of converted Persons of all Persuasions, stands for all who have been tossed from one Hope to another, whether true or false; more especially, if it has been from the Hope of future Amendment, under the Indulgence of present Gratifications, to the Hope contained in the Pharisaic God, I thank thee, I am not as other Men. This passes undoubtedly for Conversion, from a carnal to a spiritual State. Those who have had Influence enough to make many such Removes, are reckoned Instrumental in making many Converts; tho' perhaps, not one of them is converted to the Knowledge and Love of the Truth as it is in Jesus, or as it stands in the apostolic Testimony; but rather to a Hatred and Opposition to it, such as perhaps they had never entertained had it not been thus thro' the Spirit of Error suggested into them; whence we may see a Propriety in our Lord's Words, Matt. xxiii. 15.

Hence it is also evident, that there is no Dependance to be placed in our being changed, or converted Persons; But the Question is, What are we converted to? What is it we depend upon for everlasting Life? Has it a real Existence? And is it the Foundation God has laid for my Dependance? Is it only Something I hope to obtain, or is it what God has really provided? And here we are led into the Design of the present Attempt, which is not to amuse ourselves

with what fine Compliments Men will pay to Jesus Christ, but what is the real Foundation of the Hope of different Parties; as also the Objections that are raised, and the Answers that are given; that the Reader may have an Opportunity of proving all Things, and hold fast that which is good. In Hervey and Marshall we have a Revival of the Hope of Luther, and the Marrow of the Reformation-Doctrine. In Wesley and Whitefield we have the later Sentiments of Baxter and Allen. In Glas and Sandeman we have a good Confession spoiled, by some unscriptural Positions and Inferences. And in Kelly we have a Man who boasts that "he does not remember to have read the Author that has treated of this Subject like himself: *" So he may have a Patent for it, as being his own Invention. Fixed political Establishments are not here noticed, but only what generally engages those that cannot be satisfied with them. Besides, if we thus enquire into Men's Preachings and Writings, for their Hope of eternal Life, we obtain the truest Account of what is their real Faith. But, if we take up with their studied Confessions, they are all persuaded that Christ is sufficient for them: They all go by the Scripture; they are all for Reformation-Doctrine, &c. and in short for every Thing that is out of the Reach of their Opposition. As the Jews of Old were for building the Sepulchres of the Prophets that were out of their Reach; while they put to Death them that were of the same Spirit living among them; and herein shewed their Enmity to what they seemed to honour.

* Union, Pref. p. 5.



The POLYGLOTT, &c.

Hervey, Marshall, and Sandeman and Glas.
Cudworth.

On the Natural State of Man.

THE Old Man, the Flesh, or Natural State, is not only Sin, as some would have it, but it containeth in it several Things that makes it sinful, besides several other Things that makes it miserable. One Thing belonging to our natural

On the Natural State of Man.

WHEN Man became a Sinner, Nature could point out no Way of Relief for him. Every Attempt now to become righteous before God, and much more every Imagination that God would assist him in any such Attempt, behoved

Hervey, Marshall, Cudworth.

Sandeman and Glas.

ral State, is the *Guilt of Sin*, and therefore we are *by Nature the Children of Wrath*, Eph. ii. 3. under the Curse of God. And can we imagine that a Man should be able to prevail against Sin, while God is against him and curses him? Another Property is *an evil Conscience*, which denounceth the Wrath of God against us for Sin, and inclines us to abhor him as our Enemy, rather than to love him; or if it be a *blind Conscience* it hardens us the more in our Sins. A third Property is *an evil Inclination*, which therefore is called *Sin that dwelleth in us*,—*The Law of Sin in our Members*, Rom. vii. 20, 23. a fixt Propensity to lust against the Law, without any Deliberation, and therefore its Lustings are not to be prevented by any Diligence or Watchfulness. How vain is it to plead that they can do good if they will; when their Mind and Will itself is enslav'd to Sin. A fourth Property is *Subjection to the Power of Satan*, who is *the God of this World*, 2 Cor. iv. 4. and will certainly conquer all whom he fights with upon his own Dunghill, that is, *in a Natural State*. And from all these Properties we may well conclude, that it hath the Property never to be good, as the Apostle Paul sheweth by his own Experience, *I know that in me, (that is, in my Flesh) dwelleth no good Thing*, Rom. vii. 18. *Marsh. Direct. v.*

hoved to be criminal in Man, and to carry in it a dishonourable Reflection against his Creator and Judge, as if he could be pleased with an imperfect Righteousness, or a Righteousness stained with Sin. Yet as by this original Constitution, he was framed to live by his own Righteousness, and to enjoy a happy earthly Life as its Reward; and, as he knows no other Support against Despair, he still retains the strongest Propensity towards both these. And tho' Disappointment has hitherto attended all his Attempts this Way; yet his Pride still flatters him with the Prospect of better Success, by Means of new Improvements in his Attempts. This Propensity, this common Principle in all Men, must now be considered as Nature corrupted; and it is from this Source that we find the Scripture deducing all the Corruption that is in the World. Every Scheme of Religion, devised by Men, has been contrived for the gratifying this Principle: And from hence every Corruption of that Religion, which came from Heaven, takes its Rise. *Lett. on Ther. and Asp. p. 10, 11.*

[Obs. *These two Accounts of human Nature seem not to contradict, but rather to strengthen, each other.*]

White-

Whitefield and Wesley.

Hervey, Marshall, and
Cudworth.*Of a Title to Christ, and Life
Eternal by Him.**Of a Title to Christ, and Life
Eternal by Him.*

THEY who are regenerate, and born again, have a real Title to all the glorious Promises of the Gospel. *Whitaf.* 23 Ser. p. 19.

This may be prescribed as an infallible Rule for every Person; this being the only solid Foundation whereon we can build a well-grounded Assurance of Pardon, Peace, and Happiness. P. 16.

Accordingly he (Christ) shed his precious Blood to satisfy his Father's Justice, and thereby he purchased for us the Holy Ghost, who should once more re-instamp the Divine Image upon our Hearts, and make us capable of living with and enjoying God.

[To this Notion of Christ's Death, Mr. Sandeman well observes, "That if one maintains that Christ died for any other End than he and his Apostles have declared; that other End, whatever it be, must serve more or less to darken his Understanding about, and cool his Affection to, the great End for which Christ died; and accordingly give a false Direction to his Zeal in the Profession of Christianity. Many think he died to purchase Grace and Spirit to help Men to
"sta-

WHAT gives Right to eternal Life? The finished Work of Christ, or the imputed Righteousness. What gives Right to that? The Declarations of the Gospel, giving it freely to Sinners as such. *Def. of Ther. and Asp.* 2d Edit. p. 118.

Nothing is required, in order to our Participation of Christ and his Benefits. *Come and take freely*, is our MASTER'S Language; without staying to acquire any graceful Qualities is his Meaning. *Dial.* Vol. III. p. 251, 252.

There is no *clogging* Qualification, no Worth to be possessed, no Duty to be performed, in order to your full Participation of CHRIST and his Riches. *Christ dwelleth in our Hearts.* How? by legal Works, and laborious Pre-requisites? No, but by Faith. P. 293.

The Gifts of the great Eternal SOVEREIGN are intended, not to recognize our imaginary Worth, but to aggrandize our Views of his Mercy and Grace. To answer such a Design, the Unworthy and the Sinners are duly qualified. P. 255.

When the Divine SPIRIT opens the Eyes of the vilest Miscreants, they discover and make use of just the same Right to

Sandeman and Glas.

Relly.

*Of a Title to Christ, and Life
Eternal by Him.*

THE Gospel leads a Man to the greatest Reverence for, and greatest Submission to, the Divine Sovereignty, without having any Claim upon God whatsoever. *Letters on Ther. and Asp.* p. 345.

If any Man's Notion of Christ proves insufficient to quiet his guilty Conscience before God, the Reason is, his Notion is false, defective, erroneous, or does not correspond with what is testified. *Epistol. Correspondence*, p. 8.

[Query, "If the Gospel affords
" a Man no claim whatsoever to
" Christ, or his Righteousness,
" how does it prove sufficient to
" quiet his guilty Conscience, see-
" ing the Conscience is not pained
" because there is no such Right-
" teousness in Being as pleaseth
" God; but because WE have
" no such Righteousness?"]

SANDEMAN'S *Ans.* It is our primary Notion of the Divine Character that makes the Guilty miserable, by a Sense of Fear and Shame; therefore, when a Man knows how God may be just in justifying him as he at present stands; he finds Relief from the aforementioned disquieting Fear. See Summary from the London Chronicle.

[Reply to Sandeman's *Ans.*

" A.

*Of a Title to Christ, and Life
Eternal by Him.*

GOD and Man are brought together by Covenant-Relation in Christ Jesus, — whose Covenant consists in the Unity of Two Natures, but one Person in our mysterious Immanuel — The Conditions are fulfilled in the same as it consists in the personal Oneness of both Natures. *Salv. compleat*; p. 4.

[Obs. " He might as well
" have told us, that the Creation
" of the World consisted in the
" Unity of Two Natures."]

RELLY. This Human Nature thus assumed of the Virgin, did contain IN ITSELF the whole Church and Bride of God. *Pref. to Hymn-Book*, 1st Edit. p. 9.

The mystical Constitution of his Humanity was fallen Man, who are THEREFORE considered as Members of his Body. P. 4.

The Eternal Father has in this Union cultivated our spoiled Nature, healed it by his Stripes, and we in that Nature as Members thereof. *Sal. comp.* p. 8. It was here the Soul that sinned, died; and, in this Sense, the Soul that sinned was punished, — being in himself the Sinner and the Sin. *Sal. comp.* p. 4. *Pref.*

to

Whitefield and Wesley.

Hervey, Marshall, and
Cudworth.

“ establish their own Righteous-
 “ nefs, and accordingly their Zeal
 “ is directed. It is common with
 “ People of this Class, to shew
 “ their Zeal in longing and pray-
 “ ing for some other Spirit than
 “ that which speaks in the Scrip-
 “ ture, regarding the Scriptures
 “ no farther than they find them
 “ impressed on their Hearts.”

Letters on Ther. p. 438, 440.]

Christ has done all that was
 necessary to procure a condi-
 tional Salvation. *Wesley's Dial.*
 p. 4.

The Terms of Acceptance
 for fallen Man, are Repentance
 and Faith. *Wesley's Pref.* p.
 221.

We obey in order to our
 final Acceptance thro' Christ's
 Merits. *P.* 215.

[To this Notion Mr. Hervey
 says, “ Has he never heard of
 “ the Righteousness of Faith,
 “ Rom. x. 6. Of being made
 “ righteous by ONE MAN'S
 “ Obedience, Rom. v. 19. Of
 “ Righteousness imputed, without
 “ Works”, Rom. iv. 6. True
 Christians obey because they are
 already accepted in the Beloved,
 because they have received eternal
 Life in Christ Jesus as a free
 Gift.]

Is Christ your Sanctification,
 as well as your outward Right-
 eousness? for the Word Right-
 eousness in the Text, not only
 implies Christ's Personal Right-
 eousness

to CHRIST and his Merit, as
 the highest Saints. A Right,
 founded not on their awakened
 Desires, not on any Thing in
 themselves, but purely, solely,
 intirely on the free Grant of a
 SAVIOUR. *P.* 302, 303.

My FATHER giveth you the
 true Bread from Heaven. My
 FATHER giveth you his in-
 carnate SON, and his divinely
 excellent Righteousness, in
 Right to possess. This he gives
 you in the free indefinite Grant
 of his Word; without which
 Grant, any Attempt to possess,
 even in the most upright of
 Men, would be illegal and pre-
 sumptuous; by Vertue of which
 Grant, even the poor Sinner
 has an unquestionable Warrant
 to receive and possess the Riches
 of CHRIST. *P.* 307.

[Obj. If Christ is given at all,
 he must be either given absolutely
 or conditionally; if absolutely, he
 is ours in Possession; passed over
 to us; and all the Blessings he
 obtained are ours, whether we
 believe it or no.]

Ans. It is evident that Christ
 is a Gift, clear of this Alterna-
 tive. He is a Gift to be un-
 conditionally and immediately
 received and enjoyed; as the
 Provision of an Entertainment
 is not given in any other Sense,
 or to any other Purpose, than
 to make us welcome to an un-
 conditional Enjoyment. *Def.*

of

Sandeman and Glas.

Relly.

“ *As our primary Notion of the
 “ Divine Character would not
 “ make us miserable, but as we
 “ are particularly concerned, thro’
 “ a Want of Righteousness; so
 “ a farther Discovery how this
 “ God can justify the Ungodly,
 “ cannot make us happy, unless
 “ we are also as particularly en-
 “ titled to that Righteousness,
 “ whereby God vindicates himself
 “ in so doing.”*]

SANDEM. Will the News of a plenteous Importation of Corn, in the Time of Famine, give joy to many ready to perish, and revive even the poorest with the Hope that they may be fed; while yet no Man knows certainly but his present Day may be his last. *Lett. on Ther. p. 402.*

[Reply. “ *The Joy of such is,
 “ and can be, only in Proportion
 “ to their Supposition, that the
 “ present Day will not be their
 “ last. They expect to live,
 “ and also to obtain some of
 “ this Corn, either by Purchase or
 “ Gift; so this Joy is foreign
 “ to Mr. Sandeman’s Purpose;
 “ for the Bread of GOD respects
 “ the eternal Life hereafter; and
 “ our Joy in the Report of it is,
 “ and can be, only so far as it
 “ respects our Interest in it.”* See *Def. of Ther. p. 181.*]

SANDEM. The Scripture often affirms the final Perdition of Many, not merely Hearers

to Hymn Book, 1st Edit. p. 9. That this Nature might be incapable of sinning. P. 10.

[Obs. *Was ever such Non-sense paum’d upon the Public as “healing a Nature,” or “being Members of a Nature?” Healing of Persons is Sense; being Members of a Community or Body of Persons is Sense; and being Partaker of the human Nature, or of the Properties of an Individual of the human Race, is also Sense; but these Assertions have no proper Sense belonging to them. Cudw. Preserv. p. 21.*]

RELLY. It is this which has raised our Nature to an eternal Sonship. *Salv. compl. p. 15.*

Raising Us to such an Eminence, that when he brought his first-begotten into the World, he commanded all the Angels of God to worship Him. p. 8.

And we commence that perfect Man who did proclaim, The First and Last to be his Name.

Hymn book, p. 118. v. 8.

Triumphant in Bliss our Nature we spy,

And we in that Nature, The Image express of the Substance of God,—

His Brightness appearing.

P. 81. ver. 2.

[Obs. *Could one possibly conceive, if we did not see it with our Eyes, that People could be so far infatuated as so blasphemously*

Whitefield and Wesley.

Hervey, Marshall, and
Cudworth.

teousness imputed to us, but also Holiness of Heart wrought in us. Can you then, in this Sense, say, "The Lord our Righteousness." *Whit. Nine Serms. p. 19.* Mr. *Wesley* is bolder, and says, the frequent Use of this unnecessary Phrase (the imputed Righteousness of Christ) has done immense Hurt*. *Wesley's Pref. p. 212.*

[To this Sandeman observes,
"All Sanctification solely springs
"from the bare TRUTH, so
"much set at nought by our
"Preachers. Jesus Christ said
"in his Prayer, (Joh. xvii.)
"Sanctify them thro' thy Truth;
"for their Sakes I sanctify
"myself, that they also might be
"sanctified thro' the Truth. Only
"by this Truth are the Consci-
"ences of the Unclean sanctified.
"Only by this Truth is the Heart
"purified for obeying the new
"Commandment of Love."]

* Mr. *Whitefield* and *Wesley* are put together, because the Differences between them do not affect their common Hope of eternal Life; that is, the Difference they apprehend subsists between themselves and others. Was what Mr. *Whitefield* calls Holiness (ὁσιότητι τῆς ἀληθείας) *The Holiness of Truth*, Eph. iv. 24. Did it consist in the Love of God as manifested in that Truth Mr. *Wesley* denies, he would be as different from him as *Hervey* and *Marshall*; and it would then be necessary to rank him in another Column.

New

of *Ther. and Asp. p. 245, 258.*

[Obj. *This is a Gift of Benefits to Multitudes, who are never benefited thereby.*]

Ans. It serves like the apostolic Word, as a Means of Divine Appointment, to lead some to the Enjoyment in a Way clear of any distinguishing Excellency above others: and to leave the Rejectors the more inexcusable. p. 185.

The Truth is, the Gift of the Divine Righteousness depends on no Doing or Difference in Man. The being quickened by the Truth of the Gospel, or hearing this Voice of God, depends on the Sovereign good Pleasure of Heaven. A Man hearing this Voice of God, is made obedient to the Commands, Exhortations, &c. to believe on the Lord Jesus Christ, or live by his Righteousness, without waiting for any other; as *Lazarus* came forth in Obedience to the Voice that quickened him. When *Paul* spake to the Jailor, he should be understood as exhibiting a quickening Truth as well as a divine Command; namely, that Christ was a sufficient Saviour who might safely be depended upon for the Whole. p. 132.

New

of the Gospel, but who have heard and received it with joy; yea, of those who have made such Progress, that their only Deficiency is, that their Fruit came not to Perfection. *Lett. on Ther. p. 12*

[*Ans. This is an Objection against depending on any Thing we at present feel; but not against complying with the divine Invitation to live, or assuredly depend, on the sufficient Righteousness of the Son of God. It is an Objection against the Certainty which arises from inherent Qualifications, but not against that which proceeds solely on the Divine Invitation and Faithfulness. Def. of Ther. p. 101.*]

sides, a better Authority tells us, that God commendeth his Love towards us, in that while we were yet Sinners Christ died for us, Rom. v. 8. Cudw. Pref. p. 40.]

B 2

to imagine themselves raised to an eternal Sonship—Members of that Body assumed of the Virgin—The Father's only Son—The Objects of the Worship of Angels—The Alpha and Omega—The Brightness of the Father's Glory, &c. only because they are Human Creatures; whereas the Scriptures tell us, that Christ took Part of like Flesh and Blood to bring many Sons to Glory, by suffering the Just for the Unjust!

RELLY. The Love which caused Him to give his Son to die for us, must be occasioned by his beholding us in a sinless State. *Union, p. 52.*

[*Reply. What need then to give his Son to die for us? Be-*

New

A Summary of the different Sentiments.

As Mr. *Whitefield* and *Wesley* set us to seek a differencing Excellency from others, as our Title to the Promises of the Gospel, Mr. *Hervey* and *Marshall*, on the contrary, maintain that we are begotten and born again by the Gospel of Free Salvation to Sinners, without Difference. Mr. *Sandeman* allows, with Mr. *Hervey*, that the Gospel finds us without any Foundation of Claim in ourselves; but as strangely asserts, that it gives us Peace and Joy without affording us any Claim whatsoever to the Blessings it discovers; contrary both to Scripture and Experience. Lastly, Mr. *Relly* gives us a Hope of eternal Life from a *Chimerical Union* of his own Invention. Instead of trusting, as Sinners, on the finish'd Work of Christ provided for the Guilty, according to the Teaching of the Spirit of Truth, the Bond of the true Union between Christ and his Church, they place their Hopes in this absurd Notion which he calls *Union*. When they can suppose this, they feel the Happiness of a Man who dreams he is a King, or a God, but when he awakes he finds it was but a Dream. Mr. *Cudworth* has very minutely examined, and as plainly confuted, this imaginary System, in his *Preservative in Perilous Time, and Real Union of Christ and his Church*.

Whitefield and Wesley.

New Birth.

WHAT can be understood by all the different Terms of, "being born again," "putting off the *Old Man*, and putting on the *New*," of "being renewed in the Spirit of our Minds," and "becoming New Creatures," but that Christianity requires a thorough real inward Change of Heart. *Whit.* 23 Serm. p. 207.

What is it to be in Christ?

Ans. To be in him by an inward Purity of Heart. p. 4.

The New-Birth is an inward Change from unholy to holy Tempers. *Wesley to Potter*, p. 4.

[*Obs.* *The Kingdom of God mentioned by our Lord to Nicodemus*, (Joh. iii. 3.) *is the Kingdom which he confessed before Pontius Pilate, as not of this World, — not from hence, but of every one that is of the Truth; — which Kingdom cannot be seen, or entered into, but by a New Birth, by a being begotten and born again of and by that Gospel-Truth which teaches us to depend intirely on the finished Work of Christ for everlasting Life, without respecting any Difference betwixt us and others. The Children of the Truth make this Confession without Guile. Others contradict it by adding, "but you must have Conversion, " Faith,*

Hervey, Marshall, and Cudworth.

New Birth.

CONSIDER what Regeneration is: It is a new begetting, or creating us in Christ, 1 Cor. iv. 15. *Eph.* ii. 10. Those that receive Christ, that believe in his Name, and those only, are the Sons of God; which are born *not of Blood, nor of the Will of the Flesh, nor of the Will of Man, but of God*, Joh. i. 12, 13. *Marsh. Direct.* vii.

The Rectitude of Regeneration, is not the Rectitude of the Original State of Man, but it is a Sinner living by the Saviour's Righteousness, and loving God as thus discover'd by the Gospel. The Scripture-Account of Regeneration is, that we are begotten again to a lively Hope, by the Resurrection of Christ from the Dead — by the Word of Truth, which by the Gospel is preached to us. *Def. of Ther.* 2d Edit. p. 225, 226.

The Gospel, which begets true Faith, is a Revelation of the Divine Life-giving Righteousness, and not Something believed in Consequence of our previously having Life without it; and the Change the real Christian has undergone, consists in his being begotten by the Word of Truth, as a guilty Sinner, not to live by

Sandeman and Glafs.

Relly.

New Birth.

EVERY one who is born of the Spirit, lives meerly by *what he hears*, without his performing any Duty at all. And the Reason or Spring of his Comfort, is the influencing Principle of his Life and Practice. This is the Sum of all that the Scripture speaks about Conversion, Regeneration, or the New Birth. *Lett. on Ther.* p. 88.

The Change made on Men by the Gospel, is likewise called *Conversion, Regeneration, New Creation*, or the *New Creature*; putting off the *Old Man* with his Deeds, and putting on the *New Man*; walking not after the *Flesh*, but after the *Spirit*, &c. But whatever Name be given in Scripture to this Change, no Man can warrantably say, he has undergone it, on Account of any Impressions or Motions whatsoever he has found in his Heart; for great Illuminations may take Place, and yet not accompany Salvation. p. 412.

A Person by being brought to the Knowledge of the Truth, is not thereby led to think himself possessed of some good Principle, by which he stands more nearly related to God than other Men. His Comfort does not lie in think-
ing

New Birth.

AS the Head and Members are one in Conception, and born at once, so Christ and his Church were united in his Conception and Birth, as pure and free from original Taint. *Union*, p. 35.

Where we the Members, he the Head,

One Body were conceived pure.

Hymn book, p. 91. ver. 2.

Where Christ and we were nam'd in One,

The Father's *only Son*.

Ibid. p. 81. ver. 7.

At Bethlem was my purer Birth,
The Virgin-Mother mine.

[Obs. *It would be ridiculous to attempt to prove any Thing more plain, than one's own Existence. By the same Consciousness that I am the same Person or Self as far back as my Remembrance reaches, I am conscious that I am no other Person or Self. And that the Blessed One, who was born of the Virgin, is not myself; and can only be as the Scripture speaks, a Child born, and a Son given to me.*]

RELLY. As the natural Head has no Existence without the natural Body, but was conceived and born at once, so Christ was never without his Church, nor his Church without him. *Union*, p. 19.

[Ans. *Christ having a Church*

is

Whitefield and Wesley.

Hervey, Marshall, and
Cudworth.

“ Faith, Love, &c.” not knowing that

Our Faith is this, our Love hence springs,

*Here true Conversion comes in place
Of every false pretended Grace;
’Tis here eternal Life begins.]*

Cudw. Hymns.

How obtained.

DO we make a conscientious Use of all the Means of Grace requisite thereto? Do we fast and pray? Do we not only lazily seek, but laboriously strive, to enter in at the strait Gate? If so we are in that narrow Way that leads to Life: The good Seed is sown in our Hearts; and will, if duly watered and nourish’d, by a regular persevering Use of all the Means of Grace, grow up to eternal Life. *Whit. 23 Sermon. p. 16, 17.*

Methinks every one, that has but the least Concern for the Salvation of his precious, his immortal Soul, having such Promises, such an Eternity of Happiness set before him, should never cease watching,

by his inward Change, but to live by the all-sufficient Righteousness, to trust in that alone; and what he lives by, he loves, and it is the Spring of all his Obedience. *p. 264.*

How obtained.

BOTH Grace and Faith stand in direct Opposition to Works; all Works whatever; whether they be Works of the Law, or Works of the Gospel; Exercises of the Heart, or Actions of the Life; done while we remain unregenerate, or when we become regenerate; they are all, and every of them, equally set aside in this great Affair. *Dial. Vol. I. p. 276.*

Some, while they continue in their natural State, struggle and labour with great Earnestness to subdue their inward Thoughts and Affections, and to abstain not only from some Sins, but from all known Sins, and to perform every Duty of the Law with their whole Heart and

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ing on any Change he has undergone; but he is comforted in thinking on what is without him, even on what is in Heaven; and in this very Thing consists any good Change he has undergone. *Epist. Corref.* p. 82, 83.

is necessary to his Relation to it as the Head; even as a Man's having a Son is necessary to his Relation of a Father: Yet' as a Man can exist without being a Father, and without being conceived and born at once with his Son; so also Christ. His People's Relation, as his Church, depends on their being begotten or gather'd by his Gospel, and not He upon Them for His very Existence, as Mr. Relly blasphemously speaks. Cud. Real Union, p. 34, 54.]

How obtained.

Whatever Doctrine then teaches us to think, that our friendly Correspondence with God is begun by our own Endeavours seconded by the Divine Aid, or even first prompted by the Divine Influence, leads us to look for our Acceptance with God by our own Righteousness: For whatever I do, however assisted or prompted, is still my own Work; otherwise the most common Actions of Life could not be called our own, seeing in all these we must still acknowledge our Dependance on God in whom we live, move, and have our Being. Agreeable to what is now said, we may find Philosophers and Pharisees, both Ancient and Modern, in the

How obtained.

DESCENDING from Glory in Search of thy Bride—Thy Body was she—In the Womb of the Virgin the Twain was made One. *Hymn-book, p. 79.*
God's dwelling in Christ, is his dwelling in the People. *Union, p. 44.*

[*Obf. According to this, if Mr. Relly, and his Followers, should dwell with everlasting Burnings for not fearing God and his Word, but perverting the Scriptures; yet, as it stands sure that God will ever dwell in Christ, it does in their Notion as well for them, "because his dwelling in Christ is his dwelling in the People."* Cudw. *Real Union, p. 25.]*

RELLY. To come up to the Faith and Understanding of

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ing, praying, striving, till he finds a real inward Change wrought in his Heart; and thereby knows of a Truth that he dwells in Christ, and Christ in him; that he is a *new Creature* in Christ; that he is therefore a Child of God; that he is already an Inheritor, and will, e're long, be a Partaker of the Kingdom of Heaven. p. 19.

By Repentance and Lowliness of Heart, the deadly Disease of Pride is healed: That of Self-will by Resignation, a meek and thankful Submission to the Will of God; and for the Love of the World, in all its Branches, the Love of God is a sovereign Remedy. *Wesley's Serm. on several Occasions*, p. 19.

[He might as well have told us, that Health is the Remedy of Sickness, that Ease is the Remedy of Pain. But what should we think of such a Doctor's Prescription? To the same Purpose he says,]

The Cure of spiritual as well as of bodily Diseases, must be as various as are the Causes of them. The first Thing therefore is to find out the Cause, and this will NATURALLY point out the Cure. For Instance, Is it Sin? Put away the accursed Thing, &c. [This is short Work, and very NATURAL indeed!]

necessarily be the Case, till begotten by the Word of Truth; for no Man can desire that which he neither knows, nor believes to be true. *Cudw. Real Union*, p. 16.

and Soul, as *they think*; and are so active and intent in their devout Practice, that they overwork their natural Strength; and so fervent in their Zeal, that they are ready to kill their Bodies with Fasting and other Macerations, that they may kill their sinful Lusts:—And yet were never so much enlightened in the Gospel as to know, that a *New State* in Christ is necessary to a new Life; and therefore they labour in vain to reform their Natural State.—The Heathens, that knew nothing of a new State in Christ, were urged to several severe Practices. *Israel*, according to the Flesh, had a Zeal of God, while they were Enemies to the Faith of Christ: And *Paul* attained so far, that he was blameless while he persecuted the Church of Christ, *Phil.* iii. 6. *Marsh. Direct.* v.

Those, who are made one with Christ, the Gospel of their Salvation finds either among the Profane or the Pious; if among the former, it prevents every Motion of their Will; if among the latter, their Piety and all the Desires and Affections of it, are towards some other Apprehensions of God, than is according to Truth. This must

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the Height of their Self-Appraise, acknowledging Divine Assistance, and ready to agree in using Language like this, *God, I thank thee for my Excellency above other Men.*

We must begin our Religion then, as we would end it. Our Acceptance with God first and last, must rest intirely on the Work finished by Jesus Christ on the Cross; or we must betake ourselves to what many call the Religion of Nature, and what God warrants us to call the Religion of Pride, as being no less opposite to the Law of Nature than to the Gospel. *Lett. on Ther. p. 12, 13.*

[*As clear as Mr. Sandeman is here, he is as lame in his Account of flying to Christ, &c.*]

If now we understand by the Storm, the Wrath that is to come; the Believer, knowing that Christ hath done enough to deliver him from it, loves him, takes hold of him, or flies to him. "How?" In obeying his Commands, and frequenting every Means of Correspondence with him. *p. 364.*

[*The Primitive Christians were taught to obey because Jesus had delivered them from the Wrath to come, 1 Thess.*

i. 10. They fled to him as the Righteousness provided for the Guilty and Destitute; and by the Enjoyment of him under this Character, they were disposed to all other Obedience.]

of this, is the Substance of that Shadow, where the Tribes of *Israel*, at a certain Age, came up from every Quarter of the Land to the Temple at *Jerusalem* to worship. *Union, p. 44.*

[*Anf. It can't be "coming up to the Faith," because not according to that which is written: As to Understanding, "Nonsense never can be understood." The Age when People are come up to this Nonsense, is the Age when they are given up to believe a Lie; and the Temple, which he would impose on us for Jerusalem, is only Babylon, or the Confusion of Tongues.*]

RELLY. When Mankind are taught, that their eternal Salvation depends upon their Believing, it is natural for every Man, whose Conscience is alarmed, to attempt it. *Union, p. 72.*

[*Anf. We are taught of God not to depend on our Acts of believing, but on the finished Work of Christ alone; even as Mr. Relly's Disciples, rejecting the apostolic Word, place their whole Dependance on Mr. Relly's Doctrine being true. Cud. Real Union, p. 41, 42.*]

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Hervey, Marshall, and
Cudworth.*Of Christian Confidence or Assurance.*

BEG of God to give you Faith; and, if the Lord gives you that, you will by it receive Christ. (*Here Faith is absurdly supposed to exist previous to, and act without its Object Christ.*) — Fallen Men can now do nothing of or for themselves, and should therefore (*do something*) come to God, beseeching him to give them Faith, by which they shall be enabled to lay hold on the Righteousness of Christ. *Whit. 9 Serm. p. 23.*

Whoever, upon an impartial Examination, can find the aforesaid Marks (*viz. 1. Spirit of Prayer. 2. Not committing Sin. 3. Conquest over the World. 4. Loving one another: And 5. Loving our Enemies*) upon his Soul, may be as certain as tho' an Angel from Heaven was to tell him his Pardon is seal'd in Heaven: And, as for my own Part, I had rather see (*my own Excellency*) these Divine Graces, these heavenly Tempers, stamp't upon my own Soul, than to hear an Angel from Heaven (*proclaim the sovereign Mercy of God in Christ Jesus*) saying, Son, be of good Cheer, thy Sins are forgiven thee. For these are infallible Marks; these

Of Christian Confidence, or Assurance.

IT appears by what God has testified, that he justifies the Ungodly, and imputes Righteousness without Works; and that whosoever believeth on him, under this Character, shall not be ashamed or disappointed, but have everlasting Life— It does not follow that such a one is only assured because he discovers himself to be a Believer; but he is assured by and according to *what he believes and confides in*, for everlasting Life.

Believing on Him that justifies the Ungodly, stands opposed to Works, as fully as believing that he justifies the Ungodly; this is also called *Trusting in Christ*, *Eph. i. 12. Rom. xv. 12. Confidence*, *Heb. iii. 6. The beginning of this Confidence is what God hath spoke, and what we believe, concerning that which justifies us; and as many as have the Beginning of their Confidence really here, will hold it fast stedfast unto the End.* This Confidence is confirmed and strengthened by Works of Love to the Truth, wherewith our Faith works. And they, whose Heart condemns them as destitute of this Love, are known to God as destitute of this Confidence, what-

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*Of Christian Confidence or Assurance.**Of Christian Confidence or Assurance.*

WE must not think that he who is thus certain of the Sufficiency of Christ's Righteousness to make him just, is yet assured, that this Righteousness is imputed to him, and that he is made just by it. For the Word concerning the Resurrection of Christ for the Justification of Sinners, assures him, that believeth, of Justification. But it does not testify that this Righteousness is imputed to us not believing, or if we believe not. Nor does it assure him, that believeth not, of Justification, but the contrary. And so it cannot appear any other Way; nor can we be any other Way sure, according to the Word of God, that he imputes this Righteousness to us, but by our Faith working with our Works.

Glas's Notes, No. 2. p. 30.

[*Obf. This Argument, supposing a Man certain of the Truth, and yet not a Believer of it, destroys itself; for, as Sandeman has observed, "We have no Idea of Truth, but with Reference to its being believed." Lett. on Ther. p. 301. The Justification of the Ungodly is the Thing believed. The Justification of the Believer is another Thing, it is the Justification of a Man differing from*

AS the Apostle, in *Rom. viii. 38, 39.* does not intend the Impossibility of a Believer's departing from the Faith, or falling from Grace, he of Necessity points out something which remains a Truth, should they cease to believe; and such a Truth as their Unbelief cannot make void or of none Effect; and that is the Love of God always embracing them in Christ Jesus. *Union, p. 32.*

[*Obf. So then, according to this, those who went out from the apostolic Truth, because they were not of it, Judas, Hymeneus, and Philetus, and those who draw back unto Perdition, and who are given up to believe a Lie because they received not the Love of the Truth, have one Truth left such as they can never make void, and that is "the Love of God, always embracing them in Christ Jesus." But we have Reason, from the Scripture, to believe, that this is not a Truth, but that all they who will be punish'd with everlasting Destruction from the Presence of the Lord and the Glory of his Power, will have a recent Proof, that the Love of God in Christ Jesus, did not so surely embrace them as Mr. Relly would have us imagine. And that the Something which remained a Truth,*

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these are *Immanuel*, God in and with us; these make up the *White Stone*; these are the *Earnest* of the Heavenly Inheritance in our Hearts: In short, these are Glory begun, and are that *good Thing*, that *better Part*, which neither Men nor Devils, shall ever be able to take from us. *Whit. Twenty-three Ser. p. 215.*

There are as many Degrees in the Favour of God, as in the Image of God. *Wesley's Pref. p. 215.*

If ye, from your Hearts, forgive not every one his Brother their Trepasses, he will retract the Pardon he has given, and deliver you to the Tormentors. *Wesley against final Perseverance.*

[Here we may also class Mr. Sandeman, after all his evangelical Overtures, when he says, "No Man can enjoy that Life, which lies in God's Favour, farther than he loves God and keeps his Commandments. Lett. on Ther. p. 408.

"No Man can be assured his Sins are forgiven him, but in as far as he is freed from the Service of Sin, and led to work Righteousness. For the Favour of God can only be enjoyed

whatever Profession they make amongst Men. This does not prove that Christian Confidence is any other than *believing on him that justifies the Ungodly*; it being this Confidence, and no other, that works by Love: And the Consciousness of this Confidence, or *what we confide in*, thus working by Love, receives such Confirmation, that we seek no farther Certainty; but *abide in that which we have heard from the Beginning.* Cudw.

HERVEY. Is it possible to love God before we have any Perswasion of his Love to us? We never covet an Intimacy with a Person who declares himself our Enemy. *How can Two walk together except they be agreed. Dial. Vol. III. p. 338.*

We are to be *Followers of God as dear Children.* But if we do not believe so as to cry, *Abba, Father*, how can such a Consideration sway our Hearts? p. 340. Will this *alienate* your Affections from your Almighty Benefactor? Will this *irritate* evil Concupisence; or send you to carnal Gratifications in quest of Happiness? Quite the Reverse*. Nothing will be

*This, Mr. Sandeman contradicts, from the Experience of the Effects of the *Jewish* Appropriation, which it is evident was grounded on the Difference between themselves and others; and so not at all to the Purpose.

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from the Ungodly, by his believing and its Fruits.

If we only maintain the Justification of them that believe, we only believe the Justification of the distinguished from among Men, and not the Justification of the Ungodly. Again, if we maintain the Justification of Unbelievers, we maintain what is not written. The Medium is, to maintain, with the Scripture, the Justification of whosoever believeth on Him that justifieth the Ungodly. Hence we have our Assurance in the Grace, Power and Faithfulness of God thus manifested, and avoid every Mistake.

It is evident the Ungodly have Remission of Sins preached to them, not thro' their Faith, but thro' this Man Christ Jesus; and such have Divine Assurance they shall not be disappointed in believing on Him for everlasting Life. — A Hope of eternal Life by the Resurrection of Christ from the Dead, and not from my being a Believer, is that lively Hope unto which we are begotten by the Gospel. — The Conscience is purged from dead Works by the Blood of Christ, in that which is believed; which it could not be, if it afforded no Ground for immediate Confidence for Remission of Sins and eternal Life.]

SANDEMAN. They (the first Christians) knew their Interest in Christ's Death, by the

a Truth, when they turned away their Ears from the Truth to Fables, was, That they who denied Him, he would also deny before his Father. Cudw. Real Union, p. 30.

Mr. Relly confesses, that the Root of these strange Notions of his, is, that his penetrating Judgment cannot discern how the Just can suffer for the Unjust, or God be merciful to our Unrighteousness. His Words are,]

Nor can it (Justice) possibly admit of a Surety here, because it can only punish him whom it first finds guilty — Divine Equity can only declare such guilty on whom the Fault is found; and can only find the Fault on such who have committed it. We only committed the Fault, upon us only it could be found. Union, p. 7.

Tho' the Son of God was ever so willing, yet it was "not Equitable," but "Cruelty and Injustice," to admit him to suffer for the Transgression or Crime of others: For Justice cannot admit of the Innocent being punished, nor of the Transgressors being acquitted. p. 5, 6.

[Ans. This might have some Shew of Plausibility, was Christ an insufficient Person, and fondly desired to put himself in such Circumstances as he could not retrieve. But this is not the Case. Help

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“ joyed in studying to do those
“ Things which are well-pleasing
“ in his Sight. P. 409.

“ The Apostles themselves could
“ have no farther Evidence that
“ they belonged to Christ, than as
“ they were influenced by the same
“ Temper of Mind that appear'd
“ in Him.” P. 413.]

[The Evidence of the Effects of Faith, is described by Mr. Hervey as follows, “ From this Truth believed, from this Blessing received, the Love of the Brethren takes its rise; which may very justly be admitted as an Evidence, that our Faith is real, and our Assurance no Delusion. As yonder Leaves may serve to distinguish the particular Species, and ascertain the healthy State of the Trees on which they grow.

When your Tenants bring in their Rent, this affords no contemptible Evidence that the Lands, which they respectively occupy, are yours. But this is a Proof which does not occur, either every Day or every Week; it is occasional only, and of the subordinate Kind—

The grand Demonstration, that which is always at Hand, and always forceable, is your Possession of the Deeds of Conveyance. Thus, the Promise of God, in his divine Word, is our Charter, or the authentic Conveyance of our Right to Pardon and Salvation. Make just the same Difference, between this Promise and your own Holiness, as you make between the Writings of your Estate, and the Receipt of the Revenues, you will then judge aright, because your Judgment will coincide with the Apostle's. p. 361.]

be so powerful, to produce holy Love, and willing Obedience; to exalt your Desires, and enable you to overcome the World. *Dial.* vol. iii. p. 272.

Instead therefore of poring on our own Hearts, to discover, by inherent Qualities, our Interest in CHRIST, I should rather renew my Application to the free and faithful Promise of the LORD; assert and maintain my Title, on this unalterable Ground. “ Pardon is mine, “ I would say; Grace is mine; “ CHRIST, with all his spiritual Blessings, are mine. “ Why? because I am conscious of sanctifying Operations in my own Breast? “ Rather, because God hath “ spoken in his Holiness; because “ all these precious Privileges “ are consigned over to me a “ Sinner in the everlasting “ Gospel, with a Clearness unquestionable as the Truth, “ with a Certainty inviolable as the Oath of God.”

p. 362. At the same Time every such Believer is conscious of the sanctifying Operation of this Truth.

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the Effect his Death had upon them. p. 345.

Every Man's Conscience is the best Judge of the secret Spring of his Actions. Yet this is but one Witness, and needs to be supported. For, in this Case, one may be liable to Doubts, lest even his own Conscience should be partial in his Favour.

Here then the Spirit of Truth gives his Testimony as a second Witness supporting the former. And this he does by shedding abroad such an abundant Sense of the Divine Love, as leaves no Room for, so casts out, the anxious Fear of coming short of Life everlasting. Thus that Love, which formerly wrought in the Way of painful Desire attended with many Fears, is perfected by being crown'd with the highest Enjoyment it is capable of in this mortal State. P. 415.

No Man, by enjoying the Holy Spirit as the Comforter, can find any Ground for being less afraid of sinning, or its Consequences, than he was before: For he no sooner indulges any evil Affection, or any Thought opposite to Charity, than he loses that Enjoyment. And their Love (who thus grieve the Holy Spirit) must be left to work in the Way of painful Desire and Fear, till it be again crowned with Enjoyment, and so perfected. p. 418, 419.

[To this it has been observed, 1. That this is not taking of the Things of Christ, but taking of our Things, and shewing them to

Help is laid upon one that is Mighty, *Psal. lxxxix. 19.* That has Power to lay down his Life, and has Power to take it up again, *and has received this Commandment from his Father, Job. x. 18. redounding not to his Injury, but to his own and his Father's eternal Glory, and the helpless Sinner's eternal Salvation—Now, as such a salutary End as this can be obtained without any fatal Injury to Christ or the Sinner, Mr. Relly's righteous Soul may acquiesce in what God has revealed, and allow that the Just has suffered for the Unjust, that he might bring us to God. Real Union, p. 10.*

Mr. Glas has also very justly observed, that "It is proper to Him, as Sovereign and above the Law, to do what the Law could not do, by sending forth his Son, made under the Law, to fulfil it in the Sinner's Name: And this is the Righteousness which is not of the Law, but of God. Of God's Grace as Sovereign and above the Law." Notes, No. 3. p. 34.]

us. 2. *It is not the Spirit's bearing Witness itself with our Spirit, but bearing Witness by the Medium of our Obedience.* Def. of Ther. p. 164.]

SANDEM. The Merchant, who being encouraged by some credible Intelligence Providence has favoured him with from an unexpected Quarter, sets out at all Hazards on some new Branch of Traffic, will be greatly animated to proceed, when he finds his Labours crowned with Success. *Lett. on Ther. p. 439.*

[Ans. *But our obtaining Salvation, is not like a trading Merchant setting out at all Hazards on a new Branch of Traffic. Matth. xiii. 45. describes the Merchant as finding one Pearl of great Price, which puts an End to all future merchandizing.*]

A Specimen of the Substance of the Original Doctrine of the Reformation.

The after Opposition of J. Arminius, &c. which occasioned the Synod of Dort.

The mistaken Opposition to Arminianism that took place after that Synod.

I. **T**HAT to be justified by Faith, is to be justified by what we believe in for Justification, namely, the Righteousness of him who was delivered for our Offences, and raised again for our Justification.

I. **T**HAT to be justified by Faith, is to be justified by our Obedience in believing those Things God has revealed, and as that believing includes obeying accordingly.

I. **T**HAT to be justified by Faith, is to be justified by a holy Principle, including all other holy Principles in it; which holy Principle is purchased for us by Christ's Obedience, and infused by the Holy Spirit.

II. That God is well-pleased in what Christ has done, and has commanded this to be preached to every Creature as the only Hope for everlasting Life.

II. That God is only made placable to every Man that fulfills the Condition of Reconciliation, Faith, Repentance, and new Obedience.

II. That God is well-pleased with what Christ has done as a Purchase for the holy Principles, which are our proper Qualifications for eternal Life.

III. To believe in a revealed Righteousness already wrought, in Opposition to our Working any Thing, can-

III. There is no Election of Man thro' Christ's dying for him, but only upon Foresight of his fulfilling the

III. There is an Election of some Men to the holy Principle abovementioned; the Beginning of which appears,

cannot proceed from any natural Principle in Man originally framed to live by his own Obedience. As the Revelation of this Righteousness is altogether supernatural, so is a Man's Faith in that alone for his Justification, and necessarily proceeds from the same supernatural and efficacious Grace that gave Christ to die for him.

the Condition of believing, &c. Which Faith [*being the Belief of no such Thing as God fully satisfied in what Christ has already done, but only some Effort in the Heart of Man to do something towards his own Reconciliation,*] may be produced by Nature assisted with common Grace; and therefore there is no such Thing as supernatural, special, and irresistible Grace.

appears, not in the Answer of a good Conscience by the Resurrection of Jesus Christ, but in our Concern for the Want of such a Principle; and is carried on by the Motions of our Hearts and the Exercises of our Souls, in praying, waiting for, and labouring after, such a Principle; or rejoicing in the Supposition that we have obtained it. [*How-*

ever different this may seem from the Arminian System, in regard to Liberty or Necessity, it comes to the very same Thing at last with regard to the grand Point of the Justification of a Sinner before God; the Confidence of both being in what they find themselves to be, and in what they do, either by the Assistance of God's common Grace, or the supposed Operation of special Grace: Whereas the Man taught of God draws nigh to him only by what Christ has already done.]

LUTHER knew the Truth well; and, calling it *the Article of Justification*, said, that it reigned in his Heart. And CALVIN also seems to have learned it by other Means than those by which he became an eloquent Orator and a Disputer. He, with many others, contended earnestly for the Faith once delivered to the Saints; but they did not study to gather those who appeared to know the Truth by divine Teaching, and to love one another for the Truth's Sake, into Churches after the Plan of the Apostles: For they laboured in building National Churches; and therefore the first Zeal for the Truth abated, and Nature prevailed, as it will always do in the Nations of this World.

Gomarus, the first Opposer of *Arminius*, and his Doctrine, made the whole Controversy turn upon that grand Head of the Christian Religion *Justification by the Faith of Christ*. But they that came after Gomarus, turned the Edge of the Dispute against *Arminianism*, off from the Article of *Justification*; making all the Controversy turn upon *Grace and Free-Will*. The Effect of this Strain of Doctrine upon them that hearkened to it, was, their seeking Peace with God, and Rest to their Consciences, by what they might feel in themselves, the Motions of their Hearts, and the Exercises of their Souls, in Compliance with the Call to Faith and Repentance, under that efficacious Operation of Grace, which they hoped to find in using those Means whereby they supposed it to be conveyed: And thus they again sought Justification, not by *the Faith of Christ*, but as it were by *the Works of the Law*.

The Author of Twelve Discourses on the Law and Gospel.

The same Author, and Mr. Sandeman, as harmonizing with Hervey, Marshall, and Cudworth.

On Qualifications necessary to obtain Faith.

On Qualifications necessary to obtain Faith.

THE Gospel is Salvation from the Law. It brings glad Tidings for poor *convinced Sinners*. Pref. p. x, xi. (*The Scripture says, To all People, to every Creature.*)

When you are made deeply sensible of your great Ignorance, you will become very humble and teachable. This is the proper Disposition of Mind which the Holy Spirit must work in you, both before and under divine Teaching. p. 33.

[*Obf. Our Ignorance in this Case implies, that we pay no Regard to the Divine Declarations; that we hear not God's Voice therein; that we do not receive Him as our Teacher. How vain is it to talk of being deeply sensible of this, while we defend it with saying, "the Word is only a dead Letter?" And how can such a Disregard of the Divine Declarations be a proper Disposition for divine Teaching? Unless by divine Teaching is meant the Teaching of the Preachers, instead of the Teaching of God by his unerring Word.*]

It (the Word) is only a dead Letter, unless the living Spirit animate it: For the Letter killeth,

THE Gospel calls upon them to receive the Benefit of what Christ did and suffered, as his free Gift.

In order to receive this Righteousness, the Gospel requires no previous Qualifications. We are justified freely by his Grace thro' the Redemption that is in Jesus Christ; and if it be by Grace, then it cannot be by any Works or Qualifications. *Twelve Discourses on the Law and Gospel*, Pref. x, xi.

It is a manifest Contradiction to maintain, that we are justified freely by the Grace of God; and yet that the Work of Man is some way needful to merit our Justification. Is not this something like purchasing a free Gift? p. 132.

[*The Reason of thus placing the same Author on both Sides, is because in this Place he evidently differs from himself.*]

Will any Lover of the Scriptures allow, that the Spirit, who breathes in the Scriptures, ever speaks a Word or Syllable to any Man, besides what he publickly speaks there? Or will he bear to hear the living and powerful Word of God, on

*Author of Twelve Discourses,
&c.*

Sandeman, &c.

killeth, but the Spirit giveth Life.
p. 29.

[*Obs. If we admit the Word in its proper Character, not as intended barely to affect our Passions, but as a Testimony, a Teaching, or an Information; the Question is not, whether it is dead or alive, but whether it is true and may be depended on, or false and liable to deceive us. And they who do not experience the Words that Jesus spake to be Spirit and Life, are only they WHO BELIEVE NOT or receive them not for true, John vi. 63. and so are not TAUGHT OF GOD, but only taught of those Men who inform them, that the Word of the Spirit of Truth is a dead Letter. When the Apostle says, THE LETTER KILLETH, he is evidently speaking of the Word, or Law given by MOSES, and opposes to it THE GRACE AND TRUTH contained in the Words of JESUS, which gives Life even as the other kills. This is no Foundation for calling the Word of JESUS a dead Letter, nor even the Word by MOSES; for that which kills cannot be itself dead, but on the contrary quick and powerful.*]

Faith and the Word, like two fluids of the same Properties, mix together and closely incorporate. p. 30.

[*Obs. This Similitude leads us to think of Faith as something that has an original separate Existence from*

on any Pretence, or under Colour of any Distinction whatsoever, called a *dead Letter*? No! he will abhor the Thought, and without being over-awed by the Weight of any Man's Character, he will be ready to say, *Let God be true, and every Man a Liar.* — And I presume, that, with all Freedom, I may call, whatever Spirit speaks or suggests any Thing not already spoken in the Scriptures, a *private Spirit*; even as the Apostle *Peter* teaches us to call every Gloss on the *Old Testament* Scriptures, not supported by the public Interpretation of them in the *New*, a *private Interpretation*. Lett. on Ther. &c. p. 38.

The Preacher, having largely insisted on the Progress of a genuine Conversion, and the various Actings of Faith; and possessed the Mind of the Hearer with a high Notion of the arduous Task that must be performed, and a View of the Blessings which attend his right Performance, as well as the Miseries which must attend his Failure; the Mind of the Hearer is, by this Time, supposed to be in some Commotion, and to be very anxious to do something, or exert some Act, in Compliance with the pressing Call of the Preacher. And finding some Motion in his Heart corresponding in some

*Author of Twelve Discourses,
&c.*

Sandeman, &c.

from the Word; whereas it is the BELIEF OF THE TRUTH, and never had, nor could have, Existence by itself, in Distinction from the Truth believed.]

The Word is the Eye, and the Holy Spirit the Light shining upon it.

[Obs. This Similitude also supposes the Holy Spirit to give Light or Understanding, without, or separate from, the Word; whereas the Word is the Light or Instruction of the Spirit. IN THY LIGHT WE SEE LIGHT, even as we behold the Sun in its own Light.]

Some of you do not see clearly how to attain this humble teachable Disposition. Are you convinced of your want of it?
p. 53.

If you seek to be saved by the Blood of Christ, and desire the Life purchased by his Death, you have all possible Encouragement to hope for his Favour. He has begun, and he must carry on the Work. p. 119.

[Obs. The Good Work begun in the Philipians was not such as is here spoken of, or any Conceit that God was indebted to their Qualifications, but Fellowship together in that Gospel which manifested them to be on a Level with others before God, and led them to depend only on the Righteousness it revealed.]

Wait upon Him then for his
Grace

Measure, with one or other of the Terms proposed by the Preacher, begins to hear some Spirit secretly whispering to him, that his State and Condition is changed; that he is now removed from a State of Nature to a State of Grace: In short, that he is a gracious Person.
p. 36, 37.

It must likewise be noticed, that the popular Doctrine is so contrived, as to keep the People in constant Dependance on the Preachers, for their Comfort, and in continual Expectation of the Season of Power in giving heed to them. In short, the frequent Repetition of these Attempts, or the straining hard to obtain some Motion, or feel some Impression on their Hearts, is the great Thing in Religion, that first and last must employ the most serious Moments of their Lives. And herein it is imagined the Exercise of Godliness consists. And however much the People may be thus kept in Bondage for Life-time, groaning after some inward Feeling or Impression, yet both the Unconverted, and those said to be in a converted State, provided they attend on the Preacher, and continue waiting and essaying, are encouraged to consider themselves as in a blessed State; as being distinguished from the
Ungodly

Author of Twelve Discourses,
&c.

Sandeman, &c.

Grace in the Ways of his Appointment. *Ibid.* Wait humbly for the Time of his Love. — Surely these Blessings are worth your waiting for. p. 333.

For whom was it (the Blood of Christ) appointed, if not for you, who see your want of it, and who are desirous of experiencing its divine Power. p. 378. All is finished on his Part. He is able, if you are willing, and he engages to use his almighty Power for you if you ask it. p. 443.

Do you desire to be so? (*i. e.* an Heir of the Promise) — Oh! say you, From my Heart I desire it! How came this Desire into your Heart? Was it from any Uneasiness in your Mind about your Sins? Have you been awakened to see that all the Threatnings of the Law belong to you, and *that you have an Interest in none of the Promises of the Gospel?* And was it from hence that you waited upon God for Mercy, desiring to experience his promised Grace? And are you waiting, deeply humbled, under a Sense of your Sinfulness and Helplessness? If this be your Case, thus far you are right; for this is the first Work of God's Spirit. This is not a comfortable State, but it is the Way to get Comfort. p. 444, 445.

Ungodly and Profane, under the Character of *Serious Exercised Souls.* p. 38, 39.

The greater Part of the Reasoners about Acceptance with God, have generally made the Question to run thus, How are we to be exercised, and under what Influence prompting or seconding? What shall we do or endeavour? What shall we feel, &c. Whereas the first Question ought to be, Can any doing, feeling, endeavouring, any Exercise of the Soul, either prompted or seconded, be of any Avail to us in this Matter? Or, whether or not did Christ finish upon the Cross all that God requires, every Requisite, without Exception, to procure Acceptance for, and give Relief to, the guilty Conscience of the most prophane Wretch that lives? p. 41.

When we hear Men who are pained about Acceptance with God, taught to expect and pray for Grace to help them to Conviction, Faith, Repentance, or any Thing else, in order to their finding Relief in Christ's Righteousness, we may be very sure, that this is not the true Grace of God, but the false, or a Corruption of the True. And we may be as sure, that God will regard no Prayer but that of Faith. p. 13.

Have

The

*Author of Twelve Discourses,
&c.*

Sandeman, &c.

Have you been convinced of your damnable State without Faith, and have you been asking Faith of God? And have you been waiting for the Seal of the Spirit? All this is right. This is the previous Work of the Holy Spirit, by which he prepares the Heirs of Promise for his Seal. p. 448. The Heirs of Promise grow up to this Character by several Steps and Degrees, and if any Part of it be yours, you ought to press to the Attainment of the other Parts. p. 451. You have some Evidence of your Inheritance, endeavour to get more, looking up to him that has begun, and praying him to carry on his own Work. And may this Consideration stir you up to press forward, that what you are seeking is of inestimable Value. p. 452.

The Author of the above-mentioned Twelve Discourses has been lately crying out, BEWARE OF THE ANTINOMIANS! a Phrase used at this Day as a religious political Bugbear to afford the Leaders an Opportunity of stigmatizing whoever stands in their Way with that odious Appellation. The Notice that is here taken, is designed (as Mr. Hervey says)

*“to let him know, that he has more Reason to inform himself, than
“to censure others.” See Dial. Vol. II. p. 58. to set him an
Example of manifesting Error without the mean Assistance of reproach-
ful*

The Gospel History gives us no Instance of an Unbeliever diligent to obtain Faith, while it gives many Instances of Believers careful to maintain and increase their Faith or Knowledge of the Truth. p. 336.

Of all the Corruptions of the Gospel, that is the most dangerous, which brings the divine Gift of Righteousness seemingly very near to Men, yet in Effect sets it as high above the Reach of one whose Conscience is awake, as the Perfection required by the divine Law itself. By this perverted Gospel, many Teachers tantalize the souls of Men, leading those whose Consciences is most easily touched, through a Course of the most gloomy Kind of Anxieties, while the more Self-confident have their Ears more open to that Branch of the Doctrine which facilitates the Means of reaching the desired Comfort; understanding the strong Words by which the Means and Requisites are described, in a Sense more suitable to human Abilities and Inclinations, and indeed more suitable to the Spirit and Scope of the Doctrine than the others do. p. 88.

ful Names, or at least to manifest against whom he levels, and prove the Errors they hold fairly and honestly. And lastly, to prevent the Doctrine of the Apostles from being condemned in Disguise, by being classed with such Names or Notions as Relly's; and, on the other Hand, to rescue the Gospel of our Lord from that undue Mixture, which, under the Appearance of honouring, perverts and opposes it.

Wesley and Whitefield. Hervey, Marshall, and Cudworth.

On Christian Perfection.

On Christian Perfection.

MEN indeed talk magnificently of despising low Pleasures, particularly Men of Learning and Education; they affect to sit loose to the Gratification of those Appetites, wherein they stand on a Level with the Beasts that perish. But it is mere Affectation; sensual Appetites, even those of the lowest Kind, have more or less the Dominion over him.— A considerable Difference indeed, it must be allowed, there is between Man and Man, arising (beside that wrought by preventing Grace *) from Difference of Constitution and of Education. But notwithstanding this, who, that is not utterly

I Am very much pleased with your Explanation of, IN THE LORD HAVE I RIGHTEOUSNESS. I, a Sinner; not I, a new or sanctified Creature. This is encouraging; this is delightful: It is like a Door opened in the Ark for me, even for me to enter. Blessed be God for such Truths! Such Truths make the Gospel glad Tidings indeed to my Soul. They are the very Thing which I want; and the only Thing, which can give me Comfort, or do me good. Mr. Hervey's Letters to Cudworth, prefixed to the Defence of Theron and Aspasio, p. 43.

The Note on the above-cited Passage is as follows. If Mr. Hervey

* The true Grace of God is *the Grace of our Lord Jesus Christ, who, tho' he was rich, yet for our Sakes became poor, that we, thro' his Poverty, might be rich.* This Grace prevents every Motion of our Minds, by presenting us with free and full Salvation in the sufficient Righteousness of Christ Jesus as a free Gift; teaching us Love to God and Man in the Light of this Truth. *Preventing Grace*, otherwise understood, can only mean the Works, or Effects of our natural Pride, Fear or Shame, under that glossy Title.

Wesley and Whitefield. Hervey, Marshall, and
Cudworth.

terly ignorant of himself, can here cast the first Stone at another? So that one knows not which to wonder at most, the Ignorance or Insolence of those Men, who speak with such Disdain of them that are overcome by Desires, which every Man has felt in his own Breast? *Westly's Sermons on several Occasions*, p. 14, 15. All who deny this, call it *Original Sin*, or by any other Title, are but Heathens still. Here is the *Shibboleth*. Is Man by Nature filled with all Manner of Evil? Is he void of all Good? Is he wholly fallen? Is his Soul totally corrupted? Or, to come back to the Text, Is every Imagination of the Thoughts of his Heart evil continually? p. 18, 19.

[*This Description of human Nature agrees with the former Descriptions of Marshall and Sandeman, in p. 4, 5. but is very unsuitable to his own Declaration in p. 266.*] For many Years (says he) I have preached "there is a Love of God which casts out all Sin."

[*And to avoid the Necessity of proving what is so contrary to Scripture and Experience, he palliates his Position in the following Manner,*]

1. A Man may be filled with pure Love, and still be liable to Mistake. 2. A Mistake in Judgment may possibly occasion a Mistake in Practice.

Hervey may be believed, nothing was more offensive to him, than those Encomiums on his Piety, which only serve to render his Confession of himself hypocritical, and his Doctrine false. In all his Thoughts, in all his Practice, he found himself a Sinner; and in nothing more so, than in entertaining any good Conceit of himself, or his own State, by Comparison with other Men. God had taught him he had no Rule to measure by, but the perfect Law or Will of Heaven; and every single Deviation served to render his Plea of Righteousness vain; to class him among the rest of Mankind-Sinners, and subject him to eternal Vengeance. In the View of these Circumstances, Mercy revealed in Christ Jesus to the Guilty was a precious joyful Sound, which he heard and lived by. Had he heard any one describe the holy, heavenly, pious Mr. *Hervey*, he would have replied, You have described a Man that will never enter Heaven; but in the guilty Mr. *Hervey*, living only by the divine Righteousness, you find the Man that is taught of God.

To love the divine Righteousness provided for the Guilty, as such; to love God thus characterized, as just, and the Justifier of the Ungodly, by the Righ-

Wesley and Whitefield. Hervey, Marshall, and Cudworth.

Practice. 3. Every such Mistake is a Transgression of the perfect Law. 4. Every such Mistake, were it not for the Blood of Atonement, would expose to eternal Damnation. 5. It follows, that the most perfect have continual Need of the Merits of Christ, even for their actual Transgression. p. 243, 244.

[Obi. *The Blood of Christ justifies us, not as having some Righteousness which wants to have the Merits of Christ added; but as destitute of Righteousness before him that justifies, believing on him that justifies the Ungodly. This is quite consistent with the Scripture Declarations, that he who is begotten and born of the Truth of the Gospel hath overcome the wicked one, so that he toucheth him not with his lie, whereby he deceiveth the whole World. They who say they have no Sin, as a Transgression of the Law, deceive themselves, and it is manifest the Truth is not in them. But, under a Consciousness of Transgression by the Law, the Children of Truth (in Respect of the Doctrine of Christ) transgress not, but abide therein, still believing on him that justifies the Ungodly. Mr. Wesley proceeds on the Supposition that the Atonement is only to supply the Deficiency of our Mistakes, which he affirms are not Sins. Mr. Whitefield allows they are Sins,* but

Righteousness of his Son; to love them that are of this Truth for the Truth's Sake dwelling in them, is, according to Scripture Account, the distinguishing *Holiness of Truth*, whereby the children of God are manifested from the Children of the Devil; and the Works of Love to this Righteousness, are the only Works that will be openly rewarded and acknowledged in the great Day. It is also evident, from Scripture and Experience, that Men may compass *Sea and Land to make a Profelyte*, may give all their Goods to feed the Poor, and even their Bodies to be burned, yet want this *Charity*; they may do all this, and at the same Time manifest themselves to be the Children of them who crucified Jesus, by their Conduct towards his real Gospel, and the Disciples of it, p. 48. Christian Self-denial, and taking up the Cross, is in the Light of this Truth, as is manifest in *Paul's Account* of himself, *Phil. iii. 7, 8.* and *Gal. vi. 14.* And that which Mr. *Wesley* is forced to acknowledge to give the best Gloss he can upon his Doctrine of Perfection, has only its Place here. Namely, that "one that has no Sin as a Transgression of the Law of Love, yet has many Defects," p. 266. For a Man may find himself in various

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but agrees with his Brother Wesley as to the Doctrine of personal Perfection before we depart this Life; only differing with him in Point of Time, by supposing it to be attained just before we die. The Scripture differs from them both, by making our Passport into the eternal Life hereafter, not our personal Perfection, but the Blood of Christ, or, in other Words, our Perfection in Christ Jesus.—Mr. Relly also, in the same Ignorance of true Christian Perfection, or a Sinner living by the Saviour's Righteousness, believing on him that justifies the Ungodly and working by Love to THIS TRUTH; makes use of the Corruption of human Nature as an Argument to support him in transferring what the Scripture says of Faith, Love, Repentance, and all the apostolic Exhortations, to the personal Performances of Jesus Christ, silencing them who are not aware of their Sophistry, by challenging them with their Imperfection. Which is rather a Reason for their Faith and Love, than any Objection to it.

rious Respects faulty and deficient, be conscious of his natural Propensity to Evil, Rom. vii. and yet his Heart not condemn him as destitute of Love to the Revelation of divine Mercy, and those who hope in that Mercy, saying with Peter, Lord, thou knowest all Things, thou knowest that I love thee, John xxi. 15. But this will not support what Mr. Wesley says he has preached for many years, that "there is a Love of God which casts out all Sin." p. 266. This only proves, that a Consciousness of my being guilty by the Law, and a not transgressing but abiding in the Doctrine of Christ, are consistent: Because the Doctrine of Christ supposes me such a Transgressor, and begets my Love and Obedience to him, as justifying the Ungodly, and merciful to my Unrighteousness.

'Tis a common Device with every Quack in Divinity, to challenge People with having Sin and Self in them, in order to advance their particular Schemes as the sovereign Remedy. All who are thus diverted with a false Hope are effectually prevented from giving any real Attention to the saving Truth: But they who are taught of God overcome every Lie of the wicked one, by discovering, that under the Feeling of Sin and Self, their Acceptance with God is only by the perfect Obedience of Christ; and their Love to this true Grace of God, with its Fruits, shew true Christian Obedience, as opposed to all vain Pretensions.

Some

Some common Objections ; collected and answered by Mr. *Wesley* on the one Side, with the Answers that might more properly be given on the other.

I. Do you say, “ Nay, but I do no Harm to any Man ; I am honest and just in all my Dealings ; I do not curse or take the Lord’s Name in vain ; I do not profane the Lord’s Day ; I am no Drunkard ; I do not slander my Neighbour ; nor live in any wilful Sin. p. 41.

Answered by Mr. Wesley. If this be so, it were much to be wished that all men went so far as you do. But you must go farther yet, or you cannot be saved. Still you must be born again. p. 41.

[*Obs.* This is continuing Men in the false Supposition their Pride suggests to them, that their Salvation is not by the sovereign Mercy of God in Christ Jesus to the Guilty ; but by their own Attainments and Excellencies above others. Must not every one who takes this for an Answer, suppose he has already made some Progress, which his farther diligent Application will enable him to attain. How can such Teachers as these pretend they maintain Justification freely by God’s Grace, thro’ the Redemption that is in Christ Jesus ? He seems to be even destitute of any Notion what the Gospel is, when he says, p. 57, Some begin immediately to apply the Promises to give Comfort as the single Point they aim at. Whereas Gospel preaching is preaching Christ crucified, and the Promises Yea and Amen in him.

The Answer that might more properly be given. If this be so, you shall have your Reward on your own Bottom : You stand in no Need of Him that came only to seek and to save that which is lost. The Gospel, by which the Children of the Kingdom are begotten and born again, is God merciful to our Unrighteousness, justifying the Ungodly. But what has this Gospel to do with those who can plead their own Righteousness ? As to taking the Lord’s Name in vain, you do it every Time you call yourself a Christian, for you no more depend on Christ than they who crucified him. And as to your Observation of the Lord’s Day, who has required this at your Hands ? It is Christians, and them only, that by apostolic Authority and Example were not to forsake the assembling themselves together, to hear the Word of the Apostles, and eat the Lord’s Supper. And you must expect your Reward from them that set you to work. The Apostles considered the World

him. *To give Comfort is not the single Point aimed at, but to manifest the true God and eternal Life, in Opposition to all Idols. But he shews his Dislike to this Gospel when he says, " It is " Quackery, and daubing with untempered Mortar, to preach the " Efficacy of the Blood of Christ to poor helpless Sinners. p. 57.*

no farther the Object of their Care, than to preach the Gospel to every Creature as *the Saviour of Life unto Life, or of Death unto Death.*

2. Do you add, " I do go farther yet; for I not only do no Harm, but do all the Good I can.

Answered by Mr. Wesley. I doubt that Fact. But if you did, this does not at all alter the Case; still you must be born again. Without this nothing will do any Good to your poor sinful Soul. p. 42. Strange! How can one that does all the Good he can, be so very poor and sinful? God hath promised to reward such upon their own Bottom whenever they can be found.

The former Answer serves also against this Place. Mr. Wesley does well to doubt the Fact, he should have done so before, and should remember that the Gospel, by which lost Sinners are begotten and born again, is very foreign to the Case of those People who do all the Good they can. They who talk thus, cannot discern *between the Righteous and the Wicked, him that serveth God and him that serveth him not, Mal. iii. 18.*

3. Nay, but I constantly attend all the Ordinances of God; I keep to my Church and my Sacrament.

Answered by Mr. Wesley. It is well you do. But all this will not keep you from Hell, except you be born again. Let this therefore, if you have not already experienced this inward Work of God, be your continual Prayer, " Lord, deny " whatever thou pleasest, but " deny not this." p. 42. *To the same Purpose Mr. Whitefield shews his earnest Zeal after some other*

The Answer that might be given. Who has required this at your Hands? as was said before. What command is there in all the *New Testament* for any to assemble themselves together, but those who are begotten of that Truth which this Pleader of his own Excellency is totally ignorant of. A whole Nation of such assembled together in a religious Way, are
no

other Regeneration and Holiness than that by the Gospel, or Revelation of the Righteousness of God, when he says, "He would not thank God for the Righteousness of his Son, if he would not also make him holy." What a holy Mortal is this! that will not suffer God himself to put him off with so indifferent a Thing as the Righteousness of his Son, unless he will also furnish him with what he calls Holiness! And who is it that hinders a Man so holily inclined from being holy?

no Church of God, receive no Lord's Supper. They only please themselves: They are obeying no divine Institution at all. May God himself, by the Word of his unerring Spirit, enlighten such Teachers and Hearers into the Truth, Righteousness and Salvation of his Kingdom; teach them to tremble at his Word, that they depart not from it, and preserve them from the dreadful Sentence, *Let them alone, &c.* Matth. x. 14.

As it may serve to give further Light into the Root of the Differences of Sentiment to know an Author's Experience, or how he came by his Notions and Phrases; to that End, the following Experiences are presented to the Reader.

Whitefield.

Luther, Cudworth, and Hervey.

HIS natural Propensities he acknowledges in the following Words. I can truly say I was froward from my Mother's Womb. I was so brutish as to hate Instruction, and used purposely to shun all Opportunities of receiving it. — I soon gave pregnant Proofs of an impudent Temper. — Lying I was much addicted to; I have frequently betrayed my Trust, and have more than once spent Money I took in the House, in buying Fruits,

MARTIN Luther, whose Religion was all in popish Ceremonies, his Zeal without Knowledge, understanding no other Justification but in the Works of the Law and Merits of his own making. After he had thus continued a long Space, more pharisaical and zealous in these monkish Ways than the common Sort of that Order; at length it so pleased Almighty God to begin with this Man: First to touch his Conscience with

Whitefield.

Fruits, Tarts, &c. Mr. *Whitefield's* own Account (printed since the Year 1746, as appears by an Account annex'd of his Orphan House in Georgia.) p. 5, 6.

[*It would be well for Mr. Whitefield, and all who depend on the Change of their Nature from their original Dispositions, instead of depending, as guilty, on the sufficient Atonement of the Son of God, to examine themselves before the Searcher of Hearts, whether they can now plead not guilty in similar Respects.*]

Whit. Tho' Corruption worked so strongly in my Soul, yet I can recollect very early Movings of the blessed Spirit upon my Heart, sufficient to satisfy me that God loved me with an everlasting Love. p. 6.

[*As there is here no Notion of, nor Regard to, the true Grace of God, saving the Guilty by a Display of the highest Vengeance against Sin in the Sufferings of Christ, what he ascribes to the Holy Spirit is, and can be no other, than a good Conceit of himself, suggested by natural Pride; drawing an Antinomian Conclusion, or a Conclusion against the Law. For what is it less to presume upon the divine Favour on a Supposition which leaves the Demands of the divine Law unsatisfied?*]

Whit. I was always fond of being

Luther, Cudworth, and Hervey.

with some Remorse and Feeling of Sin, his Mind with Fears and Misdoubts, whereby he was driven to seek further: So that by searching, seeking, conferring, and by reading of *St. Paul*, some Sparkles of better Knowledge began by little and little to appear, which after in Time grew up to a greater Increase. — Three Days and three Nights together he lay upon his Bed without Meat, Drink, or any Sleep, labouring in Soul and Body on a certain Place of *St. Paul*, in the 3d Chapter to the *Romans*, which was these words, *To declare his Righteousness, &c.* Thinking Christ to be sent to manifest Mercy and not to shew forth God's Justice as an Executor of his Law, till at length being answered and satisfied by the Lord touching the right Meaning of these Words, signifying the Justice of God to be executed upon his Son, to save us from the Stroke thereof, he immediately upon the same started up from his Bed, so confirmed in Faith, as nothing afterward could appal him.

Prefix'd to *Luther's* Commentary to the *Galatians*.

Cudworth.

When about 19 Years of Age, a Conviction possessed me, that I had not a Moment future

Whitefield.

Luther, Cudworth, and
Hervey.

being a clergyman, used frequently to imitate the Ministers reading Prayers, &c. Part of the Money I used to steal from my Parent I gave to the Poor, and some Books I privately took from others I remember were Books of Devotion.—I was very fond of reading Plays, and have kept myself from School for Days together, to prepare myself for acting them, p. 7. I composed two or three Sermons, and dedicated one of them in particular to my elder Brother, p. 9. One Morning as I was reading a Play to my Sister, said I, “ Sister, God “ intends something for me, “ which we know not of, p. 11.

[These Passages manifest that a Taste for acting, Imitation, Fondness of being a Clergyman, and appearing to be what he really was not, was natural to him. Can any Dependance then be placed on the Effects of this Disposition when arrived to Maturity? Do we not say of Painters, Players, Poets, &c. when we have this Account of them, that they were born what they are? It is the Effect of no divine supernatural Change at all.]

Whit. My Sister-in-Law and I could by no Means agree; and at length the Resentment grew to such an Height, that my proud Heart would scarce suffer me to speak to her for three
Weeks

ture I could call my own, and if I died in the Condition I was in, I was surely lost. I sought every Opportunity of secret Retirement to bewail this my wretched Condition, and beg of the Lord to pardon and direct me. I was the more at a Loss, as I had no Acquaintance with any religious Person. I kept close Attendance in Reading, Meditation, Prayer, and the public Service of the Church. I multiplied my Times of Prayer to seven Times a Day; but in all this Season, I could not have Peace of Conscience, nor Power against my Sin. I should have some comfortable Feelings in my Mind, now and then, but as they only were founded on a favourable Opinion of myself, or reformed State, at such Seasons as I was least sensible of my real Propensities, they were but very short and transient.

On reading Mr. *Shepherd's Sincere Convert*, I had another Awakening. I never till now saw any Need of the Righteousness of Christ, nor did I understand any Thing about it. I used to say thro' Christ, at the End of my Prayers, but without any Meaning at all. I now obtained also some religious Acquaintance, and had many Raptures and Extacies of Mind when I could suppose that I had the Marks of one that had an
Interest

Whitefield.

Weeks together. — I at length resolved to go away: Accordingly, I went to see my elder Brother then settled at *Bristol*. Here God was pleased to give me great Foretastes of his Love, and fill me with such unspeakable Raptures, that I was carried out beyond myself. — I felt great Hungerings and Thriftings after the blessed Sacrament. But in the midst of these *Illuminations*, something surely whispered, This would not last. p. 9, 10.

[*How can he call these ILLUMINATIONS, when he was enlightened in no one Thing? His Mind was rather darkned or blinded from beholding the Glory of God in the Face of Jesus Christ, by that unaccountable good Conceit of himself which gave him such Raptures. And as it was no more, one may more easily account for what follows.*]

Whit. When I left *Bristol* and returned to *Gloucester*, I changed my Devotion with my Place. Alas! all my Fervour went off. — I had no Inclination to go to Church — Much of my Time was spent in reading Plays, and in sauntering from Place to Place. p. 10.

Near this Time I dreamed that I was to see God on Mount *Sinai*, but was afraid to meet him. — This made a great Impression upon me — I grew more
serious

Luther, Cudworth, and
Hervey.Interest in the Righteousness of
Christ.

After four or five Years thus spent, I found my Condition rather worse than better, which gave me great Uneasiness. — I was convinced under a Sermon there was some very great Defect in my Experience, but could not tell wherein till coming home; when, in a Moment God, who commanded the Light to shine out of Darkness, shined in my Heart, in the Discovery of free Salvation in Christ Jesus. — I found now, that under the specious Pretence of seeking for Faith, I had only sought to establish a Righteousness of my own, which I called by the Name of Faith — The Consequence of this Conviction was, I believed in the all-sufficient Righteousness of the Son of God, and the God of Hope filled me with all Joy and Peace in believing. — The Effect was answerable to the Faith, p. 3-8. such as is described in Mr. *Hervey's* Account of himself, when he was made Partaker of the same Grace, as follows.

Mr. Hervey's Account.

I now begin to see I have been labouring in the Fire, and wearying myself for very Vanity, while I have attempted to establish my own Righteousness. I trusted I know not what, while I trusted in some imagi-
nary

Whitefield.

Luther, Cudworth, and
Hervey.

serious after this Dream; but yet Hypocrisy crept into every Action.—As once I affected to look more rakish, I now strove to appear more grave than I really was.—And I often used to find Fault with the Lightness of others. One Night as I was going on an Errand for my Mother, an unaccountable, but very strong Impression was made upon my Heart, that I should preach and print quickly. p. 13.

Yet I never knew what true Religion was, till God sent me that little Treatise (*The Life of God in the Soul of Man*) God soon shewed me that “true Religion was an Union of the Soul with God and Christ formed within us;” a Ray of Light was instantaneously darted in upon my Soul, and from that Moment, but not till then, did I know that I must be a New Creature. p. 16, 17.

[*If he had been taught of God, he would have been begotten again to a lively Hope by the Resurrection of Christ from the Dead, and so have experienced Christ his only Hope of Glory: But he was now taught to deny this, by seeking after something else, under the Gloss of Scripture Phrases: And in the Room of Suffering for this, gives us the following Account of his Trials and Deliverance.*]

One Morning rising from my Bed, I felt an unusual Impres-
sion

nary good Deeds of my own. These are no Hiding-place from the Storm: They are a Refuge of Lies. If I had the Meekness of *Moses*, the Patience of *Job*, the Zeal of *St. Paul*, and the Love of *St. John*, I durst not advance the least Plea to everlasting Life on this Footing.—My Schemes are altered.—I now desire to *work* in my blessed Master's Service, not *for*, but *from Salvation*. I believe that JESUS CHRIST the *incarnate* GOD is my SAVIOUR—That he has done all that I was bound to perform—and suffered all that I was condemned to sustain; and so has procured a full, final, and everlasting Salvation for a poor damnable Sinner. Now if at any Time I am fervent in Devotion, seem to be in a gracious Frame, or am enabled to abound in the works of the LORD, I endeavour to put no Confidence in these *bruised Reeds*, but rest upon the ROCK of Ages. When, on the other Hand, I feel myself most deplorably dead and deficient, I no longer comfort myself with saying, Be of good Cheer, Soul,—the Lord only requires sincere Obedience; and perhaps To-morrow may be better than this Day, and more abundant in the Works of Holiness. Jesus is now become my Salvation, and this my Song

Whitefield.

Luther, Cudworth, and
Hervey.

sion and Weight upon my Breast, attended with inward Darkness. — I applied to my Friend Mr. Charles Wesley, he advised me to keep upon my Watch, and referred me to a Chapter in *Kempis*.

In a short Time I perceived this Load gradually increase, till it almost weighed me down, and fully convinced me that Satan had as real a Possession of, and Power given over my Body, as he had once over *Job's*. — I felt great Heavings in my Body, and have often prayed under the Weight of them, till the Sweat came thro' me. p. 22.

[*This description of Satan as a Porter's Load upon the Body, is not according to the Scriptures, which affirm him to be transformed into an Angel of Light, perverting the Truth concerning Christ, blinding us from the Gospel, &c.*

Whit. I soon found what a Slave I had been to my sensual Appetite, and now resolved to get the Mastery over it by the Help of Jesus Christ. By Degrees I began to leave off eating Fruits and such like, and gave the Money I usually spent in that Way to the Poor. I thought it unbecoming a Penitent to have his Hair powdered. — I wore woollen Gloves, a patched Gown, and dirty Shoes. I resolutely persisted in these voluntary Acts of Self-denial, because

in the House of my Pilgrimage, — *Why art thou heavy, O my Soul! tho' imperfect in thyself, thou art compleat in thy Head; tho' poor in thyself, thou hast Riches in thy DIVINE SURETY. The Righteousness of thy Obedience, O LORD, my Redeemer, is everlasting!* — If overtaken by Sin, or overcome by Temptation, I dare not, as formerly, call to Mind my righteous Deeds, or quit Scores for my Offences, by my Duties; I do not, to ease my Conscience, or to be reconciled to GOD, promise stricter Watchfulness, more Alms, and renewed Fastings. No, in such unhappy Circumstances, O my Soul, turn neither to the Right-hand nor to the Left, but fly instantly to HIM whom GOD hath set forth as a Propitiation, hide in his wounded Side, and be safe; wash in his streaming Blood, and be clean.

Useful Remarks.

THE Gospel, or the Report concerning the Work of Christ, wears the same uniform Aspect toward all, considering all Mankind as perfectly on a Level, regarding even those whom it relieves, as Children of Wrath, even as others. The Pride of Man, which must always have some distinguishing Qualification to feed upon, cannot

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Useful Remarks.

because I found them great Promoters of the spiritual Life. p. 28.

[Here we see what Notions he had of the spiritual Life—the Help of Jesus Christ—the New Birth, Christ formed in us, &c. And now for his final Deliverance.

Whit. After I had been groaning under an unspeakable Pressure both of Body and Mind for above a Twelve-month, God was pleased to set me free in the following Manner. One Day, perceiving an uncommon Drought, and a disagreeable Claminess in my Mouth, and using Things to allay my Thirst, but in vain, it was suggested to me, that when Jesus Christ cried out, *I thirst*, his Sufferings were near at an End. Upon which I cast myself down on the Bed, crying out, *I thirst! I thirst!* And acted Faith on a crucified Jesus, bleeding for me in particular.—Soon after this, I found and felt in myself, that I was delivered from the Burthen that had so heavily oppressed me! Thus were the Days of my mourning ended.—Now did the Spirit of God take Possession of my Soul, and, as I humbly hope, seal me to the Day of Redemption. p. 29.

[To call these unscriptural Concepts, acting Faith on a crucified Jesus, or the Sealing of the Holy Spirit, is taking the Name of the Lord

not digest this. Our Attention is so much ingrossed in the Pursuit of this *Something*, that we mistake, neglect, and despise the simple Report of the Gospel; so cannot find the Comfort which it yields to every one who understands and holds it for true. And indeed a cruel *Something* it is; for it stings to Death all who covet, and all who have it; all who bewail the Want, and all who rejoice in the Possession of it. The former it leads thro' a tiresome and gloomy Path to utter Darkness; the latter it lulls asleep on the Top of a Precipice, soothes them a while with pleasing Dreams, then throws them down headlong at last. Those of the former Class have no Ear to give to any Thing that can be said of the Truth and Certainty of the Gospel, and the grand Things of God reported there. Every Thing about it appears dark, lifeless, and insipid, for want of the wished for *Something*. And indeed they seldom meet with any Teachers, but such as sympathize with, and so encourage them in their impious complaining and murmuring against God, for want of a Righteousness, as if this were the Exercise of Godliness. With Respect to the other Class, who presume they have got something that turns the Balance in their Favour,

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Useful Remarks.

Lord in vain; and when we perceive it is only such Notions cloath-ed in Scripture Language that has taken Place of the Answer of a good Conscience by the Resurrection of Jesus Christ, it is easy to account for the Contradiction and Want of Love to the Truth and them who are of it, evidently discoverable in such Preachers.]

vour, no sooner are they possessed of this, but they begin to look down, with a solemn Pride, upon the rest of Mankind, as profane; and to complain aloud of the Prevalency of Infidelity and Irreligion; regretting, no doubt, that that for which they value themselves is not sufficiently esteemed by the rest of Mankind. But if

we turn our Eyes to the Scripture, it will appear that this Something is the great Engine employed to blind the Minds of Men, lest the Light of the Gospel of the Glory of Christ, who is the Image of God, should shine unto them. — It will appear, that if we imagine we possess, or desire to attain any Requisite to our Acceptance with God, either aside from, or in Connexion with the bare Work of Christ, — Christ is become of no Effect unto us, — Christ shall profit us nothing. *Lett. on Theron, p. 95, — 96.*

The SCRIPTURE ACCOUNT of CHRIST'S DEATH.

For All; for the Ungodly.

For his People.

WH O gave himself a Ransom (ἀντιλήσπον) for all, *1 Tim. ii. 6.*

For every Man (ὕπερ παντος) *Heb. ii. 9.*

He is the Propitiation for our Sins, and not for ours only, but for the Sins of the whole World, *1 John, ii. 2.*

The Love of Christ constrains us, because we thus judge, that if one died for all, then

HE shall save *his People* from their Sins, *Matth. i. 21.*

In bringing many Sons unto Glory, *Heb. ii. 10.*

Thou hast given him Power over all Flesh, that he should give eternal Life to as many as thou hast given him, *John, xvii. 2.*

All that the Father giveth me shall come to me, *John, vi. 37.*

I lay

For All; for the Ungodly.

For his People.

then were all dead. And that he died for all, that they which live should not live to themselves but to him that died for them and rose again, *2 Cor. v. 14, 16.*

When we were yet without Strength in due Time Christ died for the Ungodly, *Rom. v. 6.*

God commendeth his Love toward us, in that while we were yet Sinners Christ died for us, *v. 8.*

By the Righteousness of One the *free Gift* came upon all Men to Justification of Life, *Rom. v. 18.*

For God so loved the World that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting Life, *John, iii. 16.*

While we were Enemies we were reconciled to God by the Death of his Son, *Rom. v. 7.*

I lay down my Life for the Sheep, *John, x. 15.*

I told you and ye believed not—ye believe not because ye are not of my Sheep. — My Sheep hear my Voice, and I know them, and they follow me. And I give unto them eternal Life, and they shall never perish, *John, x. 25, 26, 27, 28.*

I pray not for the World, but for them which thou hast given me out of the World—they are not of the World, even as I am not of the World, *John. xvii. 6, 9, 14.*

Thou wast slain and hast redeemed us to God by thy Blood, out of every Kindred, and Tongue, and People, and Nation, *Rom. v. 9.*

Redeemed from among Men, *xiv. 4.*

As the Sufferings of Christ are as infinite in Value as his Divinity can make it, so his Death can have no other Limits than the Declaration concerning it. According to these Testimonies, He gave Himself a Ransom for ALL, so as to save HIS PEOPLE from their Sins, under the humbling Character of Sinners even as others, without Difference from them who perish*.

He

* If the Question is put, For whom did Christ die, to give a Claim to Remission of Sin and eternal Life by his Death, or to be a Door of Access into the Holiest of all? The Answer is, For all Men. But when the Question is, For whom did Christ die, or whom did God intend eventually and effectually to save thereby? The Answer is, His People, whom he brings to the Knowledge of the Truth, and keeps thro' Faith to eternal Salvation.

He thus tasted Death for every Man, to bring many Sons unto Glory. He is the Propitiation for the Sins of the whole World, and has Power over all Flesh given unto him, that he should give eternal Life to as many as the Father hath given him—who are known by this, that they bear his Voice, or the Gospel commanded to be preached to every Creature, and according to the Declaration common to all, come to him, or believe on him, for everlasting Life. And are by this Voice gathered to him out of every Kindred, Tongue, and People, and Nation. And so are the Redeemed from among Men.

The Reasons he gave himself a Ransom for all, to save his People from their Sins, are these, 1. Those who are begotten again by his Gospel, and so made his People, are among Men of every Kindred, Tongue, People, and Nation, without any Difference from them, Children of Wrath even as others, ungodly and without Strength.

2. The Character God will be known to them by, is not as giving them Strength, and so merciful to them; not as making them godly, and so justifying them; not as making them obedient, and so imputing Righteousness unto them; but quite the Reverse. He is known to them as merciful to their Unrighteousness, —as justifying the Ungodly,—and imputing Righteousness without Works. And by this Discovery of himself to them, he writes his Laws in their Hearts, and they love him because he first loved them. Thus their Faith works by Love.

3. That all Boasting may be excluded, the Way this is brought about is by the Righteousness of One, even Jesus Christ, in whom the Father is well-pleased, and by whom the free Gift is come upon all Men unto Justification of Life. For God so loved the World that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting Life. And by thus giving eternal Life in his Son, even to them, who, by not believing it, make God a Liar, they who are saved, are saved without Difference in themselves, from those who perish. Being justified freely by God's Grace, thro' no other Matter than what they believe to be saved by, the Redemption that is in Jesus Christ, whom God hath set forth as a Propitiation, thro' Faith in his Blood. Such Faith, as stands opposed to all Works whatever: Believing on him that justifies the Ungodly.

Thus one died for all, that they which live might live through no other Matter than the Son of God given for that Purpose—that they might reckon themselves to be dead indeed unto Sin, but alive unto God through Jesus Christ our Lord, and therefore not let

Sin reign in their mortal Bodies—but yield themselves unto God as them that are alive from the Dead.—Thus he died for all, *that they who live might not live to themselves, but to him that died for them and rose again.*

Hence it cannot be said, that they who are saved, are saved, or apprehend their Salvation by something else besides his Death, —for his Death is their only Faith and Confidence in this Matter. His Death declared to them is but his Death still—his Death granted to them is but his Death still—his Death believed to be so granted, believed on or trusted in as so granted, is not something else besides his Death. And Salvation possessed or enjoyed hereby, is Salvation only by his Death.

Neither can it be inferred, that Salvation is a necessary Consequence of Christ's Death, since the Intention of it is a Provision to manifest the divine Justice in the Display of sovereign Mercy, saving those who ought in respect of themselves to perish even as others.

Nor can it be objected, that a Man must see some Difference in himself from others to know Christ's Death to be effectual to his eternal Salvation, because he so died for all, or his Death is so appointed for all, that all Men, without Difference, are equally entitled to take this Share in his Death.

Nor, on the other Hand, does it follow, that all Men must be saved if he died for all, because the Intention of his Death for all, is limited to the Salvation of his People, and to bring them to that Salvation in a Way that excludes Boasting. Being saved, not by what they do more than others, but by what Christ has done, and what God hath declared as free for others as for them. And for the same Reason they are left most inexcusable who neglect this great Salvation, because they perish, not thro' any Deficiency in Christ's Death for them, nor thro' any Deficiency in their Right and Title to it in common with those who are saved by it; but they perish according to their own Wish and Choice, neglecting this great Salvation, and preferring some Lie to the solemn Truth concerning it.

Here it appears that Christ is the appointed Atonement or Ransom for all, as the Sun is the appointed *Light of the World*, altho' blind People and those who wink hard are not enlightened by it. Christ is *the Bread of God come down from Heaven to give Life to the World*, that *he that eateth him may live by him, &c.*

If it is replied, That no Man must believe on him in any other Light than he stands in to all Men, and therefore not for his own Salvation till he knows himself to be a Believer; the

Answer

Answer is, He stands in such a Light or Relation to all Men, according to the above-mentioned Declarations, that whoever believes on him according to those Declarations, believes on him for his own Salvation. As he that partakes of an Entertainment common to all, enjoys the Provision set before him as particularly as though he was invited by Name. The general indefinite Declarations, answering that Purpose. When we are called, invited, or encouraged to believe on Christ, we are not invited to believe that God has given eternal Life in his Son to him that is qualified with Faith, but as Sinners, without the Consideration of any such entitling Qualification to *believe on him* alone for everlasting Life. Besides we have no Idea of this, or any other Declaration being true, but with Reference to its being believed. And if our Belief that he justifies the Ungodly is included in our holding it for true, and our holding it for true included in our believing on him as such a one, it is evident we are Believers in thus believing. Our Faith properly terminating in its Object, giving us Peace and Joy, not in our Acts or Qualifications, but in what is believed and trusted in.

A Collection of SCRIPTURE TESTIMONIES.

I. **M**ANIFESTING the Grant of CHRIST to be believed on for everlasting Life. *Unto us a Child is born; unto us a Son is given, Isa. ix. 6. Behold I bring YOU (i. e. the Shepherds) good Tidings of great Joy, which shall be to ALL PEOPLE: For UNTO YOU is born this Day, in the City of David, A SAVIOUR, which is CHRIST THE LORD, Luke, ii. 10, 11. And we have seen and do testifie, that the FATHER hath sent the SON to be the SAVIOUR OF THE WORLD, I John, iv. 14. Not that we loved GOD, but that he loved us, and sent his SON to be the Propitiation for our Sins, v. 10. And not for ours only, but also for the Sins of the whole World, ii. 2. We have heard him ourselves, and know that this is indeed the Christ, THE SAVIOUR OF THE WORLD, John, iv. 42. Whence it seems, that to know Jesus to be the Christ, and to know him to be the Saviour of the World, is the same Thing. My Father giveth YOU (them that cavilled with him) the true Bread from Heaven—I am that Bread of Life—If any Man eat of this Bread he shall live for ever—He that eateth, even he shall live by me, John, vi. 32, 48, 51, 57. In this*
was

was manifested the Love of God toward us, because that God sent his only begotten Son into the World, that we might live through him, 1 John, iv. 9. This is the Record (which whosoever believeth not makes God a Liar) that God hath given to us eternal Life; and this Life is in his Son. Given, not into Possession, but in Right to possess and enjoy; for it follows, He that hath the Son hath Life, he that hath not the Son of God hath not Life, iv. 11, 12. For God so loved the World that he gave his only begotten Son (How? into Possession? No, but) that whosoever believeth on him should not perish but have everlasting Life, John iii. 16. The Apostle Peter preached, The Promise is TO YOU, and to your Children, and all that are afar off, even as many as the Lord our God shall call, Acts ii. 39. This he spoke to his whole Auditory, and backed it with this Exhortation, Save yourselves from this untoward Generation. And after he had spoke this to his whole Auditory, follows the Distinction of them that gladly received his Word from the rest. Again says the Apostle, Be it known unto you therefore, Men and Brethren, that THROUGH THIS MAN is preached UNTO YOU the Forgiveness of Sins, Acts xiii. 38. Him hath God exalted with his Right-hand a Prince and Saviour, for to give Repentance unto Israel, and Forgiveness of Sins, v. 31. Through his Name, whosoever believeth in him shall receive the Remission of Sins, xii. 43. Can it now be said in the Face of all these Scriptures, that the Gospel leaves a Man without any Claim at all, unless he finds his own Excellency above other Men? No, but quite the Contrary, that he is a free Gift to be received, or believed in by all without Difference.

II. Manifesting also, the appropriating Language used by the Apostles, and they to whom they wrote. We believe that through the Grace of our Lord Jesus Christ WE SHALL BE SAVED, even as they (i. e. the Gentiles, Acts xi. 11.) KNOWING that a Man is not justified by the Works of the Law, but by the Faith of Jesus Christ (What follows, labouring in painful Desire, attended with many Fears, till crowned with Enjoyment, in a Discovery of our Love and self-denied Obedience? No, but) even we have BELIEVED IN Jesus Christ, that we might be justified by the Faith of Christ and not by the Deeds of the Law: for by the Works of the Law shall no Flesh be justified, Gal. ii. 16. That Christ died for OUR Sins and rose again according to the Scriptures*,

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* This is no Foundation for asserting, that any Man's Sins are blotted out, forgiven him, and remembered no more against him, whether
whether

is the Gospel *Paul* preached to the *Corinthians*, and by which also they were saved who were taught of God to keep it in Memory, and not to let it slip, *1 Cor.* xv. 1--3. *Heb.* ii. 1. He is said to die for our Sins, as he dies an Atonement or Propitiation for us to trust in for the Remission of Sins. It is also the Language of particular Trust or Appropriation according to the Gospel. *His own self bare OUR Sins in his own Body on the Tree, when he so died, that we being dead to Sin by his Death, should live unto Righteousness,* *1 Pet.* ii. 24. This living unto Righteousness from being dead, or rather reckoning ourselves to be dead indeed unto Sin by Christ's Death, is fully ascertained by *Paul*, *Rom.* vi. 10--13. *Who gave himself for OUR Sins,* *Gal.* i. 4. *By himself purged OUR Sins,* *Heb.* i. 3. *He was manifested to take away our Sins,* *1 John.* iii. 5. *He has washed us from our Sins,* *Rev.* i. 5. *He hath raised up a Horn of Salvation for US,* *Luke,* i. 6. *While we were yet Sinners Christ died for US,* *Rom.* v. 8. *He spared not his own Son, but delivered him up for US ALL,* *viii.* 32. *Christ our Passover is sacrificed for US,* *1 Cor.* v. 7. *Given himself for US an Offering and a Sacrifice to God,* *Eph.* v. 2. *Made a Curse for US,* *Gal.* iii. 13. *Made Sin for US—that WE might be made the Righteousness of God in him,* *1 Cor.* v. 21. (This is used by the Apostle as the Argument for our being reconciled to God, therefore not a peculiar Priviledge of some of the *Corinthians*.) *A new and living Way consecrated for US,* *Heb.* x. 20. *Having obtained eternal Redemption for US,* *ix.* 12. *Entered as OUR Forerunner,* *Heb.* vi. 20. *To appear in the Presence of God for US,* *ix.* 14. *Of God is made unto US Wisdom, Righteousness, Sanctification, and Redemption,* *1 Cor.* i. 30. It appears from this appropriating Language that Appropriation of Christ and his Salvation was common to the Apostles and first Christians: It appears to be the Language of their Faith and Confidence, the Language which the Gospel preached and believed afforded them. Nor do we read in all their Writings of labouring in painful Desire and Fear till crowned with Enjoyment: On the Contrary, it is used as the Principle and Motive of Christian Obedience. If we deny this, we must understand *Paul* as setting the *Romans* to labour in painful Desire and Fear, when he exhorts them to reckon themselves to be dead indeed

whether he is a Believer of the Gospel or no. Because such Assertions are not according to, but contrary to the Scriptures. The same Word that tells us of the Death of Christ, informs us that such Inferences are not true.

indeed unto Sin, &c. or else only directing his Discourse to them who were thus crowned with Enjoyment above the rest, as more qualified for such a Reckoning. But how contrary is all this to the very Scope and Design of the apostolic Writings?

NOTES on ROM. xiv. 1, 2, 3.

1. *Him that is weak in the Faith receive you, but not to doubtful Disputations.*

THE Faith here spoken of, was the Faith of CHRIST CRUCIFIED AND RISEN AGAIN, FOR THE JUSTIFICATION OF THE GUILTY AND THE ONLY HOPE OF ETERNAL LIFE. This was *the Apostle's Doctrine*, and the Centre of their Union and Fellowship; called *the common Salvation and Faith once delivered to the Saints*, for which they were bid *earnestly to contend*. As it was in Substance foretold from the Beginning of the World till its actual Accomplishment, it is called *the Promise*, and the Believers of it the *Children of the Promise*. It is called *the Belief of the Truth*, and is *the Truth* of which the HOLY GHOST is said to be *the Spirit*, as every Deviation from it, Corruption of it, or Addition to it, is ascribed to *the Spirit of Error*. The Apostles themselves *who first trusted in Christ*, judged themselves Sinners even as others; and had no other Faith and Hope of eternal Life. They who obtained it were therefore said to have *obtained like precious Faith* with the Apostles; and were known by this Faith, to be *chosen to Salvation*; they who were Partakers of it are said to be anointed with *the Unction from the Holy One*, and to have *overcome the wicked one, who is transformed into an Angel of Light, and his Ministers as Ministers of Righteousness*, to corrupt and deface it; hereby maintaining his original Character, as *a Liar and Murderer from the Beginning*. By this Truth *the Church, or Kingdom of God*, which is not national or of this World, is *gathered out of all Nations*. And the Fellowship in this Gospel was that *good Work* begun in the *Philippians*, which Christ will perform, notwithstanding the Opposition of Men or Devils, until his own Day or second Coming.

The Exhortation therefore, it is plain, is not given to Kings and Rulers of Nations, in regard to their political Tolerations of all Religions; nor to the various religious Parties, which

may possibly subsist under such a Toleration; but to the Brethren united in ONE FAITH or TRUTH, and assembling themselves together as so united, *to observe*, not their own Fancies, or the Traditions of Men, but *all Things that the Lord had commanded them.*

The *weak Brother* was not one that doubted of this Truth of the Gospel; for this was not a Matter of *doubtful Disputation* among them, but the very Center of their Unity. The weak Brother was a Man fully satisfied of this Truth, or in the Faith of it; whom they are exhorted to receive on that Account, but not to the Doubts and Disputations, wherein he was weak, *i. e.* in respect of Meats and Drinks, and Days, as appears by the next Verse.

2. *For one believeth that he may eat all Things, another who is weak eateth Herbs.*

They who believed they might eat all Things, were the *Gentiles*, who were free from the Law of *Moses* by express Revelation, as appears from the 10th and 15th Chapters of the *Acts*, and such of the *Jews* as, with *Paul*, inferred their own Liberty from the Death and Resurrection of Christ, *the End of the Law for Righteousness to every one that believeth.*

They who were weak were those *Jews* who in their *Feasts of Charity* and other Opportunities of friendly eating together with their *Gentile Brethren*, could not eat of the Meats pronounced unclean to them, and rather chose to eat Herbs, about which they had no Suspicion. The Reason of their Scruple was, they conceived that as the Law given them by *Moses* was of divine Revelation, they must not set it aside till they had a divine Revelation for so doing; or till God removed the *Jewish Kingdom* and Worship, which was *ready to vanish away* when the Epistle was wrote to the *Hebrews*, Chap. viii. 13. The Direction is,

3. *Let not him that eateth, despise him that eateth not; and let not him which eateth not, judge him that eateth, for God hath received him.*

The believing *Gentile* is here forbid to despise the believing *Jew*, because in not eating he was regarding the Lord's Authority in the *Jewish Law*, as yet appearing to him unrepealed. On the other Hand, the *Jew* is forbid to judge the *Gentile*, because even in not keeping the Law of *Moses* he was serving the Lord who *had received him* into his Church without it, and had declared his Will, that the *Gentiles* which believed should observe no such Thing. Compare *Acts* xxi. 25. with Ch. xv. 28.

Hence

Hence we may observe, that this Passage of Scripture is perverted when it is introduced to countenance any other religious Union than that by the Truth of the Gospel, or to countenance People in those religious Connections that are only on the Inventions of Men.

It is also perverted by those Teachers and People who countenance themselves by it, in shunning the Cross, pretending to give the Right-hand of Fellowship to all Parties, as tho' the Truth of the Gospel was but a Matter of small Account. Such People seem humble and submissive to every Thing that may give them Honour and Esteem in the Eyes of Men, but pay no conscientious Regard to either the Doctrine or Commandments of the Lord Jesus, and instead of seeking their Neighbours Good to Edification, are pleasing or gratifying themselves to their Neighbours Delusion and Destruction.

Lastly, It is grossly perverted by those who hereby would countenance themselves in a Disregard of the Institutions and Commandments of Jesus Christ; yea, prefer their own Fancies and the Doctrines and Commandments of Men to those divine Institutions, and have no Law of God to plead in their Defence, but only mere human Inventions.

CHRISTIAN UNANIMITY.

Rom. xv. 6. *That you may with one Mind and one Mouth glorify God,* 1 Cor. i. 10. *That ye all speak the same Thing, and that there be no Divisions among you, but that ye be perfectly joined together in the same Mind and in the same judgment.*

IS this to be accomplished by Church Authority, subjecting us to *Creeeds* and *Canons* of their own composing? No, the Apostles themselves were not *Lords over the People's Faith*, but only *Helpers of their Joy*; they (the New Testament Church) shall be all taught of God.

It is to this New Testament Church, believing on Christ thro' the Word of his Apostles, that the Words are directed, and the Uniformity pointed out is only followed when we agree in observing all things whatsoever our Lord commanded his Apostles to teach his Disciples to observe; even as we see them written in the

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the New Testament Scriptures, to which no new Revelation can now be added *. When these Words are applied by any other of the particular religious Parties of the World, or to those who are united not by the Truth, but some other Bond of Union, such a Perversion must necessarily stand in Opposition to the Intention of the Text, and tend to persuade People that they must rather forsake assembling themselves together as united by the Truth, rather slight the Apostolic Fellowship than to forsake their present Connections in the Doctrines and Commandments of Men.

And when these Words are perverted to serve the Purposes of National Uniformity in Religion, it turns out the Antichristian Uniformity, chargeable with the Blood of the Saints and Martyrs of Jesus; “ which (as one well observes) is now in a great
 “ Measure broke, to the no small Grief of all its Lovers and
 “ Friends. Every Party of these would have their own Uni-
 “ formity establish’d over all the Christian World, and they shew
 “ themselves inclined to persecute all that would oppose it. But
 “ this cannot now take Place, as it has done, in the World.
 “ God has confounded the *Lip* of the Builders of *Babel*, so as
 “ they shall never more agree in a Catholic Confession and
 “ Form of Religion. *Satan*, therefore, must go to Work ano-
 “ ther Way.

“ How agreeable is *Catholic Charity* to every Christian Heart,
 “ when we take it to signify Love to the Truth, and all the
 “ Children of it! It can never be enough commended. But
 “ let

* There is a Papiſt Book entitled, *Pax Vobis*, ridiculing the Reformation as having no certain Interpretation of Scripture, but every one, or every Party interpreting it according to his Fancy, and that not one of these, but all of them together, contradictory as they are, are the proper Doctrine of the Reformation. The Author argues, that if any Leaders in the Reformation form Articles and Canons for others to believe and practice, it is only bringing in Popery again at second Hand. This Argument is true, and stands good against all who are led by human Creeds and Confessions, instead of the Apostolic Word: But they [who are solely guided by the Apostles, can give for Answer, “ That the Interpretations of the Old Testament Scripture, has been committed to those to whom God gave Witnesses by Signs and Wonders and divers Gifts and Miracles, according to his Will; and the Interpretation of the Scripture, entire as it now stands, was never committed to any Church, because it interprets itself, and so applies directly to every Man’s Conscience as a clear and perfect Rule. Therefore we ought rather to hear the Apostles Word, than any other Men’s whatever.

“ let us take care to keep our Eye on the New Testament, as
 “ the Bond of Peace and only Rule of Christian Charity, when
 “ we hear Men launching out in the Praises of Catholic Charity
 “ and Forbearance.

“ The Christian Deist calls for Catholic Charity as due to
 “ *moral Virtue*, more honourable to our Nature, and more bene-
 “ ficial to human Society, than the Obedience of Faith; pleads
 “ for our Pity to the poor Heathen, that, as far as our Com-
 “ passion is moved, we may resent the Severity of the Gospel;
 “ and sets up *Socrates* to us as an Overcomer of the World by
 “ Reason and Philosophy without Faith, that the more we value
 “ Him, we may think the less of Revelation. And as far as we
 “ admit this Charity, we must become moderate, or cool and
 “ indifferent about *the Faith once delivered to the Saints*, yea, and
 “ be Haters of those who are most Zealous of the Faith of the
 “ Son of God, as the only Principle of unfeigned Goodness and
 “ true Virtue in the World.

“ *Arians, Arminians, &c.* plead for Catholic Charity on the
 “ Footing of sincere Obedience to the Gospel, the best System
 “ of moral Virtue, with the best Motives and Helps to the
 “ Practice of it; and this in a Sort of Opposition to the Person,
 “ the imputed Righteousness, and exceeding abundant Grace of
 “ the Son of God. When we hearken to these Men, and get
 “ into the Spirit of their Charity, we shall despise and hate those
 “ who are Zealous for Faith in the Righteousness of our God
 “ and Saviour Jesus Christ, and for the peculiar Grace of his Spirit.

“ It is not now to be expected, that the Christian Nations,
 “ and their Kings and Armies, will ever be gathered together
 “ again in a Catholic Uniformity. Yet, who knows but the
 “ Noise and Cry for extensive Charity may at last *gather them*
 “ in some Way of Catholic Charity and Forbearance? But in
 “ such a Union, the Church of Christ must still be confounded
 “ with the World, and it must take Place at the Expence of
 “ no small Part of the Testimony of Jesus, and not a Few of
 “ the Commandments of God; and the Forbearance would be
 “ full as kind to them who would persevere in their vain Con-
 “ versation, received by Tradition from their Fathers, as to
 “ those who should be tenacious of the Traditions of the
 “ Apostles in the New Testament. And so this Union of the
 “ Christian World, would be against *the Remnant of the Woman's*
 “ *Seed keeping the Commandments of God, and holding the Testi-*
 “ *mony of Jesus Christ.* They must necessarily appear hateful
 “ to the charitable, forbearing, Christian World, as Enemies
 “ to the Catholic Charity; even as they were before hated and
 “ and persecuted as Enemies to the Catholic Uniformity.”

OF THINGS that accompany SALVATION.

Let your Light so shine before Men, that they may see your good Works, and glorify your Father which is in Heaven. Matth. v. 16.

THE *Light* is the *Truth of the Gospel*, or Testimony of Jesus concerning eternal Life in himself for us; this was the *Light and Truth* the *Psalmist* prays might be sent forth. This is the *Light of the Spirit of Truth*, shining in our Hearts to the *Discovery of the Glory of God*, not in our inherent *Excellency*, but in the *Face of Jesus Christ*, as the Saviour of the Guilty and Lost.

Men, not taught or born of God, cannot see this Kingdom of God formed by this Truth, but they may see our good Works of Love to each other, and to all Men; they may see when whatsoever we would that Men should do to us, we do even so to them, *Matt. vii. 12.* they may see when as we have Opportunity we do good to all Men, especially to them who are of the Household of Faith, *Gal. vi. 10.* they may see such Works as these, and glorify our Father which is in Heaven, as many did who saw the Works of our Lord. It is also the express Commandment of our Lord, *Lay not up for yourselves Treasures upon Earth, where Moth and Rust doth corrupt, and where Thieves break thro' and steal: But lay up for yourselves Treasures in Heaven, where neither Moth nor Rust doth corrupt, and where Thieves do not break thro' nor steal: For where your Treasure is, there will your Heart be also, Matt. vi. 19, 20, 21.*

The Reason assigned, will not admit of the Gloss, set not your Hearts upon your Treasures; but we are forbid to lay up Treasures, because our Hearts will be where our Treasure is. When we are ready to distribute, willing to communicate out of Love to the Truth, it is evident we have a more certain Treasure in Heaven, for God is not unrighteous to forget their Work and Labour of Love, which his People have shewed to his Name, in that they have ministred to the Saints, and do minister, *Heb. vi. 13.* But who so hath this World's Good, and seeth his Brother have Need, and shutteth up his Bowels of Compassion from him, how dwelleth the Love of God in him? At the same Time a Man may give not only, with *Zacheus*, half his Goods, but all his Goods to feed the Poor, and even his Body to be burned, and not have Christian Charity, *i. e.* the Love of the Christian Truth, and them who are of it. They may even make a Profession of this Truth, and cry, *Lord! Lord!* and yet be Pharisaically Dependánt on the Difference between themselves and others; and so, in all their Profession, opposing instead of doing the Will of their Father which is in Heaven.

P O S T S C R I P T.

IN the GENTLEMAN'S MAGAZINE for *September*, we are presented with a Dialogue between *Thraso* and *Crito*, in Respect of the Doctrine of Justification by Faith, treated of in Mr. *Hervey's* Dialogues. *Thraso*, a very obliging Antagonist, is so kind as to answer *Crito* just as he would have him, in Order to give *Crito* an Appearance of confuting Mr. *Hervey's* Principles. He allows Faith to justify as an entitling Qualification; as an imperfect Faith; which furnishes *Crito* with an Argument, that he may as well be justified by imperfect Obedience as imperfect Faith. *Thraso* again allows, that this Faith may be in an habitual Sinner; which *Crito* judges a sufficient Confutation of itself: Afterward *Thraso* allows it to be *Goodness*, imperfect Goodness; from whence *Crito* very conclusively affirms, that *to be justified by Faith, is to be justified by imperfect Goodness*; and imagines he has overthrown "a distinguishing Methodist Tenet." That a Man is justified by Faith without the Deeds of the Law; or, that God imputes Righteousness without Works, is a Tenet that distinguishes the Apostle *Paul* from those whom he (by the Spirit of God) calls accursed, for preaching any other pretended Gospel. As to the Methodists, if we may take their Sentiments from their chief Leaders, it is a false Charge to accuse them with it; for, altho' they sometimes use such Language in Complaisance to the Style of the Scripture, or on some other Occasions, yet it is very evident they mean no such Thing; for, both in their Preachings and Writings, they set their Followers diligently to Work, first in order to obtain Faith, and afterwards to obtain Holiness, and even personal Perfection. It is *Paul's* Doctrine, that we are *justified by Faith without the Deeds of the Law*; and that *to him that worketh not, but believeth on him that justifies the Ungodly, his Faith* (or what he believes) *is counted to him for Righteousness*. *Thraso* represents Mr. *Hervey* as considering Faith a Qualification required by God, in order to his Justification. Now, how far the *Methodists* may be chargeable here, I will not pretend to determine*, but it is plain Mr. *Hervey* was

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quite

* Mr. *S. Clark* maintains this strongly in his Exposition, or rather Opposition of the New Testament, a Book lately recommended by Mr. *Whitefield*, to be such another Guide for the New Testament as *Philip* (to whom God miraculously bear Witness) was for the 53d of *Isaiab.* On *Rom. iii. 27.* he calls the Gospel a Law which sets up

quite of another Judgment*. Mr. *Hervey* considered the justified Person, as justified not by, or for his Believing, but only by *what he believes and trusts in* for Justification; that is, *the Righteousness of Christ alone*. And this is the Mind of the Apostle *Paul*, that a Man, as a Sinner believing in Christ, is justified by his Faith, or by *what he believes* to be justified by: And as a Believer he is justified in his Profession of the Faith, as it works by Love to that which he believes; and this is the Justification the Apostle *James* speaks of, and no Contradiction to the former. Now, in this View of being justified by what we believe and trust in, Faith hath nothing to do with Degrees, that belongs to its *working by Love*, so *Crito's* Argument from Degrees in Faith, proving its Imperfection, is foreign to the Purpose. *Crito* asks: whether an habitual Sinner may not have such a Persuasion? And *Thraso* allows he may; and, in Consequence thereof, be qualified for Justification. Neither the Apostle *Paul* nor Mr. *Hervey* have any Thing to do with this Representation; their Doctrine is, that no Man, but he that is *taught of God*, can receive that strange uncommon Declaration of his *justifying the Ungodly*, and much less can they *believe on him* as justifying such. When a guilty, worthless, ungodly Wretch, discovers God under this surprizing Character, he loves and obeys him from this Discovery, his whole Hope of eternal Life being bound up in it. It would have been well if *Crito* had explained himself, what he meant by an habitual Sinner? If he meant one that offends God in many Things, then the Apostle *James*, and those to whom he wrote, were habitual Sinners. If he meant one in whose Flesh
there

Faith in the Room of Law Works for Justification. And on *Rom. iv. 3*, tells us, that *Abraham's* Faith was counted of God his Gospel-Righteousness, as being the Performance of the Condition which the Gospel requires to Justification. The Artifice that was used to obtain Dr. *Owen's* Approbation to some Part of Mr. *Clark's* Notes, and then (after he was dead) to fix it to the whole Exposition, containing Doctrine to which Dr. *Owen* had the utmost Abhorrence, is manifested by Esqr. *Edwards* in his *Baxterianism barefaced*, p. 413. with the following severe Remark. "Beware of these cursed Deceivers, who value not how they deal, either with Teachers or Learners, Authors or Readers, so they can but compass their own vile wretched Ends thereby, like the *Pharisees* of Old, whose Doctrines and Practices they both tenaciously hold and prosecute, indefatigably compassing Sea and Land to proselyte poor Souls into their Nets."

* See *Hervey's* Dialogues, vol. ii. p. 64, 65, 66, 67, 68, 69.

there dwells no good Thing, then the Apostle *Paul* was one. But it seems *Crito* thinks himself no such One; and is therefore more ready to join in Prayer with him who said *God, I thank thee I am not as other Men*; and undoubtedly expects a better Lot in the other World, than to be placed with Men so inferior in Merit; and if he is found to have the Merit he imagines, he may be sure *the Judge of all the Earth will do right*, and render him according to his Deserts. But this is no Argument against the divine Display of sovereign Mercy to the Undeserving by a Redeemer's Righteousness, justifying the Ungodly and saving the Lost.

F I N I S.



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