

FARTHER APPEAL

To MEN of

REASON and RELIGION.

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Let the Righteous smite me friendly and reprove me.
P S A. C X L I. 5.



L O N D O N :

Printed by W. STRAHAN; and sold by T. TRYB
near *Gray's-Inn Gate, Holbourn*; HENRY BUTLER,
at the Corner of *Bow Church-Yard*; and at the
Foundery, near Upper-Moorfields, 1745.

(Price Bound One Shilling.)

A

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T O

Men of Reason *and* Religion.

P A R T I.

IN a former Treatise I declared, in the plainest Manner I could, both my Principles and Practice ; and answered some of the most Important, as well as the most Common Objections to each. But I have not yet delivered my own Soul. I believe it is still incumbent upon me to answer other Objections, particularly such as have been urged by those who are esteem'd Religious or Reasonable Men.

These partly relate to the *Doctrines* I teach, partly to my *Manner* of teaching them, and partly to the *Effects* which are supposed to follow from teaching these Doctrines in this Manner.

I. 1. I will briefly mention what those Doctrines are, before I consider the Objections against them. Now all I teach respects either The Nature and Condition of *Justification*, The Nature and Condition of *Salvation*, The Nature of Justifying and Saving *Faith*, or The *Author* of Faith and Salvation.

2. First, The Nature of Justification. It sometimes means,^a Our Acquittal at the last Day. But

^a *Matt.* xii. 37.

B

this

this is altogether out of the present Question: That Justification whereof our Articles and Homilies speak, meaning Present Forgiveness, Pardon of Sins, and consequently Acceptance with God: Who therein ^b declares his Righteousness or Mercy, by or for the Remission of the Sins that are past, saying, *I will be merciful to thy Unrighteousness, and thine Iniquities I will remember no more.*

I believe, ^c the Condition of this, is Faith: I mean, not only, That without Faith, we cannot be justified; but also, that as soon as any one has True Faith, in that Moment he is justified.

^d Good Works follow this Faith, but cannot go before it: Much less can Sanctification, which implies, a continued Course of Good Works, springing from Holiness of Heart. But it is allowed, that Entire ^e Sanctification goes before our Justification at the Last Day.

It is allowed also, that ^f Repentance and ^g Fruits meet for Repentance, go before Faith. Repentance absolutely must go before Faith: Fruits meet for it, if there be Opportunity. By Repentance, I mean, Conviction of Sin, producing Real Desires and Sincere Resolutions of Amendment: And by *Fruits meet for Repentance*, ^h Forgiving our Brother, ⁱ ceasing from evil, doing good, ^k using the Ordinances of God; and in general ^l obeying him according to the Measure of Grace which we have received. But these, I cannot as yet, term *Good Works*; because they do not spring from Faith and the Love of God.

3. By Salvation I mean, not barely, according to the vulgar Notion, Deliverance from Hell, or going to Heaven: But a Present Deliverance from Sin, a Restoration of the Soul to its Primitive Health, its Original Purity; A Recovery of the Divine Nature; The Renewal of our Souls after the Image of God, in Righteousness and True Holiness, in Justice, Mercy

^b Rom. iii. 25. ^c Rom. iv. 5, &c. ^d Luke vi. 43.
^e Heb. xii. 14. ^f Mark i. 15. ^g Matt. iii. 8.
^h Matt. vi. 14, 15. ⁱ Luke iii. 4, 9, &c. ^k Matt. vii. 7. ^l Matt. xxv. 29:

and Truth. This implies all Holy and Heavenly Tempers, and by Consequence all Holiness of Conversation.

Now, if by Salvation we mean, a present Salvation from Sin, we cannot say, Holiness is the Condition of it. For it is the Thing itself. Salvation, in this Sense, and Holiness are Synonymous Terms. We must therefore say, *We are saved by Faith*. Faith is the sole Condition of this Salvation. For without Faith we cannot be thus saved. But whosoever believeth, is saved already.

Without Faith we cannot be thus saved. For we can't rightly serve God, unless we love him. And we can't love him, unless we know him; neither can we know God, unless by Faith. Therefore *Salvation by Faith*, is only in other Words, The Love of God by the Knowledge of God: or, The Recovery of the Image of God, by a true spiritual Acquaintance with him.

4. Faith, in general, is, a Divine, Supernatural *ἔλεγχος*^a of Things not seen, not discoverable by our Bodily Senses, as being either Past, Future or Spiritual. *Justifying Faith* implies, not only a Divine *ἔλεγχος*, That **GOD** was in Christ, reconciling the World unto himself, but a sure Trust and Confidence, that Christ died for my Sins, that he loved me and gave himself for me. And the Moment a penitent Sinner believes this, God pardons and absolves him.

And as soon as his Pardon or Justification is witness to him by the Holy Ghost, he is saved. He loves God and all Mankind. He has *the Mind that was in Christ*, and Power to *walk as he also walked*. From that Time (unless he make Shipwreck of the Faith) Salvation gradually increases in his Soul. For *so is the Kingdom of GOD, as if a Man should cast Seed into the Ground—And it springeth up, first the Blade, then the Ear, after that the full Corn in the Ear*.

5. The first Sowing of this Seed, I cannot conceive to be other than Instantaneous: Whether I consider Experience, or the Word of God, or the very Nature of the Thing—However I contend not for a

^a Evidence or Conviction.

Circumstance, but the Substance ; if you can attain it another Way, do. Only see that you do attain it ; for if you fall short, you perish everlastingly.

This Beginning of that Vast, Inward Change, is usually term'd *The New Birth*. Baptism is the outward Sign of this inward Grace, which is supposed by our Church, to be given with and thro' that Sign to all Infants, and to those of Riper Years, if they repent and believe the Gospel. But how extremely idle are the Common Disputes on this Head ? I tell a Sinner, " You must be born again." " No, say you, He was born again in Baptism. Therefore he cannot be born again now." Alas ! What trifling is this ? What if he was *then* a Child of God ? He is *now* manifestly a Child of the Devil. For the Works of his Father he doth. Therefore do not play upon Words. He *must* go thro' an entire Change of Heart. In one not yet baptiz'd, you yourself would call that Change, The New Birth. In him, call it what you will ; But remember meantime, That if either he or you die without it, your Baptism will be so far from profiting you, that it will greatly increase your Damnation.

6. The Author of Faith and Salvation is God alone. It is he that works in us both to will and to do. He is the Sole Giver of every Good Gift, and and the Sole Author of every Good Work. There is no more of Power than of Merit in Man ; but as all Merit is in the Son of God, in what he has done and suffered for us, so all Power is in the Spirit of God. And therefore every Man, in order to believe unto Salvation, must receive the Holy Ghost. This is essentially necessary to every Christian, not in order to his working Miracles, but in order to Faith, Peace, Joy and Love, the Ordinary Fruits of the Spirit.

Altho' no Man on Earth can explain the *Particular Manner*, wherein the Spirit of God works on the Soul, yet whosoever has these Fruits, cannot but know and *feel* that God has wrought them in his Heart.

Sometimes, He acts more particularly on the Understanding, opening or *inlightning* it, (as the Scripture speaks)

speaks) and *revealing*, unveiling, discovering to us *the deep Things of GOD*.

Sometimes he acts on the Wills and Affections of Men; withdrawing them from Evil, inclining them to Good, *inspiring*, (breathing, as it were) Good Thoughts into them: So it has frequently been exprest, by an easy, natural Metaphor, strictly analogous to $\pi\nu\epsilon\upsilon\mu\alpha$, *Spiritus*, and the Words used in most Modern Tongues also, to denote the Third Person in the Ever-blessed Trinity. But however it be exprest, it is certain, all true Faith, and the whole Work of Salvation, every Good Thought, Word and Work is altogether by the Operation of *the Spirit of GOD*.

II. 1. I come now to consider the Principal Objections, which have lately been made against these Doctrines.

I know nothing material which has been objected, as to the Nature of Justification: But many Persons seem to be very confused, in their Thoughts concerning it, and speak as if they had never heard of any Justification, antecedent to that of the last Day. To clear up this, there needs only a closer Inspection of our Articles and Homilies; wherein Justification is always taken, for the Present Remission of our Sins,

But many are the Objections which have been warmly urged, against the Condition of justification, Faith Alone: Particularly in two Treatises, the Former intitled, *The Notions of the Methodists fully disproved*: The Second, *The Notions of the Methodists farther disproved*: In both of which it is vehemently *affirmed*, 1. That this is not a Scriptural Doctrine. 2. That it is not the Doctrine of the Church of *England*.

It will not be needful to name the Former of these any more; seeing there is neither one Text produced therein, to prove this Doctrine Unscriptural, nor one Sentence from the Articles or Homilies, to prove it contrary to the Doctrine of the Church. But so much of the Latter as relates to the Merits of the *Cause*, I will endeavour to consider calmly. As to what is *Per-*

sonal, I leave it as it is. *G O D. be merciful to me, a Sinner!*

2. To prove this Doctrine Unscriptural, That "Faith alone is the Condition of Justification," you alledge, That "Sanctification, according to Scripture, must go before it:" To evince which, you quote the following Texts, which I leave as I find them: ^a *Go, disciple all Nations—teaching them to observe all Things, whatsoever I have commanded them.* ^b *He that believeth and is baptized shall be saved.* ^c *Preach Repentance and Remission of Sins.* ^d *Repent and be baptized every one of you, for the Remission of Sins.* ^e *Repent and be converted, that your Sins may be blotted out.* ^f *By one Offering he hath perfected for ever them that are sanctified.* You add, "St. Paul taught ^g Repentance toward GOD, and Faith toward our Lord Jesus Christ; and calls ^h Repentance from dead Works, and Faith toward God, first Principles."

You subjoin, "But ye are washed, says he, but ye are sanctified, but ye are justified. By wash'd is meant their Baptism; and by their Baptism is meant, first their Sanctification, and then their Justification." This is a flat begging the Question; you take for granted, the very Point which you ought to prove. "St. Peter also, you say, affirms, that *Baptism doth save us or justify us.*" Again, you beg the Question: You take for granted what I utterly deny, *viz.* That *save* and *justify* are here Synonymous Terms. Till this is prov'd, you can draw no Inference at all; for you have no Foundation whereon to build.

I conceive these and all the Scriptures which can be quoted to prove Sanctification antecedent to Justification, (if they do not relate to our Final Justification) prove only (what I have never denied) That Repentance, or Conviction of Sin, and Fruits meet for Repentance, precede that Faith whereby we are justified: But by no Means, that the Love of GOD, or any Branch of True Holiness, must or can precede Faith.

^a *Matt. xxviii. 19, 20.* ^b *Mark xvi. 16.* ^c *Luke xxiv. 47.* ^d *Acts ii. 38.* ^e *c. iii. 19.* ^f *Heb x. 14.*
^g *Acts xx. 21.* ^h *Heb. vi. 1.*

3. It is objected, Secondly, That Justification by Faith alone, is not the Doctrine of the Church of England.

“ You believe, says the Writer abovemention'd, that
 “ no Good Work can be previous to Justification, nor
 “ consequently a Condition of it. But God be prais'd,
 “ our Church has no where deliver'd such *Abominable*
 “ Doctrine.” Page 14.

“ The Clergy contend for Inward Holiness, as pre-
 “ vious to the First Justification—This is the Doctrine
 “ they universally inculcate, and which you cannot op-
 “ pose without contradicting the Doctrine of our
 “ Church.” Page 26.

“ All your strongest Persuasives to the Love of God,
 “ will not blanch over the Deformity of that Doc-
 “ trine, That Men may be justified—by Faith alone—
 “ Unless you publickly recant this *horrid* Doctrine,
 “ your Faith is vain.” Page 27.

“ If you will vouchsafe to purge out this *venomous*
 “ Part of your Principles, in which the *wide, essential,*
 “ *fundamental, irreconcilable Difference*, as you very
 “ justly term it, mainly consists, then there will be found
 “ so far no Disagreement between you and the Clergy
 “ of the Church of England. *ibid.*

4. In order to be clearly and fully satisfied, what the Doctrine of the Church of England is (as it stands opposite to the Doctrine of the *Antinomians*, on the one Hand, and to that of *Justification by Works* on the other) I will simply set down what occurs on this Head, either in her Liturgy, Articles or Homilies.

“ Spare Thou them, O God, which *confess their*
 “ *Faults*: Restore thou them that are *penitent*, according
 “ to thy Promises declared unto Mankind in Christ Jesu,
 “ our Lord.”

“ He pardoneth and absolveth all them that *truly re-*
 “ *pent* and *unfeignedly believe* his holy Gospel.”

“ Almighty God, who dost forgive the Sins of them
 “ that are *penitent*, create and make in us new and
 “ contrite Hearts; that we *worthily lamenting our Sins*
 “ and *acknowledging our Wretchedness*, may obtain, of
 “ thee perfect Remission and Forgiveness, thro' Jesus
 “ Christ our Lord.” Collect for *Ash-Wednesday*.

“ Almighty God—hath promised Forgiveness of
 “ Sins to all them that with *heartly Repentance* and *true*
 “ *Faith* turn unto him.” *Communion Office.*

“ Our Lord Jesus Christ hath left Power to absolve
 “ all Sinners who *truly repent* and *believe* in him.” *Vi-*
sitation of the Sick.

“ Give him unfeigned *Repentance* and stedfast *Faith*,
 “ that his Sins may be blotted out.” *ibid.*

“ He is a merciful Receiver of all true, *penitent* Sin-
 “ ners, and is ready to pardon us, if we come unto him
 “ with *faithful Repentance.*” *Commination Office.*

Infants indeed our Church supposes to be justified
 in Baptism, altho' they cannot then either *believe* or
repent. But she expressly requires both *Repentance* and
Faith, in those who come to be baptized when they
 are of Riper Years.

As earnestly therefore as our Church inculcates, Justi-
 fication by Faith alone, she nevertheless supposes *Repen-*
tance to be previous to Faith, and *Fruits meet for Re-*
pentance: Yea, and Universal Holiness to be previous
 to Final Justification, as evidently appears from the fol-
 lowing Words:

“ Let us beseech him—that the Rest of our Life
 “ may be pure and holy, so that at the last we may
 “ come to his eternal Joy.” *Absolution.*

“ May we seriously apply our Hearts to that Holy
 “ and Heavenly Wisdom here, which may in the End
 “ bring us to Life everlasting.” *Visitation of the Sick.*

“ Raise us from the Death of Sin unto the Life of
 “ Righteousness,—that at the last Day we may be
 “ found acceptable in thy Sight.” *Burial Office.*

“ If we from henceforth walk in his Ways,—seeking
 “ always his Glory, Christ will set us on his Right
 Hand.” *Commination Office.*

5. We come next to the Articles of our Church:
 The former Part of the Ninth runs thus:

Of Original or Birth Sin.

“ Original Sin—is the Fault and Corruption of the
 “ Nature of every Man—whereby Man is very far gone
 “ from Original Righteousness, and is of his own Na-
 “ ture

“ ture inclined to Evil, so that the Flesh lusteth always
 “ contrary to the Spirit : And therefore in every Per-
 “ son born into this World, it deserveth God’s Wrath
 “ and Damnation.”

A R T. X. *Of Free Will.*

“ The Condition of Man after the Fall of *Adam* is
 “ such, that he cannot turn and prepare himself by his
 “ own natural Strength and Good Works to Faith and
 “ calling upon God. Wherefore we have no Power
 “ to do good Works, pleasant and acceptable to God,
 “ without the Grace of God by Christ preventing us,
 “ that we may have a good Will, and working with us
 “ when we have that good Will.”

A R T. XI. *Of the Justification of Man.*

“ We are accounted Righteous before God, only for
 “ the Merit of our Lord and Saviour Jesus Christ by
 “ Faith, and not for our own Works or Deservings.
 “ Wherefore that we are justified by Faith only, is a
 “ most wholesome Doctrine, and very full of Comfort,
 “ as more largely is express’d in the Homily of Justifi-
 “ cation.”

I believe this Article relates to the *Meritorious Cause* of Justification, rather than to the *Condition* of it. On this therefore I do not build any Thing concerning it, but on those that follow.

A R T. XII. *Of Good Works.*

“ Albeit that Good Works which are the Fruits of
 “ Faith and follow after Justification, cannot put away
 “ our Sins—yet are they pleasing and acceptable to
 “ God in Christ, and do spring out necessarily of a
 “ true and lively Faith : Infomuch that by them a live-
 “ ly Faith may be as evidently known, as a Tree may
 “ be known by the Fruit.”

We are taught here, 1. That *Good Works* in general, follow after Justification. 2. That they spring out of a true and lively *Faith*, that Faith whereby we are justified :

fied: 2. That true, justifying Faith may be as evidently known by them, as a Tree discerned by the Fruit.

Does it not follow, That the supposing any *Good Work* to go before Justification, is full as absurd as the supposing an Apple or any other Fruit to grow before the Tree?

But let us hear the Church, speaking yet more plainly.

A R T. XIII. *Of Works done before Justification.*

“ Works done before the Grace of Christ and the
 “ Inspiration of his Spirit, (*i. e.* before Justification, as
 “ the Title expresses it) are not pleasant to God, for-
 “ asmuch as they spring not of Faith in Jesu Christ—
 “ Yea rather, for that they are not done as God hath
 “ willed and commanded them to be done, we doubt
 “ not they have the Nature of Sin.”

Now, if all Works done before Justification, have the Nature of Sin, (both because they spring not of Faith in Christ, and because they are not done as God hath willed and commanded them to be done) What becomes of Sanctification previous to Justification? It is utterly excluded: Seeing whatever is previous to Justification, is not Good or Holy, but Evil and Sinful.

Altho' therefore our Church does frequently assert, That we ought to repent and bring forth Fruits meet for Repentance, if ever we wou'd attain to that Faith, whereby alone we are justified: Yet she never asserts (and here the Hinge of the Question turns) That these are *Good Works*, so long as they are previous to Justification. Nay she expressly asserts the direct contrary, *viz.* That they have all the Nature of Sin. So that this “ Horrid, Scandalous, Wicked, Abominable, Venomous, Blasphemous Doctrine,” is nevertheless the Doctrine of the Church of *England*.

6. It remains, to consider what occurs in the Homilies, first with regard to the *Meritorious Cause* of our Justification, agreeable to the 11th, and then with regard to the *Condition* of it, agreeable to the 12th and 13th Articles.

“ These

“ These Things must go together in our Justification ; upon God’s Part, his great Mercy and Grace ; upon Christ’s Part, the Satisfaction of God’s Justice ; and upon our Part, true and lively Faith in the Merits of Jesus Christ.” *Homily on Salvation, Part I.*

“ So that the Grace of God doth not shut out the Justice (or Righteousness) of God in our Justification ; but only shutteth out the Righteousness of Man—as to *deserving* our Justification.”

“ And therefore St. *Paul* declareth nothing on the Behalf of Man, concerning his Justification, but only a True Faith ”

“ And yet that Faith doth not shut out Repentance, Hope, Love, to be join’d with Faith (that is, *afterwards* : see below) in every Man that is justified—Neither doth Faith shut out the Righteousness of our Good Works, necessarily to be done *afterwards*. But it excludeth them so, that we may not do them to this Intent, to be made just (or, to be justified) by doing them.”

“ That we are *justified by Faith alone*, is spoken, to take away clearly all *Merit* of our Works, and wholly to ascribe the *Merit and Deserving* of our Justification unto Christ only.” *ibid Part II.*

“ The true Meaning of this Saying, *We be justified by Faith only*, is this, *We be justified by the Merits of Christ only*, and not of our own Works.” *ibid. Part III.*

7. Thus far touching the *Meritorious Cause* of our Justification ; refer’d to in the 11th Article. The 12th and 13th are a Summary of what now follows, with regard to the *Condition* of it.

“ Of (Justifying) True Faith, three Things are specially to be noted, 1. That it bringeth forth Good Works. 2. That without it can no Good Works be done. 3. What Good Works it doth bring forth.” *Sermon on Faith, Part I.*

“ Without Faith can no Good Work be done, accepted and pleasant unto God. For *as a Branch cannot bear Fruit of itself*, saith our Saviour Christ, *except it abide in the Vine, so cannot you, except you abide in me*. Faith giveth Life to the Soul ; and they be as
much

much dead to God that lack Faith, as they be to the World, whose Bodies lack Souls. Without Faith all that is done of us, is but dead before God. Even as a Picture is but a dead Representation of the Thing itself, so be the Works of all unfaithful (unbelieving) Persons before God. They be but Shadows of lively and good Things, and not good Things indeed. For true Faith doth give Life to the Works, and without Faith no Work is Good before God." *ibid.*
Part III.

" We must set no Good Works before Faith, nor think that before Faith a Man may do any Good Works. For such Works are as the Course of an Horse that runneth out of the Way, which taketh great Labour, but to no Purpose." *ibid.*

" Without Faith we have no Virtues, but only the Shadows of them. All the Life of them that lack the true Faith is Sin." *ibid.*

" As Men first have Life, and after be nourished, so must our Faith go before and after be nourished with Good Works. And Life may be without Nourishment, but Nourishment cannot be without Life." *Homily of Works annex'd to Faith, Part I.*

" I can shew a Man, that by Faith without Works lived and came to Heaven. But without Faith never Man had Life. The Thief on the Cross only believed, and the most merciful God justified him. Truth it is, if he had lived and not regarded Faith and the Works thereof, he shou'd have lost his Salvation again. But this I say, Faith by itself saved Him. But Works by themselves never justified any Man."

" Good Works go not before, in him which shall afterward be justified. But Good Works do follow after, when a Man is first justified." *Homily on Fasting, Part I.*

8. From the whole Tenor then of her Liturgy, Articles and Homilies, the Doctrine of the Church of England appears to be this :

1. That no *Good Work*, properly so called, can go before Justification :

2. That no *Degree* of True Sanctification can be previous to it.

3. That as the *Meritorious Cause* of Justification is, The Life and Death of Christ; so the *Condition* of it, is Faith, Faith Alone; and

4. That both Inward and Outward Holiness, are consequent on this Faith, and are the Ordinary, Stated Condition, of Final Justification.

9. And what more can *You* desire, who have hitherto opposed *Justification by Faith Alone*, merely upon a Principle of Conscience; because you was zealous for Holiness and Good Works? Do I not effectually secure these from Contempt, at the same Time that I defend the Doctrines of the Church? I not only allow, but vehemently contend, That none shall ever enter into Glory, who is not Holy on Earth, as well in Heart, as *in all Manner of Conversation*. I cry aloud, *Let all that have believed, be careful to maintain Good Works: And, Let every one that nameth the Name of Christ, depart from all Iniquity*. I exhort even those who are conscious they do not believe, *Cease to do Evil, learn to do well: The Kingdom of Heaven is at Hand; therefore repent, and bring forth Fruits meet for Repentance*. Are not these Directions the very same in Substance, which you yourself would give to Persons so circumstanced? What means then this endless *Strife of Words*? Or, *what doth Your arguing reprove*?

10. Many of those who are perhaps as zealous of Good Works as you, think I have allow'd you too much.—Nay, my Brethren, but how can we help allowing it. if we allow the Scriptures to be from God? For is it not written, and do not you yourselves believe, *Without Holiness no Man shall see the Lord*? And how then, without fighting about Words, can we deny, That Holiness is a Condition of Final Acceptance? And, as to the first Acceptance or Pardon, does not all Experience as well as Scripture prove, That no Man ever yet truly *believed the Gospel*, who did not first *repent*? That none was ever yet truly *convinced of Righteousness*, who was not first *convinced of Sin*? Repentance therefore in *this* Sense, we cannot deny to be necessarily previous to Faith. Is it not equally undeniable, That the running back into known, wilful Sin, (suppose it

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were

were Drunkenness or Uncleaness) stifles that Repentance or Conviction? And can that Repentance come to any good Issue in his Soul, who resolves Not to forgive his Brother? Or who obstinately refrains from what God convinces him is right, whether it be Prayer or hearing his Word? Would you scruple yourself to tell one of these, “Why, if you *will* thus drink away all Conviction, How shou’d you ever truly know Your Want of Christ? Or consequently, believe in Him? —If you *will* not forgive your Brother *his* Trespases, neither will your Heavenly Father forgive You *your* Trespases—If You *will* not ask, how can you expect to receive?—If You *will* not hear, how can Faith come by hearing? It is plain, You grieve the Spirit of GOD; You *will* not have Him to reign over You. Take Care that he do not utterly depart from you. For unto Him that hath, shall be given: But from him that hath not, i. e. uses it not, shall be taken away even that which he hath.” Wou’d you scruple, on a proper Occasion to say this? You cou’d not scruple it, if you believe the Bible. But in saying this, You allow all which I have said, *viz.* That previous to Justifying Faith, there *must* be Repentance, and if Opportunity permit, *Fruits meet for Repentance.*

11. And yet I allow You this, That altho’ both Repentance and the Fruits thereof are in *Some Sense* necessary before Justification, yet neither the one nor the other is necessary in the *same Sense* or in the *same Degree* with Faith. Not in the *same Degree.* For in whatever Moment a Man believes (in the Christian Sense of the Word) he is justified, his Sins are blotted out, *his Faith is counted to him for Righteousness.* But it is not so, at whatever Moment he repents, or brings forth any or all the Fruits of Repentance. Faith Alone therefore justifies; which Repentance alone does not; much less any outward Work. And consequently, none of these are necessary to Justification, in the *same Degree* with Faith.

Nor in the *same Sense.* For none of these has so Direct, Immediate a Relation to Justification as Faith. This is *Proximately* necessary thereto; Repentance, *Remotely,*

Remotely, as it is necessary to the Increase or Continuance of Repentance. And even in this Sense, these are only necessary, on Supposition—if there be Time and Opportunity for them: For in many Instances there is not: but God cuts short his Work, and Faith prevents the Fruits of Repentance. So that the General Proposition is not overthrown, but clearly established by these Concessions; and we conclude still, both on the Authority of Scripture and the Church, That Faith Alone is the Proximate Condition of Justification.

III. 1. I was once inclined to believe that none wou'd openly object, against what I had any where said of the *Nature of Salvation*. How greatly then was I surpriz'd some Months ago, when I was shewn a Kind of Circular Letter, which one of those whom *the Holy Ghost bath made Overseers* of his Church, I was informed had sent to all the Clergy of his Diocese!

Part of it ran (nearly, if not exactly) thus:

“ There is Great Indiscretion in preaching up a Sort
 “ Religion, as the True and Only Christianity, which
 “ in their own Account of it, consists in an Enthu-
 “ siastick Ardor, to be understood or attained by very
 “ few, and not to be practised without breaking in
 “ upon the Common Duties of Life.”

O my Lord, what Manner of Words are these! Supposing Candor and Love out of the Question, are they Words of Truth? I dare stake my Life upon it, there is not One True Clause in all this Paragraph.

The Propositions contained therein, are these:

1. That the Religion I preach consists in an Enthusiastick Ardor:
2. That it can be attained by very few:
3. That it can be understood by very few:
4. That it cannot be practised without breaking in upon the Common Duties of Life.

5. And that all this may be prov'd by my own Account of it.

I earnestly intreat your Grace, to review my own Account of it, as it stands in any of my former Writings: Or to consider the short Account which is given in This. And if you can thence make good any one of those Propositions, I do hereby promise before God and the World, That I will never preach more.

At present I do not well understand what your Grace means by "An Enthusiastic Ardor." Surely you do not mean, The Love of God! No, not though a poor, pardon'd Sinner shou'd *carry it so far*, as to Love the Lord his God, with all his Heart, and with all his Soul, and with all his Strength! But This alone is the *Ardor* which I *preach up*, as the Foundation of *the True and Only Christianity*. I pray God, so to fill your whole Heart therewith, that you may praise him for ever and ever!

But why should your Grace believe, That the Love of God, *can be attained by very Few?* Or, that it *can be understood by very Few?* All who attain it, understand it well. And did not He who is loving to every Man design, that every Man shou'd attain true Love? O that all would know in this their Day, the Things that make for their Peace!

And *cannot* the Love both of God and our Neighbour *be practis'd, without breaking in upon the Common Duties of Life?* Nay, can any of the Common Duties of Life, be rightly practis'd without them? I apprehend, not. I apprehend I am then laying the True, the Only Foundation for all those Duties, when I preach *Thou shalt love the Lord thy GOD with all thy Heart, and thy Neighbour as thyself.*

2. With this Letter was sent (I believe to every Clergyman in the Diocese) the Pamphlet intitled, *Observations on the Conduct and Behaviour, of a certain Sect, usually distinguish'd by the Name of Methodists.* It has been generally supposed to be wrote by a Person, who is every Way my Superior. Perhaps one Reason why He did not inscribe his Name was, that his Greatness might not make me afraid: And that I might
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have Liberty to stand, as it were, on Even Ground, while I answer for myself.

In considering, therefore, such Parts of these *Observations*, as naturally fall in my Way, I will take that Method which, I believe, that Author desires, using no Ceremony at all; but speaking as to an Equal, that it may the more easily be discern'd, where the Truth lies.

The first Query relating to Doctrine, is this :

“Whether Notions in Religion may not be heighten'd to such *Extremes*, as to lead *Some* into a Disregard of Religion itself, thro' Despair of attaining such exalted Heights? And whether *Others* who have imbibed those Notions, may not be led by them, into a Disregard and Disesteem of the Common Duties and Offices of Life? To such a Degree, at least, as is inconsistent with that Attention to them, and that Diligence in them, which Providence has made necessary to the Well-being of Private Families and Public Societies, and which Christianity does not only require in all Stations, and in all Conditions, but declares at the same Time, that the Performance even of the lowest Offices in Life, *as unto GOD*, (whose Providence has placed People in their several Stations) is truly a *Serving of Christ*, and will not fail of its Reward in the next World?”

You have interwoven so many Particulars in this General Question, that I must divide and answer them one by one.

Q. 1. Whether Notions in Religion may not be heighten'd to such *Extremes*, as to lead *Some* into a Disregard of Religion itself?

A. They may. But that I have *so* heighten'd them, it lies upon you to prove.

Q. 2. Whether *Others* may not be led into a Disregard of Religion, through Despair of attaining such exalted Heights?

A. What Heights? The Loving God with all our Heart? I believe, this is the most exalted Height in Man or Angel. But I have not heard, that any have been led into a Disregard of Religion, through Despair of attaining this.

Q. 3. Whether *Others* who have imbibed these Notions, may not be led by them, into a Disregard and Disesteem, of the *Common* Duties and Offices of Life?

A. My Notions are, " True Religion is the loving God with all our Heart, and our Neighbour as ourselves; and in that Love abstaining from all Evil, and doing all possible Good to all Men." Now, it is not possible in the Nature of Things, That any shou'd be led by these Notions, into either a Disregard or Disesteem of the *Common* Duties and Offices of Life.

Q. 4. But may they not be led by them into such a Degree at least, of Disregard for the *Common* Duties or Life, as is inconsistent with that Attention to them, and Diligence in them, which Providence has made necessary?

A. No. Quite the reverse. They lead Men to discharge all those Duties with the strictest Diligence and closest Attention.

Q. 5. Does not Christianity require this Attention and Diligence, in all Stations and in all Conditions?

A. Yes.

Q. 6. Does it not declare, that the Performance even of the lowest Offices of Life, as unto GOD, is truly a serving of Christ? And will not fail of its Reward in the next World?

A. It does. But whom are you confuting? Not me. For this is the Doctrine I preach continually.

3. Query the Second. " Whether the Enemy of Christianity may not find his Account, in carrying Christianity, which was design'd for a Rule to *All* Stations, and *All* Conditions, to such Heights as make it fairly practicable by a very few, in Comparison, or rather by none?

I answer, 1. The Height to which we carry Christianity (as was but now observ'd) is this, *Thou shalt love the Lord thy GOD with all thy Heart, and thy Neighbour as thyself.* 2. The Enemy of Christianity cannot find his Account, in our carrying it to this Height. 3. You will not say, on Reflection, That Christianity, even in this Height, is practicable by very few, or rather by none: You yourself will confess,

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This *is* a Rule (as God design'd it should) for *all* Stations, and *all* Conditions.

Query the Third. "Whether, in particular, the carrying the Doctrine of Justification *by Faith alone* to such a Height, as not to allow that a Careful and Sincere Observance of Moral Duties is so much as a *Condition* of our Acceptance with God, and of our being justified in his Sight: Whether this, I say, does not naturally lead People to a *Disregard* of those Duties, and a low Esteem of them; or rather to think them no Part of the Christian Religion?"

I trust Justification *by Faith alone*, has been so explained above, as to secure, not only a High Esteem, but also a careful and sincere Observance of all Moral Duties.

4. Query the Fourth. "Whether a due and regular Attendance on the Public Offices of Religion, paid by Good Men in a serious and composed Way, does not better answer the true Ends of Devotion, and is not a better Evidence of the Co-operation of the Holy Spirit, than those sudden Agonies, Roarings and Screaming, Tremblings, Droppings down, Roarings and Madnesses, into which their Hearers have been cast?"

I must answer this Query likewise, Part by Part.

Q. 1. Whether a due and regular Attendance on the Public Offices of Religion, paid in a serious and composed Way, by Good [*i. e.* Well-meaning] Men, does not answer the True Ends of Devotion?

A. I suppose by *Devotion* you mean Public Worship; by the *true Ends* of it, The Love of God and Man: and by *a due and regular Attendance on the Public Offices of Religion, paid in a serious and composed Way*, the going as often as we have Opportunity to our Parish Church, and to the Sacrament there administered. If so, the Question is, "Whether *this Attendance on those Offices*, does not produce the Love of God and Man?" I answer, sometimes it does: and sometimes it does not. I myself thus attended them for many Years: and yet am conscious to myself, that during that whole Time, I had no more of the Love of God than a Stone. And I know.

know many Hundreds, perhaps Thousands, of serious Persons, who are ready to testify the same Thing.

Q. 2. But is not this a better Evidence of the Co-operation of the Holy Spirit, than those *sudden Agonies*?

A. All these Persons, as well as I, can testify also, that this is no Evidence at all of the Co-operation of the Holy Spirit. For some Years I attended these Public Offices, *because I would not be punish'd for Non-attendance.* And many of these attended them, *because their Parents did before them, or because they would not lose their Character.* Many more, because they confounded the Means with the End, and fancied this *Opus Operatum* would bring them to Heaven. How many Thousands are now under this strong Delusion? Beware, you bring not their Blood on your own Head!

Q. 3. However, does not this Attendance better answer those Ends, than those Roarings, Screaming, &c?

I suppose you mean, "Better than an Attendance on that Preaching, which has often been accompanied with these."

I answer. 1. There is no Manner of Need to set the one in Opposition to the other: Seeing we continually exhort all who attend on our Preaching, to attend the Offices of the Church. And they do pay a more regular Attendance there, than ever they did before. 2. Their attending the Church did not, in fact, answer those Ends at all, till they attended this Preaching also. 3. It is the Preaching Remission of Sins thro' Jesus Christ, which alone answers the True Ends of Devotion. And this will always be accompanied with the Co-operation of the Holy Spirit; tho' not always with Sudden Agonies, Roarings, Screaming, Tremblings, or Droppings down. Indeed, if God is pleas'd at any Time to permit any of these, I cannot hinder it. Neither can this hinder the Work of his Spirit in the Soul: which may be carried on either with or without them. But, 4. I cannot apprehend it to be any Reasonable Proof, That "this is not the Work of God," that a convinced Sinner should

should fall into an *Extreme Agony, both of Body and Soul*, (Journal 3. p. 26.) That another should *roar for the Disquietness of her Heart* (p. 40.) that others shou'd scream or cry *with a loud and bitter Cry*, "What must we do to be saved?" (p. 50.) that others should *exceedingly tremble and quake* (p. 58.) And others, in a deep Sense of the Majesty of God, *should fall prostrate upon the Ground*. (p. 59.)

Indeed by picking out one single Word from a Sentence, and then putting together what you had glean'd in Sixty or Seventy Pages, you have drawn a terrible Groupe, for them who look no farther than those Two Lines in *the Observations*. But the bare Addition of half a Line to each Word, just as it stands in the Place from which you quoted it, reconciles all both to Scripture and Reason, and the Spectre-form vanishes away.

You have taken into your Account, *Ravings, and Madneses too*. As Instances of the Former, you refer to the Case of *John Haydon*, p. 44. and of *Thomas Maxfield*, p. 50. I wish you would calmly consider, his Reasoning on that Head, who is not prejudiced in my Favour. "What Influence sudden and sharp Awakenings may have upon the Body, I pretend not to explain. But I make no Question Satan, so far as he gets Power, may exert himself on such Occasions, partly to hinder the Good Work in the Persons who are thus touched with the sharp Arrows of Conviction, and partly to disparage the Work of God, as if it tended to lead People to Distraction."

For Instances of Madnesis you may refer to p. 88, 90, 91, 92, 93. The Words in p. 88. are these :

"I cou'd not but be under some Concern, with regard to one or two Persons, who were tormented in an unaccountable Manner, and seem'd to be indeed *lunatic* as well at *sore-vexed*—Soon after I was sent for to one of these, who was so strangely *torn of the Devil*, that I almost wonder'd her Relations did not say, much Religion *hath made thee Mad*. We prayed God to *bruise Satan* under her Feet. Immediately *we had the Petition we asked of him*. She cried out vehemently, "He is gone, he is gone," and was fil-

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led with the Spirit of Love, and of a sound Mind. I have seen her many Times since, strong in the Lord. When I ask'd abruptly, "What do you desire now?" She answer'd, "Heaven." I ask'd, "What is in your Heart?" She replied, "God." I ask'd, "But how is your Heart when any Thing provokes you?" She said, "By the Grace of God, I am not provoked at any Thing. All the Things of this World pass by me as Shadows." Are these the Words of one that is beside herself? Let any Man of Reason judge!

Your next Instance, p. 90, stands thus:

"About Noon I came to *Ufk*, where I preached to a small Company of poor People, on, *The Son of Man is come, to save that which is lost*. One grey-headed Man wept and trembled exceedingly: And another who was there (I have since heard) as well as two or three who were at the *Devauden*, are gone quite *distracted*; that is (My Express Words are that immediately follow, specifying what it was which *some accounted Distraction*) "They mourn and refuse to be comforted, till they have *Redemption thro' his Blood*."

If *You* think the Case mentioned p. 92, 93. to be another Instance of Madness, I contend not. It was because I did not understand that uncommon Case, that I prefaced it with this Reflection, "The Fact I nakedly relate, and leave every Man to his own Judgment upon it." Only be pleased to observe, That this *Madness*, if such it was, is no more chargeable upon *me* than upon *you*. For the Subject of it had no Relation to, or Commerce with *me*, nor had I ever seen her before that Hour.

5. *Query* the fifth. "Whether those exalted Strains in Religion, and an Imagination of being already in a State of *Perfection*, are not apt to lead Men to Spiritual Pride, and to a Contempt of their Fellow Christians; while they consider *them* as only going on in what they call the *low* and *imperfect* Way, (*i. e.* as growing in Grace and Goodness only *by Degrees*) Even tho' it appear by the *Lives* of those who are considered by them as in that *low* and *imperfect* Way, that they are Persons who are gradually working out their Salvation, by their

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own honest Endeavours, and thro' the ordinary Assistances of God's Grace ; with an humble Reliance upon the Merits of Christ for the Pardon of their Sins, and the Acceptance of their Sincere, tho' *Imperfect* Services?"

I must divide this Query too, But first permit me to ask, What do you mean by *those exalted Strains in Religion*? I have said again and again, I know no more exalted Strain, than " I will love Thee, O Lord, my God : " Especially, according to the Propriety of David's Expression אֶרְקַסֵּךְ הוֹדוּ. *Ex intimis visceribus diligam te, Domine.* This premised, let us go on Step by Step.

Q. 1. Whether the preaching of " loving God from our inmost Bowels," is not apt to lead Men to Spiritual Pride, and to a Contempt of their Fellow Christians?

A. No: But so far as it takes Place, it will humble them to the Dust.

Q. 2. Whether an Imagination of being already in a State of *Perfection*, is not apt to lead Men into this Spiritual Pride?

A. 1. If it be a *False* Imagination, it is Spiritual Pride. 2. But *True* Christian Perfection is no other than Humble Love.

Q. 3. Do not Men who imagine they have attained this, despise others, as only going on in what they account the *low* and *imperfect* Way, i. e. as growing in Grace and Goodness by *Degrees*?

A. 1. Men who *only imagine* they have attained this, may probably despise those that are going on in Any Way. 2. But the growing in Grace and Goodness by *Degrees*, is no Mark of a *low* and *imperfect* Way. Those who are Fathers in Christ, grow in Grace by *Degrees*, as well as the New born Babes.

Q. 4. Do they not despise those who are working out their Salvation, with an humble Reliance upon the Merits of Christ for the Pardon of their Sins, and the Acceptance of their sincere tho' *imperfect* Services?

A. 1. They who really love God, despise no Man. But 2. they grieve to hear many talk of thus *relying on Christ*, who, tho' perhaps they are Grave, Honest, Moral Men, yet by their own Words appear, not to love
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God at all ; whose Souls cleave to the Dust, who love the World ; who have no Part of the Mind that was in Christ.

6. *Query* the Sixth. “ Whether the same exalted Strains and Notions, do not tend to weaken the *Natural* and *Civil* Relations among Men, by leading the Inferiors into whose Heads those Notions are infused to a Disesteem of their Superiors ; while they consider them as in a much *lower Dispensation* than themselves ; tho’ those Superiors are otherwise *sober* and *good* Men, and regular Attendants on the Ordinances of Religion ?

I have mentioned before, What those exalted Notions are : These do not tend to weaken either the *Natural* or *Civil* Relations among Men ; Or to lead Inferiors to a Disesteem of their Superiors, even where those Superiors are neither *Good* nor *Sober* Men.

Query the Seventh. “ Whether a *Gradual* Improvement in Grace and Goodness is not a better Foundation of Comfort, and of an Assurance of a Gospel New-Birth, than that which is founded on the Doctrine of a *Sudden* and *Instantaneous* Change ; which, if these be any such Thing, is not easily distinguished from Fancy and Imagination ; the Workings whereof we may well suppose to be more *strong* and *powerful*, while the Person considers himself in the State of one who is admitted as a Candidate for such a Change, and is taught in due Time to expect it ?

Let us go one Step at a Time.

Q. 1. Whether a *Gradual* Improvement in Grace and Goodness, is not a Good Foundation of Comfort ?

A. Doubtless it is, if by Grace and Goodness be meant The Knowledge and Love of God thro’ Christ.

Q. 2. Whether it be not a Good *Foundation* of an Assurance of a Gospel New-Birth ?

A. If we daily grow in this Knowledge and Love, it is a Good *Proof* that we are born of the Spirit. But this does in no wise supersede the *previous Witness* of God’s Spirit with Ours, that we are the Children of God. And this is properly the *Foundation* of the Assurance of Faith.

Q. 3. Whether this Improvement is not a better Foundation of Comfort, and of an Assurance of a Gospel New-Birth, than *that* which is founded on the Doctrine of a Sudden and Instantaneous Change?

A. A better Foundation than *that*—*That!* What? To what Substantive does this refer? According to the Rules of Grammar, (for all the other Substantives are in the Genitive Case, and consequently to be consider'd as only Parts of that which governs them) you must mean, "A better Foundation than that Foundation which is founded on this Doctrine." As soon as I understand the Question, I will endeavour to answer it.

Q. 4. Can that *Sudden* and *Instantaneous* Change be easily distinguish'd from Fancy and Imagination?

A. Just as easily as Light from Darknes: Seeing it brings forth with it a Peace that passeth all Understanding, a Joy unspeakable, full of Glory, the L of God and all Mankind filling the Heart, and Power over all Sin.

Q. 5. May we not well suppose the Workings of Imagination to be more *strong* and *powerful* in one who is taught to expect such a Change?

A. Perhaps we may—But still the Tree is known by its Fruits. And such Fruits as those abovemention'd, Imagination was never yet *strong* enough to produce, nor any *Power*, save that of the Almighty.

7. There is only one Clause in the Eighth *Query*, which falls under our present Enquiry.

"They make it their *Principal* Employ, wherever they go, to instil into People a few *favourite Tenets* of their own; and this with such Diligence and Zeal as if the Whole of Christianity depended upon them, and all Efforts toward the true Christian Life, without a Belief of those Tenets, were vain and ineffectual."

I plead guilty to this Charge. I do make it my *Principal*, nay, my whole Employ, and that wherever I go, to instil into the People, a few *favourite Tenets*. (Only be it observ'd, they are not *my own*, but his that sent me.) And it is undoubtedly true, that this I do, (tho' deeply conscious of my Want,

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both of Zeal and Diligence) as if the Whole of Christianity depended upon them, and all Efforts without them were void and vain.

I frequently sum them all up in one, *In Christ Jesus, (i. e. according to his Gospel) neither Circumcision availeth any Thing nor Uncircumcision, but Faith which worketh by Love.* But many Times I instil them one by one, under these, or the like Expressions. *Thou shalt love the Lord thy GOD with all thy Heart, and with all thy Mind, and with all thy Soul, and with all thy Strength: Thou shalt love thy Neighbour as thyself; as thy own Soul; as Christ loved us. GOD is Love: and he that dwelleth in Love, dwelleth in GOD, and GOD in Him. Love worketh no Ill to his Neighbour: therefore Love is the Fulfilling of the Law. While we have Time let us do Good unto all Men; especially unto them that are of the Household of Faith. Whatsoever ye would that Men should do unto you, even so do unto them.*

These are my favourite Tenets, and have been for many Years. O that I could instil them into every Soul throughout the Land! Ought they not to be instilled with such Diligence and Zeal, as if the Whole of Christianity depended upon them? For who can deny, that all Efforts toward a Christian Life, without more than a bare *Belief*, without a thorough *Experience* and *Practice* of these, are utterly vain and ineffectual?

8. Part of your Ninth *Query* is to the same Effect:

“ A few young Heads set up *their own Schemes*, as the great Standard of Christianity: And indulge *their own Notions* to such a Degree, as to perplex, unhinge, terrify and distract the Minds of Multitudes of People, who have lived from their Infancy under a Gospel-Ministry, and in the regular Exercise of a Gospel-Worship. And all this, by persuading them, that they neither are nor can be true Christians, but by adnering to *their Doctrines.*”

What do you mean by *their own Schemes*? Their *own Notions*? *Their Doctrines*? Are they not *yours* too? Are they not the Schemes, the Notions, the Doctrines of Jesus Christ? The Great, Fundamental Truths

Truths of his Gospel? Can you deny one of them, without denying the Bible?—It is hard for you to kick against the Pricks!

“ They persuade (you say) Multitudes of People, that they cannot be True Christians, but by adhering to their Doctrines.” Why, who says they can? Who-soever he be, I will prove him to be an Infidel. Do you say, That any Man can be a true Christian, without loving God and his Neighbour? Surely you have not so learned Christ! It is *your* Doctrine, as well as *mine*, and St. Paul’s, *Tho’ I speak with the Tongue of Men and Angels, tho’ I have all Knowledge, and all Faith; Tho’ I give all my Goods to feed the Poor, yea, my Body to be burn’d, and have not Love, I am nothing.*

Whatever Public Worship, therefore, People may have attended, or whatever Ministry they have lived under from their Infancy, they must, at all Hazards, be convinc’d of this, or they perish for ever: Yea, tho’ that Conviction at first *subinge* them ever so much; tho’ it should, in a manner, *distract* them for a Season. For it is better that they shou’d be *perplex’d* and *terrified* now, than they should sleep on and awake in Hell.

9. In the 10, 12, and 13th *Queries* I am not concern’d. But you include me also, when you say in the 11th, “ They absolutely deny, that Recreations of any Kind, considered as such, are or can be innocent.”

I cannot find any such Assertion of mine, either in the Place you refer to, or any other. But what Kinds of Recreation are innocent, it is easy to determine by that plain Rule, *Whether ye eat or drink, or whatever ye do, do all to the Glory of GOD.*

I am now to take my leave of you for the present. But first I wou’d earnestly intreat you to acquaint yourself what our Doctrines are, before you make any farther *Observations* upon them. Surely, touching the *Nature* of Salvation we agree, That *Pure Religion and undefiled is this, To visit the Fatherless and Widow in their Affliction, to do all possible Good, from a Principle of Love to God and Man: and to keep ourselves*

unspotted from the World, Inwardly and Outwardly to to abstain from all Evil.

10. With Regard to the *Condition* of Salvation, it may be remembered, that I allow, not only Faith, but likewise Holiness or Universal Obedience, to be the Ordinary Condition of *Final* Salvation : And that when I say, Faith alone is the Condition of *Present* Salvation, what I would assert is this ; 1. That without Faith no Man can be saved from his Sins, can be either Inwardly or Outwardly Holy. And 2. That at what Time soever Faith is given, Holiness commences in the Soul. For that Instant, *the Love of GOD*, (which is the Source of Holiness) *is shed abroad in the Heart.*

But it is objected by the Author of *The Notions of the Methodists disproved,* “ St. James says, *Can Faith save him?* I answer, Such a Faith as is without Works cannot *bring a Man to Heaven.* But this is quite beside the Present Question.

You object, 2. “ St. Paul says, *That Faith made perfect by Love,* St. James, *That Faith made perfect by Works,* is the Condition of Salvation.” You mean Final Salvation. I say so too : But this also is beside the Question.

You object, 3. That *the Belief of the Gospel,* is called the *Obedience of Faith,* Rom. i. 5. And 4. That what *Isaiab.* terms *Believing,* St. Paul terms *Obeying.* Suppose I grant you both the one and the other, what will you infer ?

You object, 5. That in one Scripture our Lord is stiled *The Saviour of them that believe :* and in another, *The Author of Eternal Salvation, to all them that obey him.* 6. That to the *Galatians* St. Paul writes, *Neither Circumcision availeth any thing, nor Uncircumcision, but Faith which worketh by Love :* And to the *Corinthians,* *Circumcision is nothing, and Uncircumcision is nothing, but the keeping the Commandments of GOD.* And hence you conclude, “ There are several Texts of Scripture, wherein Unbelief and Disobedience are equivalently used.” Very true : But can you conclude from thence, that we are not *Saved by Faith alone?*

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11. You proceed to answer some Texts which I had quoted. The First is *Eph. ii. 8. By Grace ye are saved thro' Faith.* "But (say you) Faith does not mean here, that Grace especially so call'd, but includes also Obedience." But how do you prove this? That Circumstance you had forgot: And so run off with a Comment upon the Context; to which I have no other Objection, than that it is nothing at all to the Question.

Indeed some Time after you add, "It is plain then that Good Works are always, in St. Paul's Judgment, join'd with Faith." (So undoubtedly they are, that is, as an Effect is always join'd with its Cause) "And therefore we are not saved by Faith alone." I cannot possibly allow the Consequence.

You afterwards cite Two more Texts, and add, "You see mere Faith cannot be a Condition of Justification." You are out of your Way. We are no more talking now of Justification than of Final Salvation.

In considering *Acts xvi. 31. Believe in the Lord Jesus and thou shalt be saved.* You say again, "Here the Word *Believe* does not signify Faith only.—Faith necessarily produces Charity and Repentance; Therefore, these are express'd by the Word *Believe.*" i. e. Faith necessarily produces Holiness. Therefore Holiness is a Condition of Holiness. I want farther Proof. That *Paul and Silas spake unto him the Word of the Lord*; and that his Faith did *in the same Hour* work by Love, I take to be no Proof at all.

You then undertake to shew, that confessing our Sins, is a Condition of Justification, and that a Confidence in the Love of God, is not a Condition. Some of your Words are, "This, Good Sir, give me leave to say, is the greatest Nonsense and Contradiction possible. It is impossible you can understand this Jargon yourself, and therefore you labour in vain to make it intelligible to others. You soar aloft on Eagle's Wings, and leave the poor People to gape and stare after you."

This is very pretty, and very lively. But it is nothing to the purpose. For we are not now speaking of Justification: Neither have I said one Word of

“ The Condition of Justification ” in the whole Tract to which you here refer.

“ In the next Place (say you) if we are saved (finally you mean) only by a Confidence in the Love of God ” — Here I must stop you again ; you are now running beside the Question, on the other Hand. The Sole Position which I here advance is this : True Believers are saved from Inward and outward Sin by Faith. By Faith Alone the Love of God and All Mankind is shed abroad in their Hearts, bringing with it the Mind that was in Christ, and producing all Holiness of Conversation.

IV. 1. I am now to consider, What has been lately objected, with Regard to the *Nature* of Saving Faith.

The Author last mention'd “ cannot understand how “ those Texts of St. *John* are at all to the Purpose.” 1 *John* iii. 1. *Behold what Manner of Love the Father hath bestow'd upon us, that we shou'd be called the Sons of GOD.* And c. 4. v. 19. *We love him, because he first loved us.* I answer 1. These Texts were not produced in *the Appeal*, by Way of Proof, but of Illustration only. But, 2. I apprehend they may be produced as a Proof, both that Christian Faith implies a Confidence in the Love of God, and that such a Confidence has a direct Tendency to Salvation, to Holiness both of Heart and Life.

Behold what Manner of Love the Father hath bestow'd upon us, that we shou'd be called the Sons of GOD ! Are not these Words an Expression of Christian Faith ? As direct an one as can well be conceived ? And I appeal to every Man, whether they do not express the strongest Confidence of the Love of God ? Your own Comment puts this beyond Dispute. “ Let us consider attentively and with grateful Hearts, the great Love and Mercy of God, in calling us to be his Sons, and bestowing on us the Privileges belonging to such.” Do you not perceive, that you have given up the Cause ? You have yourself taught us, that these Words imply “ A Sense of the great Love and Mercy of God, in be-

bestowing upon us the Privileges belonging to his Sons.”

The Apostle adds, *Beloved, now are we the Sons of GOD; and it doth not yet appear what we shall be: But we know that when he shall appear, we shall be like Him; for we shall see him as he is.*

I suppose no one will say, either that these Words are not expressive of Christian Faith; or, that they do not imply the strongest Confidence in the Love of GOD. It follows, *And every Man that hath this Hope in him, purifieth himself even as he is pure.*

Hence it appears, That this Faith is a Saving Faith, that there is the closest Connexion between this Faith and Holiness. This Text therefore is directly to the Purpose, in Respect of both the Propositions to be proved.

The Other is, *We love Him, because he first loved Us.* And here also, for fear I shou'd fail in the Proof, You have drawn it up ready to my Hands.

“GOD sent his only Son—to redeem us from Sin, by purchasing for us Grace and Salvation. By which Grace we—thro' Faith and Repentance have our Sins pardoned—And therefore we are bound to return the Tribute of our Love and Gratitude, and to obey him faithfully as long as we live.”

Now, that *we have our Sins pardon'd*, if we do not know they are pardoned, cannot bind us either to Love or Obedience. But if we do know it, and by that very Knowledge, or Confidence in the Pardoning Love of GOD, are both bound and enabled to love and obey him, this is the whole of what I contend for.

2. You afterwards object against some other Texts which I had cited, to illustrate the Nature of Saving Faith. My Words were, “Hear believing Job, declaring his Faith, *I know that my Redeemer liveth.* I here affirm two Things, 1. That Job was then a Believer. 2. That he declared his Faith in these Words. And all I affirm, You allow. Your own Words are, “GOD was pleased to bestow upon him a strong Assurance of his Favour—to inspire him with a Prophecy of the Resurrection, and that he should have a Share in it.”

I went on, "Hear *Thomas*, when having seen he believed, crying out, *My Lord and my GOD.*" Hereon you comment thus, "The Meaning of which is that *St. Thomas* makes a Confession, both of his Faith and Repentance." I agree with you. But you add, "In *St. Thomas's* Confession there is not implied an Assurance of Pardon." You cannot agree with yourself in this; but immediately subjoin, "If it did imply such an Assurance, he might well have it, since he had an immediate Revelation of it from *GOD* himself."

Yet a little before you endeavoured to prove that one who was not a Whitt behind the very chief Apostles had not such an Assurance: Where, in order to shew that Faith does not imply this, you said, "*St. Paul* methinks has fully determined this Point (1 *Cor.* iv. 4.) *I know nothing by myself, says he, yet am I not hereby justified.*—" And if an Apostle so illuminated, don't think himself justified" — Then I grant, he has fully determined the Point. But before you absolutely fix upon that Conclusion, be pleased to remember your own Comment that follows, on those other Words of *St. Paul*, *The Life I now live, I live by Faith in the Son of GOD, who loved me and gave himself for me.* Your Words are, "And no question a Person indowed with such extraordinary Gifts, might arrive at a very eminent Degree of Assurance."—So he did arrive at a very eminent Degree of Assurance, tho' he did not think himself justified!

I can scarce think you have read over that Chapter to the *Colossians*: Else surely you would not assert, that those Words on which the Stress lies, (*viz. Who hath delivered us from the Power of Darkness, and hath translated us into the Kingdom of his dear Son: In whom we have Redemption thro' his Blood, even the Forgiveness of Sins*) do not relate to *Paul* and *Timothy* who wrote the Epistle, but to the *Colossians*, to whom they wrote." I need be at no Pains to answer this; for presently after your own Words are, "He hath made Us, meaning the *Colossians* as well as himself, meet to be Inheritors."—

3. You may easily observe, that I quoted the Council of *Trent* by Memory, not having the Book then by me. I own, and thank you for correcting my Mis-

take : But in correcting one, you make another. For the Decrees of the Sixth Session were not “ published on the 13th of *January* :” But the Session itself began on that Day.

I cannot help reciting your next Words, altho’ they are not exactly to the present Question.

“ The Words of the 12th Canon of the Council of *Trent* are,”

“ If any Man shall say that Justifying Faith is nothing else but a Confidence in the Divine Mercy, remitting Sins for Christ’s Sake, and that this Confidence is that alone by which we are justified, let him be accursed.” You add,

“ This, Sir, I am sure is True Doctrine, and perfectly agreeable to the Doctrine of our Church. And so you are not only anathematiz’d by the Council of *Trent*, but also condemn’d by our own Church.”

“ Our Church holds no such scandalous and disgraceful Opinion.”—According to our Church, no Man can have “ the True Faith, who has not a loving Heart.”—*Therefore* Faith is not a Confidence that any Man’s Sins are actually forgiven, and he reconciled to God.” (What have the Premises to do with the Conclusion !)

4. To decide this, Let our Church speak for herself. Whether she does not suppose and teach, that every particular Believer knows that *his* Sins are forgiven, and *he himself* is reconciled to God.

First then, Our Church supposes and teaches every particular Believer, to say concerning himself, “ In my Baptism *I was made a Member of Christ, a Child of GOD, and an Inheritor of the Kingdom of Heaven. And I thank GOD who hath called me to that State of Salvation. And I pray GOD that I may continue in the same, to my Life’s End.*

Now does this Person *know* what he says to be true ? If not, it is the grossest Hypocrisy. But if he does, then he knows, that *he in particular* is reconciled to God.

The next Words I shall quote may be a Comment on these : May God write them in our Hearts !

“ A true Christian Man is not afraid to die, who is the very Member of Christ, the Temple of the Holy Ghost,

Ghost, the Son of GOD, and the very Inheritor of the everlasting Kingdom of Heaven. But plainly contrary, he not only puts away the Fear of Death, but wishes, desires and longs heartily for it. *Sermon against the Fear of Death.*" I. Part.

Can this be, unless he has a sure Confidence that he, in particular, is reconciled to GOD?

"Men commonly fear Death, first because of leaving their worldly Goods and Pleasures. 2. For fear of the Pains of Death; and, 3. For fear of perpetual Damnation. But none of these Causes trouble good Men, because they stay themselves by true Faith, perfect Charity, and sure Hope of endless Joy and Bliss everlasting." *ibid.* II. Part.

"All these therefore have great Cause to be full of Joy, and not to fear Death nor everlasting Damnation. For Death cannot deprive them of Jesus Christ, Death cannot take him from us, nor us from him. Death not only cannot harm us, but also shall profit us and join us to GOD more perfectly. And thereof a Christian Heart may surely be certified. *It is GOD, saith St. Paul, which hath given us an Earnest of his Spirit.* As long as we be in the Body, we are in a strange Country. But we have a Desire rather to be at home with GOD." *ibid.*

He that runneth may read in all these Words, the Confidence which our Church supposes, every particular Believer to have, that he himself is reconciled to GOD.

To proceed, "The only Instrument of Salvation required on our Parts is Faith, that is, a sure Trust and Confidence, that GOD both hath and will forgive our Sins, that he hath accepted us again into his Favour, for the Merits of Christ's Death and Passion." *Second Sermon on the Passion.*

"But here, we must take heed that we do not halt with GOD, thro' an unconstant, wavering Faith. *Peter* coming to Christ upon the Water, because he fainted in Faith was in Danger of drowning. So we, if we begin to waver or doubt, it is to be feared lest we should sink as *Peter* did: Not into the Water, but into the bottomless Pit of Hell-fire. Therefore I say unto you, that we must apprehend the Merits of Christ's Death

Death by Faith, and that with a strong and stedfast Faith: Nothing doubting, but that Christ by his own Oblation hath taken away our Sins, and hath restored us again to GOD's Favour." *ibid.*

5. If it be still said, That the Church speaks only of Men in general, but not of the Confidence of this or that particular Person: Even this last, poor Subterfuge, is utterly cut off by the following Words:

"Thou, O Man, hast received the Body of Christ which was once broken, and his Blood which was shed for the Remission of *thy* Sin. Thou hast received his Body, to have within *thee* the Father, the Son, and the Holy Ghost, for to endow *thee* with Grace, and to comfort *thee* with their Presence. Thou hast received his Body, to endow *thee* with everlasting Righteousness, and to assure *thee* of everlasting Bliss. *Sermon on the Resurrection.*

I shall add but one Passage more, from the first Part of the Sermon on the Sacrament.

"Have a sure and constant Faith, not only that the Death of Christ is available for all the World, but that he hath made a full and sufficient Sacrifice for *thee*, a perfect Cleansing of *thy* Sins, so that thou mayst say with the Apostle, *he loved thee* and gave himself for *thee*. For this is, to make Christ *thine own*, and to apply his Merits unto *thyself*."

Let every reasonable Man now judge for himself, what is the Sense of our Church as to the *Nature of Saving Faith*. Does it not abundantly appear, that the Church of *England* supposes every particular Believer, to have a sure Confidence, that *his* Sins are forgiven and *he himself* reconciled to GOD? Yea, and how can the absolute Necessity of this Faith, this unwavering Confidence, be more strongly or peremptorily asserted, than it is in those Words: "If we begin to waver or doubt, it is to be feared, lest we sink as *Peter* did: Not into the Water; but into the bottomless Pit of Hell fire?"

6. I would willingly dismiss this Writer here. I had said in *the Earnest Appeal* (what I am daily more and more confirmed in) that this Faith is usually given in

in a Moment. This you greatly dislike. Your Argument against it, if put into Form, will run thus:

“ They who first apprehended the Meaning of the Words delivered, then gave their Assent to them, then had Confidence in the Promises to which they assented, and lastly, loved GOD, did not receive Faith in a Moment.

But the Believers mentioned in *the Acts*, first apprehended the Meaning of the Words, then gave their Assent, then had Confidence in the Promises, and lastly, loved GOD: Therefore

The Believers mentioned in *the Acts*, did not receive Faith in a Moment.”

I deny the Major. They might first Apprehend, then Assent, then Confide, then Love, and yet receive Faith in a Moment: In *that* Moment, wherein their general Confidence became particular, so that each could say, “ My Lord, and my GOD.”

One Paragraph more I will be at the Pains to transcribe. “ You insinuate, that the Sacraments are only requisite to the Well-being of a Visible Church: Whereas the Church declares, that the due Administration of them, is an Essential *Property thereof*. I suppose you hinted this to gratify your loving Disciples the Quakers.”

This is flat and plain. Here is a Fact positively averred; and a Reason also assigned for it. Now, do you take yourself to be Man of Candor? I had almost said, of common Honesty? My very Words in the Place refer'd to, are, “ A Visible Church is a Company of faithful People. This is the Essence of it. And the *Properties thereof* are, That the pure Word of GOD be preached therein, and the Sacraments duly administered ”

7. Before I take my leave, I cannot but recommend to you that Advice of a wise and good Man.

“ Be calm in arguing; for Fierceness makes
“ Error a Fault, and Truth Discourtesy.”

I am grieved at your extreme Warmth: You are in a thorough Ill-humour from the very Beginning of
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your Book to the End. This cannot hurt *me*: But i may, *yourself*. And it does not at all help your Cause. If you denounce against me all the Curses from *Genesis* to the *Revelation*, they will not amount to one Argument. I am willing (so far as I know myself) to be reproved either by you or any other. But whatever you do, let it be done in Love, in Patience, in Meekness of Wisdom.

V. 1. With regard to the Author of Faith and Salvation, abundance of Objections have been made: It being a current Opinion, that "Christians are not Now to receive the Holy Ghost."

Accordingly, whenever we speak of the Spirit of God, of his Operations in the Souls of Men, of his *revealing* unto us the Things of God, or *inspiring* us with good Desires or Tempers; whenever we mention the *Feeling* his mighty Power, *working in us*, according to his good Pleasure: The general Answer we have to expect is, "This is all rank *Enthusiasm*. So it was with the Apostles and first Christians. But only *Enthusiasts* pretend to this now."

Thus all the Scriptures, abundance of which might be produced, are set aside at one Stroke. And whoever cites them, as *belonging to all Christians*, is set down for an *Enthusiast*.

The first Tract I have seen, wrote expressly on this Head, is remarkably intitled,

"The Operations of the Holy Spirit *imperceptible*, and how Men may *know*, when they are under the Guidance and Influence of the Spirit."

You begin, "As we have some among us who pretend, to a more than ordinary Guidance by the Spirit— (Indeed I do not: I pretend to no other Guidance, than is ordinarily given to all Christians) it may not be improper to discourse, on the Operations of God's Holy Spirit"—

"To this End, be thou pleased, O gracious Fountain of Truth, to assist me with thy Heavenly Direction in speaking of Thee."—

Alas, Sir, what need have you to speak any more? You have already granted all I desire, *viz.* That "we may *all now* enjoy, and *know* that we do enjoy, the Heavenly Direction of God's Spirit."

However, you go on, and observe that the *extraordinary Gifts* of the Holy Ghost, were granted to the first Christians only, but his *ordinary Graces* to all Christians in all Ages: Both which you then attempt to enumerate: Only suspending your Discourse a little, when “some conceited *Enthusiasts*” come in your Way.

2. You next enquire, “After what Manner these Graces are rais’d in our Souls?” And answer, “How to distinguish these Heavenly Motions, from the Natural Operations of our Minds, we have no Light to discover: The Scriptures—declaring that the Operations of the Holy Spirit, are not subject to any Sensible *Feelings* or Perceptions. For what Communications can there be between *Feelings* which are Properties peculiar to Matter, and the Suggestions of the Spirit? ~~—————~~ All Reasonable Christians believe, that he works his Graces in us in an imperceptible Manner; and that there is no sensible Difference between His and the natural Operations of our Minds.”

I conceive this to be the Strength of your Cause. To support that Conclusion, That the Operations of the Spirit are Imperceptible, you here alledge, 1. “That all Reasonable Christians believe this.” So you say. But I want Proof. 2. “That there can be no Communications (I fear, you mistook the Word) between the Suggestions of the Spirit, and *Feelings* which are *Properties peculiar to Matter*.” How! Are the *Feelings* now in Question, *Properties peculiar to Matter*? The *Feeling* of Peace, Joy, Love? Or any *Feelings* at all? I can no more understand the Philosophy than the Divinity of this. 3. “That the Scriptures declare, the Operations of the Spirit are not subject to any *Sensible Feelings*.” You are here disproving, as you suppose, a Proposition of mine. But are you sure you understand it? By *feeling*, I mean, being inwardly conscious of. By *the Operations of the Spirit*, I do not mean *the Manner* in which he operates, but *the Graces* which he operates in a Christian. Now be pleas’d to produce those Scriptures which declare, “That a Christian cannot *feel* or *perceive these Operations*.”

3. Are you not convinced, Sir, that you have laid to my Charge things which I know not? I do not
“gravely

“ gravely tell you (as much an *Enthusiast* as you over and over affirm me to be) “ That I *sensibly feel* (in *your* Sense) the Motions of the Holy Spirit.” Much less do I “ make this, any more than Convulsions, Agonies, Howlings, Roarings, and violent Contorsions of the Body,” either “ Certain Signs of Mens being in a State of Salvation,” or “ necessary in order thereunto.” You might with equal Justice and Truth inform the World, and the Worshipful the Magistrates of *Newcastle*, That I make *Seeing the Wind* or *Feeling the Light*, necessary to Salvation.

Neither do I “ confound the *Extraordinary* with the *Ordinary* Operations of the Spirit.” And as to your last Enquiry, “ What is the best Proof of our being led by the Spirit ?” I have no Exception to that just and scriptural Answer, which you yourself have given, “ A through Change and Renovation of Mind and Heart, and the leading a New and Holy Life.”

4. “ That I confound the *Extraordinary* with the *Ordinary* Operations of the Spirit, and therefore am an *Enthusiast*,” is also strongly urged, in a Charge delivered to his Clergy, and lately published by the Lord Bishop of *Litchfield* and *Coventry*.

An Extract of the former Part of this, I subjoin, in his Lordship’s Words.

“ I cannot think it improper to obviate the Contagion, of those *Enthusiastical* Pretensions, that have lately betrayed whole Multitudes, either into Presumption or Melancholy. *Enthusiasm* indeed, when detected, is apt to create Infidelity; and Infidelity is so shocking a Thing, that many rather run into the other Extreme, and take Refuge in *Enthusiasm*. But Infidelity and *Enthusiasm* seem now to act in concert against our Establish’d Religion. As Infidelity has been sufficiently opposed, I shall now lay before you the Weakness of those *Enthusiastical* Pretensions.” Page 1. 2.

Now to confute effectually, and strike at the Root of those *Enthusiastical* Pretensions,

“ First, I shall shew, that it is necessary to lay down some Method for distinguishing Real from Pretended Inspiration. Page 3. 5.

“ Many Expressions occur in the *New Testament* concerning the Operations of the Holy Spirit. But Men of an *Enthusiastical* Temper, have confounded Passages of a quite different Nature, and have jumbled together those that relate to the *Extraordinary* Operations of the Spirit, with those that relate only to his *Ordinary* Influences. It is therefore necessary to use some Method for separating those Passages, relating to the Operations of the Spirit, that have been so misapplied to the Service of *Enthusiastical* Pretenders. Page 5. 6. 7.

“ I proceed therefore to shew,

“ Secondly, that a Distinction is to be made between those Passages of Scripture about the Blessed Spirit that peculiarly belong to the Primitive Church, and those that relate to Christians in all Ages.” Page 7.

“ The Exigencies of the Apostolical Age required the *Miraculous* Gifts of the Spirit. But these soon ceased. When therefore we meet in the Scripture with an Account of those *Extraordinary* Gifts, and likewise with an Account of his *Ordinary* Operations, we must distinguish the one from the other. And that not only for our own Satisfaction, but as a Means to stop the Growth of *Enthusiasm*.” Pag. 8. 9. 10.

“ And such a Distinction ought to be made, by the best Methods of interpreting the Scriptures : which most certainly are an attentive Consideration of the Occasion and Scope of those Passages, in concurrence with the General Sense of the Primitive Church.” p. 11.

“ I propose, Thirdly, to specify some of the chief Passages of Scripture that are misapplied by Modern *Enthusiasts*, and to shew that they are to be interpreted chiefly, if not only, of the Apostolical Church ; and that they very little, if at all relate, to the Present State of Christians.” p. 12.

“ I begin, says your Lordship, with *the Original Promise of the Spirit*, as made by our Lord a little before he left the World.”

I must take the Liberty to stop your Lordship on the Threshold. I deny that This is *the Original Promise of the Spirit*. I expect his Assistance, in Vir-
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tue of many Promises, some hundred Years prior to this.

If you say, "However this is *the Original* or first *Promise of the Spirit*, in the New Testament." No, my Lord; Those Words were spoken long before: *He shall baptize you with the Holy Ghost, and with Fire.*

Will you reply? "Well, but This is the Original Promise made by our Lord." I answer, not so neither. For it was before this, *Jesus himself stood and cried. If any Man Thirst, let him come unto me and drink, He that believeth on me, as the Scripture hath said, out of his Belly, shall flow Rivers of living Water: And this he spake of the Spirit, which they should receive who believed on him* (ἃ ἔμελλον λαμβάνειν οἱ πιστεύοντες εἰς αὐτόν). If I mistake not, this may more justly be term'd, *our Lord's Original Promise of the Spirit*. And who will assert, That this is to be interpreted chiefly, if not only of the Apostolical Church?"

6. Your Lordship proceeds: "It occurs in the 14th. and 15th. Chapters of St. *John's Gospel*; in which he uses these Words"—In what Verses, my Lord?

* Why is not this specified? Unless to furnish your Lordship with an Opportunity of doing the very Thing whereof you before complained, of "confounding Passages of a quite contrary Nature, and jumbling together those that relate to the *Extraordinary Operations* of the Spirit, with those that relate to his *Ordinary Influences*?"

You cite the Words thus; *When the Spirit of Truth is come, he will guide you into all Truth, and he will shew you Things to come.* (These are nearly the Words that occur, Chap. xvi. ver. 13.)

"And again, *The Comforter, which is the Holy Ghost, whom the Father will send in my Name, he shall teach you all Things, and bring all Things to your Remembrance, whatsoever I have said unto you.* These Words occur in the 14th Chapter, at the 26th Verse."

* I take it for granted, That the Citation of Texts in the Margin, which is totally wrong, is a Blunder of the Printer's.

But, my Lord, I want the Original Promise still; the Original (I mean) of those made in this very Discourse. Indeed your Margin tells us, where it is (Chap. xiv. Ver. 16) but the Words appear not. Taken together with the Context they run thus:

If ye love me, keep my Commandments.

And I will pray the Father, and he will give you another Comforter, that he may abide with you for ever :

Even the Spirit of Truth, whom the World cannot receive, because it seeth him not, neither knoweth him.
Chap. xiv. ver. 15, 16, 17.

My Lord, suffer me to enquire, why you slipt over this Text? Was it not (I appeal to the Searcher of your Heart!) because you was conscious to yourself, that it wou'd necessarily drive you to that unhappy Dilemma, either to assert that *for ever*, εἰς τὸν αἰῶνα, meant only Sixty or Seventy Years; or to allow, That the Text must be interpreted of the Ordinary Operations of the Spirit, in all future Ages of the Church.

And indeed that the Promise in this Text belongs to all Christians, evidently appears, not only from your Lordship's own Concession, and from the Text itself, (for who can deny, that this Comforter or Paraclete is now given to all them that believe?) but also from the preceding, as well as following, Words. The preceding are, *If ye love me, keep my Commandments. And I will pray the Father*—None surely can doubt, but these belong to all Christians in all Ages. The following Words are, *Even the Spirit of Truth, whom the World cannot receive.* True; the World cannot; but all Christians can, and will receive him for ever.

6. The Second Promise of the Comforter, made in this Chapter, together with its Context, stands thus:

Judas saith unto him (not Iscariot) Lord, how is it that thou wilt manifest thyself unto us, and not unto the World? Ver. 22.

Jesus answered and said unto him, if any Man love me, he will keep my Word. And my Father will love him, and we will come unto him, and make our Abode with him. Ver. 23.

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He that loveth me not, keepeth not my Word: and the Word which ye hear is not mine, but the Fathers which sent me. Ver. 24.

These Things have I spoken unto you, being yet with you. Ver. 25.

But the Comforter, which is the Holy Ghost, whom the Father will send in my Name; he will teach you all Things, and bring all Things to your Remembrance, whatsoever I have said unto you. Ver. 26.

Now, how does your Lordship prove that this Promise belongs only to the Primitive Church? Why,
 1. You say, "It is very clear, from the bare Recital of the Words." I apprehend not. But this is the very Question, which is not to be begg'd, but prov'd.
 2. You say, *The Spirit's bringing all Things to their Remembrance, whatsoever he had said unto them, cannot possibly be applied to any other Persons but the Apostles.* "Cannot be applied!" This is a flat begging the Question again, which I cannot give up without better Reasons.
 3. "The Gifts of *Prophecy*, and of being *guided into all Truth, and taught all Things*, can be applied only to the Apostles, and those of that Age who were immediately inspired." Here your Lordship, in Order the more plausibly to beg the Question, again "jumbles together the *Extraordinary* with the *Ordinary* Operations of the Spirit." The Gift of *Prophecy*, we know, is one of his *Extraordinary* Operations; but there is not a Word of it in this Text: Nor therefore ought it to be "confounded with his *Ordinary* Operations," such as the being *guided into all Truth*, (all that is necessary to Salvation) and *taught all (necessary) Things*, in a due Use of the *Means* he hath ordain'd. Ver. 26.

In the same Manner, namely, in a Serious and Constant Use of Proper *Means*, I believe the Assistance of the Holy Ghost is given to all Christians, to *bring all Things needful to their Remembrance, whatsoever Christ hath spoken to them* in his Word. So that I see no Occasion to grant, without some kind of Proof, (especially considering the Occasion of this, and the Scope of the preceding Verses) That even "this Promise cannot possibly

possibly be applied to any other Persons but the Apostles."

7. In the same Discourse of our Lord we have a Third Promise of the Comforter. The whole Clause runs thus :

If I go not away, the Comforter will not come unto you; but if I go, I will send him unto you. Chap. xvi. ver. 7.

And when he is come, he will reprove (or convince) the World of Sin, and of Righteousness, and of Judgment, ver. 8.

Of Sin, because they believe not on me :

Of Righteousness, because I go to my Father, and ye see me no more ;

Of Judgment, because the Prince of this World is judged ; Ver. 9, 10, 11.

I have yet many Things to say unto you ; but ye cannot bear them now : (ver. 12.) But when he shall come, the Spirit of Truth, he will guide you into all Truth— And he will shew you Things to come. Ver. 13.

There is only one Sentence here which has not already been consider'd, *He will shew you Things to come.*

And this, it is granted, relates to the Gift of Prophecy, one of the *Extraordinary* Operations of the Spirit.

The General Conclusion which your Lordship draws, is express'd in these Words: "Consequently all Pretensions to the Spirit, in the proper Sense of the Words of this Promise (*i. e.* of these several Texts of *St. John*) are vain and insignificant, as they are claimed by Modern *Enthusiasts*." And in the End of the same Paragraph you add, "None but the *Ordinary* Operations of the Spirit are to be now expected, since those that are of a *Miraculous* (or *Extraordinary*) Kind are NOT PRETENDED TO, even by Modern *Enthusiasts*."

My Lord, this is surprizing. I read it over and over, before I cou'd credit my own Eyes. I verily believe this one Clause, with unprejudiced Persons, will be an answer to the whole Book. You have been vehemently crying out all along against those *Enthusiastical* Pretenders ; nay, the very Design of your Book, as you openly declare, was "to stop
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the Growth of their *Enthusiasm*: who have had the Assurance (as you positively affirm, *pag. 6*) to claim to themselves the *Extraordinary* Operations of the Holy Spirit." And here you as positively affirm, That those *Extraordinary* Operations "are NOT PRETENDED to by them at all!"

8. Yet your Lordship proceeds, "The next Passage of Scripture I shall mention as peculiarly belonging to the Primitive Times, tho' misapplied to the Present State of Christians by Modern *Enthusiasts*, is what relates to the *Testimony of the Spirit*, and *praying by the Spirit*, in the 8th Chapter of the Epistle to the *Romans*." p. 16.

I believe it incumbent upon me thoroughly to weigh the Force of your Lordship's Reasoning on this Head. You begin, "After *St. Paul* had treated of that Spiritual Principle in Christians, which enables them to mortify the Deeds of the Body—he says, if any Man have not the Spirit of Christ, he is none of his. This makes the Distinction of a true Christian, particularly in Opposition to the *Jews*." I apprehend it is just here, that your Lordship turns out of the Way, when you say, "Particularly in Opposition to the *Jews*." Such a *Particular* Opposition I cannot allow, till some stronger Proof is produced, than *St. Paul's* occasionally mentioning Six Verses before, "the Imperfection of the *Jewish* Law."

Yet your Lordship's Mind is so full of this, that after repeating the 14th and 15th Verses (*as many as are led by the Spirit of GOD, they are the Sons of GOD: For ye have not received the Spirit of Bondage again to fear: But ye have received the Spirit of Adoption, whereby we cry, Abba, Father!*) you add, "In the former Part of this Verse, the Apostle shews again the Imperfection of the *Jewish* Law." This also calls for Proof: Otherwise, it will not be allow'd, that he here speaks of the *Jewish* Law at all: Not, tho' we grant That "the *Jews* were subject to the Fear of Death, and lived, in Consequence of it, in a State of *Bondage*." For are not all Unbelievers, as well as the *Jews*, more or less, in the same *Fear* and *Bondage*?

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Your Lordship goes on, " In the latter Part of the Verse he shews the Superiority of the *Christian* Law to that of the *Jews*." p. 18. Where is the Proof, my Lord? How does it appear, that he is speaking either of the *Christian* or *Jewish* Law, in those Words, *You have received the Spirit of Adoption, whereby we cry Abba Father?* However you infer, "*Christians* then are the adopted Sons of God, in contra-distinction to the *Jews*, as the Former had the Gifts of the Holy Ghost, which none of the Latter had at that Time: And *the Body of the Jews* never had." No, nor *the Body of the Christians* neither. So that if this be a Proof against the *Jews*, it is the very same against the *Christians*.

I must observe farther on the preceding Words, 1. That your Lordship begins here, to take the Word *Christians* in a new and peculiar Sense, for the whole Body of the then Christian Church: 2. That it is a bad Inference, "as, or because they had the Gifts of the Holy Ghost, therefore they were the Sons of God." On the one Hand, if they were the Children of God, it was not, because they had those Gifts. On the other, a Man may have all those Gifts, and yet be a Child of the Devil.

9. I conceive, not only that your Lordship has *proved* nothing hitherto, no one Point that has any Relation to the Question; but that, strictly speaking, you have not *attempted to prove* any thing, having *taken for granted* whatever came in your way. In the same Manner you proceed, "The Apostle goes on, *The Spirit itself beareth witness with our Spirit, that we are the Children of GOD*. This Passage, as it is connected with the preceding one, relates to the general Adoption of Christians, or their becoming the Sons of God instead of the *Jews*."—"This Passage relates"—How is that proved? By its Connexion with the preceding? In no wise, unless it be good arguing to prove *Ignotum per ignotius*. It has not yet been prov'd, that the preceding Passage itself has any Relation to this Matter.

Your Lordship adds, "But what was the Ground of this Preference that was given to Christians? It was plainly the (miraculous) *Gifts of the Spirit*, which they had,

had, and which the Jews had not." *This Preference given to Christians, was just before exprest by their becoming the Sons of GOD instead of the Jews. Were the Gifts of the Spirit then the Ground of this Preference? The Ground of their becoming the Sons of GOD? What an Assertion is this! And now little is it mended tho' I allow, that "these Miraculous Gifts of the Spirit, were a Testimony that GOD acknowledged the Christians to be his People and not the Jews: (since the Christians who work'd Miracles, did it not by the Works of the Law, but by the Hearing of Faith?")*

Your Lordship concludes, "From these Passages of St. Paul, compared together, it clearly follows, that the forementioned *Testimony of the Spirit*, was the *Publick Testimony* of miraculous Gifts—and, consequently, *the Witness of the Spirit that we are the Children of GOD*, cannot possibly be applied, to the *private Testimony* of the Spirit given to our own Consciences, as is pretended by modern *Enthusiasts.*" p. 20.

If your Conclusion, my Lord, will stand without the Premises it may: But that it has no Manner of Connection with them, I trust does partly, and will more fully appear, when we view the whole Passage to which you refer. And I believe that Passage, with very little Comment, will prove, in direct Opposition to that Conclusion, that the Testimony of the Spirit there mentioned, is not the *publick Testimony* of miraculous Gifts, but must be applied to the *private Testimony* of the Spirit, given to our own Consciences.

10. St. Paul begins the 8th Chapter of his Epistle to the Romans, with the great Privilege of every Christian Believer, (whether Jew or Gentile before) *There is now no Condemnation for them that are in Christ Jesus, engrafted into him by Faith, who walk not after the Flesh, but after the Spirit. For now every one of them may truly say, The Law (or Power) of the Spirit of Life, in Christ Jesus (given unto me for his Sake) hath made me free from the Law (or Power) of Sin and Death. For that which the Law could not do, in that it was weak thro' the Flesh, GOD sending his own Son, in the Likeness of sinful Flesh, and for Sin, did; when he*
condemned,

condemned, (crucified, put to death, destroyed) Sin in the Flesh: That the Righteousness of the Law might be fulfilled in us, who walk not after the Flesh, but after the Spirit. For they that are after the Flesh, mind the things of the Flesh; but they that are after the Spirit, the Things of the Spirit. ver. 1.—5.

Is it not evident, that the Apostle is here describing a True Christian, a Holy Believer? In Opposition, not particularly to a Jew, much less to the Jewish Law, but to every unholy Man, to all, whether Jews or Gentiles, who walk after the Flesh? He goes on

For, to be carnally-minded is Death; but to be spiritually-minded is Life and Peace. Because the carnal Mind is Enmity against GOD: for it is not subject to the Law of GOD; neither indeed can be. So then they that are in the Flesh, cannot please GOD. ver. 6. 7. 8.

The Opposition between a Holy and an Unholy Man, is still glaring and undeniable. But can any Man discern, the least glimmering of Opposition, between the Christian and the Jewish LAW?

The Apostle goes on, But ye are not in the Flesh, but in the Spirit, if so be that the Spirit of GOD dwell in you. Now if any Man have not the Spirit of Christ, he is none of His. But if Christ be in you, the Body is dead, because of (or with regard to) Sin, but the Spirit is Life because of Righteousness. But if the Spirit of Him that raised up Jesus from the Dead dwell in you, he that raised up Christ from the Dead shall also quicken your mortal Bodies by his Spirit which dwelleth in you. Therefore, Brethren, we are Debtors, not to the Flesh, to live after the Flesh. For if ye live after the Flesh ye shall die; but if ye thro' the Spirit do mortify the Deeds of the Body, ye shall live. For as many as are led by the Spirit of GOD, they are the Sons of GOD. ver. 9—14.

Is there one Word here, is there any the least Intimation of miraculous Gifts, or of the Jewish Law?

It follows, For ye have not received the Spirit of Bondage again, to fear (such as all Sinners have, when they are first stirred up to seek God, and begin to serve him from a slavish Fear of Punishment) But ye have received the Spirit of Adoption (of free Love) whereby we cry, Abba, Father. The Spirit itself (which

(which GOD hath sent forth into our Hearts, crying, *Abba, Father,*) beareth Witness with our Spirit, that we are the Children of GOD. ver. 15, 16.

I am now willing to leave it, without farther Comment, to the Judgment of every impartial Reader, whether it does not appear from the whole Scope and Tenor of the Text and Context taken together, that this Passage does not refer to the *Jewish Law*, nor to the *publick Testimony of Miracles*: Neither of which can be dragged in, without putting the utmost Force on the natural Meaning of the Words. And if so, it will follow, that this *Witness of the Spirit* is the *private Testimony given to our own Consciences*: Which, consequently, all sober Christians may claim, without any Danger of *Enthusiasm*.

11. "But I go on (says your Lordship, p. 21.) to the Consideration of the other Passages in the same Chapter, relating to our *Praying by the Spirit*, namely at Verse 26 and 27. which run thus, *Likewise the Spirit also helpeth our Infirmities: For we know not what we should pray for as we ought; but the Spirit itself maketh Intercession for us, with Groanings which cannot be uttered. And he that searcheth the Hearts, knoweth what is the Mind of the Spirit, because he maketh Intercession for the Saints, according to the Will of GOD.*

Here is a Circumstance highly needful to be observ'd, before we enter upon this Question. Your Lordship undertakes to fix the Meaning of an Expression used by *St. Paul*, in the 14th Chapter of his first Epistle to the *Corinthians*. And in order thereto, you laboriously explain Part of the 8th Chapter to the *Romans*. My Lord, how is this? Will it be said, Why *this* is often alledged to prove the wrong Sense of *that* Scripture? I conceive, this will not salve the Matter at all. Your Lordship had before laid down a particular Method, as the only sure one whereby to distinguish what Scriptures belong to all Christians, and what do not. This Method is, the Considering the Occasion and Scope of those Passages, by comparing the Text and Context together. You then propose, by the Use of this Method, to shew, that several Texts have been misapplied

by *Enthusiasts*. One of these is the 15th Verse of the 14th Chapter of the first Epistle to the *Corinthians*. And to shew, that *Enthusiasts* have misapplied this, you comment on the 8th Chapter to the *Romans*!

However, let us weigh the Comment itself. The material Part of it begins thus (p. 22.) “ Now he adds another Proof of the Truth of Christianity : *Likewise the Spirit helpeth our Infirmities* (or our *Distresses*, for *ἀδυναμίαις* signifies both.”) (I doubt that : I require Authority for it.) “ And then he mentions, in what Instances he does so, *viz.* In *Prayers* to God about Afflictions” — (in nothing else, my Lord ? Did he *help their Infirmities*, in no other Instance than this ?) “ *We know not*, says he, *what we should pray for, as we ought.* THAT is, whether it be best for us to bear Afflictions, or to be delivered from them. But *the Spirit*, OR the Gift of the Spirit, instructs us how to *pray* in a Manner agreeable to the Will of God.” *The Spirit*, OR the Gift of the Spirit ! What marvellous Reasoning is this ? If these “ are often put for each other,” what then ? How is that evinced to be the Case here ?

12. “ The Apostle goes on, *The Spirit itself* (p. 23.) *maketh Intercession for us, with Groanings which cannot be uttered* : THAT is, the *spiritual* or *inspired Person* prayed in that Capacity for the whole Assembly.” “ THAT is ! ” Nay, That is again the very Point to be proved, else we get not one Step farther.

“ The Apostle goes on thus, ver. 27. *And he that* (p. 24.) *searcheth the Hearts, knoweth what is the Mind of the Spirit* (THAT is, of the *spiritual* or *inspired Person*) *because he maketh Intercession for the Saints, according to the Will of GOD.* THAT is, GOD knows the Intention of the *spiritual* Person, who has the *Gift of Prayer*, which he uses for the Benefit of the whole Assembly ; He, I say, leaves it intirely to God, whether it be best that they should suffer Afflictions, or be delivered from them.” p. 25.

My Lord, this is more astonishing than all the rest ! I was expecting all along in reading the preceding Pages (and so, I suppose, was every thinking Reader) when your Lordship would mention, that the Person *miraculously*

culously inspired for that Intent, and praying *κατὰ Θεὸν* either for the Support or Deliverance of the People, should *have the very Petition which he asked of him*. Whereas you intended no such Thing! But shut up the Whole with that lame and impotent Conclusion, “He leaves it to God, whether it be best they should suffer Afflictions, or be delivered from them.”

Had he then that *miraculous* Gift of God, that he might do what any common Christian might have done without it? Why, any Person in the Congregation might have prayed thus: Nay, could not pray otherwise, if he had the *ordinary* Grace of God: “Leaving it to God, whether he should suffer Afflictions still, or be delivered from them.” Was it *only* in the Apostolical Age, that “the Spirit instructed Christians *thus* to pray?” Cannot a Man pray *thus*, either for himself or others, unless he have the *miraculous* Gift of Prayer!—So, according to your Lordship’s Judgment, “To pray in such a manner, as in the Event to leave the Continuance of our Sufferings, or our Deliverance from them, with a due Submission, to the good Pleasure of God,” is one of those “*extraordinary* Operations of the Spirit,” which none now pretend to but “*modern Enthusiasts!*”

I beseech your Lordship to consider. Can you coolly maintain, that “the praying with a due Submission to the Will of God,” even in heavy Affliction, is a *miraculous* Gift? An *extraordinary* Operation of the Holy Ghost? Is *this* peculiar to the primitive Times? Is it what *none* but *Enthusiasts* now pretend to? If not, then your Lordship’s own Account of *Praying by the Spirit* indisputably proves, that this is one of the *ordinary* Privileges of all Christians, to the End of the World.

13. “I go on (your Lordship adds) to another Passage of Scripture, that has been entirely (p. 27.) misapplied by modern *Enthusiasts*. 1 Cor. ii. 4, 5. *And my Speech and my Preaching were not with enticing Words of Man’s Wisdom, but in Demonstration of the Spirit and of Power; that your Faith should not stand in the Wisdom of Man, but in the Power of GOD.* Page 29.

“It is only necessary to evince, that by *the Demonstration of the Spirit and of Power* is meant the Demon-

stration of the Truth of Christianity, that arises from the Prophecies of the *Old Testament* and the *Miracles of Christ* and his *Apostles*." Yes, it is necessary farther to evince, that these Words have *no other* Meaning. But first, How will you evince, that they bear this? In order thereto, your Lordship argues thus :

"The former *seems to be* the Demonstration of the Spirit, with regard to the prophetic Testimonies of him.—And *the Demonstration of Power, must signify* the Power of God, exerted in Miracles." (p. 30.)

"Must:" Why so? That *δύναμις* often signifies *miraculous Power*, is allowed—But what follows? That it *must mean so* in this Place? That still remains to be proved.

Indeed your Lordship says, this "appears from the following Verse, in which is assigned the Reason for using this Method of proving Christianity to be true, *viz. That your Faith should not stand in the Wisdom of Man, but in the Power of GOD.* By the Power of GOD THEREFORE must necessarily be understood, the Miracles performed by Christ and his Apostles." By the illative Particle, *therefore*, this Proposition should be an Inference from some other: But what other I cannot yet discern. So that, for the present I can only look upon it, as a fresh Instance of begging the Question.

"He goes on in the 7th, 10th and following Verses, to explain this *Demonstration of the Spirit and of Power.*" But he does not say one Syllable therein, either of the *ancient Prophecies*, or of *Miracles*. Nor will it be easily proved, that he speaks either of one or the other, from the Beginning of the Chapter to the End.

After transcribing the 13th Verse, *which Things also we speak, not in the Words which Man's Wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual Things with spiritual*, your Lordship adds, "From which last Passage it appears, that the Words which the Holy Ghost is said to teach, *must be* the Prophetic Revelations of the *Old Testament*, which were discovered to the Apostles by the same Spirit." I cannot apprehend, how this appears. I cannot as yet see any Connection at all between the Premises and the Conclusion.

Upon

Upon the Whole, I desire any Calm and Serious Man, to read over this whole Chapter; and then he will easily judge, what is the natural Meaning of the Words in Question: And whether (altho' it be allow'd, That they were *peculiarly* fulfilled in the Apostles, yet) they do not manifestly belong, *in a lower Sense*, to every True Minister of Christ? For what can be more undeniable than this, That *our* Preaching also is vain, unless it be attended with *the Power of that Spirit*, who alone pierceth the Heart? And that your Hearing is vain, unless the same *Power be present to heal* your Soul, and to give you a Faith which *standeth not in the Wisdom of Man, but in the Power of GOD?*

14. "Another Passage that (your Lordship thinks) has been misapplied by *Enthusiasts*, but was really peculiar to the Times of the Apostles, is 1 John ii. 20 and 27. (p. 35.) *Ye have an Unction from the Holy One, and ye know all Things.—But the Anointing which ye have received of him abideth in you: And ye need not that any Man teach you, but as the same Anointing teacheth you of all Things, and is Truth, and is no Lie. And even as it hath taught you, ye shall abide in him.*" "Here the Apostles arms the true Christians against Seducers, by an Argument drawn from *the Unction, from the Holy One*, that was *in or rather among* them: that is, from the *Immediate Inspiration* of some of their Teachers." p. 37.

Here it rests upon your Lordship, to prove (as well as affirm) 1. That *it* should be translated *among*: 2. That this *Unction from the Holy One* means, "The Inspiration of some of their Teachers."

The latter your Lordship attempts to prove thus:

"The Inspired Teachers of old were set apart for that Office, by an Extraordinary Effusion of the Holy Ghost: Therefore

The Unction from the Holy One here, means such an Effusion. I deny the Consequence; so the Question is still to be proved.

Your Lordship's second Argument is drawn from the 26th Verse of the 14th Chapter of St. John's Gospel.

Proposed in form, it will stand thus :

“ If those Words, *He shall teach you all Things*, relate only to a *Miraculous Gift* of the Holy Ghost, then these Words, *The same Anointing teacheth you of all Things*, relate to the same *Miraculous Gift* :

But those Words relate only to a *Miraculous Gift* :
Therefore, these relate to the same.”

I conceive, it will not be very easy to make good the Consequence in the first Proposition. But I deny the Minor also : the Contradictory whereto, I trust, has appeared to be true.

I grant indeed, That these Words were more *eminently* fulfill'd, in the Age of the Apostles. But this is altogether consistent with their belonging *in a lower Sense*, to all Christians, in all Ages : Seeing they have all need of *an Unction from the Holy One*, a Supernatural Assistance from the Holy Ghost, that they may know in the due Use of all proper Means, *all Things* needful for their Souls Health. Therefore it is no *Enthusiasm*, to teach That *the Unction from the Holy One*, belongs to all Christians in all Ages.

15. There is one Topic of your Lordship's yet un-
touch'd; that is Authority : One you have very frequently made use of, and wherein, probably, the Generality of Readers suppose your Lordship's great Strength lies. And indeed when your Lordship first mentioned, (p. 11.) “ The general Sense of the Primitive Church,” I presumed you would have produced so numerous Authorities, that I should not easily be able to consult them all. But I soon found my Mistake ; your Lordship naming only *Chrysoptom, Jeron, Origen* and *Athanasius*.

However, tho' these Four can no more be term'd the Primitive Church, than the Church Universal, yet I consent to abide by their Suffrage. Nay, I will go a Step farther still. If any two of these affirm, that those seven Texts belong *only to the apostolical Age*, and *not to the Christians of succeeding Times*, I will give up the whole Cause.

But let it be observed : If they should affirm, that these *primarily* belong to the *Christians of the apostolical Age*,

Age, that does not prove the Point, because they may in a *secondary* Sense belong to *others* notwithstanding: Nor does any of them speak home to the Question, unless he maintain in exprefs Terms, that these Texts refer *only* to the *miraculous* Gifts of the Spirit, and *not at all* to the State of *ordinary* Christians.

16. Concerning those three Texts, *John* xiv. ver. 16. and the 26. and *John* xvi. ver. 13. “ I could easily add (says your Lordship,*) the Authorities of *Chrysoftom* and the other ancient Commentators.” St. *Chrysoftom*’s Authority I will consider now, and that of the others, when they are produced.

It is granted, that he interprets not only *John* xvi. 13. but also both the Passages in the 14th Chapter, as *primarily* belonging to the Apostles. Yet Part of his Comment on the 26th Verse, is as follows.

“ Such is that Grace (of *the Comforter*) that if it finds Sadness, it takes it away; if evil Desire, it consumes it. It casts out Fear, and suffers him that receives it to be a Man no longer, but translates him, as it were, into Heaven. Hence *none of them counted anything his own, but continued in Prayer, with Gladness and Singleness of Heart.* For this *chiefly* is there need of the Holy Ghost. For the Fruit of the Spirit is Joy, Peace, Faith, Meekness. Indeed spiritual Men often grieve; but that Grief is sweeter than Joy. For whatever is of the Spirit, is the greatest Gain, as whatever is of the World, is the greatest Loss. Let us therefore in keeping the Commandments” (according to our Lord’s Exhortation, ver. 15.) “ secure the unconquerable Assistance of the Spirit, and we shall be nothing inferior to Angels.”

St. *Chrysoftom* here, after he had shewn, that the Promise of the Comforter *primarily* belonged to the Apostles: (And who ever questioned it?) undeniably teaches, That in a *secondary* Sense, it belongs to all Christians: To all *spiritual Men*, all who *keep the Commandments.* I appeal therefore to all Mankind, Whether his Authority touching the Promise of our Lord in these Texts, does not overthrow the Proposition it was cited to prove?

* Page 15.

Altho’

Altho' your Lordship names no other Author here, yet Page 42. you say, "The assigned Sense of these Passages was confirmed by the Authority of *Origen*." It is needful therefore to add, what occurs in his Works, with regard to the present Question.

He occasionally mentions this Promise of our Lord, in four several Places. But it is in one only that he speaks pertinently to the Point in hand, (Vol. II. p. 403. Edit. Bened.) where his Words are these:

When the Spirit of Truth is come, he will guide you into all Truth, and he will teach you all Things. "The Sum of all good Things consists in this, that a Man be found worthy to receive the Grace of the Holy Ghost. Otherwise, nothing will be accounted perfect in him, who hath not the Holy Spirit."

Do these Words confirm that "Sense of those Passages which your Lordship had assigned?" Rather do they not utterly overturn it? And prove, (as above) that altho' this Promise of our Lord, *primarily* belongs to the Apostles, yet in the *secondary* Sense, it belongs (according to *Origen's* Judgment) to all Christians in all Ages?

17. The fourth Text mention'd as belonging to the first Christians only, is *Rom. viii. 15, 16* and p. 26. it is said, "This Interpretation is confirmed by the Authority of the most eminent Fathers." The Reader is particularly refered to *Origen* and *Jerom in locum*. But here seems to be a Mistake of the Name. *Jerom in locum* should mean, *Jerom* upon the Place, upon *Rom. viii. 15, 16*. But I cannot perceive, that there is one Word upon that Place, in all St. *Jerom's* Works.

Nor indeed has *Origen* commented upon it any more than *Jerom*. But he occasionally mentions it in these Words:

"He is a Babe who is fed with Milk—but if he seeks the Things that are above—without doubt he will be of the Number of those, who *receive not the Spirit of Bondage again unto Fear, but the Spirit of Adoption, thro' whom they cry, Abba Father.*" Vol. I. p. 79.

Again, "The Fulness of Time is come—when they who are willing, receive the Adoption, as *Paul* teaches in these Words, *Ye have not received the Spirit of Bondage*

dige again unto Fear; but ye have received the Spirit of Adoption, whereby we cry, Abba Father! And it is written in the Gospel according to St. John, To as many as received him, to them gave he Power to become the Sons of GOD, even to them that believe in his Name.
Vol. I. p. 231, 232.

Yet again, "Every one that is born of GOD, and doth not commit Sin, by his very Actions saith, Our Father which art in Heaven, *the Spirit itself bearing Witness with their Spirit, that they are the Children of GOD.*" *ibid.*

According to *Origen* therefore, this *Testimony of the Spirit*, is not any *publick* Testimony by *Miracles*, peculiar to the first Times, but an *inward* Testimony, belonging in common to all that are *born of GOD*. And consequently the Authority of *Origen* does not "confirm that Interpretation" neither; but absolutely destroy it.

18. The last Authority your Lordship appeals to on this Text is, "That of the great *John Chrysoftom*, who reckons the *Testimony of the Spirit* of Adoption by which we cry *Abba Father!* among the *miraculous* Gifts of the Spirit." "I rather chuse (your Lordship adds, p. 26) to refer you to the Words of *St. Chrysoftom*, than to transcribe them here, as having almost translated them in the present Account of the *Testimony of the Spirit.*"

However, I believe it will not be Labour lost, to transcribe a few of those Words.

It is in his Comment on the 14th Verse, that he first mentions, *St. Paul's* Comparison between a *Jew* and a *Christian*. How fairly your Lordship has represented this, let every Reader judge.

As many as are led by the Spirit of GOD, they are the Sons of GOD.— "Whereas the same Title had been given of old to the *Jews* also,— he shews in the Sequel, how great a Difference there is, between that Honour and this. For tho', says he, the Titles are the same, yet the Things are not. And he plainly proves it, by comparing both what they had received, and what they looked for. And first he shews what they had receiv'd, viz. *A Spirit of Bondage.*

Age. Therefore he adds, “Ye have not received the Spirit of Bondage again unto Fear: but ye have received the Spirit of Adoption. What means the Spirit of Fear? — Observe their whole Life, and you will know clearly. For Punishments were at their Heels, and much Fear was on every side, and before their Face—But with us it is not so. For our Mind and Conscience are cleans’d, so that we do all Things well, not for Fear of present Punishment, but thro’ our Love of God, and an Habit of Virtue. They therefore, tho’ they were called Sons, yet were as Slaves; but we, being made free, have received the Adoption, and look not for a Land of Milk and Honey, but for Heaven.”

“He brings also another Proof, That we have the Spirit of Adoption, by which, says he, we cry, *Abba, Father.*—This is the first Word we utter, *μετὰ τὰς θαυμασὰς ὠδῖνας ἐκείνας, καὶ τὸν ξένον καὶ παραδοξὸν λοχευμάτων νόμον*: after those amazing Throes (or Birth-Pangs) and that strange and wonderful Manner of bringing forth.”

“He brings yet another Proof of the Superiority of those who had *this Spirit of Adoption.* *The Spirit itself beareth witness with our Spirit that we are the Children of GOD.* I prove this, says he, not only from the Voice itself, but also from the Cause whence that Voice proceeds. For the Spirit suggests the Words while we thus speak, which he hath elsewhere express more plainly, *GOD hath sent forth the Spirit of his Son into our Hearts, crying, Abba, Father!* But what is, *The Spirit beareth witness with our Spirit?* He means, *The Paraclete by the Gift given unto us.* (But that this was an *Extraordinary Gift*, we have no Intimation at all, neither before nor after) “And when *the Spirit beareth witness*, what Doubt is left? If a Man or an Angel spake, some might doubt. But when the Most High beareth witness to us, who can doubt any longer?”

Now let any reasonable Man judge how far your Lordship has “translated the Words of St. *Chryostom?* And whether he reckons the Testimony of the Spirit among the *Miraculous Gifts* of the Holy Ghost?” Or
among

among those *Ordinary* Gifts of the Spirit of Christ, which if a Man have not, he is none of His ?

19. The Fifth Text: your Lordship quotes, as describing a *Miraculous* Gift of the Spirit, is 1 Cor. 14. 15 : To prove which, you comment on the 8th Chapter to the *Romans*, particularly the 26th Verse : And here again it is said, “ That the Interpretation assign’d, is confirm’d by several of the most eminent Fathers, more especially the Great *John Chrysostom*, as well as by *Origen* and *Jerome upon the Place*.”

I cannot find St. *Jerome* to have writ one Line upon the *Place*. And it is obvious, that St. *Chrysostom* supposes, the whole Context from the 17th to the 25th Verse, to relate to all Christians in all Ages. How this can be said to “ confirm the Interpretation assign’d,” I cannot conjecture. Nay, it is remarkable, that he expounds the former Part of the 26th Verse, as describing the *Ordinary* Privilege of all Christians. Thus far, therefore, he does not confirm, but overthrow “ the Interpretation before assigned.” But in the Middle of the Verse he breaks off, and expounds the latter Part, as describing one of the *Miraculous* Gifts.

Yet I must do the Justice to this Venerable Man to observe, He does not suppose that *Miraculous* Gift was given, only that the Inspired might do what any *Ordinary* Christian might have done without it. (This Interpretation even of the latter Part of the Verse, he does in no wise confirm) But that he might ask in every Particular Circumstance, the determinate Thing which it was the Will of God to give.

20. The Third Father by whom it is said this Interpretation is confirm’d is *Origen*. The first Passage of his, which relates to *Rom. viii. 26.* runs thus : (Vol. I. p. 199.)

“ *Paul* perceiving how far he was, after all these Things, from knowing to pray for what he ought as he ought, says, *We know not what we shou’d pray for as we ought.* But he adds, whence what is wanting may be had by one who indeed does not know, but labours to be found worthy of having the Defect supplied. For he says, *Likewise . . . Spirit also helpeth*

our Infirmities. "For we know not what we should pray for as we ought. But the Spirit itself maketh intercession for us, with Groanings which cannot be utter'd. And he that searcheth the Hearts knoweth what is the Mind of the Spirit; because he maketh Intercession for the Saints, according to the Will of GOD. The Spirit which crieth Abba, Father, in the Hearts of the Saints, knowing well our Groanings in this Tabernacle, maketh Intercession for us to GOD, with Groanings which cannot be utter'd. To the same Effect is that Scripture, 1 Cor. xiv.¹⁵. I will pray with the Spirit, I will pray with the Understanding also. For our Understanding (or Mind ὁ νῦς) cannot pray, if the Spirit do not pray before it, and the Understanding, as it were, listen to it."

Again (Vol. II. p. 146.) "I would know, how the Saints cry to God without a Voice. The Apostle shews, GOD hath sent forth the Spirit of his Son into our Hearts, crying, Abba, Father! And he adds, The Spirit itself maketh Intercession for us, with Groanings which cannot be utter'd. And again, He that searcheth the Hearts, knoweth what is the Mind of the Spirit, because he maketh Intercession for the Saints, according to the Will of GOD. Thus therefore, the Spirit making Intercession for us with God, the Cry of the Saints is heard without a Voice."

Once more in his Homily on *Joshua*, (Vol. II. 419.)

"Jesus, our Lord, doth not forsake us; but altho' when we would pray, we know not what to pray for as we ought, yet the Spirit itself maketh Intercession for us with Groanings which cannot be utter'd. Now the Lord is that Spirit: The Spirit assists our Prayers, and offers them to God with Groanings which we cannot express in Words."

I believe all Rational Men will observe from hence, That *Origen* is so far from confirming, that he quite overturns your Lordship's Interpretation of the 16th as well as the 26th Verse of this Chapter: Seeing, in his Judgment, both that *Testimony of the Spirit*, and this *Prayer* belong to all Christians in all Ages.

21. The Sixth Scripture which your Lordship has undertaken to shew, "relates only to the Apostolical Times,"

Times," is i. Cor. ii. Ver. 4, 5. And "this Interpretation also, (it is said) is confirm'd by the Authority of *Chrysoſtom*, *Origen*, and other ancient Writers." (p. 33.) With those other "Antient Writers" I have no concern yet. *St. Chrysoſtom* so far confirms this Interpretation, as to explain that whole Phrase, *the Demonstration of the Spirit and of Power*, of "the Power of the Spirit shewn by Miracles." But he says not one Word, of any "Proof of the Christian Religion, arising from the Types and Prophecies of the Old Testament."

Origen has these Words (Vol. I. p. 321.)

"Our Word has a certain peculiar Demonstration, more Divine than the Grecian, Logical Demonstration. This the Apostle terms, *The Demonstration of the Spirit and of Power*: Of the Spirit, because of the Prophecies, sufficient to convince any one, especially of the Things that relate to Christ; of Power, because of the Miraculous Powers, some Footsteps of which still remain."

Hence we may doubtless infer, That *Origen* judg'd this Text to relate, in its *primary* Sense to the Apostles: But can we thence infer, That he did not judge it to belong, *in a lower Sense*, to all true Ministers of Christ?

Let us hear him speaking for himself in the same Treatise (p. 377.)

"And my Speech and my Preaching were not with enticing Words of Man's Wisdom, but in Demonstration of the Spirit and of Power: That your Faith should not stand in the Wisdom of Men, but in the Power of GOD. Those who hear the Word preached with Power, are themselves filled with Power," (N. B. Not the Power of working Miracles) which they demonstrate both in their Disposition, and in their Life, and in their striving for the Truth unto Death. But some, altho' they profess to believe, have not this Power of God in them, but are empty thereof."

(Did *Origen* then believe, that *the Power* mention'd in this Text, belong'd only to the Apostolical Age?)

“ See the Force of the Word, conquering Believers by a Persuasiveness attended with the Power of God ! I speak this to shew the Meaning of them that said, *And my Speech and my Preaching were not with the enticing Words of Man's Wisdom, but in Demonstration of the Spirit and of Power ; That your Faith shou'd not stand in the Wisdom of Men, but in the Power of GOD.* This Divine Saying means, That what is spoken is not sufficient of itself (altho' it be true and most worthy to be believ'd) to pierce a Man's Soul, if there be not also a certain *Power from GOD* given to the Speaker, and Grace bloom upon what is spoken, and this Grace cannot be but from God.”

After observing, That this is the very Passage which your Lordship mentions at the Close of the other (but does not cite) I desire every unprejudiced Person to judge, whether *Origen* does not clearly determine, *That the Power*, spoken of in this Text, is in some measure given to all True Ministers in all Ages ?

22. The Last Scripture which your Lordship affirms “ to be peculiar to the Times of the Apostles,” is that in the first Epistle of St. *John*, concerning *the Unction of the Holy One*.

To confirm this Interpretation, we are referr'd to the Authority of *Origen* and *Chrysostom*, on the Parallel Passages in St. *John's* Gospel,” (p. 42.)

But it has appear'd, That both these Fathers suppose those Passages to belong to all Christians. . And consequently their Authority (if these are Parallel Passages) stands full against this Interpretation.

Your Lordship subjoins, “ I shall here only add that of the Great *Athanasius*, who (in his Epistle to *Serapion*) interprets *The Unction from the Holy One*, not merely of Divine Grace, but of the *Extraordinary* Gifts of the Holy Spirit.”

Nay, it is enough, if he interprets it *at all* of *Ordinary Grace*, such as is common to all Christians.

And this your Lordship allows he does. But I cannot allow that he interprets it of any Thing else. I cannot perceive, That he interprets it *at all*, “ of the *Extraordinary* Gifts of the Holy Spirit.”

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His Words are, "The Holy Spirit is call'd; and is The Unction and the Seal. For *John* writes, *The Anointing which ye have received of him, abideth in you; and ye need not that any Man should teach you, but as his Anointing, his Spirit, he teacheth you of all Things.* Again, it is written in the Prophet *Isaiab,* *The Spirit of the Lord is upon me, because he hath anointed me.* And *Paul* writes thus; *In whom also ye were seal'd.* And again, *Grieve not the Holy Spirit of GOD, whereby ye are sealed unto the Day of Redemption.* This Anointing is the Breath of the Son, so that he who hath the Spirit may say, *We are the sweet-smelling Savour of Christ.* Because we are Partakers of the Holy Spirit, we have the Son: And having the Son, we have *the Spirit, crying in our Hearts, Abba, Father.*"

And so, in his Oration against the *Arians.*

"He sendeth the Spirit of his Son into our Hearts, crying, *Abba, Father.* His Son in us, invoking the Father, makes him to be call'd our Father. Certainly God cannot be call'd Their Father, who have not the Son in their Hearts."

Is it not easy to be observ'd here, 1. That *Athenasius* makes *That Testimony of the Spirit,* Common to all the Children of God: 2. That he joins *The Anointing of the Holy One,* with that Seal of the Spirit wherewith all that persevere are seal'd to the Day of Redemption: And 3. That he does not, throughout this Passage, speak of the *Extraordinary Gifts* at all?

Therefore, upon the Whole, The Sense of the Primitive Church, so far as it can be gather'd from the Authors above cited, is, That "altho' some of these Scriptures primarily refer, to those *Extraordinary Gifts* of the Spirit, which were given to the Apostles and a few other Persons in the Apostolical Age: yet they refer also, in a *secondary* Sense, to those *Ordinary Operations* of the Holy Spirit; which all the Children of God do and will experience, even to the End of the World."

23. What I mean by *The Ordinary Operations of the Holy Ghost,* I sum up in the Words of a Modern Writer:

“ Sanctification being opposed to our Corruption, and answering fully to the Latitude thereof, whatsoever of Holiness and Perfection is wanting in our Nature, must be supplied by the Spirit of God. Wherefore being by Nature we are totally void of all Saving Truth, and under an Impossibility of knowing the Will of God; this *Spirit searcheth all Things, yea, even the deep Things of GOD, and revealeth* them unto the Sons of Men, so that thereby the Darknes of their Understanding is expell’d, and they are enlighten’d with the Knowledge of God. The same Spirit which *revealeth* the Object of Faith generally to the Universal Church, doth also illuminate the Understanding of such as believe, that they may receive the Truth. For *Faith is the Gift of GOD*, not only in the Object, but also in the Act. And this Gift is a Gift of the Holy Ghost working within us—And as the Increase of Perfection, so the Original of Faith is from the Spirit of God, by an Internal Illumination of the Soul.”

“ The Second Part of the Office of the Holy Ghost is, the Renewing of Man in all the Parts and Faculties of his Soul. For our Natural Corruption consisting in an Aversion of our Wills, and a Depravation of our Affections, an Inclination of them to the Will of God, is wrought within us by the Spirit of God.”

“ The Third Part of this Office is, To lead, direct and govern us in our Actions and Conversations. *If we live in the Spirit*, quicken’d by his Renovation, we must also *walk in the Spirit*, following his Direction, led by his Manuduction. We are also animated and acted by the Spirit of God, who giveth *both to will and to do*: And ^a *as many as are thus led by the Spirit of GOD, are the Sons of GOD*. Moreover, that this Direction may prove more effectual, we are guided in our Prayers by the same Spirit: According to the Promise, *I will pour upon the House of David, and upon the Inhabitants of Jerusalem the Spirit of Grace and Supplication.* (Zech. xii. 10.) Whereas then *this is the Confidence which we have in Him, that if*

^a Rom. viii. 14.

we ask any Thing according to his Will, he heareth us : And whereas we know not what we should pray for as we ought, ^b the Spirit itself maketh Intercession for us with Groanings which cannot be utter'd : And ^c he that searcheth the Hearts, knoweth what is the Mind of the Spirit, because he maketh Intercession for the Saints, according to the Will of GOD. From which Intercession" (made for all true Christians) "he hath the ^d Name of the Paraclete given him by Christ, who said, I will pray the Father and he will give you another Paraclete. For if any Man sin, we have a Paraclete with the Father, Jesus Christ the Righteous, saith St. John : Who maketh Intercession for us, saith St. Paul, (Rom. viii. 34.) And we have ^e another Paraclete, saith our Saviour : ^f Which also maketh Intercession for us, saith St. Paul. A Paraclete then, in the Notion of the Scriptures, is an Intercessor."

"It is also the Office of the Holy Ghost, to assure us of the Adoption of Sons, to create in us a Sense of the paternal Love of GOD towards us, to give us an Earnest of our everlasting Inheritance. The Love of GOD is shed abroad in our Hearts, by the Holy Ghost which is given unto us. For as many as are led by the Spirit of GOD, they are the Sons of GOD. And because we are Sons, GOD hath sent forth the Spirit of his Son into our Hearts, crying Abba Father. ^g For we have not received the Spirit of Bondage again to fear, but we have received the Spirit of Adoption, whereby we cry Abba Father : The Spirit itself bearing Witness with our Spirit, that we are the Children of GOD."

"As therefore we are born again by the Spirit and receive from him our Regeneration, so we are also by the same Spirit assured of our Adoption. Because being Sons we are also Heirs, Heirs of GOD and Joint-heirs with Christ, by the same Spirit we have the Pledge, or rather the Earnest of our Inheritance. For he which establisheth us in Christ, and hath anointed us in GOD ; who hath also sealed us, and hath given us the Earnest of his Spirit in our Hearts : So that we are sealed with

^b Ver. 26. ^c Ver. 27. ^d John xiv. 16, 26. ^e John xiv. 16. ^f Rom. viii. 27. ^g Ver. 15, 16.

that Holy Spirit of Promise, which is the Earnest of our Inheritance. The Spirit of God, as given unto us in this Life, is to be looked upon as an Earnest, being Part of that Reward which is promised, and, upon Performance of the Covenant which God hath made with us, certainly to be received."

Your Lordship observed, that "the Interpretation of those Passages, which relate to the *Unction from the Holy One*, depends on the Sense of those other Passages of Holy Scripture, particularly, those in *St. John's Gospel.*" Now if so, then these Words fix the Sense of six out of the seven Texts in question: And every one of them, in the Judgment of this Writer, describes the *ordinary Gifts* bestowed on all Christians.

It now rests with your Lordship, to take your Choice; either to condemn or to acquit both. Either your Lordship must condemn Bishop *Pearson*, for an *Enthusiast*, (a man no ways inferior to Bishop *Chrysostom*;) Or you must acquit me: For I have his express Authority on my Side, concerning every Text which I affirm to belong to all Christians.

24. But I have greater Authority than his, and such as I reverence, only less than that of the Oracles of God. I mean, that of our own Church. I shall close this Head, by setting down what occurs in her authentic Records, concerning either our *receiving the Holy Ghost*, or his *ordinary Operations* in all true Christians.

In her daily Service, she teaches us all to *beseech God, to grant us his Holy Spirit, that those Things may please him which we do at this Present, and that the rest of our Life may be pure and holy*: To pray for our *Sovereign Lord the King*, that God would *replenish him with the Grace of his Holy Spirit*; For *all the Royal Family*, that they may be *endued with his Holy Spirit, and enriched with his heavenly Grace*: For all the *Clergy and People*, That he would *send down upon them the healthful Spirit of his Grace*: For *the Catholick Church*, that it may be *guided and governed by his good Spirit*: And for all therein who at any Time make their *common Supplication unto him*, that *the Fellowship or Communication of the Holy Ghost may be with them all evermore.*

Her Collects are full of Petitions to the same Effect :
 “ ^a Grant that we may daily be renewed by thy Holy Spirit — ^b Grant that in all our Sufferings here, for the Testimony of thy Truth, we may by Faith behold the Glory that shall be revealed, and *being filled with the Holy Ghost*, may love and bless our Persecutors. ^c Send thy Holy Ghost and pour into our Hearts that most excellent Gift of Charity. ^d O Lord, from whom all good Things do come, grant to us thy humble Servants, that by thy *Holy Inspiration* we may think those Things that are good, and by thy merciful Guidance may perform the same. ^e We beseech thee leave us not comfortless, but send to us the Holy Ghost to comfort us. ^f Grant us by the same Spirit to have a right Judgment in all Things and evermore to rejoice in his holy Comfort. (*N. B.* The Church here teaches all Christians to claim *the Comforter*, in Virtue of the Promise made *John 14*) ^g Grant us, Lord, we beseech thee, the Spirit, to think and do always such Things as be rightful. ^h O God, forasmuch as without thee, we are not able to please thee, mercifully grant that thy Holy Spirit, may in all Things direct and rule our Hearts. ⁱ Cleanse the Thoughts of our Hearts by *the Inspiration of thy Holy Spirit*, that we may perfectly love thee, and worthily magnify thy Holy Name.”

“ Give thy Holy Spirit to this Infant (or this Person) that he may be born again. — Give thy Holy Spirit to these Persons (*N. B.* already baptized) that they may continue thy Servants.”

“ Almighty God, who hast vouchsafed to regenerate these Persons by Water and the Holy Ghost — Strengthen them with the Holy Ghost the Comforter, and daily increase in them the manifold Gifts of thy Grace.” *Office of Confirmation.*

^a *Collect for Christmas Day.* ^b *St. Stephen's Day*
^c *Quinquagesima Sunday.* ^d *5th Sunday after Easter.*
^e *Sunday after Ascension Day.* ^f *Whitsunday.* ^g *9th*
Sunday after Trinity. ^h *19th Sunday after Trinity.*
ⁱ *Communion Office.*

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From these Passages it may sufficiently appear, for what Purposes every Christian, according to the Doctrine of the Church of *England*, does now *receive the Holy Ghost*. But this will be still more clear from those that follow: Wherein the Reader may likewise observe, a plain, rational Sense of God's *revealing* himself to us, of the *Inspiration* of the Holy Ghost, and of a Believer's *feeling* in himself *the mighty Working* of the Spirit of Christ.

25. "God gave them of old Grace to be his Children, as he doth us now. But now, by the Coming of our Saviour Christ, *we have received* more abundantly *the Spirit of GOD* in our Hearts." *Hom. on Faith. P. II.*

"He died to destroy the Rule of the Devil in us, and he rose again to send down his Holy Spirit, to *rule in our Hearts.*" *Hom. on the Resurrection.*

We have the Holy Spirit in our Hearts, as a *Seal and Pledge* of our everlasting Inheritance. *ibid.*

"The Holy Ghost sat upon each of them, like as it had been cloven Tongues of Fire: To teach, that it is he which *giveth Eloquence and Utterance* in preaching the Gospel; which engendereth a burning *Zeal* towards God's Word, and giveth all Men a *Tongue*, yea a fiery Tongue. (N. B. Whatever occurs in any of the Journals, of God's "giving me Utterance," or "enabling me to speak *with Power*," cannot therefore be quoted as *Enthusiasm*, without wounding the Church thro' my Side) "So that if any Man be a dumb Christian, not professing his Faith openly, he giveth Men Occasion to doubt, lest he have not the Grace of the Holy Ghost within him." *Hom. on Whitsunday. Part. I.*

"It is the Office of the Holy Ghost to sanctify; which the more it is hid from our Understanding" (*i. e.* the particular Manner of his Working) "the more it ought to move all Men, to wonder at the secret and mighty Workings of God's Holy Spirit which is within us. For it is the Holy Ghost that doth *quicken* the Minds of Men, *stirring up* godly Motions in their Hearts. Neither doth he think it sufficient inwardly to work the New Birth of Man, unless he do
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also dwell and abide in him. *Know ye not, saith St. Paul, that ye are the Temple of GOD, and that his Spirit "dwelleth in you? Know ye not, that your Bodies are the Temples of the Holy Ghost which is within you? Again he saith, Ye are not in the Flesh but in the Spirit. For why? The Spirit of GOD dwelleth in you. To this agreeth St. John, ^a The Anointing which ye have received (he meaneth the Holy Ghost) abideth in you. And St. Peter saith the same, The Spirit of Glory and of GOD resteth upon you. O what Comfort is this to the Heart of a true Christian, to think that the Holy Ghost dwelleth in him! If GOD be with us, as the Apostle saith, who can be against us? He giveth Patience and Joyfulness of Heart, in Temptation and Affliction, and is therefore worthily called ^b the Comforter. He doth instruct the Hearts of the Simple, in the Knowledge of GOD and his Word; therefore he is justly termed ^c The Spirit of Truth. And where the Holy Ghost doth instruct and teach, there is no Delay at all in Learning."* *ibid.*

(From this Passage I learn, 1. That every true Christian now receives the Holy Ghost, as the Paraclete or Comforter promised by our Lord, *John* xiv. 13. Secondly, that every Christian receives him as the Spirit of Truth (promised *John* 16) to teach him all Things: And, 3. That the Anointing mentioned in the first Epistle of St. *John*, abides in every Christian.)

26. "In reading of GOD's Word, he profiteth most, that is most inspired with the Holy Ghost." *Hom. on Reading the Scripture. Part. I.*

"Human and worldly Wisdom is not needful to the Understanding of Scripture, but the Revelation of the Holy Ghost, who inspireth the true Meaning unto them that with Humility and Diligence search for it." *ibid. Part II.*

"Make him know and feel, that there is no other Name under Heaven given unto Men, whereby we can be saved."

"If we feel our Conscience at Peace with GOD,

^a 1 *John* ii. 27. ^b *John* xiv. 16. ^c *John* xvi. 13.
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thro' Remission of our Sin,—all is of GOD." *Homily on Rogation Week. Part. III.*

"If you *feel* such a Faith in you, rejoice in it, and let it be daily increasing by Well-working." *Hom. on Faith. Part. III.*

"The Faithful may *feel* wrought Tranquillity of Conscience, the Increase of Faith and Hope, with many other Graces of GOD." *Hom. on the Sacrament. P. I.*

"Godly Men *feel* inwardly GOD's Holy Spirit, inflaming their Hearts with Love. *Hom. on certain Places of Scripture. Part. I.*

"GOD give us Grace, to know these Things, and to *feel* them in our Hearts! This Knowledge and *Feeling* is not of ourselves. Let us therefore meekly call upon the bountiful Spirit, the Holy Ghost, to *inspire* us with his Presence, that we may be able to hear the Goodness of GOD to our Salvation. For without his lively *Inspiration*, can we not so much as speak the Name of the Mediator. *No Man can say that Jesus is the Lord, but by the Holy Ghost.* Much less should we be able to believe and know these great Mysteries that be opened to us by Christ. *But we have received, saith St. Paul, not the Spirit of the World, but the Spirit which is of GOD; for this Purpose, that we may know the Things which are freely given to us of GOD.* In the Power of the Holy Ghost resteth all Ability to *know* GOD and to *please* him. It is he that *purifieth* the Mind by his secret Working. He *enlightneth* the Heart, to conceive worthy Thoughts of Almighty GOD. He fitteth in the *Tongue* of Man, to stir him to speak his Honour. He only ministreth spiritual *Strength* to the Powers of the *Soul* and *Body*. And if we have any Gift, whereby we may profit our Neighbour, all is wrought by this one and the self-same Spirit." *Hom. for Rogation Week. Part III.*

27. Every Proposition which I have any where advanced, concerning those *Operations* of the Holy Ghost, which I believe are *common* to all Christians in all Ages, is here clearly maintained by our own Church.

Under a full Sense of this, I could not well understand for many Years, how it was, that on the mentioning any of these great Truths, even among Men
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of Education, the Cry, immediately arose, "An Enthusiast, an Enthusiast!" But I now plainly perceive, this is only an old Fallacy in a new Shape. To object *Enthusiasm* to any Person or Doctrine, is but a decent Method of begging the Question. It generally spares the Objector the trouble of reasoning, and is a shorter and easier way of carrying his Cause.

For instance, I assert that "till a Man *receives the Holy Ghost*, he is without GOD in the World; that he cannot know the Things of GOD, unless GOD *reveal* them unto him by his Spirit: No, nor have even one holy or heavenly Temper, without the *Inspiration of the Holy One*." Now should one who is conscious to himself, that he has experienced none of these Things, attempt to confute these Propositions, either from Scripture or Antiquity, it might prove a difficult Task. What then shall he do? Why, cry out, "*Enthusiasm! Enthusiasm!*" And the Work is done.

But what does he mean by *Enthusiasm*? Perhaps nothing at all: Few have any distinct Idea of its Meaning. Perhaps, "something very bad," or, "something I never experienced and do not understand." Shall I tell you then, what that "terrible something" is? I believe, thinking Men mean by *Enthusiasm*, a sort of religious Madness; a *false Imagination* of being inspired by GOD: And by an *Enthusiast*, one that *fancies* himself under the Influence of the Holy Ghost, when in fact is he not.

Let him prove me guilty of this, who can. I will tell you once more the Whole of my Belief on these Heads. And if any Man will shew me (by Arguments, not hard Names) what is wrong, I will thank GOD and him.

28. Every good Gift is from GOD, and is given to Man by the Holy Ghost. By Nature there is in us no good Thing. And there can be none, but so far, as it is wrought in us by that good Spirit. Have we any true Knowledge of what is Good? This is not the Result of our natural Understanding. *The natural Man discerneth not the Things of the Spirit of GOD*: So that we never can discern them, until GOD *reveals them unto us by his Spirit*. Reveals, that is, unveils, uncovers;

covers ; gives us to know what we did not know before. Have we Love ? *It is shed abroad in our Hearts, by the Holy Ghost which is given unto us.* He inspires, breathes, infuses into our Soul, what of ourselves we could not have. Does our Spirit rejoice in God our Saivour ? It is *Joy in (or by) the Holy Ghost.* Have we true inward Peace ? It is *the Peace of GOD,* wrought in us by the same Spirit. Faith, Peace, Joy, Love, are all his Fruits. And as we are figuratively said, to *see* the Light of Faith, so by a like Figure of Speech we are said to *feel*, this Peace and Joy and Love : That is, we have an inward Experience of them, which we cannot find any fitter Word to express.

The Reasons why in speaking of these Things I use those Terms, (*Inspiration* particularly) are, 1. Because they are scriptural, 2. Because they are used by our Church. 3. Because I know none better. The Word "*Influence* of the Holy Ghost," which I suppose you use, is both a far stronger and a less natural Term than *Inspiration*. It is far stronger ; even as far as "*flowing into the Soul*" is a stronger Expression than "*breathing upon it :*" And less natural ; as *Breathing* bears a near Relation to Spirit ; to which *Flowing in* has only a distant Relation.

"But you thought I had meant *immediate Inspiration.*" So I do, or I mean nothing at all. Not indeed such *Inspiration* as is *sine mediis*. But all *Inspiration*, tho' by means, is *immediate*. Suppose, for instance, you are employed in private Prayer, and God pours his Love into your Heart. God then acts *immediately* on your Soul : And the Love of him which you then experience, is as *immediately* breathed into you by the Holy Ghost, as if you had lived 1700 Years ago. Change the Term. Say, "God then *assists* you to love him ?" Well, and is not this *immediate Assistance* ? Say, "his Spirit *concurrs* with yours." You gain no Ground. It is *immediate Concurrence* or none at all. God a Spirit acts upon your Spirit. Make it out any otherwise if you can.

I cannot conceive, how that harmless Word *Immediate*, came to be such a Bugbear in the World : "Why, I thought you meant *such Inspiration* as
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the Apostles had ; and *such a Receiving* the Holy Ghost as that was at the Day of *Pentecost*." I do, in part : Indeed I do not mean, that Christians now receive the Holy Ghost, in order to work Miracles : But they do doubtless now receive, yea, *are filled with the Holy Ghost*, in order to be filled with the Fruits of that Blessed Spirit. And he *inspires* into all true Believers now, a Degree of the same Peace and Joy and Love, which the Apostles felt in themselves on that Day, when they were first *filled with the Holy Ghost*.

29. I have now considered the most material Objections I know, which have been lately made against the great Doctrines I teach. I have produced, so far as in me lay, the Strength of those Objections, and then answered them, I hope, in the Spirit of Meekness. And now I trust it appears, that these Doctrines are no other than the Doctrines of Jesus Christ : That they are all evidently contained in the Word of God, by which alone I desire to stand or fall ; and that they are fundamentally the same with the Doctrines of the Church of *England*, of which I do, and ever did profess myself a Member.

But there remains one Objection, which tho' relating to the Head of Doctrine, yet is independent on all that went before. And that is, " You cannot agree in your Doctrines among yourselves. One holds one Thing and one another. Mr. *Whitefield* anathematizes Mr. *Wesley* ; and Mr. *Wesley* anathematizes Mr. *Whitefield*. And yet each pretends to be led by the Holy Ghost, by the infallible Spirit of God ! Every reasonable Man must conclude from hence, that neither one nor the other is led by that Spirit."

I need not say, how continually this has been urged, both in common Conversation and from the Press : (I am grieved to add, and from the Pulpit too ; for, if the Argument were good, it would overturn the Bible.) Nor, how great Strefs has been continually laid upon it : Whoever proposes it, proposes it as Demonstration, and generally claps his Wings, as being quite assured, it will admit of no Answer.

And indeed I am in doubt, whether it does admit (I am sure, it does not *require*) any other Answer, than
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that coarse one of the Countryman to the *Romish* Champion, “*Bellarmino*, Thou liest.” For every Proposition contain’d herein, is grossly, shamelessly false.

1. “You cannot agree in your Doctrines among yourselves”—Who told you so? All our Fundamental Doctrines, I have recited above. And in every one of these we do, and have agreed for several Years. In these, we hold one and the same Thing. In smaller Points, each of us thinks, and lets think. 2. “Mr. *Whitefield* anathematizes Mr. *Wesley*.” Another shameless Untruth. Let any one read what Mr. *Whitefield* wrote, even in the Heat of Controversy, and he will be convinced of the Contrary. 3. “And Mr. *Wesley* anathematizes Mr. *Whitefield*.” This is equally false and scandalous. I reverence Mr. *Whitefield*, both as a Child of God, and a True Minister of Jesus Christ. 4. “And yet each pretends to be led by the Holy Ghost, by the infallible Spirit of God.” Not in our Private Opinions: Nor does either of us pretend to be any farther led by the Spirit of God, than every Christian must pretend to be, unless he will deny the Bible. For only *as many as are led by the Spirit of GOD, are the Sons of GOD*. Therefore, if you do not pretend to be led by him too, yea, if it be not so in fact, *you are none of His*.

And now, what is become of your Demonstration? Leave it to the Car-Men and Porters, its just Proprietors: To the zealous Apple-Women that cry after me in the Street, “This is he that rails at the *Whole Dutyful* of Man.” But let every one that pretends to Learning or Reason, be ashamed to mention it any more.

30. The First Inference, easily deduced from what has been said, is, “That we are not *False Prophets*.” In one Sense of the Word, we are no Prophets at all; for we not foretel Things to come. But in another (wherein every Minister is a Prophet) we are. For we do speak in the Name of God. Now a False Prophet (in this Sense of the Word) is one, who declares as the Will of God, what is not so. But we declare (as has been shown at large) nothing else as the Will of God, but what is evidently contain’d in his written Word, as explain’d by our own Church. Therefore

fore, unless you can prove the Bible to be a *False Book*, you cannot possibly prove us to be *False Prophets*.

The Text which is generally cited on this Occasion, is *Matthew vii. ver. 15*. But how unhappily chosen! In the preceding Chapters, our Lord had been describing That *Righteousness* which *exceeds the Righteousness of the Scribes and Pharisees*, and without which we cannot *enter into the Kingdom of Heaven*: Even the Life of God in the Soul; Holiness of Heart, producing all Holiness of Conversation. In this, He closes that Rule which sums up the Whole, with those solemn Words, *Enter ye in at the Strait Gate*: (such indeed is that of Universal Holiness) *For wide is the Gate, and broad is the Way that leadeth to Destruction. The Gate of Hell is wide as the whole Earth; the Way of Unholiness is broad as the Great Deep. And many there be which go in thereat; yea, and excuse themselves in so doing, Because strait is the Gate and narrow is the Way that leadeth unto Life, and few there be that find it.* It follows, *Beware of False Prophets*; of those who speak as from God, what God hath not spoken; those who shew you any other Way to Life, than that which I have now shewn. So that the *False Prophets*, here spoken of, are those who point out any other Way to Heaven than this; who teach Men to find a *Wider Gate, a Broader Way*, than that described in the foregoing Chapters. But it has been abundantly shewn, that we do not. Therefore (whatever we are beside) we are not *False Prophets*.

Neither are we (as has been frequently and vehemently affirm'd) *Deceivers of the People*. If we teach *the Truth as it is in Jesus*, if we *speak as the Oracles of GOD*, it follows, 'That we do not *deceive* those that hear, tho' they should believe whatever we speak. *Let GOD be true and every Man a Liar*: every Man that contradicts his Truth. But he will be *justified in his Saying, and clear when he is judg'd*.

One Thing more I infer, "That we are not *Enthusiasts*." This Accusation has been consider'd at large: And the main Arguments hitherto brought to support it, have been weighed in the Balance and found wanting: Particularly This, "That none but *En-*

enthusiasts suppose either that ^a *Promise* of the Comforter, or the ^b *Witness* of the Spirit, or ^c *That Unutterable Prayer*, or ^d *The Unction from the Holy One*, to belong, in common, to all Christians." O my Lord, how deeply have you condemn'd the Generation of God's Children ! Whom have you represented as rank, dreaming *Enthusiasts*? As either *deluded* or *designing* Men? Not only Bishop *Pearson*, a Man hitherto accounted both sound in Heart, and of good Understanding ; but likewise Archbishop *Cranmer*, Bishop *Ridley*, Bishop *Latimer*, Bishop *Hooper* ; and all the Venerable Compilers of our Liturgy and Homilies : All the Members of both the Houses of Convocation, by whom they were revised and approved : Yea, King *Edward*, and all his Lords and Commons together, by whose Authority they were established ! And, with these *Modern Enthusiasts*, *Origen*, *Chrysoftom* and *Athanasius* are comprehended in the same Censure !

I grant, a Deist might rank both us and them, in the Number of *Religious Madmen* : Nay, ought so to do, on *his* Supposition, That the Gospel is but a *Cunningly-devised Fable*. And on this Ground, some of them have done so in Fact. One of them was asking me, several Years since, " What are *you* one of the Knight-Errants ? How, I pray, got this Quixotism into *your* Head ? You want nothing : you have a good Provision for Life ; and are in a fair Way of Preferment ; and must *you* leave all, to fight Windmills ; To convert Savages in *America* ?" I cou'd only reply, " Sir, if the Bible is a Lie, I am as very a Madman as you can conceive. But if it be true, I am in my Senses. I am neither Madman nor *Enthusiast*. For there is no Man who hath left Father, or Mother, or Wife, or House, or Land for the Gospel's sake ; But he shall receive an hundred fold, in this World, with Persecutions, and in the World to come, Eternal Life.

Nominal, Outside Christians too, Men of Form, may pass the same Judgment. For we give up all

^a *John* xiv. 16, 26. xvi. 13. ^b *Rom.* viii. 15, 16. ^c *Rom.* viii. 26, 27. ^d *1 John* ii. 20, 27.

our Pretensions to what they account Happiness, for what they (with the Deists) believe to be a mere Dream. We expect, therefore, to pass for *Enthusiasts* with these also. *But Wisdom is justified of all her Children.*

32. I cannot conclude this Head without one obvious Remark. Suppose we really were *Enthusiasts*; suppose our Doctrines were false and unsupported either by Reason, Scripture or Authority: Then, why hath not some one, *who is a Wise Man, and endued with Knowledge among you*, attempted, at least, to shew us our Fault *in Love and Meekness of Wisdom*? Brethren, *if ye have bitter Zeal in your Hearts, your Wisdom descendeth not from above. The Wisdom that is from above, is pure, peaceable, gentle, easy to be intreated, full of Mercy or Pity.* Does this Spirit appear in one Single Tract, of all those which have been published against us? Is there one Writer that has reprov'd us in Love? Bring it to a single Point. *Love hopeth all Things.* If you had loved us in any Degree, you would have *hoped*, that God wou'd some Time give us the Knowledge of his Truth. But where shall we find even this slender Instance of Love? Has not every one who has wrote at all (I do not remember so much as one Exception) treated us as *Incorrigible*? Brethren, how is this? Why do ye labour to teach us an Evil Lesson against yourselves? O may God, never suffer others to deal with you, as ye have dealt with us!

VI. 1. Before I enter upon the Consideration of those Objections, which have been made to the *Manner* of our Preaching, I believe it may be satisfactory to some Readers if I relate how I began to preach in this Manner.

I was ordain'd Deacon in 1725, and Priest, in the Year following. But it was many Years after this, before I was convinced of the Great Truths above recited. During all that Time I was utterly ignorant of the Nature and Condition of *Justification*. Sometimes I confounded it with Sanctification (particularly when I was in *Georgia*.) At other Times I had some

confused Notion about the Forgiveness of Sins: But then I took it for granted, the Time of this must be, either the Hour of Death, or the Day of Judgment."

I was equally ignorant of the Nature of *Saving Faith*; apprehending it to mean no more, than a "Firm Assent to all the Propositions contain'd in the Old and New Testament.

2. As soon as, by the great Blessing of God, I had a clearer View of these Things, I began to declare them to others also. *I believ'd, and therefore I spake.* Where-ever I was now desir'd to preach, Salvation by Faith was my only Theme. My constant Subjects were, *Believe in the Lord Jesus Christ, and thou shalt be saved. Him hath GOD exalted to be a Prince and a Saviour, to give Repentance and Remission of Sins.* These I explain'd and inforced with all my Might, both in every Church where I was ask'd to preach, and occasionally in the Religious Societies of *London* and *Westminster*; to some or other of which I was continually press'd to go, by the Stewards or other Members of them.

Things were in this Posture, when I was told, "I must preach no more in this, and this, and another Church:" The Reason was usually added without reserve, "Because you preach such Doctrine." So much the more those who cou'd not hear me there, flock'd together when I was at any of the Societies: where I spoke more or less, tho' with much Inconvenience, to as many as the Room I was in would contain.

3. But after a Time, finding those Rooms could not contain a Tenth Part of the People that were earnest to hear, I determin'd to do the same Thing in *England*, which I had often done in a warmer Climate: Namely, when the House would not contain the Congregation, to preach in the open Air. This I accordingly did, first at *Bristol*, where the Society-Rooms were exceeding small, and at *Kingswood*, where we had no Room at all; afterwards in or near *London*.

And I cannot say, I have ever seen a more awful Sight, than when on *Rose Green*, or the Top of *Hanham-Mount*, some Thousands of People were calmly-icin'd together in solemn waiting upon God, while
"They

“ They stood and under open Air adored
The God who made both Air, Earth, Heaven and
Sky.”

And whether they were listening to his Word, with Attention still as Night; or were lifting up their Voice in Praise, as the Sound of many Waters; many a Time have I been constrained to say in my Heart, *How dreadful is this Place! This also is no other than the House of GOD! This is the Gate of Heaven!*

Be pleased to observe. 1. That I was forbidden, as by a general Consent, to preach in any Church (tho' not by any judicial Sentence) “ for preaching such Doctrine.” This was the open, avowed Cause: There was at that Time no other, either real or pretended; 2. That I had no Desire or Design to preach in the open Air, till long after this Prohibition; 3. That when I did, as it was no Matter of Choice, so neither of Premeditation. There was no Scheme at all previously formed, which was to be supported thereby; nor had I any other End in view than this, to save as many Souls as I could. 4. *Field-preaching* was therefore a sudden Expedient, a thing submitted to, rather than chosen; and therefore submitted to, because I thought preaching even *thus*, better than *not* preaching *at all*: First, in regard to my own Soul, because *a Dispensation of the Gospel being committed to me*, I did not dare, *Not to preach the Gospel*; Secondly, in regard to the Souls of others, whom I every where saw, *seeking Death in the Error of their Life*.

4. But the Author of *the Observations* and of *the Case of the Methodists* briefly stated, more particularly in the Point of *Field-preaching*, thinks *Field-preaching* worse than *not preaching at all*, “ because it is illegal.”

Your Argument, in form, runs thus:

“ That Preaching which is contrary to the Laws of the Land, is worse than not preaching at all:

But *Field preaching* is contrary to the Laws of the Land:

Therefore, it is worse than not preaching at all.”

The first Proposition is not self-evident, nor indeed: universally true. For the Preaching of all the primitive Christians was contrary to the whole Tenor of the

Roman

Roman Laws; the Worship of their Devil gods being established by the strongest Laws then in being. Nor is it ever true, but on Supposition, that the Preaching in question is an indifferent Thing.

But waving this, I deny the second Proposition; I deny that *Field-preaching* is contrary to the Laws of our Land.

To prove which, you begin thus, "It does not appear, that any of the Preachers among the *Methodists*, have qualified themselves and the Places of their assembling, according to the Act of Toleration."

I answer, 1. That Act grants Toleration to those who *dissent* from the established Church. But we do not dissent from it. Therefore we *cannot* make use of that Act. 2. That Act exempts Dissenters from Penalties consequent on their *Breach of preceding Laws*. But we are not conscious of *breaking any Law at all*. Therefore we *need not* make use of it.

In the next Section you say, "They have broken thro' all these Provisions, *in open Defiance* of Government: And have met not only in Houses, but in the *Fields*, notwithstanding the Statute (22 *Car.* II. c. 1.) which forbids this by Name."

I answer, 1. We do nothing *in Defiance* of Government. We reverence Magistrates, as the Ministers of God. 2. Altho' we have met in the *Fields*, yet we do not conceive that Statute at all affects us: Not only, because that Act points wholly at *Dissenters*; whereas we are Members of the established Church; but also because (they are your own Words) *it was evidently intended to suppress and prevent Sedition*: Whereas no Sedition, nor any the least Approach thereto, can with any Colour be laid to our Charge.

In your 3d Section you affirm, "That the Act of Toleration itself cannot secure us in *Field-preaching*, from the Penalties of former Laws." We have no Desire it should; as not apprehending ourselves to be condemned by any former Law whatever. Nor does what you add, "That the Act of Toleration forbids any Assembly of Persons *dissenting* from the Church of *England*, to meet with the Doors locked," affect us at all; because we do not *dissent* from it.

5. In *the Case of the Methodists briefly stated*, your first Observation is, “The Act of Toleration leaves them liable to the Penalties of several Statutes made against unlawful Assemblies.”

I suppose then these several Statutes specify what those *unlawful Assemblies* are; and whether unlawful, as being condemned by previous Laws, or made unlawful by those Statutes.

And it still remains to be proved, that our Assemblies are *unlawful*, in one or other of these Senses.

You next observe, that, “the *Dissenters* of all Denominations, qualify themselves according to the Act of Toleration: Otherwise, they are liable to the Penalties of all the Laws recited in this Act.”

I answer, as before, all this strikes wide. It relates wholly to “Persons *dissenting* from the Church.” But we are not the Men. We do not *dissent* from the Church. Whoever affirms it, we put him to the Proof.

You go on, “One of those Laws so recited (*viz.* 22 Car. II. c. 1.) is that which forbids *Field-preaching* by Name; and was evidently intended, not only to suppress, but also to prevent Seditious. As the Title of the Act declares, and as the Preamble expresses it, to provide further and more speedy Remedies against it.”

Was this then, in your own Judgment, the evident Intention of that Act, *viz.* To provide Remedies against Seditious? Does the very Title of the Act declare this? And the Preamble also express it? With what Justice then, with what Ingenuity or Candor, with what Shadow of Truth or Reason, can any Man cite this Act against us? Whom you yourself no more suspect of a Design to raise Seditious (I appeal to your own Conscience in the Sight of God) than of a Design to blow up the City of London.

6. Hitherto therefore it hath not been made to appear, that *Field-preaching* is contrary to any Law in being. However, “It is Dangerous.” This you strongly insist on. “It may be attended with mischievous Consequences. It may give Advantages to the Enemies of the established Government. It is big with Mischief.” (*Observations*, Sect. I. and II.)

With

With what Mischief? Why, “evil-minded Men, by meeting together *in the Fields*, under Pretence of Religion, may raise Riots and Tumults; or by meeting *secretly*, may carry on *private Cabals* against the State.”
(*Case of the Methodists*. p. 2.)

“And if the *Methodists* themselves are a *harmless* and *loyal* People, it is nothing to the Point in hand. For disloyal and seditious Persons, may use such an Opportunity of getting together, in order to execute any private Design. Mr. *Whitefield* says, 30, 50 or 80000 have attended his preaching at once. Now, 1. He cannot know one tenth Part of such a Congregation. 2. All People may come and carry on what Designs they will: Therefore 3. This is a great Opportunity put into the Hands of seditious Persons to raise Disturbances.”

“With what Safety to the Publick these Field-preachings may be continued, let the World judge.”
(*ibid.* p. 2, 3, 4.)

May I speak without Offence? I cannot think you are *in earnest*. You do not *mean* what you *say*. Do you *believe*, Mr. *Whitefield* had *eighty Thousand* Hearers at once? No more than you believe he had *eighty Millions*. Is not all this talk of *Danger*, mere *Finesse*? Thrown in purely *ad movendam invidiam*? You know Governments generally are suspicious; especially in Time in War: And therefore apply, as you suppose, to their weak Side; in hopes, if possible, to deliver over these Hereticks to the secular Arm. However, I will answer, *as if* you spoke from your Heart. For I am in earnest, if you are not.

First, “The Preacher cannot know a tenth Part of his Congregation.” Let us come to the *present* State of Things. The largest Congregation that *now* attend the preaching of any *Methodist*, are those (God be merciful to me!) that attend mine. And cannot I know a tenth Part of one of these Congregations, either at *Bristol*, *Kingswood*, *Newcastle* or *London*? As strange as it may seem, I generally know two Thirds of the Congregation in every Place even on *Sunday Evening*, and nine in ten of those who attend at most other Times. 2. “All People may come and carry
on

on what Designs they will." Not so. All *Field-preaching* is now in the open Day. And were only ten Persons, to come to such an Assembly with Arms, it would soon be inquired, with what Design they came. This is therefore, 3. No "great Opportunity put into the Hands of seditious Persons to raise Disturbances." And if ever any Disturbance has been raised, it was quite of another Kind.

The Publick then is entirely safe, if it be in no other Danger than arises from *Field-preaching*.

7. There is one other Sentence belonging to this Head, in the eighth Section of *the Observations*. "The religious Societies, you say, in *London* and *Westminster*, for many Years past, have received no Discouragements, but on the contrary have been *countenanced* and encouraged both by the Bishops and Clergy." How is this? Have *they* then "qualified themselves and the Places of their assembling, according to the Act of Toleration?" Have *they* "embraced the Protection which that Act might give them, in case they complied with the Conditions of it?" If not, are they not all "liable to the Penalties of the several Statutes made before that Time against Unlawful Assemblies?"

How can they escape? Have they "qualified themselves for holding these separate Assemblies, according to the Tenor of that Act? "Have then the several "Members thereof taken the Oaths to the Government?" And are the "Doors of the Places wherein they meet, always open at the Time of such Meeting?" I presume, you know they are not; and that neither "the Persons nor Places are so qualified as that Act directs."

How then come "the Bishops and Clergy, to *countenance* and *encourage*" Unlawful Assemblies? If it be said, "They meet in a private, inoffensive Way;" that is nothing to the Point in Hand. If those Meetings are *Unlawful* in themselves, all their Inoffensiveness will not make them lawful. "O, but they behave with Modesty and Decency." Very-well; but the Law! What is that to the Law? There can be no solid Defence but this: They are not *Dissenters* from the Church; therefore they *cannot use*, and they do

do *not need* the Act of Toleration. And their Meetings are not Seditious ; Therefore the Statute against Seditious Meetings does not affect them.

The Application is obvious. If our Meetings are Illegal, so are Theirs also. But if This Plea be Good (as doubtless it is) in the one Case, it is Good in the other also.

9. You propose another Objection to our *Manner of Preaching*, in the Second Part of the *Observations*. The Substance of it I will repeat, and answer as briefly as I can.

“ They run up and down from Place to Place, and from County to County :” that is, *they preach in several Places*. This is undoubtedly true. “ They draw after them confused Multitudes of People :” that is, “ *Many come to hear them.*” This is true also. “ But they would do well to remember, God is not the Author of *Confusion* or of *Tumult*, but of *Peace*.” I trust we do ; Nor is there any *Confusion* or *Tumult* at all, in our largest Congregation : Unless at some rare Times when Sons of *Belial* mix therewith, on purpose to disturb the *peaceable* Worshippers of God.

“ But our Church has provided against this preaching up and down, in the Ordination of a Priest, by expressly limiting the Exercise of the Powers then confer'd upon him, to *the Congregation where he shall be lawfully appointed thereunto.*”

I answer, 1. Your Argument proves too much. If it be allow'd just as you propose it, it proves, That no Priest has Authority, either to preach or minister the the Sacraments, in any other than his own Congregation.

2. Had the Powers confer'd been *so limited* when I was ordain'd Priest, my Ordination would have signified just nothing. For I was not *appointed to any Congregation* at all : But was ordain'd as a Member of that “ College of Divines,” (so our Statutes express it) founded to overturn all Heresies, and defend the Catholic Faith.”

3. For many Years after I was ordain'd Priest, this *Limitation* was never heard of. I heard not one Syllable of it, by Way of Objection, to my preaching

up and down, in *Oxford* or *London*, or the Parts adjacent, in *Gloucestershire* or *Worcestershire*; in *Lancashire*, *Yorkshire* or *Lincolnshire*. Nor did the strictest Disciplinary scruple suffering me to exercise those Powers wherever I came.

4. And in fact, Is it not universally allow'd, That every Priest, as such, has a Power, in Virtue of his Ordination, either to preach or to administer the Sacraments, in any Congregation, wherever the Rector or Curate desires his Assistance? Does not every one then, see through this thin Pretence?

10. "The Bishops and Universities indeed have Power to grant Licences to *Itinerants*. But the Church has provided in *that* Case; *They* are not to preach in any Church (Canon 50.) till they shew their Licence."

The Church has well provided in *that* Case. But what has *That* Case to do with the Case of Common Clergy-men? Only so much as to shew, how grossly this Canon has been abused, at *Islington* in particular; where the Churchwardens were instructed to hinder, by main Force, the Priest whom the Vicar himself had appointed, from preaching, and to quote this Canon; which, as you plainly shew, belongs to quite another Thing.

In the Note you add, "Mr. *Wesley* being ask'd, By what Authority he preached, replied, By the Authority of Jesus Christ, convey'd to me by the (now) Archbishop of *Canterbury*, when he laid his Hands upon me and said, Take thou Authority to preach the Gospel. In this Reply he thought fit, for a plain Reason, to leave out *this latter Part* of the Commission: for that would have shewn his Reader, the *Restraint* and *Limitation*, under which the Exercise of the Power is granted." Nay, I did not *print the latter Part* of the Words, for a plainer Reason, because I did not *speak* them. And I did not *speak* them then, because they did not come into my Mind. Tho' probably if they had, I should not have spoken them: It being my only Concern, to answer the Question proposed, in as few Words as I cou'd.

But before those Words, which you suppose to imply such a *Restraint*, as wou'd condemn all the Bishops
I and

and Clergy in the Nation, were those spoken without any *Restraint* or *Limitation* at all, which I apprehend to convey an Indelible Character, "Receive the Holy Ghost, for the Office and Work of a Priest in the Church of God, now committed unto thee, by the Imposition of our Hands. Whose Sins thou dost forgive, they are forgiven, and whose Sins thou dost retain, they are retained. And be thou a faithful Dispenser of the Word of God, and of his Holy Sacraments, in the Name of the Father, and of the Son, and of the Holy Ghost."

You proceed, "In the same Journal he declares, That he looks upon all the World as his Parish, and explains his Meaning as follows; "In whatever Part of it I am, I judge it meet, right, and my bounden Duty, to declare unto all that are willing to hear, the Glad Tidings of Salvation. This is the Work which I know God hath called me to." Namely, by the *Laying on of the Hands of the Presbytery*: which directs me how to obey that General Command, *while we have Time, let us do Good unto all Men.*

11. You object farther, "That the *Methodists* do not observe the Rubrick before the Communion Service; which directs, so many as desire to partake of the Holy Communion, to signify their Names to the Curate the Day before." What Curate desires they should? Whenever any Minister will give but one Week's Notice of this, I undertake, all that have any Relation to me, shall signify their Names within the Time appointed.

You object also, that they break thro' the twenty eighth Canon, which requires, "That if Strangers come often to any Church from other Parishes, they should be remitted to their own Churches, there to receive the Communion with their Neighbours."

But what if there be no Communion there? Then this Canon does not touch the Case, nor does any one break it, by coming to another Church purely because there is no Communion at his own.

As to your next Advice, "To have a greater Regard to the Rules and Orders of the Church," *I cannot*, for I now regard them, next to the Word of God. And as to your last, "To renounce Communion with the Church,"

Church," *I dare not*. Nay, but let them thrust us out. We *will not* leave the Ship: If you *cast us* out of it, then our Lord will take us up.

12. To the same Head may be refered the Objection some time urged, by a friendly and candid Man, *viz.* "That it was unlawful to use extemporary Prayer, because there was a Canon against it."

It was not quite clear to me, that the Canon he cited was against extemporary Prayer. But supposing it were, my plain Answer would be, "That Canon I dare not obey: Because the Law of Man binds only so far, as it is consistent with the Word of God."

The same Person objected, my not obeying the Bishops and Governors of the Church. I answer, I both do and will obey them, in whatsoever I can with a clear Conscience. So that there is no just Ground for that Charge, that I *despise* either the Rules, or the Governors of the Church. I obey them in all things where I do not apprehend there is some particular Law of God to the contrary. Even in that Case, I shew all the Deference I can; I endeavour to act as inoffensively as possible: And am ready to submit to any Penalty, which can by Law be inflicted upon me. Would to God every Minister and Member of the Church, were herein altogether as I am!

VII. 1. I have considered the chief Objections that have lately been urged against the *Doctrines* I teach. The main Arguments brought against this *Manner of Teaching*, have been considered also. It remains, to examine the most current Objections, concerning *the Effects* of this Teaching.

Many affirm, "That it does abundance of Hurt; that it has had very bad Effects; insomuch that if any Good at all has been done, yet it bears no Proportion to the Evil."

But come to Particulars, "First then, you are Disturbers of the publick Peace."

What, do we either teach or raise Sedition? Do we speak Evil of the Ruler of our People? Or do we stir them up against any of those that are put in authority under him? Do we directly or indirectly promote
I 2
Faction,

Faction, Mutiny or Rebellion? I have not found any Man in his Senſes yet, that would affirm this.

“ But it is plain, Peace is broke and Disturbances do ariſe, in conſequence of your Preaching.” I grant it. But what would you infer? Have you never read the Bible? Have you not read, that the Prince of Peace himſelf was, in *this* Senſe, a Diſturber of the public Peace? *When he came into Jeruſalem* (Matt. xxi. 10.) *all the City was moved*, (ἐσείσθη) ſhaken as with an Earthquake. And the Diſturbance aroſe higher and higher, till *the whole Multitude* cried out together, *Away with him, away with him; crucify him, crucify him; and Pilate gave Sentence, it ſhould be done.* Such another Diſturber of the publick Peace, was that *Stephen*, even from the Time he began *diſputing with the Libertines and Cyrenians*, till the People *ſtopped their Ears, and ran upon him with one Accord, and caſt him out of the City and ſtoned him.* Such Diſturbers of the Peace were all thoſe Ringleaders of the Sect of the *Nazarenes*, (commonly called *Apoſtles*) who wherever they came, *turned the World upside down.* And above all the reſt, that *Paul of Tarsus*, who occaſioned ſo much Diſturbance at *Damaſcus*, (Acts ix.) at *Antioch of Piſidia* (c. xiii.) at *Iconium* (c. xiv) at *Lyſtra* (v. 19) at *Philippi* (c. xvi.) at *Theſſalonica* (c. xvii.) and particularly at *Ephesus*. The Conſequence of his preaching there was, *That the whole City was filled with Confuſion.* And *they all ran together with one Accord, ſome crying one Thing, ſome another: Inaſmuch as the greater Part of them knew not wherefore they were come together.*

2. And can we expect it to be any otherwiſe now? Altho' what *we* preach is the Goſpel of Peace, yet if you will violently and illegally hinder our Preaching, muſt not this create Diſturbance? But obſerve, the Diſturbance begins on *your* Part. All is Peace, till you raiſe that Diſturbance. And then you very modeſtly impute it to *us*, and lay your *own* Riot at *our* Door!

But of all this, our Lord had told us before. *Think not that I am come to ſend Peace upon Earth: That this will be the immediate Effect, wherever my Goſpel!*

Gospel is preached with Power. *I am not come to send Peace, but a Sword: This (so far as the Wisdom of God permits, by whom the Hairs of your Head are all numbred) will be the first Consequence of my coming, whenever my Word turns Sinners from Darknes to Light, from the Power of Satan unto God.*

I would wish all you who see this Scripture fulfilled, by Disturbance following the Preaching the Gospel, to remember the Behaviour of that wise Magistrate at *Ephesus* on the like Occasion. He did not lay the Disturbance to the Preacher's Charge, but *beckoned to the Multitude and said, ye Men of Ephesus — Ye ought to be quiet, and to do nothing rashly. For ye have brought these Men, who are neither Robbers of Temples, nor yet Blasphemers of your Goddess: (Not convicted of any such notorious Crime, as can at all excuse this lawless Violence.) But if Demetrius hath a Matter against any, the Law is open, and there are Deputies (or Proconsuls, capable of hearing and deciding the Cause) let them implead one another. But if ye enquire any thing concerning other Things, it shall be determined in a lawful Assembly.*

3. "But you create Divisions in private Families." Accidentally, we do. For instance, suppose an entire Family to have the Form but not the Power of Godliness; or to have neither the Form nor the Power; in either Case, they may in some Sort agree together. But suppose, when these hear the plain Word of God, one or two of them are convinced, "This is the Truth. And I have been all this Time in the broad Way that leadeth to Destruction:" These then will begin to mourn after God; while the rest remain as they were. Will they not therefore of consequence divide, and form themselves into separate Parties? Must it not be so, in the very Nature of Things? And how exactly does this agree with the Words of our Lord? *Suppose ye that I came to send Peace upon Earth? I tell you nay: but rather Division. For from henceforth there shall be five divided in one House, three against two, and two against three. The Father shall be divided against the Son, and the Son against the Father: The Mother against her Daughter, and the Daughter against the Mother; the Mother in law against*
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the Daughter in law and the Daughter in law, against the Mother in law. (Luke xii. 51, 52, 53.) And the Foes of a Man, shall be they of his own Household. (Matt. x. 36.)

Thus it was from the very Beginning. For is it to be supposed, that a *Heathen* Parent, would long endure a *Christian* Child? Or that a *Heathen* Husband would agree with a *Christian* Wife? Unless either the believing Wife could gain her Husband; or the unbelieving Husband prevailed on the Wife to renounce *her Way* of worshipping God: At least, unless she would obey him in going no more to those *Societies* or *Conventicles*, (*ἐκκλησίαι*) as they termed the *Christian Assemblies*.

4. Do you think now, I have an Eye to *your* Case? Doubtless I have; for I do not fight as one that beateth the Air. “Why have not I a Right to hinder my own Wife or Child, from going to a Conventicle? And is it not the Duty of Wives to obey their Husbands? And of Children to obey their Parents?” Only set the Case seventeen hundred Years back, and your own Conscience gives you the Answer. What would *St. Paul* have said to one whose Husband forbade her, to follow *this Way*, any more? What Direction would our Saviour have given to him whose Father enjoined him, not to hear the Gospel? His Words are extant still, *He that loveth Father or Mother more than me, is not worthy of me. And he that loveth Son or Daughter more than me, is not worthy of me. (Matt. x. 37, 38.)* Nay more, *If any Man cometh to me, and hateth not (in comparison of me) his Father and Mother and Wife and Children, yea and his own Life, he cannot be my Disciple. (Luke xiv. 26.)*

“O, but this is not a parallel Case. For they were *Heathens*; but I am a *Christian*.” A *Christian*! Are you so? Do you understand the Word? Do you know what a *Christian* is? If you are a *Christian*, you have the Mind that was in *Christ*; and you so walk as he also walked. You are *Holy* as he is *Holy* both in Heart, and in all manner of Conversation. Have you then the Mind that was in *Christ*? And do you walk as *Christ* walked? Are you inwardly and outwardly *Holy*?

Holy ? I fear, not even outwardly. No ; you live in known Sin. Alas ! How then are you a Christian ? What a Railer, a Christian ? A Common-swearer, a Christian ? A Sabbath-breaker, a Christian ? A Drunkard or Whoremonger, a Christian ! Thou art a Heathen barefaced ; the Wrath of God is on thy Head, and the Curse of God upon thy Back. Thy Damnation slumbereth not. By reason of such Christians it is, that the Holy Name of Christ is blasphemed. Such as thou they are, that cause the very Savages in the *Indian Woods* to cry out, “ *Christian much drunk, Christian beat Men, Christian tell Lies, Devil-Christian ! Me no Christian.*”

And so *thou* wilt direct thy Wife and Children in the Way of Salvation ! — Woe unto thee, thou Devil-Christian ! Woe unto thee, thou blind Leader of the Blind ! What wilt thou make them ? Two fold more the Children of Hell than thyself ? — Be ashamed. Blush, if thou canst blush. Hide thy Face. Lay thee in the Dust. Out of the Deep cry unto God, if haply he may hear thy Voice. Instantly smite upon thy Breast. Who knoweth but God may take thee out of the Belly of Hell ?

5. “ But you are not one of these. You fear God, and labour to have a Conscience void of Offence. And it is from a Principle of *Conscience*, that you restrain your Wife or Children from hearing *false Doctrine*.” But how do you know it is false Doctrine ? Have you heard for yourself ? Or, if you have not heard, have you carefully read what we have occasionally answered for ourselves ? A Man of Conscience cannot condemn any one unheard. This is not Common Humanity. Nor will he refrain from hearing what *may be* the Truth, for no better Reason than Fear of his Reputation. Pray observe. I do not say, every Man (or any Man) is obliged in Conscience to hear us. But I do say, every Man in *England* who condemns us, is obliged to hear us first. This is only common Justice, such as is not denied to a Thief or a Murderer. Take your choice therefore. Either hear us, or condemn us not. Either speak nothing at all, or hear before you speak.

But

But suppose you have both read and heard *more than you liked*? did you read and hear fairly? Was not you loaden with Prejudice? Did you not read or hear, *expecting no Good*; perhaps *desiring* to find fault? If so, what wonder you judge as you do? What a poor Mock-trial is this? You had decided the Cause in your own Breast, before you heard one Word of the Evidence. And still do *you* talk of acting out of Conscience? Yea, a Conscience void of Offence?

We will put the Case farther yet. Suppose your Censure was just, and this was actually false Doctrine. Still every one must give an Account of himself to God: and you cannot *force* the Conscience of any one. You cannot *compel* another, to see as you see. You ought not to attempt it. Reason and Persuasion are the only Weapons you ought to use, even toward your own Wife and Children. Nay, and it is impossible to *starve* them into Conviction, or to *beat* even Truth into their Head. You may *destroy* them, in this way, but cannot *convert* them. Remember what our own Poet has said,

“ By Force Beasts act and are by Force restrain'd;
The human Mind by gentle Means is gain'd.
Thou canst not take, what I refuse to yield:
Nor reap the Harvest, tho' thou spoiltst the Field.”

6. Every reasonable Man is convinced of this. And perhaps you do not concern yourself so much about the Doctrine, but the Mischief that is done. “ How many poor Families are starved, ruin'd, brought to Beggary!” By what? Not by *contributing* a Penny a Week (the usual Contribution in our Societies) and *letting that alone*, when they please, when there is any Shadow of Reason to suppose they cannot afford it. You will not say, any are brought to Beggary by this—Not by Gifts to me: For I receive none; save (sometimes) the Food I eat. And Publick Collections are nothing to me. That it may evidently appear they are not, when any such Collection is made, to cloath the Poor, or for any other determinate Purpose, the Money is both received and expended before many
Witnesses,

Witnesses, without ever going thro' my Hands at all. And then likewise all possible Regard is had, to the Circumstances of those who contribute any thing. And they are told over and over, *if there be a willing Mind, it is accepted according to that a Man hath.*

But where are all these Families that have been brought to Beggary? How is it, that none of them is forthcoming? Are they all, *out of Town?* Then indeed I am in no Danger of clearing myself from *their* Indictment. It is the easiest thing of a thousand, for one at *Newcastle* to say, that I have beggar'd him and all his Kindred. If one of the long-bearded Men on *Tyne-Bridge*, were to say so just now, I could not readily confute him. But why will you not bring a few of these to tell me so to my Face? I have not found one that would do this yet. They pray, you would have them excused.

I remember a Man coming to me with a doleful Countenance, putting himself into many lamentable Postures, gaping as wide as he could, and pointing to his Mouth, as who would say, "he could not speak." I enquired of his Companion, what was the matter? And was informed, "he had fallen into the Hands of the *Turks*, who had used him in a barbarous Manner, and cut out his Tongue by the Roots." I believed him. But when the Man had had a chearful Cup, he could find his Tongue as well as another. I reflected, How is it that I could so readily believe that Tale? The Answer was easy, "Because it was told of a *Turk*." My Friend, take Knowledge of your own Case. If you had not first took me for a *Turk*, or something equally bad, you could not so readily, have believed that Tale!

7. "But can it be, that there is no ground at all for a Report, which is in every ones Mouth?" I will simply tell you, all the Ground which I can conceive. I believe many of those who attend on my Ministry, have less of this *World's* Goods than they had before, or at least, might have had, if they did not attend it. This Fact I allow; and it may be easily accounted for, in one or other of the following Ways.

First;

First, I frequently preach on such Texts as these: *Having Food and Rayment, let us be content therewith. They who desire to be rich, fall into Temptation and a Snare, and many foolish and hurtful Lusts, which drown Men in Destruction and Perdition. Lay not up for yourselves Treasures upon Earth, where the Rust and Moth doth corrupt, and where Thieves break thro' and steal. But lay up for yourselves Treasures in Heaven, where neither Rust nor Moth doth corrupt, and where Thieves do not break thro' and steal.*

Now should any of those who are labouring by all possible Means, to lay up Treasure upon Earth, feel these Words, they would not enlarge their Desires as Hell; but be content with such things as they had. They then probably might not heap up so much for their Heirs, as otherwise they would have done. These would therefore have less than if they had not heard me: Because they would grasp at less.

Secondly, wherever the Gospel takes effect, *the Foes of a Man will be those of his own Household.* By this Means then some who hear and receive it with Joy, will be poorer than they were before. Their Domestic Foes will, in many Cases, hinder, embroil, and disturb the Course of their Affairs. And their Relations, who assisted them before, or promised at least so to do, will probably withdraw or deny that Assistance, unless they will be advised by them. Perhaps their nearest Relations: It being no new Thing, for Parents to disown their Children, if after the Way which they call Heresy, these worship the GOD of their Fathers. Hence therefore some have less, of this World's Goods than they had in Times past, either because they earn less, or because they receive less from them on whom they depend.

Thirdly, It is written, that *those who received not the Mark of the Beast, either on their Fore-heads, or in their Right-Hands, either openly or secretly, were not permitted to buy or sell any more.* Now whatever the Mystery contain'd herein may be, I apprehend the plain Mark of the Beast is Wickedness; Inward and Outward Unholiness, whatever is secretly or openly contrary to Justice, Mercy or Truth. And certain it is,
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the Time is well nigh come, when those who have not this Mark, can neither buy nor sell, can scarce follow any Profession, so as to gain a Subsistence thereby. Therefore, many of those who attend on my Ministry, are by this Means poorer than before. They will not receive the Mark of the Beast, either on their Forehead or in their Hand: Or if they had received it before, they rid themselves of it as soon as possible.

Some cannot follow their former Way of Life *at all*; (as Pawnbrokers, Smugglers, Buyers or Sellers of Uncustom'd Goods.) Others cannot follow it *as they did before*. For they cannot oppress, cheat or defraud their Neighbour: They cannot lie, or say what they do not mean; they *must* now speak the Truth from their Heart. On all these Accounts, they *have less* of this World's Goods; because they *gain less* than they did before.

Fourthly, *All that will live godly in Christ Jesus shall suffer Persecution*: If in no other Way, yet at least in this, that *Men will by Reviling persecute them; and say all Manner of Evil against them falsely, for his Sake*. One unavoidable Effect of this will be, that Men whose Subsistence depends on their daily Labour, will be often in Want, for few will care to employ those of so *bad a Character*: And even those who did employ them before, perhaps for many Years, will employ them no more; so that hereby some may indeed be brought to Beggary.

8. What does this touch *you*? Are *you* one of those, "who will have nothing to do with those scandalous Wretches?" Perhaps you will say, "And who can blame me for it: May I not employ whom I please?" We will weigh this. You employ'd *A. B.* for several Years. By your own Account, he was an honest, diligent Man. You had no Objection to him but his following *this Way*. For this Reason you turn him off. In a short Time, having spent his little All, and having no Supply, he wants Bread. So does his Family too as well as himself. Before he can get into other Business to procure it, thro' want of convenient Food to eat, and Rayment to put on, he sickens and dies.

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- This is not an Imaginary Scene. I have known the Case; tho' too late to remedy it.

“ And what then ? ” Why then you are a Murderer. *O Earth, cover not thou his Blood!* No; it doth not. *The Cry thereof hath entered into the Ears of the Lord GOD of Sabbath.* And GOD requireth it at your Hands: and will require it in an Hour when you think not. For you have as effectually murder'd that Man, as if you had stabb'd him to the Heart.

It is not I then who ruin and starve that Family; It is you; you who call yourself a *Protestant!* You who cry out against the *Persecuting Spirit of the Papists!* Ye Fools and blind! What are ye better than they? Why, *Edmund Bonner* would have starved the Hereticks in *Prison:* Whereas you starve them in their *own Houses.*

And all this Time you talk of *Liberty of Conscience!* Yes, Liberty for such a Conscience as your own: A Conscience *past feeling;* (for sure it had some once) a Conscience *sear'd with a hot Iron.* Liberty to serve the Devil, according to your poor, harden'd Conscience, you allow; But not Liberty to serve GOD.

Nay, and what Marvel? Whosoever thou art that readest this, and feelest in thy Heart a Real Desire to serve GOD, I warn thee, expect no Liberty for thy Conscience, from him that hath no Conscience at all. All Ungodly, Unthankful, Unholy Men; all Villains of whatever Denomination, will have Liberty indeed all the World over, as long as their Master is *God of this World.* But expect not Liberty to worship GOD in Spirit and in Truth, to practise pure and undefiled Religion (unless the Lord should work a new Thing in the Earth) from any but those who themselves love and serve GOD.

9. “ However, 'tis plain, you make Men Idle. And this tends to beggar their Families.” This Objection having been continually urg'd for some Years, I will trace it from the Foundation.

Two or three Years after my Return from *America,* one Captain *Robert Williams* of *Bristol,* made Affidavit before the (then) Mayor of the City, That “ it was a common Report in *Georgia,* Mr. *Wesley* took People off

off from their Work and *made them idle*, by preaching so much."

The Fact stood thus : At my first coming to *Savannah*, the Generality of the People rose at Seven or Eight in the Morning. And that Part of them who were accustom'd to work, usually work'd till Six in the Evening. A few of them sometimes work'd till Seven ; which is the Time of Sun-Set there at Midsummer.

I immediately began reading Prayers and expounding the Second Lesson, both in the Morning and Evening. The Morning Service began at Five, and ended at, or before Six : The Evening Service began at Seven.

Now supposing all the Grown Persons in the Town, had been present every Morning and Evening, would this have *made them Idle*? Would they hereby have had *less*, or considerably *more Time for working*?

10. The same Rule I follow now, both at *London*, *Bristol* and *Newcastle upon Tyne* : concluding the Service at every Place, Winter and Summer, before Six in the Morning: and not ordinarily beginning to preach, till near Seven in the Evening.

Now do you, who make this Objection, work longer, throughout the Year, than from Six to Six? Do you desire, that the Generality of People shou'd? Or, can you count them Idle, that work so long?

Some Few are indeed accustom'd to work longer. These I advise, not to come on Week-Days. And it is apparent, that they take this Advice, unless on some rare and extraordinary Occasion.

But I hope, none of *you* who turn them out of their Employment, have the Confidence to talk of *my* making them idle! Do you (as the homely Phrase is) cry wh — first? I admire your Cunning; but not your Modesty.

So far am I from either *causing* or *encouraging* Idleness, that an idle Person, known to be such, is not suffer'd to remain in any of our Societies; we drive him out, as we wou'd a Thief or a Murderer. To shew all possible Diligence," (as well as Frugality)

is one of our standing Rules: And one, concerning the Observance of which, we continually make the strictest Enquiry.

11. "But you drive them out of their Senses. You *make them mad.*" Nay, then they are Idle with a Vengeance. This Objection therefore being of the utmost Importance, deserves our deepest Consideration.

And first, I grant, it is my earnest Desire to drive all the World, into what you probably call *Madness*: (I mean, Inward Religion) To make them just as *Mad*, as *Paul* was when he was so accounted by *Festus*.

The counting all Things on Earth but Lung and Dross, so we may win Christ; the trampling under Foot all the Pleasures of the World, the seeking no Treasure but in Heaven; the having no Desire of the Praise of Men, a Good Character, a fair Reputation; the being exceeding glad when Men revile us, and persecute us, and say all manner of Evil against us falsely; the giving God Thanks when our Father and Mother forsake us, when we have neither Food to eat, nor Raiment to put on, nor a Friend but what shoots out bitter Words, nor a Place where to lay our Head: This is utter *Distraction* in your Account; but in God's it is sober, rational Religion: The genuine Fruit, not of a distemper'd Brain, not of a sickly Imagination, but of the Power of God in the Heart, of victorious Love, and of a sound Mind.

12. I grant, Secondly, It is my Endeavour to drive all I can, into what you may term another Species of *Madness*, which is usually preparatory to this, and which I term *Repentance* or *Conviction*.

I cannot describe this better than a Writer of our own has done. I will therefore transcribe his Words.

"When Men *feel* in themselves the heavy Burden of Sin, see Damnation to be the Reward of it, and behold with the Eye of their Mind the Horror of Hell; they tremble, they quake and are inwardly touched with Sorrowfulness of Heart, and cannot but accuse themselves, and open their Grief unto Almighty God, and call unto him for Mercy. This being done seriously, their Mind is so occupied, partly with Sorrow
and

“ and Heaviness, partly with an earnest Desire to be delivered from this Danger of Hell and Damnation, that all Desire of Meat and Drink is laid apart, and Loathsomeness (or, Loathing) of all worldly Things and Pleasure cometh in place. So that nothing then liketh them, more than to weep, to lament, to mourn, and both with Words and Behaviour of Body to shew themselves weary of Life.”

Now what if your Wife, or Daughter, or Acquaintance, after hearing one of these Field-preachers, should come and tell you, that they *saw Damnation* before them, and *beheld with the Eye of their Mind the Horror of Hell*? What if they should *tremble and quake*, and be so taken up *partly with Sorrows and Heaviness, partly with an earnest Desire to be delivered from this Danger of Hell and Damnation*, as to weep, to lament, to mourn, and both with Words and Behaviour to shew themselves weary of Life: Would you scruple to say, that they were *stark Mad*? That these Fellows had driven them *out of their Senses*? And that whatever Writer it was, that *talk'd at this rate*, he was fitter for *Bedlam* than any other Place?

You have overshot yourself now to some purpose. These are the very Words of our own Church. You may read them, if you are so inclined, in the first Part of the *Homily on Fasting*. And consequently, what you have peremptorily determin'd to be *mere Lunacy and Distraction*, is that *Repentance unto Life*, which, in the Judgment both of the Church and of *St. Paul*, is *never to be repented of*.

13. I grant, Thirdly, That *Extraordinary* Circumstances have attended this Conviction in some Instances. A particular Account of these I have frequently given. While the Word of God was preached, some Persons have dropp'd down as dead; some have been, as it were, in strong Convulsions; some roar'd aloud, tho' not with an articulate Voice; and others spoke the Anguish of their Souls.

This, I suppose, you believe to be Perfect Madness. But it is easily accounted for, either on Principles of Reason or Scripture.

First, on Principles of Reason. For how easy is it to suppose, that a strong, lively and sudden Apprehension of the Heinousness of Sin, the Wrath of God, and the bitter Pains of Eternal Death, shou'd affect the Body as well as the Soul, during the Present Laws of Vital Union; shou'd interrupt or disturb the ordinary Circulations, and put Nature out of its Course? Yea, we may question, whether while this Union subsists, it be possible for the Mind to be affected, in so violent a Degree, without some or other of those Bodily Symptoms following?

It is likewise easy to account for these Things, on Principles of Scripture. For when we take a View of them in this Light, we are to add to the Consideration of Natural Causes, the Agency of those Spirits who still excel in Strength, and as far as they have leave from God, will not fail to torment whom they cannot destroy; to *tear* those *that are coming to Christ*. It is also remarkable, that there is plain Scripture-Precedent of every Symptom which has lately appear'd. So that we cannot allow even the *Conviction* attended with these to be *Madness*, without giving up both Reason and Scripture.

14. I grant, Fourthly, That Touches of Extravagance, bordering on Madness, may sometime attend Severe Conviction. And this also is easy to be accounted for, by the present Laws of the Animal Oeconomy. For we know, Fear or Grief, from a Temporal Cause, may occasion a Fever and thereby a Delirium.

It is not strange then that some, while under strong Impressions of Grief or Fear, from a Sense of the Wrath of God, should for a Season *forget* almost all Things else, and scarce be able to answer a Common Question: That some shou'd *fancy* they see the Flames of Hell, or the Devil and his Angels around them: Or that others, for a Space, shou'd be *afraid*, like *Cain*, *whosoever meeteth me will slay me*. All these, and whatever less common Effects may sometimes accompany this Conviction, are easily known from the Natural Distemper of Madness, were it only by this
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one Circumstance, that whenever the Person convinced, tastes the pardoning Love of God, they all vanish away in a Moment.

Lastly, I have seen one Instance (I pray God I may see no more such!) of Real, Lasting Madness.

Two or Three Years since, I took one with me to *Bristol*, who was under deep Convictions; but of as sound an Understanding in all Respects, as ever he had been in his Life. I went a short Journey, and when I came to *Bristol* again, found him really distracted. I enquired particularly, at what Time and Place, and in what Manner this Disorder began? And I believe there are, at least, Threescore Witnesses, alive, and ready to testify what follows. When I went from *Bristol*, he contracted an Acquaintance with some Persons, who were not of the same Judgment with me. He was soon prejudiced against me: Quickly after, when our Society were met together in *Kingswood-House*, he began a vehement Invektive both against my Person and Doctrines. In the Midst of this, he was struck Raving Mad. And so he continued till his Friends put him into *Bedlam*: and probably, laid his Madness too to my charge.

15. I fear, there may also be some Instances of Real Madness, proceeding from a different Cause.

Suppose, for Instance, a Person, hearing me, is strongly convinced, that a Liar cannot enter into the Kingdom of Heaven. He comes home, and relates this to his Parents or Friends, and appears to be very uneasy. These *Good Christians* are disturb'd at this; and afraid he is running Mad too. They are resolv'd, he shall never hear any of those Fellows more; and keep to it in spite of all his Intreaties. They will not suffer him, when at home, to be alone, for fear he should read or pray. And perhaps in a While they will constrain him, at least by repeated Importunities, to do again the very Thing, for which he was convinced the Wrath of God cometh upon the Children of Disobedience.

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What is the Event of this? Sometimes the Spirit of God is quenched and departs from him. Now you have carried the Point. The Man is easy as ever, and sins on without any Remorse. But in other Instances, where those Convictions sink deep, and the Arrows of the Almighty stick fast in the Soul, you will drive that Person into real settled Madness, before you can quench the Spirit of God. I am afraid, there have been several Instances of this. You have forced the Man's Conscience, till he is stark mad. But then, pray do not impute that Madness to me. Had you left him to my Direction, or rather to the Direction of the Spirit of God, he would have been filled with Love and a sound Mind. But you have taken the Matter out of God's Hand. And now you have brought it to a fair Conclusion!

16. How frequent this Case may be, I know not. But doubtless most of those who make this Objection, of our driving Men mad, have never met with such an Instance in their Lives. The common Cry is occasioned, either by those who are *convinced* of Sin, or those who are inwardly *converted* to God: Mere Madness both (as was observed before) to those who are without God in the World. Yet I do not deny, but you may have seen one in *Bedlam*, who *said* he had followed *me*. But observe, a Madman's saying this, is no Proof of the Fact: Nay, and if he really had, it should be farther considered, that his being in *Bedlam*, is no sure Proof of his being mad. Witness the well-known Case of Mr. *Periam*; and I doubt more such are to be found. Yea, it is well if some have not been sent thither, for no other Reason, but because they followed *me*: Their kind Relations either concluding, that they must be distracted, before they could do this: Or perhaps hoping, that *Bedlam* would *make* them mad, if it did not *find* them so.

17. And it must be owned, a Confinement of such a sort, is as fit to *cause* as to *cure* Distraction. For what Scene of Distress is to be compared to it? To be separated at once from all who are near and dear to you; to be cut off from all reasonable Conversation, to be
secluded

secluded from all Business, from all Reading, from every innocent Entertainment of the Mind, which is left to prey wholly upon itself, and Day and Night to pore over your Misfortunes: To be shut up Day by Day in a gloomy Cell, with only the Walls to employ your heavy Eyes, in the midst either of melancholly Silence, or horrid Cries, Groans and Laughter intermixt: To be forced by the main Strength of those.

“ Who laugh at Human Nature and Compassion,” to take Drenches of nauseous, perhaps torturing Medicines, which you know you have no need of now, but know not how soon you may, possibly by the Operation of these very Drugs on a weak or tender Constitution: Here is Distress! It is an astonishing Thing, a Signal Proof of the Power of God, if any Creature who has his Senses when that Confinement begins, does not lose them, before it is at an End!

How must it heighten the Distress, if such a poor Wretch, being deeply convinced of Sin, and growing worse and worse (as he probably will, seeing there is no Medicine here for *his* Sickness, no such Physician as his Case requires) be soon placed among *the Incurables!* Can Imagination itself paint such a Hell upon Earth? Where even “ Hope never comes, that comes to all!” — For what Remedy? If a Man of Sense and Humanity, should happen to visit that House of Woe, would he give the Hearing to a Mad-man’s Tale? Or if he did, would he credit it? “ Do we not know, might he say, how well any of these will talk in their lucid Intervals?” So that a thousand to one he would concern himself no more about it, but leave the Weary to wait for Rest in the Grave!

18. I have now answered most of the current Objections, particularly such as have appeared of Weight to religious or reasonable Men. I have endeavoured to shew, First, That the *Doctrines* I teach are no other than the great Truths of the Gospel. 2. That tho’ I teach them, not as I would, but as I *can*, yet it is in a *Manner* not contrary to Law: And Thirdly, That the *Effects* of thus Preaching the Gospel, have not been such as was weakly or wickedly reported: Those Re-
ports

ports being mere Artifices of the Devil, to hinder the Work of God. Whosoever therefore ye are, who look for God to *revive his Work in the Midst of the Years*, cry aloud, that he may *finish* it nevertheless, may *cut it short in Righteousness*. Cry to *Messiah the Prince*, that he may soon *end the Transgression*, that he may *lift up his Standard* upon Earth, sending by whom he will send, and working his own Work, when he pleaseth, and as he pleaseth, till *all the Kindreds of the People worship before him*, and the Earth *be full of the Knowledge of the Glory of the Lord!*



20 MA 59

ERRATUM.

P. 15. l. 1. after *necessary to*, insert Faith: And the Fruits of Repentance still more *remotely*, as they are necessary to

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ACT *of* DEVOTION.

1. **B**EHOLD the Servant of the LORD!

I wait Thy guiding Hand to feel,
To hear, and keep Thine every Word,
To prove, and do Thy perfect Will.
Joyful from all my Works to cease,
Glad to fulfil All Righteousness.

2. Me if Thy Grace vouchsafe to use,
Meanest of all Thy Creatures me,
The Deed, the Time, the Manner chuse ;
Let all my Fruit be found of Thee,
Let all my Works in Thee be wrought,
By Thee to full Perfection brought.

3. My every Weak though Good, Design
O'errule, or change as seems Thee meet,
JESUS, let all the Work be Thine ;
Thy Work, O LORD, is All-compleat,
And pleasing in Thy Father's Sight ;
Thou only hast done All Things right.

4. Here then to Thee Thine own I leave.
Mould as Thou wilt the passive Clay :
But let me all Thy Stamp receive,
But let me all Thy Words obey,
Serve with a single Heart and Eye,
And to thy Glory live, and die.

To

To the Reverend Mr. Thomas Church.

Rev. Sir,

SINCE this was in the Press, I have seen your Remarks upon my last Journal. I will endeavour, as you desire, attentively to consider the Points therein objected to me. In the mean time, I am,

Reverend Sir,

Your Servant for.

CHRIST'S Sake,

London,
Decem. 22. 1744.

JOHN WESLEY.

20 MAR 3

F I N I S.