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LOGICA GENEVENSIS:

OR, A

FOURTH CHECK

TO

ANTINOMIANISM;

IN WHICH

St. James's Pure Religion is defended against the Charges, and established upon the Concessions, of Mr. RICHARD and Mr. ROWLAND HILL.

IN A

Series of LETTERS to those GENTLEMEN.

BY

The VINDICATOR of the MINUTES.

i. e. S. R. Hill & R. Hill

THE FOURTH EDITION.

- "Reprove, rebuke, exhort, with all long-suffering, and scriptural doctrine; for the time will come when they will not endure sound doctrine." 2 Tim. iv. 2, 3.
- "Wherefore rebuke them sharply, that they may be found in the faith, but let brotherly love continue." 2 Tim. i. 19; Heb. xiii. 1.
- "Some, whose carnal hearts could not bear the reproofs they have met with in St. James's Epistle, have endeavoured to dispute his authority.—By reading this blessed Scripture, given by inspiration of God, we find how early Satan began to sow his tares among the wheat of God, and to bring the accursed weeds of ANTINOMIANISM into the vineyard of the holy Jesus: one grand design of this Epistle was to root them up, and to prevent the spreading of those libertine doctrines, which threatened the destruction of all practical godliness." *The Rev. Mr. Madan's Sermon on James ii. 24.*
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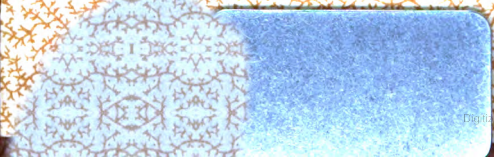
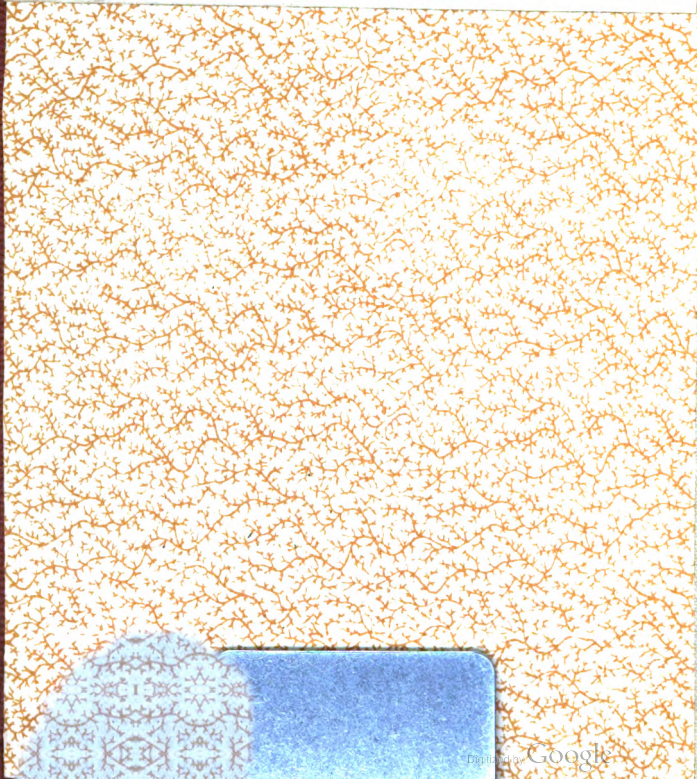
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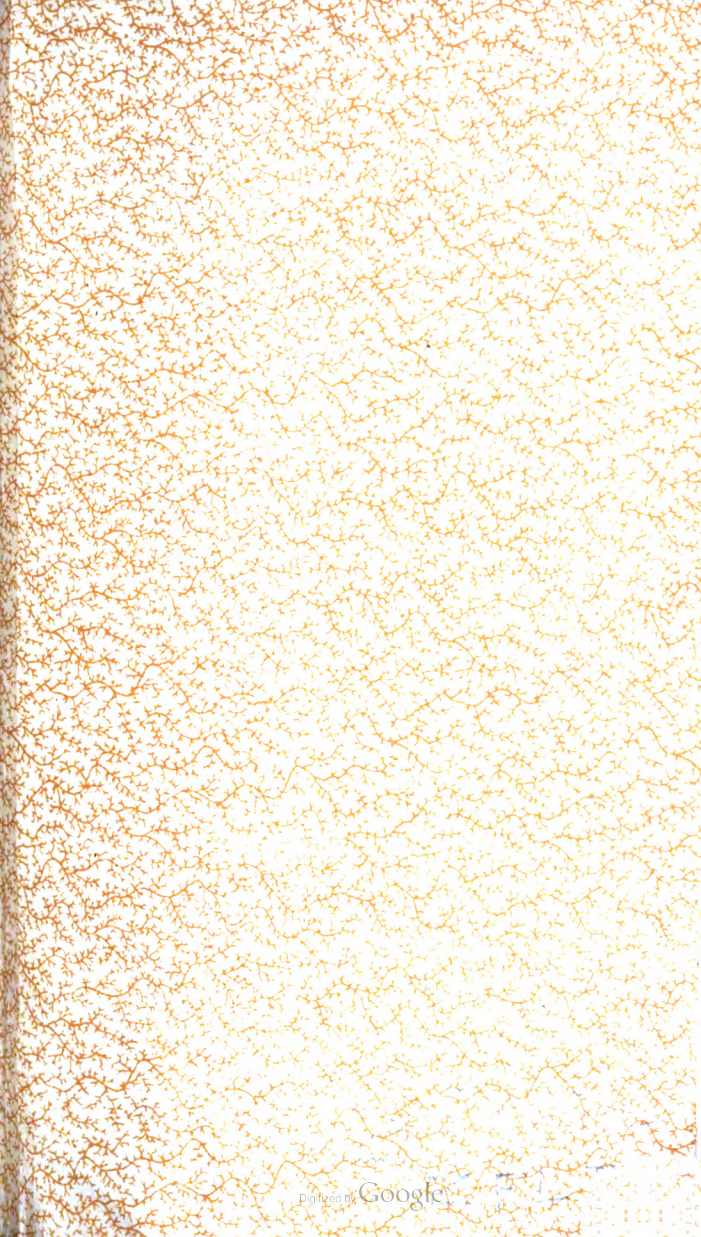
Printed and sold at the New-Chapel, City-Road; and at the Rev. Mr. Wesley's Preaching-Houses in Town and Country. 1790.

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TO ALL CANDID

CALVINISTS in the Church of *England*.

Honored and dear Brethren,

A Student from *Geneva*, who has had the honor of being admitted a Minister of your Church, takes the liberty of dedicating to you these Strictures on *Geneva-logic*, which were written both for the better information of your candid judgment, and to obtain tolerable terms of peace from his worthy Opponents.

Some, who mistake blunt truth for sneering insolence; and mild ironies for bitter sarcasms, will probably dissuade you from looking into this fourth Check to Antinomianism. They will tell you, that *Logica-Genevensis* is "a very bad book," full of "calumny, forgeries, vituperations, acrimonious sneers, and horrid misrepresentations." But candor, which condemns no one before he is heard, which weighs both sides of the question in an impartial balance, will soon convince you, that if every irony proceeds from *spite* and *acrimony* of spirit, there is as much of both in these four words of my honored Opponent, *Pietas, Oxoniensis*, and *Goliath slain*,* as in all the four Checks: and that I have not exceeded the apostolic direction of my motto, *Rebuke them sharply*, or rather *amplius, cuttingly*, but let brotherly love continue.

* The ironical titles of two books written by my Opponent, to expose the proceedings of the University of *Oxford* respecting the expulsion of six Students belonging to *Edmund Hall*.

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I do not deny that some points of doctrine, which many hold in great veneration, excite pity or laughter in my Checks. But how can I help it? If a painter, who knows not how to flatter, draws to the life an object excessively ridiculous in itself, must it not appear excessively ridiculous in his picture? Is it right to exclaim against his pencil as *malicious*, and his colours as *unfair*, because he impartially uses them according to the rules of his art? And can any unprejudiced person expect that he should draw the picture of the *night*, without using any black shades at all?

If the charge of "bitterness" does not entirely set you against this book, they will try to frighten you from reading it, by protesting, that I throw down the foundation of Christianity, and help Mr. *Wesley* to place *works* and *merit* on the Redeemer's throne. To this dreadful charge I answer, (1) That I had rather my right hand should lose its cunning to all eternity, than use it a moment to detract from the Saviour's *real* glory, to whom I am more indebted than any other man in the world; (2) That the strongest pleas I produce for holiness and good works, are quotations from the Homilies of our own Church, as well as from the Puritan divines; whom I cite preferably to others, because they held what you are taught to call the *doctrines of grace*; (3) That what I have said of those doctrines recommends itself, to every unprejudiced person's reason and conscience: (4) That my capital arguments in favour of practical Christianity, are founded upon our second justification by the evidence of works in the great day; a doctrine, which my Opponent himself cannot help assenting to: (5) That from first to last, when the *meritorious cause* of our justification is considered, we set works aside; praying God *not to enter into judgment with us, or weigh our merits*, but to *pardon our offences* for Christ's sake; and gladly ascribing the whole of our salvation to his alone merits, as much as *Calvin*

or

or Dr. Crisp does: (6) That when the word *meriting*, *deserving*, or *WORTHY*, which our Lord himself uses again and again, it is applied to good works or good men, we mean absolutely nothing but *rewardable*, or qualified for the reception of a *gracious reward*. And (7) that even this *improper* merit or rewardableness of good works, is entirely derived from Christ's *proper* merit, who works what is good in us; and from the gracious promise of God, who has freely engaged himself to recompense the fruits of righteousness, which his own grace enables us to produce.

I hope, honored brethren, that these hints will so far break the waves of prejudice which beat against your candor, as to prevail upon you not to reject this little means of information. If you condescend to peruse it, I trust it will minister to your edification, by enlarging your views of Christ's prophetic and kingly office; by heightening your ideas of that practical religion, which the Scriptures perpetually enforce; by lessening your regard for some well meant mistakes, on which good men have too hastily put the stamp of orthodoxy; and by giving you a more favourable opinion of the sentiments of your remonstrant brethren, who would rejoice to live at peace with you in the kingdom of grace, and walk in love with you to the kingdom of glory. But, whether you consent to give them the right hand of fellowship or not, nobody, I think, can be more glad to offer it you, than he, who with undissembled respect, remains,

Honored and dear Brethren,

Your affectionate Brother, and

obedient Servant in Christ,

J. F.

O N T E N T S.

L E T T E R I.

TO RICHARD HILL, Esq;

Introduction.—The doctrine of justification by works in the last day is truly scriptural.—It is essentially different from justification by faith in the day of conversion.—Mr. Hill fully grants, and yet warmly opposes such a justification.

L E T T E R II.

TO RICHARD HILL, Esq;

Justification by the evidence of works, and St. James's undefiled religion, are established upon the authority of the liturgy, articles, and homilies of the Church of England.

L E T T E R III.

TO RICHARD HILL, Esq;

The sober Puritan Divines directly or indirectly maintain the doctrine of justification by works in the great day, which Dr. Owen himself, and numbers of other Calvinist Ministers, do not scruple calling an evangelical justification by our own personal obedience.

L E T T E R IV.

TO RICHARD HILL, Esq;

Flavel, and many other Puritan authors, were offended at Dr. Crisp's doctrine. An important extract from Flavel's Treatise upon Antinomianism.

L E T T E R V.

TO RICHARD HILL, Esq;

Mr. Wesley's Minutes, and St. James's pure religion, are established on Mr. Hill's important concession, that "we shall be justified by the evidence of works in that great day."

L E T.

L E T T E R VI.

TO RICHARD HILL, Esq;

If we shall be justified by the evidence of works in the last day, there is an end of Dr. Crisp's finished salvation, and Calvin's imputed righteousness: those two main pillars of Antinomianism and Calvinism are freely broken.

L E T T E R VII.

TO RICHARD HILL, Esq;

Mr. Hill's arguments in defence of Dr. Crisp's finished salvation, are answered.

L E T T E R VIII.

TO RICHARD HILL, Esq;

Mr. Hill is mistaken when he says, "we have scripture authority to call good works dung, dross, and filthy rags."

L E T T E R IX.

An answer to Mr. ROWLAND HILL's arguments against justification by works in the day of judgment, closed by some strictures upon the friendliness of his Friendly Remarks.

L E T T E R X.

An answer to Mr. RICHARD and Mr. ROWLAND HILL's Remarks upon the third Check, in which the scriptural doctrine of justification in its several branches is vindicated from their witticisms, and Mr. Hill cut off from some of his subtrefuges.

L E T T E R XI.

The doctrine of a believer's justification by works, is reconciled with the doctrine of a sinner's justification by grace: and it is proved, that Calvinism makes way for bare-faced Antinomianism, absolutely destroys the law of Christ, and casts his royal crown to the ground.

C O N C L U S I O N.

L O G I C A

LOGICA GENEVENSIS,

O R, A

F O U R T H C H E C K

T O

ANTINOMIANISM, &c.

L E T T E R I.

To RICHARD HILL, Esq;

Honored and dear Sir,

MY entering the field of Controversy to defend *St. James's pure religion*, procured me your five letters, which I compare to a shower of rain gently descending from the placid heaven. But these six which have followed, resemble a storm of hail, pouring down from the lowering sky, ushered by some harmless flashes of lightning, and accompanied by the rambling of distant thunder. If my comparison is just, it is no wonder that when I read them first, I was almost thunder-struck, and began to fear, lest instead of adding *light*, I had only added *heat*, to the hasty zeal which I endeavoured to check.

But

But at the second perusal, my drooping hopes revive: the disburdened clouds begin to break: the air, discharged of the exhalations which rendered it sultry and hazy, seems cooler and clearer than before; and the smiling plains of evangelical truth, viewed through that defecated medium, appear more gay after the unexpected storm. Methinks even *moderation*, the phœnix consumed by our polemic fires, is going to rise out of its ashes; and that, notwithstanding the din of a controversial war, *the voice of the turtle is still heard in our land.*

May the gentle sound approach nearer and nearer, and tune our listening hearts to the melodious accents of divine and brotherly love! And Thou Prince of Peace, Thou true Solomon, Thou pacific Son of warlike David; should an evil spirit come upon me, as it did upon Saul, to make me dip my pen in the envenomed gall of discord, or turn it into a javelin to strike my dear Opponent through and through; mercifully bow the heavens, gently touch the strings of my heart, and play upon them the melting tune of forgiving love! Teach me to check the rapid growth of antinomian errors, without hindering the slow progress of thy precious truth; and graciously instruct me how to defend an insulted, venerable father, without hurting an honored, though alas! prepossessed brother. If the latter has offended, suffer me not to fall upon him with the whip of merciless revenge; and if I must use the rod of reproof, teach me to weigh every stroke in the balance of the sanctuary with tender fear, and yet with honest impartiality.

Should I, in this encounter, gracious Lord, overcome by *thy wisdom* my worthy antagonist, help me by *thy meekness* to give him an example of christian moderation; and while I tie him with the cords of a man and a believer, while I bind him with reason and scripture to the *left* wheel of thy Gospel chariot, which alas! he mistakes for a wheel of Antichrist's carriage; let

let me rejoice to be tied by him with the same easy bonds to the right wheel, which he, without reason, fears I am determined to stop. And when we are thus mutually bound to thy triumphant car, draw us with double swiftness to the happy regions, where the good, as well as the wicked, cease from troubling, and those who are weary of contention are at rest. So shall we leave for ever behind the deep and noisy waters of strife, in which so many bigots miserably perish; and the barren mountains of Gilboah, where hurried Saul falls upon the point of his own controversial sword, and lovely Jonathan himself receives a mortal wound.

You remember, honored Sir, that I opened the Second Check to Antinomianism, by demonstrating, that in the day of judgment we shall be justified by works, *i. e.* by the evidence of works. A person of your penetration could not but see, that if this legal proposition stood, your favourite doctrines of finished salvation, and calvinian imputation of righteousness to an impenitent adulterer, would lose their exorbitant influence. You design therefore to bend yourself with Sampson's might, upon this adamant pillar of our heretical doctrine. Let us see whether your redoubled efforts have shaken it, or only shewn that it stands as firm as the pillars of heaven.

You enter upon the arduous labour of deciding, in your first paragraph, that I deal in "Sneer, banter, sarcasm, notorious falsehood, calumny, and gross perversions;" and to confirm this charge, you produce three anonymous letters, one of which deposes that what I have written upon finished salvation "is enough to make every child of God shudder:" while another pronounces, that my "book is full of groundless and false arguments: and the third, that I am "infatuated," and have "advanced pernicious doctrines in bitter expressions." Your initial charge, supported by this threefold authority,

will

will probably pass for a demonstration with some of your readers: but as I consider it only as a faint imitation of Calvin's book, called, *Responsio ad calumnias Nebulonis*, I hasten to what looks a little like an argument.

Page 4, you say concerning justification by works, *i. e.* by the evidence of works in the last day "I may SAFELY AFFIRM that it has no existence in the word of God." So, honored Sir, the plainest and fullest passages of the sacred Oracles, are, it seems, to fly like chaff before your SAFE AFFIRMATION; for you have not supported it by one single text. Near twenty have I produced, which declare with one consent, that we shall be judged, not according to our faith, but according to our works; and that the DOERS of the law, and they alone, shall be justified in the last day; but in your "FULL and particular answer to my book," you take a full and easy leap over most of these texts. Two however you touch upon; let us see if you have been able to press them into the service of your doctrine.

(1) You find fault with our translation of Rev. xxii. 14. *Blessed are they that do his commandments, that they may have right to the tree of life.* You say, that the word which is rendered *right*, properly signifies *privilege*. Granting it, for peace's sake, I ask, What do you get by this criticism? Absolutely nothing: for the word *privilege* proves my point as well as the word *right*; unless you can demonstrate that it makes a material difference in the sense of the following similar sentence. Blessed was the son of Aaron, whom Moses anointed high-priest, that he might have the *right*, (or, that he might have the *privilege*) of entering once a year into the holy of holies. If those different expressions convey the same idea, your objection is frivolous, and Rev. xxii. 14, even according to your own translation, still evidently confirms the words of our Lord and his favourite disciple. *If thou wilt enter into LIFE, keep the commandments—And this is his commandment, that*

(2) The other text you touch upon is Matt. xii. 36, 37, *In the day of judgment, by thy words shalt thou be justified.* Page 10, you thus comment upon it. "Our Lord points out the danger of vain and idle words; and affirms, that as every tree is known by its fruit, so may the true state of the heart be known by the evil or good things which proceed out of the mouth; and having LAID DOWN THIS RULE OF JUDGMENT, he adds the words which you have so often cited in defence of your doctrine, *By thy words thou shalt be justified, &c. i. e.* As words and works are the streams which flow from the spring of the heart, so by these it will appear whether that spring *was ever*" (I would say with more propriety, *is now*) "purified by grace: or whether it still remains in its natural corrupt state; the actions of a man being the *declarative evidences*, both here and at the great day, whether or no *he was*" (I would say, *he is*) among the trees of righteousness which the Lord hath planted. This is the plain easy sense of this passage."

Is it indeed, honoured Sir? Well then, I have the pleasure of informing you, that, supposing you allow of my little alterations, we are exactly of the same sentiment: and I think that, upon second thoughts, you will not reject them: for it is evident, the actions of to-day shew what a free-agent is to-day, and not what he was yesterday, or will be six months hence. By what argument will you prove that because Lucifer *was* once a bright angel, and Adam a godlike creature, they continued such under all the horrors of their rebellion? Or that David's repentance after Nathan's expostulation, evidenced that he *was* a penitent before? In the last day the grand enquiry will not be, whether Hymeneus, Philetus, and Demas, "were EVER purified by grace;" but whether they were so at death. Because our last works will be admitted as the last, and consequently the most important and decisive evidences, for *as the tree falls so it lies*. Apostates, far from being justified for having been once purified by grace, will be counted worthy of a sorer

B punishment

punishment for having turned from the way of righteousness. Would not the world hiss a physician, who should publickly maintain, that by feeling peoples pulse now, he can tell whether they were ever sick or well? Or that because one of his patients was alive ten years ago, he is alive now, though every symptom of death and corruption is actually upon him? And shall your hint, honoured Sir, persuade your readers, that what would be an imposition upon common sense in a gentleman of the faculty, is genuine orthodoxy in Mr. Hill?

But I have too high an opinion of your good sense and piety, dear Sir, to think that you will persist in your inaccuracy, merely for the pleasure of maintaining the ridiculous perseverance of Antinomian apostates, and contradicting the God of truth, who expressly mentions *the righteous turning from his righteousness, and dying in the sin that he has sinned.* My hopes that you will give it up are the more sanguine, as it is rectified in the same page, by two quotations, which have the full stamp of your approbation.

“The judicious Dr. Guise, say you, paraphrases thus on the place: *Your words, as well as actions, shall be produced in evidence for or against you, to prove*” (not whether you EVER were, but) “*whether you ARE a saint or a sinner, a true believer or not; and according to their evidence you shall be either publickly acquitted or condemned in the great day.*” And as it is absurd to suppose that Christ shall enquire whether men ARE believers in the day of judgment, because faith will then be lost in sight; Mr. Wesley, whom you quote next as if he contradicted me, wisely corrects the little inaccuracy of the Doctor, and says, “*Your words as well as actions shall be produced in evidence for or against you, to prove not whether you ARE but) whether you WAS a true believer or not, and according to the evidence you will either be acquitted or condemned in the great day.*” The very doctrine this which I have advanced at large, 2 Check, p. 21.

However, triumphing as if you had won the day,
you

you conclude by saying, " *In the mouth of these two witnesses may THE TRUTH be firmly established.*" To this pious wish, honoured Sir, my soul breathes out a cordial AMEN ! I rejoice to see that God has given you candor to the acknowledgment of THE TRUTH : and as it is firmly established in the mouth of Dr. Guise and Mr. Wesley, may it be for ever confirmed by this spontaneous testimony of Mr. Hill ! But in the name of brotherly love, if you thus hold THE TRUTH which I contend for, *i. e.* Justification by the evidence of works in the last day, why do you oppose me ? Why do you represent my sentiment " *as full of rottenness and deadly poison ?*" Till you solve this problem, permit me to vent my surprize by a sigh, and to say, *Logica Genevensis !*

Having seen how *fully and particularly*, you have granted the fundamental doctrine of the book, to which you was to give a full and particular answer, namely, that our final justification will turn upon the evidence of works in the last day ; I go back to page 4, where to my utter astonishment you affirm, that *as this doctrine has no existence in the word of God, so neither in any protestant church under heaven.*" Thus to unchurch Mr. Wesley and me, you unchurch Dr. Guise and yourself.

To support your assertion you quote Bishop Cowper, Dr. Fulke, and Mr. Hervey, who agree to maintain, that " *justification is ONE SINGLE ACT, and must therefore be done or undone.*" As neither you, nor they, have supported this proposition by one single argument, I shall just observe, that a thousand bishops and doctors, are lighter than vanity, when weighed in the balance against the authority of Christ and his Apostles.

However, if you forget your proofs, I shall produce mine ; and by the following syllogism I demonstrate, that justification in the day of our conversion, and justification in the last day, are no more *one single act* ; than the day of a sinner's conversion, and that of judgment, are one single day.

Two acts, which differ as to time, place, persons,

witnesses, and circumstances, &c. cannot be *one single act*; (the one may be *done*, when the other remains *undone*.) But our first justification at conversion, *thus* differs from our second justification in the great day. Therefore our first and * second justification cannot be one single act, &c.

The second proposition, which alone is disputable, may be thus abundantly proved. Our first and second justification differ, (1) With respect to *time*: the time of the one is the hour of conversion; and the time of the other the day of judgment. (2) With respect to *place*: the place of the former is *this earth*; and the place of the latter the awful spot, in the new heaven or on the new earth, where the tribunal of Christ shall be erected. (3) With respect to the *witnesses*: the witnesses of the former are the Spirit of God and our own conscience; or, to speak in scripture language, *the Spirit bearing witness with our spirit that we are the children of God*: but the witnesses of the latter will be the countless myriads of men and angels assembled before Christ. (4) With respect to the *Justifier*: in the former justification, *one God justifies the circumcision and uncircumcision*; and in the latter, *one mediator between God and man, even the man Christ Jesus*, will pronounce the sentence; for *the Father judgeth no man, but has committed all judgment to the Son*. (5) With respect to the *justified*: in the day of conversion, a *penitent sinner* is justified: in the day of judgment, a *persevering saint*. (6) With respect to the *article upon which justification will turn*: although the meritorious cause of both our justifications is the same, that is, the blood and righteousness of Christ, yet the instrumental cause is very different: by **FAITH** we obtain (not purchase) the *first*, and by **WORKS** the *second*. (7) With respect to the *act of the justifier*: at our conversion, God

* I still call them *first* and *second*, not only to accommodate myself to the Rev. Mr. Shirley's expression in his Narrative: but because they may with propriety be thus distinguished, when considered with respect to each other.

covers

covers and pardons our sins ; but in the day of judgment, Christ uncovers and approves our righteousness. And lastly, With regard to the *consequences* of both : at the first justification, we are enlisted by the Friend of sinners to *fight the good fight of faith* in the church militant ; and at the second, we are admitted by the righteous Judge to *receive a crown of righteousness and shine like the sun* in the church triumphant.

Is it not strange, that the enchanting power of *Calvinian* logic should have detained us so long in *Babel*, where things so vastly different are perpetually confounded ! Is it not deplorable, that when Mr. *Wesley* has the courage to call us out of mystic *Geneva*, so many tongues and pens should be sharpened against him ! Shall foreign logic for ever prevail over *English* good sense, and christian brotherly kindness ? Have we so “leaned towards *Calvinism*,” as to be totally past recovery ? And is the balance between St. *Paul*'s and St. *James*'s justification lost among pious Protestants for ever ? O ye regenerate *Britons* who have unfortunately fallen in love with the *Geneva Delilah*, awake ! awake ! put on strength, and leap out of the arms of that enchantress. If she rocks you asleep in her bosom, it is only to bind you fast with cords of Antinomian practices. Has she not already cut off the lock, and put out the eyes of thousands ? And does not *Sampson* publicly grind for the *Philistines* ? Have we not seen Mr. *Hill* himself tell the world, that *all sins work for good to the pleasant children, who go on frowardly from adultery to treachery, and from treachery to murder* ?

But you have an answer ready. Page 6, you insinuate, that it is I, who have *erected a Babel*, by denying that the two above-described justifications are one and the same. And to prove it, you advance a dilemma which is already obviated in the *Third Check*, p. 47. We readily grant you, honoured Sir, that if a man dies the moment he is justified by faith, the inward labour of his love, (for living faith always works by love) will justify him

in the day of judgment. But you must also grant us, that if he lives, and *turns from his righteousness*; or, which is the same, if his faith, instead of working by love and obedience, works by lust and malice, by adultery and murder, it is no longer a living faith: it is the dead faith, of which St. James says, *What does it profit, though a man say he hath faith, and have not works? Can that faith save him? Faith if it hath not works is dead.*—You see then, how that, in what you call “the intermediate state,” as well as in the last-day, *by works a man is justified, and not by faith only.* Jam. ii.

Page 6, you assert, that my “favourite scheme is rather overthrown than supported by the instance of the collier,” on whose evidence I supposed myself acquitted in a court of judicature. “His testimony, say you, proves indeed your innocence, but it does in no degree constitute him innocent, expressions of the same import? Nay, some believe, that when God justifies returning prodigals at their conversion, he does not constitute them innocent, but for Christ’s sake mercifully pardons their manifold sins, and graciously accepts their guilty persons; and that when Christ shall justify persevering saints in the last day, he will constitute them innocent, but only declare, upon the evidence of their last works, that they are *pure in heart*, and therefore qualified to see God, and worthy to obtain that world, where the children of the resurrection are equal to angels.

To shew that the instance of the grafted tree overthrows also the doctrine of a two-fold justification, you quote that great and good man Mr. Hervey. But you forget that his bare assertion is no better than your own. I appeal from both your assertions to the common sense of any impartial man, whether there is not a material difference between declaring that a CRAB-STOCK is properly grafted; and pronouncing that an APPLE-TREE is not cankered and barren, but *sound and fruitful*. Mr. Hervey’s mistake appears to me so much the

more

more surprizing, as the distinction which he explodes, is every where obvious.

Look on our orchards, and you will see some trees that were once properly grafted, but are now blasted, dead, rotten, and perhaps torn up by the roots. Consider our congregations, and you will cry out as the pious * divine under whose ministry you sit at present, "O what sad instances does the present state of the church afford us of persons, who set out with a most vehement zeal at the beginning, seemed to promise great things, and carry all before them; who are now like the snuff of an extinguished taper, devoid of any apparent life!—We swarm with slumbering virgins on the right hand and on the left. The Delilah of this world has shorn their locks, their former strength is gone, their frame is totally enervated, and the Philistines are upon them."

But above all, search the Oracles of God, and there you will see various descriptions of apostates, that is, of men who to the last, *tread under foot the Son of God, and account the blood of the covenant, wherewith they were sanctified, and consequently justified, a common despicable thing.* These, in a dying hour, have no right to say, *I have kept the faith*; for alas! by *putting away a good conscience, concerning faith they have made shipwreck.* These, like *withered branches of the heavenly vine, in which they once blossomed, shall be taken away, cast forth, and burned, in the last day, together with the chaff, for not bearing fruit, and ending in the FLESH*; agreeable to that awful clause of the gospel charter: *The works of the FLESH are adultery, fornication, uncleanness, idolatry, hatred, variance, wrath, strife, envying, murder, drunkenness, revellings, and such like: of which I tell you, justified believers, as I*

* The Rev. Mr. De Courcy, in his "Delineation of true and false zeal," a little edifying tract, which does justice to St. James's pure religion, and shews, that some pious Calvinists clearly see the growth, and honestly check the progress of Antinomianism, so far as their principles will allow.

have

have told you in time past, that they who DO such things SHALL NOT inherit the kingdom of heaven. Thus, the numerous tribes of apostates, after having been justified by faith in the day of their conversion, shall be condemned by works in the day of judgment. So real, so important is the distinction, which Mr. Hervey looks upon as needless, and you, Sir, as "full of deadly poison!"

However, says Bishop Cowper, "This distinction confounds two benefits, justification and sanctification." To this assertion, which, according to a grand rule of your logic, is also to pass for proof, I answer, that our sanctification will no more be confounded with our justification in the last day, than our faith is confounded with our acceptance in the day of our conversion. When you shall demonstrate, that the witnesses upon whose testimony a criminal is absolved, are the same thing as the sentence of absolution pronounced by the judge, you will be able to make it appear, that sanctification is the same thing as justification in the last day; or, which is all one, that there is no difference between an instrumental cause, and its proper effect.——May both our hearts lie open to the bright beams of convincing truth! And may you believe, that my pen expresses the feelings of my heart, when I subscribe myself,

Honoured and dear Sir,

Your most obedient Servant in Him,

who will justify us by our words,

J. F.

ETTER,

L E T T E R I I.

TO RICHARD HILL, Esq;

Honoured and dear Sir,

AN assertion of your's seems to me of greater moment, than the quotation from Bishop Cowper, which I answered in my last. You maintain (p. 11.) that *the doctrine of a two-fold justification is not to be found in any part of the liturgy of our Church.*

I. Not to mention again the latter part of St. Athanasius's Creed; permit me, Sir, to ask you, if on the Thirteenth and Fourteenth Sundays after Trinity you never considered what is implied in these and the like petitions? "Grant that we may so faithfully serve thee in this life, that we fail not finally to attain thy heavenly promises, through the merits of Jesus Christ.—Make us to love that which thou dost command, that we may obtain that which thou dost promise." Again on St. Peter's day, "Make all pastors diligently to preach thy holy word, and the people obediently to follow the same, that they may receive the crown of everlasting glory, through Jesus Christ." And on the Third Sunday in Advent, "Grant that thy ministers may so prepare thy way, by turning the hearts of the disobedient, that at thy second coming to judge the world, we may be found an acceptable people in the sight."

St. James's justification by works consequent upon justification by faith, is described in the Service for Ash-Wednesday: "If from henceforth we walk in his ways; if we follow him in lowliness,

ness, patience, and charity, and be ordered by the governance of his Holy Spirit, seeking always his glory, and serving him duly with thanksgiving." — Then comes the description of our final justification, which is but a solemn and public confirmation of St. *James's* justification by works, — "This *if we do*, Christ will deliver us from the curse of the law, and from the extreme malediction which shall light upon them that shall be set on the left hand; and he will set us on his right hand, and give us the gracious benediction of his Father, commanding us to take possession of his glorious kingdom." *Commination.*

I flatter myself, honoured Sir, that you will not set these quotations aside, by just saying what you do on another occasion: "As to the quotation you have brought from Mr. *Henry* in defence of this doctrine, for any good it does your cause, it might as well have been urged in defence of *extreme unction.*" I hope you will not object, that the WORDS, *second justification by works*, are not in our Liturgy; for if the THING is evidently there, what can a candid enquirer after truth require more? Should you have recourse to such an argument, you will permit me to ask you, what you would say to those who assert, that the DOCTRINE of the Trinity is not found in the Scripture, because the WORD *Trinity* is not read there? And the same answers, which you would give to such opponents, I now beforehand return to yourself.

II. As final justification by the evidence of works is clearly asserted in our *Liturgy*, so it is indirectly maintained in our *Articles*. You know, honoured Sir, that the Eleventh treats of *justification by faith* at our conversion; and you yourself very justly observe, (p. 11.) "That our Reformers seemed to have had an eye to the words of our Lord—*The tree is known (i. e. is evidenced) by its fruit*, when they drew up our Twelfth Article, which asserts, that a lively faith may be as evidently known by good works, as a tree discerned by its fruit." This, hon-

oured

noured Sir, is the very basis of Mr. *Wesley's* "rotten" doctrine, the very foundation on which St. *James* builds his *pure and undefiled religion*. This being granted, it necessarily follows, to the overthrow of your favourite scheme, that a living, justifying faith may degenerate into a dead, condemning faith, as surely as *David's* faith, once productive of the fruits of righteousness, degenerated into a faith productive of adultery and murder.

You are aware of the advantage that the Twelfth Article gives us over you ; therefore, to obviate it, you insinuate in your five letters, that *David's* faith, when he committed adultery, was the same as when he danced before the ark. It was justifying faith still, only "in a winter-season." This argument, which will pass for a demonstration in *Geneva*, will appear an evasion in *England*, if our readers consider, that it is founded merely upon the *Calvinian* custom of forcing rational comparisons to go upon all four like brutes, and then driving them far beyond the intention of those by whom they were first produced. We know that a tree on the banks of *Severn* may be good in winter, though it bear no good fruit ; because no trees bear among us any fruit good or bad in January. But this cannot be the case either of believers or unbelievers: they bear fruit all the year round ; unless you can prove, that like men in an apopleptic fit, they neither think, speak, nor act "in a winter-season." Again,

Believers, who commit adultery and murder, are not good trees even in a *negative* sense ; for they *positively* bear fruit of the most poisonous nature. How then can either their faith, or persons be evidenced, a *good* tree by such bad fruit, such *detestable evidence* ? While you put your logic to the rack for an answer, I shall take the liberty to encounter you a moment with your own weapons, and making the degraded comparison of our Twelfth Article walk upon all four against you, I promise you, that if you can shew me an apple-tree, which bears poisonous crabs in summer,

much

- much more one that bears them, “*in a winter-season,*” I will turn Antinomian, and believe that an impenitent murderer has justifying faith, and is compleat in Christ’s righteousness.

III. Having thus, I hope, rescued our Twelfth Article from the violence, which your scheme offers to its *holy* meaning; I presume to ask, Why do you not mention the *Homilies*, when you say that the doctrine of a two-fold justification is not found in any part of the Offices and Liturgy of our Church? Is it because you never consulted them upon the subject of our controversy? To save you the trouble of turning them over, and undeceive those who are frightened from the pure doctrine of their own Church by the late cries of *Arminianism!* *Pelagianism!* and *Popery!* I shall present you with the following extract from our Homilies, which will shew, they are not less opposite to Antinomianism than our Liturgy and Articles.

“The first coming unto God is through faith, whereby we are justified before God. And, lest any man should be deceived, it is diligently to be noted, that there is one faith, which in scripture is called a *dead faith*, which bringeth forth no good works, but is idle, barren, and unfruitful. And this faith, by the holy apostle St. *James*, is compared to the faith of devils. And such faith have the wicked, naughty christian people, who, as St. *Paul* saith, *confess God with their mouths*, but deny him in their deeds.—Forasmuch as *faith without works is dead*, it is not now faith, as a dead man is not a man. The true, lively christian faith liveth and stirreth inwardly in the heart. It is not without the love of God and our neighbour, nor without the desire to hear God’s word, and follow the same, in eschewing evil, and doing gladly all good works.—Of this faith, this is first to be noted, that it does not lie dead in the heart, but is lively and fruitful in bringing forth good works. As the light cannot be hid, so a true faith cannot be kept secret, but shews itself by good works: and as the living body of a man ever exerciseth such things as belong
to

to a living body ; so the soul that has a lively faith in it, will be doing always some good work, which shall declare that it is living. For he is like a tree set by the water-side, his leaf will be green, and he will not cease to bring forth his fruit." *Hom. of Faith, 1 Part.* Here is an Antinomian salvo ; no "winter state" allowed of, to bring forth the dire fruits of adultery and murder.

"There is one WORK in which are all good works, that is, *faith which worketh by charity.* If you have it, you have the ground of all good works ; for wisdom, temperance, and justice are all referred unto this faith : without it we have not virtues, but only their names and shadows. Many have no fruit of their works, because faith, *the chief WORK,* lacketh. Our faith in Christ must go before, and after be nourished by good works. The thief did believe only, and the most merciful God justified him. If he had lived, and not regarded *the WORKS of faith;* (N. B.) he should have LOST HIS SALVATION again." *Hom. on Good Works, 1 Part.*

"The third thing to be declared unto you, is, what manner of works they are which spring out of true faith, and lead faithful men to everlasting life. This cannot be known so well, as by our Saviour himself, who being asked of a certain great man this question, *What works shall I do to come to everlasting life ?* answered him, *If thou wilt come to everlasting life, keep the commandments ; thou shalt not kill : thou shalt not commit adultery, &c.* By which words Christ declared, that the laws of God are the very way which leads to everlasting life. So that this is to be taken for a MOST TRUE lesson, taught by Christ's OWN MOUTH, that the works of the moral commandments of God are the very true works of faith, which lead to the life to come. But the blindness and malice of men hath ever been ready to fall from God and his LAW, and to invent a new way to salvation by works of their own device. Therefore Christ said, *You leave the commandments of God, to keep your own traditions.* You must have

an assured faith in God, love him, and dread to offend him evermore: then for his sake love **ALL men, friends and foes**, because they are his creation and image, and **REDEEMED BY CHRIST AS YE ARE**. Kill not; commit no manner of adultery, in will nor in deed, &c. Thus in keeping the commandments of God [wherein standeth his pure honour, and which, wrought in faith, he hath ordained to be the right road and path-way to heaven] you **SHALL NOT FAIL TO COME TO EVERLASTING LIFE.**" *Hom. on Good Works, 3 Part.*

"Whereas God hath shewed to all that **TRULY BELIEVE** his gospel, his face of mercy in Jesus Christ, which does so enlighten their hearts, that, if they behold it as they ought, they are transformed to his image, and made partakers of the heavenly light, and of his Holy Spirit: so, if **THEY AFTER DO NEGLECT** the same, and order not their life according to his example and doctrine, he will take away from his kingdom, because they bring not forth the fruit thereof.—And if this will not serve, but still we remain disobedient, behaving ourselves uncharitably by disdain, envy, malice, or by committing murder, adultery, or such detestable works; then he threateneth us by terrible comminations, swearing in great anger, that **WHOSOEVER** does these works shall **NEVER** enter into his rest, which is the kingdom of heaven," *Hom. of falling from God, 1 Part.*

"We do call for mercy in vain, **IF** we will not show mercy to our neighbours. For **IF** we do not put wrath and displeasure forth out of our hearts to our brother, no more will God forgive the wrath that our sins have deserved before him. For under this **CONDITION** doth God forgive us, **IF** we forgive others. God commands us to forgive, **IF** we will have any part of the pardon which Christ purchased by shedding his precious blood. Let us then be favourable one to another, &c. By these means shall we move God to be merciful to our sins. He that hateth his brother* is **THE CHILD OF**

• Did not David once hate *Uriah*, as much as *Jezebel* did

OF DAMNATION AND OF THE DEVIL, cursed and hated of God, so long as he so remaineth. For as peace and charity make us the *blest children of God*; so do hatred and malice make us the *curst children of the devil*." Hom. for Good-Friday.

The *Homily on Dress* brings to my mind what you say, p. 85, upon that head. If I am not mistaken, you quote Mr. *Hervey* in support of finery, which surprises me so much the more, as the plainness of your dress is a practical answer to what can be advanced in support of that branch of Antinomianism. Permit me however to guard your ornamented quotation in the plain nervous language of our Church. After mentioning *the round attires of the head*, exposed by *Isaiah*, she says: "No less truly is the vanity used among us. For the proud and haughty stomachs of the daughters of *England*, are so maintained with divers disguised sorts of costly apparel, that, as *Tertullian* saith, there is left no difference in apparel between an honest matron and a common strumpet. Yea, many care not what they spend in disguising themselves, ever desiring new toys, and inventing new fashions. Therefore we must needs look for God's fearful vengeance from heaven, to overthrow our pride, as he overthrew *Herod*, who, in his royal apparel forgetting God, was smitten of an angel, and eaten up of worms."

"But some vain women will object, all which we do, in decking ourselves with gay apparel, is to please our husbands. O most shameful answer,

Naboth? Was not innocent blood shed in both cases, by means of sanguinary letters? Is it to the honour of *David*, that he out-did *Jezebel* in kindly desiring *Uriah* to carry his own death-warrant to *Joab*?

† I blame, in the 2d Check, p. 85, only such professors of godliness as "wear gold, pearl, and precious stones, when no distinction of office or state obliges them to do it." As you find fault with this guarded doctrine, and insinuate, that I "dwindle the noble ideas of *St. Paul* into a meanness of sense besitting the superstitious and contracted spirit of a hermit." It necessarily follows, that you plead for finery, or that you oppose me for opposition's sake, when you mean exactly the same thing with me.

to the reproach of thy husband! What could'st thou say more to set out his foolishness, than to charge him to be pleased with the devil's attire? Nay, nay, this is but a vain excuse, of such as go about to please" (*themselves and*) "others, rather than their husbands.—She does but deserve scorn, to set out all her commendation in jewish and heathenish apparel, and yet brag of her christianity, and sometimes she is the cause of much deceit in her husband's dealings, that she may be the more gorgeously set out to the sight of the vain world. O thou woman, not a christian, but worse than a Pagan; thou settest out thy pride, and makest of thy indecent apparel the devil's net to catch souls. Howsoever thou perfumeest thyself, yet cannot thy beastliness be hidden. The more thou garnishest thyself with these outward blazings, the less thou carest for the inward garnishing of thy mind. Hear, hear what Christ's holy Apostles do write." Then follow those passages of St. Peter and St. Paul, which you suppose I "do not rightly understand."

To convince you, however, that our Church has as much of "the superstitious and contracted spirit of a hermit" as myself, I shall plead a moment more against finery, in her own words: "The wife of an heathen being asked why she wore no gold; she answered, that she thought her husband's virtues sufficient ornaments. How much more ought every christian to think himself sufficiently garnished with our Saviour Christ's heavenly virtues! But perhaps some will answer, that they must do something to shew their birth and blood: as though these things" (*jewels and finery*) "were not common to those who are most vile: as though thy husband's riches could not be better bestowed than in such superfluities: as though when thou wast christened, thou didst not RENOUNCE the pride of this world, and the pomp of the flesh. If thou sayest, that the custom is to be followed, I ask of thee, Whose custom should be followed? Of the wise or of fools? If thou sayest, Of the wise; then, I say, follow them; for fools customs, who should

Should follow but fools. If any lewd custom be used, be thou the first to break it: labour to diminish it, and lay it down, and thou shalt have more praise before God by it, than by all glory of such superfluity. I speak not against convenient apparel, for every state agreeable; but against the superfluity, whereby thou and thy husband are compelled to rob the poor, to maintain thy costliness. Hear how holy queen Esther setteth out these goodly ornaments, as they are called, when in order to save God's people she put them on: "*Thou knowest, O Lord, the necessity which I am driven to, to put on this apparel, and that I abhor this sign of pride, and that I defy it as a filthy cloth.*" Hom. against Excess of Apparel.

So far is our Church from siding with Antinomian solitudinarianism, which perpetually decries good works, that she rather leans to the other extreme. If "*Popery is about half way between Protestantism and the Minutes,*" you will hardly think that the mass itself is a quarter of the way, between Dr. Crisp's scheme, and the following propositions extracted from the *Homily on Alms-deeds*.

"Most true is that saying of St. *Augustin, Via celi pauper est*, relieving of the poor is the right way to heaven: Christ promiseth a reward to those who give but a cup of cold water in his name to them that have need of it; and that reward is the kingdom of heaven. No doubt therefore God regardeth highly, that which he rewardeth so liberally. He that hath been liberal to the poor, let him know that his godly doings are accepted, and thankfully taken at God's hands, which he will requite with double and treble; for so says the wise man: *He who sheweth mercy to the poor, doth lay his money in bank to the Lord for a large interest and gain; the gain being chiefly the possession of the life everlasting, through the merits of Christ.*"

When our Church has given us this strong dose of legality, that she may by a desperate remedy remove a desperate disease, and kill or cure the Antinomian spirit in all her children; lest the violent

medicine should hurt us, she, like a prudent mother, instantly administers the following balsamic corrective.

“Some will say, If charitable works are able to reconcile us to God, and deliver us from damnation, then are Christ's merits defaced; then are we justified by works, and by our deeds may we merit heaven. But understand, dearly beloved, that no godly men, when they, in extolling the dignity, profit, and effect of virtuous and liberal alms, do say that it bringeth us to the favour of God, do mean that our work is the ORIGINAL cause of our acceptance before God, &c. for that were indeed to deface Christ, and to defraud him of his glory. But they mean, that the Spirit of God mightily working in them who seemed before children of wrath, they DECLARE by their outward deeds, that they are the undoubted children of God.—By their tender pity (wherein they shew themselves to be like unto God) they declare openly and manifestly unto the sight of all men, that they are the sons of God. For as the good fruit does argue the goodness of the tree, so doth the good deed of a man prove the goodness of him that doeth it.”

In justice to our holy Church, whom some represent as a Patroness of Antinomianism; in brotherly love to you, honoured Sir, who seem to judge of her doctrines by a few expressions which custom made her use after St. *Augustin*; in tender compassion to many of her members who are strangers to her true sentiments; and in common humanity to Mr. *Wesley*, who is perpetually accused of erecting Popery upon her ruins; I have presented you with this extract from our Homilies. If you lay by the veil of prejudice, which keeps the light from your honest heart, I humbly hope it will convince you, that our Church nobly contends for St. *James's* evangelical legality: that she pleads for the reward-*ableness* (which is all we understand by the *merit*) of works, in FAR stronger terms than Mr. *Wesley* does in the Minutes; and that in perpetually making our justification, merited by Christ, turn upon the

the instrumentality of a lively faith, and the evidence of good works, as there is opportunity to do them, she tears up Calvinism and Antinomian delusions by the very roots.

Leaving you to consider, how you shall bring about a reconciliation between your Fourth Letter and our godly Homilies, I shall just take the liberty to remind you, that when you entered, or took your degrees at *Oxford*, you subscribed to the 39 Articles; the 35th of which declares, that "*the Homilies contain a godly and wholesome doctrine, necessary for these*" Papistical and Antinomian "*times.*" That, keeping clear from both extremes, we may evidence the godliness of that doctrine, by the soundness of their publications, and the exemplariness of our conduct, is the cordial prayer of

Honoured and dear Sir,

Your obedient Servant in the Liturgy, Articles,
and Homilies of the Church of *England*,

J. F.

LETTER

L E T T E R III.

TO RICHARD HILL, Esq;

Honoured and dear Sir,

IN my last, I endeavoured to show you, that our Church, far from warping to Crispianity, strongly inforces St. *James's* undefiled religion: let us now see what more modern divines, especially the Puritan, thought about the important subject of our controversy.

Page 13, you oppose the doctrine which you have (p. 11.) so heartily wished to be FIRMLY ESTABLISHED in the mouth of two witnesses. "If Mr. *Whitefield* had been now living, say you, I doubt not but he would have told you, that if need should be, he was ready to offer himself among the foremost of those true Protestants, who, you tell us, could have *burned* against the doctrine of a second justification by works. And as to the Puritan divines, there is not one of the many hundreds of them, but what *abhorred* the doctrine of a second justification by works, as full of *rottenness* and *deadly poison*.—Surely then it is not without justice that I accuse you of the *grossest perversions* and *misrepresentations*, that perhaps ever proceeded from any author's pen. The ashes of that laborious man of God, Mr. *Whitefield*, you have raked up, in order to bring him as a coadjutor to support your tottering doctrine of a second justification by works." And again, p. 91 and 92, "I am not afraid to challenge Mr. F——r, to fix upon one Protestant Minister, either Puritan or of the church of *England*, from the beginning of the Reformation to the reign of *Charles* the Second, who held the doctrines he has been

been contending for."—"Sure I am, that you have grieved many a pious heart among our dissenting brethren, by fathering upon their venerable ancestors such a spurious offspring, as can only trace its descent from the loins of *the man of sin*, by whom it was begotten, out of the mother of abominations, the *scarlet Babylonish whore, which sitteth upon many waters.*"

Your charges and challenge, honoured Sir, deserve an answer, not because they fix the blot of *the grossest perversions upon my insignificant character*; but because they represent the holy apostle *James*, whose doctrines I vindicate, as *THE MAN OF SIN begetting his undefiled religion out of the scarlet Babylonish whore.* I begin with what you say about Mr. *Whitefield*.

I never thought he was *clear* in the doctrine of our Lord, *In the day of judgment by thy words shalt thou be justified*; for if he had seen it in its proper light, he would instantly have renounced Calvinism. All I have asserted is, that the most eminent Ministers, Mr. *Whitefield* himself not excepted, perpetually allude to that doctrine, when their enlarged hearts (under a full gale of God's free Spirit) get clear of the shallows of bigotry, or the narrow channels of their favourite systems; for then, sailing in deep water, and regardless of the rocks of offence, they cut their easy way through the raging billows of opposition, and speak ALL the truth as it is in Jesus; or at least ALLUDE (this was my expression; see 2d Check, p. 7,) to what, at another time, they would perhaps oppose with all their might.

And do you not, honoured Sir, allow that Mr. *Whitefield* did this in the application of his sermons with regard to my doctrine, when you say (p. 15.) *All that can be gathered from his expressions, is, that he believed there would be a great and awful day, in which, all who sit under the sound of the gospel, shall be called to give a solemn account of what they hear, and every minister as solemn an account of the doctrine delivered by him.* To convince you, that you grant me
all

all I contended for, permit me to ask, whether this *solemn account* will be in order to a mock-trial, or to the solemn *justification* or *condemnation* mentioned by our Lord, *Matt. xii. 37* ? If you affirm the former, you traduce heavenly wisdom, you blaspheme Jesus Christ : if the latter, you give up the point ; our hearing and speaking, *i. e.* our works, will turn evidence for or against us in the day of judgment ; and according to their deposition, the scale of absolution and condemnation will turn for heaven or hell.

Let therefore the public judge, who wrongs Mr. *Whitesfield* ; I, who represented him as speaking agreeably to the plain words of his heavenly Master, *Matt. xii. 37* ; or you, dear Sir, who make him advance as a zealot at the head of a body of prejudiced men, to burn against as explicit and *important* a declaration as ever dropped from the Redeemer's lips. I say *important* ; because the moment you strike at our justification by works in the last day, you strike at the doctrine of a day of judgment ; and the moment that fundamental doctrine is overthrown, natural and revealed religion sink in a heap of common ruins.

Pass we on now to the other reason, for which you, "*accuse me of the grossest misrepresentations and perversions that perhaps ever proceeded from any author's pen.*" I have affirmed, 2 Check, p. 7. that all the "*SOBER Puritan divines have directly or * INDIRECTLY asserted a second justification by works ;* and you tell us, p. 13, "*There is NOT ONE of them but what abhorred it, as full of rottenness and deadly poison.*" One of us is undoubtedly mistaken ; for our propositions are diametrically opposite. Let us see who is the man.

To dispute about words is unbecoming men of reason and religion ; and that we may not be guilty of this common absurdity, and oppose one another, when perhaps we mean the same thing, permit me to state the question as clearly as I possibly can.

* These were my *limited* expressions.

Not

Not considering the *meritorious*, but the *instrumental* cause of our justification, I ask: in the day of judgment, shall we be justified or condemned by the works which Christ did in the days of his flesh, or by the works which we ourselves do in the days of our flesh?—Or, in other terms, Shall we be justified by the righteousness of Christ *imputed to us*, as Calvin supposes it was imputed to David in Uriah's bed? Or by the righteousness of Christ *implanted in us*, as it was implanted in David when his eyes ran down with water because men kept not God's law?—Or, if you please, Shall we be justified by Christ's loving God and man for us? Or by our loving God and man ourselves? The former of those sentiments is that of Dr. Crisp, and all his admirers: that the latter was the sentiment of Dr. Owen, and all the SOBER Puritan divines, when they regarded Christ more than Calvin, I prove thus:

Dr. Owen, (the pious and learned champion of the Calvinists in the last century, whom you quote, p. 93.) speaking in his treatise on justification, p. 222, of one justified at his conversion, says, "That God does indispensably require of him personal obedience, which may be called HIS evangelical righteousness—That THIS righteousness is *pleadable unto an acquitment against any charge from Satan, the world, or our own consciences—That upon IT we shall be *declared righteous* in the last day; and without IT none shall. And if any shall think meet from hence to conclude unto an EVANGELICAL JUSTIFICATION, or call God's acceptance of OUR righteousness by that name, I shall by no means contend † with them. When-

* I have shewn in the Vindication, how David and Ezekiel pleaded this righteousness before God. Another instance of this plea I lately found in *Nehemiah*. The man of God, after describing his royal hospitality, and tender regard for the poor, says. *Think upon me, my God, for good, according to all that I have done for this people*, Nch. v. 19.

† Who indeed would contend with them, but such as are not afraid of flying in the face of St. Paul and Jesus Christ? See Rom. ii. :3. and Matt. xii. 37.

ever

ever this enquiry is made, how a man professeth evangelical faith in Christ; and shall be tried and judged; whereon, as such, he shall be JUSTIFIED; we grant that it is, and must be, BY HIS OWN PERSONAL OBEDIENCE."

This important quotation is produced by *D. Williams*, in his *Gospel Truth vindicated against Dr. Crisp's Opinions*, p. 149. It is introduced to confirm the following gospel truth. "The Lord Jesus has of grace, for his own merits, promised to bring to heaven such as are partakers of true holiness, and do good works *perseveringly*: and he appoints these, as the way and means of a believer's obtaining salvation; requiring them as indispensable duties, and qualifications of all such whom he will save and bless; and excluding all that want and neglect them, or live under the power of what is contrary thereto." Here is evidently the pure doctrine of the Minutes, and the undefiled religion of *St. James*.

The same judicious author, in his preface, speaks thus upon the subject of our Controversy. "The revival of these (*Dr. Crisp's*) errors, must not only exclude that ministry as legal, which is most apt to secure the practical power of religion; but also render unity among christians impossible. Mutual censures are unavoidable; while one side" (the *sober Puritans*) "press the terms of the gospel, under its promises and threats, for which they are accused as enemies to Christ and grace; and the other side" (the *followers of Dr. Crisp*) "ignorantly set up the name of Christ and *free grace*, against the government of Christ and the rule of judgment."

"I believe, many abettors of these mistakes are honestly zealous for the honour of free grace, but have not light to see how God has provided for this. By this pretence Antinomianism corrupted *Germany*; it bid fair to overthrow church and state in *New-England*; and by its stroke at the vitals of religion it alarmed most of the pulpits in *England*. Many of our ablest pens were engaged against these errors; as *Mr. Gataker*, *Mr. Rutherford* *Anthony*

Thony Burgefs, the provincial Synod at London ; with *very many others*, whose labours God was pleased to blefs to the stopping of the attempts of *Dr. Crisp*, by name opposed by the forefaid divines, *Saltmarsh, Eaton,* &c.

“ To the grief of fuch as perceive the tendency of thefe principles, we are engaged in a new oppofition, or muft betray the truth as it is in *Jesus*. I believe many abettors of thefe notions, have grace to preferve their minds and practices from their influence : but they ought to confider, that the generality of mankind have no fuch antidote ; and themfelves need not fortify their own temptations, nor lofe the defence which the wifdom of God has provided againft remiffnefs in duty, and finful backlidings.”

“ In this prefent testimony to the TRUTH OF THE GOSPEL, I have ftudied plainnefs. To the beft of my knowledge I have in nothing misrepresented *Dr. Crisp's* opinions, nor miftaken his fenfe : for moft of them he oft ftudiously pleads : of each I could multiply proofs, and all of them are neceffary for his fcheme, though not confiftent with all his other occafional expreffions. I have carefully avoided any reflections on *Dr. Crisp*, whom I believe a holy man.”

The whole work of *D. Williams*, and confequently the preceding quotations, have the remarkable fanction of the following certificate. “ We, whose names are fubfcribed, do judge that our *Rev. Brother* has, in all that is material, *fully and rightly* ftated the *Truths* and *Errors* mentioned as fuch, in the following treatife. And do account he has in this work, done confiderable fervice to the Church of *Christ* : adding our prayers, that thefe labours of his may be a mean for reclaiming thofe who have been miffed into fuch *dangerous* opinions ; and for eftablifhing thofe that wave, in any of thefe *Truths*.” Signed by near Fifty Puritan minifters, the firft of whom is *William Bates*, and the laft *Edmund Calamy*, two of the greateft preachers in the laft century.

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The following appendix closes the certificate, ‘I have by me near as many worthy names, such as Mr. Woodhouse, Mr. Hallet, Mr. Boys, &c. who have approved of this work. But I think this number sufficient, to convince the world, that the *Presbyterian ministers*, at least, espouse not the *antinomian dotages*: yea, I am credibly informed, that the most learned country ministers, of the congregational persuasion, disallow the Errors here opposed, and are amazed at such of their brethren in *London*, as are displeas'd with this book.’

Now, dear Sir, you must either prove that what Dr. Owen, D. Williams, and such a cloud of Puritan divines, consent to call *an evangelical justification, in the last day by our own personal obedience*, is not a justification, or you must confess, that you have given the world a true specimen of *Geneva-logic*, when you have declared that “there is ~~not one~~ Puritan divine but what *abhorred* the doctrine of such a justification, *as full of rottenness and deadly poison*.” And you must do me the justice to acknowledge you did not give yourself time to weigh your words in the balance of brotherly kindness, when you *accused me of calumny and the grossest perversions that perhaps ever proceeded from any author’s pen* for asserting what I thought my quotations from Mr. Henry sufficiently proved, and what your groundless charge has obliged me fully to demonstrate. And now, honoured Sir, permit me to apologize for the severity of your conduct towards me by reminding my reader, that your great Diana was in danger, and that on such a trying occasion, even a good man may be put into a hurry, and act, before he is aware, inconsistently with the christian virtues which blazon his character.

D. Williams’s Gospel Truth vindicated might be confirmed by numberless quotations from Puritan authors, who directly or *indirectly* assert a second justification by works. Take one instance out of a thousand. *Anthony Burgess*, Fellow of Emanuel College in *Cambridge*, (I think, one of the ejected ministers) speaking in his twelfth sermon of *Obedience*

as a sign of grace, concludes his discourse by this truly Anti-Crispian paragraph.

“ Art thou universal in thy obedience ? Then thou mayest take comfort. Otherwise know, if thou hast not respect to all the ways and duties required by God, thou wilt be confounded : though with *Ahab* and *Herod* thou do many things, yea if not all things, confusion will be upon thee. O then how few are there, who may claim a right to † grace ! Many men have an external obedience only, and no internal ; but most have a partial, and not entire, compleat obedience ; therefore it is, that many are called but few chosen. Consider that terrible expression of St. *James*, chap. ii. 10, 11, where the apostle informs BELIEVERS, that if they are guilty but of that one sin, *accepting of persons*, they are transgressors of the law in general, which he farther urgeth by this assertion, *He that keepeth all, and offendeth in one, is guilty of all* ; not with the guilt of every particular sin, but in respect of the authority of the lawgiver, according to that, *Cursed is every one that continueth not in every thing commanded by the law*. Seeing therefore God in regeneration does write his law in our hearts, which does seminally contain the exercise of all holy actions ; so that there cannot be an instance of any godly duty, of which God does not infuse a principle in us : and seeing glorification will be universal of soul and body, in all parts and faculties, how necessary is it that sanctification should be universal ? Take heed therefore that the works of grace in thee be not abortive or monstrous, wanting essential and necessary parts. Let not thy ship be drowned by any one leak.”

From this alarming quotation it appears, holy Calvinist ministers saw, an hundred years ago ; that if believers did not secure St. *James's* justification by universal obedience, *the works of grace in them would prove abortive*, their hopes would perish, their ship would sink though by one leak only : and conse-

† Some of the Puritans understood, by *grace*, a state of justification and sanctification.

quently they would be condemned as *Hymeneus* and *Philetus*, in the day of judgment. And let none complain of the legality of this doctrine; for our Lord himself fully preached it, when he said, *Except a man forsake ALL, he cannot be my disciple.*

Take another instance of a later date. The Rev. Mr. *Haweis*, that has distinguished himself among the zealous ministers of our church, who have espoused *Calvin's* sentiments, speaks to the point, in the comment on *Matt. xii. 37.* "Not an idle word passes without the divine notice, but we must answer for it at the day of judgment. With what circumspection then should we keep the door of our lips, when our eternal state is to be determined thereby, and our words must all be produced at the bar of God as evidences of our justification or condemnation, and sentence proceed accordingly." If this is not maintaining, at least, *indirectly*, justification by works in the day of judgment, my reason fails, and I can no more understand how two and two make four.

The Reverend Mr. *Madan* himself, if I am not mistaken, grants what I contend for, in the very title of the sermon quoted in my motto, *Justification BY WORKS reconciled with Justification BY FAITH, &c.* but much more in the following passages, which I extract from it.

"In every person that is justified three particulars concur, (1) The MERITORIOUS CAUSE of our justification, which is *Christ*. (2) The INSTRUMENTAL CAUSE, which is *FAITH*—and then the justification in the text" (*Ye see how that by works a man is JUSTIFIED, and not by faith only*) "which is to be understood in a DECLARATIVE sense—no person being justified in *Paul's* sense, that is not also in the sense of our text." *i. e.* in the sense of *St. James*.

The truth contained in this last sentence is the rampart of practical christianity, and the ground of the Minutes. If that judicious divine considers what his proposition necessarily implies, I am persuaded, he will not only side with Mr. *Westley* against the *Benedictine Monk*, but also give up *Calvinism*,

vinism, with which his assertion is no more reconcilable, than it is with what you, Sir, call "a winter" (and I beg leave to name AN ANTINOMIAN) "state," in which we are supposed to be justified in Paul's sense, while we fly in the face of St. James by the commission of adultery and murder.

The same eminent Minister asks in the same discourse, "What does it profit, though a man say he hath faith and have not works? Can faith save him?" (Can faith save David in Uriah's bed? Can it save Solomon worshipping Ashtaroath, perhaps with his seven hundred wives and three hundred concubines) "i. e. Such a faith as has not works, as is not productive of the fruit of the Spirit in the HEART and LIFE? Is this saving faith? CERTAINLY NOT; for such a faith wants the evidence of its being true and real, and nothing but true faith can save—If my faith does not produce the proper fruits, it is no better than the DEVIL'S faith.—We have no scripture testimony of our being any other than the DEVIL'S CHILDREN, unless we evidence the truth of our faith, by shewing forth the genuine fruits and works of faith. All this the apostle confirms, v. 20. 26. Faith without works is dead.—As the body without the spirit is dead, so faith without works is dead also."

This excellent passage is the demolition of Calvinism, and the very doctrine of the Minutes, if you except the article about the word merit, which I do not read in our pious author's sermon. However, p. 12, I find the word *deserve* in the following important question: "How can we not only escape the penalty threatened, but DESERVE the REWARDS promised under the law?" And as I do not understand "splitting a hair," I think that the two expressions, meriting and deserving, when duly considered, are not as wide as east is from west: and I fear, that if Mr. Wesley is an heretic, for using the former at a conference among friends; the Rev. Mr. Madan is not quite orthodox, for using the latter in St. Vedast's church before friends and enemies. But as this question may turn upon some nicety of the English language, which, as a foreigner, I have not yet observed, I drop it to obviate an objection.

You will perhaps say, honoured Sir, that all the above-mentioned authors, being found Calvinists, hold *your* election, and that you could produce passages out of their writings, absolutely irreconcilable with the preceding quotations. To this I reply, that a volume of such passages, instead of invalidating the doctrine which I maintain, would only prove, that the peculiarities of *Calvin* are *absolutely irreconcilable* with *St. James's* undefiled religion; and that even the most judicious Calvinists cannot make their scheme hang tolerably together.

I hope, honoured Sir, the preceding pages will convince my readers, that you have spoken unwarily, when you have asserted, that *there is not one of the many hundred Puritan divines, but what abhorred my doctrine as full of rottenness*: and that the author of *GOLIAH SLAIN* has been rather too forward in CHALLENGING me to fix upon one Protestant minister, either Puritan or of the Church of England, who to the reign of Charles the Second held the doctrine I have been contending for.

Your challenge, dear Sir, provokes me to imitation: and I conclude this letter by challenging you, in my turn, to fix upon a man who will expose your mistakes more bluntly, and yet esteem and love you more cordially, than,

Honoured and dear Sir,

Your most obedient Servant in *St. James's*
pure religion,

J. F.

LETTER

L E T T E R I V.

TO RICHARD HILL, Esq;

Honoured and dear Sir,

BEFORE I take my leave of the Puritan writers, you will permit me to make some observations upon the fault you find with my quoting one of them. Page 94, you introduce a *judicious, worthy, reverend friend*, charging me with having most NOTORIOUSLY PERVERTED the quotation which I produced out of *Flavel*, (Vind. p. 46); and you stamp with your approbation, his exclamation on the subject, *Could you have expected such DISINGENUITY from Madeley!*

Now, dear Sir, full of *disingenuity* as you suppose me to be, I can yet act with *frankness*. And to convince you of it, I publicly stand to my quotation, and charge your worthy friend with—What shall I call it?—A gross mistake. My quotation I had from that judicious Puritan divine *D. Williams*, who, far from *notoriously perverting* the sense of the ministers that drew up *Flavel's* preface, has weakened it by leaving out some excellent Anti-Crispian sentences. Permit me to punish your friend for his hasty charge, by laying the whole passage before my readers; reminding them, that only the sentences enclosed in crotchets, [] are quoted in the Vindication.

A body of seven eminent divines, all friends, it seems, to Dr. *Crisp*, but enemies to his *antinomian dotages*, charitably endeavour to apologize for him,
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at the same time that they recommend *Flavel's Treatise on mental errors* in general, and on *Antinomianism* in particular, where Dr. *Crisp* is opposed by name. Having mentioned two similar propositions of his, viz. [*Salvation is not the end of any thing we do—And We are to act from life, not for life,*] they bear this full testimony against the absurdity which they contain.

“ [It were in effect to abandon human nature,] and to sin against a very fundamental law of our creation, not to intend our own felicity : it were to make our first and most deeply fundamental duty in one great essential branch of it, our sin, viz. To take the Lord for our God : for to take him for our God, most essentially includes our taking him for our *supreme good*, which we all know is included in the notion of the *last end* it were to make it unlawful to strive against all sin, and particularly against sinful aversion from God, wherein lies the very death of the soul, or the sum of its misery ; or to strive after perfect conformity to God in holiness, and the full fruition of him, wherein the soul's final blessedness does principally consist.”

“ [It were to teach us to violate the great precepts of the gospel,] *Repent that your sins may be blotted out—Strive to enter in at the strait gate,—work out your own salvation with fear and trembling :—to obliterate the patterns and precedents set before us in the gospel, We have believed in Jesus Christ, THAT we might be justified—I keep under my body lest I should be cast away—THAT thou mayest save thyself, and them that hear thee.*”

“ [It were to suppose us bound to do more for the salvation of others, than our own] salvation. We are required to save others with fear, plucking them out of the fire. Nay, we were not (by this rule strictly understood) so much as to pray for our own salvation, which is a doing somewhat ; when, no doubt, we are to pray for the success of the gospel, to this purpose, on behalf of other men.”

“ ['Twere to make all the threatenings of eternal death, and promises of eternal life, we find in the gospel

gospel of our blessed Lord, useless, as motives to shun the one, and obtain the other :] For they can be motives no way, but as the escaping the former, and the attainment of the other, have with us the place and consideration of an end."

"[It makes what is mentioned in the scripture, as the character and commendation of the most eminent saints, a fault,] as of Abraham, Isaac, and Jacob; that *they sought the better and heavenly country*; and plainly declared that they did so; which necessarily implies their making it their end."

Now, honoured Sir, it lies upon you to prove, that because Mr. *Williams* and I have not produced all that makes against you, we are guilty of a most notorious perversion* of the quotation. If you affirm, that

* Want of argument in a bad cause, which people will defend AT ALL EVENTS, (if I may use the words which Mr. *Hill* too hastily lends me in his book, justly claims as his own in the errata), obliges them to fly to personal charges. *Zelus arna ministrat*. Their Diana is in danger: they must raise dust, and make a noise, to divert the attention of the reader from the point: who knows but she may escape in the hurry? At the end of the above-mentioned quotation, I had added three lines, to throw some light upon the last clause, which *D. Williams* had cut off too short. As I did not enclose them in commas, it never entered into my mind, that any body would charge me with presenting them as a quotation, nor do they in the least misrepresent, much less pervert the sense of the authors. Upon this however, my Opponent brings me to a trial. But if, at p. 97, he lets me escape, without condemning me point blank, for FORGING QUOTATIONS; he is not so mild, p. 27. I have observed in the second Check, p. 46. that Mr. *Wesley* in his Minutes guards the foundation of the gospel by the two clauses, where he mentions the exclusion of the merit of works in point of salvation, and believing in Christ. The two clauses I present in one point of view, in the very words of the Minutes, although not in the tense of the verb believing, thus: Not by the merit of works," but by "believing in Christ." My Opponent is pleased here to overlook the commas, which show, that I produce two different places of the Minutes; and then he improves his own oversight thus. "FORGERIES of this kind have long passed for no crime with Mr. *Wesley*. I did not think you would have followed him in these ungenerous artifices, which must unavoidably sink the writer in our esteem. But I am sorry to say, Sir, that this is not the only stratagem of this sort, which you have made use of: Instance, your bringing in Mr. *Whitefield* as a maintainer of a second justification by works, &c. &c."

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that the *perversion* I am charged with, consists in saying, that the divines who wrote *Flavel's* preface, were *shocked* at Dr. *Crisp's* doctrine, when they nevertheless apologize for his person: I reply, that their apology confirms my assertion; even more than their arguments; for they say; "*It is likely the Doctor means,*" just what Mr. *Wesley* does, "*that*
we

—The bare mention of such groundless accusations being a sufficient refutation of them, I shall close this note by observing, that the pure religion which I vindicate, is too well grounded on scripture, to need the support, either of the pretended forgeries which my opponent contrives for me, or of the blackening charges, which he is forced to produce for want of better arguments.

In almost any other but my pious opponent, I should think, that this severity proceeded from palpable disingenuity, but my respect for him does not permit me to entertain such a thought. Furge for his excuse, the inconceivable strength of prejudice and the fatal tendency of his favourite system. Yes, O Calvinism, upon thee I charge the mistakes of my worthy antagonist! If at any time his benevolent temper is sowered, thy heaven has done it. It is by thy powerful influence that he discovers a *forgery*, where there is not so much as the printer's omission of a comma to countenance his discovery.—It is through the mists which thou raisest, that he sees in the works of one of our most correct authors, nothing but *regular series of inconsistencies, a wheel of contradiction running round and round again.*—Thou lendest him thy deceitful glass, when he looks at my *Second Check* and cries out; *Base and shocking slander! Acrimonious, bitter, and low sneers! Horrid misrepresentations, and notorious perversions! Abominable beyond all the rest! A wretched spirit of low sarcasm and slanderous banter runs through the whole book,*" which contains "*more than an hundred close pages, as totally void of scriptural argument, as they are replete with calumny, gross perversions, equivocations,*"—and a doctrine full of rottenness and deadly poison, the spurious offspring of the man of sin, begotten out of the scarlet whore."

I beg my readers would not think the worse of my opponent's candor, on account of these severe charges. In one sense they appear to me very moderate: for who can wonder, that a good, mistaken man, who finds Calvin's everlasting, absolute, and unconditional reprobation in the mild oracles of the God of love, should find *FORGERY, vile slander, calumny, horrid perversions, deadly poison, &c.* in my sharp Checks; and perpetual contradictions in Mr. *Wesley's* works? Are we not treated with remarkable kindness, in comparison of the merciful God whom we serve? Undoubtedly: for neither of us is yet so much as indirectly charged with contriving in cool blood the murder of one man; much less with forming from all eternity the evangelical plan

we should not work FOR life ONLY, without aiming at working FROM life ALSO. For it is not tolerable charity to suppose, that one would deliberately say, that salvation is not the end of any good work we do, or that we are not to work for life in the rigid sense of the words." And they profess their hopes, that, upon consideration, he would presently unsay it, (namely, the absurd proposition, "We are not to work for life) being calmly reasoned with."

Thus hoped those pious divines concerning Dr. Crisp; and thus I once hoped also concerning his admirers. But, alas! experience has damped my hope; for, when they have been "calmly reasoned with," they have shewn themselves much more ready to *unsay* what they had said right, than what the Doctor had said wrong; and to this day they publicly defend those *antinomian dotages*, which the authors of *Flavel's* preface could not believe Dr. Crisp could possibly mean even when he preached and wrote them.

You express, honoured Sir, a most extraordinary wish, p. 94. Speaking of *Flavel's Discourse upon mental errors*, which is also called *A blow at the root*, you say, "I should have been glad, could I have transcribed the whole discourse." But as you have not done it, I shall give a *blow at the root* of your system, by presenting you with an extract of the second Appendix, which is a pretty large Treatise full against ANTINOMIANISM.

"The design of the following sheets," says that great Puritan divine, in the discourse you should be glad wholly to transcribe, "is to free the grace of God from the dangerous errors, which fight against it under its own colours: to prevent the seduction of some that stagger; and to vindicate my

plan to save unconditionally by free grace the little flock of the elect, and damn unconditionally by free wrath the immense herd of the reprobates! and with spending near six thousand years in bringing about an irresistible decree, that the one shall absolutely go to heaven, let them do what they please to be damned; and that the other shall absolutely go to hell, and be burnt there to all eternity, let them do what they can to be saved.

OWN

own doctrine. The scripture, foreseeing there would arise such a sort of men in the church, as would wax wanton against Christ, and turn his grace into lasciviousness, has not only cautioned us in general to beware of such opinions, as corrupt the doctrine of free-grace: *shall we continue in sin, that grace may abound? God forbid: but has marked those very opinions by which it would be abused, and made abundant provision against them. As namely, (1) All vilifying expressions of God's holy law, Rom. vii. (2) All opinions reclining men to the neglect of the duties of obedience, under pretence of free-grace and liberty by Christ, Jam. ii. Matt. xxv. (3) All opinions neglecting sanctification as the evidence of justification, which is the principle scope of St. John's first epistle."*

"Notwithstanding, such is the wickedness of some, and weakness of others, that in all ages (especially in the last and present) men have notoriously corrupted the doctrine of free-grace, to the great reproach of Christ, scandal of the world, and hardening of the enemies of the reformation. Behold (says Contzen the Jesuit) the fruit of protestantism, and their gospel preaching."

"The gospel makes sin more odious than the law did, and discovers the punishment of it in a more dreadful manner. For if the words spoken by angels was stedfast, and every disobedience received a just recompense of reward: how shall we escape, if we neglect so great salvation? It shews us our encouragements to holiness greater than ever; and yet corrupt nature will still abuse it. The more luscious the food is, the more men are apt to surfeit upon it."

"This perversion of free-grace is justly chargeable both upon wicked and good men. Wicked men corrupt it designedly, that by entitling God to their sins, they might sin the more quietly. So the Nicolaitans, and school of Simon; the Gnostics, in the very dawning of gospel light! and he that reads the preface of learned Mr. Gataker's book, will find that some Antinomians of our days are not much behind the vilest of them. One of them

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cries out, *Away with the law, it cuts off a man's legs, and then bids him walk.* Another says, *That If a man, by the Spirit, know himself to be in a state of grace, though he commit murder, * God sees no sin in him.*"

"But others † there are, whose judgments are unhappily tainted with those loose doctrines; yet being in the main, godly persons, they dare not take liberty to sin, or live in the neglect of known duties, though their principles too much incline that way: but though they dare not, others will, who imbibe corrupt notions from them; and the renowned piety of the authors will be no antidote against the danger: but make the poison operate the more powerfully, by receiving it in such a vehicle. Now it is highly probable these men were charmed into these opinions upon such accounts as these."

(1) "Some of them might have felt in themselves the anguish of a perplexed conscience under sin, and not being able to live under the terrors of the law, might too hastily snatch at such doctrines which promise relief and ease. (2) Others have been induced to espouse these opinions, from the excess of their zeal against the errors of the papists. (3) Others have been sucked into those quick-sands of antinomian errors, by fathering their own fancies upon the Holy Spirit. (4) And it is not unlike, but a comparative weakness of mind, meeting with a fervent zeal for Christ, may induce others to espouse such taking and plausible, though pernicious doctrines."

"Let all good men beware of such opinions and expressions, as give a handle to wicked men to abuse the grace of God, which haply the author himself dares not do, and may strongly hope others may not do: but if the principle will yield it, it is in vain to think corrupt nature will not catch at it, and make a vile use, and dangerous improvement of it!"

* This is, I fear, the very doctrine of your Fourth Letter, where an impenitent murderer is represented as complete in Christ, &c.

† Here my worthy opponent is exactly described by Flavel.

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“ For example: If such a principle as this be asserted before the world, *That men need not fear, that any, or all the sins they commit, shall do them any hurt;* † let the author warn and caution readers, [as the *antinomian* || author of that expression has done] not to abuse this doctrine, it is to no purpose: the doctrine itself is full of dangerous consequents, and wicked men have the best skill to draw them forth to cherish their lusts. That which the author *might design for the relief of the distressed,* quickly turns into poison in the bowels of the wicked. Nor can we excuse it, by saying, any gospel truth may be thus abused: for this is *none* of that number, but a principle that gives offence to the godly, and encouragement to the ungodly. And so much as to the rise and occasion of antinomian errors.”

II. “ Let us view next, some of the chief errors of Antinomians. (1) Some make justification to be an eternal act of God, and affirm, that the elect were justified before the world had a being—Others, that they were justified at the time of Christ’s death: with these Dr. *Crisp* harmonizes. (2) That justification by faith is no more but a manifestation to us, of what was done before we had a being. (3) That men ought not to question whether they believe or no. *Saltm. on free grace*, p. 93. 95. (4) That believers are not bound to mourn for sin because it was pardoned before it was committed; and pardoned sin is no sin. *Eaton’s honeycomb of justification*, p. 4. 6. (5) That God sees no sin in believers, whatsoever sins they commit. (6) That God is not angry with the elect, and that to say he smites them for their sins, is an injurious reflection upon his justice. This is avouched generally in all their writings. (7) That by God’s laying our iniquities upon Christ, he became as compleatly

† My worthy opponent has publicly advanced, not only that sin, even adultery and murder, does not hurt the pleasant children, but that it even *works for our good*.

|| Dr. *Crisp*, who was publicly called an *Antinomian* by the Puritans, and his tenets *loose, corrupt, and pernicious doctrines; antinomian dotages, &c.*

sinful

sinful as we, and we as compleatly righteous as Christ. Dr. *Cripp*, p. 270. (8) That no sin can do believers any hurt, nor must they do any duty for their own salvation. (9) That the new covenant is not made properly with us, but with Christ for us; and that this covenant is all of it a promise, having NO CONDITION on our part. They do absolutely deny, that faith, repentance, and obedience are CONDITIONS in the new covenant; but say, they are no conditions on our side, but Christ's, and that he repented, believed, and obeyed for us. *Saltmarsh on free grace*, p. 126. (10) They speak very slightly of trying ourselves by marks and signs of grace; *Saltmarsh* calls it a low, carnal way; but the *New-England Antinomians* call it a fundamental error, to make sanctification an evidence of justification: they say, that the darker our sanctification is, the brighter is our justification."

"I look upon such doctrines to be of a very dangerous nature, and their malignity and contagion would certainly spread much farther than it does, had not God provided two powerful antidotes.

"(1) The scope and current of the scriptures. They speak of the elect as *children of wrath* during their unregenerate state. They frequently discover God's anger, and tell us, his castigatory rods are laid upon them for their sins. They represent sin as the greatest evil; *most opposite to the glory of God and good of his saints*. They call the saints to mourn for their sins, &c. They put the people of God to the trial of their interest in Christ, by signs and marks from the divers branches of sanctification. They infer *duties* from privileges; and therefore the antinomian dialect is a *wild note*, which the generality of serious christians do easily distinguish from the scripture language."

"(2) The experience and practice of the saints greatly secure us from the spreading malignity of Antinomianism. They acknowledge, that before their conversion they were equal in sin and misery

with the vilest wretches in the world. They fear nothing more than sin. They are not only sensible that God sees sin in them, but they admire his patience, that they are not consumed for it. They urge his commands and threatenings, as well as promises, upon their own hearts, to promote sanctification. They excite themselves to duty and watchfulness against sin. They encourage themselves by the rewards of obedience, knowing their *labour is not in vain in the Lord*. And he that shall tell them, "their sins can do them no hurt, or their duties no good," speaks to them not only as a barbarian, but in such a language as their souls *abhor*. The zeal and love of Christ being kindled in their souls, they have no patience to hear such doctrines as so greatly derogate from his glory, under a pretence of honouring and exalting him. It wounds and grieves their very hearts to see the world hardened in their prejudices against reformation, and a gap opened to all licentiousness. But notwithstanding this double antidote, we find, by daily experience, such doctrines too much obtaining in the professing world, *Tantum religio suadere maiorum.*"

"For my own part, he that searcheth my heart is witness, I would rather chuse to have my right hand wither, and my tongue rot within my mouth, than to speak one word, or write one line, to cloud the free grace of God. Let it arise and shine in its meridian glory. None owes more to it, or expects more from it than I do; and what I write in this controversy is to vindicate it from those opinions, which, under pretence of exalting it, do really militate against it."

Then follows a prolix refutation of the above-mentioned antinomian errors, most of which necessarily flow from your second and fourth letters. When our pious author attacks them as a disciple of St. *James*, he carries all before him: but when he encounters them as an admirer of *Calvin*, his hands hang down, *Amalech* prevails, and a shrewd
 logician

logician could, without any magical power, force him to confess, that most of the errors which he so justly opposes, are the natural consequences of unconditional election, particular redemption, irresistible grace, Calvinian imputation of righteousness to impenitent murders, the infallible perseverance of believers who defile their fathers beds, and, in a word, Salvation finished for all the "pleasant children," who go on frowardly in the way of their own heart. Thus it would appear that Calvinism is "the *πρωτον ψευδος*, to use Mr. Flavel's words, the radical and prolific error from which most of the rest are spawned."

He concludes, his Anti-Crispian treatise by the following truly christian paragraph: "I call the Searcher of hearts to witness, that I have not intermeddled with this controversy of Antinomianism, out of any delight I take in polemic studies, or an unpeaceable contradicting humour, but out of pure zeal for the glory and truths of God, for the vindication and defence whereof, I have been necessarily engaged therein. And having discharged my duty thus far, I now resolve to return, if God permit me, to my much more agreeable studies; still maintaining my christian charity for those whom I oppose; not doubting but I shall meet those in heaven, from whom I am forced in lesser things to dissent upon earth."

While my heart is warmed by the love which breathes through the last words of Mr. Flavel's book, permit me to tell you, that I cordially adopt them with respect to dear Mr. Shirley and yourself, hoping that if you think yourself obliged "to cut off all intercourse and friendship with me" upon earth, on account of what you are pleased to call my *disingenuity* and *gross perversions*, you will gladly ascribe to the Lamb of God a common salvation truly finished in heaven, together with,

Honoured and dear Sir,

Your most obedient Servant in the pure
gospel of St. James, J. F.

L E T T E R V.

To RICHARD HILL, Esq;

Honoured and dear Sir,

I Have hitherto endeavoured to shew, that the exploded doctrine of a second justification by works, [i. e. by the evidence or instrumentality of works,] in the day of judgment, is scriptural, consonant to the doctrine of our Church, and directly or indirectly maintained, as by yourself, so by all Anti Crispian Puritan divines, whenever they regard St. *James's* holy doctrine more than Calvin's peculiar opinions. I shall now answer a most important question, which you propose about it, p. 149. You introduce it by these words :

" You cannot suppose that when Mr. *Shirley* said, *Blessed be God, neither Mr. Wesley, nor any of his Preachers (Mr. Olivers excepted) hold A SECOND JUSTIFICATION BY WORKS.* he intended to exclude good works in an evidential sense." Indeed, Sir, I DID suppose it; nor can I to this moment conceive, how Mr. *Shirley* could lean towards Calvinism, if he were settled in St. *James's* doctrine of justification by the evidence of works. You proceed :

" Neither Mr. *Shirley*, nor I, nor any Calvinist that I ever heard of, deny that a sinner is declaratively justified by works, both here and at the day of judgment." You astonish me, honoured Sir : why then do you, at the end of this very paragraph, find fault with me for saying, that IT WILL

BE ABSURD in a man, set on the left hand as a REBELLIOUS SUBJECT of our heavenly King, to plead the works of Christ, when his own works are called for as the only *evidences* according to which he must be justified or condemned? Why do you cry out, in the fifth letter of your *Review*, "*O shocking to tell! Horresco referens,*" &c.—Why do so many Calvinists shudder with horror, because I have represented our Lord as condemning by the evidence of works, [agreeably to his own express doctrine, *Matt. xxv.*] a practical Antinomian, a canting apostate, who had no good works to be *declaratively justified* by in the day of judgment? Why do you maintain, that when *David* committed adultery and murder, he was *justified from all things, his sins past, present, and to come, were FOR EVER and for ever cancelled?* And why do you (p. 70) call me a *snake that bites* the Calvinist ministers, because I have exposed the Antinomianism of those preachers, who setting aside Christ's doctrine of justification by the evidence of works in the last day, give thousands to understand, that they shall then be abundantly justified by *righteousness imputed* in Calvin's way, and by nothing else? You go on:

"Therefore, I say, if you utterly disclaim all human works, as the *procuring, meritorious* cause of justification, what need was there of addressing Mr. *Shirley* as you have done? Yea, what need was there of your making this point a matter of controversy at all? We are quite agreed, both as to the expression, and as to the meaning of it."

Are we indeed *quite agreed both as to the expression* of a second justification by works in the day of judgment, and as to the meaning of it, to which I once more set my seal, viz. that we shall be justified, *not by the merit, but by the evidence* of works. What a pity is it then, dear Sir, that you did not find this out, till you came to the 149th page of your book! It would probably have saved you the trouble of writing it, and me the thankless office of exposing it. However, it is but right, I should requite your candid

candid concession, by answering your important question: "*What need was there of making this point, (of justification by the evidence of works in the day of judgment) a matter of controversy at all?*" I will ingenuously tell you: I wanted an immoveable point to fix my engine upon, in order to throw down your great Diana, and pull up by the roots the immense tree of antinomian knowledge. And now you have so fully and repeatedly gained me the firm point which I desired; permit me, honoured Sir, to throw myself at your feet, to return you thanks, and tell you, that you are the happy prisoner of the truth which I vindicate.

"What do you mean?"—What you little expect, dear Sir, and what I think you cannot possibly avoid. Yes, whether you will or no, I must serve a friendly warrant, and "young ignorance" arrests you in the name of *English Logic*, to make you publicly subscribe to the Anti-Crispian propositions, which your *Benedictine* monk has rashly traduced.—"I will never do it: I am ready to offer myself among the foremost of those true protestants, who could have burned against the doctrine of a second justification by works."—Well then, honoured Sir, you shall go, not to the stake near *Baoliol* College, but to the ground and pillar of truth: and that you may not make a needless resistance, I humbly presume to bind you before all the candid and judicious Calvinists in *England*, with the following NECESSARY consequences of a capital doctrine, which, you tell us, "*was never denied either by Mr. Shirley, or yourself, or any Calvinist you ever heard of.*"

If we are "*justified by works, i. e. by the evidence of works, both here and at the day of judgment*, it follows, (1) That Mr. Wesley's doctrine with respect to *man's faithfulness* in good works is true; and that, if a man (*Judas* for instance) is not faithful in the unrighteous Mammon, God will not give him the true riches of glory. Though he should once have had faith enough to leave all and follow Christ,

his

his *ship-wrecked faith*, sunk by bad works, will profit him nothing ; he shall as surely be condemned by the evidence of his *unfaithfulness*, as ever an highwayman was condemned, upon the fullest evidence, that he had robbed upon the highway.

(2) The second proposition of the Minutes also stands now upon an immoveable basis. *Every believer till he comes to glory works FOR, as well as FROM life*, since his works will appear as witnesses FOR or against him at the day of judgment, and LIFE or death will be the certain consequences of their deposition.

(3) The third proposition of the Minutes now shines like the meridian sun after an eclipse. *Nothing is more false than the maxim, that a man is to do nothing in order to justification*, either at conversion, or in the last day. For the work of faith undoubtedly takes place in the day of conversion, agreeable to those words of St. Paul, *We have believed THAT we must be justified*. And, if even Calvinists grant, that a sinner is "justified by the evidence of works both here and at the day of judgment," it is indubitable, that he must provide that evidence, as there is opportunity, and that, if even an apostle provides it not, he shall, notwithstanding his election, increase the number of those practical Antinomians, whose condemnation I have described, 2 Check. p. 97. Hence appears also the error couched under the unguarded proposition which you advance, (p. 12.) "*In the act of justification we affirm, good works have no place ;*" for the good work of faith has the important place of an INSTRUMENT, when we are justified at our conversion : and the good work of love will have the place of the chief witness, by whose deposition we shall be justified in the great day.

You indeed produce the words of our Church, *The thief did believe ONLY, and the merciful God justified him ;* but they make against you, for they intimate, that the work of faith was previous to his justification.

justification. And that he was not saved *without works*, strictly speaking, although he was saved without the *merit* of works, I prove by your quotation from Bishop Cowper, *Justifying faith, whereby we are saved. CANNOT be without works*: and by these words of St. James, and the Rev. Mr. Madan, adapted to the present case. Could "*faith save him? i. e. such a faith as HATH NOT WORKS. as is not productive of the fruits of the Spirit in the heart and life? Is this saving faith? Certainly not.*" When our Church says, that he went to heaven *without works*, she means *without* the outward works which pharisees trust to, such as receiving the sacraments, going to the temple, and giving alms: or she grossly contradicts St. James, Bishop Cowper, Mr. Madan, and herself. Therefore, notwithstanding all you have advanced, even the penitent thief's experience, who, as our church says, *should have LOST his salvation*, and consequently his justification and election, *if he had lived, and not regarded the works of faith*, is "a formidable rampart" for, not against St. James's undefiled religion. Again,

(4) When, in the *Review of the whole affair*, Mr. Wesley says, that *he who now believes in Christ with a loving, obedient heart, is now accepted of God*; what does he say more than you, and your favourite Bishop, who tells us, (p. 12.) *That justifying faith, whereby we are saved, CANNOT be without good works; for faith worketh by love?* Does it not evidently follow, from your own, as well as Mr. Wesley's proposition, that while the incestuous Corinthian defiled his father's bed, his living, justifying father's bed, his living, justifying faith had degenerated into a dead, devilish faith? Agreeable to that evangelically-legal proposition of Mr. Madan, *If my faith does not produce the proper fruits, it is no better than the devil's faith*: whence it necessarily follows, that the devil's faith is justifying, or that the Corinthian backslider was condemned; and consequently, that Calvinism and Antinomianism, the grand pillars of defiled religion, are two broken reeds.

(5) It

(5) It is now an indubitable truth, that a *sincere heathen*, who never heard the name of Christ, and nevertheless *feareth God and worketh righteousness according to his light, is accepted of him*: for, if he perseveres, he will be justified in the last day by the *evidence* of his works of righteousness; and he is now justified by the *instrumentality* of his faith in the light of his dispensation; for this light, when we receive it by faith, (if we may believe those excellent mystics* St. John and St. Paul) is *Christ in us, the hope of glory*. John i. 5. 9. Col. i. 27. Eph. iii. 17. and v. 14.

(6) Nor can you now justly refuse to clear Mr. Wesley of the charge of *heresy*, because he says, *Salvation is not by the merit of works, but by works as a CONDITION*; for in the present case, where is the difference between the word *EVIDENCE*, which

* The word *mysticism*, like the word *enthusiasm*, may be used in a good or a bad sense. I am no more ashamed of the true *mystics*, i. e. those who fathom the deep mysteries or inward religion; than of the true *enthusiasts*, those who are really inspired by the grace and love of God. When I said, that *Solomon* was the great Jewish *mystic*, I took the word *mystic* in a good sense: if all are *mystics* who preach *Christ in us*, and *Christ the light of the world*, (as you intimate in your five letters) I affirm, that St. Paul and St. John are two of the greatest *mystics* in the world. And when I intimated, that *Solomon's Song* is a *mystical* book, and that the Rev. Mr. Romaine has given us a *mystical*, and in general edifying explanation of the 107th Psalm; I no more insulted those good men, than our Church reflects upon our Lord when she says, that "matrimony represents to us the *mystical union* between Christ and his Church." If Mr. Wesley has spoken against *mysticism*, it is undoubtedly against that which is wild and unscriptural; for he has shewn his approbation of rational and scriptural *mysticism*, by publishing very edifying extracts from the works of the great German and English *mystics*, *Kempis* and *Mr. Law*. Permit me to recommend to you, what Mr. Hartley, a clergyman whom you have quoted with honour, has written in defence of the *mystics*, and to remind you, that abroad, those who go a little deeper into inward christianity than the generality of their neighbours, are called *pietists*, or *mystics*, as commonly as they are called *methodists* in England. On the preceding accounts I hope, that when Mr. Wesley or Mr. Shirley shall again condemn *mysticism*, they will particularly observe, that it is only unscriptural and irrational *mysticism* which they explode.

you

you use, with Dr. *Guise*, Mr. *Wesley*, and me; and the word **CONDITION**, which Mr. *Wesley* uses, and our Church, and most of the Puritan divines? An example will enforce my appeal to your candor; you sit upon the bench as a magistrate, and a prisoner stands at the bar: you say to him: "You are charged with calumny, forgery, and gross perversions; but you shall be acquitted, on **CONDITION** that some of your reputable neighbours give you a good character." A lawyer checks you for using the treasonable word **CONDITION**, insisting you must say, that the prisoner shall be acquitted, or condemned, according to the **EVIDENCE** which his creditable neighbours will give of his good behaviour. You turn to the bar, and say, "Prisoner, did you understand me?" Yes, Sir, replies he, as well as the gentleman who stops your honour. That is enough, say you, let us not *dispute about words*: I am persuaded, the court understands, we all mean, that the acquittal or condemnation of the prisoner will entirely turn upon the deposition of proper witnesses.

(7) With regard to the word *Merit*, I hope our controversy is at an end: for Mr. *Wesley* and I, or to speak your own language, *Old Mordecai and young ignorance*, freely grant what Bishop *Hopkins* and you assert, (Review, p. 42.) namely, that "In all **PROPER merit** there must be an equivalence, or at least a proportion of worth between the work and the reward;—and that the obedience we perform cannot be said, without a *grand IMPROPRIETY*, to **MERIT** any reward from God." But, you must also grant us, that if our Lord, speaking after the manner of men, by a *grand* † *cataphresis*, a very condescending *impropriety*, frequently uses the word *meriting* or *deserving*, we may without heresy use it after him.

Should you ask me, how I can prove that our Lord ever used it; I reply, that if he used again

† A figure of speech which consists in using a word in an *improper sense*: as when unfaithful ministers are called *dogs that cannot bark*.

and again words answering to it as face answers to face in a glass, it is just as if he had used the *English* word *merit*, or Mr. *Wesley's* Latin word *meritum*: and to prove that he did so, I appeal to the first Greek lexicon you will meet with. I suppose it is that of *Schrevelius*, because it is the most common all *Europe* over. Look for *mereor* [to *merit* or *deserve*] and you will find that the correspondent Greek is, *μισθον φερειν*, literally, *to carry a reward* and *αξιος ειναν*, *to be worthy*: *αξια* answers to *meritum merit*; and *αξιος* to *merito*, *deservedly*, or *according to one's merit*.

To prove therefore that our Lord did not scruple to use the word *merit* in an *IMPROPER sense*, I need only prove that he did not scruple applying the words *μισθος* and *αξιος*, to man. Take some instances of both.

(1) *Matt. xx. 8. Give them τον μισθον, their hire, or reward. And again, Matt. v. 12, Your reward (μισθος) is great in heaven, &c.* Hence the apostle calls God (*μισθαποδότης*) the *Rewarder*: and *Moses* is said to *look to (μισθαποδοσιαν) the recompense of reward*, *Heb. xi. 6. 26.* And the word *μισθαποδοσια*, the bestowing of a reward, as much answers to the word *μισθοφορια*, the carrying of a reward, or *merit*, as the relative words which necessarily suppose one another. He therefore, that uses the former without scruple, makes himself quite ridiculous before unprejudiced people, if he scruples using the latter; much more if he thinks the doing it is a *dreadful heresy*.

(2) As for the other word (*αξιος*) *meriting, deserving, or worthy*, it is as scriptural as any word in the Bible. You find it used both in a proper, and an improper sense in the following scriptures: (1) In a *proper sense*: *The labourer IS WORTHY OF, OR MERITS his hire*, *Luke x. 7. WORTHY OF DESERVING stripes*, *Luke xii. 48. WORTHY OF, OR MERITING death*, *Acts xxi. 11. They have shed the blood of thy saints, and thou hast given them blood to drink, for they ARE WORTHY*; that is, they *MERIT*, they *DESERVE* it, *Rev. xvi. 6.* (2) In an *improper sense*, which you represent as *heretical*. *They shall*

walk with me in white, for they ARE WORTHY, Rev. iii. 4. Enquire who IS WORTHY, Matt. x. 11. WORTHY of me, Matt. x. 37. They that were bidden WERE not WORTHY, Matt. xxii. 8. WORTHY to escape these things, Luke xxi. 36. WORTHY to obtain that word, Luke xx. 35. &c. &c.

In all these passages the original word is ἀξίως, worthy, meriting, or deserving. Bishop Cowper therefore, whom you quote in your five letters, p. 26, spoke with uncommon rashness when he said, "No man led by the spirit of Jesus, did ever use this word of MERIT," [i. e. ἀξίως εἶπαι] "as applying to man: it is the proud speech of Antichrist. Search the scriptures, and ye shall see that none of all those who speak by divine inspiration, did ever use it: yea, the godly fathers always abhorred it." What! The sacred writers "never used the word ἀξίως εἶπαι!" "The godly fathers always abhorred" an expression which the Holy Ghost so frequently makes use of! Christ himself "spoke by the proud spirit of Antichrist!" When I see such camels obtruded upon the Church, and swallowed down by thousands as glib truth, I am cut to the heart, and in a pang of sorrow and shame groan, "From such divinity, good Lord, deliver me, my worthy opponent, and all real protestants!"

To this Mr. Rowland Hill answers before-hand, in his Friendly Remarks, p. 28. This is, "a bad criticism upon, the word ἀξίως which MORE PROPERLY means MEET or FIT." Now, Sir, to your bare assertion I oppose. (1) All the Greek lexicons. (2) The testimony of Beza, Calvin's successor, who, speaking of the word ἀξίως says, "It is PROPERLY used of that which is of equal weight and importance. (3) The testimony of Leigh, another learned Calvinist, who, in his *Critica Sacra*, says, "ἀξίως has its name from ἀγισσῶ, a trahendo: quæ præponderant, lancem attrahunt; and is a metaphor taken from balances, when one scale doth counterpoize another." And speaking of ἀξίως, a word derived from ἀξίως, he adds, "It signifieth, when either reward or punishment is given according to the proportion

portion of MERIT." And this he proves, by 1 Tim. v. 17, *Let the elders that rule well, be counted WORTHY of double honour*—For the scripture says, *the labourer is WORTHY of his reward.*

When I see learned Calvinists forced to grant all we contend for, I wish that no Protestant may any longer expose his prejudice, in denying what is absolutely undeniable, viz. That Christ and his Apostles assert, *some men merit OR are worthy of rewards.* Taking care, therefore, never to fix to those scriptural words the idea of PROPER *worthiness, or merit of CONDIGNITY,* let us no longer fight against Christ, by saying, they are in *no sense* worthy, whom Christ himself *makes, accounts, and calls* WORTHY; yea, whom he gloriously rewards as such.

(8) As for this modest proposition of the Minutes, *It is a doubt, if God justifies any one that never did fear him and work righteousness,* it stands now ESTABLISHED by your concessions, not as matter of doubt, but as matter of fact, if we speak of justification in the hour of conversion, or in the day of judgment. For with respect to the former, you justly observe, (p. 12) that the *faith whereby we are saved,* and consequently justified, CANNOT be without good works: and with regard to the latter, you say, p. 149, *What need is there of making our justification by the evidence of works in the day of judgment, a matter of controversy at all? We are quite agreed, that a sinner is declaratively justified by WORKS.* Now, honoured Sir, if he is justified by works, it is undoubtedly by works of RIGHTEOUSNESS; unless it could be proved, that he may be justified by works of UNRIGHTEOUSNESS, by adultery and murder.

(9) It is likewise evident from your own concessions, that *talking of a justified or a sanctified state without paying a due regard to good works, tends to mislead men,* and actually misleads thousands. If Judas, for instance, when he neglected good works, which are the mark of our first, and the instrument of our second justification, *trusted to what was done in the moment in which he was effectually called to*

leave

leave all and follow Jesus, he grossly deceived himself : or, if he depended upon imputed righteousness, when he neglected personal holiness, he built upon the loosest sand.

The seasonableness of Mr. Wesley's caution in this respect will strike you, honoured Sir, if you cast your eyes upon the numbers of fallen believers, who once, like obedient Judas, left all to follow Christ ; but, having resumed their besetting sin, like the apostolic traitor, now sell their Saviour and election, perhaps for a less valuable consideration than he did. However they were once in a justified and sanctified state, and Mr. Hill tells them, that *in the act of justification good works have no place*, and insinuates, that adulterers and murderers may be in the *winter season* of a sanctified state ; therefore they reasonably conclude, that they are still justified and sanctified. Thus they live, and if God does not send them an honest Nathan, or if when he comes, they stop their ears, and cry out *Heresy !* thus like Judas they will die.

(10) With respect to the last clause of the Minutes, you must acknowledge, that *we are every moment pleasing or displeasing to God, according to the whole of our inward tempers and outward behaviour* : or, to clothe Mr. Wesley's doctrine in words in which you agree with me ; you must confess, that, " As we may die every hour and every moment, we are liable to be *every hour and every moment justified, or condemned, by the evidence of our * works.*" This is evident, if you consider St. Paul's words, *Without faith it is impossible to PLEASE God* : and if you do not recant what you say, Review, p. 12, *Justifying faith [the faith by which we please God] CANNOT be without good works.* You must therefore prove, that adultery, treachery, and murder are *good works*, and by that means openly plead for *Belial, Baal, and Beelzebub* : or you must grant,

* The reader is once more desired to remember, that by works we understand not only the works of the tongue and hands. i. e. words and actions ; but also, and chiefly, the works of the mind and heart, that is, thoughts, desires, and tempers.

that

that when *David* committed those crimes, he had not *justifying faith*, and consequently did not *please God*. And the moment you grant this, you set your seal to the last proposition of the Minutes, which you esteem most *contrary*, and I entirely agreeable, to *sound doctrine*.

Having thus, by the help of your own concessions, once more removed the rock of offence, under which you try to crush the seasonable rampart of St. *James's* undefiled religion, which we call *the Minutes*, I leave you to consider how much Mr. *Wesley* has been misunderstood, and how much the truth of the gospel has been set at naught.

I am,

Honoured and dear Sir,

Yours, &c.

J. F.

LETTER VI.

TO RICHARD HILL, Esq;

Honoured and dear Sir,

WHILE my engine, common sense, stands yet firm upon the point of our justification by the evidence works; which you have so fully granted me, permit me to level it a moment at the basis of the main pillars, which support Antinomianism and Calvinism.

(1) If righteous *Lot* had died when he repeated the crimes of drunkenness and incest, his justification would have been turned into condemnation; according to *St. Paul's* plain rule. *If thou be a breaker of the law, thy circumcision is made uncircumcision:* for neither the holy God, nor any virtuous man, can possibly justify a sinner upon the evidence of drunkenness and incest.

(2) If old *Solomon*, doating upon heathenish young women, and led away by them into abominable idolatries, had died before he was brought again to repentance; he could never have seen the kingdom of God:—he should have perished in his sin; unless *Geneva* logic can make it appear, in direct opposition to the word of God, that the *impenitent shall not perish*, and that *idolaters shall inherit the kingdom of God*, Luke xiii. 3. and 1 Cor. vi. 9.

(3) If the incestuous *Corinthian* had been cut off while he defiled his father's bed, the justification granted him at his first conversion, far from saving him

him in the day of judgment, would have aggravated his condemnation, and caused him to be counted worthy of a much severer punishment, than if he never had known the way of righteousness — never been justified : unless you can prove, that Christ would have acquitted him upon the horrid evidence of apostasy and incest, which appears to me as difficult a task, as to prove that Christ and Belial are one and the same filthy god.

(4) If *David* and *Bathsheba* had been run through by *Uriah*, as *Zimri* and *Cosbi* were by *Phineas* ; and if they had died in their flagrant wickedness ; no previous justification, no calvinian imputation or righteousness, would have secured their justification in the last day. For, upon the evidence of adultery and premeditated murder, they would infallibly have been condemned ; according to those awful words of our Lord, *I come quickly to give EVERY MAN* (here is no exception for the pleasant children) *according as HIS work shall be, not according as MY work has been. Blessed are they that do his commandments, that they may enter in through the gates into the city ; for without are dogs, WHOREMONGERS, and MURDERERS, Rev. xxii. 12, &c.*

Should you say, honoured Sir, It is provided in the decree of absolute election that adulterers, who once walked with God, shall not die till they have repented ; (1) I demand proof that there ever was such a decree. In the second psalm, indeed, I read about God's DECREE, for it implies general redemption and conditional election. *I will declare the DECREE : Thou art my Son ; I will give thee the HEATHEN for thine inheritance, and the UTMOST parts of the earth for thy possession.— Kiss the Son, lest he be angry, and ye perish from the way.*

(2) This evasion is founded upon a most absurd supposition, which sows pillows to the arms of backsliders and apostates, by promising them immortality if they persevere in sin. But setting aside the absurdity of supposing, that old *Solomon*,
for

for example, might have kept himself alive till now by assiduously worshipping *Ashtaroth*; or, which is the same, that he might have put off death by putting off repentance, because he could not die till he had repented: I ask, where is this strange gospel written? Certainly not in the Old Testament; for God asks there with indignation, *When the righteous turneth away from his righteousness, and committeth iniquity, SHALL HE LIVE? NO: in his sin that he has sinned SHALL HE DIE*, Ezek. xviii. 24. Much less in the New, where Christ protests, that he will *spue luke-warm* believers out of his mouth, and that every branch in him which bears not fruit, shall be taken away, or cut off: an awful threatening this, which was executed even upon one of the twelve Apostles; for our Lord himself says, *Those that thou gavest me I have kept, and none of THEM is LOST BUT Judas, who fell finally*, since he died in the very act of self-murder, and is particularly called *the son of perdition*.

But granting you, that lest *Lot*, *David*, and *Solomon* should be condemned by works in the day of judgment, they were to be immortal till they repented and did their first works; this very supposition indicates, that till they repented they were sons of PERDITION, according to that solemn declaration of Truth manifest in the flesh, *Except ye repent, ye shall all PERISH*.

As if you were aware of this difficulty, p. 149, you have recourse to a noted distinction in *Geneva logic*, by which you hope to secure your favourite doctrines, as well as fond *Rachel* once secured her favourite teraphim. You say, "that though a sinner" (*David* for instance, or *Solomon*) "be justified IN THE SIGHT OF GOD by Christ alone, he is declaratively justified by works both here and at the day of judgment."

Now, honoured Sir, this necessarily implies, that though *David* in *Uriah's* bed, and *Solomon* at the shrine of *Ashtaroth*, are justified in the sight of God by Christ's chastity and piety imputed to them: yet, before men and before the judge of quick

quick and dead, they are justified by the evidence of their own chastity and piety. This distinction, one of the main supports of Calvinism, is big with absurdities : for if it is just, it follows,

(1) That while God says of *Solomon*, worshipping the goddesses of the *Zidonians*, he is still a true believer, *he is justified from all things* ; Christ says, *By his fruit ye shall know him* ; he is an impenitent, unjustified idolater ; and St. *James*, siding with his Master, says roundly, that *Solomon's faith*, being now *without works is a dead*, unjustifying faith, by which, as well as by his bad works, he is condemned already. Now, Sir, it remains that you should give up antinomian Calvinism, or tell us who is grossly mistaken, God or Christ : for upon your scheme, God says of an impenitent idolater, who once believed in him, " He is fully justified by the perfect law of liberty : " and Christ says, " He is fully condemned by the same law ! " and reason dictates, that both parts of a full contradiction cannot be true.

Do not say, honoured Sir, that, upon the calvinian plan, the Father and the Son never contradict one another in the matter of a sinner's justification : for, if the Father justifies by the imputation of an external righteousness, which constitutes a sinner righteous while he commits all sorts of crimes ; and if the Son, on the other hand, condemns a sinner for his *words*, much more for the commission of adultery, idolatry, and murder ; their sentence must be as frequently different, as a believer acts or speaks contrary to the law of liberty. For Christ, being *the same yesterday, to-day and for ever*, cannot justify, he must condemn *now*, as well as *in the day of judgment*, every man who now acts or speaks wickedly.

Should you attempt to account for the Father's imaginary justification of an impenitent idolater, by bringing in *Calvin's* decrees, and saying, that God reckoned *Solomon* a converted man at the shrine of *Astartoth*, because he had absolutely decreed to give him restoring grace : I reply, that
 supposing

supposing such decrees are not imaginary, is it not absurd to say, God reckons that cold is heat, and confounds January with July, because he has decreed that summer shall follow winter? Therefore which way soever you turn, absurdities or impieties stare you in the face.

(2) The unreasonableness of Calvinism will appear to you more glaring still, if you suppose a moment that *David* died in *Uriah's* bed. For then according to Dr. *Crisp's* justification by the imputation of Christ's chastity, he must have gone strait to heaven; and, according to our Lord's condemnation, by the evidence of personal adultery, he must have gone strait to hell. Thus, by the help of *Genevalogic*, so sure as the royal adulterer might have died before *Nathan* stirred him up to repentance, I can demonstrate, that *David* might have been saved and damned, in heaven and in hell at the same time.

(3) Your distinction insinuates, that there will be two days of judgment; one to try us secretly BEFORE God, by imputed sin and imputed righteousness; and the other, to try us, publicly before men and angels, by personal sin and personal righteousness: a new doctrine this, which every christian is bound to reject, not only because the scripture is silent about it, but because it fixes a shocking duplicity of conduct upon God; for it represents him, first, as absolutely saving or damning the children of men, according to his own capricious imputation of Christ's righteousness, or of *Adam's* sin; and then as being desirous to make a show of justice before men and angels, by pretending to justify or condemn people according to their works, when in fact, he has already justified or condemned them without the least respect to their works; for say Bishop *Cowper* and Mr. *Hill*, *In the act of justification, good works have no place*: and, indeed, how should they, if free grace and free wrath have unalterably cast the lot of all, before the foundation of the world—or in other terms, if finished salvation and finished damnation have the stamp of God, as well as that of *Calvin*?

(4) Accord-

(4) According to your imaginary distinction, Christ, as King of Saints, frequently condemns, for inherent wickedness, those whom he justifies, as a priest, by imputed righteousness; and so, to the disgrace of his wisdom, he publicly recants, as a Judge, the sentence of compleat justification, which he privately passes as a God. Permit me, honoured Sir, to enforce this observation by the example of *Judas*, or any other apostate. I hope nobody will charge me with blasphemy, for saying, that our Lord called *Judas* with the same sincerity, with which he called his other disciples. Heaven forbid, that any christian should suppose, the Lamb of God called *Iscariot* to get him into the pit of perdition, as a fowler does an unhappy bird which he wants to get into a decoy. *Judas* readily answered the call, and undoubtedly believed in Christ, as well as the rest of the apostles: for St. *John* says, *This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory, and his disciples, of whom Judas was one, believed in him.* His faith was true, so far as it went; for he was one of the *little flock* to whom it was God's good pleasure to give the kingdom, Luke xii. 32. Our Lord pronounced him blessed with the rest of his disciples, Matt, xiii. 16. and conditionally promised him one of the twelve apostolic thrones in his glory, Matt. xix. 28.

If you say, that "he was *always* a traitor and a hypocrite," you run into endless difficulties; for, (1) You make Christ countenance, by his example, all bishops, who knowingly ordain wicked men; all patrons, who give them livings; and all kings, who prefer ungodly men to high dignities in the church. (2) You suppose, that Christ, who would not receive an occasional testimony from an evil spirit, not only sent a *devil* to preach and baptize in his name, but at his return encouraged him in his horrid dissimulation, by bidding him *rejoice that his name was written in heaven.* (3) You believe, that the *faithful and true Witness, in whose mouth no guile was ever found,* gave this absurd, hypocritical

hypocritical charge to a goat, an arch-hypocrite, a *devil*: "Behold, I send you forth as a SHEEP in the midst of wolves; but fear not, the hairs of your head are all numbered. A sparrow shall not fall to the ground without YOUR FATHER, and you are of more value than many sparrows. Do not premeditate, it shall be given you what you shall speak: for it is not you that speak, but the Spirit of your Father which speaketh in you."

When our Lord spoke thus to *Judas*, he was a *sheep*, i. e., he heard *Christ's* voice, and followed him. But, alas! he was afterward taken by the bright shining of silver and gold, as *David* was by the striking beauty of *Uriah's* wife. And when he had admitted the base temptation, our Lord, with the honesty of a master, and tenderness of a Saviour, said, *Have not I chosen you twelve, and one of you is a devil?* He has let the tempter into his heart. This severe, though indirect reproof reclaimed *Judas* for a time; as a familiar rebuke checked *Peter* on another occasion. Nor was it probably till near the end of our Lord's ministry, that he began to be unfaithful in the mammon of unrighteousness: and even then *Christ* kindly warned, without exposing him.

Some, indeed, think that our Lord was partial to *Peter*; but I do not see it: for with equal love and faithfulness he warned all his disciples of their approaching fall, and mentioned the peculiar circumstances of *Judas's* and *Peter's* apostasy.—"Ay, but he prayed for *Peter*, that his faith might not fail."—And is this a proof, that he never prayed for *Judas*? That he always excepted him, when he prayed for his disciples, and that he would have excepted him, if he had been alive when he interceded for all his murderers?—"However, he looked at *Peter*, to cover him with penitential shame."—Nay, he did more than this for *Judas*: for he pointed at him, first indirectly, and then directly, to bring him to a sense of his crime. But supposing our Lord had not at all endeavoured to stop him in his dreadful career:
would

would this have been a proof of his reprobating partiality? Is it not said, that *the Lord weigheth the spirits*? As such, did he not see that *Judas* offended of malicious wickedness, and calm deliberation: and that *Peter* would offend merely through fear and surprize? Supposing therefore he had made a difference between them, would it be right to account for it from calvinian election and reprobation, when that difference might so naturally be accounted for from the different state of their hearts, and nature of their falls? Was it not highly agreeable to the notions we have of justice and the declarations we read in the scripture, that our Lord should reprobate or give up *Judas*, when he saw him immovably fixed in his apostasy, and found that the last hour of his day of grace was now expired?

From all these circumstances, I hope I may conclude, that *Judas* was not always an hypocrite; that he may be properly ranked among apostates, that is, among those who truly *fall from God*, and therefore were once truly in him; and that our Lord spoke no untruth, when he called the Spirit of God the Spirit of *Judas's* Father, without making any difference between him and his other disciples.

If you ask, how he fell? I reply, that overlooking an important part of our Lord's pastoral charge to him, *He that endureth unto the end, the same shall be saved*, he dallied with worldly temptations, till the evil spirit, which was gone out of him, entered in again, with seven other spirits more wicked than himself, and took possession of his heart, which was once swept from reigning sin, and garnished with the graces which adorn the christian in his infant-state. Thus, like *Hymeneus*, *Philetus*, *Demas*, and all other apostates, by putting away a good conscience, concerning faith he made shipwreck, and evidenced the truth of God's declaration, *When the righteous turneth away from his righteousness, all his righteousness that he hath done shall not be mentioned: in his sin that he hath sinned shall he die.*

“ Nay, *Judas* kept his master's money, and was a thief; therefore he was always an hypocrite, an absolute reprobate.”

To show the weakness of this objection, I need only retort it thus, *David* set his heart upon his neighbour's wife, as *Judas* did upon his master's money, and like him *betrayed innocent blood*; therefore he was always an hypocrite, an absolute reprobate. If the inference is just in one case, it is undoubtedly so in the other.

“ But *David* repented, and did his first works.”

I thank my objector for this important concession. Did *Judas* perish? It was then because he *did not do his first works*, though he *repented*. And *as David* saved? It is because he not only repented, but *did also his first works*; or, to use your own expressions, because he recovered “justifying faith, which cannot be without good works.” Thus, when he had recovered justifying faith *before God*, he could again be justified by the evidence of works, both *before his fellow mortals*, and that God who *judges the world in righteousness*, and who sentences every man according to *his own works*, and not merely according to works done by *another* near 6000 or 1800 years before they were born. Thus the royal adulterer, who died a justified, chaste penitent, can, through the merits of Christ, stand before the throne in a better and more substantial righteousness, than the fantastic robe in which you imagine he was clothed, when his eyes were full of adultery and his hands full of blood—an airy, loose, flimsy robe this, cut out at *Geneva* and *Dort*, not at *Jerusalem* or *Antioch*——a wretched contrivance, the chief use of which is to cover the iron-clay feet of the Calvinian Diana, and afford a safe asylum, a decent canopy to the *pleasant children*, while they debauch their neighbours wives, and hypocritically murder them out of the way.

O ye good men, how long will you inadvertently represent our God, who is *glorious in holiness*, as the pandar of vice? and Christ's
immaculate

would this have been a proof of his reprobating partiality? Is it not said, that *the Lord weigheth the spirits*? As such, did he not see that *Judas* offended of malicious wickedness, and calm deliberation: and that *Peter* would offend merely through fear and surprise? Supposing therefore he had made a difference between them, would it be right to account for it from calvinian election and reprobation, when that difference might so naturally be accounted for from the different state of their hearts, and nature of their falls? Was it not highly agreeable to the notions we have of justice and the declarations we read in the scripture, that our Lord should reprobate or give up *Judas*, when he saw him immovably fixed in his apostasy, and found that the last hour of his day of grace was now expired?

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fallibly go to heaven *without works*, irconsequence of his Calvinian justification *before God* : while poor reprobated *Judas*, for accomplishing God's decree, shall infallibly go to his own place, in consequence of his condemnation by the evidence of wicked works.

Thus, honoured Sir, by fixing my plain engine, *common sense*, upon the immovable point which you have granted me. *i. e.* St. *James's* justification by works, I hope I have not only removed the rock of offence from off Mr. *Wesley's* Anti-Crispian propositions, but heaved also your great *Diana*, and her brother *Apollo*, (I mean unconditional *Election*, and absolute *Reprobation*) from off the basis of orthodoxy, on which you suppose they stand firm as the pillars of heaven. May the God of pure, impartial love, whom they have so long indirectly traduced, as a God of blind dotage to hundreds, and implacable wrath to millions of his creatures in the very same circumstances— the God whom those *gracious* doctrines have represented as fond *Eli*, and grim *Apollyon*—may He, I say, arise, for his name's sake, and touch the *Geneva* Colossus with his own omnipotent finger : so shall it in a moment fall from the amazing height of reverence to which *Calvin*, the Synod of *Dort*, and *Elisha Coles* have raised it ; and its undeceived votaries shall perceive, they had no more reason to call *Geneva* impositions *the doctrines of grace*, than good *Aaron* and the mistaken Israelites, to give the tremendous name of *Jehovah* to the ridiculous idol, which they had devoutly set up in the absence of legal *Moses* ; so, giving glory to God, they shall confess, that the robe of their image, with which some so officiously cover impenitent adulterers and murderers, is no more like the true wedding garment ; than the imaginary appearances of armed men in the clouds, are like the multitude of the heavenly host.

While you try to defend this robe, and I to tear it off the back of Antinomian *Jezebel*, let us not neglect *putting off the old man*, *putting on Christ*
Jesus &

Jesus; and walking IN HIM as St. Paul, or WITH HIM as Enoch, arrayed in fine linen, clean and white, which is the righteousness imparted to the saints, when Christ is formed in their hearts by faith, and imputed, to them so long as they walk in their measure as he also walked. That notwithstanding our warm controversy, we may walk in love with each other, and all the people of God, is the prayer of

Honoured and dear Sir,

Your obedient and devoted Servant
in St. James's gospel,

JOHN FLETCHER.

G 3

LETTER

 L E T T E R VII.

To RICHARD HILL, Esq;

Honoured and dear Sir,

THE fourth letter of your *Review* you produce, as "a FULL and PARTICULAR ANSWER" to what I have advanced against Dr. *Crisp's* scheme of *finished salvation*, and *finished damnation*. But, to my great surprize, you pass in profound silence over my strongest arguments. Had I been in your place, I would have paid some regard to my word, printed in capitals in my title-page: I would have tried to prove, that, upon the Doctor's scheme, St. *Paul* might, consistently with wisdom, exhort the *Philippians*, to *work out their* [finished] *salvation with fear and trembling*. And if I could not have made it appear, that our Lord has *finished* his work, as an interposing Mediator, a teaching Prophet, and a ruling King; I would either have given up the point, or indeavoured to shew, that he has finished it at least as a Priest.

But even this you could not do, without setting aside two important parts of his priestly office: for the same Jesus, who offered up himself as the true paschal Lamb, is now exalted at the right hand of God, to *blefs* us as our Melchisedec, and *make intercession* for us as our Aaron, saying daily concerning a multitude of barren fig-trees in his vineyard, *Let them alone this year also, till I shall dig about them: and if they bear fruit, well: and if not, then after that thou shalt*

shalt cut them down. Now if he daily carries on his own personal work of salvation, not only as a Prophet and a King, but also as a Mediator and a Priest; common sense dictates, that "*his personal work*" is no more finished than *our own*; and that the doctrine of *finished salvation* is founded upon a heap of palpable mistakes, if by that expression you mean any thing more than a *finished atonement*.

But, overlooking these unsurmountable difficulties, you open your "FULL and PARTICULAR answer" by saying, p. 62, 63, "FINISHED SALVATION is the grand fortress, against which all your artillery is played, and at which your heavy bombs of bitter sneer and cutting sarcasm are thrown—Yet this very expression, in its full extent, I undertake to vindicate; and in so doing shall fly to the sword of the Spirit: and the Lord enabling me to wield it aright, I doubt not but I shall put to flight the armies of the aliens." Let us now see how you manage your sword, put us to flight, and establish finished salvation.

I. Page 63, "*When the Lord of Glory gave up the ghost, he cried, It is finished. And what was finished? Not merely his life; but THE WORK WHICH WAS GIVEN HIM TO DO. And what was this work, but the salvation of his people? One would have imagined, that the Lord's own use of this expression might have silenced every cavil.*"

The Lord's own use of this *contested* expression, *Finished salvation!* Pray, dear Sir, where does he use it? Certainly not in the two passages you quote, *I have finished the work thou gavest me to do* previously to my entering upon my passion: and, *It is finished*: that is, All the prophecies relative to what I was to do, teach, and suffer *before* my death, are accomplished. Those scriptures do not in the least refer to the work of *salvation* on our part! nor do they even take in the most important branches of *salvation's* work on Christ's part. To assert it, is to take a bold stride into Socinianism, and maintain, it was not needful to
our

our salvation that Christ should *die*, and *rise again*. For when he said, *I have finished the work thou gavest me to do*, he was not yet entered upon his passion : nor had he **DIED** for our sins, much less was he yet **RISEN** for our justification, when he said upon the cross, *It is finished*. To suppose then, that salvation's work on Christ's part was *finished*, not only before his resurrection, but also before his death, is to set aside some of his most important works ; in direct opposition to the scriptures, which testify, that he **DIED**, *the just for the unjust* ; and affirm, that *if he is not RAISED, our faith is in vain, we are yet in our sins*. Thus, Sir, you have so unhappily begun to "wield your sword," as to cut down, at the first stroke, the two grand articles of the christian faith, the *death and resurrection* of Jesus Christ.

II. Page 33. To mend the matter, you have recourse to the mysterious doctrine of the decrees ; and because "*All events are present unto God, and were so from eternity to eternity*," you affirm, that "*The glorification of the elect is as much FINISHED as their predestination*." By the same rule of Geneva logic, I may say, that because God has decreed, the world *shall melt with fervent heat*, the general conflagration is as much finished as the deluge. Were ever more strange assertions obtruded upon mankind ?

If this illustration does not convince you of your mistake, I turn the tables, and make your blood run cold with the dreadful counterpart of your own proposition. "*The DAMNATION of the NON-elect [born or unborn] is as much FINISHED as their predestination*." And are these the good tidings of great joy which shall be to all people ? And is this the comfortable gospel of free grace, which we are to preach to every creature ? Alas ! my dear Sir, you wield your sword so unskilfully, as absolutely to cut down all hopes and possibility of mercy for millions of your fellow-creatures ; even for all the poor reprobates on the left side of the ship, who, "from eternity to eternity,"
were

were irresistibly enclosed in the net of *finished* damnation.

III. P. 63. To support your unscriptural assertion, you produce "Rom. viii. 29, *Whom he did predestinate, them he called; and whom he called, them he also justified; and whom he justified, them he also glorified.*" Indeed, 'Sir, the Apostle no more meant to insinuate by these words, that David was *justified* and *glorified*, when he wallowed in the filth of adultery and murder; than that Judas was *condemned* and *damned*, when he *left all to follow Christ*. He only lays before us an account of the method, which God follows in the eternal salvation of obedient, persevering believers: who are the persons that, as such, he *predestinated* to life, *according to his foreknowledge, and the counsel of his holy will*. These he *called*, but not these alone. When they *made their calling sure*, by *believing in the light* of their dispensation, these he *also justified*. And when they *made their justification sure*, by *adding to their faith virtue, &c.*: these he *also glorified*; for the souls of departed saints are *actually glorified* in Abraham's bosom; and living saints are not only *called* and *justified*, but also in part *glorified*; for, *by the Spirit of GLORY and of God, which rests upon them, they are changed into the divine image from GLORY to GLORY*; yea, they are already *ALL-GLORIOUS within*.

How much more reasonable and scriptural is this sense of the apostle's words, than that you fix upon them, by which you would make us believe, that, on one hand, Solomon's *salvation* (including his *justification* and *glorification*) was *finished*, "*in the full extent of the expression,*" when he worshipped the abomination of the Zidonians, and gloried in his shame: while, on the other hand, Demas's *damnation* was *finished*, when he was St. Paul's *zealous companion in the kingdom and patience of Jesus Christ*? O Sir, have you not here also inadvertently used *the sword of the Spirit*, to oppose *the mind of the Spirit*, and make way for barefaced Antinomianism? You proceed:

IV. P.

IV. P. 63, "The same apostle, in his epistle to the Ephesians, speaking to believers, addresses them as already virtually) SEATED IN HEAVENLY PLACES IN CHRIST JESUS." Hence you infer, that their salvation was finished, "in the full extent of the expression." But your conclusion is not just; for the apostle, instead of supposing their salvation finished, exhorts them *not to steal, not to get drunk with wine, and not to give place to the devil by fornication, uncleanness, filthiness, or covetousness; for this ye know, adds he, that no unclean person, &c. hath any inheritance in the kingdom of Christ*: so far is he from being "already virtually seated in heavenly places in Christ Jesus."

What need is there of *darkening counsel by a word without knowledge*? By the dark word "virtually?" While the Ephesians *kept the faith*, did they not *set their affections on things above*? Were not their hearts in heaven with Christ, agreeably to our Lord's doctrine, *Where your treasure is, there will your hearts be also*? And by a *lively faith, which is the substance of things hoped for*, did they not already share the glory of their exalted head? Will you still endeavour to persuade the world, that when David defiled his neighbour's bed, he was "seated in heavenly places in Christ?" Is it not evident, that these, and the like expressions of St. Paul, must not be understood of idle, antinomian speculations; but of such a real change, as our church mentions in the collect for Ascension-day? "Grant that as Christ ascended into the heavens; so we may also in HEART and MIND thither ASCEND, and continually DWELL?" Such powerful exertions of faith, hope, and love, as are described in the 77th hymn of the Rev. Mr. Madan's collection?

By faith we are come
To our permanent home,
By hope we the rapture improve:
By love we still rise,
And look down on the skies—
For the heaven of heavens is love!

But

But this is not all : if the elect, whether they be drunk or sober, chaste or unclean, "are already virtually seated in heavenly places in Christ," according to the doctrine of *finished salvation* ; are not poor reprobates, whether they pray or curse, repent or sin, *already virtually seated in the hellish places in the devil*, according to the doctrine of *finished damnation* ? O Sir, when you use "the sword of the Spirit" to storm the New Jerusalem, and cut the way through law and gospel before an adulterer in *flagrante delicto*, that he may *virtually* [that is, I fear, comfortably and securely] *sit in heavenly places in Christ*, do you not dreadfully prostitute God's *holy work* ? inadvertently fight the battle of the rankest Antinomians ? and secure the foundation of Mr. Sandiman's, as well as Dr. Crisp's increasing errors ? But you have an excuse ready :

V. P. 63, "Christ has purchased the Spirit, to work mortification of sin, &c. in the hearts of his children : and in this respect their sanctification is really as much *finished* as their justification." I reply, (1) If their *justification* by works is not *finished* before the day of judgment, as our Lord informs us Matt. xii. 37. your observation proves just nothing. (2) The scriptures, in direct opposition to your scheme declare, that the *Spirit strives with*, and consequently was purchased for ALL ; those who *quench it*, and *sin against the Holy Ghost*, not excepted. Therefore, neither the sanctification nor salvation of sinners, is absolutely secured by the *purchase* you mention. If it were, all the world would be saved. But, alas ! many *deny the Lord that BOUGHT them*, and by *doing despite to the SPIRIT OF GRACE* purchased for them, *bring upon themselves SWIFT DESTRUCTION*, instead of *finished salvation*. Here then, the sword which you wield, flies again to pieces, by clashing with the real sword of the Spirit, brandished by St. Peter and St. Paul.

VI. P. 64, You bring in "The immutability of God's counsel confirmed by an oath," and add,
"The

“The will and testament is signed, sealed, and properly attested.—THE WHOLE AFFAIR IS FINISHED. There remains nothing to do but to take possession.” I thank you, dear Sir, for this concession: something then “remains to do:” we must at least “take possession:” and if we neglect doing it, farewell *finished salvation*: we shall as much fall short of the *heavenly*, as the Israelites, who perished in the wilderness, because they refused to take possession, fell short of the *earthly Canaan*.

Again, we grant, that God’s “Will and testament is finished, and sealed by Christ’s most precious blood;” and that “the everlasting covenant is ordered in all things, and sure:” but if part of that *will and covenant* runs thus: *You are saved by grace through FAITH—You are kept by the power of God through FAITH—If ye continue in the FAITH—FAITH without WORKS is dead—Wherefore WORK OUT your own salvation with fear and trembling—For him that sinneth, I will blot out of my book—If ye walk contrary to me, I will walk contrary to you—I will cut my staff, BEAUTY, asunder, that I may break my covenant which I have made with all the people, Zech. xi. 10.—And ye shall know my breach of promise, Numb. xiv. 34. I will therefore put you in remembrance, though ye once knew this, how that the Lord having SAVED the people out of the land of Egypt, afterward DESTROYED them that BELIEVED NOT—Although through FAITH they kept the passover, and the sprinkling of blood, lest the destroyer should touch them; and did ALL drink the same spiritual drink (for they drank of that spiritual rock that followed them; and that rock was CHRIST)—Now all these things happened to them for examples; and they are written for our admonition. Wherefore let him that thinketh he standeth, take heed lest he fall:—If part of God’s will and covenant, I say, runs thus; is it not absurd to suppose, that any man’s *salvation is finished*, while he, not only does not comply with the gracious terms of God’s “sure covenant,” but notoriously incurs the dreadful*

ful threatnings recorded in his unalterable "will and testament." Here then, instead of "turning to flight the armies of the aliens," you have given us weapons to beat you out of the field. But you soon come back again to say :

VII. P. 64, "Certain it is, that the salvation of every soul given by the Father to the Son, in the eternal covenant of Redemption, is as firmly secured, as if those souls were already in glory." The *certainty* which you speak of, exists only in your own imagination. Judas was *given* by the Father to the Son ; and yet Judas is lost. If the *salvation* of some people "was as firmly" secured from the beginning, as if they had already been in glory," all the gospel ministers who have addressed them at any time as *children of wrath*, have been preachers of lies, and the Holy Ghost witnesses to an untruth, when he testifies to the unregenerate elect, that they are in danger of hell. But this is not all : upon your dangerous scheme the foundations are thrown down ; man is no more in a state of trial ; the day of judgment will be a mere farce ; and the scriptures are a farrago of the most absurd cautions, and the most scandalous lies : for they perpetually speak to believers, as to persons in danger of *falling*, and *being cut off*, if they do not walk circumspectly ; and they assert, that some *perish for whom Christ died* ; and that others, by *denying the Lord who bought them*, bring upon themselves *swift destruction*.

But pray, Sir, when you tell us, "The salvation of every soul given by the Father to the Son, in the eternal covenant of redemption, is as firmly secured, as if those souls were already in glory ;" do you not see the cloven foot on which your doctrine stalks along ? Permit me to uncover it a moment, and strike my readers with salutary dread, by holding forth the inseparable counterpart of your dangerous opinion. "Certain it is, that the DAMNATION of every soul given by the Father to the DEVIL, in the eternal covenant of REPROBATION, is as firmly secured, as if those souls were

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already

already in HELL." Shame on the man that first called such horrid tenets *the doctrines of GRACE, and the FREE gospel of Jesus Christ!* Confusion on the lying spirit, who broke out of the bottomless pit, thus to blaspheme the Father of mercies, delude good men, and sow the tares of Antinomianism! O, Sir, when you plead for such doctrines, instead of "wielding aright "the sword of the Spirit," do you not plunge it in muddy, stygian waters, till it is covered with fordid rust, and reeks with poisonous error? But you pursue :

VIII. P. 64, "To scruple the use of that expression, FINISHED SALVATION, argues the greatest mistrust of the Mediator's power, and casts the highest reflection upon his infinite wisdom, by supposing that he did not count the cost before he began to build, and therefore that either his own personal work, or that which he does in his members (for they are only parts of the same salvation) is left UNFINISHED." If we do not admit your doctrine, honoured Sir, it is not because we mistrust the Mediator's "power," and have low thoughts of his "wisdom;" but because we cannot believe, that he will use his *power* in opposition to his *wisdom* and *truth*, in taking the elect by main force into heaven, as a strong man takes a sack of corn into his granary; much less can we think, that he will use his *omnipotence* in opposition to his *mercy* and *justice*, by placing millions of his creatures in such forcible circumstances, as *absolutely necessitate* them to sin and be damned, according to the horrible doctrine of *finished damnation*.

Nor do we suppose, that Christ unwisely forgot to "count the cost." No: from the beginning he knew, that some would abuse their liberty, and bury their talent of good will, and gracious power to come unto him, *that they might have more abundant life*. But far from being disappointed, as we are when things fall out contrary to our fond expectation, he declared beforehand: *I have laboured in vain, yet surely my work is with my God,*

Isa. xlix.

Isa. xlix. 4. As if he had said, "If I cannot rejoice over the obstinate *neglecters of my great salvation*; if my kindly dying for their sins, excepting that *against the Holy Ghost*; and my sincerely calling upon them through their doing *despite to the Spirit of grace*, and committing the *sin unto death*; yet my work will not be lost with respect to my God. For my impartial, redeeming love will effectually *stop every mouth*, and abundantly secure the honour of all the divine perfections, which would be dreadfully sullied, if by an absolute decree, that *all should necessarily fall in Adam*, and that millions should *never have it in their power to rise by Me*, I had set my seal to the horrible doctrine of *finished damnation*."

Here then, in flourishing with your sword, you have *beaten the air*, instead of turning to fight the armies of—"those who are not clear in the doctrine of absolute predestination, whom you call"—*"aliens;"* and in a quotation, p. 37, "*absolutely place among the numerous hosts of the Diabolonians, who by the best of laws must die a selection doubters.*"

IX. P. 64, "If any thing is left unfinished, Christ would never have said, **HE THAT BELIEVETH HATH EVERLASTING LIFE**: it is already **BEGUN** in his soul." Well, if it is but *begun*, it is not yet **FINISHED**. But you add, "It is so certain in reversion, that nothing shall deprive him of it."
—True, *if he continues in the faith, and abides in Christ*, hearing his voice, and following him: for who shall pluck you out of the Redeemer's hand?
—*Who shall harm you if ye be followers of that which is good?* But if the believer makes shipwreck of his faith, and ends in the flesh, after having begun in the Spirit, with all apostates he shall of the flesh reap destruction. Again, *Everlasting life*, in the passage you quote, undoubtedly signifies a title to eternal bliss, as it appears from these words of our Lord, *He that has left brethren, &c. for my sake, shall receive in the world to come ETERNAL LIFE*; and from these words of St. Paul, *Ye have your fruit unto holiness,*

*holiness, and the end EVERLASTING LIFE ; now if we give over following after holiness, and do not continue to leave all for Christ's sake, may we not forfeit our title to glory, as the servant who had ten thousand talents forgiven him, forfeited his pardon and the privilege annexed to it, by taking his fellow-servant by the throat, and arresting him for an hundred pence ? But supposing the expression EVERLASTING LIFE means, as you intimate, the life of God " already begun in the soul," agreeably to these scriptures, *The life that I live, I live by faith in the Son of God ; for the just shall live by faith ;* how can you infer, that the life of faith is inamissible ? If you can believe, that every child quickened in the womb, grows up to be a man, because he has human life in embryo ; I will grant, that no soul, quickened by the seed of grace, can miscarry, and that the seed of the word brings forth fruit to maturity in every sort of ground.*

Should you reply, " That the life of faith, or spiritual life, cannot be lost, because it is of an eternal nature ;" I deny the consequence. Suppose I have lost an everlasting jewel, do I not quibble myself out of my invaluable property, if I say, " I have not lost it, for it is everlasting ?" Did not Satan and Adam lose their spiritual life ? Do not all apostates lose it also ? Is there a damned soul but what has lost it twice ; once in Adam, and the second time by his own personal transgressions ? Are not all men who burn in fire unquenchable, trees plucked up by the roots ; not because they died in Adam, but because they are twice dead : because they personally destroyed themselves, and when Christ gave them a degree of life, would not come to him, that they might have it more abundantly ? Thus, by resisting to the last the quickening beams of the Spirit that strove with them, they quenched him in themselves, and became apostates. If Christ is the light and the life of men, and if he enlightens every man that comes into the world, are not all the damned apostates ? Have they not all fallen

fallen from some degree or other of quickening grace? Have they not all buried one or more talents? And is it not Satan's master-piece of policy, to make good men assure quickened sinners, that they cannot lose their life, no not by plunging into the whirlpools of adultery, murder, and incest? The ancient serpent deceived our first parents by saying, *Ye shall not surely die*, if ye eat of the forbidden fruit: but now, it seems, he may take his rest; for, O astonishing! gospel ministers do his work: they inadvertently deceive the very elect, and *overthrow the faith of some*, by making them the very same false promise.

I have already observed, that he who believeth is said to *have everlasting life*; not only because, while he *keeps the faith*, he has a title to glory, but because living faith always works by *love*, the grace that *never faileth*, the grace that lives and abides for ever, not indeed in this or that individual, during his state of probation; but in the kingdom of heaven, among the spirits of just men made perfect in love, and confirmed in glory. However, you still urge, "To say that *everlasting life* can be lost, is a contradiction in terms: if it is *everlasting*, how can it be forfeited or lost?" How! Just as the Jews forfeited *the land which God gave to Abraham for an everlasting possession*, Gen. xvii. 8: Just as the seed of Phineas lost *the EVERLASTING priesthood*, Numb. xxv. 13. Just as the Israelites *broke the EVERLASTING covenant*, Isai. xxiv. 5: Just as Hymeneus and Philetus forfeited the everlasting privileges of believers; that is, by *making shipwreck of faith and a good conscience*. Here, then, the edge of your own sword is again blunted, and the stroke given to the "aliens" easily parried, with the unbroken sword of the Spirit; I mean, the word of God illustrated by itself, and taken in connection with itself. However, you proceed:

X. P. 64, "The chosen vessel Paul tells his beloved Timothy, that God HATH saved us, and called us with an holy calling, &c." Hence you

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conclude,

conclude, that if we are elect, our *salvation* is *finished*. I grant, that God HATH *saved* us from hell, placed us in a state of *salvation begun*, and called us with an *holy calling*, to *work out* our *salvation* with *fear and trembling*; under some dispensation of that, "grace which was given us in Christ before the world began; according to God's own purpose," that Christ should be *the Saviour of all men, especially of them that believe*. But alas! Though many are thus called, yet but *few are chosen*; because *few walk worthy of their high vocation, few make their calling and election sure*. Numbers like David and Solomon, Demas and Saphira, believe for a while, and in time of temptation fall away; some of whom, instead of rising again, *draw back unto perdition*.

Hence "the chosen vessel Paul" himself cries to halting believers, *How shall we escape if we neglect so great salvation?* So far was he from imagining that the salvation of some, and the damnation of others, were "as firmly secured," as if the one "were already in heaven," and the others in hell! So little did he think, that to preach the gospel, was to present the elect with nothing but the cup of *finished salvation*, even when they take away the wives and lives of their neighbours; and to drench the reprobates with the cup of *finished damnation*, even while they ask, seek, knock, and endeavour to make their *mock-calling* sure!

Certain it is, that if the apostle spoke of your *finished salvation*, when he said, *God hath saved us, and called us with an holy calling*, reprobated myriads may reasonably give over wrestling with almighty, everlasting wrath, and cry out, "He hath *damned* us, and called us with an *unholy, hypocritical, and lying calling*, according to his own purpose and wrath, which was given in Adam before the world began." O Sir, by this frightful doctrine you give a desperate thrust to the hopes which millions entertain, that God is not yet absolutely merciless towards them, and that they may yet repent and be saved: but happily for

for them, it is with the dagger of error, and not with "the sword of the Spirit."

XI. P. 65, "But farther. Believers are said to be *saved by faith*, and to be *kept by the power of God through faith unto salvation*. Now true faith and salvation are here inseparably linked by the apostle." Inseparably linked! Pray, Sir, where is the inseparable link? I see it not." Nay, when I consult the apostles, on whose strained words you raise your argument, they rise with one consent against your doctrine. The one says: some branches in Christ *were broken off because of unbelief; thou standest by faith; (undoubtedly true faith) nevertheless, fear lest he also spare not thee. Behold his goodness towards thee, if thou continue in his goodness; otherwise thou also shalt be cut off.* The other declares, *If after they [fallen believers, whom he does not call "pleasant," but cursed children] have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, [that is, through true faith] they are again entangled therein, and overcome; the latter end is worse with them than the beginning,* 2 Pet. ii. 20. compared with 2 Pet. i. 2. 8. 9. 10. Thus, Sir, St. Paul and St. Peter, whom you call to your assistance, agree to wrench your sword out of your own hand. But you soon take it up again:

XII. P. 64. "Christ being stiled not only the author, but the FINISHER of our faith, he must be, consequently, the FINISHER of OUR SALVATION." So he undoubtedly is, when we are *workers together with him*, that is, when using the gracious talent of will and power, which he freely gives us *we work out our own salvation with fear and trembling*. But if we bury that talent, do despite to the Spirit of grace, forget that we were washed from our sins, and wallow again in the mire of iniquity; Christ, the author of the faith which we destroy, profiteth us nothing: we are fallen from grace.

Is it right to rock feeble believers in the cradle of carnal security, by telling them, they can never lose the faith: when part of St. Paul's triumphant song,

song, just before he received the crown of martyrdom, was, *I have kept the faith?* What wonder was it, that *he* should have kept, what even the carnal, incestuous Corinthian could *never lose!* When the scriptures mention, not only those who have kept the faith, but those who have made shipwreck of it and a good conscience—those who believe for awhile, and in time of temptation fall—and those who one day believe, another day have little faith, and by and by have no faith;—are we not wise above what is written, and sow we not antinomian tares, when we give lukewarm Laodiceans to understand, they can never lose what, alas! they have already lost?

If Christ was to believe in his own blood for us, I grant, that the work of faith and salvation could not miscarry. But what ground have we to imagine that this is the case? Did the apostles charge Christ, or sinners, to believe, under pain of damnation? If believing is entirely the work of Christ, why did he marvel at the unbelief of the Jews? Did you ever marvel, at the sessions, that the constables in waiting did not act as magistrates? Did you ever send them to jail for not doing *your* work, as you suppose Christ sends unbelievers to hell for not believing, that is, upon your scheme, for not doing *his own work?*

While we readily grant you, that the talent of faith, like that of industry, is the free gift of God, together with the time, opportunity, and power to use it; should you not grant us, that God treats us as rational; accountable creatures? That he does not use the gift of faith for us? That we may bury our talent of faith, and perish; as some bury their talent of industry, and starve? And that it is as absurd to say, the faith of every individual in the church is inamissible, because Christ is the author and finisher of our faith; as to affirm, that no individual ear of corn can be blasted, because Christ (who upholds all things by the word of his power) is the unchangeable author and finisher of all our harvests?

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Once more permit me, honoured Sir, to hang the millstone of reprobation about the neck of your Diana, to cast her back with that cumbrous weight into the sea of error, from whose scum she, like another Venus, had her unnatural origin. If the salvation of the elect is *finished*, because "Christ is the author and finisher of their faith;" it necessarily follows, that the *damnation* of the reprobates is also *finished*, because "Christ is the author and finisher of their unbelief." For he that absolutely withholds faith, causes unbelief, as effectually as he that absolutely withholds the light, causes darkness.

If, in direct opposition to the words of our Lord, John iii. 18. you say, with some Calvinists, that "Christ does not damn men for *unbelief*, but for their *sins*;" I reply: that is mere trifling. If Christ absolutely refuses them power to believe in the light of their dispensation, how can they but sin? Does not St. Paul say, that *without faith it is impossible to please God*? Is not unbelief at the root of every sin? Did not even Adam eat the forbidden fruit through unbelief? And is not *this our only victory, even our faith*?

An illustration will, I hope, expose the emptiness of the pleas, which some urge in favour of *unconditional reprobation*, or, if you please, *non-election*. A mother conceives an unaccountable antipathy to her sucking child. She goes to the brink of a precipice, bends herself over it with the passive infant in her bosom, and, withdrawing her arms from under him, drops him upon the craggy side of a rock, and thus he rolls down from rock to rock, till he lies at the bottom beaten to pieces, a bloody instance of *finished destruction*. The judge asks the murderer, what she has to say in her own defence. The child was mine, replies she, and I have a right to do what I please with my own. Besides, I did neither throw him down, nor murder him: I only withdrew my arms from under him; and he fell of his own accord. In *multis* Geneva, she is honourably acquitted; but in England,

land, the executioner is ordered to rid the earth of the cruel monster. So may God give us commission to rid the church of your Diana, who teaches, that he, the *Father of mercies*, does by millions of his passive children, what the barbarous mother did by one of hers : affirming, that he unconditionally withholds grace from them; and that, by absolutely refusing to be "the author and finisher of their faith," he is the absolute author and finisher of their unbelief, and consequently of their sin and damnation !

XIII. However, without being frightened at these dreadful consequences, you conclude as if you had won the day : p. 65, "Now I appeal to any candid judges, whether I have not brought sufficient authority, from the best of authorities, God's unerring word, for the use of that phrase, *finished salvation*," which, p. 63, "in its full extent I undertook to vindicate." I cordially join to your appeal, honoured Sir, and desire our unprejudiced readers to say, if you have brought one *solid* proof from God's unerring word, in support of your favourite scheme, which centers in the doctrine of *finished salvation* : and if that expression, when taken "in its full extent," is not the stalking horse of every wild Nicolaitan rant; and the dangerous bait, by which Satan, transformed into an angel of light, prevails upon unstable souls to swallow the silver hook of *speculative*, that he may draw them into all the depths of *practical* Antinomianism.

XIV. I do not think it worth while to dwell upon the lines you quote from Mr. *Charles Wesley's* hymns. He is yet alive to tell us what he meant by, "It's finish'd, it's past, &c." And he informs me, that he meant, "The sufficient sacrifice, oblation, and satisfaction, which Christ made upon the cross for the sins of the whole world, except doing despite to the Spirit of grace, or the sin against the Holy Ghost." The *atonement*, which is a considerable part of the Redeemer's work, is undoubtedly *finished*; and if by a figure of poetry,
that

that puts a part for the whole, you chuse to give the name of *finished salvation* to a *finished atonement*, I have already observed, (Third Check, p. 112) that we will not dispute about the expression. We only intreat you so to explain and guard it, as not to give sanction to "antinomian dotages," and charge the God of love with the blasphemy of *finished damnation*.

XV. The calvinistical passage, which you produce from the Christian Library, is unguarded, and escaped Mr. *Wesley's* or the Printer's attention. One sentence of it is worthy of a place in the *index expurgatorius*, which he designs to annex to that valuable collection. Nevertheless, two clauses of that very passage are not at all to your purpose. "Christ is now thoroughly furnished for the carrying on of his work—He is actually at work." Now if Christ is actually *at work*, and *carrying on his work*, that work is not yet *finished*. Thus, even the exceptionable passage which you, or the friends who gave you their assistance, have picked out of a work of fifty volumes, shews the absurdity of taking the expression, "finished salvation, in its full extent."

Should you say, "Christ is thoroughly furnished for his work, (namely, the salvation of the elect) therefore that work is as good as finished;" I once more present you with the frightful head of the Geneva-Medusa, and reply, "Christ is thoroughly furnished for his work, (namely, the *damnation* of the reprobates) therefore that work is as good as finished." Thus all terminates still in uncovering the two iron-clay feet of your great image, absolute election and absolute reprobation, or which is all one, *finished salvation* and *finished damnation*.

O Sir, the more you fight for Dr. *Crisp's* scheme of *free grace*, the more you expose his scheme of *free wrath*. I hope my judicious readers are shocked at it, as well as myself." Your "sword" really "puts us to flight." We start back—we run away: but it is only from *the depths of Satan*, which

which you help us to discover in *speculative Antinomianism*, or *barefaced Calvinism*.

XVI. If you charge me with "calumny" for asserting, that speculative Antinomianism, and barefaced Calvinism, are one and the same thing; to clear myself, I present you with the CREED of an honest, consistent, plain-spoken Calvinist. Read it, dear Sir, without prejudice, and say, if it will not suit an abettor of speculative Antinomianism, and, upon occasion, a wild ranter, wading through all the depths of practical Antinomianism, as well as an admirer of "the doctrines of grace."

Five letters, 1 edit. p. 33, 34. 27. "I most firmly believe, that the grand cause of so much lifeless profession, is owing to the sheep of Christ being fed in the barren pastures, and muddled waters of a *legalized* gospel. The doctrines of grace are not to be kept out of sight, for fear men of corrupt minds should abuse them. I will no more be so fearful to trust God with his own truths, as to starve his children and my own soul: I will make an open confession of my faith."

(1) "I believe in God the Father almighty, who, from all eternity, unconditionally predestinated me to life, and absolutely chose me to eternal salvation. Whom he once loved, he will love for ever; I am therefore persuaded (p. 28. 31.) that as he did not set his love on me at first for any thing in me, so that love, which is not at all dependent upon any thing in me, can never vary on account of my miscarriages; and for this reason, when I miscarry, suppose by adultery or murder, God ever considers me as one with his own Son, who has fulfilled all righteousness for me. And as he is *always well pleased* with him, so with me, who am absolutely *bone of his bone and flesh of his flesh*. (p. 26. 31.) There are no lengths, then, I may not run, nor any depths I may not fall into, without displeasing him; as I see in David, who, notwithstanding his repeated backslidings, did not lose the character of the man after God's own heart.

heart. I may murder with him, worship Astartoth with Solomon, deny Christ with Peter, rob with Onesimus, and commit incest with the Corinthian, without forfeiting either the divine favour, or the kingdom of glory. *Who shall lay any thing to the charge of God's elect? to the charge of a believer? to my charge? For,*"

(2) P. 26, 27. 32. "I believe in Jesus Christ, that, *by one offering has for ever perfected me, who am sanctified in all my sins—In him I am compleat in all my iniquities.* What is all sin before his atoning blood? Either he has fulfilled the whole law; and borne the curse, or he has not. If he has not, no soul can be saved; if he has, then all debts and claims against his people and me, be they more (suppose a thousand adulteries, and so many murders or be they less, (suppose only one robbery) be they small or be they great, be they before or be they after my conversion, are for ever and for ever cancelled. I set up no more mountainous distinctions of sin, especially sins after conversion. Whether I am dejected with Elijah under the juniper-tree, or, worshipping Milcom with Solomon; whether I mistake the voice of the Lord for that of his priest, as Samuel, or defile my neighbour's bed as David; I am equally accepted in the Beloved. For in Christ I am chosen, loved, called, and unconditionally preserved to the end. All trespasses are forgiven me—I am justified from all things—I already have everlasting life. Nay, I am now (virtually, sat down in heavenly places with Christ; and as soon shall Satan pluck his crown from his head, as his purchase from his hand."

P. 27, 28. "Yes, I avow it in the face of all the world; no falls or backslidings can ever bring me again under condemnation: for Christ hath made me free from the law of sin and death. Should I out-sin Manasses himself, I should not be a less pleasant child: because God always views me in Christ, and in him I am without spot, or wrinkle, or any such thing. Black in myself, I am still
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comely through the comeliness put upon me: and therefore, he who is of purer eyes than to behold iniquity, can, in the midst of all adulteries, murders, and incests, address me with, *Thou art all fair, my love, my undefiled; there is no spot in thee!*" And,

(3) "I believe in the Holy Ghost, the Spirit of grace, against whom I can never sin. (p. 26) whose light and love I can never quench, to whom I can never do despite, and who, in his good time, will irresistibly and infallibly (Review, p. 38.) work in me to will and to do. In the mean time, I am perfectly secure; for I can never perish, my *salvation* being already finished in the full extent of the expression. Review, p. 63, &c."

"Once indeed I supposed, that the wrath of God came, at least for enormous crimes, upon the children of disobedience; and I thought it would come upon me, if I committed adultery and murder: but now I discover my mistake, and believe, (p. 28 and 25) it is a capital error to confound me and my actions. While my murders, &c. certainly displease God, my person stands always absolved, always compleat, always pleasant in the everlasting rightcousness of the Redeemer. I repeat it, (2d edit. p. 37) it is a most pernicious error of the school-men, to distinguish sins according to the fact, and not according to the person. He that believeth hath as great sin as the unbeliever: nay, his sins, (p. 32) for the matter of them, are perhaps more heinous and scandalous than those of the unbeliever; but although he daily sinneth, perhaps as David and the Corinthian, by adultery, murder, and incest; he continueth godly."

"Before I was acquainted with the truth, I imagined, that sin would dishonour God, and injure me: but since the preachers of finished salvation have opened my eyes, I see how greatly I was mistaken. And now I believe, that God will over-rule my sin (whether it be adultery, murder, or incest) for his glory, and my good."

(1) "For his glory. P. 26. 30, 31, 32. God often permits his own dearest children to commit adultery,

adultery, robbery, murder, and incest, to bring about his purposes. He has always the same thing in view, namely, *his own glory and my salvation*, together with that of the other elect. This Adam was accomplishing when he put the whole world under the curse—Onesimus when he robbed Philemon his master—Judah when he committed incest with Tamar—and David when he committed adultery with Bathsheba.—How has many a poor, faithless soul even blessed God for Peter's denial?—As for the incestuous Corinthian, the tenderness shown him after his crime, has raised many out of the mire, and caused them to recover their first love."

(2) "For my good, P. 32. God has promised to make *all things work for good to me*; and if all things, then my very sins and corruptions are included in the royal promise. Should I be asked, what particular good sin will do me in time and in eternity? I answer: a grievous fall [suppose into adultery, murder, or incest] shall serve to make me know my place, to drive me nearer to Christ, to make me more dependant upon his strength, to keep me more watchful, to cause me to sympathize with the fallen, and to make me sing louder to the praise of free, sovereign, restoring grace, throughout all the ages of eternity. Thus although I highly blame (p. 33) those who roundly say, *Let us sin that grace may abound*, I do not legalize the gospel, but openly declare, (p. 27) that if I commit adultery, murder, or incest, before or after my conversion, grace shall irresistibly and infallibly abound over these, and all my other sins, be they small or be they great, be they more or be they less. My foulest falls will only drive me nearer to Christ, and make me sing (p. 32) his praises *louder* than if I had not fallen. Thus [to say nothing of the *sweetness* and *profit* which may now arise from sin] adultery, incest, and murder shall, upon the whole, make me holier upon earth, and merrier in heaven."

I need not tell you, honoured Sin, that I am indebted

debted to you for all the doctrines, and most of the expressions, of this dangerous confession of faith. If any one doubts of it, let him compare this creed and your letters together. Some clauses and sentences I have added, not to "misrepresent and blacken," but to introduce, connect and illustrate your sentiments. You speak indeed, in the *third* person, and I in the *first*, but this alters not the doctrine. Besides, if the privileges of a lean believer belong to me, as well as to David; I do not see why I should be debarred from the fat pastures you recommend, (p, 34) which, I fear, are so very rich, that if the leanest sheep of Christ do but range, and take their fill in them, they will in a few days wax wanton against him, but at the sheep which do not bleat to their satisfaction, attack the under-shepherds, and grow so excessively fat as to out-kick Jeshurun himself.

XVII. Some half hearted Calvinists, who are ashamed of their principles, and desirous to conceal their Diana's deformity, will probably blame you, Sir, for having uncovered the less frightful of her feet, and shown it naked to the wondering world. But to the apology which you have already made, about it, I hope I may, without impertinence, add one or two remarks.

(1) Whoever believes; either the doctrine of *unconditional election*, or that of *righteousness absolutely imputed* to apostatizing believers, or that of the *infallible perseverance* of all who were *saints* yesterday, and to-day commit adultery, murder, or incest; and, in a word, whoever believes the doctrine of *finished salvation*, implicitly receives two thirds of the antinomian creed which you have helped me to. And those who have so strong a faith, and so large a conscience, as to swallow *so much* (together with the doctrine of *finished damnation, eternal wrath* flaming against myriads of unborn creatures, and *everlasting fire* prepared for millions of passive, sensible machines, which have only fulfilled God's *secret and irresistible will*) might, one would think, receive the *whole creed* without

without any difficulty. For why should those who can swallow five or six camels as a glib morsel, strain at three or four gnats, as if they were going to be quite choaked? Again,

(2) If Calvinism is true, you are certainly, honoured Sir, the honest and consistent calvinist, so far as consistency is compatible with the most inconsistent of all schemes. Permit me to produce one instance, which I hope will abate the prejudices, that some unsettled Calvinists have conceived against you, for speaking quite out with respect to the excellent effects of sin in believers.

If man is not a *free agent*, (and undoubtedly he is not, if from all eternity he has been bound by ten thousand chains of irresistible and absolute decrees) it follows, that he is but a curious machine, superior to a brute, as a brute is superior to a watch, and a watch to a wheel-barrow. Upon Calvin's principles, this wonderful machine is as much guided by God's invisible hand, or rather by his absolute decrees, as a puppet by the unseen wire, which causes its seemingly spontaneous motions. This being the case, it is evident, that God is as much the author of our actions, good or bad; as a show-man is the author of the motions of his puppets, whether they turn to the right or to the left. Now, as God is infinitely wise, and supremely good, he will set his machines upon doing nothing but what, upon the whole, is *wisest* and *best*. Hence it appears, that if the doctrine of absolute decrees, which is the fundamental principle of Calvinism, is true, whatever sin we commit, we only fulfil the absolute will of God, and do that which, upon the whole, is *wisest* and *best*; and that you have not unadvisedly pleaded for Baal; but rationally spoken for God, when you have told us, what great advantages result from the commission of the greatest crimes. In doing this strange work, then, you have acted only as a consistent predestinarian; and though some thoughtless calvinists may, yet none that are *judicious* will blame you, for having

spoken agreeably to the leading principle of "*the doctrines of grace.*"

I have observed, that, speculative Antinomianism, or barefaced Calvinism, stalks along upon the doctrine of *finished salvation* and *finished damnation*, which we may consider as the two feet of your great Diana ; and the preceding creed, which is drawn up for an *elect*, uncovers only her *handsome foot*, FINISHED SALVATION. To do my subject justice, I should now make an open show of her *cloven foot*, by giving the world the creed of a *reprobate*, according to the dreadful doctrine of FINISHED DAMNATION. But as I flatter myself, that my readers are already as tired of Calvinism as myself, I think it is needless to raise their detestation of it, by drawing before their eyes a long chain of blasphemous positions, capable of making the hair of their heads stand up with horror. I shall therefore, with all wise Calvinists, draw a veil over the hideous sight, and conclude by assuring you, few people more heartily wish you delivered from speculative Antinomianism, and possessed of *salvation truly finished in glory*, than,

Honoured and dear Sir,

Your affectionate and obedient Servant, in
the bonds of what you call the "*legalized
gospel,*"

J. F.

LETTER

L E T T E R VIII.

TO RICHARD HILL, Esq;

Honoured and dear Sir,

HAVING endeavoured in my last to convince you out of your own mouth, that undisguised Calvinism and speculative Antinomianism exactly coincide ; before I turn from you to face your brother, I beg leave to vindicate *good works* from an aspersion, which zealous Calvinists perpetually cast upon them : for as *practical* Antinomianism *destroys* the fruits of righteousness, as a wild boar does the fruit of the vine ; so *speculative* Antinomianism be-sprinkles them with filth, as an unclean bird does the produce of our orchards.

Hence it is, that you charge me (*Review* p. 69) with "vile slander," for insinuating, that our free-grace preachers" do not "raise the superstructure in good works : " p. 41, as if you wanted to demonstrate *the truth* of my "vile slander," you say, "Though we render the words *καλα εργα*, *good works*, yet the exact translation is *ornamental works* ; and truly, when brought to the strictness of the law, they do not deserve the name of *good*. But, however grating the expression may sound, to those who hope to gain a second justification by their works, yet we have scripture authority to call them dung, dross, and filthy rags."

Now, Sir, if Scripture authorizes us to call them thus, they are undoubtedly very useless, loathsome, and abominable ; and the Minutes, which highly recommend them, are certainly *dreadfully heretical*.

I must

I must then lose all my controversial labour, or
 once more take up the shield of truth, and quench
 this fiery (should I not say, this "filthy") dart,
 which you have thrown at St. James's undefiled
 religion. I begin with your criticism.

I. "Though we render the words *καλα εργα*,
good works, yet the exact translation is *ornamental
 works*." I apprehend, Sir, you are mistaken: the
 Greek word *καλος* exactly answers to the Hebrew
 (*tub*) which conveys the joint ideas of *goodness*
 and *beauty*. Before there was any "filthy rag"
 in the world, *God saw every thing that he had made ;
 and behold, it was (tub mad) very good*, which the
 Septuagint very exactly render *καλα λαν*. Fully
 to overthrow your criticism, I need only observe,
 that *good works* are called *good* with the very same
 word, by which the *goodness* of the law, and the
excellence of the Lawgiver, are expressed: for St.
 Paul speaking of the *law*, Rom. vii. 16, says, that
it is καλος, good: and our Lord, speaking of him-
 self, says, *I am ο ποιμην ο καλος, the good-shepherd*.
 Now, Sir, as you are too pious to infer from the
 word *καλος*, that neither the law nor Christ "de-
 serve to be called *good*;" I hope you will be can-
 did enough, to give up your familiar inference con-
 cerning *good works*.

Inconsistency is the badge of error. You give
 us, if I mistake not, a proof of it, by telling us
 with one breath, that "*good works* do not deserve
 the name of *good*," but that of "*ornamental*;" and
 with the next, that scripture authorizes us to call
 them "*dung, dross, and filthy rags*." Are then
dung, dross, and filthy rags ORNAMENTAL things?
 or did you try to render Geneva-criticism as fa-
 mous as Geneva-logic? But,

You have recourse to divinity as well as to criti-
 cism: for you say, "When *good works* are brought
 to the strictness of the law, they do not deserve
 the name of *good*." I answer: if our Lord him-
 self called them *good*, it does not become us to in-
 sinuate, that in so doing he passed a wrong judg-
 ment, and countenanced "proud justiciars" in
 their

their legal error. With respect to the "strictness of the law," which you so frequently urge, your frightful notions about it, cannot drive us into Antinomianism; because we think, that Christ and St. Paul were better acquainted with the law than Calvin and yourself. If *all the law and the prophets hang on the grand commandment of love*, as our Lord informs us; and if *he that loveth another hath fulfilled the law*, as the Apostle declares; we see no reason to believe, that the law condemns, as "*dung*," the *labour of that love* by which it is fulfilled; and rejects "*as filthy rags*," works which Christ himself promises to crown with eternal rewards. You probably reply:

III. "Many pharisees go to church without devotions, and many fornicators give alms without charity, fancying, that *such good works* make amends for their sins and merit heaven." *Good works* do you call them! The scriptures never gave them that honourable name. They are the hypocritical righteousness of unbelief, and not *works meet for repentance*, or the *fruits of the righteousness of faith*. Treat them as you please; but spare *good works*. It is as unjust to asperse *good works* on their account, as to hang the honest men who duly carry on the king's coinage at the mint, because the villains who counterfeit his majesty's coin evidently deserve the gallows.

IV. Should you object, that "The best works have flaws, blemishes and imperfections; and therefore may properly be called *dung*, *drofs*, and "*filthy rags*:" I deny the consequence. The best guineas may have their flaws: nay, some dust or dirt may accidentally cleave to them; but this does not turn them into *drofs*. As therefore a good guinea is gold, and not *drofs*, though it has some accidental blemishes: so, God himself being judge, a *good work* is a *good work*, and not a *filthy rag*, though it is not free from all imperfections.

V. Not so, do you say: "We have scripture authority to call *good works* **FILTHY RAGS**." You build, it seems, your mistake upon *Isai. lxiv. 6*,

All

All our righteousnesses are as filthy rags: a passage which, upon mature consideration, I beg leave to rescue from the hands of the Calvinists. The Jews were extremely corrupted in the days of Isaiah: hence he opens his prophesy by calling the rich, *Ye rulers of Sodom*, and the poor, *Ye people of Gomorrah*. And what says he to them? *How is the faithful city become an harlot; Righteousness lodged in it, but now murderers!* Yet these murderers hypocritically went on keeping their *sabbaths and new moons*. They *fasted*, but it was for *strife*, and to *smite with the fist of wickedness*. They made many prayers, and offered multitudes of sacrifices, but *their hands were full of blood*. Nor did they consider, that he, who, under these circumstances, *sacrifices an ox, is as if he slew a man*.

This corruption of the Jews, though general, was not universal: for the Lord of hosts had left to them a remnant, though very small. Now Isaiah, one of that very little flock, being humbled at the sight of the general wickedness of his people, confesses it in the first person, (*we*) as ministers always do on such occasions; and he uses the word *all*, because the *small remnant* of the righteous was *lost in the multitude* of the wicked. The verse, taken in connection with the context, runs thus: "Thou meetest him that rejoiceth, and worketh righteousness; those that remember thee in thy ways." But, alas! we are not the people. "Behold, thou art wroth, for we have sinned. We are all as an unclean thing, and all our righteousnesses are as filthy rags. Therefore, instead of meeting us, as thou dost the righteous, thou hast hid thy face from us, and hast consumed us because of our iniquities. We all do fade as a leaf; and our iniquities, like the wind, have taken us away: so far are we from resembling the righteous, who are like a tree planted by the water-side, whose leaf does not wither." Who does not see, that the prophet here opposes the happiness of the righteous to the misery of the wicked? And that it is the *hypocritical righteousness* of the ungodly, and not the

the *precious* *obedienc* of believers, which he compares to *filthy rags*?

VI. However "We have Scripture authority to call good works *dross*." Your mind, I suppose, runs upon Isa. i. 22, 25. where God expostulates with the obstinate Jews, by saying, *Thy silver is become DROSS, thy righteous is all hypocrisy: yet, if thou returnest, I will purge away thy DROSS, I will make thee truly righteous.* Is it not evident, that it is hypocrisy, and *bad* works, not *good* works, which God here calls *dross*? Will he, think you, *purge away good works* from his people. Is it not enough, that armies of Antinomians do the devil that service? Must we also suppose, that God promises to be his drudge?

VII. But "We have Scripture authority to call good works *dung*." Not at all: for the two passages you probably think of, are against you. In the first, God speaks to the disobedient Jews; and says, *If ye will not hear, and give glory to my name, I will send a curse upon you: yea, I have cursed your blessings already. Behold, I will spread upon your faces the DUNG of your solemn feasts,* Mal. ii. 3. Now, Sir, who does not see by the context, that festivals kept by *cursed* hypocrites are "called *dung*," and not the solemn worship performed by penitent believers?

If you quote Phil. iii. 8. it will be to as little purpose. Do you rightly understand that passage? *I count all things as loss, for the excellency of the knowledge of Christ, for whom I have suffered the loss of all things, and do count them but DUNG, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ.* You know, Sir, that the Apostle once made far too much of his privileges as a Jew, his morals as an honest man, and his observance of the law as a strict disciple of Moses. And you remember, that when he wrapped himself up in that kind of external righteousness, his heart breathed nothing but contempt towards Christ, and slaughter against his people:

what

what wonder is it that he should count such a righteousness, together with all earthly, perishing things; loss and dung for Christ! Who does not see, that it was not the precious *righteousness of faith*, which consists in pardon, acceptance, and power to do good works; but the paltry righteousness of an unbeliever, a blasphemer, a murderer?

Should you say, that when the Apostle declares, he counts *ALL things but dung, that he may be found in Christ*, he certainly includes *good works*, and counts them *dung*: I reply: you have as good reason to say, that he certainly includes repentance, faith, obedience, grace, and glory, and counts them *dung* also.

Some gentlemen invite you to go a hunting, or play at cards, to keep you from the sessions! and you answer, "I am determined to do my duty. Once your sports were gain to me, but now I account them but loss of time: yea, doubtless, I count *ALL things*, that stand in competition with my office, vile and contemptible as *dung*: they no more tempt me to pursue them, than yonder dunghill tempts me to take my rest; I am ready to trample upon them as filthy dust, rather than not to be found upon the bench, doing my duty as a magistrate: not according to my own former mistaken notions of justice, but according to the equitable laws of my country." Now, Sir, should I not very much wrong you, if I inferred from your very generous answer, that you call *doing justice DUNG*? And do you not greatly wrong St. Paul, when, upon a pretence equally frivolous, you insinuate, that he gave to *good works* such an injurious name? that he called the will of God, done in faith by the Spirit of Christ, *dung*?

Again, when the Apostle prayed to *be found in Christ, not having his own pharisaic righteousness, which was of the letter of the law, but the righteousness which is of God by faith*; is it not evident, that (besides the desire, of being pardoned and accepted through faith in Christ) he wished to be found

to the last, a *branch grafted in the true vine*, by faith? a living branch, filled with the righteous sap of the root that bore him? a branch made fruitful by the principle of all acceptable righteousness, which is *Christ in us, the hope of glory*? and, to use his own words in this very epistle, a branch filled with the fruits of righteousness, which are by *Jesus Christ, to the glory of God*? Phil. i. 11. compared with chap. iii. 9.

Let men of reason and religion say, if this sense is not more agreeable to the letter of Scripture in general, and the Apostle's words in particular, than the fantastic imputation of righteousness, which Calvinists build upon them: an imputation this, which constitutes a man righteous, while he commits adultery, murder, or incest. Is it not deplorable, that such an unscriptural and unnatural idea should ever have entered the minds of pious men? Especially when St. John says, *Little children, let no man deceive you: he that does righteousness, and not barely he for whom Christ hath done righteousness, is righteous*? Is it not lamentable, that good men, influenced by prejudice, should be able to persuade thousands, that St. John meant, "*Let not Mr. Wesley deceive you*"; he that actually liveth with another man's wife, worships abominable idols, and commits incest with his father's wife; may not only be righteous, but compleat in imputed righteousness—in a righteousness which exceeds, not only the righteousness of the pharisees, but the personal righteousness of converted Paul, and of the brightest angel in glory!"

O Sir, if you have told it in Paris, tell it not in Constantinople, lest the daughters of the Mahometans bless God, that lewd and bloody as their prophet was, he never so far lost sight of morality and decency to give Mussulmen a *cloak*, under the specious name of a "*robe of righteousness*," under which they can curse, swear, and get drunk; commit adultery, robbery, murder, and incest; without being less righteous, than if they had kept all the commandments of God; less in favour with

the Most High; than if they personally abounded in all the works of piety, mercy, and self-denial, which adorned the life of Jesus Christ; and less interested in *finished salvation*, than if they were already in glory. O Sir, is not this doctrine more dangerous than that of transubstantiation? Is it not more dishonourable to Christ, more immoral, and consequently more pernicious to society? And would it not absolutely destroy the morals of all those who receive it, if our Lord, for his name's sake, did not in mercy deny to thousands of them, *sense* or *attention*, to draw a dreadful conclusion from their dreadful premisses; while he graciously gives to thousands more, hearts infinitely better than their immoral principles!

Having thus endeavoured to rescue the passages on which you found your assertion concerning good works, and proved, there is not one Scripture which gives you the least authority to call them either *dung*, *dross*, or *filthy rags*: to convince you, that a heap of impious absurdities lies concealed under that doctrine, permit me to produce some of the Scriptures, where *good works* are mentioned; and to substitute to that phrase the hard names, which, you tell us, the Scripture authorizes you to call them.

Let your light so shine before men, that they may see your good works. i. e. YOUR DUNG, and glorify your Father who is in heaven.—*She has wrought a good work,* i. e. a FILTHY RAG, upon me against my burial.—*Dorcas was full of good works,* i. e. of DUNG and RAGS.—*God make you to abound in every good work,* i. e. in every sort of DUNG and DROSS.—*We are created in Christ Jesus to good works,* i. e. to FILTHY RAGS, which God hath prepared for us to walk in. *Walk worthy of the Lord, being fruitful in every good work,* i. e. in every FILTHY RAG.—*God establish you in every good work,* i. e. in DUNG of every sort.—*Provoke one another to love and good works,* i. e. to DROSS and RAGS.—*Be zealous of good works,* i. e. of FILTHY RAGS.—*Be rich in good works.* i. e. in DROSS.—*Be a pattern in good works,* i. e. in
FILTHY

FILTHY RAGS.—*Be careful to maintain good works, i. e. DUNG.*—*Let the Gentiles by your good works, i. e. YOUR DUNG, which they shall behold, glorify God in the day of visitation.*—*Be thoroughly furnished to every good work: Be perfect in every good work, i. e. in DUNG and DROSS of every kind.*—*Blessed are they that die in the Lord, for their works, i. e. their DUNG and RAGS, follow them.*—*God is not unrighteous, to forget your work, i. e. your DUNG, that proceedeth of love.*—*The Gentiles should do works, i. e. DUNG, meet for repentance.*—*Esteem ministers highly in love for their works, i. e. their DUNG's sake.*—*If he have not works, i. e. DUNG, can faith save him?*—*Faith without works, i. e. without FILTHY RAGS, is dead.*—*By works, i. e. DUNG, was Abraham's faith made perfect.*—*He and Rahab were justified by works, by FILTHY RAGS.*—*He that believeth in me, the works that I do shall he do also, and greater works than these, i. e. FILTHIER RAGS, and more ORNAMENTAL DUNG, shall he do.*—*This is the work, i. e. the DUNG, of God, that ye believe, &c.*

Indeed, Sir, I am almost ashamed to take up the "filthy rag" of this bad divinity, though it is only with the point of my pen, to hold it out a moment to public view, that the world may be sick of bare-faced Antinomianism, I drop it again into the sink of defiled religion, out of which Dr. Crisp raked it; and beg, for the honour of Christ and your own, that you will no more recommend it as pure gospel.

And now, dear Sir, permit me to expostulate a moment with you. Against whom have you employed your pen, when you have taught the world to call good works *dung, dross, and filthy rags*; pretending to have authority from the Scripture thus to revile the best thing under heaven? Is it only against the "proud justiciars?" Is it not also indirectly, though I am persuaded undesignedly, against the adorable Trinity? Has not the Father created us to GOOD WORKS? Did not the Son redeem us, that we might be a people zealous of GOOD

WORKS ? And does not the Holy Ghost sanctify us, that "all our WORKS being begun, continued, and ended in him, we may glorify God's holy name," and cause it to be glorified by all around us ?

What harm did good works ever do you, or any one, that you should decry them in so public a manner as you have done ? Did you ever duly consider their nature and excellence ? Or have you condemned them in a hurry, without so much as casting an attentive look upon them ? Permit me to bring them to you, as God brought the beasts of the field to Adam, that he might give them names according to their nature ; and tell me which of them you will call *dung*, which *dröfs*, and which *filthy rags*.

First then, what objection have you against the GOOD WORKS of the HEART ? Against the *awaking* out of sin, *returning* to God, *repenting*, offering the sacrifice of a contrite spirit, and *believing* unto righteousness ? What objection against *trusting* in the Lord Jehovah, in whom is everlasting strength ? *casting* the anchor of our hope within the veil ? *loving* God for himself, and all mankind for God's sake ? Do you see any of *these* good works of the heart, that look like a "filthy rag ?"

No sooner is the *inward man of the heart* truly engaged in any one of the preceding works, than the outward man is all in motion. *The candle of the Lord is not lighted* within the soul to be put under a bushel, and extinguished ; but to be set as on the candlestick, of the body, that it may give light to all around, and that men seeing our light, may glorify our heavenly Father. Hence arise several classes of external good works.

Consider the man of God as he is cloathed with a corruptible body, which must be nourished without being pampered. *He keeps it under* by moderate fasting or abstinence. *He daily denies himself, and takes up his cross*. *He works* with chearful diligence. *He eats, drinks, or sleeps, with gladness and singleness of heart* ; and if he is sick, he bears
his

his pain with joyful resignation, *doing or suffering all to the glory of God, in the spirit of sacrifice, and in the name of the Lord Jesus.*

View him in his own family. Not satisfied with mental prayer, he bends the knee to his Father who sees in secret ; and not contented with private devotions, he reads to his assembled household select portions of God's word, and solemnly worships him with them in spirit and in truth. Nor does he think, that doing his duty towards God excuses him from fulfilling it towards his neighbour. Just the reverse. Because his soul is all reverence to his heavenly Father, it is all respect to his earthly parents. Because he ardently loves the bridegroom of souls, he feels the warmest regard for his wife, he bears the tenderest and yet the most rational affection to his children. Nor is he less desirous his servants should serve God and work out their salvation, than he is that they should serve him and do his own work. Hence arise his familiar instructions, mild reproofs, earnest entreaties, encouraging exhortations. His strict honesty and meekness of wisdom, his moderation and love of peace, are known to all around him ; and even those who despise his piety, are forced to speak well of his morals.

Behold his works as a member of society in general. In his little sphere of action, he *makes his star to shine upon the just and upon the unjust* ; his charity is universal. To the utmost of his ability he opposes vice, countenances virtue, promotes industry, and patronizes despised piety. Humble faith kindles him into *a burning and shining light* ; he is a *minister of the God of all mercies, he is a flaming serc.* He feeds Christ in the hungry, gives him drink in the thirsty, clothes him in the naked, entertains him in the stranger, attends him on sick beds, visits him in prisons, and comforts him in the mournful apartments, where the guilty are stretched on the rack of despair, or pledge their dying Lord with the dregs of the cup of sorrow. How easily does he overlook the unkindness of

his neighbours ! How readily does he forgive injuries ! How cordially heaps he coals of melting kindness upon the heads of his enemies ! How sincerely does he pray for all his slanderers and persecutors ! And how ardently desire to grow in grace, and endeavour to adorn more and more the doctrine of God our Saviour in all things !

Consider him as a member of a religious society. How excellent, how divine are his works ! He respectfully holds up the hands of his minister, and kindly bears the burdens of his brethren. He watches over them for good, rejoices with those that rejoice, and mourns with those that mourn. He compassionately sympathizes with the tempted, impartially reproveth sin, meekly restores the fallen, and cheerfully animates the dejected. Like undaunted Caleb, spirits up the fearful ; and like valiant Joshua, he leads them to the conquest of Canaan, and goes on from conquering to conquer.

And suppose he went on even unto perfection, and took the kingdom of heaven by violent faith, and humble, patient, and importunate prayer ; would you call him a filthy rag-man, and insinuate, that he had only done a dung-work ? O Sir, if you can so publicly call good works *dross*, *dung*, and *filthy rags* ; and (what is worse still) assert, that the Holy Ghost in the Scriptures authorizes you so to do ; who will wonder to see you represent the doctrine of Christian Perfection as a pernicious popish heresy, which turns men “ into temporary monsters ?” Would you be consistent, if you did not rise against it with the collected might of credulous uncharitableness, and barefaced Antinomianism ? For,

What is, after all, the perfection that Mr. Wesley contends for ? Nothing but two good works, productive of ten thousand more ; or, if you please, two large filthy rags, in which ten thousand other filthy rags are wrapped, that is, *loving God with all our hearts, and our neighbour as ourselves*. Is it nothing but perfect love, shed abroad in our hearts by the Holy Ghost given unto us, making us stedfast,

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immovable, always abounding in the work of the Lord, always ZEALOUS OF GOOD WORKS, always the reverse of the easy elect, who, by means of Calvin's contrivance, are "*all fair and undefiled.*" while they wallow in the adulterer's mire, and the murderer's gore. Or, in other terms, it is nothing but *Christ*, through the Holy Spirit, *dwelling in our hearts by faith*, and making us always *zealous of good works*. Now if good works are *dross, dung, and filthy rags*; it is evident, that perfection is a rich mine of *dross*; a heap of *dung*, as immense as that which Hercules got out of Augeas's stables; and a vast store-house of *filthy rags*, spun by "*proud justiciars,*" as cobwebs are by venomous spiders.

In this wrong view of *christian perfection*, I no more wonder to see multitudes of careless professors agree, like Pilate and Herod, to destroy it out of the earth; nor am I surprized to hear even good, mistaken people cry out *Down with it! Down with it!* While I complain of their want of candour, I commend their well-meant zeal, and wish it may flame out against objects worthy of their detestation; against *perfection* itself, suppose it is what they imagine. Yes, If it is a *mine of dross*," let them drown it; I give my consent; but let them do it with floods of Scripture and argument. If it is a *dunghil*, in the church; let them carry it out, and permit even the *swine*, which come from *wallowing in the mire*, to shake themselves upon it; I will not say it is improper. If it is a *repository of filthy rags*, more infectious than those which convey the jail-distemper or the plague; let them agree to set fire to it, and burn it down to the ground: but let them do it with *fire from the altar*, and not with *tongues set on fire* of prejudice or malice.

But if *christian Perfection* is next to angelic Perfection) the brightest and richest jewel, which Christ purchased for us by his blood; if it is the *internal kingdom of God ruling over all*; if it is *Christ fully formed in our hearts, the full hope of glory*; if it is the fulfilment of the *promise of the Father* i. e.

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the Holy Ghost given unto us, to make us abound in righteousness, peace and joy, through believing : and in a word, if it is the Shekinah, filling the Lord's human temples with glory ; is it right, Sir, to despise it as some do, or expose it as you have frequently done.

Should you apologize for your conduct, by saying, " I have only treated your perfection, as you have treated our finished salvation, and our imputed righteousness : " I reply : the case is widely different. I hope I have made it appear, that you have not one single text in all the Bible, to prove, that a bloody adulterer (*in flagrante delicto*) stands compleat in imputed righteousness ; and that the salvation of idolatrous and incestuous apostates, who now work out their damnation with both hands, is actually finished in the full extent of the expression. The whole stream of God's word runs counter to these " antinomian dotages." Nor are they less repugnant to conscience and common sense, than to the law and the prophets. But you cannot find one word in all the Scriptures, against the pure love of God and our neighbour, against perfect love, which is all the perfection we encourage believers to press after. The law and the gospel, the Old and the New Testament, are equally for it. All who are filled with the Spirit, sweetly experience it. A heathen, that fears God and regards man, could not speak evil of it, but through misapprehension. And even while, through the amazing force of prejudice, you write against it with so much severity, it recommends itself to your own reason and conscience. Are you not then, dear Sir, under a mistake, when you think, you may take the same liberty with God's undeniable truth, which I have taken with Dr. Crisp's indefensible error ?

Permit me to state the case more fully still. Mr. Wesley cries to believers : " It is your privilege, so to believe in Christ, and receive the Spirit, as to love God with all your hearts, and your neighbours as yourselves." And you say to them : " Mr. Wesley

ley is blinder than a Papist, regard not his heretical words. Your *salvation is finished*. Whatever lengths you go in sin, you are as sure of heaven as if you were already there. It is your privilege, to commit adultery, murder, and incest, not only without fearing that the Lord will be displeas'd with you; but consc'ious that, *black as ye are in yourselves* by the actual commission of these crimes, *through Christ's comeliness put upon you, God can address each of you with, Thou art all fair, my love, my undefiled; there is no spot in thee!*" (Five letters, p. 28.) Now, Sir, are not you a partial judge, when, by way of retaliation, you serve the holy doctrine maintained by Mr. Wesley, as I have served the unholy tenet propagated by Calvin and yourself?

Think you really, that because a judge, after a fair trial, justly condemns a notorious robber to be hanged; another judge, to retaliate, has a right to quarter a good man after a mock trial, or rather without any trial at all? And do you suppose, that because Jehu deservedly made the *house of Baal* a draught-house; or because Josiah burned dead men's bones upon the unhallowed *altar in Bethel*, to render it detestable to idolaters; Antiochus had a right to turn *the temple of the Lord* into a sty, and to pollute the *altar of incense*, by burning "dung and filthy rags" upon it, that true worshippers might abominate the offering of the Lord, and loath the holy of holies? Thus however have you, inadvertently I hope, treated *good works* and *christian Perfection*, which are ten thousand times more sacred and precious in the sight of God, than *the holy*, and *the most holy place* in the temple of Jerusalem.

And now, dear Sir, please to look at the preceding list of good works, which adorn the Christian's breast, or blazon his shining character; and tell us, if there is one, which, upon second thoughts, you object against as a *nuisance*: one which you would *put away* like "DROSS:" one which you would have carried out of his apartment as "DUNG," or removed from his pious breast as a "FILTHY RAG." Methinks

Methinks I hear you answer, "Not one : may they all abound more and more in my heart and life ! in the hearts and lives of all God's people !" Methinks that all the Church militant and triumphant cry out, *Amen* ! A divine power accompanies their general exclamation. The veil of prejudice begins to rend. Your honest heart relents. You acknowledge, that Calvinism has deceived you. You retract your unguarded expressions. *The Spirit of holiness*, whom you have grieved, returns. The heavenly light shines. The antinomian charm is broken. "*Dross*" is turned into *fine gold* ; "*dung*" into *savory meat*, which every believer loveth next to the *bread of life* ; and "*silly rags*" into the *fine linen white and clean*, which is the *righteousness of the saints*, and the *robe made white in the blood of the Lamb*. Far from pouring contempt, through voluntary humility, upon this precious garment : you give praise to God, and in humble triumph put it on together with the Lord Jesus Christ.

In that glorious dress you walk with Christ in white, and in love with Mr. Wesley. Paris, and the convent of Benedictine monks, disappear. *The new Jerusalem*, and the tabernacle of God come down from heaven. Leaving the things that are behind, you solemnly hasten unto the day of the Lord. Following peace with all men, and holiness, without which no man shall see the Lord, you daily perfect it in the fear of the Lord. You feel the amazing difference there is between a real and an imaginary imputation of righteousness. You tear away, with honest indignation, the pillow of *finished salvation* from under the head of Laodicean backsliders, who sleep in sin ; and of bloody murderers, who defile their neighbour's bed. You set fire to the fatal canopy, under which you have inadvertently taught them to fancy, that the holy and righteous God calls them, *My love ! my undefiled !* even while they wallow in the poisonous mire of the most atrocious wickedness. And to undo the harm you have done, or remove the offence you have given by

by your letters : you show yourself reconciled to St. James's *pure* religion : you openly give Mr. Wesley the right hand of fellowship, and gladly help him to *provoke* believers to uninterrupted *love and good works*, i. e. to CHRISTIAN PERFECTION.

Such is the delightful prospect which my imagination discovers through the clouds of our controversy ; and such are the pleasing hopes, that sometimes sooth my polemical toil, and even now make me subscribe myself with an additional pleasure,

Honoured and dear Sir,

Your affectionate and obedient Servant, in
the bonds of a pure gospel,

J. F.

LETTER

L E T T E R IX.

To Mr. ROWLAND HILL.

Honoured and dear Sir,

YOUR uncommon zeal for God, so far as it is guided by knowledge, entitling you to the peculiar love and reverence of all that fear the Lord; I should be wanting in respect to you, if I took no notice of the arguments, with which you are come from *Cambridge* to the help of your pious brother. In the **FRIENDLY REMARKS** that you have directed to me, you say with great truth, page 31, "The principal cause of controversy among us, is the doctrine of a second justification by works. Thus much you vindicate throughout, that a man is justified before the bar of God a second time by his own good works."

So I do, dear Sir; and I wonder how any christian can deny it, when Christ himself declares, *In the day of judgment by THY words shalt thou be justified, &c.* Had he said, *By MY words IMPUTED TO THEE thou shalt be justified,* you might indeed complain. But now, what reason have you to assert, as you do, that I "have grossly misrepresented the scriptures," and "made universal havoc of every truth of the gospel?" The first of these charges is heavy, the second dreadful; let us see by what arguments they are supported.

After throwing away a good part of your book in passing a long, calvinian, juvenile sentence upon my Spirit as a writer, you come at last to the point, and attempt to explain some of the scriptures, which you suppose I have "misrepresented."

I. Page

I. Page 32. " *Not every one that saith unto me, LORD, LORD, shall enter into the kingdom of heaven, but he that doth the will of my Father, Matt. vii. 21.* And what is this (*say you*) more than a description of those that are to be saved ?"

What, Sir, is it nothing but a *description* ? Is it not a solemn declaration, that no practical Antinomian shall be saved by faith in the last day ? And that Christ is really a LORD and a King, who has a LAW, which he will see obeyed ? Had he not just before (verse 12.) admitted *the LAW and the prophets* into his gospel dispensation, saying, *All things which ye would that men should do unto you, do ye even so unto them, for this is the Law and the Prophets ?* Are we not under **THIS** law to him ? And will he not command his subjects, who obstinately violate it, to be *brought and slain before him* ?

Again, when he declares that they who *hate a brother and call him, THOU FOOL !* are *in danger of hell fire as murderers !* do we not expose his legislative wisdom, as well as his paternal goodness, by intimating, that, without having an eye to the murder of the heart or of the tongue, he only *describes* certain reprobated wretches, whom he *unconditionally* designs for everlasting burnings ?

What I say of a *punishment threatened*, is equally true of a *reward promised* ; as you may see by the following illustration of our controverted text. A General says to his soldiers, as he leads them to the field of battle, *Not every one that calls me, Your Honour, Your honour ; shall be made a captain, but he that fights manfully for his king and country.* You say, " *What is this more than a description of those that shall be promoted ?*" And I reply, If war-like exploits have absolutely nothing to do with their promotion ; and if the General's declaration is only a *description* of some favourites, whom he is determined to raise at any rate ; could he not as well have *described* them by the colour of their hair, or height of their stature ? And does he not put a cheat upon all the soldiers, whom he is absolutely determined not to raise ; when he

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excites

excites them to quit themselves like men, by the fond hope of being raised? Apply this simile to the case in hand, and you will see, dear Sir, how frivolous, and injurious to our Lord, is your intimation, that one of his most awful royal proclamations is nothing but an empty *description*. O Calvinism! Is this thy reverence for Jesus Christ? Hast thou no way of supporting thyself, but by turning the *Lord of glory* into a *Virgil*? The supreme Lawgiver of men and angels, into a maker of *descriptions*?

II. Much of the same nature is the observation which you make page 37, upon these words of our Lord, *They that have done good, shall go into life everlasting; and they that have done evil, into everlasting punishment*. You say, "What does this text prove more than has been granted before? What does it more than *characterize* those that shall be *saved*?" Nay, Sir, it undoubtedly *characterizes* also those that shall be *damned*; and this too, by as *essential* a character, as that according to which the king would appoint some of his servants for a gracious reward, and others for a capital punishment, if he said to them, *They that serve me faithfully, shall be richly provided for: and they that rob me, shall be hanged*. If such *characterizing* as this passes at Geneva for a bare *description* of persons, whom royal humour irrespectively singles out for reward, I hope the time is coming when, at Cambridge, it will pass for a clear declaration of *the reason* why some are rewarded, or punished, rather than others; and for a proof, that the king is no more a capricious dispenser of rewards, than a tyrannical inflicter of punishments.

III. Page 33, After mentioning those words of St. Paul, *without holiness no man shall see the Lord*; and those words which St. James wrote to believers, *Be ye DOERS of the word, and not hearers only, deceiving your own selves*; you say, "What is this to the purpose, respecting a second justification?"

tion? Just about as much as, *Now an omer is the tenth part of an ephah.*" Now, Sir, although I do not immediately rest the cause upon such Scriptures, I maintain, that they are much more to the purpose of our second justification by works, than *Moses's* definition of an omer.

Will you dare to say, dear Sir, that impious *Jezebel*, and unconverted *Manasses* were persons "Just about as" properly qualified for justification in the great day, because they had "an omer" in their palace, as pious *Deborah*, and holy *Samuel*, who had HOLINESS in their hearts, and were DOERS of the word in their lives? And when the apostle declares that *Christ is the author of eternal salvation to them that OBEY him*, does he mean, that to obey is a thing just about as important to eternal salvation, as to know that a bushel holds four pecks, and an ephah ten omers? Were ever holiness and obedience inadvertently set in a more contemptible light? For my part, if by our words we shall be justified in the day of judgment, I believe it shall be by our words springing from HOLINESS of heart: and therefore I cannot but think that holiness will be more to the purpose of our justification by works in the great day, than all the omers and ephahs, with all the notions about imputed righteousness and finished salvation, in the world.

IV. Page 33, After quoting that capital passage, *Not the hearers of the law are just before God, but the doers shall be justified*, Rom. ii. 13, you say, "This certainly proves that the doers of the law shall be justified." Well then, it directly proves a justification by works. But you immediately insinuate, the impossibility of salvation by the law." I readily grant, that in the day of conversion, we are justified by faith, not only without the deeds of the ceremonial law, but even without a previous observance of the law of love: but the case is widely different in the day of judgment; for then, by thy words shalt thou be JUSTIFIED. Now, Sir, it remains for you to prove, that the apostle did not speak of the text under consideration, with an eye to our final justification by works.

In order to this, page 33, you appeal to "*The place which this text stands in,*" and the connexion in which the words are found." I answer,

(1) This text stands in the epistle to the Romans, to whom the apostle says, *Love is the fulfilling of the law:—he that loveth another hath fulfilled the law,* Rom. xiii. 8. 10. Now, if he that loveth another hath fulfilled the law, you must show, that it is impossible to love another; or acknowledge, that there are persons who fulfil the law: and consequently persons, who can be justified as DOERS of the law. Nay, in the very chapter such persons are thus mentioned. *If the uncircumcision keep the righteousness of the law, and fulfil the law, shall it not judge thee, who dost transgress the law?* That is, Shall not a Cornelius, an honest heathen that fears God and works righteousness, rise in judgment against thee who committest adultery; vainly supposing that Abraham's chastity is imputed to thee? Rom. ii. 22. 27. But,

(2) Going back to the beginning of the chapter where our controverted text stands, I affirm that "*the connexion in which it is found*" establishes also justification by works IN THE GREAT DAY: and to prove it, I only lay the apostle's words before my judicious readers. *Thou art excusable, O Jew, whosoever thou art that JUDGEST, or condemnest the heathens who do such things, and doest them thyself. The JUDGMENT of God is according to TRUTH, and not according to thy antinomian notions, that thou wast unconditionally elected in Abraham; that thou standest compleat in his righteousness; and that thy salvation was finished when he had offered up Isaac. Be not deceived, God will render to every man according to his DEEDS, (and not according to his notions :) To them, who by patient continuance in WELL DOING seek for immortality, he will render eternal life: anguish to every man that DOES evil; but glory to every man that WORKETH GOOD—for not the hearers of the law are just before God, but the DOERS of the law shall be JUSTIFIED—IN THE DAY when he shall JUDGE the secrets of men by Jesus Christ according to my gospel,* Rom. ii. 1. 16.

Now,

Now, Sir, is it not evident from "the connexion" to which you appeal, that Mr. Henry did not pervert the text, when he had the courage to say upon it, "It is not hearing but DOING that will save us" in the great day? Hearing mixed with faith, saves us indeed INSTRUMENTALLY in the day of conversion; but in the day of judgment neither hearing nor faith will do it, but *patient continuance in well doing*, from the principle of a living faith in Christ, will have that honour.

V. Page 34, after criticising in the same frivolous manner as your brother, on Rev. xxii. 14, *Blessed are they that keep his commandments, &c.* you add, "This is his commandment, that we should believe on the name of his son Jesus Christ;" and omitting what immediately follows, *and love one another, as he gave us commandment*; you ask, "What then is the conclusion? To believe is the great New Testament command of God." No, Sir, according to 1 John iii. 23, the text you have quoted by halves, that commandment is *to believe and to love, or to believe with a faith working by love*. Our Lord informs us, that on the grand commandment of love, hang all the law and the prophets. St. Paul says, *Though I have ALL FAITH, yet if I have not love, I am nothing*. Devils believe, says St. James. To believe then, without loving, is not *doing God's commandments*, but doing the devil's work. Besides, the word *commandments*, being in the plural number, denotes more than one, and therefore is incompatible with solifidianism.

To add, as you do, "They that believe WILL and MUST obey," as if they could not help it, is supporting one mistake by another. That they may, can, and should obey, we grant; but that they will, and must, are two articles of Calvin's creed, to which we cannot subscribe: for, to say nothing of daily experience, we read in the scripture dismal accounts of those fallen believers, who, instead of adding to their faith virtue, &c. proceeded so far in WILFUL DISOBEDIENCE, as to worship the abomination of the Zidonians, shed innocent blood, forswear themselves, and defile their father's bed.

It follows then still from Rev. xxii. 14, that although "upon believing, not for obeying, we are initiated into all the new-covenant blessings" in the day of conversion; yet in the great day, only upon persevering in faith and obedience shall we have right, or, if you please, "privilege, power, and authority, through our Surety, to partake of the tree of life." For he that ENDURETH unto the end, the same shall be saved; and Christ is the author of eternal salvation to none but them that OBEY him.

VI. Page 36, "you quote against yourself, Rev. xiv. 13, *Blessed are the dead that die in the Lord.* Their blessedness arises from their dying in the Lord." Granted. But how shall it be known they died in the Lord? The Spirit says, *Their works* (not their faith) *do follow them*, namely, in order to their final justification. To this you reply, "Their works do not go before them—but follow after, to PROVE that they were in the Lord, whose prerogative alone is to justify the ungodly." I answer,

(1) When you grant, that works prove that we are in the Lord if they are good, or in the wicked one if they are evil, you give up the point.

(2) Do you not confound truth and error? Because in the day of conversion God justifies the ungodly, who renounces his ungodliness to believe in Jesus, does it follow, that Jesus will justify the ungodly in the day of judgment? Is not the insinuation as unscriptural as it is dangerous? Does not our Lord himself say, that far from justifying them, he will bid them *Depart from him into everlasting fire*?

(3) Your observation, that works follow the righteous, and "do not go before them" is frivolous: for what matters it, whether the witnesses, by whose evidence a prisoner is to be acquitted, follow him to the bar, or are there before him? Is their following him a proof that he is not justified by their instrumentality? To support your cause by such arguments, will do it no service.

VII. Page 37, you think to set aside these words of

of Solomon, *Keep God's commandments, for this is the whole [duty] of man ; for God shall bring every work into judgment, whether it be good or bad, by just saying, "This passage asserts, that we are to be accountable for our actions."* Then it asserts the very thing for which it was produced : for how can those be really accountable for their actions, who can never be justified or condemned by their words, never be rewarded or punished according to their works ? Here then again you grant what we contend for.

VIII. Page 38, 1 Cor. vii. 19. *Circumcision is nothing—but the keeping the commandments of God.* "This passage (*say you*) would equally as well prove the supremacy of the Pope, as your doctrine of a second justification by works."

I answer (1) If you compare this text with Eccl. xii. 13. 14. Rev. xxii. 14. and Matt. xii. 37, you will see it is very much to the purpose. (2) *Love is keeping of the commandments. I am only a tinkling cymbal.* Now, Sir, you must prove, that God will justify *tinkling cymbals* by imputed righteousness in the great day ; or acknowledge, that the *keeping of the commandments*, or, which is the same, love, makes more towards our final justification, than towards placing his Holiness the Pope in the pretended chair of St. Peter. (3) *If the doers of the law shall be finally JUSTIFIED*, and none but they ; and if *keeping the commandments* is the same thing as *being a doer of the law* ; you boldly hoist the Geneva flag, when you insinuate, that the *keeping of the commandments* has no more to do with our final justification, than with the supremacy of the Pope. Lastly, if *keeping the commandments* will have nothing to do with our justification in the last day, by a parity of reason, *breaking of them* will have nothing to do with our condemnation. Thus we are insensibly come to the dreadful counterpart of your comfortable doctrine, that is, absolute reprobation, free wrath, and finished damnation. And when the Apostle says, *God shall judge the world in righteousness*, should he

he not rather, according to your plan, have said,
in UNRIGHTEOUSNESS?

IX. Instead of answering such passages as these, *Behold I come quickly, and my reward is with me, to give to every man as his work shall be :—He that knoweth the heart, shall render to every man according to his works :—We shall all appear before the judgment-seat of Christ, that every one may receive the things DONE in the body, according to that he hath DONE, whether it be good or bad :—The Father, without respect of persons, judgeth according to every man's work :—The dead were judged out of the things written in the books, according to their works.* Instead, I say, of answering such passages, you leap over fifty pages of my book, to blame me (p. 35.) for saying after St. Peter, Acts ii. 40, *SAVE YOURSELVES from this untoward generation,*

Granting you, Sir, that the Greek word means literally, *Be ye saved*; yet you wrong our translation, when you say, that its language is “glaringly inconsistent.” The words that immediately precede, *He EXHORTED them, saying, Save yourselves, &c.* convinced our translators of the absurdity of exhorting people to be saved, that could absolutely do nothing in order to salvation. And you make Calvinism ridiculous before all Cambridge, when (p. 36.) you make *σωθητε*, *Be ye saved*, or, when spoken in a way of exhortation, *Save yourselves*, to mean, “Know, that ye cannot save yourselves.”

P. 35, you say, “Let the context illustrate this : “Thousands were pricked to the heart; they ask, what they shall do, doubtless meaning, to be saved. The Apostle directs them immediately to Jesus for salvation.” What! Without *doing* any thing towards it! No such thing. To the overthrow of your criticism, and of Calvinism, he sets them immediately upon *doing*. Their question was, “What shall we do to be saved?” and the immediate answer is, “Repent and be baptized.” Just as if he had said, *Be ye saved*, or *save yourselves* by repenting and coming to Christ in the ordinance of baptism : or, to use the words of Christ to the
 people

people of Capernaum, and those of St. Paul to the jailor of Philippi, "Do the work of God," i. e. the work which God first calls for: "Believe in the Lord Jesus, and you shall be saved."

You add, this "language" [*Save yourselves*] "ill becomes the mouth of inspiration." I am sorry, Sir, you should be so exceedingly positive. I rather think, that *your* "language ill becomes the mouth of" *modesty*. Does not St. Jude say, *SAVE SOME WITH FEAR*? Does not St. Paul mention his endeavours to *SAVE SOME of his own flesh*, Rom. xi. 14, and his *becoming all things to all men, that he might SAVE SOME*, 1 Cor. ix. 22? Does he not speak of a husband saving his wife, and of a wife saving her husband, 1 Cor. vii. 16? Does he not write to the Philippians, *Work out your own salvation*? And to Timothy, *In DOING this thou shalt SAVE THYSELF, and them that hear thee*? 1 Tim. iv. 16. You are too good a scholar, Sir, to say, that *our* *creator* "is passive;" and too modest a divine to insinuate, upon second thoughts, that St. Paul speaks like a heretic, and you like an apostle.

X. After opposing our doctrine of justification by the evidence of works in the last day, as warmly as *your* pious brother; you give your public assent to it as well as he. Page 34, Speaking of the day that shall declare every man's work, and the fire that shall try of what sort it is, you say, "Who that reads the Bible denies, that every man's works shall be examined as a proof of his faith, and that upon their evidence the Judge will pass sentence?"—Undoubtedly you mean, sentence of absolution or condemnation, according to our Lord's words, *By thy words shalt thou be JUSTIFIED, or CONDEMNED*, Matt. xii. 37.

Now, Sir, this is the very doctrine which we maintain—as you may see Second Check, p. 21. and 29—the very doctrine for which you represent me to the world as a Papist, and fierce enemy to the gospel. Gentle reader, take notice of my capital crime. I have dared to vindicate a truth, which [my opponent himself being judge] "no
man

man that reads the Bible denies." Is this a dreadful heresy ! O Sir, when this shall be known in our Universities, will not Oxford cry to Cambridge, and Cambridge echo back to Oxford, the substance of your book, and the title of mine ?
Logica Genevensis !

XI. Now that you have granted the doctrine of justification by the evidence of works in the day of judgment ; let us see how you endeavour to keep your system in countenance. Page 34 you say, contrary to your own concession, " Though works have not the least to do in justifying our persons, yet they will appear to the justifying of that faith, as found, by which alone we are to be saved."

To cut you off from this last subterfuge, I observe, (1) That works will have as much "to do" in justifying our *persons* in the last day, as faith in justifying them at our conversion. (2) This doctrine, of faith being justified by works in the day of judgment, is irrational : for faith shall then be no more ; and common sense dictates, that Christ, the wisdom of God, will not lose time in justifying or condemning a grace which shall not exist. (3) It is quite unscriptural : our Lord says, *By thy words shalt thou [not thy faith] be justified.* St. Paul says, *The doers of the law [not their faith] shall be justified.* And St. James declares, that *Rahab, [not her faith] and Abraham [not his faith] were justified by works* in the day of trial. (4) Your scheme fathers nonsense upon that Apostle ; for if *faith* is justified by works, and not a *man*, it follows, that when St. James says, *Ye see then how that by works a MAN is justified, and not by faith only*, it is just as if he said, " Ye see then how that by works *faith* is justified, and not by faith only." (5) If the believer's faith is justified in the last day, and not the believer himself ; by a parity of reason, the unbeliever's unbelief will be condemned, and not the unbeliever himself. (6) We have as good ground to assert, that the faith of believers shall be *saved* in the last day, and not their persons ;
as

as you to maintain, that the faith of believers shall be *justified*, and not their persons. Thus, according to your curious doctrine, Faith, not Believers, shall go to heaven; and Unbelief, not Unbelievers, shall depart into hell.—Lastly, if “works have not the least to do in *justifying* our persons” in the great day; it follows, they will not have the least to do in *condemning* them. Thus are we come again to the doctrine of finished damnation; and thus you point-blank contradict your own scriptural concession, “Upon the evidence of works the judge will pass sentence.”

From the preceding pages it appears, (if I am not mistaken) that justification by works, i. e. by the works of faith in the last day, is a solid anvil, which the twelve strokes of your hammer have settled more than ever upon its firm basis, *the word of God that abideth for ever*. To this anvil I shall by and by bring Calvinian Antinomianism, and endeavour to work it, in meekness of wisdom, with a hammer, I hope, a little heavier than your own.

Having answered your objections to what you justly call “the principal cause of controversy among us,” I may make one or two observations upon the *friendliness* of your FRIENDLY Remarks.

Candid reader, if thou hast read my Checks without prejudice, and attentively compared them with the word of God; wouldst thou ever think, that the following lines contain an extract from the *friendly* sentence, which my young opponent passes upon them? “Hard names—Banter—Sarcasm—Sneer—Abuse—Bravado—Low arts of slander—Slandorous accusation—Opprobrious names—Ill-natured satire—Odious, deformed, detestable colour,——Unfair and ungenerous treatment——Terms void of truth——Unmerciful condemnations——False humility——Irritating spirit——Provoking, uncharitable stile——Continual sneers——Most odious appellations——Abusive words——Notorious scandalizing——

scandalizing——Lines too dreadful to be transcribed, unworthy of an answer, beneath contempt——Most indecent ridicule——A wretched conclusion, as bitter as gall——and Slanders which ought even to make a Turk blush,”

If thou canst not yet see, gentle reader, into the nature of Mr. R——d H——’s *Remarks*, peruse the following *friendly* sentences. “In regard to the fopperies of religion, you certainly differ from the popish priest of Madely——You have made universal havock of every truth of the gospel——You have invented dreadful slanders——You plentifully stigmatize many with the most unkind language——You have blackened our principles, and scandalized our practice——You place us in a manner among murderers——It shocks me to follow you——Our characters lie bleeding under the cruelty of your pen, and complain loudly against your great injustice——Blush for the characters you have injured by the rashness and bitterness of your pen——You have invented a set of monsters, and raised a hideous ghost by your own spells, and incantations of banter and contempt——Numberless sneers, taunts and sarcasms dreadfully decorate the whole of your performance: they are nothing better than infernal terms of darkness, hateful to transcribe——Your second Check, I fear, must prove the concluding bar of separation,” *i. e.* of *excommunication*.

When I cast my eyes upon this extract, I cannot help crying out, If this is my antagonist’s *friendliness*, alas! what will be his *displeasure*! And what have I done to deserve these tokens of calvinian benevolence? Why are these flowers of Geneva rhetoric so plentifully heaped upon my head? And why——But I must not complain; for my friendly opponent has patiently stayed till the publication of the Second Check, to talk of a “concluding bar of separation:” But if I am a reprobate, upon his scheme of *unconditional* election, and *gratuitous* reprobation, Calvin’s God put the *concluding bar of separation* between me and himself,

himself, not only before I wrote the *second* Check, but thousands of years before I drew my *first* breath. When I consider this, far from feeling the least resentment against Mr. H——, I see it my duty to thank him, for shewing much greater patience towards me than the God whom he worships; and I wonder, that his severe principles should not be productive of more *unfriendly Remarks*, than those which he is pleased to call *friendly*.

Yes, Sir, though I thought at first, that the title of your book was ironical, I now believe it literal, and am persuaded you *really* meant to shew me much *friendliness*. For a temporary excommunication, yea, a “concluding bar of separation,” *must* appear an *act of grace*, to one who truly relishes the *doctrines of limited grace* and unprovoked wrath.

I do not hereby intimate, that I have done nothing displeasing to you. Far from insinuating it, I shall present my readers with a list of the manifold, but well-meant provocations, which have procured me your public correspondence. I say, *well meant provocations*: for all I want to *provoke* any one to, is *love and good works*. And may not a minister use even the *rod* for that purpose? If you think not, please to inform me what the apostle meant, when he said, *what will ye? Shall I come unto you with the ROD, or in love, and in the spirit of meekness?*

(1) I have written my Checks with the *confidence* with which the clear dictates of reason, and the full testimonies of Scripture, usually inspire those who love what they esteem truth more than they do their dearest friends.

(2) After speaking most honourably of *many Calvinists*, even of all that are *pious*, I have taken the liberty to insinuate, that the schemes of *finished salvation*, and *imputed righteousness*, will no more save a Calvinist guilty of *practical Antinomianism*, than the doctrine of *general redemption* will save an ungodly Remonstrant. Thus I have

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made

made no difference between the *backsliding elect* of the Lock, and the *apostates* of the Foundery, when death overtakes them in their sins, and in their blood.

(3) I have maintained, that our Lord did not speak an untruth, when he said, *In the day of judgment, by thy words shalt thou be justified*; and that St. Paul did not propagate heresy, when he wrote, *Work out your own salvation*.

(4) I have sprinkled with the salt of † irony, your favourite doctrine, (Friendly Remarks, p. 39) "Salvation wholly depends upon the purpose of God according to election, without any respect to what may be in them." i. e. *the elect*. Now, Sir, as by the doctrine of undeniable consequences, he who receives a guinea with the *king's head* on the one side, cannot but receive the *lions* on the other side: so he that admits the preceding propositions, cannot but admit the inseparable counterpart, namely, the following position, which every attentive and unprejudiced person sees written in blood upon that side of Calvin's standard which is generally kept out of sight, "Damnation

† If I make use of *Irony* in my Checks, I can assure thee, reader, it is not from "*spleen*," but *reason*. It appears to me, that the subject requires it, and that *ridiculous Error* is to be turned out of the temple of Truth, not only with scriptural argument, which is *the sword of the Spirit*; but also with *mild Irony*, which is a proper scourge for a glaring and obstinate mistake. I have already observed, that our Lord himself used it with his apostles, when he came out of his agony and bloody sweat. Some other remarkable instances of it we find in scripture. 1 Kings xxii. 15, Micaiah, a prophet of the Lord, being requested by king Ahab, and pious king Jehoshaphat, to tell them, whether Israel should go against Ramoth-gilead to battle; he *ironically* answered, *Go, and prosper: for the Lord shall deliver it into the hands of the king!* Well known is that solemn, though ironical, or, as Mr. H— would call it, *fantastic* reproof of Solomon to a young prodigal, *Rejoice, O young man, in thy youth, let thine heart cheer thee, and walk in the way of thy heart, and in the sight of thy eyes*, Eccl. xi. 9. From these examples I conclude, that an irony dictated by love, not only is no sign of "a bad spirit," but is an useful figure of speech, especially where the rapid progress of a preposterous error, calls for the *sharp rebukes* mentioned by St. Paul in my motto.

wholly

wholly depends upon the purpose of God according to reprobation, without respect to what may be in the reprobates." Here is no "inventing a monstrous creed," but merely turning the leaf of your own, and reading what is written there, viz. *Damnation finished*, evidently answering to *finished salvation*.

(5) You have done more, says my opponent, (p. 47) "You scarce write a page without unjust reflections: To follow you through all your accusations would be endless. One passage, however, which seems to me to shine conspicuous among the rest for *calumny* and *falsehood*, as the moon does among the stars, shall be the last we will notice."

I say, Second Check, p. 59, "How many intimate, that Christ has fulfilled all righteousness, that we might be the children of God with hearts full of unrighteousness? And you reply, "*How many? There are a generation it seems of these black blasphemers.*" (I would say, of these mistaken Calvinists.) "*Produce but a few of them.*"

Well, Sir, I produce first the author of P. O. next yourself, and then all the Calvinists who admire your brother's fourth letter, where he not only *insinuates*, but openly attempts to prove, that David was *a man after God's own heart*, a *pleasant child of God*, and that he *stood absolved and compleat in the everlasting righteousness of Christ*, while his eyes were full of adultery, and his hands full of blood: consequently, while his heart was full of all unrighteousness. Now, Sir, if this was the case of David, it may not only be that of *many*, but of *all* the elect. They may all be the children of God, not only with hearts full of unrighteousness, but even while they cloak adultery with deliberate murder.

Now, pray Sir, do you not shew yourself compleatly master of Geneva logic, when you assert, that what is so abundantly demonstrated by your brother's letters, and the well-known principles of all *sound Calvinists*, is a *calumny and a falsehood*

as conspicuous as the luminary that rules the night? This imaginary moon of *calumny*, which you discover through the telescope of calvinian prejudice, will help my judicious readers to guess at the magnitude of the stars of *falsehood*, with which you say, almost all the pages of my book are bespangled.

I conclude, dear Sir, by intreating; you not to put any longer a wrong construction upon the Helvetic bluntness, with which I continue to expose bare-faced Antinomianism. Do not account me an enemy, because I tell you the truth as it is in the epistle of St. James: and deprive me not of an interest in your valuable friendship, merely because I follow the word of God, and the dictates of my conscience.

I can with truth assure you, dear Sir, that your groundless charges of "*calumny, falsehood, bitterness, injustice,*" &c. instead of "*putting a concluding bar of separation*" between us, only gives me an opportunity of fulfilling delightfully that precept of the evangelical law, according to which we shall be justified in the great day, *Forgive one another, even as God for Christ's sake hath forgiven you.* I confirm my love towards you, by rejoicing in all your *pious* labours, and sincerely wishing you the most unbounded success, whenever you do not give up the right "*foundation,*" or substitute Dr. Crisp to St. James, and Calvin's narrow election to the free gospel of Jesus Christ. And if I may trust the feelings of my own heart, which continues quite open towards you, I remain just as if you were not my opponent,

Dear Sir, your affectionate Friend and obedient
Servant in a pure gospel,

J. F.

LETTER

L E T T E R X.

To Mr. RICHARD and Mr. ROWLAND HILL.

Honoured and dear Opponents,

DO you hate that foul monster Antinomianism? I know you cordially hate *practical*, and would cheerfully oppose *doctrinal* Antinomianism, if it were not inseparably connected with the favourite doctrines you have embraced. Yes, your true regard for holiness would make you wish me success, if [while I attack *sin*, our common adversary] *Calvinism*, which passes with you for *Christianity*, did not justly appear to you to be sapped in its very FOUNDATION. For, to my great astonishment, I find, that Calvin's doctrine of *unconditional election*, and Dr. Crisp's doctrine of *finished salvation*, are now substituted to Jesus Christ, and openly made the FOUNDATION of the present Calvinists. "*Finished salvation and electing love*, (says Mr. Hill, *Friendly Remarks*. p. 19) *is their foundation.*" Is it indeed? Alas! I really thought, that all the Calvinists still maintained, with Mr. Wesley, that *other foundation can no man lay than that is laid, which is JESUS CHRIST*, 1 Cor. iii. 11. but I now fear, the breach between is wider than I imagined; for it seems we disagree no less about the *foundation*, than about the *superstructure*; and my younger opponent does me justice when he adds, "*Surely you never mean to praise the Calvinists for guarding THIS FOUNDATION.*" No indeed, Sir, no more than I would praise them for placing two of Rachel's teraphim upon the Mediator's throne.

M. 3

You

You are both conscious, that your two favourite doctrines will appear empty dreams, if the doctrine of the justification of *all* infants without faith is true : much more if the doctrine of the justification of adult persons by works, both in the day of trial and in the day of judgment, is scriptural. You agree, therefore, to bear your public testimony against the Third Check, where these doctrines are set in a clearer point of view than in my preceding publications. Permit me to remind my readers of the reasonableness of the assertions which have so greatly excited your surprise.

In the Third Check, p. 47, and 48, to make my readers sensible, that Calvinism has confusion, and not scripture, for its foundation, I made a scriptural distinction between the four degrees that constitute a saint's eternal justification, and each of these degrees I called *a justification*, because I thought I could speak as the oracles of God without exposing the truth of the gospel to the smiles of Christian wits.

I. From Rom. v. 18, I proved the justification of infants: *As by the offence of Adam, says the Apostle, judgment' came upon ALL men, to condemnation, even so by the righteousness of Christ the free gift came upon ALL men to JUSTIFICATION of life.* In support of this justification, which comes upon ALL men in their infancy, I now advance the following arguments.

(1) The Scripture tells us, that *Christ in all things hath the pre-eminence* : but if Adam is a more public person, a more general representative of mankind, than Jesus Christ; it is plain, that, in this grand respect, Adam hath the pre-eminence over Christ. Now, as this cannot be, as Christ is at least equal to Adam, it follows, that as Adam brought a general condemnation, and an universal seed of death upon *all infants* ; so Christ brings upon them a general justification, and an universal seed of life.

(2) I never yet saw a Calvinist, who denied that

that Christ died for Adam. Now, if the Redeemer died for our first parent, he undoubtedly expiated the original sin, the first transgression of Adam. And if Adam's original sin was atoned for, and forgiven to him, as the Calvinists, I think, generally grant, does it not follow, that although all infants are by nature children of wrath, yet through the redemption of Christ they are in a state of favour or justification? For how could God damn to all eternity any of Adam's children for a sin which Christ expiated? A sin which was forgiven almost 6000 years ago to Adam, who committed it in person?

(3) The force of this observation would strike our Calvinist brethren, if they considered that we were not less in Adam's loins, when God gave his Son to Adam in the grand, original gospel promise, than when Eve prevailed upon him to eat of the forbidden fruit. As all in him were included in the covenant of perfect obedience, *before the fall*; so all in him were likewise interested in the covenant of grace and mercy, *after the fall*: and we have full as much reason to believe, that some of Adam's children never fell with him from a state of probation, according to the old covenant; as to suppose, that some of them never rose with him to a state of probation, upon the terms of the new covenant, which stands upon *better promises*.

Thus if we ALL received an unspeakable injury, by being seminally in Adam when he fell, according to the first covenant; we ALL received also an unspeakable blessing, by being in his loins when God spiritually raised him up, and placed him upon gospel ground. Nay, the blessing which we have in Christ, is far superior to the curse which Adam entailed upon us: we stand our trial upon much more advantageous terms than Adam did in paradise. For according to the first covenant, *judgment was by ONE offence to condemnation*. One sin sunk the transgressor. But according to *the free gift*, or second covenant, *provision is made in Christ*

Christ for repenting of, and rising from **MANY** offences unto justification, Rom. v. 16.

(4) Calvinists are now ashamed of consigning infants to the torments of hell; they begin to extend their election to them all. Even the translator of Zanchrus believes, that all children who die in their infancy are saved. Now, Sir, if all children, or any of them, are saved; they are unconditionally justified according to our plan: for they cannot be *justified by faith*, according to St. Paul's doctrine, Rom. v. 1. as it is granted, that those who are not capable of understanding, are not capable of believing. Nor can they be *justified by works*, according to St. James's doctrine, chap. ii. 24. for they are not accountable for their works, who do not know good from evil, nor their right hand from their left. Nor can they be *justified by words*, according to our Lord's doctrine, Matt. xii. 37. because they cannot yet form one articulate sound. It follows, then, that all infants must be damned, or justified without faith, words, or works, according to our first distinction. But as you believe they are saved, the first degree of an adult saint's justification, is not less founded upon your own sentiments, than upon reason and scripture.

II. When infants grow up, they are called to *believe in the light* of their dispensation; and till they do, their personal sins condemn them. Here appears the absolute need of justification by the instrumentality of faith. This justification we preach to Jews and Heathens, to pharisees and publicans. Upon it we chiefly insist, when we address penitent prodigals, and mourning backsliders. This the apostle chiefly defends in his epistles to the Romans and Galatians. Our church strongly maintains it in her Eleventh Article: and as we are all agreed about it, I shall only refer to some passages where it is evidently mentioned. Rom. v. 1. Gal. ii. 16. Acts xiii. 39.

II. Whoever hath present access unto that grace wherein they, who are *justified by faith* do stand, is also *justified BY WORKS*. True justification by faith

is

is then inseparable from justification by works ; for *faith works by love*, so long as it is *living* ; and love is productive of good works. In the apostolic age, as well as in ours, *the love of many grew cold*, and concerning *faith they made shipwreck*, by not adding to it *brotherly kindness, godliness, and charity*. But as they still professed the saving *faith of God's elect*, which *works by love*, St. James was directed by the Holy Ghost to enforce the justification of a BELIEVER by works.

Now, dear Sirs, before you can reasonably explode *this* justification, you must execute the antinomian wish of Luther, and tear St. James's epistle out of *your* Bible. But, as we can never give you leave to take this liberty with *ours*, we shall still oppose the justification of evil workers, or practical Antinomians, in the day of trial, by such scriptures as these : *Know, O vain man, that faith without works is dead—Rahab was justified by works—Abraham was justified by works ; and so are all his legitimate children ; for by works a man is justified, and not by faith only.*

IV. As for the last degree of an adult saint's justification, it is so fully established upon the words of our Lord, *In the day of judgment by thy words shalt thou be justified*, that Dr. Owen, and multitudes of the Puritan divines, as I have made it appear from their own writings, avowed it as the *gospel truth*, in opposition to Crisp's *antinomian error*. Nay, during our controversy, truth has prevailed ; for, notwithstanding the strong resistance you have made against it, you have both granted all that we contend for ; witness the two first letters of this Check.

Now, instead of attempting to prove, at least by *one* argument, that these distinctions are contrary either to scripture or reason, Mr. Hill, senr. says, in his *Remarks*, p. 5, 6, " What really surprises me beyond all the rest, is, your having brought out two new justifications since the Second Check—no apologies can excuse you for having

having concealed the matter so long."——Mr. Hill, junr. adds, in the postscript to his *Friendly Remarks*, p. 65, 66, 67, "Your doctrine is a mysterious jumble——Your three publications contain a farrago——You are quite become unanswerable——In your First Check, we hear but of one justification; in your Second, you treat us with two; two more are lately invented, and shoved in among the rest——These four justifications may be *doubled* and *doubled*, till they amount to *fourscore*——Your imagination is fertile, you can invent them by dozens."

(1) Before I answer these witticisms, permit me to trouble you with a simile. I maintain, that the age of man in general may properly, and at times necessarily must be considered, as made up of four different stages; infancy, youth, ripe years, and old age. Two masters of arts, who would make the world believe, that youth and old age are the same, smile at the absurdity of this fourfold distinction. "How inconsistent are you, say they! Some time ago you spoke of the age of man in general, and told us, it was threescore years and ten. Yesterday you treated us with a dissertation upon youth and old age. To-day *two more ages, infancy and ripe years, are invented, and shoved in among the rest. Your fertile imagination may double and double these four ages, till they amount to fourscore; nay, you can invent them by dozens.*" This humorous answer highly delights thousands, and in mystic Gèneva such wit passes for argument; but some in England begin to ask, Shall we be for ever the dupes of Geneva logic?

(2) It is a very great mistake, that "*In the First Check we hear but of one justification:*" for though I there treat principally of *justification by faith*, because Mr. Wesley principally meant it in the Minutes; yet p. 47, the justification of infants is thus described: It is "that general benevolence of our merciful God towards sinful mankind, whereby, through the Lamb slain from the foundation

dation of the world, he casts a propitious look upon us, and freely makes us partakers of the light that enlightens every man who comes into the world. This general loving-kindness is certainly previous to any thing we can do to find it; for it always prevents us, saying to us in our very *INFANCY*, *Live (and) in consequence of it*" our Lord says *Let little children come unto me, for of such is the kingdom of heaven.* This is not all. P. 47, and 48, I particularly describe "*justification by faith*" in the day of conversion, and expressly mention "*justification by words (or works) in the day of judgment* : and common sense dictates, that none can be *justified by works in the day of judgment*, but those who, according to St. James's doctrine, have been *justified by works* in this life. How rash, then, is the assertion, that I have *invented* any new justification since the First Check ! How weak is that cause, which a master of arts cannot support but by witticism, founded upon, as palpable a mistake as that "*one and three, do not make more than one !*"

And is the doctrine of a glorified saint's complete justification changed in the Second Check ? No : for the author of P. O. in his answer to that book, (Review, p. 12) upbraids me with saying, (2 Check, p. 6) "*By faith a man is justified at his conversion, but by works he is justified*" (on earth) "*in the hour of trial, as Abraham when he offered up Isaac,*" [or] "*in a court of judicature, as St. Paul at the bar of Festus.*" [And again] "*By works he is justified before the judgment-seat of Christ, as every one will be, whose faith when he goes hence is found working by love.*" I grant, however, that I did not mention the justification of infants in the Second Check ; but this does not prove, that I "*concealed a matter of such importance.*" For I had plainly mentioned it in the Vindication, and Mr. Shirley not having opposed it in his Narrative, as he had done *justification by works in the great day*, it would have been absurd to spend time in establishing it.

If you ask, why I have distinguished between
justification

Justification by works *to-day*, and justification by works *in the day of judgment* : I answer, For two reasons, (1) St. James and Mr. Hill, junr. do so : “ *Rahab was justified by works, AT THE TIME WHEN she received the spies.*” Friendly Remarks, p. 38. (2) The propriety and importance of this distinction, appear from the following consideration. Many may be justified by works *to-day*, who shall be condemned by works *in the day of judgment*.

Take an instance. When St. Paul chose Demas to be his fellow-labourer, Demas was undoubtedly *justified by works and not by faith only* ; for the Apostle would not have been *unequally yoked* with an evil worker, any more than *with an unbeliever*. Nevertheless in the day of judgment, if we may believe John Bunyan, Demas shall be condemned by his *latter*, instead of being justified by his *former* works.

But I have said, Second Check, p. 6, that “ *a man is justified by faith when his backslidings are healed,*” as well as at his first conversion. And as he may fall from, and return to God ten times, a facetious opponent is ready to charge me with holding ten, perhaps “ *threescore justifications*” by faith. Witty, but groundless is the charge ; for supposing I lose and find the same guinea *ten* times, am I not mistaken if I fancy that I have found *ten* guineas ? Or if you draw back *sixty* times from a bright sun-shine into a dark cave, and *sixty* times comes into the sun-shine again, do I not offer violence to reason if I maintain, that you have got into “ *threescore*” sun-shines ? Here you say, “ *Illustrations are no proofs at all.*” I grant it : nevertheless, when the proofs are gone before, just illustrations wonderfully help many readers to detect the fallacy of a plausible argument.

But supposing I had not mentioned the different degrees of an adult saint’s justification either in the First or Second Check, would you not, Gentlemen, have exposed Geneva logic, as you have now done your inattention, if you had hoped to set plain scripture aside by saying, “ *It comes too late*”

late. You placed it in the Third Check ; it should have been produced in the First?" Does not such an argument hurt your cause more than a prudent silence would have done ?

However, if you cannot put out the candle with which we search the streets of mystic Geneva, and examine the foundation of its towers, you both agree to amuse the Calvinists, by bringing † Mr.

† The prejudice of my opponents against Mr. Wesley, makes them catch at every shadow of opportunity, to place him in a contemptible light before the world. Witness their exclaiming against him, for having suffered me to make an honourable mention of his labours in the Vindication, to counterbalance a little the loads of contempt poured upon him on all sides. Those gentlemen do not consider, that there are times, when a grey-headed, useful, and yet slighted, insulted minister of Christ, may not only suffer another to speak honourably of his labours, but when he ought to magnify his own office in person.

St. Paul certainly did so, when he said, *In nothing am I behind the very chiefest apostles. I have laboured more abundantly than they all. Are they ministers of Christ, I am more : in labours more abundant, &c.*—After the Apostle's example, might not Mr. Wesley himself say, [giving, like him, all the glory to divine grace] "I am in nothing behind the chief of the gospel ministers. I have laboured more abundantly than they all?" Nay, might he not add, "I have broken the ice, and stood in the gap for them all?" Now, if instead of answering for himself, he has permitted me to vindicate his aspersed character, and despised ministry, where is the harm? If Timothy was to let *no man despise his YOUTH*, is Mr. Wesley guilty of an unpardonable crime, because he has permitted me to bear my testimony against the impropriety of *despising his OLD AGE*? And does not even *young Mr. Hill* say much more for himself, than I have done for Mr. Wesley *the aged*? The whole of what I have advanced in his favour, centres in this assertion, *He has DONE MUCH for God*. But my opponent addresses me thus before the public, *Friendly Remarks*, p. 69, "You know my character, that I have SUFFERED much, VERY MUCH for God." And yet this very gentleman takes Mr. Wesley to task, and accuses him of self-importance! O Partiality, how long wilt thou blind and divide us? And how long wilt thou cause the astonished world to say, *See how these sheep bite and devour one another?*

Wesley upon the stage of the controversy. He said above twenty years ago, in one of his journals, "I cannot but maintain, at least till I have a clearer light, that **THE** justification which is spoken of by St. Paul to the Romans, and in our articles, is not twofold; it is one and no more." Here Mr. Hill, junr. particularly triumphs. By your four degrees of a glorified saint's justification, "you have thrown your own friend into the dirt, says he, help him out if you can."

To this I answer, that if Mr. Wesley, by the justification spoken of by St. Paul to the Romans, meant that which the Apostle *purposedly* maintains in that epistle, and which our church *explicitly* asserts in her eleventh article, my vindicated friend speaks a great truth when he says, that **THIS** justification is one and no more; for it is evidently justification by faith. But supposing he had not properly considered either the justification of infants without faith and works, or the justification of believers by works in the day of trial, and in the day of judgment; what would you infer from thence? That the scriptures which speak of such justifications, are false? The conclusion would be worthy of Geneva logic. Weigh your argument in the balance of English logic, and you will find it is wanting. Twenty-three, or, if you please, three years ago Mr. Wesley wanted *clearer light*, to distinguish between the justification of a **SINNER** by *faith*, and the justification of a **BELIEVER** by *works*: but two years ago God gave him this clearer light, and he immediately called his friends to "Review the whole affair," and help him to make a firm stand for St. James's pure religion, against Dr. Crisp's defiled gospel: therefore, say my opponents, St. James's and Jesus Christ's justification of a believer by works, is a "dreadful heresy," and Mr. Wesley is "thrown in the dirt." Is the conclusion worthy of two masters of arts? May I not more reasonably draw just a contrary inference, and say, therefore Mr. Wesley shakes the very dust, or, if you please, the very "dirt" of Geneva

Geneva from off his feet, and exhorts his flocks to do the same through the three kingdoms ?

II. As our controversy centers in the point of justification by works, both in the day of the trial of faith, and in the day of judgment ; whatever my opponents advance against this, I shall endeavour to answer :

“ The scriptures [says Mr. Hill, senr. *Remarks*, p. 5] always speak of justification as perfect, full, and compleat.” For an answer to this bold, unscriptural assertion, I refer the reader to the preceding pages, where he will easily see, that although God’s work is always perfect, so far as it goes ; yet, as final justification depends upon perseverance in the faith, and as perseverance in the faith is inseparably connected with *patient continuance in well doing*, it is unscriptural and absurd to assert, that final justification is compleat, before we can say with St. Paul, *I am ready to be offered up ; I have fought the good fight, I have finished my course, I have kept the faith* : or rather, before Christ himself says to us, *Well done, good and faithful servants, enter into the joy of your Lord*.

III. P. 4. “ You do us great injustice in supposing, that we believe, or assert any souls may strive, reform, and pray, without any possibility of escaping hell. When you made the above assertion, did you not know, in your own conscience, that you charged us wrongfully ?”

In the presence of God, I answer in the negative. If you maintain, that Christ never died for a certain, fixed number of men, you must of consequence believe, that those whom he never died for, can never fly from the wrath to come, though they should strive, reform, and pray ever so much.

If you are consistent, you *must* be persuaded, that though Mr. Wesley, for example, has prayed, strove, and reformed for above forty years, yet if he is not one of what you call “ *the happy number*,” he shall inevitably be damned.

IV. P. 8. You refer me to your “ *striking quotation*”

tion of Luther, concerning the distinction between a believer and his actions." I answer, (1) Luther's bare assertions go for nothing with us, when they stand in direct opposition to St. James's epistle, which, in one of his antinomian fits, he wanted to burn out of the way. (2.) This assertion contradicts common sense and daily experience, which agree to depose, that, excepting the case of lunatics and delirious persons, men are like their actions, when those actions are taken together with their principles and design.

V. You add in the same page, "*It was happy for David, that, when he fell so grossly, he had a merciful, gracious, promise-keeping God to deal with; and that he fell not into the hands of Arminians and Perfectionists.*" I retort, "It was happy for Clodius, that, if he turned from his wicked way, he had not an unmerciful, ungracious, and promise-breaking God to deal with, and fell not into the hands of an inexorable Moloch, before whom poor reprobated heathens can find no place for repentance, though they should seek it carefully with tears." As for your insinuation, that Arminians and Perfectionists (as such) are merciless to backsliders, it is groundless: we are taught to *restore the fallen in the spirit of meekness as well as you.* And (to the praise of divine wisdom I write it) we are enabled to do it without encouraging them to return to their wallowing in the mire of sin, by dangerous insinuations, that relapses into it will "work for their good."

VI. While we speak of David and Clodius, it may be proper to dwell a moment upon their case. Clodius, a young heathen, forsakes his one wife, and David, an elderly jew, forsakes his seven wives and ten concubines, to commit the crime of adultery with women whose husbands they have just murdered. I maintain, that David is *more* guilty than Clodius, and that his crime is so much the more atrocious than that of the noble heathen, as he commits it against greater light and knowledge, against greater mercies and more solemn

solemn vows, perhaps with more deliberation, and certainly with less temptation from the ferments of youthful blood, and the want of variety.

But you still dissent from me, and persist to say, (p. 9) that “*David remained absolved from the curse of the law, whilst Clodius lay under it.*” And how can you prove it? “*David say you, was a believer.*” I reply, No, he was an impenitent adulterer, and a treacherous murderer: and these characters are as incompatible with that of a believer, as heaven is irreconcilable with hell, and Christ with Belial. If a man can be a believer, *i. e.* a member of Christ, a child of God, and an inheritor of the kingdom of heaven, while he wallows in the filth of adultery, and imbrues his hands in innocent blood, farewell Christianity, farewell heathen morality, farewell common decency; we are come to the nonplus ultra of Antinomianism: truth and virtue, law and gospel, natural and revealed religion, are buried in a common grave. Alas! my dear Sir, what have you advanced! What can the wildest ranter, what can Satan himself desire more?

A deistical gentleman lately observed, that all religion consisted in morality, and that nevertheless *revelation* was an useful contrivance of wise politicians, to keep the vulgar in awe, and enforce the practice of moral duties among the populace. But, alas! the unhappy turn which you give to revelation, does not even leave it the poor use which a deist will allow it to have. Nay, your scheme, far from enforcing morality, sets it aside at a stroke. For, if a man that actually commits adultery, treachery, and murder, is a pleasant child of God; why should not a drunkard, a swearer, a thief, or a traitor, be also accomplishing God's holy decrees? Why should he not prove his pleasant child, as well as a wanton adulterer, and a perfidious murderer? Is not this stripping *the woman*, the Christian Church, of the glorious garment of holiness, in which she came down from
N 3
heaven?

heaven? Is it not exposing her to horrid derision; without so much as a scrap, I shall not say of exalted piety, but even of heathen morality, to keep herself decent before a world of mocking infidels? Hath not this doctrine driven Geneva headlong into Deism? And is it not likely to have the same effect upon all, who can draw a just inference from your dangerous premises?

Hitherto protestants in general have granted to the papists, that although good works are not *meritorious* | if any higher idea than that of *rewardable* is fixed to that word | yet they are *necessary* to salvation: but since the doctrine of *finished salvation* pours in upon us like a flood; since good men do not scruple to tell the world, that the salvation of a bloody adulterer, *in flagrante delicto*, is finished, and that he is a pleasant child of God, fully accepted and completely justified, what have good works to do with salvation? We may not only dispense with them, but do the most horrid works. Yea, "*the wheel*" of adultery, treachery, and murder, may "*run round and round again*," for ten months, without interrupting the finished salvation of the elect; any more than praying, weeping, and reforming for ten years, will prevent the finished damnation of the reprobates.

But lest you should say, I "*blind the eyes of the readers by deceitful dust*," I meet you on the solid ground where St. James stood, when he opposed the primitive Antinomians; and, taking that holy apostle's gospel-trump, I found an alarm in Laodicea, and cry out to the drowsy world of Nicolaitan professors, whether they hear the word at the Lock-chapel, or at the Foundery; *Awake ye that sleep, and arise from the dead. Shew your faith by your works. Know ye not, O vain men, that faith WITHOUT WORKS is DEAD*, that it is a putrifying, ill-smelling corpse? Help, ye men of God, help us to bury it out of the way of good works. Let frightened Morality dig a grave; let indignant Piety cast the horrid nuisance into it. And, while we commit it to hell, whence it came, while the devils,
who

who believe, feed upon the noisome carcase, let Bishop Cowper himself, attended by the author of P. O. say over the grave, "*Justifying faith whereby we are saved, CANNOT BE without good works.*" *Dead and damnable is the faith which is consistent with adultery and murder.* And let all the Church say, Amen, and contend for the faith of God's elect, the faith maintained by St. Paul and St. James, the faith recommended in Mr. Wesley's Minutes, the living faith that works by obedient love.

VII. P. 10, in defence of your cause, you produce those words of our Lord to the proud pharisees, *Publicans and harlots go into the kingdom of heaven before you.* Surely, Sir, you would not insinuate, that God takes extortioners and strumpets into heaven as such, and that adultery and whoredom are a ready way to glory! I know you start from the horrid insinuation. And, nevertheless, I fear, this doctrine naturally flows from the manner in which the passage is quoted. I always thought those words of our Lord meant, that publicans and harlots could sooner be reclaimed from their execrable courses of life, than self-hardened pharisees from their diabolical pride: and that while Christ would admit a penitent Magdalen into heaven, he would thrust an impenitent pharisee into hell. But what is this to the purpose? Does this make the case of David, or any other sinner better, while they remain in a state of impenitency?

VIII. P. 9. You have answered this question: "*David in Uriah's bed you say, in a sense was not impenitent. The grace of repentance, &c. did lie like a spark covered with ashes.*" To this I reply:

(1) If by a spark or seed of repentance you understand a ray of that quickening light, which enlightens every man who comes into the world, and enduring the day of salvation, we are agreed: supposing you grant us, that while Clodius defiled his neighbour's bed in Rome, he was such a penitent as David when he committed the same crime in Jerusalem.

(2) We

(2) We deny, that a capacity of repentance is *in a sense* repentance, any more than a capacity of obeying is in a sense obedience. According to your idea of that sort of repentance, which David had when he committed murder, the most abandoned profligates, who have not yet filled up the measure of their iniquities, are all *in a sort* penitent; and Adam when he ate the forbidden fruit was *in a sort* obedient.

(3) Your assertion is unscriptural. You cannot produce one passage to prove, that a murderer, or an adulterer, *in flagrante delicto*, is a penitent in any sense. If David was a penitent, because repentance lay in his heart as a spark BURIED under ashes; I may say, in direct opposition to the words of our Lord, that *the wicked and slothful servant* was in some sense *good and diligent*, because his master's talent lay BURIED in his napkin.

(4) You insinuate, that the *ashes* which covered the spark of David's repentance were "*his sin.*" The comparison is not very fortunate: for ashes frequently preserve the spark which they cover; but the commission of murder always tends to *quench the Spirit*. If you say, that David repented *in some sort* while he sinned, because he undoubtedly sinned with remorse of conscience; I reply, (1) That he seems to have enjoyed his crimes at last, with as much carnal security as Clodius could possibly do. (2) If remorse is confounded with repentance, hell is filled with penitents, and most drunkards and murderers are *in a sort* penitent; for when they sin, they do it frequently with much reluctance,

(5) This scheme of *a sort of repentance*, covered as a spark in the heart of those whose eyes are full of adultery, and hands full of blood, is attended with the most fatal consequences. It tends to breed negligence in the heart of believers, and carnal security in the breast of apostates; for how can the former be careful not to lose what is inamissible? And how can the latter endeavour to recover what they have not lost? Again, it supercedes

supercedes the distinction there is between the righteous and the wicked, and opens the door to the most horrid confusion in the moral world. Has not a traitor as much right to plead the *spark* of loyalty, a drunkard the *spark* of sobriety, and an highwayman the *spark* of honesty, covered under the ashes of his sin ; as you have to plead the *spark* of repentance, chastity, and brotherly love, that lay covered in the heart of David during his long apostasy ?

(6) But this is not all : if your doctrine is true, that of Christ and his apostles is evidently false. For St. Paul says to the Corinthians, *Examine yourselves, whether you are in the faith.* And he gives them this rule of examination, *Be not deceived ; neither fornicators, nor adulterers, &c. have ANY inheritance in the kingdom of Christ.* Now, if a man who commits adultery and murder may have a *spark* of grace and repentance, which actually constitutes him a pleasant child of God, how in the world can he know, by the apostle's rule, whether he is in the faith or not ? St. John says, with apostolic bluntness, *He that committeth sin is of the devil :* yes, in Rome, replies one who is versed in your divinity ; but in Jerusalem, he that committeth adultery and murder may be *in a sort penitent*, consequently a man after God's own heart. Again, *By their fruit ye shall know them,* says our Lord, when he speaks of *wolves in sheep's cloathing.* Now, it is clear, that if your doctrine is true, even when they commit adultery and murder, it cannot be known whether they are wolves, because the *spark* of chastity and charity that constituted David a pleasant child during his dreadful fall, may be concealed under all their debaucheries and barbarities.

IX. P. 13, to enforce your doctrine of a **TWO-**
WORLD, and, as it appears to me, **JESUITICAL** will in
God, you again produce God's forbidding murder
to free agents : and to this prohibition you oppose
the murder which the Jews committed as free
agents, when "*by wicked hands they crucified Christ,*
who

who was delivered to them by the determinate counsel and foreknowledge of God." I hope, Sir, you would not insinuate, that God solemnly forbids murder by his *revealed*, and forcibly enjoins it by his *secret will*! To what I have already said on the point in the Third Check (p. 90) I now add, (1) God never instigated the Jews to murder Christ. On the contrary, he frequently restrained them from the commission of their intended crime. *Ye seek to kill me*, said Jesus to them many months before they actually did it. They even made open attempts to stone him, and cast him down a precipice before the time foretold. (2) When that time was come, God being about to give his Son a ransom for the many, by his *determinate counsel*, that *one should die for all*; and seeing by his *foreknowledge*, that the Jews, who thirsted for his blood, would put him to death, he no longer hindered them from taking him. Thus Jesus went to meet their malicious band in the garden of Gethsemane, and said, *I am he whom ye seek*. (3) This only shews, that divine Providence sometimes suffers moral agents to commit outwardly the sins which they have already committed in their own breast: and he suffers it, that they may come to condign punishment, or that other wicked men may be punished: sometimes also, that good men may be tried, hypocrites detected, and the godly made perfect by sufferings, like their Lord.

X. P. 13, in support of the same mistake, you add, "You believe it to be God's *revealed will*, that every man should *love* his brother, as himself; yet it was certainly according to the *secret will* of God, that Joseph's brethren should *sell*" [why do you not say, *should HATE*] "him, and that he should go into Egypt: otherwise Joseph must have told a gross untruth, when he said, *God did send me to preserve life—it was not you that sent me hither, but God.*"

To vindicate what I beg leave to call *God's honesty*, permit me to observe, (1) That I had rather believe, Joseph told once a gross untruth, than suppose

pose that God perpetually equivocates. (2) You must not raise a doctrine upon two sentences which Joseph spake as a fond brother, rather than as a judicious divine. When he saw his brethren confounded and when in a cordial embrace he mixed his tears of joy with their tears of shame and repentance, how natural was it for him, to draw a veil over their crime, and to comfort them, by observing with what providential wisdom God had over-ruled a circumstance which attended their sin! (3) All that you can therefore infer from Joseph's case is, that God would have his brothers love him as *free agents*; and that when, as *free agents* they chose to hate and murder him, the Lord, to save his life and bring about his deep designs, excited some compassion in their breasts: hence they thought it *less cruel*, while the providential appearance of the Ishmaelites, made it appear *profitable*, to sell him as a slave than to starve him to death in a pit. Thus God, contrary to their intention, but not contrary to his own law, sent him into Egypt to preserve life. But what is this to the purpose? Was it God's *secret, effectual will*, that Joseph's brethren should hate him, while his *revealed will* commanded them to love him, under pain of eternal damnation? Before you can establish this doctrine, you must prove that man is a mere machine, and God a mere Moloch.

XI. But to excuse yourself, you ask, p. 12, "By speaking of the *secret* and *revealed* will of God, do I suppose that God has two contrary wills?" Undoubtedly you do, honoured Sir, if you are consistent. God's *revealed will*, for example, is, that *all the families of the earth should be blessed in Christ, with the grace that bringeth salvation to all men*: but by his *secret will*, if we may believe Calvin, most families of the earth are absolutely cursed: a decree of preterition eternally excludes them from an interest in Christ, and from the least degree of saving grace.

Again, it is God's *revealed will*, that *all men*
every

every where should repent, under penalty of destruction : but upon your plan of doctrine, it is his *secret effectual will*, that most men, even all the reprobates, shall never repent. And indeed, how should they, if *he hardens* them either from their mother's womb, or from the loins of their first parent ? Once more, it is God's *revealed will*, that all men should believe the gospel, and be saved as *free agents*, if they submit to his gracious and easy terms : but according to your scheme, it is his *secret indefectible will*, either that there shall be no gospel, or only a lying gospel, for most men ; and that there shall be no conditions or terms in the gospel. Hence we are openly told, that God does not treat with the sons of men in a way of condition : his language being absolute, like himself, *I WILL and you SHALL* ; that is, " Ye elect, *I WILL* that ye believe and be saved *and you SHALL* believe and be saved : and ye reprobates *I WILL* that you sin and be damned, *and you SHALL* sin and be damned." If you do not hold those propositions, you are with reason ashamed of Calvinism, if you hold them, you certainly maintain that there are two *contrary* wills in God, whether you suppose that you do so or not.

XII. One more observation, and I have done. In your Five Letters you have opposed this proposition, "*Believing is previous to justification*," and said, "*I deny that believing precedes justification*" in the day of conversion. I have observed in my reply, that this assertion sets aside justification by *faith* ; because, if believing does not precede justification, there is no need of believing in order to be justified. "*This is disingenuous*, say you, *Remarks*, p. 10, *Where do I assert that justification precedes believing ? I believe that true faith and justification are as inseparable as fire and heat.*"

To this answer, (1) Your comparison is not just, *Fire* is not the *instrument* by which *heat* is apprehended, but the *very fountain* of heat itself, whereas faith justifies, not as being the *very fountain* of

of justification, but merely as an *instrument* that apprehends the truth of him who *justifies the ungodly that believes in Jesus*. Here, then, you indirectly give to justifying faith the honour due to none but the heavenly Justifier.

(2) We grant you, that as, in the very instant in which we open our eyes, we receive the light, and see : so in the very moment in which we believe, we receive Christ the truth, and are justified. But still you must grant us, that believing is as much *previous* to justification, as opening the eyes is *previous* to seeing. We are *justified by faith*, and common sense dictates, that the instrument by which a thing is apprehended, must exist before it can be apprehended.

Having thus endeavoured to follow you in your retreat, to cut you off from your various subtuges ; and having exposed, with my usual bluntness, the hard shifts you have been obliged to make, in order to keep your doctrine the least in countenance, permit me to assure you, that I still remain, with brotherly love and respect,

Gentlemen,

Your obedient Servant in the whole gospel
of Christ,

J. FLETCHER.

O

LETTER

L E T T E R X I.

To Mr. RICHARD and Mr. ROWLAND HILL,

Honoured and dear Sirs,

HAVING answered the arguments which each of you have advanced against the doctrine of justification by works in the great day, permit me to consider what may farther be advanced against it.

I. We cry to SINNERS, *By grace shall ye be saved, through faith*, in the day of your conversion; but to BELIEVERS we say, *By grace shall ye be saved, through works*, in the day of judgment. *Turn therefore, ye sinners; and ye faults, work out your own salvation with fear and trembling.*

“ Saved by grace, through works, in the day of judgment! What a farrago of popery and gospel! Faith and works, what a shocking mixture! Geminantur tigribus agni. You have undoubtedly the full consent of “Bellarmine and the scarlet whore” for such a match. But with what detestation would St. Paul enter his protest against it? Does he not declare, that faith and works reciprocally exclude each other? Says he not, *If by grace, then it is no more of works, otherwise grace is no more grace. But if it be of WORKS, then it is no more grace, otherwise WORK is no more WORK.*—*If Abraham was justified BY WORKS, he hath whereof to glory, for to him that WORKETH is the reward not reckoned of grace but of debt: but Abraham believed God, and it was accounted to him for righteousness. And David also describeth the blessedness of the man to whom God imputeth righteousness WITHOUT WORKS.* Hence the apostle concludes, *By grace ye are saved,*
through

through faith: not of works, lest any man should boast. And again, Not by works of righteousness which we have done, but of his mercy he saith us, &c. Now, how does this doctrine of justification and salvation WITHOUT WORKS, agree with your doctrine of justification or salvation BY WORKS in the last day? And how can you reconcile St. Paul, with Bellarmine, Mr. Wesley, and yourself?"

Ans. I. Should you not rather ask, how we can reconcile St. Paul with Jesus Christ, St. James and himself? Is not the second chapter to the Romans as strong for works, as the Minutes, the epistle of St. James, and our Lord's sermon on the mount? Have we not observed, that even in the epistles where the Apostle purposely maintains the doctrine of justification by faith in the day of conversion, he writes of works in such a manner as flatly to contradict himself, if they have nothing to do with our final justification in the last day?

Says he not to the believers at Rome, *If ye live after the flesh, or if ye do not cast off the works of darkness, rioting and drunkenness, strife and envying, &c. ye shall die; but if ye through the Spirit mortify the deeds of the body, ye shall live. And again, Be subject to the higher powers: for they that resist them, shall receive to themselves damnation.*

And says he not to the Galatians, *All the law is fulfilled in one word, even in this, Thou shalt love thy neighbour as thyself?* And let no Antinomian persuade you, that the law of obedient love is only "a rule of life." No, it is also a rule of punishments; for I tell you before, as I have also told you in time past, [see how plainly and constantly the Apostle preached the law of Christ!] *that they who do such things, they who are guilty of adultery, fornication, hatred, wrath, strife, envying, murder, drunkenness, and such like, shall not inherit the kingdom of God. Fulfil therefore the law of Christ: Let every man prove his own work; for every man shall bear his own burden. Be not deceived; whatsoever a man soweth, that shall he also reap: for he that soweth to his flesh, shall*

Thall of the flesh reap corruption, or rather, ~~Sinner~~, PERDITION: but he that soweth to the Spirit shall of the Spirit reap life everlasting?

When St. Paul, even in his epistles to the Romans and Galatians, preaches so evidently justification and condemnation by works in the great day, do we not suppose him deprived of common sense, when we represent him as perpetually saying and unsaying, as building up one hour what he pulls down the next?

But as this general answer, though it vindicates our doctrine, does not vindicate the apostle from the charge of contradiction, I beg leave once more to carry the candle of the Lord into the tower of Calvinian confusion; thus shall we see the farrago made at Geneva with the words *justification, salvation, works, righteousness of the law, and righteousness of faith.*

It is evident, that every degree of justification is attended with a degree of salvation. Hence when St. Paul preached to the Jews, *justification by faith*, he said, *To you is the word of THIS SALVATION sent*; and when he wrote to those who were *justified*, he says, *By grace are ye SAVED through faith.* This holds with regard to the justification of infants, for of such is the kingdom of heaven; and by the same rule *eternal salvation* answers to final justification.

This being premised, we may observe, that when the Apostle excludes *WORKS* from having any hand in our justification, or salvation, it is only when he speaks of the justification of *sinners*, whether we consider them as infants or adults. For if he excluded works from the justification of *believers*, either in the day of trial, or in the day of judgment, he would grossly contradict himself; but now he is quite consistent. Mr. Wesley and I, through grace, gladly join him and Titus, when they say, *Not by works of righteousness which we have done, either in our infancy, or before the day of our conversion, but according to his mercy he SAVED us by the washing of regeneration, that being justified by*

by his grace, we should be made heirs according to the hope of eternal life.

But what does the apostle mean here by the hope of eternal life? Is it the hope of a Laodicean believer, who makes his boast of "imputed righteousness and finished salvation," while he goes on in strife and envying, perhaps in adultery and murder? Certainly no: this is the hope of the hypocrite, which shall perish. The hope according to which we are made heirs of eternal life in glory, is a hope, which if any man hath, he will purify himself even as God is pure; and this hope, far from being contrary to our doctrine of justification by works in the last day, is inseparably connected with the labour of love, by which persevering believers shall then be justified.

Enquire we now, what are those works which St. Paul opposes to faith and free grace; and I observe,

(1) That it is not absolutely every work, or else he would oppose faith to itself; for believing is as much a work of the heart, as walking to church is a work of the feet.

(2) Neither does the apostle oppose to faith, works meet for repentance; for he strongly recommended them himself, Acts xxvi. 20. Nor the works of upright Gentiles, that fear God; and believe he is a rewarder of those who diligently seek him. If St. Paul represented these works as "dung and filthy rags," he would contradict the angel, who said to Cornelius, Thy prayers and alms, far from being rejected, are come up for a memorial before God.

(3) Much less did it ever come into the apostle's mind, to oppose the work of faith, and the labour of love, to faith and free grace; for they are no more contrary to each other, than the stalk and the ear are contrary to the root that bears them. Far from despising these works, see how honourably he speaks of them, We give thanks always for you, remembering without ceasing your work of faith,

and LABOUR of love in our Lord Jesus Christ.—
*God is not unrighteous, to forget your WORK and
 LABOUR that proceedeth of love.*—*Always abound in
 the work of the Lord.*—*Charge the rich, that they be
 rich in good works, laying up for themselves a good
 foundation, that they may lay hold on eternal life.*

For want of attending to this, some have prepos-
 terously opposed the righteousness of faith to per-
 sonal holiness. The latter they look upon as the
righteousness which is of the law, and which the apos-
 tle explodes, Phil. iii. 9. Thus they suppose, that
 St. Paul formed the horrid wish of *not being found*
*cloathed with holiness, without which no man shall
 see the Lord* : not considering, that the pardon of
 sins, and true holiness, the two inseparable fruits
 of a living faith, constitute *the righteousness which
 is through the faith of Christ, the righteousness which
 is of God by faith* : a righteousness this, that far
*exceeds the outside righteousness of the scribes and
 pharisees*, with which the Apostle had too long
 been satisfied, and which he so justly despised after
 his conversion.

One mistake makes way for another : those who
 imagine, that the apostle would not be found in
 his own inherent righteousness, flowing from
 Christ formed in his heart by faith, insinuate, that
 he desired to be *found* clothed with the personal
 actions of our Lord, put upon his soul by as irra-
 tional and unscriptural an imputation, as if God
 had fed Peter, when he was hungry, by imputing
 to his empty stomach the meals which Christ ate
 in the days of his flesh ; or if he had clothed St.
 Paul when he was naked, by laying to his account
 our Lord's being wrapt up in swaddling cloaths
 in the stable at Bethlehem.

But to return : the works which St. Paul ex-
 cludes, are,

(1) The works of the *ceremonial law* of Moses,
 generally called the *works of the law*. On these
 works most Jewish converts still laid a very great
 stress, and some of them went so far in this error,

as to say to their Gentile brethren, *Except ye be circumcised after the manner of Moses, ye cannot be saved,* Acts xv. 1. Hence the Apostles wrote verſ: 24, *Certain men, subverting your souls, have troubled you, saying, Ye must be circumcised and KEEP THE LAW.* Hence also it is said, that when St. Paul shaved, and was at charges to purify himself in the temple, he walked orderly and KEPT THE LAW, Acts xxi. 24.

(2) The apostle likewise opposes to faith those hypocritical deeds of the moral law, those external works of partial piety and ostentatious mercy, by which proud pharisees think to atone for their sins, and purchase the kingdom of heaven. Such works of unbelief and spiritual pride cannot be too much decried. They do infinite mischief; they draw a veil over our apostasy: they breed self-complacence, generate self-conceit, and feed the opposition of pharisees against the gospel. Hence their contempt of Christ, their enmity against his people, their ridiculing the atonement, despising others, and boasting of their own goodness. St. Paul was the more zealous in bearing his testimony against these fruits of self-righteousness, as he knew by fatal experience, that they are the reverse of *fruits meet for repentance*, and of *the righteousness which is of God by faith*; and that they stood yet in the way of the Jews, as much as they once did in his own.

(3) The apostle excludes also all the works of impious moralists, who make no scruple of robbing God, because they are just to man; all the works of antinomian believers, who, like the Galatians, pray to the Lord, and devour their neighbours; or, like the Jews, *fast to-day and to-morrow strike with the fist of wickedness*; all the works which are not ultimately referred to the glory of God through Jesus Christ; and all the works whose gracious rewardableness is not acknowledged to flow from the original, and proper merit of the Redeemer. These works the Apostle justly discards, as contrary to his doctrine of *grace*, because

cause they do not spring from the *grace* of God; but from the *pride* of man. He explodes them as opposite to the *righteousness of faith*, because they are not the works of humble faith, but of conceited unbelief; the constant language of faith being, *Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and truth's sake.*

Let the judicious reader say, if, by thus distinguishing between the justification of a *sinner* in the day of conversion, and the justification of a *saint* in the great day; and by making a proper difference between the works of an humble believer, which the apostle justly extols; and the works of a proud pharisee, which he justly decries; we do not perfectly reconcile him to himself, and sufficiently secure the honour of free grace.

Is it possible to make larger concessions, without sacrificing St. James's epistle to Geneva logic; and our Lord's invaluable Sermon on the Mount, to antinomian obstinacy? If we continue to assert that no sort of works have any thing to do with any sort of justification and salvation, shall we not justly shock the moral and rational part of mankind? Is it not of the Lord, that the contempt which unconverted men show to religious people, rises no higher than it does? And do we not deserve that our candor or good sense should be suspected, when we go about to persuade the world, that half a dozen strained verses of St. Paul, put in the favourite scale of a Geneva balance, are sufficient to outweigh fifty plain texts of the Apostle, and the best half of the Bible, which testifies, directly or indirectly, that though the final justification and eternal salvation of adult persons are not by the *merit*, yet they are by the *evidence* or *instrumentality* of good works?

II. OBJ. There is some plausibility in your answer, but we are still afraid that this doctrine of justification, or salvation, by works in the last day, robs the Lord Jesus Christ of his glory.

AND

Ans. Just the reverse : it delivers him from the *shame* of saving men by unaccountable humour, or damning them with unparalleled cruelty.— But how do you prove your assertion ? Of what glory does our doctrine rob the Redeemer ? Does it rob him of the glory of atoning for our sins, as our *High Priest* ? or leading us into all the truth necessary to salvation, as our *great Prophet* ? Does it rob him of the glory of pardoning our sins; and esteeming us righteous when we believe, as the *Lord our righteousness* ? Does it rob him of the glory of making us fruitful branches in him, as the *true Vine* ? or of rendering to everyone according to his works, as an *impartial Judge* ? On the contrary, is it not the opposite doctrine, which refuses him the glory of maintaining the honour of his crown, as the *King of kings and the Lord of lords* ?

Yes, we affirm, that to reject the doctrine of justification by works in the great day, is to set Christ at nought in the most *glorious* of his offices: Is it not enough, that in the days of his flesh, he was chiefly derided, and crucified as the *KING of the Jews* ? Must he also in the days of his Spirit; be every where *put to open shame* in his regal office ? How useless is his sceptre, and contemptible his government, if he gives his subjects only shadows of laws, which amount to no laws at all ? And if, leaving his immense dominions in a lawless condition, he saves the happy number of his favourites, and damns the rest of mankind, merely according to Calvin's notions of free grace and free wrath; or according to Dr. Crisp's scheme of salvation and damnation finished ?

To this Mr. Rowland Hill answers before-hand, [*Friendly Remarks*, p. 45, 46.] " You slander the Calvinists.— We grant, that in point of justification," [*and of course of condemnation*] " we have nothing to do with the law : [*But*] though we boldly say, we are under the law as a covenant of works yet we never were so ignorant and daring as

as to say, we are not under THE LAW to Christ AS A RULE OF LIFE."

Pardon my freedom, dear Sir, if I tell you without ceremony, that like thousands more, you have learned to say *Shibboleth*, before you have properly considered the sense of the expression. If you mean any thing by *being under the law to Christ only as a rule of life*, you probably mean, with Dr. Crisp, that Christ has indeed a law; but that, with regard to believers, who are the subjects of his kingdom, this law has no more the divine sanction of a blessing for those who observe it, and of a curse for its violators. And is not this saying, in ambiguous words, that Christ's subjects are absolutely lawless? Let little children pompously give the name of LAWS to rules of play, or rules of grammar; but let not men of sense imitate their mistake, by giving that name to directions of conduct, or *rules of life*, which are no longer enforced by rewards and penalties.

You deery "illustrations," and I do not wonder at it; for they carry light into Babel, where it is not desired. The father of errors begets *Darkness* and *Confusion*. From *Darkness* and *Confusion* springs *Calvinism*, who, wrapping himself up in some garments, which he has stolen from the Truth, deceives the nations, and gets himself revered in a dark temple, as if he were the pure and free gospel.

To bring him to a *shameful* end, we need not stab him with the dagger of "*calumny*," or put him upon the rack of *persecution*. Let him only be dragged out of his obscurity, and brought unmasked to open light. The silent beams of truth will pierce him through! Light alone will torture him to death, as the meridian sun does a bird of night, that cannot fly from the gentle operations of its beams.

May the following *illustration* dart at least one luminous beam into the profound darkness in which your venerable Diana delights to dwell! And may it show the Christian world, that we do not

not "slander you," when we assert, you inadvertently destroy God's law, and cast the Redeemer's crown to the ground : and that when you say, "In point of justification" [and consequently of condemnation] "we have nothing to do with the law. We are under the law as a rule of life," but not as a rule of judgment ; you might as well say, " We are under no law, and consequently no longer accountable for our actions."

The king, whom I suppose in love with your doctrines of free grace and free wrath, by the advice of a predestinarian council and parliament, issues out a GOSPEL-proclamation, directed " To all his dear subjects, and ELECT people, the ENGLISH." By this evangelical manifesto they are informed, " That in consideration of the Prince of Wales's meritorious intercession, and perfect obedience to the laws of England, all the penalties annexed to the breaking of those laws are now abolished with respect to *Englishmen* ; that his majesty freely pardons all his subjects who have been, are or shall be guilty of adultery, murder, or treason ; that all their crimes " past, present, and to come, are for ever and for ever cancelled : " that nevertheless, his loving subjects, who remain strangers to their privileges, shall still be served with sham warrants according to law, and frightened out of their wits, till they have learned to plead, they are *Englishmen* [i. e. elect :] and then, they shall also set at defiance all legalists, that is, all those who shall dare to deal with them according to law : and that, excepting the case of the above mentioned, *false* prosecution of his chosen people, none of them shall ever be molested for the breach of any law."

" By the same supreme authority it is likewise enacted, that all the laws shall continue in force against Foreigners, [i. e. Reprobates] whom the king and the prince hate with everlasting hatred, and to whom they have agreed never to shew mercy ; that accordingly they shall be prosecuted to the utmost rigour of every statute, till they are all

all hanged or burned out of the way : and that supposing no personal offence can be proved against them, it shall be lawful to hang them in chains for the crime of one of their forefathers, to set forth the king's wonderful justice, display his glorious sovereignty, and make his chosen people relish the better their sweet, distinguishing privileges as *Englishmen*."

" Moreover, his majesty, who loves order and harmony, charges his loving subjects to consider still the statutes of England, which are in force against Foreigners, as very good *rules of life*, for the English, which they shall do *well* to follow, but BETTER to break ; because every breach of those rules will *work for their good*, and *make them sing louder* the faithfulness of the king, the goodness of the prince, and the sweetness of this gospel proclamation."

" Again, as nothing is so displeasing to the king as *legality*, which he hates even more than extortion and whoredom : lest any of his dear people, who have acted the part of a strumpet, robber, murderer, or traitor, should, through the remains of their inbred corruption, and ridiculous *legality*, mourn too deeply for breaking some of their *rules of life*, our gracious monarch solemnly assures them, That though he highly disapproves of adultery and murder, yet these breaches of *rules* are not worse in his sight than a wandering thought in speaking to him, or a moment's dulness in his service : that robbers, therefore, and traitors, adulterers and murderers, who are free-born *Englishmen*, need not at all be uneasy, about losing his royal favour ; this being utterly impossible, because they always stand compleat in the honesty, loyalty, chastity, and charity of the prince."

" Moreover, because the king changes not, whatever lengths the *English* go on in immorality, he will always look upon them as his *pleasant children*, his *dear people*, and men after his own heart ; and that, on the other hand, whatsoever lengths

lengths Foreigners go in pious morality, his gracious majesty is determined still to consider them as *hypocrites, vessels of wrath, and cursed children*, for whom is reserved the blackness of darkness for ever; because he always views them compleatly guilty, and absolutely condemned in a certain *robe of unrighteousness*, woven thousands of years ago by one of their ancestors. This dreadful *sanbenetto* † his majesty hath thought fit to put upon them by imputation; and in it, it is his good pleasure that they shall hang in adamantine chains, or burn in fire unquenchable."

" Finally, as Foreigners are dangerous people, and may stir up his majesty's subjects to rebellion, the *English* are informed, that if any one of them, were he to come over from Geneva itself, shall dare to insinuate, that this most gracious gospel proclamation is not according to equity, morality, and godliness, the first Englishman that meets him shall have full leave to brand him as a papist, without judge or jury, in the forehead or on the back, as he thinks best; and that, till he is farther proceeded with according to the utmost severity of the law, the chosen nation shall be informed, in the *Gospel Magazine*, to beware of him, as a man " who scatters firebrands, arrows, and deaths, and makes universal havoc of every article of this sweet gospel proclamation. Given at Geneva, and signed by four of his majesty's principal secretaries of state for the predestinarian department."

John Calvin.
The Author of P. O.

Dr. Crisp.
Rowland Hill.

What would wise men think of such a manifesto? Who does not see, his majesty might as well have informed us at once, that all the laws of the land are now repealed; that instead of

† A frock, painted with flames and devils, in which Heretics are burned by the Inquisition,

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being *laws*, they shall be only *moral finger-posts*, directing men in the narrow way of righteousness, or in the broad way of iniquity, if the one pleases them better than the other ?

Suppose a courtier asserted, that we are still *under the laws* of the land *as rules of life* ; would not thinking men answer, No : we are now absolutely lawless ; for statutes according to which no Englishmen can be prosecuted, much less executed, are no *laws* at all for Englishmen : they are only *directions*, which every one is at full liberty to follow or not, as he pleases. It is not less absurd to give the name of *laws* to rules, which are not enforced with the sanction of proper rewards or penalties, than to call Baxter's *Directory*, a code of laws, because it contains excellent *rules of life*.

O ye abettors of Dr. Crisp's mistakes, how long will ye regard vain words, and inadvertently pour contempt upon the King of kings ? How long will ye rashly charge us with robbing him of his glory, because we cannot join you, when, under the plausible pretence of advancing the honour of his *priesthood*, ye explain away the most awful protestations which he made as a *prophet* ; and rob him of the *royal* glory of punishing his rebellious, and rewarding his faithful subjects according to law, as a righteous king ?

Alas ! even while ye seem zealous for God's *sovereignty*, do ye not *unawares* represent Jesus as the weakest of princes, or fiercest of tyrants ? Do ye not *inadvertently*, (for I know ye would not do it *deliberately* for the world) do ye not, I say, *inadvertently* crown him with the sharpest thorns that ever grew in the territory of mystic Geneva ? Instead of the *sceptre of his kingdom*, which is a *right sceptre*, do ye not at one time *put in his hand a reed*, which the antinomian ELECT may insult with more impunity, than the frog in the fable did the royal log sent by Jupiter to reign over them ? And at another time, while ye give him Nimrod's

rod's iron sceptre, do ye not *put upon him* Nero's purple robe; and even slip into his loving bosom a black book of horrible decrees, more full of the names of unborn REPROBATES, than the emperor Domitian's fatal pocket-book was full of the poor wretches, to whom in a gloomy day, he took an unaccountable dislike, and whom, on this account, as well as to maintain his dreadful sovereignty, he tyrannically appointed for the slaughter? Never, no never shall ye be able to do justice to the scripture, and our Lord's kingly office, till ye allow, that, agreeably to his evangelical law, he will one day reward every man according to his works: and the moment ye allow this, ye give up what ye unhappily call your FOUNDATION. i. e. unconditional election, and finished salvation: in a word, ye allow justification by works in the great day, and are as heretical (should I not say, as orthodox?) as ourselves.

I am,

Honoured and dear Sirs,

Your's, &c.

J. F.

P. 3

LETTER

L E T T E R XII.*

In which the Author shews how far the Calvinists and the Remonstrants agree, wherein they disagree, and what makes the latter dissent from the former, concerning the famous doctrine of IMPUTED RIGHTEOUSNESS.

TO RICHARD HILL, Esq;

Honoured and dear Sir,

ALTHOUGH I reserve for two separate tracts, my answer to your objections against *the monstrous doctrine of PERFECTION*, and my reply to the argument which you draw from our Seventeenth Article, in favour of the doctrine of *unconditional ELECTION*; the already exorbitant length of this Check calls for a speedy conclusion: and I hasten towards it, by laying before my readers the present state of our controversy; enlarging chiefly upon *imputed righteousness* and *free will*, two points which I have not yet particularly discussed in this piece.

IMPUTED RIGHTEOUSNESS, as it is held by the Calvinists, I have endeavoured to expose in the Second Check, by the most absurd, and yet (upon your plan) most reasonable plea of a barefaced Antinomian, who expects to be justified in the great day, by Christ's imputed righteousness *without works*. To this you have answered, (Review, p. 68, &c.) by exclaiming, "*Shocking slander, slanderous banter,*" &c. and I might reply only by crying out, *Logica Genevensis!* But, as honest enquirers after truth would not be benefited, for

* This letter was added after the Contents were printed off.
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their sake, I shall in this letter shew how far we agree, wherein we disagree, and what makes us dissent from you, about the doctrine of *imputed righteousness*.

We agree, that all the righteousness which is in the spiritual world, is as much Christ's righteousness, as all the light that shines in the natural world at noon, is the light of the sun. And we equally assert, that when God justifies a sinner who believes in Christ, he freely pardons his *past* sins, graciously accounts him righteous, and as such, admits him to his favour, only through faith in the Redeemer's meritorious blood and personal righteousness.

To see clearly wherein *we disagree*, let us consider both your doctrine, and ours; touching, as we go along, upon the capital arguments by which they are supported.

Consistent Calvinists believe, that if a man is elected, God absolutely imputes to him Christ's personal righteousness, i. e. the perfect obedience unto death which Christ performed upon earth. This is reckoned to him for obedience and righteousness, even while he is actually disobedient, and before he has a grain of inherent righteousness. They consider this imputation, as an unconditional and eternal act of grace, by which, not only a sinner's past sins, but his crimes *present* and *to come*, be they more or be they less, be they small or be they great, are for ever and for ever covered. He is eternally justified from all things. And therefore, under this imputation, he is perfectly righteous before God, even while he commits adultery and murder. Or, to use your own expressions, whatever lengths he runs, whatever depths he falls into, "he always stands absolved, always compleat in the everlasting righteousness of the Redeemer." Five Letters p. 26, 27, 29. In point of justification, therefore, it matters not how unrighteous a believer actually is in himself; because the robe of Christ's personal righteousness, which, at his peril, he must not attempt to patch up with any personal righte-

ousness of his own, is more than sufficient to adorn him from head to foot: and he must be sure to appear before God in no other. In this rich garment of *finished salvation*, the greatest apostates shine brighter than angels, though they are "*in themselves black*" as the old murderer, and filthy as the brute that actually wallows in the mire. This "*best robe*," as it is called, is full trimmed with such philacteries as these, "*Once in grace, always in grace—Once justified, eternally justified—Once washed, always fair, undefiled, and without spot.*" And so great are the privileges of those who have it on, that they can range through all the bogs of sin, wade through all the puddles of iniquity, and roll themselves in the thickest mire of wickedness, without contracting the least spot of guilt or speck of defilement.

This scheme of imputation is supported, (1) By scriptural metaphors, understood in a forced, unscriptural sense. Thus when a sound Calvinist reads about *breast plate of righteousness*, and the *garment of salvation*; or about *putting on Christ*, *walking in him*, *being in him*, *being found in him*, or *being clothed with righteousness*, his prepossessed mind directly runs upon his imputation. And if he reads in the Psalms, *I will make mention of thy righteousness, and thine only*, he immediately concludes that the Psalmist meant the *personal* righteousness of the man Christ: as if David really made mention of *no other* righteousness but that in all the Psalms! Or God had had no righteousness, before the Virgin Mary brought forth her first born Son.

(2) By the parable of the man, who was bound hand and foot, and cast into outer darkness, because he had not on a wedding garment, i. e. upon your scheme, because Christ's personal righteousness was not imputed to him. As if the Prince of peace, the mild Jesus, who says, *Learn of me, for I am meek* had kindly invited a man to a feast, and then commanded him to be thrust into hell, merely because

cause he had not on a garment, which he never could procure : a robe, which none but God could cloath him with ; and which God determined should never be for him, when he decreed, that Christ should never work out an inch of righteousness for one single reprobate. Does not this exceed Ovid's description of the iron-age ? *Non hospes ab hospite tutus.* The bare mention of such a dreadful reflection cast upon God's goodness, and our Lord's hospitality, will amount to a strong argument against your imputation, with those who are yet concerned for God's adorable perfections, and our Lord's amiable character.

(3) By the parable of the prodigal son, who, it is supposed, was cloathed with the "*best robe*" of Christ's personal righteousness. But this notion is overturned by the context itself : for the Father had met, forgiven, and embraced, his returning son in his own ragged garment, *before* the "*best robe*" was called for, and put upon him. Whence it would follow, that a sinner may be forgiven without the garment of righteousness ; and as compleatly accepted out of Christ, as the prodigal was without the "*best robe.*"

(4) By the *goodly raiment of Esau*, in which Jacob got his father's blessing. But Moses's account of the cheat put upon short-sighted Isaac, entirely overthrows the scheme of the Calvinists. The robe, which they recommend, is made of Christ's *compleat* and *personal* righteousness : it is long and wide enough, perfectly to cover even a giant in sin : nor must it be patched with any thing else. But Jacob's dress, far from being all of a piece, was a mongrel sort of human and beastly garment. For, when Rebecca had cloathed his body with Esau's raiment, *she put goat-skins upon his hands, and upon the smooth of his neck*, to make them feel like Esau's hairy hands and shaggy neck. And the worst is, that the goat-skins, and not Esau's borrowed dress, deceived the aged patriarch.

patriarch, and got the blessing. Hear the historian. *Jacob went near to his father, and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau; and he discerned him not, because his hands were hairy; so he blessed him, Gen. xxvii. 22.* Thus the skin of a goat, the emblem of a reprobate, unfortunately comes in to patch up your best robe. And I doubt not, but as the typical garment was too scanty to cover Jacob's hands and neck; so the fancied antitype will prove too short, to cover the hands of those, who, like "Onesimus, rob their masters;" and the neck and heels of those, who, like David, are *swift to shed blood, and climb up into their neighbour's bed*; if they do not get a more substantial righteousness than that, in which you suppose they, stand compleat, while they commit their enormous crimes.

(5) Plain scripture is also brought to support this imputation. David says, *Pf. xxxii. 1, 2, Blessed is he, whose sin is covered; Blessed is the man unto whom the Lord imputeth not iniquity.* But, alas for your scheme! it is thrown down by the very next words, *And in whose spirit there is no guile.* Thus, although you would make us believe the contrary, David's own doctrine shews, that he was not the *blessed man, whose sins are covered by non-imputation of iniquity*, when *his spirit was full of guile, adultery, and murder.* And, indeed, he tells us so himself in this very Psalm, *When I kept silence, says he, when I harboured guile and impenitency, day and night thy hand was heavy upon me: but when I acknowledged my sin unto thee when I parted with my guile, thou forgavest the iniquity of my sin.*

(6) However, if David's words are flatly against your imputation, it is supposed, that as prefaced by St. Paul, *Rom. iv. 6. they make greatly for it, David describeth the blessedness of the man to whom God imputeth righteousness without works.* I have already observed, that as the apostle cannot contradict David and himself, he only means *without the works of the law, as opposed to faith, and to the*

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work of faith. That this is the true meaning of St. Paul's words, is evident to those which introduce them, *To him that WORKETH NOT but BELIEVETH, his FAITH is counted for righteousness.* Who does not see here, that BELIEVING, which is the GOOD WORK that begets all others, is opposed, to the faithless WORKS, about which the pharisees made so much ado to so little purpose? Who does not perceive, that a man must BELIEVE, i. e. DO THE WORK of God, before HIS FAITH, can be counted for righteousness; and consequently, that righteousness is imputed to him who believes, not absolutely without any sort of works: but only without the works of the law, emphatically called by the apostle, *works, or deeds of the law*, when he contradistinguishes them from *faith, and the work of faith?*

(7) To the preceding scriptures our Calvinist brethren add a plausible argument. "God, say they, may as well impute to us Christ's perfect righteousness in all our sins, and account us completely righteous without one grain of inherent righteousness; as he imputed the horrid crimes of the elect to Christ in all his obedience, and accounted him *completely guilty* without one single grain of inherent sin. To deny, therefore, that God imputes righteousness to an elect, while he is full of unrighteousness; or to suppose, that he *imputes sin* to an apostate, who is *sold under sin*, is but a decent way of denying the imputation of our personal sins to Christ, and the vicarious satisfaction which he made on the cross."

To detect the fallacy of this argument, we need only observe, (1) That God never accounted Christ "*completely guilty.*" Such expressions as these, *He made him sin for us: he laid upon him the iniquities of us all, &c.* are only Hebrew idioms, which signify, that God appointed Christ *a sacrifice for sin*; and that *the chastisement of our forfeited peace was upon him*: which no more implies, that God put on his back, by an absolute imputation, a
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robe of unrighteousness, woven with all the sins of the elect, to make him *completely guilty*; than St. Luke, when he informs us, that the Virgin Mary offered two young pigeons for her purification, supposes her ceremonial uncleanness was, some how, woven into a couple of little garments, and put upon the back of the two young pigeons, which by that means, were made *completely unclean*.

I hope the following illustration will convince you, Sir, that such refinements as these are as contrary to sober reason, as to scripture duly compared with itself. Gallio gets drunk, and as he reels home from his midnight revels, he breaks thirty six lamps in the streets, and sends out volleys of curses to the number of two hundred. He is brought before you, and you insist on his going to the house of correction, or paying so much money to buy three dozen of lamps, beside the usual fine for his prophane language. As he is not worth a groat, his sober brother Mitto kindly offers to lay down the sum for him. You accept of the "*vicarious satisfaction*," and binding the rake to his good behaviour, you release him at his brother's request. Now, Sir, would you be reasonable, if you reckoned Mitto, *completely guilty* of getting drunk, swearing two hundred oaths, and breaking thirty-six lamps? Far from supposing him *guilty* of breaking one lamp, or swearing one oath, even while he makes satisfaction for his brother's wildness, do you not esteem him according to his own excellent character?

And will you defend a doctrine, which charges God with a mistake ten thousand times more glaring, than that you would be guilty of, if you really reckoned Mitto an abandoned rake, and Gallio a man of an exemplary conduct? Will you indeed recommend still as gospel, an opinion which supposes, that the God of *everlasting unchangeable love*, once loathed and abhorred his *beloved Son*; and that the God of *invariable Truth* could once say to the holy Jesus, "Thou art all foul, O thou

thou defiled object of my hatred, there is no purity in thee ;" while he addresses a bloody adulterer with, " *Thou art all fair, my love, my undefiled; there is no spot in thee ?*"

A variety of scriptural and rational arguments I have, directly or indirectly, advanced in every Check, against that capital doctrine of yours, "the absolute imputation of Christ's personal righteousness to believers;" whether they live chastely with their own wives or entice away other men's wives; whether they charitably assist their neighbours, or get them treacherously murdered. All those arguments center in this. If that doctrine is true, the divine perfections suffer a general eclipse; one-half of the Bible is erased; St. James's epistle is made void; defiled religion justly passes for "*pure gospel*;" the Calvinian doctrine of perseverance is true; and barefaced Antinomianism is properly recommended as "*the doctrines of grace.*"

Having thus considered *your* doctrine of *imputed righteousness*, permit me, honoured Sir, to submit to your inspection, the harmonizing views that we have of God's perfections; while we see him *impute righteousness* to a man [i. e. reckon a man righteous] so long as he actually believes with a *faith working by obedient love*; and *impute iniquity* to an apostate [i. e. reckon him unrighteous] as soon as he *departs from the faith, to work iniquity*, and walk in the ways of *unrighteousness*.

We firmly believe, that God's imputation, whether of sin or righteousness, is not founded upon sovereign caprice, but upon indubitable truth. As we are partakers by *generation* of Adam's original pollution, before God imputes it to us, that is, before he accounts us really polluted; so are we partakers by *regeneration* of Christ's original righteousness, before God imputes righteousness to us, that is, before he accounts us really righteous. And therefore a positive and substantial communication of Christ's righteousness apprehended by faith, no less precedes God's imputation of righteousness

eousness to a believer, than Bartimeus's receiving his sight, and admitting the light, were previous to God's reckoning that he actually saw.

Although we grant, that the Almighty *calls the things that are not, as though they were*; and that according to his foreknowledge, he frequently speaks of them in the prophetic style, as if they were now, or had been already: yet, when he *reckons* what is, in order to pass sentence of absolution or condemnation, he cannot deny his truth, and reckon a man actually chaste and charitable, that actually commits adultery and murder. We dare not impute this flagrant unrighteousness to God. And as *no guile was found in our Lord's mouth* while he was upon earth, we cannot admit the most distant thought of his being full of guile in heaven: which we apprehend would be the case, if he reckoned that a man, who actually falls from adultery into murder, is actually undefiled, and compleatly righteous.

Again, as Christ bore no manner of vicarious punishment for us; or, which is the same, as our iniquities were not actually laid upon him, till he partook of our frail nature, and was positively interested in our corruptible blood: so by a parity of reason we are not indulged with the pardon and acceptance, which he merited for us, till we partake of his light and righteousness. Hence appears the weakness of that argument, Righteousness may as well be imputed to us, without any participation of the *divine* nature; as sin was imputed to Christ, without any participation of our *fallen* nature. We absolutely deny the fact on which this argument is founded, and assert with St. Paul, that Christ *was made sin for us*, [i. e. a proper sacrifice for our sins] not by an imaginary robe of unrighteousness, put upon him according to *your* imputation; but by being really *made of a fallen mortal woman, and sent in the likeness of sinful flesh*, that he might *suffer and die* for us; which he could not have done, if he had not assumed

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our fallen nature ; *unfallen* man being quite above the reach of pain and death. It is not less certain, therefore, that he was made in the *likeness of sinful flesh*, than it is indubitable, that *he was in all points tempted like as we are, yet without sin.*

As sure then as Christ was not *made sin* [i. e. a sin-offering] *for us*, by a speculative imputation of our personal sins ; but by being actually made *flesh*, clothed with our mortality, and *sent in the likeness of sinful flesh* : so sure are *we made the righteousness of God in him*, not by a speculative imputation of his personal good works, but by being *made partakers of the divine nature, begotten of God, and clothed with essential righteousness* ; which is the case, when we *put on the new man, who after God is created in righteousness and true holiness*. Thus it appears to us, that *your imputation may be demolished*, only by retorting, 2 Cor. v. 21. the Scripture with which it is chiefly supported : and, if we are not mistaken, the venerable fabric raised upon that passage, like Mahomet's venerable tomb, hangs in the air without one single prop.

That the seed of righteousness, by which we are first interested in Christ, is universal in all infants, appears to us evident from St. Paul's words, *As by one man's [Adam's] disobedience, the many, the multitudes of mankind, were made sinners*, by a seed of sin : *so by the obedience of one [Christ] shall the many, the multitudes of mankind, be made righteous*, by a seed of righteousness, to the end of the world, Rom. v. 19. Hence it is, that righteousness is imputed to all infants, and that, as I have proved, Letter X. they stand justified before God, according to the inferior dispensation they are under.

When they grow up, and *hold the truth in unrighteousness*, by sinning against their light ; *personal iniquity is imputed to them* ; and till they believe again in the light, and renounce the *evil deeds which it reproveth*, they are *condemned already*. But

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the moment they truly repent, and unfeignedly believe the gospel belonging to their dispensation, condemnation vanishes; God again *imputes righteousness to them*, that is, for Christ's sake he again pardons their sins, accepts their persons, and considers them as *branches*, that admit the righteous sap of the *true Vine*, and bear the fruits of *righteousness*.

Once more; if these branches do not believingly abide in Christ the Vine, they become such branches in him, as bear not fruit. Nay, they bear the poison of unrighteousness: *iniquity* therefore is again *imputed to them*; and so long as they continue in their sin and unbelief, they are every moment liable to be *taken away, cast into the fire and burned*, John xv. Nevertheless, through the Redeemer's intercession, *God bears long with them*; and, if they *despise not to the last the riches of his forbearing and long-suffering*, duly considering how *his goodness leadeth them to repentance, their backslidings are healed*; they believe again with the heart **UNTO RIGHTEOUSNESS**: the righteous sap of the true Vine has again a free course in their hearts: they again receive *Christ, who is the end of the law*, and the sum of the gospel, *for righteousness to every one that believeth*; and their faith, which once more admits the beams of *the Son of Righteousness*, is once more *imputed to them for righteousness*.

This, honoured Sir, is the holy imputation of righteousness, which we read of in the oracles of God; and we prefer it to yours for three reasons: (1) It hath *truth* for its foundation; but your imputation stands upon a preposterous supposition, that Christ, the righteous, was an execrable sinner, and that an elect is perfectly righteous, while he commits execrable iniquity. (2) Because it perfectly agrees with St. James's *undefiled religion*, which your scheme entirely overthrows. And (3) because it is supported by the plainest scriptures.

The Popes have at least the letter of one passage to countenance their monstrous doctrine of transubstantiation.

stantiation. They save appearances, when they make their dupes believe, that a bit of bread is really the body of Christ : for, say they, *Christ took bread*, and declared, *This is my body*. But, O tell it not in Paris, lest the subjects of the triple crown triumph over us in their turn ! the *personal* righteousness of Christ is not so much as *once* mentioned in all the Bible, with the doctrine of *imputation* : and yet some divines can make whole congregations of men, who *protest* against the impious absurdities of the Church of Rome, believe, that the *imputation* of Christ's *personal* righteousness is a scriptural doctrine, and the very marrow of the gospel. This garment of their own weaving they cast over adulterers and murderers, and then represent the filthy, bloody wretches, as compleat in Christ's obedience, perfect in righteousness, and "undefiled" before God.

If I had a thousand tongues, could I employ them more to the glory of Christ, and the good of souls, than by crying to the thousands who are still *fold under sin*, and still take their *carnal ease* in that imaginary garment of righteousness, *Awake to true righteousness, and sin not*. Search the scriptures : where is it said, that Christ's *personal* righteousness was ever *imputed* to either man or angel ? And where is it written, that *righteousness* was ever *imputed* to any one, farther than he was possessed of, and actuated by, a living, powerful, inherent principle of *righteous faith* ?

To the law and the testimony ! Can any thing be plainer than the two following positions, on which all *our* doctrine of imputation is founded ?
 (1) Faith is a powerful, quickening, justifying, sanctifying, working, victorious, saving grace,
 (2) This *faith*, as it springs from, and receives Christ, and his righteous power, *is imputed to us for righteousness*.

Does not the first of these propositions stand unshaken upon such scriptures as these ? *Faith is the evidence of things not seen, and the substance of things hoped*

hoped for—All things are possible to him that believeth—Whosoever believeth is born of God—All that believe are justified—Purifying their hearts by faith—Sanctified through faith that is in me—This is the victory that overcometh the world, even our faith—Ye are saved through faith—Faith worketh by love—Remembering your work of faith—Faith without works is dead—He that believeth hath everlasting life—Holding the mystery of faith in a pure conscience, which some having put away concerning faith have made shipwreck, &c. Is it not evident from these scriptures, that all who having a living faith, have not only a pardon, but works, especially love, which is the fulfilling of the law—love, the most excellent fruit of righteousness, in which all others are contained? And surely, if they have a pardon, and true, inherent righteousness, in their Christ accepting, loving, and obedient faith; that faith may well be imputed to them for righteousness, or, God may well account them righteous.

Nor is the second proposition, upon which our imputation stands, less clearly laid down in the scriptures. *Abraham believed in the Lord, and he counted, † or imputed it to him for righteousness, Gen. xv. 6. What says the scripture? Abraham believed God, and it was imputed to him for righteousness, i. e. for preceding righteousness, through the remission of his past sins; for present acceptance in the Beloved, whom he received; and for present righteousness, through the righteous exertions of a faith that worked by love. Again, To him that believeth, his faith is imputed for righteousness—We say, that faith was imputed to Abraham for righteousness—That he might be the father of all them that believe, that righteousness might be imputed to them also—He was strong in faith, giving glory to God; and therefore it was imputed to him for righteousness—Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom*

† There is but one word in the original, which our translators indifferently render *impute count, or reckon.*

it shall be imputed if we believe, Gal. iii. 6. Rom. iv. 5. &c.

As Moses has led the van of these testimonies in favour of our scriptural imputation, and St. Paul the main body, permit St. James to bring up the rear. *Seest thou*, says he, *how faith wrought with Abraham's works, and by works was faith made perfect, and the scripture was fulfilled, which says, Abraham believed God, and it was imputed to him for righteousness*, Ja. ii. 23. The whole is thus summed up by the great defender of free grace, *The Gentiles which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. But Israel, which followed after the law of righteousness, hath not attained to it. Wherefore? Because they sought it not by faith; but as it were by the faithless works, which they did in self-righteous obedience to the letter of the law; trampling under foot the righteousness of faith, which speaketh on this wise, If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved: for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation*, Rom. ix. and x.

Who does not see, in reading these words, that we must do something *unto righteousness*, as well as *unto salvation*? Is it not evident, that we must now *believe with the heart* in order to the former, and *make confession with the mouth*, as we have opportunity, in order to the latter; and consequently, that *righteousness imputed*, as well as *salvation finished* without any thing done on our part, is a doctrine, that is not less contrary, even to St. Paul's epistle to the Romans fairly taken together, than to that strong rampart of *undefiled religion*, the epistle of St. James.

However a cloud of objections arises, to keep the light from a prejudiced reader: and as he thinks that three of them are remarkably strong, I beg leave to consider them with some degree of attention.

I. OBJ. "Your doctrine of justifying, sanctifying, and working *faith imputed to us for righteousness*, I bear my loud testimony against; because it confounds *Righteousness* with *Sanctification*, two gospel- blessings, which are clearly distinguished, 1 Cor. i. 30."

ANSW. It would be much better to confound, than to *destroy* them both; as I fear you do, when you cast a robe of *finished salvation*, i. e. of *complete righteousness* and *finished holiness* over impenitent adulterers and murderers. But be that as it will, your objection is groundless. I have already observed, and I once more declare, that, when we speak of *the righteousness of faith*, we understand three things: (1) The non-imputation, or *forgiveness of the sins that are PAST*, Rom. iii. 25. (2) *Present acceptance in the Beloved*, Eph. i. 6. And (3) a principle of universal righteousness, by which we are interested in Christ's righteousness; just as a branch is interested in the excellence of the vine, that is, by the generous sap, which it actually derives from it; and not by an imaginary imputation of the fine grapes which the vine bore 1700 years ago. *Let no man deceive you: he that does righteousness, is a righteous branch; even as Christ is a righteous vine*, 1 John iii. 7. John xv. 5.

On the other hand, when we speak of *Sanctification*, we understand the wonderful change, wrought in us by the working of the above-mentioned *principle of righteousness*; and the internal fruits which it produces, till, by *growing up into Christ in all things*, we come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. It is evident therefore, that, considering *righteousness* and *sanctification* even in their most intimate union, we do not confound them at all: but maintain as clear a distinction between them, as that which subsists between the *sap* derived by a wild branch from the good olive tree, and the change produced in that branch upon such a derivation.

II. OBJ.

II. OBJ. Your doctrine is popery refined. By paying *saving* honours to a christian grace, and taking the crown from *Christ*, to set it upon *faith*, you shake the very foundation of the Mediator's throne. If this is not high treason against him, what crime deserves that name?

ANSW. Your fears are laudable, though absolutely groundless. (1) *Faith*, the humble grace that will *know nothing but Christ*, for *wisdom, righteousness, sanctification, and redemption*, can never dishonour his person, claim his crown, or shake the foundation of his throne. Is it not ridiculous to make so much ado about *faith* robbing Christ of *saving* honours, when Christ himself says, *Thy FAITH hath SAVED thee*, and when the apostle cries out, BELIEVE, and thou shalt be SAVED? Were then Christ and St. Paul two refined papists, and guilty of high treason against the Redeemer?

(2) If some will be *wise above what is written*, we dare not. If they are ashamed of the oracles of God, we are not: therefore, whatever they think of us, we must say, with the evangelical apostle, FAITH was imputed to Abraham for righteousness; and to him that believeth, HIS FAITH is imputed for righteousness.

(3) Should you say, that Abraham's faith, or his believing God, signifies either Christ's person or his personal righteousness: we reply, *Credat judeas Apella!* There was indeed a time when Calvinist divines could make simple protestants believe it, as easily as the Pope can make credulous papists believe, that a wafer of the size of half a crown, is the identical body of our Lord: but as many Romanists begin to shake off the yoke of popish absurdities; so many protestants will cast away that of calvinian impositions. And as our fathers taught us to *protest*, that the hocus of a popish priest, cannot turn bread into flesh; so will we teach our children to *protest*, that the

bare

bare assertion of a calvinist minister, cannot turn Abraham's faith into Christ's person, or into his personal righteousness : which must however be the case, if these words, *Abraham's faith*, or his believing God, *was imputed for righteousness*, do only mean, as we are confidently told, that "Christ or his personal righteousness, was imputed to Abraham for righteousness."

(5) Does it reflect any dishonour upon Christ, to say with St. Paul, that *FAITH is imputed to us for righteousness* ; when *believing* includes its *object* [*Christ the way, the truth and the life*] as necessarily as eating supposes food ; and drinking, liquor ? Is it not as impossible to *believe in the light*, without *Christ the light* ; or to *believe in the truth*, without *Christ the truth* ; as it is to breathe without air, and hear without sounds ? Again, if you affirm, that "we warm ourselves by going to the fire," do you sap the foundation of natural philosophy ; because you do not say ten times over, that the warming power comes from the fire, and not from our motion towards it ? And do we destroy the foundation of Christianity, when we assert, that *Faith working by love* instrumentally saves us, because we do not spend so much time as you in saying over and over, that the *saving merit* and the *saving power* flow from the *Saviour* and not from our own act of believing ? Is not this as clear, as it is that the light flows in upon us from the sun, and not *from* [though it is *through*] the opening of our eyes ?

Lastly, Would not physicians make themselves appear very ridiculous, if they distressed their patients, when they were going to take a medicine, with the fear of ascribing their recovery to their taking the remedy, i. e. to "their own doing," rather than to the virtue of the remedy itself ? And are those divines alone partakers of heavenly wisdom, who puzzle sinners that come to Christ, and place a lion in their way, by perpetually injecting into their minds a fear, lest they should ascribe their salvation to *faith*, rather than to the *Saviour*

Saviour whom faith receives? Where does the apostle, whose evangelical sentiments they so deservedly extol, set them the example of such refinements? Is it Rom. iv. where he says directly or indirectly, seven times, that FAITH is imputed for righteousness? Is it not strange, that at last "orthodoxy" should consist in fairly setting aside, or explaining away the doctrine of St. Paul, as well as that of St. James?

III. OBJ. "Your mind is full of carnal reasonings. You do not know either Christ or yourself. If you did, you would never set up the inherent righteousness of faith, which is nothing but our own righteousness, in opposition to imputed righteousness. If you were not quite blind, or "very dark," you would see that *all our righteousnesses are as filthy rags*; and you would humbly acknowledge that the only breast-plate and robe of righteousness, which we may with safety and honour appear in before God, are the breast-plate and robe of Christ's *personal* righteousness freely imputed to us, without any of our doings. This *best robe*, which you so horribly bespatter, we must defend against all the Arminians, Pelagians, and Papists in the world."

ANSW. To do this grand objection justice, it will be proper to consider it in its various parts, and give each a full answer.

(1) We acknowledge that we cannot think nonsense is any more compatible with the wisdom of God, and flat contradiction with his sacred oracles, than adultery is compatible with his undefiled religion, and murder with common morality. If these sentiments are "carnal reasonings," we beg leave to continue carnal reasoners, till you can recommend your spiritual reasonings, either by common sense or plain scripture.

(2) You confound, without reason, the inherent righteousness of faith with pharisaic self-righteousness. I have already proved, that the latter, which is the partial, external, and hypocritical righteousness

righteousness of unbelieving formalists, is the only righteousness which the prophet compares to *filthy rags*. With respect to the former, i. e. our own righteousness of faith, far from setting it up in opposition to imputed righteousness rightly understood, we assert, that it is *the righteousness of God*, the very thing which *God imputes to us for righteousness*; the very righteousness which has now the stamp of his approbation, and will one day have the crown of his rewards.

(3) You affirm, that the *breast-plate of righteousness* which St. Paul charges the Ephesians to *have on*, is Christ's *personal* righteousness imputed to us; and we *prove* the contrary by the following arguments. The apostle, who is the best illustrator of his own expressions, exhorts the Thessalonians to *put on the breast-plate of faith and love*. Now, as we never heard of soldiers having two breast-plates on; the imaginary breast-plate of their general, which they wear by imputation; and the solid plate of metal, which actually covers their breast; we conclude, that the *breast-plate of righteousness*, which St. Paul recommends to the Ephesians, together with the *shield of faith* is nothing but the *breast-plate of faith and love*, which he recommends to the Thessalonians.

To help my readers to see your doctrine in a proper light, I might say, If the breast-plate of our Lord's personal obedience has no more to do with our breasts, than the personal dinner which he took in the pharisee's house, has to do with our empty stomachs; and the personal garment in which he shone upon mount Tabor, has to do with our naked shoulders; the judicious apostle would probably have called it a *brain plate*, rather than a *breast-plate* as having far less to do with the breast and heart, than with the brain and imagination. But as this argument would rather turn upon our translation, than upon the original, I drop it, and present you with one that has more solidity.

If the breast-plate of a Christian warrior, is as far from him in time and place, as the personal righteousness wrought by our Lord in Judea 1766 years ago; his shield may be at the same distance; and so undoubtedly may his helmet and sandals, his belt and sword. Thus, by Calvin's contrivances you have a soldier of Christ-armed cap-a-pee, without one single piece of armour from head to foot. And will you say of these imaginary accoutrements, in which the cleft can with all ease commit adultery and incest, that they are *the armour of righteousness on the right hand and on the left*, in which St. Paul fought his battles, and subdued so many kindreds and nations to his Lord's triumphant cross? Oh! if that champion were yet alive, who said in the midst of Corinth, "*The kingdom of God is not in word, but in power;*" how would he cry in the midst of mystic Geneva, "*The armour of God is not a calvinian notion, but a divine reality!*"

What we are persuaded he would thunder out through the world, we are at last determined to proclaim on the walls of Jerusalem. "*Soldiers of Christ, have on the TRUE breast-plate of righteousness. Put on the SOLID breast plate of inherent faith and love. If Satan's temptations are not idle imputations of his dreadful assaults upon Christ; if his darts are really fiery and terrible, throw away calvinian imputation: Cast off the works of darkness; and put on the REAL armour of righteousness, the armour of light, the whole armour of God; so shall you be able to withstand in the evil day; and having DONE ALL, to stand with safety in judgment, and with honour in the congregation of the RIGHTEOUS.*"

(4) We apprehend, that you are not less mistaken about the ROBE, than about the *breast-plate of righteousness*. And we think, we can prove it by the testimony of the three most competent judges in the universe, an Apostle, an Elder before the throne, and the Lamb in the midst of it. Hear we the Apostle first.

1. If

¶ If all the saints were clothed with the robe of Christ's *personal* righteousness, they would all be clothed exactly like Christ. But when St. John had a vision of the Redeemer's glory, he *saw him clothed with a vesture* **DIPT IN BLOOD** : and the armies which were in heaven, followed him clothed in *fine linen, WHITE and clean*, Rev. xix. 13, 14. Now, as the *white* robes worn by the soldiers that compose an army, cannot be the *red* robe worn by the general at the head of that army ; we so far give place to what you call "carnal reasonings," as to conclude, that so sure as *white* is not *red*, the robes of the saints, are not the robes of our Lord's *personal* righteousness.

Nay, we, who throw off the veil of prejudice, would be guilty of the very crime you charge us with, were we to entertain that daring idea, Christ's *personal* righteousness is the obedience of the Son of God, who by living and dying for us, became *the propitiation for the sins of the whole world*. Now, if we pretended, that this identical all-meritorious obedience of Christ unto death, this active and passive righteousness, which made an atonement for all mankind, is fairly made over to, and put upon us : would it not be pretending to merit with Christ, not only our own salvation, but the salvation of all mankind. O Sir, it is you we are afraid, who affect the Saviour : for by presuming to put on his robes, you claim his mediatorial honours : for after all your fears, lest we should make humble *faith* share the Saviour's glory, or *his glorious apparel* ; you not only put it on yourself without ceremony, but throw it also over the shoulders of ten thousand elect, without excepting even those who add drunkenness to thirst, and cruelty to lust.

You will, I hope, see the great impropriety of this conduct, if you consider, that the Redeemer's *personal* and *peculiar* righteousness, is his *personal* and *peculiar* glory ; and that those who fancy themselves clad with it, (if they do not sin ignorantly) are

are as guilty of *ridiculous*, not to say *treasonable* presumption before God, as country clergymen would be before the archbishop of Canterbury and the King, if they seriously gave it out, that the sleeves of their surplices are the very lawn sleeves of his Grace; and their gowns and cassocks, the identical coronation-robcs of his Majesty.

The fanciful parsons would no doubt be pitied by all men of sense; and so are we by all our calvinist brethren; but, alas! for a very different reason. They wonder at, and kindly pity us, because we cannot fancy ourselves clothed with robes a thousand times more sacred than those which Aaron wore on the great day of atonement:—With robes ten thousand times more incommunicable, than the king's coronation robes:—With a divine garment, that in the very nature of things, can absolutely suit none but him, *on whose head are many crowns, and who hath on his vesture, and on his thigh, a name written, King of kings, Lord of lords, the child born unto us of a virgin, the only-begotten Son of the Father, given to put away sin by the sacrifice of himself, the wonderful Counsellor, the mighty God, the everlasting Father, the Prince of peace.*

O ye sons of men, how long will ye become so vain in your imaginations, as to put on robes, on which the very finger of God has embroidered such incommunicable names with adamant and gold. If ye are Saviours of the world, and mediators between God, and man; if ye are Emmanuels and Gods over all blessed for ever, wear them; they fit you, and they are your right. But if ye all shall die like men, who cannot atone for one sin; and if the flesh of every one of you shall see corruption, touch them not, unless it be with the reverential faith of the Syro-phenician woman. Like her you may indeed steal a cure through them: but O! do not steal them, as those who come in the Redeemer's dress, and say, *I am Christ*; or those

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who tell you, *I am carnal sold under sin*, but no matter. I am safe. In the robes of Christ's righteousness, I am as righteous as Christ himself. If nevertheless ye are bent upon putting them on by self-imputation, at the peril of your souls throw them not over the shoulders of *impenitent* sinners; lest ye *turn the truth of God into a flagrant lie*; lest *professing yourselves wise to salvation, ye become fools and change the glory* [the glorious robe] of the *incorruptible God-man*, into the infamous cloak of an incestuous adulterer.

2. Suppose that still despising the *white robes*, i. e. the evangelical righteousness of the saints, ye aspire at being clothed with the Redeemer's *vesture dyed in blood*: permit me to oppose to your error, the testimony of one of the twenty-four elders, who stand nearest the throne, and therefore known best in what robes the saints can stand before it with safety and honour.

I beheld, says the beloved disciple, *and lo, a great multitude which no man can number, of all nations, people, and tongues, stood before the throne, and before the Lamb, clothed with WHITE ROBES*, Rev. vii. 9. By comparing this verse with Rev. xix. 7, 8, it is evident, that *great multitude* was the church triumphant, *the wife of the Lamb, who has made herself ready*. She is composed of souls, who have fulfilled those awful commands, "*O Jerusalem, wash thy heart from iniquity, that thou mayest be saved—Wash you, make you clean, put away the evil of your doing from before my eyes: come and let us reason together; though your sins be red as scarlet, they shall be as white as snow.*" They continued instant in prayer, that God would wash them thoroughly from their iniquity and cleanse them from their sin: nor do they give over pleading his gracious promises, till the *living water*, the *cleansing blood*, the *fuller's soap*, and the *refiner's fire* had had their full effect upon them. Therefore to them it was granted, that they should be arrayed in *fine linen, clean and white*; for the *fine linen is the righteousness of the saints*.

Now

Now the question between us is, whether the *fine linen clean and white* and the *white robes* mentioned by St. John, are the evangelical, personal righteousness of the saints, or the mediatorial personal righteousness of their Lord: but who shall help us to decide it? One of the elders before the throne, who advances and says unto John, *These, who are arrayed in white robes, are they who come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb,* Rev. vii. 14. Does not this information, given by one to whom the beloved disciple had just said, *Sir thou knowest*, make it indubitable, that the righteousness which the saints appear in before God, is a righteousness which was once defiled, and therefore stood in need of *washing*. Now, what Christian will assert, that the personal righteousness of the immaculate Lamb of God, had even *one spot* of defilement?

Again, those robes were *washed*, and *made white* by the saints: *THEY have washed their robes*. It is evident, therefore, that if those robes were the personal righteousness of Christ, the saints had washed it. And who is the good man, that upon second thoughts, will dare to countenance a preposterous doctrine, which supposes, that the saints have *washed* the defiled righteousness of the Lord, and *made it white*?

Once more: These robes are washed *in the blood of the Lamb*, that is, *in the fountain opened for sin, and for uncleanness*. Now if they were the robes of Christ's *personal righteousness*, does it not necessarily follow, that Christ opened a fountain to wash *his own* spotted and sinful righteousness? Is it not strange, that those who pretend to a peculiar regard for the Redeemer's glory, should be such great sticklers for an opinion, which pours such contempt upon him, and his *glorious apparel*?

3. If the testimony of St. John, and that of one of the twenty-four elders, is not regarded;

let our Lord's repeated declaration, at least, be thought worthy of consideration. All our righteousness flows from him, as all the sap of the branch flows from the vine. Therefore, speaking of righteousness, he says, *Buy of me white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear*, Rev. iii. 18. But that this white raiment cannot be his personal righteousness, we prove, first, from his own words mentioned in the same chapter, *Thou hast a few names in Sardis, which have not defiled their garments*, Rev. iii. 4. Now, if these garments were the robes of Christ's personal obedience, which neither man nor devil can defile, how came our Lord to make it matter of praise to a few names, that they had not defiled them? If David could not in the least, bespatter them by all his crimes, was it a wonder that some persons should have kept them clean? Is it not rather surprising, that any names in Sardis should have defiled garments, which remain "undefiled and without spot," even while those who wear them, welter in the mire of adultery, murder, and incest?

Once more: Our Lord says, *Behold I come as a thief. Blessed is he that watcheth and keepeth his garments; lest he walk naked and they see his shame*, Rev. xvi. 5. Who does not see here, that the garments, which we are to keep with watchfulness, are garments which may be spotted or stolen? Garments of which we may be so totally stripped, as to be seen walking naked? Two particulars, that perfectly suit our personal righteousness of faith; but can never suit the imputed righteousness of Christ; that "best robe," which neither man nor devil can steal, neither adultery nor murder defile.

Having spent so much time with my Objector, I beg leave to return to you, honoured Sir, and to conclude this essay upon *imputed righteousness*, by summing up the difference which subsists between us on that important subject; and inviting men of candor to determine, who of us have reason, conscience, and scripture on their side. You

You believe, that the uninterrupted good works, and the atoning sufferings of Christ, which made up his *personal righteousness* while he was upon earth, are imputed to the elect for compleat and eternal righteousness, be their own personal righteousness what it will: insomuch that as you express it, *Five letters*, p. 27, and 29, "All debts and claims against them, be they more or be they less, be they small or be they great, be they before or be they after conversion, are for ever and for ever cancelled: they always stand absolved, always compleat in the everlasting righteousness of the Redeemer." And you think, that *this imputed righteousness* composes the robes of righteousness, in which they stand before God both in the day of conversion and in the day of judgment.

On the other hand *we* believe, that, for the alone sake of Christ's atoning blood and personal righteousness, our personal *faith working by obedient love, is imputed to us for righteousness*. And we assert, that this living *faith working by obedient love*, together with the privileges annexed to it [such as pardon *through*, and acceptance in the beloved] makes up the robe of righteousness washed in the blood of the Lamb, in which true believers now walk humbly with their God, and will one day triumphantly enter into the glory of their Lord.

I hope, honoured Sir, that when we speak of *personal* faith, love, and righteousness, you will do us the justice to believe, we do not mean that we can have either faith, love, or righteousness of ourselves or from ourselves. No: they all as much flow to us from Christ, *the true vine*, and *the Sun of righteousness*; as the sap and fruit of a branch come from the tree that bears it, and from the sun that freely shines upon it. Without him we have nothing but helplessness; we can do nothing but sin: but with him we can do all things. If we call any graces *personal* or *inherent*, it is not then to take the honour of them to ourselves; but

merely to distinguish them from *imputed righteousness*, which is nothing but the imputed assemblage of all the graces that were in our Lord's breast 1750 years ago.

As some of my readers may desire to know exactly, wherein the difference between *personal* and *imputed* graces consists; I shall just help their conception by three or four scriptural examples. Joseph struggling out of the arms of his tempting mistress, has *personal* chastity, a considerable branch of *personal* righteousness: and David sparing his own flock, and taking the ewe-lamb that lay in Uriah's bosom, is compleat in *imputed* chastity, which is a considerable part of *imputed* righteousness.—Solomon chusing wisdom, and dedicating the temple, has *inherent* wisdom and piety: but when he chuses pagan wives, and with them worships deformed idols, he has *imputed* wisdom and piety.—Again, when Peter confesses that Jesus is the Christ, the Son of the living God, he *personally* wears the girdle of truth: but when he denies his Lord with oaths and curses, saying, "I know not the man," he wears it only by *imputation*.—Once more: when David killed proud Goliath with his own sword, he stood compleat in the *personal* righteousness we plead for: but when he killed brave Uriah with the sword of the children of Ammon, he stood compleat in what our opponents extol as "the best robe."

And now, unprejudiced servants of the most high God, ye men of candor and piety, scattered through the three kingdoms, to you, under God, we submit our cause. Impartially weigh the arguments on both sides; and judge whether the robe recommended by our brethren, deserves to be called "*the best robe*," because it is really *better* than the robes of *righteousness and true holiness*, which we recommend; or only because it is *best* calculated to pervert the gospel, dishonour Christ, disgrace undefiled religion, throw a decent cloak over the works of darkness, render Antinomianism respectable

respectable to injudicious protestants, and frighten moral men from Christianity as from the most immoral system of religion in the world.

By this time, honoured Sir, you are perhaps ready to turn objector yourself, and say, "You slander our principles. *"The doctrines of grace,"* are doctrines according to godliness. Far from opposing *inherent* righteousness in its place, we follow after it ourselves; and frequently recommend it to others. *Imputed righteousness* is highly consistent with *personal holiness.*"

To this I answer: I know a mistaken man, who believes, that he has a right to all his neighbour's property, because St. Paul says, *All things are yours*: and nevertheless he is so honest, that you may trust him with untold gold. Just so it is with you, dear Sir. You not only believe; but publicly maintain, that an elect who seduces his neighbour's wife, *stands compleat in the everlasting, personal chastity of Christ*; and that a fall into adultery will *work for his good*: and yet, I am persuaded that if you were married, you would be as true to your wife, as Adam was to Eve before the fall. But can you in conscience apologize for your errors, and desire us to embrace them, merely because your conduct is better than your bad principles?

Again, "You frequently recommend holiness," and perhaps give it out, that the shortest way to it, is to believe your doctrines of *imputed* righteousness, and *finished* salvation. But this, far from mending the matter, makes it worse. As fishes would hardly swallow the hook, if a tempting bait did not cover it, and entice them: so the honest hearts of the simple, would hardly jump at *imputed righteousness*, if they were not deceived by *fair speeches* about *personal holiness*: thus good food makes way for poison, and the right robe decently wraps fig-leaves and cobwebs.

Once more: Every body knows, that bad guineas are never so successfully put off, as when they are mixed with a great deal of good gold: but

but suppose I made it my business to pass them either ignorantly or on purpose, would not the public be my dupes, if they suffered me to carry on that dangerous trade, upon such a plea as this, "I am not against good gold : I pass a great deal of it myself : I have even some about me now : I frequently recommend it to others ; neither did I ever decry his majesty's coin ?" Would not every body see through such a poor defence as this ? And yet, poor as it is, you could not, with any show of truth, urge the last plea : for in order to pass your notions about *imputed righteousness*, you have publicly spoken against *inherent righteousness*, and all its fruits. In the face of the whole world you have decried the coin, that bears the genuine stamp of our Lord's goodness : you have called *good works*, "*dung, dross, and filthy rags*;" and, what is still worse, you have given it out, that you had, "scripture authority" so to do.

Should you, to the preceding objection, add the following question ; "If you were now dying, in which robe would you desire to appear before God ? That of Christ's *personal* righteousness imputed to you, without any of your good works ? Or, that of your own self-righteousness and good works, without the blood and righteousness of Christ ?" My answer is ready.

I would be found in *neither*, because *both* would be equally fatal to me : for the robe of an Antinomian is not better than that of a Pharisee ; and all are *foolish virgins* who stand only in the one or in the other. Were I then come to the awful moment you speak of, I would beg of God to keep me from all delusions, and to strengthen my heart-felt faith in Christ ; that I might be found clothed like a *wise virgin*, with a *robe washed and made white in the blood of the Lamb* ; that is, with the righteousness of a living faith working by love : for such a faith is the blessed reality, that stands at an equal distance
from

from the antinomian and pharisaic delusion. And, I say it † again, this righteousness of faith includes, (1) A pardon through the blood and righteousness of Christ; (2) Acceptance in the beloved: and (3) An universal principle of inherent righteousness: for *the kingdom of God is not meat and drink, much less whim and delusion; but RIGHTEOUSNESS, peace, and joy in the Holy Ghost.*

But perhaps you ask: "Which would you depend upon for pardon and acceptance in a dying hour; your own inherent righteousness of faith, or the atoning blood and meritorious righteousness of Jesus Christ?" If this is your question, I reply, that it carries its own weight along with it. For if I have the inherent righteousness of a living faith, and if the very nature of such a faith is [as I have already observed] to depend upon nothing but *Christ for wisdom, righteousness, sanctification, and redemption*: is it not absurd to ask, whether I would depend on any thing else? Suppose I have faith working by humble love, do not I know, that the moment I rely upon myself, or my works as the *meritorious cause* of my acceptance, I put off

† I have, on purpose, been guilty of several such repetitions not only because the same answers frequently solve different objections; but because I should be glad to stop the mouths of some of my readers, if I may give that name to prejudiced persons, who cast a careless, and perhaps a malignant look over here and there a page; and without one grain of candor condemn me for not saying in *one* letter, what I have perhaps already said in *half a dozen*. In these *perilous times* we must run the risk of passing for *fools* with men of unbiassed judgment; that we may not pass for *heretics* with some of our brethren. And it is well if, after all our repetitions, we are not still charged with not holding what we have so frequently asserted. For alas! what repetitions, what scriptures, what expostulations can reach beasts, covered with a shield of prejudice, which bears such a common motto as this, "Non persuadebis etiamsi persuaseris?" I could wish, that such readers as will not do justice to the arguments of our opponents, as well as to our own, would never trouble themselves with our books.

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L E T T E R XIII.

Containing a view of the present state of the controversy, especially with regard to FREE WILL; and a CONCLUSION, descriptive of the loving, apostolic method of carrying on controversy—expressive of brotherly love and respect for all pious Calvinists—and declarative of a desire to live with them upon peaceable and friendly terms.

To RICHARD HILL, Esq;

Honoured and dear Sir,

HAVING so fully considered in my last, the state of our controversy with respect to *imputed righteousness*, I proceed to the doctrine of FREE WILL, which I have not discussed in this Check, because you seem satisfied with what we grant you, and we are entirely so with what you grant us concerning it. Let us, however, just cast three looks, one upon *our* concessions, another upon *yours*, and a third upon the difference still remaining between us, with regard to that capital article of our controversy.

I. We never supposed, that the natural will of fallen man is free *to good*, before it is more or less touched and rectified by grace. All we assert is, that, whether a man chuses good or evil, his *will* is *free*, or it does not deserve the name of *will*. It is

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as far from us to think, that man, unassisted by divine grace, is sufficient to will spiritual good ; as to suppose, that when he wills it by grace, he does not will it *freely*. And therefore, agreeable to our Tenth Article, which you quote against us without the least reason, we steadily assert, that *we have no power to do good works without the grace of God preventing us*, not that we may have a *free will*, for this we always had in the above-mentioned sense, but *that we may have a good will* : believing, that as confirmed saints and angels have a *free will* ; though they have no *evil will* ; so abandoned reprobates and devils have a *free will*, though they have no *good will*.

Again : We always maintained, that the liberty of our will is highly consistent with the operations of divine grace, by which it is put in a capacity of choosing life. We are therefore surprised to see you quote in triumph, *Review*, p. 33, the following paragraph out of the Second Check, "Nor is this freedom derogatory to free grace ; for as it was free grace, that gave an upright free-will to Adam at his creation ; so, whenever his fallen children think or act aright, it is because their free will is mercifully prevented, touched, and so far rectified by free grace."

At the sight of these concessions, you cry out, "*Amazing ! Here is all that the most rigid Calvinist ever contended for, granted in a moment. Your words Sir, are purely evangelical.*" Are they indeed ! Well then honoured Sir, I have the pleasure to inform you that, if this "*is ALL you ever contended for,*" you need not contend any more with us ; since Mr. Wesley, Mr. Sellon, J. Goodwin, and Arminius himself, never advanced any other doctrine concerning free will. For they all agree to ascribe to the *free grace* of God through the Redeemer, *all the freedom of man's will to good*. Therefore, you yourself being judge, their sentiments, as well as my "*words, are purely evangelical.*"

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II. You

II: You cannot be more satisfied with our concessions, than we are with your's: for you grant us as much freedom of will, as constitutes us *free-willers*, or *moral agents*; and in so doing, you expose the ignorance and injustice of those, who think, that when they have called us *free willers*, they have put upon us one of the most odious badges of heresy.

We are particularly pleased with the following concessions, Review, p. 38. "*Grace may not violate the LIBERTY of the will—God forceth not a man's will to do good or ill—He useth no violence—The freedom of the regenerate is such, that they may draw back to perdition if they will.*"

We are yet better satisfied with what you say, p. 35. "*Still it is in your own opinion, that, to the end of the world, this plain peremptory assertion of our Lord, I WOULD AND YE WOULD NOT, will throw down and silence all the objections, which can be raised against free will—it proves, that those to whom it was addressed, might have come if they would. Granted.*" And p. 43, you add, "*I have granted Mr. F—r his own interpretation of that text, I WOULD AND YE WOULD NOT.*" Now, Sir, if you stand to your concession, you have granted me, That Christ had eternal life for the Jews, who rejected it: that he had a strong desire to bestow it upon them; that he had made them so far willing and able to come to him for it, as to leave them inexcusable if they did not: and that his saving grace, which they resisted, is by no means *irresistible*. Four propositions that sap the foundation of your system, and add new solidity to ours.

However, you try to make your readers believe, that "*Still we are but just where we were. The fault yet remains in the corruption of the will:*" giving us to understand, that, because the Jews *would not be gathered* by Christ, he had never touched and rectified their will. Thus you suppose, that their chusing death is a demonstration, that they could not have chosen life: that is, you *suppose* just what you should have *proved*.

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You imagine, that a *wrong* choice always demonstrates the previous perverseness of the will that makes it; but we show the contrary by *matter of fact*. Satan and his legions, as well as our first parents, were created perfectly upright. Their will was once as free from corruption as the will of God himself. Nevertheless, with a will perfectly capable of making a right choice: with a will, that a few moments before had chosen life; they all chose the ways of death. Hence appears the absurdity of concluding, that a wrong choice always proves the will was so corrupted previously to that choice, that a better choice was morally impossible. Take us right however. We do not suppose, that the will of the obstinate Jews had not been totally corrupted in Adam. We only maintain, that they made as *free* and fatal a choice, with their free will, which free grace had *rectified*; as Adam, Eve, and all the fallen angels once made with the *upright* free will, with which free grace had created them.

But I return to your concessions. That which pleases us most of all, I find, *Review*; p. 39. "For my own part, [say you,] I have not the least objection to the expression *free will*, and find it used in a very sound sense by St. Augustin, Luther, and Calvin, the great patrons for the doctrine of man's natural inability to do that which is good since the fall. God does not force any man to will either good or evil; but man, through the corruption of his understanding, naturally and *freely* wills that which is evil; but by being wrought upon and enlightened by converting grace he as *freely* wills that which is good as before he *freely* willed the evil.—In this sense the assembly of divines speak of the *natural liberty of the will*, and affirm, that it is not forced."

These, honoured Sir, are our very sentiments concerning *free will*. How strange is it then, when you have so fully granted us the natural, and necessary freedom of the will, to see you as

flushed with an imaginary victory, as if you had just driven us out of the field ! How astonishing to hear you cry out, p. 34, "*Jesus Christ on the side of free will ! What !—The gospel on the side of free will ! What !*" Yes, honoured Sir, *Jesus Christ and the gospel on the side of free will !* And if that is not enough ; appeal to the 34th page of your *Review*, to shew, that the *assembly of divines*, and *yourself*, are on the side of free will also.

III. Consider we now the difference still remaining between us. From our mutual concessions it is evident, we agree, (1) That the will is always *free* : (2) That the will of man considered as fallen in Adam, and unassisted by the grace of God, is only *free to evil*—free to live in the element of sin, as a sea-fish is only free to live in salt water. And (3) that when he is *free to good*, free to chuse life, he has this freedom from redeeming grace.

But although we agree in those material points, the difference between us is still very considerable ; for, we assert, that, through the mediation promised to all mankind in Adam, God, by his free grace, restores to ALL mankind a talent of *free will to good*, by which they are put in a capacity of *chusing life or death*, that is, of acquitting themselves well or ill, at their option in their present state of trial.

This you utterly deny, maintaining that man is not in a state of probation ; and that, as Christ died for none but the elect, none but they can ever have any degree of saving grace, i. e. *any will free to good*. Hence you conclude, that all the elect are in a state of *finished* salvation ; and necessarily, *infallibly*, and *irresistibly* chuse life : while all the reprobates are shut up in a state of *finished* damnation : and necessarily, *infallibly*, and *irresistibly* chuse death. For, say your divines, God has not decreed the infallible *end*, either of the elect or the reprobates, without decreeing also the infallible *means* conducing to that end. Therefore, in the
day

day of his irresistible power, the fortunate elect are absolutely made willing to believe, and be saved; and the poor reprobates to disbelieve, and be damned.

I shall conclude this article by just observing that we are obliged to oppose this doctrine, because it appears to us a doctrine of WRATH, rather than a doctrine of GRACE. If we are not mistaken, it is opposite to the general tenor of the scriptures, injurious to all the divine perfections, and subversive of this fundamental truth of natural and revealed religion, *God shall judge the world in righteousness*. It is calculated to strengthen the carnal security of Laodicean professors, raise horrid anxieties in the minds of doubting Christians, and give damned spirits just ground to blaspheme to all eternity. Again: It withdraws from thinking sinners, and judicious saints, the helps which God has given them, by multitudes of conditional promises and threatenings, designed to work upon their *hopes and fears*. And, while it unnecessarily stumbles men of sense, and hardens infidels, it affords wicked men rational excuses to continue in their sins; and gives desperate offenders full room to charge not only Adam, but God himself, with all their enormities.

I shall now be shorter in the review of the state of our controversy. Free will to good is founded upon general free grace, and general free grace upon the perfect oblation which Christ made upon the cross for the sins of the whole world. GENERAL REDEMPTION, therefore, I have endeavoured to establish upon a variety of arguments, which you decline answering.

JUSTIFICATION BY [the evidence of] WORKS IN THE LAST DAY, is the doctrine, which you and your brother have most vehemently attacked. You have raised against it a great deal of dust, and some objections, which I hope you will find abundantly answered in the three first letters of this Check, and in the ninth. But suppose I had

Not answered them at all, you could not have won the day : because, after all your joint opposition against our doctrine, both you and your brother bear your honest testimony to the indubitable truth of it, as our readers may see in the first, fifth, and ninth letters.

I need not remind you, Sir, that upon his capital doctrine, the *Minutes* in general stand as upon a rock. If you doubt it, I refer you to the fifth and sixth letters.

The doctrine of a **FOURFOLD JUSTIFICATION** appears monstrous to your orthodoxy. Both you and your brother, therefore, have endeavoured to overturn it. But as you had neither scripture nor argument to attack it with, you have done it by some witticisms, which are answered in the tenth letter.

Calvinian **EVERLASTING LOVE**, according to which the elect were never children of wrath, and apostates may go any length in sin without displeasing God, is a doctrine which I have attacked in all the Checks. You cannot defend it, and yet you will not give it up. You just intimate, that when the elect commit adultery and murder, they are in a sense penitent. This frivolous plea, this last shift, is exposed, Let. X.

FINISHED SALVATION, which you call your "*grand fortress*," and which your brother styles "*the foundation of the Calvinists*," you have endeavoured to support by a variety of arguments, answered I trust, Let. VII. in such a manner, that our impartial readers will be convinced, your foundation is sandy, and your grand fortress by no means impregnable.

THE ONENESS of speculative Antinomianism, and of barefaced Calvinism is the point into which our controversy insensibly terminates. I will not say, that what we have advanced upon this subject is unanswerable ; but I shall wonder to see it answered to the satisfaction of unprejudiced readers. In the mean time I confess, that I cannot cast my eyes
upon

Upon the Calvinian Creed in the VIIth letter, and the Gospel Proclamation in the XIth, without being astonished at myself, for not seeing sooner, that there is no more difference between Calvinism and speculative Antinomianism, than there was between the disciple who betrayed our Lord, and Judas surnamed Iscariot.

Such, honoured Sir, is I think, the present state of our controversy : but what is that of our hearts ? Do we love one another the better, and pray for each other the oftener, on account of our theological contest ? Alas ! if we sell love to *buy the truth*, we shall be no gainers in the end ; witness those awful words of St. Paul, *Though I have ALL knowledge, and ALL faith ; if I have not charity, I am nothing, but a tinkling cymbal.* O Sir, we stand in great danger of being carried away by our own spirits, beyond the sacred lines of *truth and love*, which should bound the field of Christian controversy. Permit me, then, to propose to our common consideration, and future imitation, the most perfect patterns in the world.

Let us *consider him first, who in all things has the pre-eminence.* With what wisdom and fortitude, with what a happy mixture of rational and scriptural arguments, does Christ carry on his important controversy with the pharisees ! He stands firm as a rock against all the frothy billows of their cavils and invectives. With astonishing impartiality he persists in telling them the most galling truths ; and condemning them out of their own mouths, consciences, and sacred records. In so doing, he loses indeed their love and applause ; but he maintains a good conscience, and secures the praise which comes from God. Nor does he give over bearing his testimony against them by day, and praying over them by night, till they shed his innocent blood : and when they have done it, he revenges himself by sending them the *first news of his pardoning love* : Go, says he to the heralds of his grace, *preach the forgiveness of sins among all nations, beginning at Jerusalem, the city of*

of my murderers. O Sir, if the Lord of glory was so ready to forgive those, who, for want of better arguments, betook themselves first to pitiful sophisms and groundless accusations, and then to the nails, the hammer, and the spear; how readily ought we to forgive each other the insignificant strokes of our pens!

Let St. Paul be our pattern next to Jesus Christ. Consider we with what undaunted courage, and unwearied patience, he encounters his brethren the Jews, who engrossed the election to themselves, and threw dust into the air when they heard that there was salvation for the Gentiles. In every city he mightily convinces them out of the scriptures. They revile him, and he intreats them; they cast him out of the temple, and he wishes himself *accursed from Christ for their sake*. And yet, when they charge him with crimes of which he is perfectly innocent, he scruples not to appeal to the Gentiles, from whose candor he expected more justice than from their bigotry.

Fix we our eyes also upon the two greatest apostles, encountering each other in the field of controversy. Because St. Peter is to blame, St. Paul withstands him to the face, with all the boldness that belongs to truth. He does not give him place for a moment, although Peter is his superior in many respects: and he sends, to the churches of Galatia, for their edification a public account of his elder brother's mistakes. But does Peter resent it? Does he write disrespectfully of his opponent? Does he not, on the contrary, call him his *beloved brother Paul*, and make honourable mention of *his wisdom*?

When I behold these great patterns of Christian moderation and brotherly love, I rejoice to have another opportunity of recommending to the love and esteem of my readers, the two pious brothers, whom I now encounter, and all those who were more or less concerned in the circular letter;

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in particular our Christian Deborah, the Countess of Huntingdon, and my former opponent the Rev. Mr. Shirley, who are far less *honourable* and *right honourable* by the noble blood that flows in their veins, than by the love of Christ which glows in their hearts, and the zeal for God's glory which burns in their breasts: being persuaded, that their hasty step was intended to defend the *first* gospel axiom, which for want of proper attention to every part of the gospel, they imagined Mr. Wesley had a mind to set aside, when he only wanted to secure the *second* gospel axiom.

Once more I profess also my sincere love, and unfeigned respects, for all *pious* Calvinists; protesting, I had a thousand times rather be an inconsistent Antinomian with them, than an inconsistent Legalist with many, who *hold the truth in practical unrighteousness*. I abhor, therefore, the very idea of " *dressing them up in devils cloaths, as the papists did John Hufs; and burning them for heretics in the flames of hell.*" Review, p. 92. If I have represented an Antinomian in practice, as standing on the left hand with wicked Arminians; it was not to condemn the mistaken persons who lead truly Christian lives, though their heads are full of antinomian opinions; but to convince my readers, that it is much better to be really a *sheep*, than to have barely a *sheep's cloathing*; and that our Lord will not be deceived, either by a *goat*, who imputes to himself the cloathing of a sheep; or by a *wolf*, who tries to make his escape, by insolently wrapping himself up in the shepherd's garment.

Should it be objected, that, after all the severe things which I have said against the sentiments of the Calvinists, my professions of love and respect for them cannot possibly be sincere: I answer, that although we cannot in conscience make a difference between a man and his actions, candor and brotherly kindness allow and command us to make a difference between a man and his opinions

opinions, especially when his exemplary conduct is a full refutation of his erroneous sentiment.

This, I apprehend, is the case with all *pious* Calvinists. They talk much, I grant, about *finished* salvation; but consider them with attention, and you will find a happy inconsistency between their words and their actions; for they still *work out their own salvation with fear and trembling*. Again, they make much ado about a robe of imputed righteousness; but still they go on washing their own robes, and making them white in the blood of the Lamb. Therefore their errors, which they *practically* renounce, do not endanger their salvation; and it would be the highest degree of injustice to confound them with abandoned Nicolaitans.

Fantasticus tells you, he is possessed of an immense estate in the territories of Geneva; where, by the bye, he has not an inch of ground. But though he talks much about his fine estate abroad, he wisely considers, that he stands in need of food and raiment; that he cannot live upon a chimera; and that he must work or starve at home. To work therefore he goes, though much against his will. In a little time, by the divine blessing upon his labour and industry, he gets a good estate, and lives comfortably upon it. And though he frequently entertains you with descriptions of the rich robes which he has at Geneva, he takes care to have always a good, decent coat upon his back. Now, is it not plain, that, though Fantasticus would be a mere beggar, for all his great estate near Geneva; yet, as matters are at present, you cannot justly consider him as burdensome to his parish, unless you can make it appear, that his trusting to his imaginary property abroad, has lately made him squander away his goods personal, and real estate, in England.

This simile needs very little explanation. A *pious* Calvinist does not so dream about his imaginary

ginary imputation of Christ's *personal* obedience and good works, as to forget, that he must personally believe, or be damned; yea, and believe too with the heart unto personal righteousness, and good works. Therefore he cries to God, for the living faith which works by love. He receives it; Christ dwells in his heart by faith, and this faith is imputed to him for righteousness, because it really makes him righteous. Thus while he talks about the false imputation of righteousness, he really enjoys the true: He has inherent righteousness, peace, and joy in the Holy Ghost. When he speaks against good works, he is so happily inconsistent as to do them. If he ignorantly builds up the antinomian Babel with one hand, he sincerely tries to pull it down with the other: and while he decries the perfection of holiness, he goes on perfecting holiness in the fear of God. Thus his doctrinal mistakes are happily refuted by his godly conversation.

Hence it is, that, although we severely expose the mistakes of godly Calvinists, we sincerely love their persons, truly reverence their piety, and cordially rejoice in the success which attends their evangelical labours. And although we cannot admit their logic, while they defend a bad cause with bad arguments; we should do them great injustice, if we did not acknowledge, that there have been, and are still among them, men, eminent for good sense, and good learning—men as remarkable for their skill in the art of Logic, as for their deep acquaintance with the oracles of God. How they came to embrace doctrines, which appear to us so unscriptural and irrational, will be the subject of a peculiar dissertation.

In the mean time I observe again, that as many, who have right opinions concerning faith, holiness, and good works, go great lengths in practical Antinomianism; so many Antinomians in principle distinguish themselves by the peculiar strictness, and happy legality of their conduct. Both
are

to be wondered at : the one for doing the works of darkness in the clearest light : and the other for walking as children of light under the darkest cloud. The former we may compare to green wood, that is always upon the altar, and never takes the hallowed fire. The latter to the bush which Moses saw in the wilderness. The flames of Antinomianism surround them and ascend from them : and yet they are not consumed. Would to God I could say, they are not singed !

Nay, what is a greater miracle still, the love of Christ burns in their breasts, and shines in their lives. They preach him, and they do it with success. *Some indeed preach him even of envy and contention, and some of love and good will. What then ? notwithstanding every way, whether in pretence, or in truth, Christ is preached ; and we therein do rejoice ; yea, and will rejoice.* Add to this, that some are prudent enough to keep their opinions to themselves. You may hear them preach most excellent sermons, without one word about their peculiarities ; or, if they touch upon them, it is in so slight a manner as not to endanger either the foundation or superstructure of undefiled religion. Nay, what is a greater blessing still, sometimes their hearts are so enlarged, and their views of the gospel so brightened, that they preach *free grace* as well as we ; and in the name of God seriously command **ALL men EVERY where to repent.**

Far be it from us, therefore, to "*cut off all intercourse and friendship*" with such favoured servants of the Lord. On the contrary, we thank them for their pious labours ; we ask the continuance, or the renewal of their valuable love. Wherein soever we have given them any just cause of offence, we intreat them to forgive us. Upon the reasonable terms of mutual forbearance, we offer them the right hand of fellowship, together with our brotherly assistance. We invite them to our pulpits ; and assure them, that if they admit us into theirs, we shall do by them as we would

be done by; avoiding to touch there, or among their own people occasionally committed to our charge upon the points of doctrine debated between us; and reserving to ourselves the liberty of bearing our full testimony in our own pulpits, and from the pews, against Antinomianism and Pharisaism in all their shapes.

With these pacific sentiments towards all pious Calvinists, and in particular towards your brother and yourself; and with my best thanks for the condescending manner in which you have closed your Remarks upon the Third Check, I conclude this; assuring you, that [notwithstanding the repeated proofs, which I find in your Review, of your *uncommon* prejudice against the second gospel axiom, and against Mr. Wesley who is set for the defence of it] I remain, with all my former love, and a considerable degree of my former esteem,

Honoured and dear Sir,

Your affectionate companion in tribulation,
and obedient servant in Christ,

MADELEY,

J. FLETCHER;

Nov. 15, 1772.

POST;

P O S T S C R I P T.

*Containing an Account of the Reasons, which engage
to make, at last, a firm stand against our
Opponents; and of the hope we entertain, that in
doing our labour will not be in vain in the Lord.*

SOME persons think our controversy will offend the world; and, indeed, we ourselves were afraid of it ourselves. Of this ill-judged fear, and of the voluntary humility, which makes us reverence the very errors of the good men from whom we dissent; the crafty, diligent tempter has so availed himself, as to sow his antinomian tares with the greatest success. Mr. John and Charles Wesley, and Mr. Sellon, have indeed made a noble stand against him: but an impetuous torrent of triumphant opposition still rolls and foams through the kingdom, bent upon drowning their works and reputation in floods of contempt and reproach. And some good, mistaken men warmly carry on still the rash design of publicly turning the *second gospel-axiom* out of our Bible and out of the Church of England, under the frightful names of "*Arminianism and Popery*." The question with us, then, is not so much whether Mr. Wesley shall be ranked with heretics; as, whether the undefiled religion particularly described in the epistle of St. James, and in our Lord's sermon on the mount, shall pass for a *dreadful heresy*, while barefaced Antinomianism passes for *pure gospel*.

Now, we apprehend, that to debate such a question in a fair and friendly manner, will rather edify than offend, either the *religious* or the *more* world

world. Fair arguments, plain scriptures, honest appeals to conscience, and a close pursuit of ridiculous error, hunted down to its last recesses, will never displease enquirers after truth : and among the by-standers, few besides these, will trouble themselves with our publications. If we offend our readers, it is only when we take our leave of scripture and argument, to cry out, without rhyme or reason, "Disingenuity ! Slander ! Falsehood ! Calumny ! Forgery ! Heresy ! Treachery !"

Bad as we are, the moral world regards yet a good argument, and the religious world shews still some respect for scripture quoted confidently without the context. Fight we then lovingly with such weapons, for what we esteem to be the truth ; and ere the edge of our controversial swords ever be seen, we shall be sure to wound nobody but the bigots of the opposite party ; and such are so great a disgrace to Christianity, that we shall do the cause of religion service by stumbling them out of their profession of it, if they are above learning the lessons of moderation.

Undoubtedly we are severely condemned by some good people, who forget, that Moses was once obliged to oppose, not only Corah, Dathan, and Abiram, who stiled themselves the Lord's people ; but his own dear elect brother Aaron himself : and that St. Paul was forced by peculiar circumstances, at all hazards to withstand St. Peter himself. Well-meaning Elis also, who do not consider consequences, and love to enjoy their own ease, rather than to make a vigorous resistance against error and sin, will be very apt to conclude, that our opposition springs from mere obstinacy and party spirit. But should such hasty judges read attentively the epistle of St. Jude, that of St. James, the first of St. John, and the second of St. Peter, which are all levelled at *Antinomianism*, they will think more favourably of the stand we make against our pious brethren,

I. 2. who

who inadvertently countenance the antinomian delusion.

However, it is objected, "This controversy will hurt the men of the world, and set them against all religion." Just the contrary. There are, indeed, Gallios, men that care for no religion at all, who, upon hearing of our controversy, will triumph, and cry out, "If these men do not agree among themselves, how can they desire that we should agree with them?" As if we had ever desired them to agree with us, any farther than the plain letter of the scripture, and the loud dictates of conscience, invite them so to do. But such prepossessed judges will not be hurt by our controversy, though they should pretend they are for they have their stumbling block in their own breast. They would not have wanted pretence to ridicule religion, if our controversy had never been set on foot: nor would they entertain more favourable thoughts of it, if we dropped it without coming to a proper eclaircissement.

But these, however numerous, are not all the world. There are in our universities, and throughout the kingdom, hundreds, and we would hope thousands, of judicious and candid men, who truly fear God, and sincerely desire to love him. These, we apprehend, are offended at the first gospel-axiom, and driven farther and farther from it by the mixture of "antinomian dotages" which renders it ridiculous. They are tempted to throw away the marrow of the gospel, on account of the luscious, fulsome additions made to it, to make it richer. And to these, we flatter ourselves, that our controversy will prove useful, as well as to our candid brethren.

We hope it will open to the view of these Gamaliels and Obadiahs, the confused heap of truth and error, at which they so justly stumble; and help them precisely to separate the precious from the vile; that while they *abhor that which is evil*, they may *cleave to that which is good*. This is not all: when they will see, that some of those men,

whom

whom they accounted wild enthusiasts, candidly take their part, where they are in the right ; and fight their battles in a rational and scriptural manner, their prejudices will be softened, the light will imperceptibly steal in upon them, and by divine grace convince them, that they go as far out of the way to the left hand, as our opponents do to the right.

The truth which we maintain lies between all extremes ; or rather, it embraces and connects them all. The *Calvinists* fairly receive only the *first* gospel-axiom, and the *Moralists* the *second*. If I may compare gospel-truth to the child contended for in the days of Solomon ; both parties, while they divide, inadvertently destroy it. We, like the true mother, are for no division. Standing upon the middle, scriptural line, we embrace and hold fast *both* gospel-axioms. With the *Calvinists*, we give God in Christ *all* the glory of our salvation ; and with the *Moralists*, we take care not to give him in Adam *any* of the shame of our damnation. We have need of patience with both, for they both highly blame us, because we follow the poet's direction,

Inter utrumque tene, medio tutissimus ibis ;

Both think hard of us, because we do not so maintain the particular gospel-axiom which they have justly espoused, as to exclude that which they rashly explode. But if we can use with meekness of wisdom, *the armour of righteousness on the right hand and on the left*, and give our opposite adversaries on every side, a scriptural and rational account of the hope that is in us ; moderate *Calvinists* and evangelical *Moralists* will at last kindly give us the right hand of fellowship. Discovering that the advantages of both their doctrines join in ours, they will acknowledge, that the *faith working by love*, which we preach, includes all the privileges of *solifidianism* and *morality* ; that we do justice to the *gospel*, without making

making void the law through faith; that we establish *the law*, without superseding free grace: and that we extol our high priest's cross, without pouring contempt upon his throne. In a word, they will perceive, that we perfectly reconcile St. Paul with St. James, and both with reason, conscience, and all the oracles of God.

Thus shall good men of all denominations agree at last among themselves, and bend all their collected forces against *pharisaic unbelief*, which continually attacks the *first* gospel-axiom; and against *antinomian contempt of good works*, which perpetually militates against the *second*. The Father of lights grant, that this may be the happy effect of our controversy! So shall we bless the hour when a variety of singular circumstances obliged us to come to a full *eclaircissement*; and to lay, by that mean, the foundation of a solid union, not only with each other, but also with all good and judicious men both in the religious, and in the moral world.

END of the FOURTH CHECK.

Logica Genevensis continued,

O R

THE FIRST PART OF THE

F I F T H C H E C K

T O

A N T I N O M I A N I S M.

C O N T A I N I N G

An ANSWER to "*The Finishing Stroke*" of
Richard Hill, Esq;

(In which some Remarks upon Mr. *Fulsome's*
Antinomian Creed, published by the Rev. Mr.
Berridge, are occasionally introduced.)

With an A P P E N D I X,

Upon the remaining difference between the Calvinists and the
Anti-Calvinists, (with respect to our Lord's doctrine of *Jus-*
tification by words, and St. James's doctrine of *Justific-*
ation by works, and not by faith only.) 254 J. T.
(*ie J. C. etc.*)

T H E T H I R D E D I T I O N.

As deceivers and yet true—2 Cor. vi. 18. †

In meekness instructing those that oppose themselves—Tim. ii. 25.

L O N D O N:

Printed by G. PARAMORE, North-Green, Worship
Street; and sold by G. Whitfield, at the Chapel, City-
Road; and at the Methodist Preaching-Houses, in Town
and Country. 1792.

The CONTENTS.

§ I. Mr. Hill endeavours to screen his mistakes, by presenting the world with a wrong view of the controversy.—§ II. His charge, that the practical religion recommended in the Checks “undermines both law and gospel,” is retorted; and the Mediator’s Law of Liberty is defended.—§ III. Mr. H’s faint attempt to show, that his scheme differs from speculative antinomianism: His inconsistency in pleading for and against sin, is illustrated by Judah’s behaviour to Tamar.—§ IV. At Mr. H’s special request Mr. Fulsome [a gross antinomian, first introduced to the world by the Rev. Mr. Berridge] is brought upon the stage of the controversy. Mr. B. attempts in vain to bind him with Calvinistic cords.—§ V. Mr. Hill cannot defend his doctrines of grace before the judicious, by producing a list of the gross antinomians, that may be found in Mr. Wesley’s societies.—§ VI. Mr. Hill, after passing over all the arguments and scriptures of the 4th Check, attacks an illustration with the IXth. Article. His stroke is warded off, and that article turned against Calvinism.—§ VII. His moral creed about faith and works is incompatible with his immoral system.—§ VIII. He raises a cloud of dust about a fair, though abridged quotation from Dr. Owen; and in his eagerness to charge

Mr. Wesley and his second with disingenuity, furnishes them with weapons against his own errors.—§ IX. The “ execrable Swiss slander ” proves sterling English truth.—§ X. The sincerity of our Lord’s intercession even for Judas, is defended.—§ XI. An answer to two capital charges of gross misrepresentation.—§ XII. Some queries concerning Mr. Hill’s forwardness to accuse his opponents of disingenuity, gross perversion, calumny, forgery, &c. and concerning his abrupt manner of quitting the field of controversy.—§ XIII. A perpetual noise about gross perversions, and base forgeries, becomes Mr. Hill as little as any writer, considering his own inaccuracy with regard to quotations; some flagrant instances of which are produced out of his *Finished Stroke*.—§ XIV. The author, after professing his brotherly love and respect for all pious Calvinists, apologizes for his antagonist before the anti-Calvinists; And, —§ XV. Takes his friendly leave of Mr. Hill, after promising him to publish a sermon on Rom. xi. 5, 6, to recommend and guard the doctrine of free grace in a scriptural manner.

In the APPENDIX, the author proves by ten more arguments, the absurdity of supposing with the solidians, that Believers are justified by works before MEN and ANGELS, but NOT before GOD.



A N

A N S W E R

T O T H E

Finished Stroke of Richard Hill, Esq.

Honoured and dear Sir,

I Have received your *Finished Stroke*, and return the following answer; to you, or if you have quitted the field, to your pious Second, the Rev. Mr. *Berridge*, who by a public attack upon *sincere obedience*, and upon the doctrine of a believer's *justification by works, and not by faith only*, has already entered the lists in your place.



§ I. Page 6, You complain, that I represent you, as fighting the battles of the rankest antinomians, "BECAUSE, [say you] we firmly believe and unanimously assert, that the blood of Christ cleanseth from all sin, and that, if any man sin, we have an advocate with the Father, &c. and that this advocacy prevails." —Not so, dear Sir: I apprehend you

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give your reader totally wrong ideas of the question. You know, I never opposed you for saying, that the *blood of Christ cleanses a penitent believer from ALL sin*. On the contrary, this I insist upon in a fuller sense than you do, who if I mistake not, suppose that *Death*, and not the blood of Christ applied by the sanctifying Spirit, is to be our *Cleanser from ALL sin*. The point which we debate is not then, whether Christ's blood cleanses from *all sin*, but whether it *actually* cleanses from *all guilt* an *impenitent backslider*, a *filthy apostate*; and whether God says to the fallen believer, that commits adultery and murder, "*Thou art all fair, my love, my undefiled, there is no spot in thee:*" This you affirm in your 4th letter; and this I expose, as the very quintessence of ranterism, antinomianism, and Calvinistic perseverance.



The second part of your mistake is yet more glaring than the first. The question is not [as you inform your readers] whether, *if any man sin we have an advocate with the Father, &c.* You know, Sir, that far from denying this comfortable truth, I maintain it in full opposition to your narrow system, which declares, that *if any man, who is passed by or non-elected, sinneth, there is no advocate with the Father for HIM;* and that there are thousands of *absolutely* reprobate wretches, born to have the devil for a tempter and an accuser, without any help from our Redeemer, and advocate.

Nor yet do we debate whether Christ's advocacy *prevails*, in the fullest sense of the word, for all that *know the day of their visitation*: This is a point of doctrine, in which I am as clear as yourself. But the question, about which we divide, is (1) Whether Christ's advocacy never prevails, when he asks that barren fig-trees, which are at last cut down for persisting in their unfruitfulness, may be spared *this year also*? Whether it prevails in such

such a manner for all those, who once made ever so weak an act of true faith, that they shall never make shipwreck of the faith, never, *deny the Lord that bought them, and bring upon themselves swift destruction?* (3) Whether Aaron and Korah, David and Demas, Solomon and Hymeneus, Peter and Judas, Philetus and Francis Spira, with all that fall from God, shall *infallibly* sing louder in heaven for their grievous falls on earth? In a word, whether the *salvation* of some and the *damnation* of others, are so *finished*, that during the day of their visitation, it is *absolutely* impossible for one of the former, to draw back to perdition from a state of salvation; and for one of the latter, to draw back to salvation from a state of perdition?

These important questions you should have laid before your readers as the very ground of our controversy. But instead of this you amuse them with two precious scriptures, which I hold in a fuller sense than yourself. This is a stroke of your logic, but it is not the *finishing* one, for you say:



§ II. P. 6. "*We cannot admit the contrary doctrine*" [that of the Checks] "*without at once undermining both law and gospel. For the law is certainly undermined by supposing, that any breach of it whatever, is not attended with the curse of God.*"

—What law do I undermine? Is it *the law of innocence*? No. For I insist upon it as well as you, to convince unhumiliated sinners, that there can be no salvation but in and through a Mediator.—Is it *the Mediator's law, the law of liberty*? Certainly not: For I defend it against the bold attacks you make upon it; and shall now ward off the dreadful blow, you give it in this argument.

O Sir, is it right to confound, as you do, the law of paradisiacal innocence, with the evangelical law
of

of liberty, that in point of personal sincere obedience you may set both aside at one stroke? Is not this Calvinistic stroke as dangerous, as it is unscriptural? There is no law but one, which damns for want of absolute innocence: All those that are under *any* law, must be under *this* law, which curses for a wandering thought as well as for incest.—But believers are not cursed for a wandering thought—Therefore they are under no law; they are not cursed even for incest; they may break their “*rule of life*” by adultery as David, or by incest as the unchaste Corinthian, without falling under the curse of *any* divine law in force against them; in a word, without ceasing to be men after God’s own heart.

Now whence arises the fallacy of this argument? Is it not from overlooking the *mediator’s* law, the *law of Christ*? Can you see no medium, between being under “*a rule of life*,” the breaking of which shall *work for our good*; and being under a law that curses to the pit of hell for the least want of absolute innocence? Betwixt those two extremes, is there not the evangelical *law of liberty*?

O Sir, be not mistaken: The Gospel has its law. Hear St. Paul: *God shall JUDGE the secrets of men by Jesus Christ, according to my GOSPEL*, Rom. ii. 16. Hear St. James: *so speak ye | believers | and so do, as they that shall be JUDGED by the LAW OF LIBERTY; for he (the believer) shall have judgment without mercy, that hath shewed no mercy*, Jam. ii, 12, 13, illustrated by Matt. xviii. 23—35.

Christ is neither an Eli, nor a Nero, neither a dolt, nor a tyrant; but a *priestly king*, a *Melchisedec*. If he is a *king*, he has a law; his subjects *may*, and the disobedient *shall* be condemned by it. If he is a *priestly king*, he has a *gracious* law; and if he has a *gracious* law, he requires no *absolute* impossibilities. Thus the covenant of grace keeps a just medium between the relentless severity of the first covenant, and the antinomian softness of the covenant trumpeted by some Calvinists.

Be not then frightened, *O Sion*, from meditating in Christ's law day and night : for it is the law of thy gracious King, who cometh unto thee ; meek, and sitting upon the foal of a mild, pacific animal ; and not of thy fierce and fond Monarch, *O Geneva*, who comes riding upon the wings of storms and tempests, to damn the *reprobates* for the pre-ordained, unavoidable sin ; and to encourage fallen believers, that climb up into their neighbour's beds, by saying to each of them : *Thou art all fair, my love, my undefiled, there is no spot in thee.* But more of this to Mr. Berridge. When you have given us a wrong idea of the Mediator's law ; you proceed to do the same by the gospel, with which that law is so closely connected : for you say :

P. 6. "*The gospel is certainly undermined, by supposing, "that there is provision made in it for some sins, and not for others."* Well then, Sir, Christ and the four Evangelists have "*certainly undermined the gospel ;*" for they all mention *the sin against the Holy Ghost, the sin unto death*, or the sin of final impenitency and unbelief ; and they not only *suppose*, but expressly declare, that it is a sin, for which "*no provision is made,*" and the punishment of which obstinate unbelievers and apostates must personally bear. Is it not strange, that the capital doctrine, by which our Lord guards his own gospel, should be represented as a capital error, by which "*the gospel is certainly undermined ?*"



§ III. P. 6. To show that your scheme is different from speculative antinomianism, you ask : "*Is the experience of David, Lot, and Solomon, that of all those who abide by those doctrines ?*"—I answer : It may be that of thousands for ought you know, and if it is not that of myriads, no thanks to you, Sir, for you have given them encouragement enough ;

enough : [Though I still do you the justice to say you have done it *undesignedly* :] And lest they should forget your former innuendo, in this very page you say, that “ *The covenant of grace*” [including no doubt *finished salvation*] “ *standeth sure in behalf of the elect*” under EVERY trial, STATE, and CIRCUMSTANCE they can possibly be in ;” which, if I mistake not, implies, that they may be in the impenitent “ *state*” of drunken Lot, and adulterous David ; or in the dangerous “ *circumstance*” of idolatrous Solomon and the incestuous Corinthian, without being less interested in *finished salvation*, than if they served God with Noah, Job, and Daniel. To this answer I add Flavel’s judicious observation. “ If the principle will yield it, it is in vain to think corrupt nature will not catch at it, and make a vile use and dangerous improvement of it.” But you say, p. 7. “ You know in your conscience, that we detest and abhor that damnable doctrine and position of real antinomians, *Let us sin, that grace may abound.*”—I believe, dear Sir, that all *pious* Calvinists, and consequently you, abhor that horrible tenet *practically*, so far as you are saved from sin. And yet, to the great encouragement of practical antinomianism, you have made an enumeration of the good that *sin*, yea, *any length* in sin, unto adultery, robbery, murder and incest, does to the pleasant children. You have assured them that *sin shall work for their good* ; and you have closed the strange plea by saying that *a grievous fall will make them sing louder the praises of free, restoring grace, to all eternity in heaven.* Now, honoured Sir, pardon me if I tell you my whole mind: Really to this day I think, that if I wanted to make Christ publicly “the minister of sin,” and to poison the minds of my hearers by preaching an antinomian sermon from these words, “ *Let us sin that grace may abound,*” I could not do it more effectually than by shewing, according to the doctrine

trine of your 4th Letter ; (1) That upon the whole, sin can do us no harm : (1) That far from hurting us, it will work for our good: And (3) that even a grievous fall into adultery and murder, will make us sing louder in heaven ; all debts and claims against believers, be they more or be they less, be they small or be they great, be they before, or be they after conversion, being for ever and for ever cancelled by Christ's fulfilling the law for them. In the name of reason, I ask Where is the difference between publishing these unguarded tenets, and saying roundly, *Let us sin, that grace may abound ?*

Do not reply, Sir, that this objection was brought against St. Paul as well as against you, and therefore the apostle's doctrines and your's exactly coincide ; for this would be impeaching the innocent to screen the guilty. The charge of indirectly saying, *Let us sin that grace may abound*, is absolutely false, when it is brought against St. Paul, but alas ; it is too true when produced against the author of P. O. Where did that holy apostle ever say, that sin works for our good ? When did he declare, that the Lord over-rules sin, even adultery and murder, for the good of his backsliding people ; and that grievous falls in this world, will make us more joyful in the next ? But you know Sir, who has published those maxims, and who stands to them even in a *Finishing Stroke* ; intimating still, that it is God's "*secret will*" to do good to his people, by the abominable thing which his soul hateth. P. 55, l. 36, &c. O Sir, hell is not farther from heaven, than this doctrine from that of the apostle : for while you absolutely promise fallen believers *louder songs* in heaven, he conditionally threatens them with *much sorer punishment* in hell, Heb. x. 29, and Christ says, *Go and sin no more, lest a worse thing happen unto thee*. But your scheme says, Go any length in sin, and a more excellent thing shall happen unto thee : "*A grievous fall will drive thee nearer to Christ.*"

Leaving

Leaving you to reconcile yourself with holy Paul and our blessed Lord, I beg leave to account for the warmth, with which you sometimes plead *for*, and sometimes *against* sin. As a good man, you undoubtedly "detest and abhor" this dangerous maxim of the great Diana of the antinomians; *sin works for good to believers*; but as a sound Calvinist, you plead for it, yea and you father it upon the apostle too: See 3d Check, p. 90. This contrariety in your sentiments, may be illustrated by Judah's inconsistent behaviour to Tamar.

As Tamar was an agreeable woman, Judah took an *antinomian* fancy to her, gave her his *signet, bracelets and staff* for a pledge; and faithfully *sent her a kid from the flock*. But as she was his disgraced daughter-in-law, big with a bastard-child, though he himself was the father of it, he rose against her with uncommon indignation, and said in a fit of *legality*, *Bring her forth that she may be burnt*. Oh! that, instead of calling me "*a spiritual calumniator*," and accusing me of "*vile falsehood and gross perversion*" for bearing my testimony against a *similar* inconsistency, you would imitate the undeceived patriarch, take your signet and bracelets again; I mean, call in your 4th Letter, that fatal pledge sent me from the press for your great Diana, and from this time *know her again no more* 1 Gen. xxxviii. xxvi.



§ V. But you are not put out of countenance by your former mistakes for p. 8, 9, speaking, it seems, of those mistaken good men, "who say more, at times, for sin than against it," or of those who traduce obedience, and made void the law through faith; representing it as a bare rule of life, the breaking of which will in the end work for the believer's good; you say:—"Though I have begged you so earnestly in my review, to point out by name
"who

who these wretches" [you should say these persons,] "are: Though I have told you, that without this the charge of slander must be for ever at your door; still neither they nor their converts are produced, no nor one quotation from their writings, in order to prove these black charges upon them."—Here is a heap of gross mistakes. I have not only produced one quotation, but, many, both from Dr. Crisp's writings and your own. See 2d Check, from p. 78 to page 83,—and 3d Check, from p. 71. to p. 96.—Again, that "neither they nor their converts are produced," is a capital oversight. Turn to 4th Check, p. 145; "Produce a few of them," says your brother; to which I answer: "Well Sir, I produce first, the author of P. O. next yourself, and then all the Calvinists who admire your brother's 4th letter, where he not only insinuates, but openly attempts to prove, that David, &c. stood absolved and compleat in the everlasting righteousness of Christ, while his eyes were full of adultery, and his hands of blood. Now, Sir, if this was the case of David, it may not only be that of many, but of all the elect:" For the imaginary covenant of finished salvation, stands as sure for fallen believers, who cheat, swear, and get drunk; as for those who commit adultery, murder, and incest.

But since you press me still to produce witnesses, I promise you to produce by and by the Rev. Mr. Berridge, your Second, together with his antinomian pleas against sincere obedience. In the mean time I produce "Mr. Fulsome," together with a quotation from "The Christian world unmasked." It contains a ludicrous description of a consistent antinomian brought over to the doctrines of grace by, I know not which of our gospel-ministers.

His name [says Mr. Berridge] was Mr. Fulsome, and his mother's maiden name was Miss Wanton. "When the cloth was removed, and some few tankards had gone round, Mr. Fulsome's face looked

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like

like the red lion painted on my landlord's sign, and his mouth began to open. He talked swimmingly about religion, and vapoured much in praise of [*Calvinistic*] perseverance. Each fresh tankard threw a fresh light upon his subject, &c." "No sin, he said, can hurt me. I have had a call, and my election is safe. Satan may pound me, if he please; but Jesus must replevy me. What care I for drunkenness or whoredom, for cheating or a little lying? These sins may hurt another, but they cannot hurt me. Let me wander where I will from God, Jesus Christ must fetch me back again. I may fall a thousand times, but I shall rise again; yes, I may fall exceeding foully."—And so he did, for instantly he pitched with his head upon the floor, and the tankard in his hand. *Christian world unmasked*: 2d Ed: p. 191.



§ Thus fell the antinomian champion of *Calvinistic* perseverance. "*The tankard, Mr. Berridge adds, was recovered, but no one thought it worth their while to lift up Mr. Fulsome.*"—And what does Mr. Fulsome care for it, if Jesus Christ *himself* is *absolutely* engaged to raise him up, though he had spilt, not only some of my landlord's ale, but all my landlord's blood? Let Mr. Fulsome take a peaceful nap upon the floor, till he can call for another tankard; it will never hurt him, for Mr. Hill declares that *the covenant of grace standeth sure in behalf of the elect under every trial, state and circumstance they can possibly be in*: and that *God over-rules sin FOR THEIR GOOD*. *Fin. Stroke*, pr 6. and p. 55.

Upon the principles of Calvinism no logician in the world can, I think, find a flaw in the following arguments of Mr. Fulsome. If I am *unconditionally* elected, *irresistible* grace will certainly save me at last; nay, my *salvation* is already *finished*: And for this

this tankard and twenty more, I shall only "sing louder" in heaven the praises of free distinguishing, restoring grace, which, passing by thousands, viewed me with unchangeable love; and determined to save me with an everlasting salvation, without any regard to that "jack o'lanthorn, *sincere obedience*." If on the other hand, I am *unconditionally* reprobated, I shall absolutely be damned.—Again, supposing Christ never died for me, not only all my faith, but also all my endeavours and works, [were they as many as those of Mr. J. W.] like a "jack-o'lanthorn" will only dance before me to the pit of hell.—Once more, if I am *absolutely* justified, it is not all the tankards and harlots in the world, that can blot my name out of the book of life. And if I am in the black book, my *damnation* is as good as *finished*. My *sincere obedience* will never reverse a personal, absolute decree, older and firmer than the pillars of heaven. Nay, it may be the readiest way to hell; for our Vicar, who is one of the first gospel-ministers in the kingdom, tells us, that, "*the devil was surely the author of the condition of sincere obedience,*" and that "*thousands have been lost by following after it.*" Landlord, bring in another tankard.—Here is the health of all who do not legalize the gospel!

Mr. Berridge is too good a logician, to attempt proving, that Mr. Fullsome's creed, is not quite rational upon the principles of Calvinism. He only says, p. 192, "*such scandalous professors are found at all times, in our day, and in St. Paul's day, yet St. Paul will not renounce the doctrine of perseverance.*"—True, he will not renounce *his own* doctrine of *conditional* perseverance, because it is the very reverse of the doctrine of absolute, or *Calvinistic*, perseverance, from which Mr. Fullsome draws his horrible, and yet just inferences.

But says Mr. B. p. 178. "A believer's new nature "makes him hunger for implanted righteousness:" insinuating that a believer's holy nature

puts him upon such spontaneous obedience to his "rules of life," that he needs not the help of a law, as a rule of rewards and punishments, to encourage him in the path of duty, and to keep him from the broad way of disobedience. As this is one of the grand arguments, by which pious Calvinists defend the antinomian Babel, I shall answer it first as an anti-Calvinist, and Mr. Fulsome next as a Calvinist.

(1) Experience shews, that, to secure the creature's obedience, or the Creator's honour, the curb of a law is necessary for all *free-agents* who are yet in a state of probation; and that so long as we are surrounded with so many temptations to faint in duty, and to leave the thorny way of the cross for the flowery paths of sin, the spur and bridle of a promising and threatening law are needful, even with respect to those duties which natural or supernatural inclination renders in general delightful; such as for mothers to take care of their own children, and believers to do good to their neighbour. Now as the civil law, that condemns murderers to death, does not except *mothers* who destroy the fruit of their womb, because natural affection makes them in general glad to preserve it: so the penal law of Christ makes no exception of *believers*, who fall into adultery and murder, under the Calvinistic pretence, that their new nature makes them *in general* hunger after purity and love. See 1 Cor. vi. 8, 9.---Again, All sophisms fly before matter of fact. Fallen angels and our first parents *once* naturally hungered after righteousness, more than most believers do; and yet they grossly apostatized. And if you object to these instances, I produce David and the incestuous Corinthian: both had a "new nature" as *believers*; and yet, as *fallen* believers, the one could thirst after Uriah's blood, and the other hunger after his father's wife, far more than after "implanted righteousness." But,

(2) Mr.

(2) Mr. Fulsome may answer Mr. Berridge as a Calvinist, thus: my new nature will make me hunger for implanted righteousness "in the day of God's power:" God will do his own work: in the mean time I am "in a winter season;" I am carnal and sold under sin, as well as St Paul, and I thirst after my tankard as David did after Bathsheba's beauty, and Uriah's blood: thus the anti-nomian gap remains as wide as ever.



It is true also that Mr. Berridge says p. 173; "Cheats will arise: and how must we deal with them? -- Deal with them, Sir! why hang them, when detected; as Jesus hanged Judas." I thought that Judas and not Jesus was the hangman. But I let that pass, to observe, that Mr. Fullsome may justly ask: Why will you hang me? Does not our Lord, speaking of his elect, say, *He that touches you, touches the apple of mine eye?* If Mr. Berridge answers: You are no elect: you are an hypocrite; you never had grace: Mr. Fullsome may justly reply, upon the plan of the calvinistic doctrines of grace, "*I had a call, and my election is safe.*" *Who shall lay any thing to the charge of God's elect!* "*Whom he called them he also justified: yea they are justified from ALL things.*" You have no more right to condemn me as an hypocrite, because you see me with a tankard in my hand, than to pass a sentence of hypocrisy upon all backsliders. How will you prove that I have not as much right to toss my tankard, as David to write a sanguinary letter; Solomon, to worship devils; and the incestuous Corinthian, to invade the rights of his father's bed? I will maintain the privileges of God's children against all the legalists and the Wesleys in the world: I will fight for free grace, to the last drop in my tankard--My service to you!

§ If Mr. Fulsome's arguments are *conclusive*, as well as *Calvinistical*, how can he be brought to give up his antinomian creed? Undoubtedly by being brought to give up Calvinism. Till then it is evident that he will still hold *his* doctrines of grace in *theory* or in *practice*; indirectly and with mental reserves as all *pious* calvinists do; or openly and without shuffling as he does in his confession of faith. Thus has Mr. Berridge presented the world with an Antinomian creed, as horrid as that I have composed with the unguarded principles of your 4th Letter. And by acknowledging, that "*such scandalous professors, as Mr. Fulsome, are found at all times,*" he has confirmed the necessity of my Checks, shewn they are really checks to *antinomianism*, and not "Checks to the *gospel*," silenced those who have accused me of *misrepresentation*, and helped me to give the world a just idea of Calvinistic principles. I say *principles*, because many, very many Calvinists, like Mr. Berridge, are too moral not to reject in their *practice*, and not to explode as detestable in their *discourse*, the immoral inferences, which consistent antinomians justly draw from their doctrines of grace.



§ V. Having thus complied with your request, Sir, by producing "a *quotation*" from an eminent Calvinist-Divine, to shew that I do not fight against a shadow when I oppose Mr. *Fulsome*; and having described a rational "*convert*" to your doctrines of grace; I return to the Finishing Stroke, where, to ward off the blow given to your system by the orthodoxy and bad conduct of the *Fulsomes*,

P. 9, You offer to shew me "*a long black list of deluded creatures (some of whom have been principal leaders in Mr. W's classes) &c. who, have been carrying on abominations and wicked practices under the mask of religion.*" And you tell us they are "*some*
of

of the fruits which the doctrines" of Mr. Wesley "have produced." But you have forgot the proof, Sir, unless you think that your bare assertion is quite sufficient. Suppose one out of twelve of Mr. W—'s class leaders, had actually turned out a "temporary monster," what could you infer from it against Mr W—'s doctrine, but what the pharisees could with equal truth, or rather with equal injustice have inferred against the doctrine of our Lord?

By what plain and easy consequences, or by what scriptural argument will you make it appear, that even the most abhorred of all Mr. W—'s doctrines, that of *christian perfection*, [or which is all one, that of believing in Christ with a penitential faith, till we love God with all our heart, and our neighbour as ourselves] has any more tendency to turn his hearers into "temporary monsters," than our Lord's sermon on the mount had to turn his apostles into covetous traitors? But how can you free your doctrine from dangerous consequences, which flow from it as naturally as a river does from it's source? Have I not just proved, I hope, to the satisfaction of judicious readers, that Mr Fulsome's practice perfectly agrees with your *Calvinistic* principles? O Sir, that "vapourer in favour of *your* perseverance," fairly and consistantly builds upon what your brother calls "*the foundation of the Calvinists*," that is, *unconditional* election and *finished* salvation: he is a *wise* master builder. Apply the most exact plummet of reason to the walls of his antinomian Babel, and you will find them strait. They do not project a hair's breadth from your doctrines of grace, which are the foundations laid in some of our celebrated pulpits, for him and all the clan of the *Fulsomes* to build upon. He is a *judicious* monster; he has reason and your orthodoxy on his side. But the monsters of your long black list [supposing it to be a true one] are barefaced hypocrites, equally condemned by their reason and profession: For so far as they adhere to Mr. W's.

W's doctrine, their *principles* are diametrically opposite to their *practice*, and therefore he is no more accountable for their "abominations," than our Lord was for Judas's treason.



§ VI. Page 12, 13, You leave me in full possession of all the scriptures, arguments, and quotations from our homilies and liturgy, which I have advanced in the 4th Check; supposing that when you have called them "*the novel chimeras of the 4th Check*," or a "*mingle mangle*;" and that when you have refer'd your readers to "*the faith of Mr. Ignorance*," you have given my sentiments a *Finished Stroke*. To such forcible arguments I can make no better and shorter reply than that of my title-page, *Logica Genevensis*! However.

P. 11. You decide that my illustration of the woman dropping her child down the precipice "*is totally foreign to the purpose*," i. e. does not at all prove that calvinism fathers "unprovoked wrath" upon the God of love. But how do you make it appear?--- Why, you insinuate, that "man has forfeited all right and title to the favour of God by his fall in Adam;" and therefore God has been justly provoked to drop the reprobates down the precipice of sin into hell, by an eternal, unconditional, absolute decree of non-election.

The argument is specious, and has deceived thousands of simple souls into calvinism; but can it bear examination? Who, or what provoked God to make from all eternity, a decree of absolutely dropping Adam down the precipice of damnation? Was it the sin of reprobates? No: for millions of them are as yet unconceived, and therefore *sinless*; for what has not yet a *substance*, cannot yet have a *mode*; what does not yet exist, cannot yet be sinful.---- Was it a *fore-sight* of their sin?

fin? No: For upon the calvinistic plan, God *certainly foresees* what *will* happen, only because he has *absolutely decreed* what *SHALL* happen.---- Was it Adam's sin, as you insinuate? No: for Adam's sin was committed *in time*, and therefore could not influence an *absolute* decree of personal reprobation made *before* time, yea from all eternity. But you add :

P. 11, 12. " If you believe that the transgression of our first parent entailed no condemnation upon his posterity, why did you subscribe to the 9th article of our church, which says, that *in every man born into the world it deserves God's wrath and damnation:*" I apprehend you mistake Sir: That article says no such thing. What it affirms of a derivation of Adam's corruption, or of "*the fault and corruption of the nature of every man,*" you represent as spoken of Adam's *personal* transgression; which is absolutely confounding the *cause* and the *effect*. Every anti-Calvinist may, and I, for one, do believe, that *in every man born into the world*, and considered according to the first covenant, original corruption (not Adam's transgression) *deserves* God's wrath and damnation at the hands of an holy and righteous God: without dreaming that any man *shall* be ever damned for it: seeing that according to God's mercy and goodness displayed in the second covenant, Christ *the second Adam* is come to *taste* death for *EVERY man*, and to be *the Saviour of ALL men*, so that for his sake, *the free gift is come upon ALL men unto justification of life*. See 4th Check p. 149, &c. Thus, by looking at our divine compass, the word of God, we sail through the straits of error, keeping at an equal distance from the rocks against which Calvinists run on the right hand, and Pelagians on the left.

I have warded off the *Stroke*, which you have attempted to give my sentiments with the 9th Article; and now it is but just, you should suffer me to return it. If I am not mistaken, that article is repugnant to calvinism in two respects. (1.)

It

It says not one word about the *imputation* of the demerit of Adam's first transgression; but makes original sin consist only in the "*infection of our nature*;" which saps the foundation of your imaginary imputation of Adam's personal good works distinct from some actual participation of his holiness. (2) It affirms that this *infection in every person BORN INTO THE WORLD, deserves God's wrath*: a strong intimation this, that it did not actually *deserve* that wrath, *before we were actually defiled by a sinful birth or conception*. Now this, if I mistake not, implies, that of all the men now living upon the earth, not one actually *deserved* God's wrath and damnation 200 years ago. So that if God *absolutely* reprobated one man now living, *three hundred, much more six thousand years ago, much more from all eternity, he did it according to Calvin's doctrine of rich, free, unprovoked, gratuitous undeserved wrath*. O ye considerate Englishmen, stand to your articles, and you will soon shake off Geneva impositions!



§ VII. P. 12, You say in your moral "*creed about faith and works* :--Faith when genuine will always manifest its reality by bringing forth good works, and all the fruits of an holy life:" Now Sir, if you stand to this, *without secret-reserves* about "a winter state," in which a *genuine believer* [so called] may commit adultery, murder, and incest for many months, without losing the character of a man after God's own heart and his title to heaven; you make up the antinomian gap, you set your seal to St. James's epistle, you ratify the checks; and consequently you give up your 4th letter, which contains the very marrow of calvinism: Unless by some salve of Geneva-logic you can reconcile these two propositions, which

which, upon the rational and moral plan of the gospel, appear to me utterly irreconcilable, (1) Faith, when genuine, *always* brings forth *all* the fruits of an *holy* life.—(2) A man's faith may be genuine while he goes *any length in sin*, and brings forth *all* the fruits of an *unholy* life ; adultery and murder not excepted.



§ VIII. My quotation from Dr. Owen, which sets calvinistic contradiction in a most glaring light, seems to embarrass you much, P. 14, &c. You produce passage upon passage out of his writings, to shew that he explodes "the distinction of a double justification." But you know, Sir, the Doctor had as much right to contradict himself in his writings, as you to militate against yourself in your *Review* : See 4th. check, 1st. Let. Besides : I have already observed, 4 Check, p. 45, that "a volume of such passages, instead of invalidating the doctrine I maintain," [or the quotation I produce] "would only prove that the most judicious Calvinists cannot make their scheme hang tolerably together." However, you say

P. 13, 14. "He [Dr. Own] drops not the least intimation of any fresh act of justification, which is then to pass upon a believer's person."—What Sir, has not the Doctor said, in his Treatise upon Justification p. 223. *Whenever this enquiry is made, not how a SINNER &c : shall be JUSTIFIED, which is*" [as we are all agreed, by faith, or to use the Doctor's unscriptural phrase] "by the righteousness of Christ alone imputed to him : But how a man that professes evangelical faith in Christ shall be tried and judged ; and whereon as such," (i. e. as a believer) *he shall be JUSTIFIED : we grant that it is and MUST BE BY HIS OWN PERSONAL OBEDIENCE.*"
Now,

Now, Sir, if the Doctor has said this, and you dare not deny it; has he not said the very thing which I contend for?

When you affirm, that he makes no mention of a *fresh act* of justification, do you not betray your inattention? Does he not declare, that a **SINNER** is justified by *imputed righteousness*, and that a *believer as such, shall be tried and JUSTIFIED by his own personal obedience*? Now if justification is the *act* of justifying, are you not greatly mistaken, when you represent the **JUSTIFICATION** of a **SINNER** by *Christ's imputed righteousness*, and the **JUSTIFICATION** of a believer or a **SAINT** by *his own personal obedience*, as one and the same act? Permit me, Sir, to refer you to the argument contained 4th. Check, p. 66, 17; on which, next to the words of our Lord, Matt. xii. 37, I chiefly rest our controversy about justification. An argument the answering of which [if it can be answered] would have done your cause more honour and service, than what you are pleased to insinuate next concerning Mr. Wesley's honesty and mine.

D. Williams, out of whose book I copied my quotation from Dr. Owen, being a Calvinist, and as clear about a sinner's justification by faith as Dr. Owen himself, for brevity's sake left out what the Doctor says about it under the Calvinistic phrase of *Christ's imputed righteousness*. Here as if D. William's wisdom was duplicity in me. P. 14, you triumph not only over me, but over Mr. Wesley, thus: "I never dare trust to Mr. Wesley or Mr. Fletcher in any quotations, &c.—More words expunged by Mr. Fletcher out of the short quotation he has taken from Dr. Owen."—But suppose I had *knavishly expunged* the words, which D. Williams *wisely left out* as useless to his point, what need was there of reflecting upon Mr. Wesley on the occasion? O ye Doctrines of free grace and free wrath, how long will ye mislead good men? How long will ye hurry them
into

into that part of *practical* antinomianism, which consists in *rash* accusations of their opponents, in a lordly contempt of their gracious attainments, and in repeated insinuations that they pay no regard to common honesty ?

When a combatant is too warm, he frequently gives an unexpected advantage to his antagonist. You are an instance of it, Sir : Your eagerness to reflect upon Mr. W. and me, has engaged you to present the world with a clause, which, tho' it was useless to the question debated by D. Williams, is of singular use to *me* in the present controversy, and in a manner decides the point. For in the passage left out by D. Williams, Dr. Owen speaks of the justification of a *SINNER*, and says, as I have observed, that he is *justified by the righteousness of Christ alone imputed to him* : And *THIS* justification he *evidently opposes* to that of a *believer*, which, says he, "*is and must be by his own personal obedience.*" So that the world-[thanks be to your controversial * heat !] sees now, that even your champion, in one of those happy moments, when the great Diana did not stand in his light, saw, and held forth the important *distinction* between St. Paul and St. James's justification, that is, between the justification of a *finer* by Christ's *proper* merits, according to the first gospel-axiom ; and the justification of a *saint* by *his own personal obedience* of faith, or by Christ's *derived* merits, according to the second gospel-axiom.

Nor is this a *new* distinction, you would say, a "novel chimera" among protestants: For looking lately into a *Treatise upon good works* written by *Lee Placette*, that famous protestant champion and confessor abroad, who, after he had left his native country for righteousness sake, was minister of the French church at Copenhagen, page 272, Amst. edit :

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The second instance of this heat, so favourable to my cause, may be seen in the Appendix, (No. 10.)

edit: 1700, I fell upon this passage: "Les protestants de leur cote distinguent une double justification, celle du pecheur, et celle du juste, &c.:" That is, *Protestants on their part distinguish a twofold justification, that of the SINNER and that of the RIGHTEOUS, &c.* Then speaking of the latter he adds, *The justification of the righteous, considered as an act of God, implies three things: (1) That God acknowledges for righteous, him that is actually so: (2) That he declares him such: And (3) that he treats him as such.*" How different is this threefold act of God from that which constitutes a *sinner's* justification? For *this* justification being also considered as the *act* of God, implies: (1) That he pardons the sinner: (2) That he admits him to his favour: And (3) that under the christian dispensation, he witnesses this double mercy to the believing sinner's heart, by giving him a sense of the peace which passes all understanding, and a taste of the glory which shall be revealed.—However, as if all this was a mere "chimera," you say,

P. 17. "Having fully vindicated Dr. Owen from the charge you have brought against him of holding two justifications, &c."—Nay, Sir, you have not vindicated him *at all* in this respect: All that you have proved, is that he was no stranger to *your* logic, and that his love for the great Diana of the Calvinists, made him inconsistently deny at one time, what at another time his hatred of sin forced him to confess. Nor is this a new thing in mystic Geneva: You know, Sir, a pious Gentleman, who, after militating in a book called the *Review*, against the declarative justification by works, which I contend for, drops these words, which deserve to be graven in brass, as an eternal monument of Calvinistic contradiction. "*Neither Mr. Shirley, nor I, nor any Calvinist, that I ever heard of, deny that a sinner*"—should you not have said a *believer*? "*is declaratively JUSTIFIED BY WORKS, both here and AT THE DAY OF JUDGMENT.* Review p. 149. Now, if no Calvinist that you

you ever heard of, denies in his luminous intervals, the very justification which I chiefly contend for in the Checks, do you not give a *finishing stroke* to Calvinistic consistency when you say, p. 18, "I am determined to prove my former assertion against you viz. that you cannot find one protestant divine among the puritans, &c. till the reign of Charles II. who held your doctrines?" [you mean those of a sinner's justification by faith, and of a saint's justification by works, according to Gal. ii. 16. And Mat. xii. 37.] Is it not granted on all sides, that they all held the *former* justification? And do you not tell the world, *No Calvinist that you ever heard of, denied the latter?* However while you thus candidly confess, that all protestant divines held those capital doctrines of the Checks, I should not do you justice, if I did not acknowledge, that few, if any of them, held them *uniformly and consistently* in England, 'till Baxter began to make a firm stand against "anti-nomian dotages."



§ IX. P. 20. You produce these words of mine taken from the 4th Check, "Your imputation stands upon a preposterous supposition, that Christ the righteous was an execrable sinner." To this you reply with the warmth of a gentleman, who has learned politeness in mystic Geneva: "I tell you, rev. Sir, with the bluntness and honesty of an Englishman, that this is execrable Swiss slander." --Now Sir, that which you call "execrable Swiss slander," is *sterling, English truth*, I prove by these quotations from your favourite divine Dr. Crisp, who, as quoted by D. Williams, says, p. 328: "God makes Christ as very a sinner as the creature himself was.—Again, p. 270, *Nor are we so compleatly sinful, but Christ being made sin, was as compleatly sinful as we.*—And it is well-known that Luther,

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in one of his unguarded moments, called Christ *the greatest*; and consequently the most execrable sinner in the world. Now Sir if "*Christ was so completely sinful as we*, [to use the words of your oracle ;] does it not follow, that he was a *SINNER as completely EXECRABLE* as we are ? and that you deviate a little from brotherly kindness, when you call Dr. Crisp's Calvinistic mistake, an *execrable slander* of mine ?



- § X. P. 21. 22. You find fault with my saying, "Is this [Christ's praying for Peter] a proof that he never prayed for Judas?" and you declare, that this "*assertion*" [you should have said *query*] "*does little honour to the advocacy of Christ.*" Permit me, Sir, to explain myself. Tho' I believe with Bishop Latimer, that *Christ shed as much blood for Judas as for Peter*, I never said nor believed, as you insinuate, "That Christ took more pains for the salvation of Judas than for that of Peter." You cannot justly infer it from my mentioning a matter of fact recorded in scripture, viz, that *once* our Lord *spoke* to Judas, when he only *looked* at Peter; for he had explicitly warned Peter *before*. Therefore in either case Christ shewed himself void [not of a peculiar regard for Peter's peculiar sincerity, but] of Calvinistic partiality. — Again, I am persuaded, that during the day of Judas's visitation, Christ pray'd for him; and sincerely too: for if Christ had borne him a grudge, and in consequence of it, had always made mental reserves, and excepted him, when he pray'd for his apostles; would he not have broken the second table of the law? And might he not be proposed as a pattern of inveterate malice, rather than of perfect charity? You reply, p. 22. "If this were the case," [i. e. if our Lord prayed for Judas,] "*those words of his*
I know

I know thou hearest me always, must be untrue; for when he prayed for Judas, his prayer was rejected. But is your inference just? Christ always pray'd with divine wisdom, and according to his Father's will. Therefore he prayed consistently with the eternal decree, that moral agents shall be invited, drawn, and gently moved, but not forced to obey the gospel. Now, if our Lord prayed conditionally for Judas, [as he certainly did for all his murderers, since they were not all forgiven] he might say, I know thou hearest me always, and yet Judas might, by his perverseness, as a free agent, reject against himself the gracious counsel of God, 'till he was absolutely given up. Thus our scheme of doctrine instead of dishonouring Christ's advocacy, represents it in a rational and scriptural light; while your's, I fear, wounds his character in the tenderest part, and fixes upon him the blot of cunning uncharitableness, and profound dissimulation.



§ XI. P. 25. You say: "Time would fail me to pretend to enumerate the many gross misrepresentations, &c. However as you have actually represented me as saying, that the more a believer sins upon earth, the *merrier* he will be in heaven, I beg you will point out to me where, in the plain easy sense of my words, I have spoken any such thing; or where I have ever used so ludicrous an expression as *mirth*, &c when speaking of those pleasures which are at God's right hand for evermore."

I conclude my antinomian creed thus, 4th Check p. 107. "Adultery, incest, and murder shall upon the whole, make me holier upon earth and merrier in heaven".—Two lines below, I observe that, "I am indebted to you for *all* the doctrines, and *most* of the expressions of this creed."—You have therefore no right to say, Where have I used

the **EXPRESSION** *merry*, for I never said you have used it, though our Lord has, Luke xv. 32. But as you have a right to say: Where is the *Doctrine*? I reply: In your 4th Letter, Sir: Where you tell us, that a *grievous fall* will make believers *sing louder in heaven to all eternity*. Now as *louder songs* are a certain indication of *greater joy*, where nothing is done in hypocrisy, I desire even Calvinists to say, if I have wrested "the plain, easy sense of your words," in observing that, according to your scheme, apostates shall be *merrier*, or if you please *more joyful* in heaven for their *grievous falls* on earth.

P. 27. "Now, Sir, give me leave to pluck a feather out of your high-soaring wings, &c. by asking you simply, Whence have you taken it?" (this quotation so called) "Did I ever assert any thing like this? &c. Prove your point, and then I will confess that you are no calumniator of God's people."——I answer,

(1) I did not produce as a *quotation* the words which you allude to: I put them in commas, as expressive of the *sentiments* of "*many good men*:" How then could you think, that you alone are *many good men*? (2) But you say, that you, for one, understand the words of St. John, *He that does righteousness is righteous*, of personal holiness: Now Sir to prove me a "*calumniator*," you have only to prove that David *did righteousness* when he defiled Uriah's wife; for you teach us, directly or indirectly, that when he committed that crime he was "*undefiled*," and continued to be "*a man after God's own heart*," i. e. a *righteous man*, for the Lord alloweth the righteous, but the ungodly does his soul abhor. (3) However, if I have mistaken one of the scriptures, on which you found your doctrine, I have not mistaken the doctrine itself. What are the words for which you call me a "*Calumniator*," and charge me with "*horrid perversion, falshood, and base disingenuity*?" Why, I have represented "*many good men*" as saying [by the genera.

general tenour of one of their doctrines of grace, the absolute perseverance of fallen, adulterous, idolatrous, incestuous believers] “*Let not Mr. W. deceive you: He that actually liveth with another man’s wife, worships abominable idols, and commits incest with his father’s wife, may not only be righteous, but compleat in imputed righteousness, &c.*” This is the doctrine I charge upon “many good men:” And if you, for one, say “*Did I ever assert any thing like this?*” I reply, Yes Sir, in your 4th Letter, which is a professed attempt to prove, that believers may, like adulterous David, idolatrous Solomon, and the incestuous Corinthian, go *any length* in sin without ceasing to *stand compleat* in what I beg leave to call Calvinistic *righteousness*. Thus instead of “plucking a feather out of my wings,” you wing the arrow which I let fly at your great Diana.



§ XII. For brevity’s sake, I shall reduce my answer to the rest of your capital charges into plain queries; not doubting but my judicious readers will see their unreasonableness, without the help of arguments.

(1) It is right in Mr. H. to call p. 34, 35, my EXTRACT from Flavel, a “*citation*,” and a “*quotation*”; and then to charge me with *disingenuity, gross perversion, expunging, &c.* because I have not swelled my *extract* by transcribing *all* Flavel’s book, or because I have taken only what suits the present times, and what is *altogether consistent*? especially when I have observed, 4th. Check, p. 56, That, “when Flavel encounters antinomian errors as a disciple of Calvin, his hands hang down, Amalek prevails, and a shrewd logician could, without any magical power, force him to confess, the most of the errors, which he so justly opposes, are the natural consequents of Calvinism?”

(2) Is

(2) Is it right in Mr. H. to charge me, p. 57, with "*base forgeries*; and to represent me, p. 56, as *descending to the poor, illiberal arts of forgery and defamation*," because I have presented the public with a parable, in the drels of a royal proclamation, which I produce as a mere "*illustration*"---because I charge him with indirectly propagating tenets which as necessarily flow from *his* doctrines of grace, as light does from the sun---and because I have distinguished by commas, a creed framed with his avowed printiples; although I have added these words, to shew that I took the composition of it upon myself: "*You speak indeed in the third person, and I in the first, but this alters not the doctrine.--- Some clauses and sentences I have added, not to misrepresent and blacken*" [for what need is there of blackening the sable mantle of midnight?] "*but to introduce, connect, and illustrate your sentiments.*"

(3) Angry as the pharisees were at our Lord, when he exposed their errors by parables, did they ever charge him with *base forgery*, because his "*illustrations*" were not true stories? Is it not strange that this admirable way of defending "*the truth*" should have been found out by the grand defender of "*the doctrines of grace*?"---Again, if marking with commas a paragraph of our composing, to distinguish it from our real sentiments, is a crime; is not Mr. H. as criminal as myself? Does he not p. 31, present the public with a card of his own composing, in which he holds forth the supposed sentiments of many clergymen, and which he distinguishes with commas thus: "*The Feather's Tavern fraternity present compliments to Messrs. J. Wesley and Fletcher, &c.*"---Shall what passes for wit in the author of P. O, be *gross dissingenuity*, and *base forgery* in the author of the vindication? ---O ye candid Calvinists, partial as your system is, can you possibly approve of *such* glaring partiality?

(4) Is

(4) Is it right in M. H. to take his leave of me in this abrupt manner, p. 39, 40: "The unfair quotations you have made, and the shocking misrepresentations and calumnies you have been guilty of, will for the future prevent me from looking into any of your books, if you should write a thousand volumes:" and this especially under pretence, that I have "*shamefully perverted and misrepresented the doctrines of Anth. Burgess,*" when I have simply produced a quotation from him in which there is not a *shadow* of misrepresentation, as the reader will see by comparing 4th. Check, p. 41. 42, with the last paragraph of the XIIth. Sermon of Mr. Burgess on *Grace and Assurance* ?



§ XIII. This perpetual noise about *gross misrepresentations, shameful perversions, interpolations, base forgeries, &c.* becomes Mr. H. as little as any man; his own *inaccuracy* in quotation equalling that of the most inattentive writer I am acquainted with. Our readers have seen, on what a *slender* basis he rests his charge of "*base forgeries*:" I beg leave to shew them now, on what *solid* ground I rest my charge of *uncommon inaccuracy*; and not to intrude too long upon their patience, I shall just produce a few instances only out of his *Finishing Stroke*.*

2 That performance does not do my sermon justice, for p. 51. Mr. Hill quotes me so: *They [good works] are declarative of our free justification:*" whereas

* To produce such instances out of the *Review*, would be almost endless. One however, Mr. H. *forces* me to touch upon a second time. This is the case. The sword of the Spirit which Mr. Wesley uses, is two-edged. When he defends the *first* gospel-axiom against the pharisees, he preaches *Salvation not by the merit of works, but by believing in Christ*: and when he defends the *second* gospel-axiom against the antinomians, he preaches *Salvation not by the merit of works,*

as my manuscript runs thus : "*They are the declarative CAUSE of our free justification,*" viz. in the day of trial and judgment. The word *Cause* here is of the utmost importance to my doctrine, powerfully guarding the minutes and undefiled religion. Whether it is left out, because it shows at once the absurdity of pretending that my old sermon "*is the best confutation of Mr. Wesley's Minutes ;*" or because Mr. Hill's copier omitted it first, is best known to Mr. Hill himself.

(2) I

works, but by works as a condition. No sooner did the Calvinists see this last proposition at full length in the minutes, than they took the alarm, fondly imagining that Mr. H. wanted to overthrow the protestant-doctrine of salvation by faith. To convince them of their mistake, I appealed to Mr. W's works in general, and to the minutes in particular, two sentences of which evidently show, that he had not the least intention of setting aside *faith in Christ*, in order to make way for the anti-christian *merit of works*. Accordingly I laid those sentences before my readers, taking special care to show by commas, that I produce two different parts of the minutes, thus : "*Not by the merit of works,*" but by "*believing in Christ.*" Here is not a shadow of dissimulatio; either as to the quotations, for they are fairly taken from the minutes ; nor as to the sense of the whole sentences, for fifty volumes, and myriads of hearers can testify, that it perfectly agrees with Mr W's well-known doctrine. But what does Mr. H? Biassed by his system, he tampers with my quotations ; he takes off the two commas after the word *works* ; he overlooks the two commas before the word *believing* ! he [inadvertently, I hope] throws my two distinct quotations into one ; and by that means adds to them the words "*but by*" which I had particularly excluded. When he has thus turned my two just quotations into one that is false he is pleased to put me in the Geneva-pillory for *his own* mistake ; and as his doctrines of grace teach him to kill two birds with one stone, he involves Mr. Wesley in my gratuitous disgrace, thus "*Forgeries of this kind have long passed for no crime with Mr Wesley ; I did not think you would have followed him in these ungenerous artifices.*" Review, p. 27.

Upon the remonstrance I made about this strange way of proceeding [See note, IV Check, p, 49] I hoped that Mr. H. would have hanged down his head a moment, and dropt the point for ever. But no ; he must give a finishing stroke, and drive home the nail of his

(2) I say, the 4th Check, p. 167, "To vindicate what I beg leave to call God's honesty, permit me to observe first, that I had rather believe, Joseph told once *"a gross untruth,"* than to suppose that God *perpetually equivocates.*" For undoubtedly

his rash accusation, by calling my remarks upon his mistakes, "*Attempts to vindicate that most shameful false quotation, [Mr. Fletcher] has twice made from the minutes*" Log. West. p. 35. And to prove that my attempts have been unsuccessful, he produces passages out of the news-paper, which represent "his Majesty"—"stealing bread"—"her Majesty"—"committed to the house of correction." To this I answer, that if such unconnected quotations [of which I only give here the substance] were properly distinguished by commas; if they were separated by interverting words; and if they did not in the least misrepresent the author's sense; it would be great injustice to call them either "*a most shameful false quotation*" or a "*forgery.*" Now these three particulars meet in my two quotations from the minutes; (1) They are both properly distinguished with commas; (2) They are parted by intervening words; And (3) They do not in the least misrepresent Mr. W's meaning; Whereas [to say nothing more of the commas expunged in the *Review*] no word intervenes between Mr. Hill's supposed quotations out of the papers; and they form a *shameful misrepresentation* of the publisher's meaning.

Oh! but, as the quotations from the minutes are linked they "*speak a language directly opposite to that of the minutes themselves.*"—So says Mr. Hill, without producing the shadow of a proof. But upon the arguments of the five Checks, I affirm that the two gospel-axioms, or my linked quotations and the minutes, agree as perfectly with each other, as those propositions of St. Paul, to which they answer: "*By grace ye are saved through faith.*"—Therefore "*Work out your own salvation with fear.*"

§ From this redoubled stroke of Mr. H. I am tempted to think that like *Justice*, Logica Genevensis has a covering over her eyes; but alas! for a very different reason.—Like her also she has a *balance* in her left hand; but it is to weigh out and vend her own assertions as proofs. And like her, she holds a *sword* in her right hand; but alas! it is often to wound brotherly love, and stab evangelical truth. Bring her into the field of Controversy, and she will at once cut down Christ's doctrine as *dreadful heresy*. Set her in the judgment seat to pass sentence over *good works*, and over *honest men*, that do not bow at her shrine; and without demer, she will pronounce, that the former are *dung*, and that the latter are *knaves*.

of two evils I would chuse the least, if a cogent dilemma obliged me to chuse either. But this is not the case here; the dilemma is not forcible; for in the next lines I show, that Joseph, instead of "telling a gross untruth," only speaks the language of brotherly kindness. However, without paying any regard to my vindication of Joseph's speech, Mr. Hill catches at the conditional words, "I had rather believe:" Just as if I had said, *I do actually believe*, he turns them into a peremptory declaration of my faith, and three times represents me as *asserting* what I never said nor believed: Thus: P. 38, "Your wonderful *assertion*, that Joseph told his brethren a gross untruth:"---Again, "Still you declare it to be your opinion, that Joseph told his brethren a gross untruth"---Once more, p. 39, "The repeated words of inspiration you venture to call gross untruth." Solomon says, *Who can stand before envy?* And I ask, Who can stand before Mr. H---'s inattention? I am sure neither I, nor Mr. Wesley. At this rate he can undoubtedly find a *blasphemy* in every page, and a *Farrago* in every book.

(3) Take another instance of the same want of exactness. I say, 4th Check, p. 35, "I never thought Mr. Whitefield was clear in the doctrine of our Lord, *In the day of judgment by thy words shalt thou be justified*, for if he had seen it in a proper light, he would instantly have renounced Calvinism.---This passage Mr. H. quotes thus, in Italics and commas, p. 23, "*You never thought him clear in our Lord's doctrine, for if he had, he would have renounced his Calvinism.*" The inaccuracy of this quotation consists in omitting those important words of our Lord, *In the day of Judgment, &c.* By this omission the sense of the preceding clause is left indefinite, and I am represented as saying, that Mr. Whitefield was not clear in *any doctrine of our Lord*, no not in that of the fall, repentance, salvation by faith, the new birth

birth, &c. This one mistake of Mr. Hill is sufficient to make me pass for a mere coxcomb in all the Calvinistic world.

(4.) It is by the like inattention, that Mr. Hill prejudices also against me the friends of Mr. Wesley. In the 4th Check, p. 158, after having answered an objection of the Rev. Mr. Hill against Mr. Wesley, I produce that objection again for a fuller answer, and say, *But SUPPOSING, that Mr. W. had not properly considered, &c. what would you infer from thence? &c. Weigh YOUR argument, &c. and you will find it is wanting:*” Then I immediately produce Mr. Hill’s objection in the form of an argument, thus: *Twenty-three, or, if you please, three years ago, Mr. W. wanted clearer light, &c.* Now what I evidently produce as a *supposition*, and as the Rev. Mr. R. Hill’s own argument unfolded, in order to answer it, my opponent fathers upon me thus, “*The following are your own words.*” “*Three years ago Mr W. wanted clearer light,*” &c.---True, they are my own words; but to do me justice, Mr. H. should have produced them as I do, namely as a *supposition*, and as the drift of his brother’s objection in order to show its frivolousness. This is partly such a mistake as if Mr. Hill said, *the following are David’s own words,* “*Tush! there is no God.*”

However he is determined to improve his own oversight, and he does it by asking, p. 17, “*What then is become of thousands of Mr. Wesley’s followers, who died before this clear light came? An argument this, by which the most ignorant papists in my parish perpetually defend their idolatrous superstitions: “What is become of all our fore fathers, they say, before Luther and Calvin! Were they all damned?”-----Is it not surprising that Mr Hill, not contented to produce a popish fryar’s conversation, should have thus recourse to the argument of every popish cobbler, who attacks the doctrines of the reformation? O logica Genevensis! how dost thou show thyself the genuine sister of logica Romana!*”

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(5.) I

(5) I return to the mistakes by which Mr. Hill has supported before the world is charge of "calumny." I say, 2d. Check, p. 97, "How few of our celebrated pulpits are there, where more has not been said AT TIMES for sin, than against it?" Mr. Hill p. 7, says, "The ministers who preach in these (our celebrated pulpits) are condemned *without exception*, as such *pleaders for sin*, that they say *more for it than against it.*"----Here are two capital mistakes: (1) The question, *How few?* &c. evidently leaves room for *some exceptions*; but Mr. Hill represents me, as condemning our most celebrated pulpits "*without exception*" (2) This is not all: To mitigate the question, I added *at times*, words by which I give my readers to understand that sin is *in general* attack'd in our celebrated pulpits, and that it is only *at times*, that is on some particular occasion, or in some part of a sermon that the ministers alluded to, say more for sin than against it. Now Mr. H. leaves out of his quotation the word, *at times*, and by that means effectually represents me as "a calumniator of God's people:" for what is *true* with the *limitation* that I use, becomes a falsehood when it is produced without. This omission of Mr. Hill is the more singular, as my putting the word *at times* in Italics, indicates that I want my readers to lay a peculiar stress upon it on account of its importance. One more instance of Mr. Hill's inaccuracy, and I have done.

(6) P. 7, 8. He presents his readers with a long paragraph, produced as a quotation from the second Check. It is made up of some detached sentences pick'd here and there from that piece, and put together with as much wisdom as the patches which make up a fool's coat. And among these sentences he has introduced this, which is not mine in sense, any more than in expression, "*They (celebrated ministers) handle no texts of scripture without distorting them,*" for I insinuate just the contrary, 2d Check, p. 70.

(7). But

(7) But the greatest fault I find with *that* paragraph of Mr. H's book, is the conclusion, which runs thus "*The (celebrated ministers) do the devil's work, till they and their congregation all go to hell together.* [A] *Second Check, 97, 103.*"—Now in neither of the pages, quoted by Mr. H. nor indeed any where else, did I ever say so wild and wicked a thing. Nothing could engage my pious opponent to father such a horrid assertion upon me, but the great and severe Diana, that engages him to father *absolute* reprobation upon God.

It is true however, that alluding to the words of our Lord Mat. xxv. I say, 2d. Check, p. 103. "*If these shall go into everlasting punishment,*" &c. But who are *these*? *All celebrated ministers, with all their congregations!* So says Mr. Hill, but happily for me my heart starts from the thought with the greatest detestation, and my pen has testified, that *these* condemned wretches are in general "*Obstinate workers of iniquity,*" and in particular *unrenewed anti-Calvinists, and "impenitent Nicolaitans."* Page 97. [the very page which Mr. Hill quotes] I describe the unrenewed anti-Calvinists thus, "*Stubborn sons of Belial, saying, Lord, thy Father is merciful; and if thou didst die for all, why not for us?*"—"Obstinate pharisees, who plead the good they did in their own name to supercede the Redeemer's merit."—*Impenitent Nicolaitans, or antinomians, I describe thus, p. 101, 102. "Obstinate violators of God's law—who scorned personal holiness—rejected Christ's word of command—have gone on still in their wickedness—have continued in doing evil—have been unfaithful unto death—and have defiled their garments to the last."*—Is it possible that Mr. H. should take this sort for a description of *all* celebrated ministers, and of *all* their congregations; and that upon so glaring a mistake he should represent me as making them "*ALL go to hell together?*"



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§ XIV.

§ XIV. O ye pious Calvinists, whether ye fill our celebrated pulpits, or attend upon them that do, far from sending you "*all to hell together,*" as you are told I do, I exult in hope of meeting you *all together in heaven*; I lie not; I speak the truth in him that shall justify us by our words: even now I enjoy a foretaste of heaven in lying at your feet in spirit; and my conscience bears me witness, that though I try to detest and oppose your mistakes, I sincerely love and honour your persons. My regard for you, as zealous defenders of the first gospel-axiom is unalterable. Though your mistaken zeal should prompt you to think or say all manner of evil against me, because I help Mr. Wesley to defend the second; I am determined to offer you still the right hand of fellowship: And if any of you should honour me so far as to accept it, I shall think myself peculiarly happy; for, next to *Jesus and truth*, the esteem and love of good men is what I consider as the most invaluable blessings. A desire to recover the interest I once had in the brotherly kindness of some of you, has in part engaged me to clear myself from the mistaken charge of *calumny and forgery*, by which my hasty opponent has prejudiced you against me, and my Checks. If you find, that he has defended your cause with *carual weapons*, hope with me that *precipitation and too warm a zeal for your doctrines*, have misled him, and not *malice or disingenuity*.

Hope it also, ye Anti-Calvinists, considering that if St. James and St. John, through mere bigotry and impatience of opposition, were once ready to command fire from heaven to come down upon the Samaritans, it is no wonder that Mr. H. in an unguarded moment, should have commanded the fire of his Calvinistic zeal to kindle against Mr. Wesley and me. As you do not unchristian now the two rash apostles for a sin, of which they immediately repented; let me beseech you to confirm your love towards Mr. H. who has probably repented already of the mistake, into which his peculiar sentiments have betrayed his good nature, and good breeding.

§ XV. I return to you, honoured Sir, and beg you would forgive me the liberty I have taken, to lay before the public what I should have been glad to have buried in oblivion : but your *Finishing Stroke* has been so heavy and desperate, as to make this addition to *Logica Genevensis* necessary to clear up my doctrine, to vindicate my honesty, to paint out the *mistaken* Author of the *Farrago*, and to give the world a new specimen of the arguments by which your system must be defended, when reason, conscience, and scripture [the three most formidable batteries in the world] begin to play upon its ramparts.

You “*earnestly entreat*” me in your postscript, to publish a manuscript sermon on Rom. xi. 5, 6, that I preached about eleven years ago in my church, in defence of the first gospel-axiom. You are pleased to call it three times “*excellent*,” and you present the public with an extract from it, made up of some unguarded passages, detached from those that in a great degree guard them, explain my meaning, confirm the doctrine of the *Checks*, and sap the foundation of your mistakes. As I am not less willing to defend *free-grace*, than to plead for *faithful obedience*; I shall gladly grant your request, so far at least as to send my old sermon into the world with additions in brackets, just as I preached it again last spring; assuring you that the greatest addition is in favour of *free-grace*. By *thus* complying with your “*earnest entreaty*,” I shall show my respect, meet you half way, gratify the curiosity of our readers, and yet give them a specimen of what appears to me a free, guarded gospel.

That discourse will be the principal piece of an *Equal Check to Pharisaism and Antinomianism*, which I have prepared for the press. Upon the plan of the doctrines it contains, I do not despair

to see *moderate* Calvinists, and un-prejudiced anti-Calvinists, acknowledge their mutual orthodoxy, and embrace one another with mutual forbearance. May you and I, dear Sir, set them the example! In the mean time may the brotherly love, with which we forgive each other the real or apparent unkindness of our publications, continue and increase! May the charity that is not provoked, and hopeth all things, *uniformly* influence our hearts! So shall the words that drop from our lips, or distil from our pens, evidence that we are, or desire to be, the *close* followers of the meek, gentle, and yet impartial, plain-spoken Lamb of God. For his sake, to whom we are both so greatly indebted, restore your former benevolence, and be persuaded that notwithstanding the severity of your *Finishing Stroke*, and the plainness of my answer, I really think it an honour, and feel it a pleasure, to subscribe myself with undissembled sincerity,

Honoured and dear Sir,
Your affectionate and obedient servant
in the Gospel of our common Lord,

J. FLETCHER.

Madley, Sept. 13th,
1773.



AN APPEN;

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A P P E N D I X,

Upon the remaining difference between the Calvinists and the anti-Calvinists, with respect to our Lord's doctrine of justification BY WORDS, and St. James's doctrine of justification BY WORKS.

TO force my dear Opponents out of the last intrenchment, in which they defend their mistakes, and from behind which they attack the justification by words and works peculiarly insisted on by our Lord and St. James; I only need to show how far we agree with respect to that justification; to state the difference that remains between us; and to prove the unreasonableness of considering us as *papists*, because we oppose an unscriptural and irrational distinction, that leaves Mr. Fulsome in full possession of all his "antinomian dotages."

On both sides we agree to maintain, in opposition to Socinians and deists, that the grand, the primary, and properly meritorious cause of our justification, from first to last, both in the day of conversion and in the day of judgment, is only the precious atonement, and the infinite merits of our Lord Jesus Christ,—We all agree likewise,

likewise, that in the day of conversion, faith is the *instrumental cause* of our justification before God.—Nay, if I mistake not, we come one step nearer each other, for we equally hold, that after conversion the works of faith are in this world, and will be in the day of judgment, the *evidencing cause* of our justification: That is, the works of faith [under the above-mentioned primary cause of our salvation, and in subordination to the faith that gives them birth] are now, and will be in the great day, the *evidence* that shall instrumentally *cause* our justification as believers. Thus Mr. Hill says, Review, p. 149, “Neither Mr. Shirley, nor I, nor any Calvinist that I ever heard of, deny that though a sinner be JUSTIFIED IN THE SIGHT OF GOD BY CHRIST ALONE, he is DECLARATIVELY JUSTIFIED BY WORKS, both here and at the day of judgment.” And the Rev. Madan, in his Sermon on *Justification by works, &c. stated, explained, and reconciled with justification by faith, &c.* says p. 29, “By Christ alone are we *meritoriously* justified, and by faith only are we *instrumentally* justified IN THE SIGHT OF GOD; but by works and not by faith only, are we *declaratively* JUSTIFIED BEFORE MEN AND ANGELS.” From these two quotations, which could easily be multiplied to twenty; it is evident that pious Calvinists hold the doctrine of a *justification* by the works of faith, or, as Mr. Madan expresses it after St. James, *by works and not by faith only.*

It remains now to show wherein we disagree. At first sight the difference seems trifling, but upon close examination it appears, that the whole antinomian gulph still remains fixed between us. Read over the preceding quotations; weigh the clauses which I have put in capitals; compare them with what the Rev. Mr. Berridge says in his *Christian world unmasked*, p. 26, of “an ABSOLUTE impossibility of being justified in ANY MANNER by our works,” namely before God;

God; and you will see, that although pious Calvinists allow, we are justified by works *before men and angels*, yet they deny our being ever justified by works *before God*, in whose sight they suppose we are for ever "*justified by Christ alone*," i. e. only by Christ's good works and sufferings, absolutely imputed to us, from the very first moment in which we make a single act of true faith, if not from all eternity. Thus works are still entirely excluded from having any hand either in our intermediate or final justification **BEFORE GOD**, and thus they are still represented as *totally needless* to our *eternal* salvation. Now, in direct opposition to the above-mentioned distinction, we anti-Calvinists believe, that adult persons cannot be saved without being justified *by faith as sinners*, according to the light of their dispensation; and *by works as believers*, according to the time and opportunities they have of working:—We assert that the *works of faith* are not less necessary to our justification **BEFORE GOD** as believers; than *faith* itself is necessary to our justification **BEFORE HIM**, as sinners: And we maintain, that when faith does not produce good works [much more when it produces the worst works, such as adultery, hypocrisy, treachery, murder, &c.] it dies, and justifies no more; seeing it is a *living*, and not a *dead faith*, that justifies us as sinners; even as they are *living* and not *dead works*, that justify us as believers. I have already exposed the absurdity of the doctrine, that works are necessary to our final justification *before men and angels*, but *not before God*: however, as this distinction is one of the grand subterfuges of the decent antinomians, and one of the pleas by which the hearts of the simple are most easily deceived into solidianism, to the many arguments that I have already produced upon this head in the 6th Let. of the IVth. Check,—I beg leave to add those which follow.

1. The way of making up the antinomian gap by saying, that works are necessary to our intermediate and final justification *before men and angels*, but
not

not before God, is as bad as the gap itself.---If God is for me, says judicious Mr. Fullsome, who can be against me? If God has for ever justified me "*only by Christ*," and if works have absolutely no place in my justification *before him*, what care I for *men and angels*? Should they justify when God condemns, what would their absolution avail? And if they condemn when God justifies, what signifies their condemnation? All creatures are fallible. The myriads of men and angels are as nothing before God. He is all in all.-----Thus Mr. Fullsome, by a most judicious way of arguing, keeps the field of licentiousness, where solidian ministers have inadvertently brought him, and whence he is too wise to depart upon their brandishing before him the broken reed of an absurd distinction.

2. Our justification by works, will *principally*, and in some cases *entirely* turn upon the works of the heart, which are unknown to all but God. Again, were men and angels in all cases to pass a decisive sentence upon us according to our *words*, they might judge as severely as Mr. Hill judges Mr. Wesley; they might brand us for forgery upon the most frivolous appearances; at least they might condemn us as rashly as Job's friends condemned him.---Once more, were our fellow-creatures to condemn us decisively by our *works*, they would often do it as unjustly as the disciples condemned the blessed woman, who poured a box of very precious ointment on our Lord's head. *They had indignation*, and blamed as uncharitable *waste*, what our Lord was pleased to call a *good work wrought upon him*,---a good work, which *shall be told for a memorial of her*, as long as the christian gospel is preached: To this may be added the mistake of the apostles, who, even after they had received the Holy Ghost, condemned Saul of Tarsus by his *former*, when they should have absolved him by his *latter* works. And even now few believers would justify Phineas for running
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Zimri and Cosbi through the body, or Peter for striking Ananias and Sapphira dead, without giving them time to say once, Lord have mercy upon us! Nay how many would condemn them as rash men, if not as cruel murderers? In some cases therefore, none can properly justify or condemn believers by their works, but He who is perfectly acquainted with all the outward circumstances of their actions, and with all the secret springs whence they flow.

3. The scriptures know nothing of the distinction which I explode. When St. Paul denies that Abraham was *justified by works*, it is only when he treats of the justification of a *sinner*, and speaks of the *works of unbelief*.—When Christ says, *By thy words thou shalt be justified*, he makes no mention of *angels*. To suppose that they shall be able to justify a world of men by their words, is to suppose, that they have heard, and do remember all the words of all mankind, which is supposing them to be Gods. Nay, far from being judged by angels, St. Paul says, that *we shall judge them*; not indeed as proper judges, but as Christ's assessors and mystical members: For our Lord, in his description of the great day, informs us, that he and not men or angels, will justify the sheep and condemn the goats, by their works.

4. St. Paul discountenances the evasive distinction which I oppose, when he says, *Thinkest thou O man, who doest such things, that thou shalt escape the righteous judgment of GOD, who will render eternal life to them that by patient continuance in well doing, seek for glory, &c. when he shall judge the SECRETS of men by Jesus Christ*. For reason dictates, that neither men nor angels, but the *Searcher of hearts* alone will be able to justify or condemn us by *SECRETS*, unknown possibly to all but himself.

5. If you say: Most men shall have been condemned or justified long before the day of judgment; therefore the solemn pomp of that day will be appointed merely for the sake of a justification

cation by men and angels: I exclaim against the unreasonableness of supposing that *the great and terrible day of GOD*, with an eye to which the world of rationals was created, is to be only the *day of MEN and ANGELS*: and I reply:—Although I grant, that judgment certainly finds us where death leaves us: final justification and condemnation being chiefly a solemn seal set, if I may so speak, upon the forehead of those whose consciences are already justified or condemned, according to the last turn of their trial on earth: Yet it appears both from scripture and reason, that *mankind* cannot properly be judged before the great day. *Departed Spirits* are not *men*; and dead men cannot be tried till the resurrection of the dead takes place, that departed spirits, and raised bodies may form *men* again by their re-union. Therefore in the very nature of things, God cannot judge mankind before the great day; and to suppose that the Father has appointed such a day, that we may be finally justified by our works before men and angels, and *not before him*, is to suppose that he has committed the chief judgment to the parties to be judged, i. e. to men and angels, and not to Jesus Christ.

6. But if I mistake not, St. James puts the matter out of all dispute, where he says: *You see then that by works a man is justified and not by faith only*, chap. ii. 24. This shows that a man is justified by works before the same judge, by whom he is justified by faith; and here is the proof: No body was ever justified by *faith* before men and angels, because faith is an inward act of the soul, which none but the *tryer of the reins* can be a judge of. Therefore, as the *justifier BY FAITH* alluded to in the latter part of the verse, is undoubtedly *God alone*; it is contrary to all the rules of criticism to suppose, that the *justifier BY WORKS* alluded to in the very same sentence, is *men and angels*. Nay, in the preceding verse *God* is expressly mentioned, and not *men or angels*: *Abraham believed GOD, and it was imputed to him for righteousness*, i. e. he was justified before *God*; So that the

same

same Lord, who justified him as a *sinner by faith* in the day of his conversion, justified him also as a *believer by works* in the day of his trial.

7. But this is not all : Turning to Gen. xxii. the chapter which St. James had undoubtedly in view, when he insisted upon Abraham's justification by works ; I find the best of arguments, matter of fact. *And it came to pass, that God did tempt, i. e. try Abraham.* The patriarch acquitted himself like a sound believer in the hard trial : He obediently offered up his favourite son. Here St. James addresses a solifidian, and bluntly says, *Wilt thou know, O vain man, that faith without works is dead, i. e. that when faith gives over working by obedient love, it sickens, dies, and commences a dead faith ? Was not Abraham our father justified by works when he offered up Isaac upon the altar !* If Mr. Hill answers : Yes, he was *justified by works BEFORE MEN and ANGELS, but not before GOD* : I reply, Impossible ! for neither men nor angels put him to the trial, to bring out what was in his heart. God tried him, that he might justly punish or wisely reward him ; therefore God justified him. If a judge, after trying a man on a particular occasion, acquits him upon his good behaviour, in order to proceed to the reward of him, is it not absurd to say, that the man is acquitted before the court, but not before the judge ; especially if there is neither court nor jury present, but only the judge ? Was not this the case at Abraham's trial ? Do we hear of any angel being present but *אשר* the angel Jehovah ? And had not Abraham left his two servants with the Asses at the foot of the mount ? Is it reasonable then to suppose, that Abraham was justified *before them* by a work, which as yet they had not heard of ; for, says St. James, *When, (which implies as soon as) he had offered Isaac, he was justified by works.* If you say, that he was justified *before Isaac* ; I urge the absurdity of supposing, that God made so much ado about the trial of Abraham's faith *before the lad* ;

and I demand proof that God had appointed the youth to be the justifier of his aged parent.

8. But let the sacred historian decide the question. *And the Lord called to Abraham out of heaven, and said, Lay not thy hand upon the lad, for now I know, [declaratively] that thou fearest God, (i. e. believest in God: Now I can praise and reward thee with wisdom and equity; seeing thou hast not withheld thy son, thy only son from me.* Upon Calvinistic principles, did not God speak improperly? Should not he have said, *Now angels and men, before whom thou hast offered Isaac, do know that thou fearest me? But if God had spoken thus, would he have spoken consistently with either his veracity or his wisdom? Is it not far more reasonable to suppose, that altho' God as omniscient with a glance of his eye tries the hearts, searches the reins, and foresees all future contingencies, yet, as a just judge and a wise dispenser of punishments and rewards, he condemns no unbelievers, and justifies no believers, in St. James's sense, but by the evidence of the tempers, words and actions, which actually spring from their unbelief, or their faith?*

9. Was it not from the same motive, that God tried Job in the land of Uz, chap. i. 12. Israel in the wilderness, Deut. viii. 1, compared with Josh. xxii. 2, and King Hezekiah in Jerusalem, 2 Chron. xxxii. 31? *God [says the historian] left him, [to the temptation] that He (God) might know declaratively all that was in his heart.* 'Tis true Mr. Hill supposes in the 2d Ed. of his 5 Letters, that the words, *He might know*, refer to Hezekiah, but Canne more judiciously refers to Gen. xxii. 11 where God tried Abraham, not that Abraham might know, but that *He himself might declaratively know what was in Abraham's heart.* If the word that *He might know* did refer to Hezekiah, should not the affix (ו) *he* or *him* have been added to *לדעת* thus, *לדעתו* as it is put to the two preceding verbs, *לדעתו* *he left* *לדעתו* *to try* *לדעתו*?

10. Our Lord himself decides the question, where he says to his believing disciples; *Whosoever shall*

shall confess me before men, him will I also confess BEFORE MY FATHER who is in heaven. But whosoever shall deny me before men, him will I also deny BEFORE MY FATHER who is in heaven.--It was undoubtedly an attention to this scripture, that made Dr. Owen say : " Hereby [by personal obedience] that faith whereby we are justified [as sinners] is evidenced, proved, manifested IN THE SIGHT OF GOD and man." And yet, astonishing ! this Passage which indirectly gives up the only real difference there is, between Mr. Hill's justification by works, and ours; this passage, which cuts him off from the only way he has of making his escape (except that by which his brother tried to make his own, See 4th Check, p. 140) this very passage, which makes so much for my sentiment, is one of those concerning which he says, *Finishing Stroke*, p. 14. " Words PRUDENTLY expunged by Mr. Fletcher," when they are only words, which for brevity's sake I very IMPRUDENTLY left out, since they cut down solifidianism, even with Dr. Owen's sword.

To conclude : Attentive reader, peruse James. ii. where the justification of believers by works before God is so strongly insisted upon : Observe what is said there of *the law of liberty* ; of believers being judged by that law ; of the judgment without mercy, that shall be shewn to fallen, merciless believers according to that law :--Consider that this doctrine exactly coincides with the sermon upon the mount, and the epistle to the Hebrews—that it perfectly tallies with Ez. xviii. xxxiii. Mat. xiii. xxv. Rom. ii. Gal. vi. &c. and that it is delivered to brethren, yea to the beloved brethren of St. James, to whom he could say, *Out of his own will the father of lights begat us with the word of truth* :--Take notice that the charge indirectly brought against them, is, that they had the faith of our Lord Jesus Christ with respect of persons ; and that they deceived their own selves, by not being as careful doers as they were diligent hearers of the word : Then look round upon

upon some of our most famous believers ; see how foaming, how roaring, how terrible are the billows of their partiality. Read “ *An address from candid protestants to the rev. Mr. Fletcher* ;” read “ *The Finishing Stroke* ; read *More work for Mr. Wesley* ;” read the Checks to antinomianism ; and say if there is not as great need to insist upon a believer’s justification by words and works, as there was in the days of our Lord and St. James ; and if it is not high time to say to modern believers : *My brethren, have not the faith of our Lord Jesus Christ with respect of persons---So SPEAK ye, and so DO, as they that shall be judged by the law of liberty ; for he shall have judgment without mercy, that hath shewed no mercy :--for with what judgment ye judge, ye shall be judged : and with what measure ye mete, it shall be measured to you again by him, that shall render to every one according to what he has done in the body, whether it be good or bad.-----But, “ candid protestants”* have an answer ready in their “ *ADDRESS* :” This is the popish doctrine of justification by works,” and Arminian Methodism turned out rank Popery at last.”--This is a mingle mangle of “ *the Most high and mighty, self-righteous, self-potent, self-important, self-sanctifying, self-justifying, and self-exalting MEDLEY Minister*.”----The misfortune is that amidst these witticisms of “ *the Protestants*” [for it seems, the Calvinists engross that name to themselves] we rank Papists,” still look out for arguments ; and when we find none, or only such as are worse than none, we still say, *Logica Genevensis* ! and remain confirmed in our “ *dreadful heresy*,” or rather in our Lord’s anti-Calvinistic doctrine : *By thy words thou shalt be JUSTIFIED, and by thy words thou shalt be CONDEMNED.*

End of the First Part.

* See the above mentioned “ *Address from Candid Protestants.*”

Logica Genevensis continued.

O R

THE SECOND PART OF THE

FIFTH CHECK

T O

ANTINOMIANISM:

C O N T A I N I N G

A Defence of "*Jack o'lanthorn*," and "*the Paperkite*," i. e. Sincere Obedience; — of the "*Cobweb*," i. e. The evangelical law of liberty; — and of the "*valiant Sergeant I. F.*" i. e. The conditionality of Perseverance, (attacked by the Rev. Mr. Berridge, M. A. Vicar of Everton, and late Fellow of Clare-hall, Cambridge, in his book called *The Christian world unmasked.*)

— *Quandoque bonus dormitat Homerus.*

HOR.

THE THIRD EDITION.

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An answer to the dangerous arguments of Mr. B. against sincere obedience, in which it is proved, that Christ is not "at the head of the antinomian Preachers" for making our duty feasible as redeemed sinners; and that Mr. B's. rash pleas against obedience, as the condition of eternal sal-

vation, totally subvert faith itself, which he calls "the total term of all salvation."

FOURTH SECTION.

When Mr. B. grants, that "our Damnation is wholly from ourselves," he grants that our salvation is suspended upon some term, which through grace we have power to fulfil; and in this case, unconditional reprobation, absolute election, and finished salvation, are false doctrines; and Calvin's whole system stands upon a sandy foundation: with a Note upon a pamphlet, called "A check upon checks."

FIFTH SECTION.

Mr. B. candidly grants the conditionality of perseverance, and consequently of Election, by showing much respect to "Sergeant I. F." who "guards the camp of Jesus:" But soon picking a quarrel with the valiant Sergeant; oddly discharges him as a Jew, opens the camp to the antinomians by opposing to them only a sham centinel, and shews the foundation of Calvinism in a most striking light.

CONCLUSION.

In which the author expresses again his brotherly love for Mr. B. makes an apology for the mistakes of his pious antagonist, and accounts for the oddity of his own style in answering him.

A DEFENCE.

A

D E F E N C E, &c.

I N T R O D U C T I O N.

HAVING animadverted upon Mr. H's *Finishing Stroke*, I proceed to ward off the *first* blow, which the Rev. Mr. *Berridge* has given to practical religion. But, before I mention his mistakes, I must do justice to his person. It is by no means my design to represent him as a divine, who either leads a loose life, or *intends* to hurt the Redeemer's interest. His conduct as a christian is exemplary; his labours as a Minister are great; and I am persuaded that the wrong touches, which he gives to the ark of godliness, are not only undesigned, but *intended* to do God service.

There are so many things commendable in the pious Vicar of *Everton*, and so much truth in his *Christian world unmasked*, that I find it an hardship to expose the unguarded parts of that performance. But the cause of this hardship is the ground of my apology. Mr. *B.* is a good, an excellent man, therefore the antinomian errors, which go abroad

cation by men and angels: I exclaim against the unreasonableness of supposing that *the great and terrible day of GOD*, with an eye to which the world of rationals was created, is to be only the *day of MEN and ANGELS*: and I reply:—Although I grant, that judgment certainly finds us where death leaves us: final justification and condemnation being chiefly a solemn seal set, if I may so speak, upon the forehead of those whose consciences are already justified or condemned, according to the last turn of their trial on earth: Yet it appears both from scripture and reason, that *mankind* cannot properly be judged before the great day. *Departed Spirits* are not *men*; and dead men cannot be tried till the resurrection of the dead takes place, that departed spirits, and raised bodies may form *men* again by their re-union. Therefore in the very nature of things, God cannot judge mankind before the great day; and to suppose that the Father has appointed such a day, that we may be finally justified by our works before men and angels, and *not before him*, is to suppose that he has committed the chief judgment to the parties to be judged, i. e. to men and angels, and not to Jesus Christ.

6. But if I mistake not, St. James puts the matter out of all dispute, where he says: *You see then that by works a man is justified and not by faith only*, chap. ii. 24. This shows that a man is justified by works before the same judge, by whom he is justified by faith; and here is the proof: No body was ever justified *by faith* before men and angels, because faith is an inward act of the soul, which none but the *tryer of the reins* can be a judge of. Therefore, as the *justifier BY FAITH* alluded to in the latter part of the verse, is undoubtedly *God alone*; it is contrary to all the rules of criticism to suppose, that the *justifier BY WORKS* alluded to in the very same sentence, is *men and angels*. Nay, in the preceding verse *God* is expressly mentioned, and not *men or angels*: *Abraham believed GOD, and it was imputed to him for righteousness*, i. e. he was justified before *God*; So that the

same

same Lord, who justified him as a *sinner by faith* in the day of his conversion, justified him also as a *believer by works* in the day of his trial.

7. But this is not all : Turning to Gen. xxii. the chapter which St. James had undoubtedly in view, when he insisted upon Abraham's justification by works ; I find the best of arguments, matter of fact. *And it came to pass, that God did tempt, i. e. try Abraham.* The patriarch acquitted himself like a sound believer in the hard trial : He obediently offered up his favourite son. Here St. James addresses a solifidian, and bluntly says, *Wilt thou know, O vain man, that faith without works is dead, i. e. that when faith gives over working by obedient love, it sickens, dies, and commences a dead faith ? Was not Abraham our father justified by works when he offered up Isaac upon the altar !* If Mr. Hill answers : Yes, he was *justified by works BEFORE MEN and ANGELS, but not before GOD* : I reply, Impossible ! for neither men nor angels put him to the trial, to bring out what was in his heart. God tried him, that he might justly punish or wisely reward him ; therefore God justified him. If a judge, after trying a man on a particular occasion, acquits him upon his good behaviour, in order to proceed to the reward of him, is it not absurd to say, that the man is acquitted before the court, but not before the judge ; especially if there is neither court nor jury present, but only the judge ? Was not this the case at Abraham's trial ? Do we hear of any angel being present but *אשר* the angel Jehovah ? And had not Abraham left his two servants with the Asses at the foot of the mount ? Is it reasonable then to suppose, that Abraham was justified *before them* by a work, which as yet they had not heard of ; for, says St. James, *When, (which implies as soon as) he had offered Isaac, he was justified by works.* If you say, that he was justified *before Isaac* ; I urge the absurdity of supposing, that God made so much ado about the trial of Abraham's faith *before the lad* ;

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Logica Genevensis continued.

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into the world with his letters of recommendation, speak in his evangelical strain, and are armed with the poignancy of his wit, cannot be too soon pointed out, and too carefully guarded against. I flatter myself, that this consideration will procure me his pardon, for taking the liberty of dispatching his "*valiant serjeant.*" with some doses of rational and scriptural antidote for those, who have drunk into the pleasing mistakes of his book, and want his piety to hinder them from carrying speculative into practical antinomianism.

FIRST SECTION.

Mr. Berridge advances the capital error of the Antinomians, when he says, that "Faith must UTTERLY exclude ALL justification by works:" and when he represents "the passports of obedience" as a paper-kite.

ONE of my opponents has justly observed, that "the principal cause of controversy among us" is the doctrine of our justification by the *works* of faith in the day of judgment. At this rampart of practical godliness Mr. B. levels such propositions as these in his *Christian world unmasked*, 2d. Edition, p. 170, 171. FINAL justification by faith is the CAPITAL doctrine of the gospel—Faith being the term of salvation, &c. must UTTERLY exclude ALL justification by works—And p. 26, we read of an ABSOLUTE impossibility of being justified IN ANY MANNER by our works.

If these positions are true, say, reader, if St. James, St. Paul, and Jesus Christ did not advance great untruths when they said: *By WORKS a man is JUSTIFIED and not by faith only*, James ii. 24. *For not the hearers of the law [of Christ] are just before*

before God, but the DOERS shall be JUSTIFIED, &c. in the day when God shall judge the secrets of men by Jesus Christ. Rom. ii. 13. 16. For [adds our Lord, when speaking of the day of judgment] by thy WORDS thou shalt be JUSTIFIED, &c. Matt. xii. 37. Christian reader, say, who is mistaken, Christ and his Apostles, or the late Fellow of Clare-hall?

§ Mr. B. goes farther still. Without ceremony he shuts the gates of heaven against every man, who seeks to be justified by works, according to our Lord's and St. James's doctrine. For when he has assured us p. 171, that *faith must UTTERLY exclude ALL justification by works* he immediately adds "And the man who seeks to be justified by his passport of obedience, will find no passage through the city gates." Might not our author have unmasked calvinism a little more and told the christian world, that the man who minds what Christ says shall be turned into hell?

See the boldness of Solifidianism!* In our Lord's days believers were to keep their mouths as with a bridle, and to abstain from every idle word, lest in the day of judgment they should not be justified. In St. John's time they were to do Christ's commandments, that they might enter through the gates into the city, Rev. xxii. 14, but in our days a gospel-minister assures us, p. 171, that the believer, who according to our Lord's doctrine seeks to be "justified by his passport of obedience, will find NO passage through the city gates. He may talk of the tree of life, and soar up with his PAPER-KITE to the gates of paradise, but will find no entrance." —I grant it, if an Antinomian Pope has St. Peter's key;

* Solifidianism is the doctrine of the Solifidians; and the Solifidians are men, who because sinners are justified [*sola fide*] by SOLE FAITH in the day of conversion, infer as Mr. B. that "believing is the-total term of all salvation," and conclude as Mr. H. that the doctrine of final justification by the works of faith in the great day, is "full of rottenness and deadly poison." It is a softer word for Antinomianism.

key ; but so long as Christ has the key of David : so long as he opens, and no Solifidian shuts ; the dutiful servant, instead of being sent flying to hell after the "paper-kite" of obedience, will, through his Lord's merits, be honourably admitted into heaven *by the passport* of good works, which he has about him. For, though the remembrance of his sins and the sight of his Saviour, will make him ashamed to produce it ; yet he had rather die ten thousand deaths, than be found without it. The celestial porter, after having kindly opened it for him, will read it before an innumerable company of angels, and say, *Enter into the joy of thy Lord, for I was hungry and thou gavest me meat ;* &c. Matt. xxv. 35, &c.

§ If the Vicar of *Everton* throws in an Antinomian caveat against this "passport of obedience,"† and ridicules it still as a "paper-kite," Isaiah and St. Paul will soon silence him. *Open ye the gates,* says the evangelical prophet, *that the righteous nation which keepeth the truth of the gospel-precepts, as well as of the gospel-doctrines, may enter in :* for adds the evangelical Apostle, *Circumcision [including all professions of faith] is nothing, but the keeping of the commandments of God. Yea, though I have ALL FAITH and no charity, I am nothing,* If. xxvi. 2. 1 Cor. vii. 19. xiii. 2.

If I am at the city gates, when Mr. *B.* will exclaim against the "passport of obedience," I think I shall venture to check his imprudence by the following questions. Can there be a medium between *not having a passport of obedience and having one of disobedience* ? Must a man, to the honour of free grace, take a passport of refractoriness along with him ? Must he bring a certificate of adultery and murder to be

† I speak only of the *obedience of faith*. It is only for that obedience, and for the *works of faith* that St. James pleads in his epistle, Mr. *W.* in the Minutes, and I in the Checks. All other obedience is *insincere*, all other works *pharisaical*.

be welcome into the new Jerusalem? I am persuaded that with the utmost abhorrence Mr. B. answers *No!* But his great Diana, speaks louder than he, and says before all the world: "There is no need that he should have a testimonium of adultery and murder, but he may if he pleases; nay, if he is so inclined, he may get a diploma of treachery and incest: it will never invalidate his title to glory; for if David and the incestuous Corinthian had *saving* faith, *inamissible* eternal life, and *finished* salvation," when they committed their crimes; and if Faith or BELIEVING [as Mr. Berridge affirms, p. 168.] is *the TOTAL term of ALL salvation,*" why might not every christian, if he is so minded, murder his neighbour, worship idols, and gratify even incestuous lusts as well as primitive backsliders without risking his *finished* salvation? Upon this antinomian axiom advanced by Mr. B. "*Believing is the TOTAL term of ALL salvation,*" I lay my engine, a grain of reason, and ask every *unprejudiced* person, who is able to conclude that two and two make four, whether we may not, without any magical power, heave morality out of the world, or Calvinism out of the church?

If Mr. Berridge pleads, that when he says, p. 168, "*Believing is the TOTAL term of ALL salvation,*" he means a faith "including and producing all obedience:" I reply, Then he gives up solifidianism, he means the very faith which I contend for in the Checks; and pressing him with his own definition of faith; I ask, how can a "*faith including all obedience,*" include *murder*, as in the case of David; *idolatry*, as in the case of Solomon; *lying, cursing and denying Christ*, as in the case of Peter; and even incest as in the case of the apostate Corinthian? Are murder, idolatry, cursing, and incest, "*all obedience?*"--If Mr. B. replies *No*: Then David, Solomon, &c. lost the *justifying faith* of St. Paul, when they lost the *justifying works* of St. James; and so Mr. B. gives up the point together with calvinism.-If he says *Yes*: he
not

not only gives up St. James's justification, but quite unmarks antinomianism: and the rational world "who come and peep," may see that his doctrine of grace is not a *chaste*, but a *great Diana*, who pays as little regard to decency, as she does to scripture.

If this is a sophism, I humbly intreat the learned Fellow of Clare-hall to convince the world of it, by shewing where the fallacy lies. He can do it if it can be done, "*having consumed a deal of candle at a noted hall at Cambridge, in lighting up a good understanding,*" even after he was declared *master of the art of logic*. But if the dilemma is forcible, and grinds calvinism as between an upper and a nether mill-stone, I hope that he will no longer oppose the dictates of reason merely to pour contempt upon our Lord's doctrine of a believer's justification by the works of faith; and to sport himself with *obedience*, rendered as ridiculous as Sampson was, when the Philistines treated him as a blind mill-horse.

SECOND SECTION.

Containing an account of the doctrine of the Solifidians with respect to St. James's gospel-law, or law of liberty, which Mr. B. indirectly calls a cobweb; and with respect to sincere obedience, which he directly calls 'a jack o'lanthorn:'

WE have already seen how Mr. B. gives the passport of obedience to the winds as a boyish trumpery. To render the "*paper-kite*" more contemptible, p. 145, he ties to it instead of a tail, "*a spruce new set of duties half a yard long, called legally-evangelical,*
and

and evangelically-legal, unknown to Christ and his apostles, but discovered lately by some ingenious gentlemen." Just as if I, who have ventured upon those expressions, to indicate the harmony that subsists between the promises of the gospel and the duties of the law of liberty, and Mr. Wesley who has let those compounded words pass in the second check, were the first men who have taught, that believers are not without law to God, but under a law to Christ. 1 Cor. ix. 21. Just as if no body had said before us *Do we make void the law through faith, or through the gospel? God forbid! Yea, we establish the law,* Rom. iii. 31. That is, by preaching a faith that worketh by love, we establish the moral law: for love is the fulfilling of it, and he that loveth another has fulfilled the law, Rom. xiii. 8, 10.—Not indeed the ceremonial law of Moses, for ceremonies and love are not the same thing; nor yet the adamic law of innocence, for if the apostle had spoken of that law, he would have said, *He that has ALWAYS loved another with PERFECT love, has fulfilled the law:* therefore he evidently speaks of the evangelical law, preached thus by St. James to believers, *So speak ye, and so do, as they that shall be judged by the LAW OF LIBERTY.* Jam. ii. 12. A law which is so called, not because it gives us the least liberty to sin: but because, during the day of salvation, it indulges us with the precious liberty to repent of our former sins, and come to Christ for pardon, and for stronger supplies of sanctifying grace.

However, Mr. Berridge, as if the antinomians had already burned St. James's epistle, says, p. 144, after speaking of the law of innocence given to Adam before the fall, "*All other laws,*" [and consequently the law of liberty] "*are cobwebs of an human brain:*" What, Sir, do you think, that Moses was a spiritual spider, when he wove the ceremonial law? Can you possibly imagine that David's blessed man, whose delight is in THE LAW of the Lord, meditates day and night in a LAW, which bids him "*stand upon his own legs,*" and absolutely despair of mercy upon

upon "a single trip?" Would you on second thoughts say, that St. Paul and St. James weave "cobwebs" in the brains of mankind when they declare, that *the end of the COMMANDMENT [or of Christ's law] is charity from a pure heart, a good conscience and faith unfeigned*; when they speak of *FULFILLING the royal law according to the scripture, Thou shalt love thy neighbour as thyself*; or when they assure us, that *he who loveth another HATH FULFILLED IT*; and exhort us to *bear one another's burdens and so FULFIL THE LAW OF CHRIST*? See 1 Tim. i. 5. Jam. ii. 8. Gal. v. 13. and Gal. vi. 2.

§ I shall not borrow here the rash expression, which Mr. Berridge uses when he confounds original worthiness, and derived merit, and reflects upon Christ, who evidently attributes the latter to believers: I shall not say, that my new opponent's mistake "is enough to make † a devil blush:" but I may venture to affirm, that before he can prove, the *law of liberty* is a "cobweb," he must not only burn St. James's epistle, but sweep away

† How strangely may prejudice influence a good man! Mr. Berridge, p. 164, &c. raises a masked battery against the article of the Minutes, where Mr. Wesley hints, that the *word merit* might be used in a Scriptural sense to express what Dr. Owen, by an uncouth circumlocution, calls, *The rewardable condescency, that our whole obedience, through God's gracious appointment, has unto eternal life*—"Oh, Sir, [says M. B.] God must abominate the pride, the insolence of human pride, which could dream of merit: it is enough to make a devil blush."—There is great truth in these words, if Mr. B. speaks only of *proper merit*, or *merit of condignness*: but if he extends them to the evangelical *worthiness* so frequently mentioned by our Lord; if he applies them to *improper merit*, generally called *merit of congruity*, he indirectly charges Christ with teaching a doctrine so excessively diabolical, that the devil himself would be ashamed of it; and what is more surprising still, if I mistake not, he indirectly inforces the dreadful heresy himself by an *ILLUSTRATION*, which in *some degree* shows how God rewards us "for" our works, and "according to" our works.—"A tender-hearted gentleman [says he] employs two labourers out of charity, to weed a little spot of four square yards. Both are

away the epistles of St. Paul to the Romans and to the Galatians; together with the law, the Prophets, and the Psalms. While he considers whether the tree of Antinomianism will yield a besom strong enough for that purpose, I beg leave to dwell a moment upon another of his mistakes. It respects obedience and good works, against which Solifidians indirectly wage an eternal war. It runs through several pages, but centers in the following unguarded propositions.

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P. 35.

are old and much decrepit, but one is stronger than the other. The stronger weeds three yards, and receives three crowns; the weaker weeds one, and receives one crown. Now both the labourers are rewarded FOR their labour, and ACCORDING to their labour, but not for the MERIT of their labour."——Granted, if *merit* is taken in the sense of *proper merit*, or *merit of condignness* and equivalence; but absolutely denied if it is taken in the sense of *improper worthiness*, or *merit of congruity*.——Let *Thomas Aquinas*, the most famous of all the Papist divines, bring his standard of *merit*, and measure Mr. B. and if the Vicar of *Everton* [how loud soever he may exclaim against the word] is not found holding the DOCTRINE of *merit of congruity* as much as Mr. Baxter, let me for ever forfeit all pretensions to a grain of common sense. "The angelic Doctor" defines *merit* thus: "Dicitur aliquis mereri ex condigno, quando invenitur æqualitas inter præmium et meritum secundum æstimationem: ex congruo autem, tantum quando talis æqualitas non invenitur; sed solum secundum liberalitatem dantis munus tribuitur quod dantem decet."—That is, "A man is said to merit it with a *merit of condignness*" [i. e. to merit *properly*] when upon an average there appears an equality between the reward and the merit. But he is said to merit only with a *merit of congruity* [i. e. to merit *improperly*] when there is no such equality; and when a benefactor out of mere liberality makes a present, which becomes him to make."—Now, let candid men compare Mr. Berridge's ILLUSTRATION, with the definition that the most renowned Papist Doctor has given us of *merit*; and let them say if Mr. B. instead of splitting the hair, does not maintain, and ILLUSTRATE the doctrine of *merit of congruity*; and if one of the blushes which he supposes our Lord's doctrine of *worthiness* or *merit* would bring upon the face of some modest devil, does not become the author of the Christian world unmasked more than the author of the Minutes.

P. 35. l. 18. *Sincere obedience is no where mentioned in the gospel as a CONDITION of salvation*; and p. 36. l. 4. *Works have no share in the covenant of grace as a CONDITION of life*. I grant it, if by *salvation*, in the first proposition, and by *life* in the second, Mr. B. means *INITIAL salvation*, and *life BEGUN* in the world of grace. For undoubtedly the *free gift is come upon all men to justification*, or salvation from the damning guilt of original sin, and consequently to some interest in the divine favour previous to all obedience and works. Again and again have I observed, that as by *one man's disobedience, many* [*or πολλοι, the multitudes of men*] *were made sinners*; so by the obedience of one, many [*or πολλοι, the multitudes of men*] *shall, to the end of the world, be made righteous*, i. e. partakers of the above-mentioned justification, in consequence of Christ's atonement and the talent of free grace, and supernatural light, which *enlightens every man that comes into the world*. [Compare Rom. v. 18, 19, with John i. 4, 5, 9.] Far from opposing this *initial LIFE* of free grace, this *SALVATION unconditionally begun*, I assert its *necessity* against the Pelagians, and its *reality* against the Papists and Calvinists, who agree to maintain, that God has *absolutely* * reprobated a considerable part

* Some of my readers will wonder at my coupling the Calvinists and the Romanists, when I speak of those who hold *absolute* reprobation; but my observation is founded upon matter of fact. We are too well acquainted with the opinion of the Calvinists concerning the vessels of wrath. The sentiments of the Papists not being so public, may be brought to light by the following anecdote. Being some years ago at *Ganges* in the South of *France*, I went with Mr. *Pomaret*, the Protestant Minister of that town, to recommend to divine mercy the soul of a woman dying in child-bed. When we came out of the house, he said: Did you take notice of the person who was by the bed-side? He is a Man-midwife, and a strenuous Papist. You see by the consequences that this poor woman had a very hard labour. As it was doubtful whether the child would be born alive, he insisted upon baptizing it in the womb, *avec une seringue* according to custom. The Protestant women in the room exclaimed against his intention of tormenting a

part of mankind. But Mr. Berridge's propositions are Antinomianism unmasked, if he extends their meaning (as his scheme does)

B 2 to

woman in that extremity, by so ridiculous and needless an operation. Needless! replied he, how can you call that needless, which will save a soul? Do you not know that if the child dies unbaptized, it will certainly be lost? The doctrine of the Romish Church is then *free* wrath, or *free* reprobation for the myriads of infants, who die without baptism all the world over.

§ I beg leave to confirm this anecdote by a *public* testimony. My opponents have frequently mentioned the agreement of my sentiments with those of the Popish champion *Bellarmino*. This gave me a desire of looking into his works. Accordingly I procured them last winter; and, to my great surprise, before I had read a page, I found him a peculiar admirer of the great Predestinarian *St. Augustine*, whom he perpetually quotes. Nay, he is so strenuous an assertor of Calvinistic election, that, to prove "*We can give no account of God's election on our part,*" among the reasons advanced by *Calvin, Coles, Zanchus, &c.* in support of unconditional election and reprobation, he proposes the following argument, "*Tertia ratio, &c. ducitur a parvulorum diversitate, quorum aliqui rapiuntur ita in baptismo, alii paulo ante baptismum, quorum priores ad gloriam prædestinatorum, posteriores ad poenam reprobatorum pertinere non est dubium; nec possunt hic ulla merita prævisa, ullusve bonus usus liberi arbitrii, aut gratiæ fingi.*" *Bell. Opera De gratia et libero arbitrio. Cap. V. Antverpiæ, 16; 1. p. 766.* That is "*The third reason is taken from the different lot of little children: some being snatched immediately after baptism, and others a little before baptism: the former of whom undoubtedly go to the glory of the elect; and the latter, to the punishment of the reprobates. Nor can any desert foreseen, or any good use of free-will or of grace be here pretended.*" This argument is truly worthy of the cause which it supports. The very essence of Calvinism is an irreconcilable opposition to the second gospel-axiom. And as *Bellarmino's* argument demolishes that axiom, (it being impossible that the damnation of reprobated infants should be *from themselves*) he necessarily builds up Calvinism, with all its gracious doctrines. I might here return my last opponent these words of his *Finishing Stroke*, p. 15. which he writes in capitals, "SO BELLARMINO"—"*See Sir, what company you are again found in.*"—But I do not admire such arguments. Were father *Walsh* and Cardinal *Bellarmino* in the right, it would be no more disgrace to Mr. *Hill* to stand between them both, than it is to me to believe with the Cardinal, that *Christ* has said, *In the day of judgment thy words shall thou be justified.* For, as a diamond does not become a pebble upon the finger of a Papist, so truth does not become a lie under his pen.

to *finished* salvation, and to a *life of glory*, unconditionally bestowed upon adulterous backsliders: for *sincere obedience*, or the *good works*, or *faith*, are a condition [or, to use Mr. B's word, "*a term*"] indispensably required of all, that stay long enough upon the stage of life, to act as moral agents. *Every branch in me that beareth not fruit he taketh away*, John xv. 2. *Be not deceived, neither fornicators, &c. shall inherit the kingdom of God.* 1 Cor. vi. 9. See Ezek. xviii. and xxxiii. *If the penitent thief had lived*, says our Church, *and not regarded the works of faith*, he should have lost his salvation again. As for the argument taken from these words, *he that believeth* [now, with the heart unto righteousness] *hath everlasting life*, [i. e. has a title to and a taste of a life of glory, and shall have the enjoyment of it, if he continues in the faith, rooted and grounded:] it is answered at large, 4th Check. p. 94, &c.

Page 38. Mr. B. unmasks Antinomianism in the following proposition, "*I have gathered up my ends respecting this matter; and I trust you see at length that sincere obedience is nothing but a jack-o'-lanthorn, dancing here and there and every where: no man could ever catch him, but thousands have been lost by following him.*"

If I mistake not, Mr. Berridge here exceeds Mr. Hill. The author of P. O. only supposes, that works have nothing to do before the Judge of all the earth in the matter of our eternal salvation, and that all believers shall "*sing louder*" in heaven for all their crimes upon earth. But the Vicar of *Everton* represents *sincere obedience* [which is a collection of all the good works of upright Heathens, Jews, and Christians] as "*a jack-o'-lanthorn; and thousands;*" says he "*have been lost by following him.*"—Here is a blow at the root!—What! thousands lost by following after *sincere obedience* to God's commands! Impossible!—Our pious author, I hope, means *insincere obedience*; but if he stands to what he wrote, he must not be surprized, if with the "*good folks cast in a gospel foundery,*

“foundery, I ring a fire-bell,” and warn the protestant world against so capital a mistake. That thousands have been lost by resting in faithless, superficial, hypocritical, *insincere* obedience, I grant: but thousands!—lost!—by following after *sincere* obedience, i. e. after the obedience we uprightly perform according to the light we have!—This is as impossible, as that the Holy Ghost should lie when he testifies, *In every nation he that feareth God and worketh righteousness is accepted of him* according to one or another of the divine dispensations: he is accepted as a converted heathen, jew, or christian.

Had I the voice of a trumpet I would shout upon the walls of our Jerusalem; *Let no man deceive you: no body was ever lost, but for NOT following after, or for starting from sincere obedience: christian faith itself being nothing, but sincere obedience to this grand gospel precept, Believe in the Lord Jesus Christ and thou shalt be saved. We have received apostleship, says St. Paul; for OBEDIENCE TO THE FAITH among all nations, Rom. i. 5. No adult children of Adam were ever eternally saved, but such as followed after sincere obedience, at least from the time of their last conversion, if they once drew back towards perdition. For Christ says the apostle, is the author of ETERNÆ salvation to them that obey him; and he undoubtedly means that obey him sincerely: he will render eternal life to them who by patient continuance in well-doing, or by persevering in “sincere obedience,” seek for glory. —Has the Lord as great delight in burnt-offering, says Samuel, as in OBEYING [and I dare say he meant sincerely obeying] the voice of the Lord? —Behold [whatever solidians may say] to OBEY is better than sacrifice, and to hearken than the fat of rams: for rebellion [or disobedience] is as the sin of witchcraft, and stubbornness as idolatry. Heb. v. 9. Rom. ii. 7. 1 Sam. xv. 22.*

§ God, to shew the high value he puts upon *sincere obedience*, sent Jeremiah to the Rechabites with

this message; *Thus saith the Lord of hosts, BECAUSE ye have OBEYED the commandment of Jonadab your father, and kept all his precepts: therefore Jonadab the son of Rechab, shall not want a man to stand before me for ever.* His capital charge against Israel is that of disobedience. St. Peter, who observes that the believing Jews had purified their souls by OBEYING the truth, asks what shall the end be of them that obey not the gospel? And St. Paul answers, that Christ will come in flaming fire taking vengeance of them—and that God will render tribulation and wrath to them that do not OBEY the truth, but OBEY unrighteousness; and even that famous passage, *He that believeth on the son hath everlasting life, and he that believeth not the son, shall not see life,* John iii. 36, is in the original a rampart against solifidianism: for in the last sentence of it, the word rendered *believeth not*, is not *οὐ πιστευων*, in opposition to the first clause: but *απειδων*, an expression, which, by signifying equally *he who DISOBEYETH* and *he who believeth not*, guards the doctrine of obedience as strongly as that of faith.

THIRD SECTION.

An answer to Mr. B's capital arguments against sincere obedience.

THE serious reader probably wonders at the pious vicar of Everton, and asks if he supports his assertions against sincere obedience by arguments? Yes he does, and some of them are so plausible, that the simple can hardly avoid being deceived by them: nay and some of the judicious too: for asking last summer, a sensible clergyman, what part of Mr. B's book he admired most, he

convinced

convinced me of the reasonableness of this publication by replying, "I think him most excellent upon *sincere obedience*." A glaring proof this, that the impossibility of deceiving the very elect is not *absolute*, and that our Lord did not give them an *impertinent* caution when he said, *Take heed that no man deceive you*. But let us hear Mr. B.

P. 24. "Perhaps you think that Christ came to shorten man's duty, and make it more feasible by shoving a commandment out of Moses's tables, as the papists have done; or by clipping and paring all the commandments, as the moralists do. Thus *sincere obedience*, instead of *perfect*, is now considered as the law of works. But if Jesus Christ came to shorten man's duty he came to give us a licence to sin. For duty cannot be shortened without breaking commandments. And thus Christ becomes a minister of sin with a witness, and must be ranked at the head of antinomian preachers."—
To this specious argument I reply:

(1) After the fall, Christ was given in the promise to mankind as a *Mediator*; and *help was laid upon him* to make man's duty (as a redeemed sinner) feasible. To deny it, is to deny man's redemption. At that first promulgation of the gospel, what St. Paul calls the *law of faith*, and St. James, *the law of liberty*, took place. This gracious law has been in force under all the dispensations of the everlasting gospel ever since. And according to its tenor in the day of judgment we shall be justified or condemned, Mat. xii. 37.—

(2) To assert that *the law of liberty or the law of faith* requires of us paradisiacal innocence, and such a *perfection* of bodily and rational powers as Adam had before the fall, is to set Christ's mediation aside; and to suppose, that it leaves us just where it found us, that is under the old adamitic covenant.—(3) *The law of liberty* neither "shoves out, pares, nor clips" any moral commandment; for it condemns a man for the adultery of the eye, as well as for gross fornication; and for the murder

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of the tongue or heart, as well as for manual assassination; and it requires us to love God with all our heart and our neighbour as ourselves, according to the light of our dispensation and the talent of power we have received from above. He that keeps this whole law, and breaks it in one point [as Saul did in the matter of Agag, David in the matter of Uriah, Judas in the matter of Mammon, some Corinthians and Galatians in biting one another; and some of the christians to whom St. James wrote, in despising the poor and shewing a mean partiality to the rich]—he, I say, that knowingly and wilfully breaks this law in one point, is guilty of all; and he remains under the curse of it, till he has repented, and resumed the obedience of faith. Therefore, when our Lord substituted *the law of liberty* for the law of innocence, he neither “gave us a licence to sin,” nor “became a minister of sin with a witness,” as Mr. B. rashly affirms.—(4) The fourth *Mosaic* commandment allows *no manner of work*, but the last edition of the law of liberty allows all manner of works of necessity and mercy, to be done on the sabbath. Our Lord therefore dispenses with the uncommon rigour, with which the jews observed that sacred day: and if Mr. B. will call that indulgence “*clipping, paring*” or altering the 4th commandment, he is at liberty: but if we break a commandment in availing ourselves of our Lord’s gracious dispensation, why does Mr. B. allow his man-servant, his maid-servant, or his horse, to work on the saturday? Why does he not keep the *seventh* day holy “like the circumcized race?”—(5) *Innocent* man with *unimpaired* powers, could yield *perfect* obedience, to the law of innocence; therefore that law made no allowance, no provision for any deficiency in duty. Not so the law of liberty: for although it allows no wilful sin, yet it does not reject sprinkled, though as yet imperfect, obedience. Nor does it, as some divines would persuade the world, curse the bud because

because it is not yet the blossom, or the blossom because it is not yet the fruit, or the fruit, because it is not yet ripe: provided it tends to maturity, and harbours not *insincerity*, the worm that destroys evangelical obedience. It declares, that our works of faith are *accepted according to what we have, and not according to what we have not*. It graciously receives from an heathen; and from a babe in Christ, the obedience of a babe. And instead of sentencing to hell the man, whose pound has *only gained five pounds*, and in whom the seed of the word has *only produced thirty-fold*; it kindly allows him half the reward of him, whose pound has gained ten pounds, or in whom the seed has brought forth *sixty-fold*. But it shews no mercy to the unprofitable servant, who buries his talent: and it threatens with sorer punishment the wicked servant, who *turns the grace of God into lasciviousness*.—(6) “Thus sincere obedience is now considered as the law of works.” Not so: but it is considered, even by *judicious Calvinists*, as that obedience, which *the law of liberty* accepts of, by which it is *fulfilled*, and thro’ which believers *shall be justified* in the great day. I might fill a volume with quotations from their writings; but three or four will sufficiently prove my assertion.—Joseph Alleine, that zealous and successful preacher, says in his *Sure guide to heaven, or Alarm to the unconverted*. Lond. 1705. p. 153, 154. “The terms of mercy [*he should have said* The terms of **ETERNAL salvation**] are brought as low as possible to you. God has stooped as low to sinners, as with honour he can. He will not be thought a fautor of sin, nor stain the glory of his holiness; and whither could he come lower than he hath, unless he should do this? He has abated the impossible terms of the first covenant. Acts xvi. 31. Prov. xxviii. 13. He does not impose any thing unreasonable or impossible, as a condition of life, [*Alleine should have said, as a condition of* **ETERNAL life IN GLORY**, for God
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in Christ most freely gives us an *initial life of grace*, before he puts us upon performing any terms in order to an *eternal life of glory*.] “Two things were necessary to be done by you according to the first covenant, &c. And for future *obedience*, here he is content to yield to your weakness, and remit the rigor. He does not stand upon [legal] perfection &c. but is content to accept of *sincerity*. Gen. xvii. 1.—Matthew Mead in his treatise on *The good of early obedience*, London, 1683, p. 402, says, “It must be an upright and **SINCERE OBEDIENCE**. *Walk before me and be thou perfect*. So that sincerity and uprightness is new-covenant perfection. The perfection of grace in heaven is glory; but the perfection of grace on earth is *sincerity*.”—Mr. Henry perfectly agrees with M. Mead, when he thus comments upon Gen. vi. 9, “*Noah was a just man and perfect; he was perfect, not with a sinless perfection [according to the first covenant] but a perfection of sincerity*. And it is well for us, that by virtue of the covenant of grace, upon the score of Christ’s righteousness, *sincerity* is accepted as our gospel perfection!”—Hence it is that Dr. Owen says, a believer *as such, shall be tried, judged, and justified, “by his own personal SINCERE OBEDIENCE.”* Of justification, p. 111.—By comparing these fair quotations with Mr B’s argument, my reader, without having the sagacity of “*an old fox*,” will see that antinomianism has lost all decency in our days, and is not ashamed to call “*jack-o’-lanthorn*,” &c. what the sober calvinists of the last century called “*gospel perfection*.”

§ Lastly to insinuate, as Mr. B. does, that “*Christ becomes a minister of sin with a witness, and must be ranked at the head of antinomian preachers*,” because he has substituted *the law of liberty* for the old Adamic covenant, is something so ungrateful in a believer, so astonishing in a gospel-minister, that—But I spare the pious vicar of Everton, and

rise

rise against thee, O Crispianity! Thou hast seduced that man of God, and upon thee I charge his dreadful mistake. However, he will permit me to conclude this answer to his shrewd argument by the following query: "If *Christ becomes a minister of sin, and must be ranked at the head of the antinomian preachers,*" for placing us under the law of liberty, which curses a fallen believer that breaks it in one point [though it should be only by secretly harbouring malice or lust in his heart] what must we say of the divines, who give us to understand, that believers are not under the law preached by St. James, but under directions or "rules of life," which they may break unto adultery and murder, without ceasing to be God's pleasant children, and men after his own heart? —Must these popular men *be ranked at the head, or at the tail of the antinomian preachers?*

P. 24. Mr. B. advances another argument: "If sincere obedience means any thing, it must signify either doing what you can, or doing what you *will.*"—I apprehend it means neither the one nor the other, but doing with uprightness *what we know God requires of us*, according to the dispensation of grace which we are under; meekly lamenting our deficiencies, and aspiring at doing all better and better every day. "So we are" [not] "*got upon the old swampy ground again,*" but stand upon the rock of ages, and there defend the law of liberty against mistaken solidians.

P. 27. Mr B. instead of shewing, that our obedience is *insincere* if we live in sin, and despise Christ's salvation, goes on mowing down all sincere obedience without distinction.—"*I perceive,* says he, *you are not yet disposed to renounce sincere obedience:*" and to engage us to it, he advances another argument, which if it were sound would demolish not only "*sincere obedience,*" but *true repentance, faith unfeigned,* and all christianity. To answer it therefore, I only need to produce it; substituting

substituting the words *true repentance, or faith unfeigned,* for "*sincere obedience,*" which Mr B. ridicules: thus:

"You might have reason to complain, if God had made *sincere obedience* [I say, *true repentance, or faith, unfeigned*] a condition of salvation: much talk of it there is, like the good man in the moon, yet none could ever ken it. I dare defy the scribes to tell me truly what *sincere* [repentance] is; whether it means leaving half my sins, or one fiftieth, or one hundredth part; shedding half a score tears or fifty, or one hundred. I dare defy all the lawyers in the world to tell me whether *faith unfeigned* means believing half the bible, or three quarters, or one quarter, or one fiftieth, or one hundredth part: or whether it means believing with * half a grain of the faith which removes a mountain-load of guilt," or one fiftieth, or one hundredth part of a grain? Or whether it implies believing with all our hearts, or with "half, or three quarters, or one quarter," &c. Where must we draw the line! It surely needs a magic wand to draw it. See p. 27. l. 13. &c.

Mr. B. turns this flaming argument against *sincere obedience* like the cherub's sword, every way. Take two more instances of his skill; still giving me leave to level at *faith unfeigned,* "the total term of all salvation," what he says, against *sincere obedience*--P. 18. "If God has made *sincere obedience* [I retort *faith unfeigned*] the CONDITION [or term] of salvation, he would certainly have drawn the line, and marked out the boundary precisely, because our life depended on it."

Page

* Mr. B. invites me thus to retort his bad arguments against *sincere obedience* p. 94. l. 18. *I have been praying fifteen years for faith with some earnestness, and am not yet possess of more than half a grain.—Jesus assures you that a single grain, &c. would remove a MOUNTAIN load of guilt from the conscience, &c.*

—Page 28 “*Sincere obedience*” [I continue to say, faith unfeigned] “*is called a condition,*” [or a term] and no one knows what it is, &c. *O fine condition! Surely Satan was the author of it.*—

P. 24. *It is Satan's catch-word for the gospel,*—P. 38. It is “*nothing but a jack-o'-lanthorn, dancing here and there and every where,*” &c. For, p. 29. “*If God has drawn no boundary, man must draw it, and, will draw it where he pleaseth.*” “*Sincere obedience*” [I still retort *sincere repentance, or true faith*] “*thus becomes a nose of wax, and is so fingered as to fit exactly every human face. I look upon this doctrine, as the devil's master-piece, &c.*”

And I look upon these assertions, as the master-piece of antinomian rashness, and geneva-logic in the mouth of the pious vicar of Everton. Is it not surprizing, that he, who unmaskes the christian world should be so hood-winked by Calvinism, as not to see that there are as many *false professors of SINCERE repentance and TRUE faith*, as there are of *sincere obedience*; that even the Turks call themselves *mussulmen, or true believers*; and that he has full as much reason to call *sincere repentance, or true faith, a rotten buttress, a nose of wax, a paper kite, a jack-o'-lanthorn, &c. as sincere obedience?*

What a touch has this learned divine given here to the ark of God, in order to prop up that of Calvin? and how happy is it for religion, that this grand argument against obedience, repentance, and faith, is founded upon an hypothetical proposition, p. 29. l. 18, “*If God has drawn no boundary?*” This supposition Mr. B. takes for granted, though it is evidently false; the boundaries of *sincere obedience* being full as clearly drawn in the scriptures as those of *true repentance, and faith unfeigned.*

§ God himself without “*a magic wand*” has drawn “*the line,*” both in every man's conscience and in his written word. The line of *Jewish obedience* is drawn all over the old testament,

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especially

especially Ex. xx. Pf. xviii. and Mic. vi. 8. The line of *Christian* obedience is exactly drawn all over the new testament, and most particularly in our Lord's sermon upon the mount: and the line of *heathen* faith and obedience is, without the scripture, drawn in every breast, by the gracious light that enlightens every man who comes into the world. Through this light even mahometans and heathens may BELIEVE that God is, and that he is a rewarder of them that diligently seek him; and by this FAITH they may work righteousness, do to others as they would be done by, and so fulfil the law of liberty according to their dispensation: and that some do, is evident from those words of the apostle: when the Gentiles, who have not the [written] law, do by nature [in its present state of initial restoration, without any other assistance than that which divine grace vouchsafes to all men universally] the things contained in the law; these having no (written) law, are a law unto themselves, and shew the work (or precepts) of the law written in their hearts: their conscience also bearing witness and their thoughts, accusing or excusing one another. Rom. ii. 14, 15. Therefore, the dreadful blow, inadvertently struck at all religion the side of sincere obedience, is happily given with a broken reed: christianity stands: the important term of sincere obedience, with respect to adult persons, has not Satan, but the blessed God, for its author; and antinomianism is more and more "unmasked."

But these are not all Mr. Berridge's objections against obedience; For p. 30. he says, "If works are a condition in the gospel covenant, then works must make the whole of it." Why so? May not faith and repentance, so long as they continue true and lively, produce good works, their proper fruit? Why must the fruit "make the whole" of the tree? Besides, works being the evidencing cause of our salvation, according to the gospel, you have no warrant
from

from Scripture to say, they *must make the whole cause of it*. They agree extremely well with *faith, the instrumental cause; with Christ's blood, the properly meritorious cause; and with God's mercy, the first moving cause*. May I not affirm, that the motion of the fourth wheel of a clock, is absolutely necessary to its pointing the hour, without supposing that such a wheel *must make the whole of the wheel-work*? O how have the lean kine ascending out of the lake of Geneva, eaten those that fed so long near the river Cam?

But you add, P. 30. *Sincere obedience as a condition, will lead you unavoidably to perfect obedience*. And suppose it should, pray, where would be the misfortune? Is it right to frighten the Christian world from *sincere* obedience, by holding out to their view Christian Perfection, as if it were Medusa's fearful head? Are we not commanded to *go on to perfection*? Was not this one of our Lord's complaints against the Church of Sardis? *I have not found thy works perfect before God*? Does not St. Paul sum up all the law, or all obedience in *love*? And does not St. John make honourable mention of *perfect love*, and excite those who are not made *perfect in love, to have fellowship with him*? and with those who could say, *Our love is made perfect*, 1 John iv. 17? Why then should the world be driven from *sincere*, by the fear of *perfect* obedience? Especially as our Lord never required *absolute* perfection from archangels, much less from fallen man: the perfection which he kindly calls us to, being nothing but a faithful improvement of our talents, according to the proportion of the grace given us, and the standard of the dispensation we are under. So that upon this footing, he whose one talent gains another, obeys as perfectly in his degree, as he whose five talents gain five more. Notwithstanding all the insinuations of those *fishers of men*, who beat the streams of truth, to drive the fishes from Christian Perfection into the

Antinomian net. God is not an austere master, much less a foolish one, he does not expect to reap where he has not sown: or to reap wheat where he sows only barley. Those gracious words of our Lord, repeated four times in the gospel, might alone silence them that discourage believers from going on to the perfection of obedience peculiar to their dispensation, *To every one that hath to purpose, shall be given, and he shall have abundance*, he shall attain the perfection of his dispensation; *but from him that hath not*, because he buries his talent, under pretence that his Lord requires unattainable obedience, *shall be taken away even that which he hath*. Compare Matt. xiii. 12. with Matt. xxv. 29, Mark iv. 24, and Luke viii. 18.

The two last arguments of Mr. *Berridge* against sincere obedience may be retorted thus. (1) *If faith is a condition [or term] in the gospel covenant, then it [faith] must make the whole of it*. But if this is true, what becomes of Christ's obedience unto death? You reply, Faith necessarily supposes it. But you cannot escape: I follow you step by step, and say, The works I plead for, necessarily suppose not only our Lord's obedience unto death, but *faith* which you call "the only term of all salvation." (2) You say, *sincere obedience as a condition will lead you, unavoidably up to perfect obedience*. And I retort: *faith unfeigned, as a term or condition, will lead you unavoidably up to perfect faith*: for if the law of liberty commands us to love God *with all our soul*, it charges us also to believe in Christ *with all our heart*. Acts viii. 37. Should you reply, I am not afraid of being *led up to perfect faith*, I return the same answer with regard to *perfect obedience*.

This argument against *sincere* obedience, taken from the danger of going on to the *perfection* of it, is so much the more extraordinary, when dropping from Mr. *Berridge's* pen, as it is demolished by the words of his mouth, when he sings,

“Thee

“ Thee we would be always blessing,
 Serve thee as thy hosts above,
 Pray and praise thee without ceasing,
 Glory in thy *perfect* love.

Finish then thy new creation;
 Pure and spotless may we be!
 Triumph in thy *full* salvation,
Perfectly restor'd by thee!”

See a *Collection of divine songs* by *J. Berridge, M. A.*
 &c. p. 178.

To conclude: Another argument is often urged by this pious author to render the doctrine, of a believer's *final* justification by the evidence of works odious to humble souls. He takes it for granted that it encourages *boasting*; still confounding the *works of faith*, which he *at times* recommends as well as I, with the pharisaical *works of unbelief*, which I perpetually decry as well as he. But even this argument, about which the Calvinists make so much noise, may be retorted thus: there is as much danger of being proud of one's *faith*, as of one's *works of faith*; and if Mr. B. presses me with Rom. iii. 27. *Boasting is excluded by the law of faith*; I reply, that, the works I plead for being the *works OF FAITH*, his argument makes as much for me as for him; and I press him in my turn with Rom. xi. 18, 20, *Boast not thyself against the branches. Thou standest by faith. Be not high-minded, but fear.* Which shews, it is as possible, to be proud of *faith*, as of the *works of faith*. Nor can a believer boast of the latter, unless his humble faith begins to degenerate into vain fancy.

Such are the capital objections, that Mr. B. in his unguarded zeal for the first gospel axiom, has advanced against the second. Should he attempt to exculpate himself by saying, that all his argu-

ments against *sincere obedience* are levelled at the *hypocritical* obedience which pharisaic boasters sometimes call *sincere*: I reply, (1) It is pity he never *once* told his readers so. (2) It is surprizing that he who *unmasks the Christian world*, should so mask himself, as to *say* just the reverse of what he means. (3) If he really designs to attack *insincere* obedience, why does he not attack it *as insincere*? And why does he advance no arguments against it, but such as would give the deepest wound to *truly sincere* obedience if they were conclusive? (4) What would Mr. B. say of me, if I published an impious essay against *divine worship* in general, and to vindicate my conduct gave it out some months after, that I only meant to attack "*the worship of the host*" which makes a part of what the *papists* call "*divine worship*?" Would so lame an excuse clear me before the unprejudiced world? But, (5) the worst is, that if Calvinism is true, all Mr. B's. arguments are as conclusive against evangelical, sincere obedience, as against the hypocritical works of pharisees: for if Christians (who have time to add the *works* chiefly recommended by St. James, to the *faith* chiefly preached by St. Paul) have a *full, inamissible* title to *final* justification without those works, nay with the most horrid works, such as adultery and murder; is it not evident that the passport of good works and *sincere obedience*, is as needless to their eternal salvation, as *a rotten buttress, a paper-kite, or a jack-o'-lanthorn*?

FOURTH

FOURTH SECTION.

When Mr. B. grants, that "our Damnation is wholly from ourselves," he grants that our salvation is suspended upon some term, which through grace we have power to fulfil: and in this case, unconditional reprobation, absolute election, and finished salvation, are false doctrines: and Calvin's whole system stands upon a sandy foundation.

WHEN a man grants me *two and two*, he grants me *four*; he cannot help it. If he exclaims against me for drawing the necessary inference, he only exposes himself before men of sense.—Mr. B. p. 190. fully grants the second gospel axiom: "*Our damnation, says he, is wholly from ourselves*": nevertheless he declares, p. 26, that there is "*an absolute impossibility of being justified (or saved) in any manner by our works*:" and part of his book seems levelled at this proposition of the minutes, "Salvation not by the merit of works, but by works as a condition." Now, if I am not mistaken, by granting the above-mentioned gospel axiom, as moderate Calvinists do, he grants me Mr. W's. proposition, together with the demolition of Calvinism: for

(1) If my damnation is wholly from myself*, it is not the necessary consequence of an *absolute efficacious* decree of non-election, for then my damnation

* By the word *wholly*, Mr. B. cannot mean that our damnation may not have *secondary* causes, such as a tempting devil, an alluring world, wicked company, a bad book, &c. He is too wise to deny it: All I suppose he means, as well as myself, is that every reprobate

nation would be wholly from God. Nor is it the necessary consequence of the devil's temptation, for then it would be from the devil: nor is it (upon the gospel plan) the necessary consequence of Adam's fall; because, although I fell feminally into a state of damnation in the loins of Adam, yet the free gift came feminally upon me, as well as upon all men, unto initial justification; for I was no less in Adam, when God raised him up by the true promise of a Mediator, than when he fell by the lying promise of the tempter.

Now if my damnation is neither from any unconditional decree of reprobation, nor from the fall of Adam, what becomes of Apollyon and his sister, the great Diana? What becomes of absolute reprobation, and its inseparable companion, unconditional election? What becomes of all the horrors that St. Paul is supposed to father upon the God of love, Rom. ix. In a word, What becomes of Calvinism?

Again, If "*my damnation is wholly from myself,*" the just Judge of all the earth must damn me personally for something, which he had put it in my power personally to do or to leave undone. My damnation then, and consequently my salvation, is necessarily suspended on some term or condition, the performance or non-performance of which, is at my option. Nor is light more contrary to darkness than these two propositions of Mr. B. are to each other, "*Our damnation is wholly from ourselves:*" And, "*St. Paul plainly shuts out all works of sincere obedience, as a CONDITION*" of eternal salvation. On the first, stand the minutes and the checks; on the second, calvinism and antinomianism. And as some of Mr. B's readers cannot receive two incompatible propositions, they desire

bate is the primary meritorious cause of his damnation. Just as divine grace in Christ is the primary, meritorious cause of our salvation; although under that original, principal, leading cause, there are inferior, instrumental, evidencing causes, such as Bibles, Ministers, religious conversation, faith, good works, &c.

desire to know which of them we must give to the winds, with the paper-kite of sincere obedience?

I hope that gentleman will not endeavour to screen calvinism by saying, that the reprobates are damned merely for their personal sins, and therefore *their damnation is wholly from themselves*. An illustration will show the fallacy of this argument, by which calvinism is frequently kept in countenance.

A Monarch, in whose dominions all children are *naturally born lame*, makes a law that all who shall not *walk strait* before a certain day, shall be cast into a fiery furnace. The terrible day comes, and myriads of lame culprits stand before him. His anger smokes against them, and with a stretched out arm he thunders, Depart from me, ye cursed, into that place of torment prepared for obstinate offenders: for when I bid you walk upright, ye persisted to go lame. Go burn to all eternity, and as ye burn, clear my justice: and remember, that *your misery is WHOLLY from YOURSELVES*.

WHOLLY from OURSELVES! they reply with one voice: was it ever in *our* power not to be born lame: or to walk upright in our crippled condition? Wast not thou acquainted with our *natural* misfortune? When a wonderful man came into thy kingdom, to heal the lame, didst thou not order that he should pass us by? If he and his servants have tantalized us with general offers of a free cure, dost thou not know, they were complimentary, lying offers? Hast thou forgotten, how thou orderest the loving Physician who wept over us, never to prepare one drop of his purple tincture for us? And how thy "*secret will*" bound us with the invisible chains of an *efficacious* decree of preterition, that we might never come at that precious remedy? In a word, was it not from the beginning thy fixt determination, that as we are born lame and helpless subjects to thy crown: so we should remain the lame and remediless victim of thy wrath? If therefore thou wilt
show

show the boundless extent of thy grim sovereignty, by casting us into the flaming abyſs, do it; for we cannot reſiſt thee; but do not pretend that we have pulled down thy wrath upon us. Rob, O rob uſ not of the only alleviation, that our deplorable caſe can admit of, viz. the comfort of thinking that our deſtruction is *not* from ourſelves. If thou wilt be fierce as a lion, at leaſt be not hypocritical as a crocodile.

Hear ye heavens, replies the abſolute monarch, give ear O earth, and judge of the juſtice of my proceedings againſt theſe lame culprits. In conſequence of a permiſſive, *efficacious* decree of mine, five or ſix thouſand years ago, one of their anceſtors brought lameneſs upon himſelf and upon them; therefore their neceſſary lameneſs and the fearful deſtruction with which I am going to puniſh their lame ſteps, are *wholly from themſelves*. Are not my ways equal, and theirs unequal? And far from being a crocodile towards them, am I not a lamb in whoſe mouth is no guile? Or at leaſt a lion, who like that of the tribe of Judah, uſe my ſovereign power only according to the cleareſt dictates of juſtice and equity?—Out of thine own mouth, reply the wretched culprits, the world of rational beings will condemn thee, thou true king of terrors! Thou acknowledgeſt that thouſands of years before we were born one of our anceſtors brought upon us the neceſſary lameneſs, in conſequence of which we muſt be caſt into that fiery furnace, without having ever had it in our power to take one ſtrait ſtep; and yet thou ſayeſt that our deſtruction is *wholly from ourſelves*! If thou wert not loſt to all ſenſe of equity and regard for truth, thou wouldeſt ſay, that our condemnation is not from ourſelves but *wholly* from a man whom moſt of us never heard of: unleſs thou waſt the grand contriver of the fall, which brought on his lameneſs and ours: and in that caſe our deſtruction is far leſs from him than from *thyſelf*. Beſides, thou haſt publiſhed a decree, in which thou declareſt, *They ſhall ſay no more, The fathers*

fathers have eaten a sour grape, and the children's teeth are set on edge: but every one shall die for his OWN INIQUITY. Behold all souls are mine, as the soul of the father, so also the soul of the son is mine, The soul that sinneth it shall die the death thou designest us. Now iniquity that we could never personally help, an iniquity caused by one of our ancestors, can never be *our own iniquity* contradistinguished from that of *our fathers*. If thou didst cast all the asses of thy kingdom into thy fiery furnace, because they do not bray as melodiously as the Nightingale sings: or all the Ravens, because they are not white as Swans; couldst thou with any truth say, Their torments are wholly from themselves? And hast thou any more reason to say that our perdition is from ourselves, when thou burnest merely for our *natural, necessary* lameness, and for the lame steps that it has *naturally and necessarily* occasioned?

The judicious reader will enter into this illustration without being presented with a key of my own making; and trusting his candor and good sense with that business, I draw the following inferences from the second gospel-axiom which Mr. B. has explicitly granted, (1) God does not prevaricate, but speaks a melancholy truth when he says, *O Israel THOU hast destroyed THYSELF.* (2) Every reprobate is *his own* destroyer, not only because he has wilfully sinned away the justification mentioned Rom. v. 18. by which all infants are entitled to the kingdom of heaven; but also because he wilfully rejects the salvation *really* prepared for, and *sincerely* offered to him in Christ. (3) According to the second covenant we are never in a state of *personal* damnation, till we have personally buried the talent of that *grace which bringeth salvation, and hath appeared to all men.* (4) Calvinism which teaches the reprobates fully to exculpate themselves, and justly to charge God with shuffling, lying, injustice, cruelty, and hypocrisy,

is a system that does the reprobates infinite honour, and the divine perfections unspeakable injury. And (5) When Mr. *B.* maintains, that "*our damnation is wholly from ourselves,*" he maintains indirectly, that the Minutes and Checks, which necessarily stand or fall with that gospel axiom, are truly Scriptural. Thus, like other pious Calvinists,* he

* The warm author of a Pamphlet entitled "*Dr. Crisp's ghost, or a Check upon Checks: being a bridle for Antinomians, and a whip for Pelagian and Arminian Methodists,*" with this motto, *Without are dogs, and whosoever loveth and maketh a lie;* designed, it seems, to whip the Arminian dogs, and to prove that Flavel, Baxter, Williams, and I, *make a lie;* when we represent Dr. Crisp as an abettor of "*Antinomian dotages.*"—This warm author, I say informs us that even Dr. Crisp, overcome by the glaring evidence of truth, once said: "I must read the fearful doom of all, who have not learned this lesson [*denying ungodliness*] and are not yet taught it of God, &c. They are yet in the gall of bitterness and in the bond of iniquity, and have not their part in this matter. I say, as yet, this is their fearful doom, and if they continue thus untaught their lesson, there can be no salvation by grace for them. Not every one that says, Lord, Lord, shall enter into the kingdom of heaven, but he that doth the will of my Father which is in heaven, &c. Some licentious ungodly wretches, I know, reply, though to their own ruin, &c. that Christ justifies the ungodly, and we are saved by faith without works: but alas! they observe not how cunningly the devil equivocates to lull them asleep in their ungodly practices. It is true indeed that Christ justifies the ungodly, that is, he finds them ungodly when he imputes his righteousness to them; but he does not leave them ungodly after he has inspired them, he teacheth them to deny ungodliness: he affords no cloak to perseverance in ungodliness, but will come in flaming fire, with his mighty angels to render vengeance unto such. He that denies not ungodliness him will Christ deny before his Father which is in heaven. Why then wilt thou be deluded with **CROSS SOPHISTRY**, in so clear a **SUNSHINE** of the gospel? Is not the light so bright that thine own heart checks thee? And if thine heart condemns thee, God is greater, and searches all things."

§ Hail! Crisp. Far from *checking my checks*, and *whipping* the Arminian dog, in an happy moment thou manfully fightest St. James's battle; thou callest the doctrine of the checks "*sunshine:*" and **WHIPPEST** thine own speculative error out of the church as "*gross sophistry.*"

he gives us an excellent dose of antidote to expel
D Antinomian

Dr. Crisp [as quoted by this opponent] almost discovered once the important difference between the salvation of a *sinner*, previous to works; and the salvation of a *believer*, consequent upon works.

His excellent words run thus. "It is true also, we are saved by faith without works, but here also Satan equivocates as grossly as in the other case; for though faith only saves without works efficiently, YET NOT CONSEQUENTIALLY, as I said before: that is, though faith only saves, yet that faith must not be alone that saves, but must be attended with its fruits, to wit, denying ungodliness: else it is so far from saving, that it is but a dead faith, and he is but a vain man that has no better, as St. James well affirms. The person believing must deny ungodliness, though, this denial works not his salvation."—[This is very true, if it is understood either of *initial* salvation, or of the *primary cause* of eternal salvation] "Our Saviour speaks to the same purpose, A good tree bringeth forth good fruit: he does not say the fruit makes it a good tree, yet the good fruit is inseparable. I speak not of quantities or degrees, &c. but of the truth, to wit a *real and sincere denial of ungodliness*:"—Excellent! To whip the dogs the Rev. Mr. P——l, needs only prove, that when David robbed Uriah of the ewe-lamb that lay in his bosom, tried to kill his soul with drunkenness, and treacherously killed his body with the sword of the Ammonites, he "*really and sincerely denied ungodliness*." And that his faith produced the *good fruit*, which is INSEPARABLE from saving faith. The moment this is done, I promise the public to clear pious Calvinists in general from the charge of *speculative Antinomianism*. Dr. Crisp in particular from that of *glaring contradiction* and his zealous second, who accuses me with "*gross falsities*," from calvinistic rashness.

We can no more exculpate warm Calvinists, when they betray holiness into the hands of practical Antinomians, because they now and then speak honourably of good works: than we can clear Pontius Pilate, from the guilt of delivering the Messiah to the Jews, because he once solemnly *took water, and washed his hands before the multitude, saying, I find no fault in this just person: I am innocent of his blood: see ye to it.* If the Reverend author of the *Whip for the Arminians* considers this, or if he turns to IV. Check. p. 40, where I produce D. Williams's observation concerning Dr. Crisp's *inconsistency*, he will probably be less forward in *checking Checks*, that he has not candidly considered: and in making *whips* for the back of his honest neighbours, lest some of them should take them from him to lash his mistakes and chastise his precipitation.

Antinomian poison. But who shall recommend it to the Calvinistic world? Mr. *Wesley* they will not hear: my Checks they will not read. Go then, "*valiant Sergeant, IF.*" Thou comest from *Everton*, therefore thou shalt be welcome. Thou knowest the way to the closets of Solifidians; nay thou art there already with "*The Christian world unmasked.*"

FIFTH SECTION.

Mr. B. candidly grants the conditionality of perseverance, and consequently of election, by showing much respect to "*Sergeant IF,*" who "*guards the camp of Jesus:*" But soon picking a quarrel with the valiant Sergeant, he discharges him as a Jew, opens the camp to the Antinomians by opposing to them only a sham centinel, and shows the foundation of Calvinism in a most striking light.

THE pious author of '*The Christian World unmasked*' speaking of the Calvinistic doctrine of unconditional perseverance, which he confounds with the evangelical doctrine of conditional perseverance, p. 194. says with great truth, provided he had spoken of the latter; it "affords a stable prop to upright minds, yet lends no wanton cloak to corrupt hearts. It brings a cordial to revive the faint, and keeps a guard to check the forward. The guard attending on this doctrine, is Sergeant *If*; low in stature, but lofty in significance; a very valiant guard, though a monosyllable. Kind notice has been taken of the Sergeant by Jesus Christ and his

his Apostles; and much respect is due unto him from the Lord's recruiting officers, and every soldier in his army. Pray listen to the Sergeant's speech: *IF ye continue in my word, then are ye my disciples indeed*, John viii. 31. *IF ye do these things ye shall never fall*, 2 Peter i. 10. *IF what ye have heard shall abide in you, ye shall continue in the Son and in the Father*, 1 John ii. 24. *We are made partakers of Christ, IF we hold the beginning of our confidence stedfast unto the end*, Heb. iii. 14. *Whoso looketh and continueth (that is, IF he that looketh, doth continue) in the perfect law of liberty, that man shall be blessed in his deed*, James i. 25." — And again, p. 194. "IF backsliders fancy, they must all be restored by repentance, because David was restored, and Peter was; they might as well suppose, they must all be translated into heaven without dying,* because Enoch and Elijah were." p. 199, l. 17th.

§ Upon this plan of doctrine, we are ready to lay by our controversial pens, and shake hands with our Calvinist brethren. All that we desire of them; in order to a lasting agreement, is—(1) To consider what is implied in the preceding concessions: and to gag Sergeant IF, when he honestly speaks the very words of *the captain of our salvation*, or those of the Apostles his Lieutenant-generals:—(2) Not to call him a *Galatian*, or a *Papist*, when he is found in company with St. James.—(3) Not to enter an action against him, for disturbing the peace of those backsliders, who having denied the faith, and

D 2

lost

* Here Mr. B. in a fit of legality far exceeds the limits of the truth, which I maintain in the Checks: for he insinuates, that the recovery of backsliders is as improbable as their bodily translation into heaven. For my part, severe as I am represented to backsliders, I believe their return is ten thousand times more probable, than their going to heaven as Enoch and Elijah did.

loft their first love, now quietly hug a bosom-sin, or take their Laodicean rest on the pillow of self-election:—(4) Not to put him under arrest, for heading a platoon of those whom some of the absolute elect call *diabolonians*, because they doubt the truth of *unconditional* election, or election without *IF*; and chuse to fire at *sin*, rather than at their *captain*.—And (5) not to say to him, Hail Sergeant, kissing him as if he were a good Christian, in order to betray him with some decency into the hands of the Antinomians, as a “circumcised caitiff.”

Whether my pious opponent has not treated the honest Sergeant in that manner, I leave the candid reader to determine. “Yet take notice,” [says he, p. 194, “that Sergeant *IF*, is not of Jewish but Christian parentage; not sprung from Levi, though a son of Abraham; no centinel of Moses, but a watchman for the camp of Jesus. He wears no dripping beard, like the circumcised race; and is no legal blustering *condition* to purchase man’s salvation, but a modest gospel *evidence* to prove the truth of grace. He tells no idle tales”—Enough, Rev. Sir, if “*he tells no idle tales*,” he does not cavil and quibble, much less does he deny his proper name, and well known meaning. Although he no more dreams of “*purchasing man’s salvation*” than you do, yet he is conditional *If*, Sergeant *If*, a very valiant guard to the Scriptural doctrine of perseverance, and an irreconcilable enemy to Calvin’s election, and “Antinomian dotages.”

O ye opposers of the second gospel axiom, “*Pray come and peep!*”—See Calvinism “*unmasked*” by one of your principal leaders, who shews to the world the futile foundation of your doctrines of grace!—Thanks be to his humourous honesty, we see now that those famous doctrines stand upon the supermetaphysical difference there is, between *If*, and *If*, between Jewish *If*, and
Christian

Christian *If*; legal *If*, and evangelical *If*; *If*, at Madely, and *If*, at Everton. When *IF*, the culprit, appears in the Foundery-pulpit, *he tells idle tales*, it seems! he slyly disguises himself! But when *If*, the orthodox, shews himself in the desk at ***, (for it is to be feared, that he seldom appears in the pulpit *valiantly to guard Bible perseverance*) he never equivocates! When he says to people that never stood, or to people that can never fall, *IF ye do these things ye shall never fall, &c.* He is not a *condition*, and yet he never shuffles! These are strange hints indeed!

Patient Reader, permit me to try, by the following questions, the solidity of the Calvinistic distinction between *IF* and *IF*, which supports the amazing weight of the great Diana. (1) When the gospel said to David, *IF thou dost these things thou shalt never fall*, and he fell into adultery: was serjeant *IF*, "a MODEST gospel evidence to prove the truth of his grace?" And supposing he was such a *modest* evidence, did he "lend no wanton cloak to a corrupt heart?"—(2) When our Lord said to the young ruler, *IF thou wilt be perfect, sell all*; was serjeant *IF* of Jewish, or Christian parentage?—(3) How shall I know when the serjeant's "a centinel of Moses," or when he is a "watchman for the camp of Jesus?" Should you answer, A Jewish *IF* wears a dripping beard, you may indeed by such an argument convince, and entertain some Calvinists; but you leave me quite in the dark: and with "some very honest folks, who are cast in a gospel foundery, instead of "ringing a fire-bell," I smile at your wit and orthodoxy, but can no more understand what you mean by an *IF* "with a dripping beard" than you could conceive what I would be at if I spoke of a *yes*, with a long tail, or a *perhaps* with dreadful horns.—(4) How shall I distinguish a "legal" form an evangelical *If*? Should you say, that the "legal, blustering" serjeant wears an halberd, but the evangelical mild *If* has no weapon at all; I

ask.

ask, What business has an unarmed IF in "the camp of Jesus?" Why do you call him "a sergeant?" Is he not a sham "centinel" a ridiculous scare-crow, to deceive the simple, rather than "a very valiant guard to check the forward?"—(5) How shall I make a difference between an Everton *If*, and a Madely *If*? When I have read my Bible in both places, I have always found the sergeant exactly of the same stature; he always appeared in the same black regimentals; and to this day a Madely *If*, exactly answers to the description, that the pious Vicar of *Everton* gives of him. He is "a monosyllable, low in stature, but of lofty significance;" whereas the *Everton If*, is yet lower in significance than in stature, since you make it signify just nothing. Should you reply, that a *Madely If*, is "like one of the circumcised race;" I answer, that although, eleven years ago, I circumcised him with an Antinomian knife, yet I did not quite mutilate him. But I could name a gospel minister, who has "served more than three apprenticeships at a noted hall of physic," by whom the unhappy sergeant has not only been "circumcised," but quite emasculated, yea deprived of his very vitals. For when *If*, in the above quoted Scriptures, is absolutely divested of *conditionality* and turned into an unnecessary evidence of grace, which the elect can do without, as well as David and Solomon; may it not be compared to a dead Sergeant, whose lungs and heart are pulled out; and whose ill-smelling remains, far from being a "valiant guard" against the forward, prove an enticing lure to unclean birds who fly about in search of a carcase.

Excuse, reader, this prolix and ludicrous defence of the sergeant. The subject, though treated in so queer a manner, is of the utmost importance: for the Minutes, the Checks, and the second gospel axiom stand

stand or fall with sergeant *If*. If he is a coward, a knave, or a cypher, antinomianism will still prevail: but if he recovers his true and *lofty significance*, he will soon rid the church of antinomian dotages. As "much respect is due unto him," and to St. James's undefiled religion, which the ingenious book I quote indirectly undermines, I thought it my duty to "open my bag" also, and let out a ferret, or to speak exactly the language of Everton, "a fox" to chase "*a straggling goose hard at hand.*" Take notice however that by the "*goose,*" I do not mean the truly reverend author of *the world unmasked*, for he has wit enough, and to spare: but "*the waddling dame,*" calvinistic contradiction, alias *Logica Genevensis*. And now reader, I lay her before thee, not to make thee "*sup* upon her "*amidst a deal of cackling music,*" but that thou wouldst help me to nail her up to the everlasting doors of the temple of truth, as sportsmen do cranes and foxes to the doors of their rural buildings.

C O N C L U S I O N .

Were I to conclude these strictures upon the dangerous tenets, inadvertently advanced, and happily contradicted, in, *The Christian world unmasked*, without professing my brotherly love and sincere respect for the ingenious and pious Author: I should wrong him, myself, and the cause which I defend. I only do him justice when I say, that few, very few of our elders, equal him in devotedness to Christ, zeal, diligence, and ministerial success. His indefatigable labours in the word and doctrine, entitle him to a double share of honour: and I invite all my readers to esteem him with me *highly in love for his Master's, and his work's sake*: intreating them not to undervalue his

his

his vital piety on account of his Antinomian opinions; and beseeching them to consider, that his errors, are so much the more excusable, as they do not influence his moral conduct, and he refutes them himself far more than his favourite scheme of doctrine allows him to do. Add to this, that those very errors spring in a great degree from the idea, that he honours Christ by receiving, and does God service by propagating them.

§ The desire of catching the attention of his readers, has made him chuse a witty, facetious manner of writing, for which he has a peculiar turn; and the necessity I am under of standing his *indirect* attack obliges me to meet him upon his own ground, and to encounter him with his own weapons. I beg, that what passes for evangelical humour in him, may not be called indecent levity in me. A sharp pen may be guided by a kind heart; and such, I am persuaded, is that of my much esteemed antagonist, whom I publicly invite to my pulpit: protesting that I should be edified, and overjoyed, to hear him enforce there the *guarded* substance of his book, which, notwithstanding the vein of solifidianism I have taken the liberty to open, contains many great and glorious truths.

End of the Second Part.

P R E F A C E.

In which the Author gives an account of Mr. Hill's new method of attack, and makes some reconciling concessions to the Calvinists, by means of which their strongest arguments are unnerved, and all that is truly scriptural in Calvinism is openly adopted into the anti-calvinian doctrine of grace.

WE should be deservedly considered as *bad Protestants*, if we were not ready always to give an answer with meekness to every man [much more to Mr. Hill, a gentleman of piety, learning, reputation, wit, and fortune] who asketh us a reason of the hope that is in us. We confess that after the way, which our opponents call the heresy of the *Arminians* and *Perfectionists*, we worship the God of our Fathers; believing what is written in the Scripture concerning the extent of redemption by price and by power.

Concerning the extent of Christ's redemption by price we believe, that he, by the grace of God tasted death to procure initial salvation for every man, and

eternal salvation for them that obey him: And concerning the extent of his redemption by power, we are persuaded, that, when we come to God by him, he is able and willing to save to the uttermost our souls from the guilt and pollution of sin here, and our bodies from the grave and from corruption hereafter.

With regard to our extensive views of Christ's redemption by price, Mr. Hill calls us *Arminians*: and with respect to our believing, that there is no perfect faith, no perfect repentance in the grave; the *christian* graces of repentance, faith, hope, patience, &c. must be perfected *here* or never; and with respect to our *confidence* that Christ's blood fully apply'd by his spirit, and apprehended by perfect faith, can cleanse our hearts from all unrighteousness before we go into the purgatory of the *Calvinists*, or into that of the *Papists*, that is before we go into the valley of the shadow of death, or into the suburbs of hell—with respect to this *belief* and *confidence*, I say Mr. Hill calls us *Perfectionists*; and appearing once more upon the Stage of our controversy, he has lately presented the public with what he calls "*A Creed for Arminians and Perfectionists*," which he introduces in these words: "*The following confession of faith however shocking not to say blasphemous, it may appear to the humble christian, must inevitably be adopted, if not in express words, yet in substance by every Arminian and Perfectionist whatsoever; though the last article of it chiefly concerns such as are ordained ministers in the Church of England.*" And as among such ministers, Mr. J. Wesley, Mr. W. Sellon, and myself peculiarly oppose Mr. Hill's Calvinian doctrines of *absolute election* and *reprobation*, and of a *death-purgatory*; he has put the initial letters of our names to his creed: hoping, no doubt, to make us peculiarly ashamed of our principles. And indeed so should we be, if any "*blasphemous*" or "*shocking*" consequence "*inevitably*" flowed from them.

But

But how has Mr. Hill proved that this is the case? Has he supported his charge by one argument? No: but among some consequences, of our doctrine, which are quite harmless and scriptural, he has fixed upon us some shocking consequences, which have no *necessary* connexion with *any* of our doctrines of grace. We apprehend therefore, that by this method, Mr. Hill has exposed his inattention more than our "heresy."

If Mr. Hill had said before a thousand witnesses I hold *ten* guineas in my *right* hand, and *ten* in my *left*, could the author of the *Checks* wrong him, or expose his own candor, if he insisted upon the truth of this consequence, "Then Mr. Hill holds *twenty* guineas in *both* his hands." And if Mr. Hill protested ever so long, that he holds but *fifteen* in all, and that I am a "*caluminator*" for saying that he holds *twenty*: would not all the witnesses, who are impartial and acquainted with the proportion of numbers, clear me of the charge of *calumny* and accuse Mr. Hill of *inattention*? Again: if I had said before the same witnesses, that I have *two* guineas in my *right* hand, and *two* in my *left*; and if Mr. Hill, to keep his error in countenance by bringing me in guilty of as great a mistake as his own, fixed the following consequence upon my assertions, "Then you hold *seven* guineas in *both* your hands;" should he not expose himself more than me? And would not all the candid spectators declare, that although I have a right to maintain that *ten* and *ten* make *twenty*, my opponent cannot reasonably assert that *two* and *two* make *seven*. The justness of his illustration will appear to the reader, if he casts a look upon the Creed which I have composed for an antinomian with Mr. Hill's principles. The doctrines that it contains are all his own, and they are expressed chiefly in his own words, as appears from numerous quotations, in

which I refer the reader to the pages where he has publicly maintained the tenets which I expose: but Mr. Hill has not produced in his Arminian-Creed one line out of my Checks from which any shocking or blasphemous doctrine flows by "unavoidable" consequence. If he had, I protest, as a lover of truth, that I would instantly renounce the principle, on which such a doctrine might be justly fathered; being persuaded that the pure light of a pure doctrine, can never be necessarily productive of gross darkness: altho' it may accidentally be obscured by occasional difficulties, as the sun may be darkened by interposing clouds.

Some Readers will probably think, that I have made the Calvinists too many concessions in the following pages: but I am persuaded that I have granted them nothing but what they have a scriptural right to: and God forbid that any protestant should grant them less!—At the synod of *Dort* the Arminians being sensible, that a *gratuitous election* can be defended by scripture and reason, would debate first the doctrine of *gratuitous, Calvinian reprobation*, which is flatly contrary to reason and scripture. The Calvinists on the other hand being conscious that the strength of their cause lay in maintaining a *gratuitous election*, and hoping that the *gratuitous reprobation* would naturally sculk under that election, insisted that the doctrine of election should be debated first. The Arminians would not consent to it, so that nothing was properly discussed: and the Calvinists having numbers and the sword on their side, deposed their opponents as obstinate heretics. Whilst we disapprove the severity of the Calvinists, we blame the Arminians for provoking that severity by refusing to clear up the doctrine of election. And improving by the mistakes of both parties, we make the reconciling concessions which follow.

(1) We

(1) We grant that there is an election of distinguishing grace: but we show that this election is not Calvinian Election; thousands being partakers of the partial election of distinguishing grace, who have no share in the impartial election of distributive justice; two distinct elections these, the confounding of which has laid the foundation of numberless errors. See the *Scripture Scales*, Sect. XII.

(2) We grant the Calvinists that *initial* salvation is merely by a decree of divine grace thro' Jesus Christ. But we assert that *eternal* salvation is both by a degree of divine grace and of distributive justice: God *rewarding* in Christ with an eternal life of glory those believers who by patient continuance in well-doing seek for glory, honour, and immortality.

(3) We grant that, altho' God, as a judge, is no respecter of persons; yet, as a Benefactor, he is and of consequence has a right to be, so far a *respecter of persons*, as to bestow his *favours* in various degrees upon his creatures; dealing them to some with a *more sparing* hand than he does to others:

(4) We grant, that, altho' God punishes no one with eternal death for *original* and *necessary* sin; yet when sin, which MIGHT HAVE BEEN AVOIDED by the help of creating or of redeeming grace has been VOLUNTARILY and PERSONALLY committed; God does punish [and of consequence has a right to punish] with eternal death, SOME OFFENDERS MORE QUICKLY than he does OTHERS; the shewing, in such a case, mercy or justice UPON GOSPEL TERMS, to whom he pleases, and as soon or as late as he pleases, being undoubtedly the privilege of his sovereign goodness or justice: An awful privilege this, which is perfectly agreeable to the evangelical law of liberty and upon which the calvinists have absurdly built their

their twin-doctrines of *finished salvation* and *finished damnation*; not considering that such doctrines stain the first gospel-axiom and totally destroy the second.

The nature of this concession may be illustrated by an example. Two unconverted soldiers march up to the enemy. Both have unavoidably transgressed the third commandment; the one, by calling *fifty* times for his damnation; and the other, *five hundred* times. Now, both having *personally* forfeited their initial salvation, and continuing impenitent; God, is a righteous revenger of prophaneness, may justly suffer the *fifty-pence-debtor* to fall in the battle, and to be instantly hurry'd to the damnation he had madly prayed for: and, as a long-suffering, merciful Creator, he may suffer the *five-hundred-pence-debtor*, I mean the soldier who has sinned with an higher hand to walk out of the field unhurt, and to be spared for years; following him still with new offers of mercy, which the wretch is so happy as to embrace at last. Here is evidently an high degree of the distinguishing grace, which has been manifested toward Manasses, and a thousand other grievous sinners. But by this *peculiar* favour God violates no promise, and he acts in perfect consistency with himself: for, when two people have *personally* forfeited their initial salvation by one avoidable sin, of which they do not repent when they might; he does no INJUSTICE to the fifty-pence debtor, when he calls him *first* to an account; and he greatly magnifies his LONG-SUFFERING, when he continues to relieve the five-hundred-pence-debtor.

By this *sparing* use of astonishing mercy, God strongly guards the riches of his grace. This *inferior* degree of forbearance makes thoughtful sinners stand in awe; as not knowing but the first sin they will commit, shall actually fill up the measure of their iniquity, and provoke the Almighty to swear in

in his righteous anger, that their day of grace is ended. To justify therefore God's conduct with men in this respect, we need only observe, that, if *distinguishing grace* did not make the difference which we grant to the Calvinists, perverse free-will would draw amazing strength from the unwearied patience of free-grace. Suppose for instance, that God had *ensured* to all men a day of grace of *four score* years; would not all sinners think it time enough to repent at the age of threescore years and nineteen? Therefore, through the clouds of darkness which surround us, reason sees far into the propriety of the partiality with which distinguishing grace dispenses its *superior* blessings. But all the partiality which that grace ever displayed, never amounted to one single grain of Calvinian reprobation. Because God, as a righteous judge, let every man have a fair trial for his life. Nor will all the sophisms in the world reconcile the ideas, which the scriptures and rectified reason give us of divine justice, with a doctrine which represents God as condemning to eternal torments a majority of men, for the necessary, unavoidable consequences of Adam's sin:—A sin this, which, upon the scheme of the absolute predestination of all events, was also made unavoidable and necessary. To return :

(5) We grant that altho' Christ died to purchase a day of [initial] *salvation* for all men, yet he never died to purchase *ETERNAL* salvation for any *adults*, but *them that believe, obey and are faithful unto death*. And that of consequence, the redemption of mankind by Jesus Christ is *general and unconditional* with respect to *INITIAL* salvation; but *particular and conditional* with respect to *ETERNAL* salvation; excepting the case of infants, who die before actual sin: these, and only these, are blessed with *unconditional election* and *finished salvation* in the Calvinistic sense of these phrases:—These are *irresistibly* saved and eternally admitted into one of the many mansions of

of our heavenly father's house: free-grace, to the honour of our Lord's meritorious infancy, absolutely saves them without any concurrence of their free-will. Nor is it surprizing, that God should do it *unavoidably*: for as they never were *personally* capable of *working* WITH free-grace, i. e. of *working out their salvation*: so they never were in a capacity of *working* AGAINST free-grace, or of *beginning* to work their damnation. Having never committed any act of sin, God can consistently with the gospel, save them eternally without any act of repentance. In a word, infants having *no unrighteousness* but that of the *first* Adam, reason, as well as scripture, dictates that they need *no righteousness* but that of the *second*.

(6) From the preceding concession it follows, that obedient, persevering believers are God's *elect* in the particular and full sense of the word: being *elect* to the *reward* of eternal life in glory:—A reward this, from which they that die in a state of apostacy or impenitency have cut themselves off, by not making their calling and conditional election sure.

(7) We grant, that none of *these peculiar elect* shall ever perish, though they would have perished had they not been faithful unto death: and we allow, that with respect to God's *fore-knowledge* and *omniscience*, their number is *certain*. But we steadily assert that, with regard to the doctrines of general redemption, of God's covenanted mercy, of man's free-agency, of divine justice, and of *a day in which the Lord will judge the world in righteousness*: We steadily assert, I say, that, with regard to these doctrines, the number of the *peculiar elect* might be greater or less, without the least exertion of *forcible grace*, or of *forcible wrath*. For it might be *greater*, if more *wicked and slothful servants* improved instead of burying their talent: and it might be *less*, if more *good and faithful servants* grew faint in their minds, and drew back to perdition before they had fought the good fight out, kept the faith and finished their course,

(8) And

(8) And lastly, we grant, that according to the election of distinguishing grace, which is the basis of the various dispensations of divine grace towards the children of men, Christ died to purchase *more* privileges for the *christian* Church, than for the *jews*, *more* for the *jews* than for the Gentiles, and *more* for *some gentiles* than for others: for it is indubitable that God, as a sovereign Benefactor may, without shadow of injustice, dispense his favours spiritual and temporal as he pleases; it being enough for the display of his goodness, and for the exciting of our gratitude, that the *least* of his *heathen* servants has received a talent, with means, capacities and opportunities of improving it, even to everlasting happiness: (2) That God never desires to reap where he does not sow, nor to reap an hundred measures of spiritual wheat, where he only sows a handful of spiritual barley; And (3) That the *least* degree of his improveable goodness is a seed, which nothing but our *avoidable* unfaithfulness hinders from bringing forth fruit to eternal life in glory.

By making these guarded concessions, if I mistake not, we rectify the mistakes of Arminius; we secure the doctrine of grace in all its branches, whilst Calvinism secures only the *irresistible* grace, by which infants and compleat idiots are eternally saved; we turn the edge, and break the point of all the arguments by which the Calvinian doctrines of grace are defended; and tear in pieces the cloak with which the antinomians cover their dangerous error.

Had Arminius, and all the ancient and modern Semi-pelagians, granted to their opponents what we grant to ours; Calvinism would never have risen to its tremendous height. If you try to stop a great river, refusing it the liberty to flow in the deep channel which nature has assigned it, you only make it foam, rise, rage, overflow its banks, and carry devastation far and near. The only way then to make judicious Calvinists allow us the *impartial, re-*
mune-

munerative election. and the *general* redemption which the gospel displays; is to allow them with a good grace the *partial, gratuitous* election, and the *particular* redemption, which the Scriptures strongly maintain also. See the *Scale*: Sect. xi. xii. xiii. For my part, I glory in going as near the Calvinists as I *safely* can. *Zelotes* is my brother as well as *Honestus*; and so long as I do not lose firm footing on Scripture-ground, I gladly stretch out my *right* hand to him, and my left hand to his antagonists; endeavouring to help them both out of the opposite ditches, which bound the narrow way, where Truth frequently takes a solitary walk.

I conclude this introduction by thanking Mr. Hill for coming a little closer to the knot of the controversy in his fictitious *Creed*, than he has done in his *Finishing-Stroke*; for by this means he has stirred me up to dig deeper into the Scriptures—Those unexhausted mines of truth, which God has set before us. I would not intimate that I have dug out *new* gold: No: The oracles of God are not new; but I hope that I have separated a little dross from some of the richest pieces of golden ore, which the Arminians and the Calvinists have dug out of those mines: and I flatter myself that the judicious, and unprejudiced will confess, that some of those pieces, which Calvinian and Arminian bigots have thrown away as lumps of dross or of Arsenic, contain nevertheless truths more precious than thousands of gold and silver. Should these sheets in any degree remove the prejudices of professors and prepare them for a reconciliation upon the scriptural plan of the doctrines of *grace* and justice, or of the two gospel-axioms, I should humbly rejoice and thankfully give God the Glory.

MADELEY,
Dec. 14th, 1774.



T H E

FICTITIOUS AND THE GENUINE

C R E E D.



B



The *Fictitious* CREED :

B E I N G

“ A CREED for *Arminians*.”

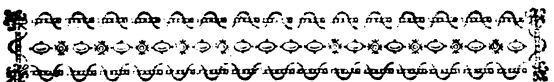
Composed by *Richard Hill, Esq;*
and published at the end of his
“ *Three Letters written to the Rev.
J. Fletcher, Vicar of Madely.*”



ARTICLE I.

I BELIEVE that Jesus Christ died for the whole human race, and that he had no more love towards those who now are, or hereafter shall be in glory than for those who now are, or hereafter shall be lifting up their eyes in torments ; and that the one are no more indebted to his grace than the other.”

T H E



The GENUINE CREED:

BEING AN

ANTI-CALVINIAN

CONFESSION OF FAITH,

For those who believe that CHRIST
*tasted death for every man, and that
 some men by denying the Lord that
 bought them, bring upon themselves
 swift destruction.*



ARTICLE I.

WE BELIEVE that Jesus Christ died for the whole human race with an intention first, to procure *absolutely and unconditionally a temporary redemption, or an initial salvation* for all men universally: and secondly to procure a *particular redemption, or an eternal salvation conditionally* for all men, but *absolutely* for all that die in their infancy, and for all the adult who *obey him, and are faithful unto death.*

B 2

We

§ We believe that, in consequence of the *general* and *temporary* redemption procured by Christ for all mankind, every man is unconditionally blessed with a day of grace, which the scripture calls *the accepted time* and *the day of salvation*. During this day [under various dispensations of grace, and by virtue of various covenants made through Christ—David—Moses—Abraham—Noah—or Adam] God, for Christ's sake, affords all men proper means, abilities, and opportunities to *work-out their own salvation*, or to make *their calling and CONDITIONAL election* to the ETERNAL blessings of their respective dispensations *sure*; and as many as do it, by keeping *the free gift which is come unto all men*, or by recovering thro' faithful obedience to *re-converting* grace: or, in other terms, as many as *know*, and perseveringly improve *the day of their visitation*, are in consequence of Christ's particular redemption, entitled to an *eternal* redemption or salvation; that is, they are *eternally* redeemed from hell, and *eternally* saved into different degrees of heavenly glory, according to the different degrees of their faithfulness, and the various dispensations which they were under. While they that bury their talent, and *know not* [i. e. squander away] *the day of their visitation*, forfeit their initial salvation, and secure to themselves God's *judicial* reprobating, together with all its terrible consequences.

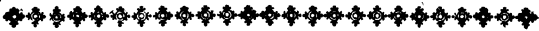
We believe moreover, that, altho' Christ *tasted death for every man*, yet according to his covenants of peculiarity or distinguishing grace, he formerly shewed more love to the *jews*, than to the gentiles and now shows more favour to the *christians* than to the *jews*, and to *some christians* than to others; bestowing more spiritual blessings upon the *protestants* than upon the *papists*—more temporal mercies upon the *English* than upon the *Greenlanders*; &c. We farther believe, that this *special* favour is not only *national*, but also in some cases *personal*; thus it seems that God shewed more of it to *Jacob* than to *Esau*—to *Esau*, than to *Shechem*; to *David* and *Solomon*, than to *Jonathan* and

and *Mephibosheth*; to *St. Paul* than to *Appollos*; and to *Peter, James, and John*, than to *Judas, Bartholomew and Matthias*.—We likewise believe, that God [ACCORDING TO HIS PRESCIENCE,] has a regard for the souls, who [he foresees] WILL finally yield to his grace; and this regard he has not for those souls, who [he foresees] WILL finally harden themselves against his goodness. Thus WITH RESPECT to divine FORE-KNOWLEDGE, we grant that Christ had a respect for fallen Peter, which he had not for fallen Judas: for when they were both lying in the guilt of their crimes, he could not but prefer him, who had not yet sinned out his day of grace, to him who had;—him who had done the spirit of grace, a *partial, temporary* despite, to him who had done that spirit a *total and final* despite—And, in a word, him who *would* repent, to him who absolutely *would not*. However, this peculiar regard for some men, this lengthening or shortening a sinner's day of grace arbitrarily, and this bestowing more talents, i. e. more temporal and spiritual blessings upon one man than upon another, according to sovereign prerogative, which God claims in his covenants of peculiarity:—This peculiar regard for some men, I say, never amounts to a grain of partiality in judgment: much less to a rape committed by overbearing grace, or infrustrable wrath upon the moral agency of two men (suppose Peter and Judas) to bring about in an *unavoidable* manner the *final perseverance* of the one, and the *final apostacy* of the other: For, had the covetous traitor humbly repented when he could yet do it, he would have gone to heaven; and had the lying perjured Apostle put off his repentance as obstinately as Judas did, he would have gone to the place of impenitent apostates: For, God having *put life and death before* the sons of men; and having appointed eternal rewards for those who *finally chuse life* in the rectitude of their conduct, and eternal punishments for those who *finally chuse death in*

the error of their ways, he can no more finally turn the scale of their will, than he can deny himself, and turn the solemnity of the great day, into the pageantry of a pharisaic masquerade.

The end of the first article of Mr. Hill's fictitious Creed is not less contrary to all our principles, than the middle part. For, according to all our doctrines of grace, persons who are in glory like Peter, are infinitely more indebted to Christ's grace, than persons who lift up their eyes in torments like Judas. This will appear if we consider the case of those two Apostles. Altho' they were both equally indebted to Christ for his redeeming love, which put them in a state of initial salvation; and for his *distinguishing favour*, which raised them to apostolic honours; yet upon our Scheme, Peter is INFINITELY MORE beholden to free-grace than Judas; and I prove it thus. Christ according to his *remunerative* election, which draws after it a *particular* redemption and *eternal* salvation—Christ I say, according to that remunerative election has chosen Peter to the REWARD of an heavenly throne and a crown of glory. Now this election, in which Judas has no interest, springs from God's *Free-grace*, as well as from voluntary perseverance in the free obedience of faith. It was of FREE-GRACE that God designed to give to all penitent, persevering believers, and of consequence to Peter, a crown of glory in his heavenly kingdom: For he might have given them only the conveniencies of life in a cottage on earth:—He might have dropped them into their original nothingness after having blessed them with one single smile of approbation:—Nay, he might have demanded their utmost obedience without promising them the LEAST reward. Therefore Peter, and all the saints in glory, are indebted to Christ, not only for their rewards

rewards of additional grace on earth, but also for *all* their *eternal* salvation, and for *all* the heavenly blessings which flow from their *particular* redemption: *Infinitely gracious* rewards these, which God does not bestow upon *Judas*, or upon any of those who die impenitent! *Infinitely glorious* rewards! which, nothing but God's FREE-GRACE in Christ, could move his distributive justice to bestow upon persevering believers. Hence it is evident, that Mr. Hill has tried to make our fundamental doctrine of *general redemption* appear ridiculous, by absurdly clogging it with an odious consequence, which has no more to do with that comfortable doctrine, than we have to do with Mr. Hill's uncomfortable tenet of *absolute reprobation*.



The FICTITIOUS CREED:

ARTICLE II.

“ I Believe that divine grace is indiscriminately given to all men; and that God foreseeing, that by far the greater part of the world would reject this grace, doth nevertheless bestow it upon them, in order to heighten their torments, and to increase their damnation in hell.”

The GENUINE CREED:

ARTICLE II.

WE do not believe that divine grace is *indiscriminately* given to all men. For, altho' we assert, that God gives to all at least *one* talent of *true*

true grace to profit with ; yet we acknowledge, that he makes as real a difference between *man* and *man* as between an *angel* and an *archangel* ; giving to some men *one* talent, to others *two* talents, and to others *five*, according to the election of *distinguishing grace* maintained in the *Scripture Scales*, Sect. xii. But the least talent of grace is saving, if free-will does not bury it to the last.

And we believe, that, altho' God foresaw, that in some unhappy periods of the world's duration, the greater part of *adults* would reject his grace, he nevertheless bestows it in different measures upon all : but not (as Mr. Hill says) " *in order to heighten the torments, and increase the damnation of any in hell.*" This is an horrid conceit, which we return to those who insinuate, that God gives *common grace* [that is, we apprehend, *unsaving, graceless grace*] to ABSOLUTE reprobates, i. e. to men, for whom, [upon Mr. Hill's scheme of *absolute reprobation*] there never was in God the least degree of mercy and saving goodness:— This shocking consequence, fixed upon us by Mr. Hill, is the genuine offspring of Calvinistic non-election, which supposes that God sends the Gospel to myriads of men, from whom he absolutely keeps the power of believing it ; tantalizing them with *delusive* offers of free-grace *here*, that he may, *without possibility of escape*, sink them hereafter to the deepest hell—the hell of the Capernaïtes.

According to the gospel, the reprobation that draws eternal damnation after it, springs from our own personal *free-will* doing a final despite to *free-grace* ; and not from God's eternal *free-wrath*. And if Mr. Hill asks why God gives a manifestation of the spirit of grace to men, who (he foresees) will do it a final despite, as well as to those who thro' that grace will work out their own salvation : We reply :

(1) For

(1) For the same reason which made him give *celestial* grace to the *angels* who became devils by squandering it away—*paradisaical* grace, to our first parents—*expostulating*, Gentile grace to Cain—*jewish*, royal grace to Saul—and *christian*, *apostolic* grace to Judas. If Mr. Hill says he does not understand what that reason is: we answer: By the same reason which induced the Master who corrected Mr. Hill for making a bad exercise at Westminster school, to give his pupil pen, paper, ink, and proper instruction, before he could reasonably call Mr. Hill to an account for his exercise. And by the same reason which would make all Shropshire cry out against Mr. Hill, as against a tyrannical master, suppose he horse-whipped his coachman and postilion for not driving him if he had taken away from them boots, whips, spurs, harness, coach and horses; and if he had contrived himself the fall of their apartment, that they might put all their bones out of joint, when the floor gave way under them.

(2) If Mr. Hill is not satisfied with these illustrations, we will give him some direct answers. God gives a manifestation of his grace to those who make their reprobation sure by finally resisting his gracious Spirit, *First*: BECAUSE he will show himself as he is, *gracious and merciful, true and long-suffering towards all*, so long as *the day of their visitation* lasts.—Thus he bestows a talent of grace upon all his slothful servants who bury it to the last, because he *will* display his equity and goodness, although they *will* display their wickedness and sloth.—*Secondly*, BECAUSE he is determined, that if those servants *will* destroy themselves, their blood shall be upon THEIR OWN heads, according to the well-known scriptures, *O Israel, THOU hast destroyed THYSELF. I would—and YE WOULD NOT*:—*Thirdly*, BECAUSE God will judge the world in righteousness, and display his

his distributive justice in rendering to all according to THEIR WORKS; DESERVEDLY clothing his finally-unfaithful servants with shame; and making the faithful walk with him in white, *because* THEY ARE [evangelically] WORTHY. And, to sum up all in one,—BECAUSE the two Gospel-axioms are firm as the pillars of heaven and hell; and God will display their truth before men and angels, and especially before *pharisees* and *antinomians*. Now according to the *first* axiom, there is a Saviour, a measure of saving grace, and a day of *initial* salvation for all. And according to the *second* axiom, there is *free-will* in all, and a day of judgment, with a *final* salvation or damnation for all, according to their good or bad works, that is, according to their *free-agency*; the good works of the righteous being the product of their *free, avoidable* co-operation with God's grace; and the bad works of the wicked springing from their *free, avoidable* rebellion against that grace.

Hence it appears, that the 2d. Article of the fictitious creed contains indeed a "*shocking, not to say blasphemous*" consequence; but that this consequence is nothing but a spring of Mr. Hill's supposed "orthodoxy," absurdly grafted upon the supposed "heresy" which St. John and St. Paul maintain in these words: *He (Christ) was the true light, which lighteth EVERY MAN that cometh into the world—The GRACE OF GOD, which bringeth SALVATION, has appeared unto ALL MEN, TEACHING [not forcing] us to deny ungodliness, &c. and to live soberly, &c. [if we are obedient to its TEACHINGS.]*

The

The FICTITIOUS CREED:

ARTICLE III.

“ I Believe it depends WHOLLY on the will of the creature, whether he shall or shall not RECEIVE ANY benefit from divine Grace.”

The GENUINE CREED:

ARTICLE III.

WE believe that the benefits of a temporary redemption, of a day of salvation, and of the free-gift which came upon all men to the justification mentioned Rom. v. 18,—we believe, I say, that these benefits, far from “*depending wholly on the will of the creature*” as to the RECEIVING of them, depend no more upon us than our sight, and the light of the sun. All those blessings are *at first* as gratuitously, and irresistibly bestowed upon us, for Christ’s sake, in our present manner of existence; as the divine image and favour were *at first* bestowed upon our first parents in-paradise: with this only difference: before the fall their paradisaical grace came immediately from God our CREATOR: whereas since the fall, our penitential grace comes immediately and irresistibly from God our Redeemer:—I say irresistibly, because God does not leave to our option whether we shall receive a talent of redeeming grace or no, any more than he left it to Adam’s choice whether Adam should receive five talents of creative grace or no: although afterwards he gives us leave to bury or improve our talent of redeeming grace

grace, as he gave leave to Adam to bury or improve his five talents of *creative* grace. Our doctrine of the general redemption and free-agency of mankind stands therefore upon the same scriptural and rational ground, which bears up Mr. Hill's system of man's creation and moral-agency in paradise; it being impossible to make any objection against the *personal* loss of *redeeming* grace in Judas, that may not be retorted against the *personal* loss of *creative* grace in Adam or Satan.

But, with respect to all the temporal and eternal benefits, which God has promised by way of REWARD to his every *good and faithful servant*, we believe that they depend upon the concurrence of two causes, the *first* of which is the *free-grace* of God in Jesus Christ; and the *second*, the faithfulness of our assisted and rectified FREE-will; which faithfulness is graciously crowned by God's remunerative justice and evangelical veracity. And, instead of blushing at this doctrine, as if it were "*shocking*," we glory in it as being perfectly rational, strictly scriptural, and equally distant from the two rocks against which Calvinian orthodoxy is dashed in pieces: I mean the twin-doctrines of wanton free-grace, and eternal free-wrath, according to which God without any respect to the faith or unbelief, to the good or bad works of *free-agents*, absolutely ordained for some of them the robe of Christ's imputed righteousness, and the *unavoidable* reward of eternal life by means of *unavoidable* faith: while he absolutely appointed for all the rest the robe of Adam's imputed unrighteousness, and the *unavoidable* punishment of eternal death, by means of *necessary, unavoidable* unbelief.

The

The FICTITIOUS CREED:

ARTICLE IV.

“ **T**HOUGH the scripture tells me that the carnal mind is enmity against God, yet I believe that there is something in the heart of every natural man, that can nourish and cherish the grace of God; and that the sole reason why this grace is effectual in some and not in others, is entirely owing to themselves, and to their own faithfulness, and not to the distinguishing love and favour of God.”

The GENUINE CREED:

ARTICLE IV.

THOUGH *the scripture tells us that the carnal mind is enmity against God, and that the flesh lusteth against the spirit,* yet we believe, that from the time God initially raised mankind from their fall, and promised them the celestial Bruiser of the serpent's head, *there is a GRACIOUS free-agency in the heart of every man* who has not yet sinned away his day of salvation: and that, by means of this GRACIOUS free-agency, all men, during the *accepted time*, can concur with, and work under the grace of God, according to the dispensation they belong to.—Again we believe that no child of Adam is a *natural man* in the Calvinian sense of the word—[i. e. *absolutely destitute of all saving grace*] except he who has *actually sinned away his day of grace.* And when we consider man as *absolutely graceless*, or as a *child of wrath* in the highest sense of the word, we consider

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him in fallen Adam, BEFORE God began to raise mankind by the promise of the woman's seed. Or we must consider that man in his own person, AFTER he has done *final* despite to the spirit of that grace, which has more or less clearly appeared to all men under various dispensations.

Mr. Hill greatly mistakes if he thinks that, according to our doctrine, God's "*grace is effectual in some, and not in others*;" for we believe that it is EFFECTUAL IN ALL, though in a different manner, It has its FIRST and MOST *desirable* effect on them that "*cherish it*" through the above-mentioned GRACIOUS *free-agency*. And it has its SECOND, and *less* desirable EFFECT on those, who finally reject the gracious counsel of God towards them: for it reproves their sins; it galls their consciences; it renders them inexcusable; it vindicates God's mercy: it clears his justice; it shews that the judge of all the earth does no wrong; and it begins in this world the just punishment which righteous vengeance will complete in the next.

The grace of God therefore, like the gospel that testifies of it, is a *two-edged sword*: it is a *savour of life* to those who cherish, and a *savour of death* to those who resist it. That some cherish it, by its assistance work righteousness to the last, and then receive the reward of the inheritance, is NOT "*entirely* owing to themselves and to their own faithfulness" as the fictitious creed asserts: nor is it "*entirely* owing to the love and favour of God." This happy event has two causes: the FIRST is FREE-GRACE, by the assistance of which, the faith and good works of the righteous are begun, continued, and ended: the SECOND is FREE-WILL humbly working with free-grace: as appears by the numerous scriptures ballanced in the *Scripture scales*. And that some on the other hand, resist the grace of God, and are *personally* given up to a reprobate mind that they might be damned, is not at all owing to God's *free-*

free wrath, as the scheme of Mr. Hill supposes: nor is it entirely owing to the unfaithfulness and obstinacy of impenitent sinners. This unhappy event has also *two* causes: the *FIRST* is man's *Free-will* finally *refusing* to concur with *Free-grace*: in working out his own salvation: and the second is *Just-wrath* revenging the despite done to God's *Free-grace* by such a *final refusal*.

With respect to "*the DISTINGUISHING love and favour*" of God our *JUDGE*, and his *DISTINGUISHED hatred and ill-will*, on which our *eternal rewards* and *punishments* unavoidably turn, according to Mr. Hill's twin-doctrines of *finished salvation* and *finished damnation*] we dare not admit them in our holy religion. We give to "*DISTINGUISHING favour*" an important place in our creed, as appears from the first article of this; but that favour has nothing to do with God's judicial distribution of rewards or punishments, i. e. with God's appointing of us to eternal life or to eternal death.—We believe that it is a most daring attempt of the antinomians, to place distinguishing favour, and distinguishing grudge, upon the *judicial throne* of God, and in the *judgment-seat* of Christ; no decrees proceeding from thence, but such as are dictated by *IMPARTIAL JUSTICE* putting Christ's evangelical law in execution, and strictly *judging* [i. e. *justifying* or *condemning* rewarding or punishing] moral agents, according to their works. We should think ourselves guilty of propagating "*a shocking, not to say blasphemous*" doctrine, if we insinuated, that "*distinguishing favour*," and not unbribed justice dictates God's sentence; God himself having enacted, *Cursed be he that perverteth judgment, &c. and all the people shall say, AMEN.* Deut. xxvii. 19: nor need I tell Mr. Hill who has hinted, that God is such a *partial* Judge:—yes, that he carries *partiality* to such a height, as to say to a man who actually defiles a married woman, and treacherously plots the murder of her injured husband,

Thou art all fair, my love, my undefiled, there is no spot in thee :—Thou art a man after my own Heart. If Mr. Hill has forgotten this anecdote, I refer him to the *Five letters*, the sale of which he does not scruple to advertise again in his *Three Letters*, than “I now think it the way of duty to permit—the *Five letters* to Mr. Fletcher, &c. to be again sold, in order that both friends and enemies may, if possible, be convinced that—I NEVER RETRACTED MY SENTIMENTS.”—Strange confidence of boasting! [*O mores!*] What have *Morality* and *Godliness* done to Mr. Hill, that he will put them to a perpetual blush; lest his *Venus* [for she no longer deserves the name of *Diana*] should redden one moment?

The *Fictitious* CREED :

ARTICLE VI.

“ I BELIEVE that God sincerely wishes for the salvation of many who never will be saved; consequently that it is entirely owing to want of ability in God, that what he so earnestly willeth is not accomplished.”

The GENUINE CREED :

ARTICLE VI.

WE believe that God's attributes perfectly harmonize. Accordingly his *goodness* and *mercy*

mercy incline him to "*wish for the salvation of*" all men, upon gracious terms laid down by his *wisdom and veracity*. As a proof of the sincerity of this wish, he swears by himself, that his *antecedent will or decree, is not that sinners should die; but that by the help of his free-grace and the submission of their free-will, they should turn and live*. He does more still:—he grants to all men a day of initial salvation, and *all that day long he stretches forth his hands to them; he reproveth them for their sins; he calls upon them various ways to repent; and gives them power to do it according to one or another dispensation of his grace: requiring little of those to whom he gives little: and much, of those to whom much is given*. But it is his *subsequent decree, dictated chiefly by his holiness, justice, and sovereignty, that, if free-agents will none of his reproofs, and finally disregard the offers of his grace, his spirit shall not always strive with them: a day of calamity shall follow the day of their neglected salvation: and Justice shall be glorified in their righteous destruction*. This is the sad alternative, which God has set before them, if in opposition to his antecedent will, they [thro' their free-agency] finally choose death, in finally abusing the way that leads to it.

This part of our doctrine may be summed up in three propositions. (1) God's mercy *absolutely* will the INITIAL salvation of all men by Jesus Christ.— (2) God's goodness, holiness and faithfulness *absolutely* will the ETERNAL salvation of all those, who, by the concurrence of their assisted, unneccessitated free-will with his redeeming grace, are found penitent, obedient believers at the end of their day of initial salvation:—And (3) God's *justice, sovereignty, and veracity, absolutely* will the destruction of all that are found impenitent at the close of the day of their gracious visitation, or initial salvation. To see the truth of these three propositions, we need only consider them in the light of these two gospel-

axioms, and compare them with these declarations of Moses and Jesus Christ. *I set life and death before you, (free-agents, who enjoy a day of initial salvation: Chuse life: I offer it you first—Chuse life, I say,) that you may live eternally.* But if you *chuse death in the error of your ways,* your rejected Saviour will complain, *How often would I have gathered you as a hen gathereth her brood under her wings but ye would not: And now the things that made for your peace are hid from your eyes: That is, You are given up to judicial blindness, and to all its fearful consequences.*

Hence it is evident, that the damnation of those, who obstinately live and die in their sins, and whom God was willing to save AS FREE-AGENTS UPON GOSPEL-TERMS, argues no “*want of ability in him*” to save them *eternally*, if he would give up the day of judgment, and exert his *omnipotence* in opposition to his *wisdom, justice, holiness, and veracity*; or if he would destroy the most wonderful of all his works, which is the *free-will* of moral agents. We never doubted his ability to unman man, and eternally to save all mankind, if he would *absolutely* do it; it being evident that the *Almighty* can *overpower* all his creatures if he is bent upon it, and drive them from sin to *necessitated* holiness, and from hell to heaven, far more easily than a shepherd can drive his frightened sheep from the market to the slaughter house. Therefore, the supposition that, upon our principles, “God wants ability to save” whom he *absolutely* will save, is entirely groundless; every man being actually saved so far as God † *absolutely* wills:

† The reader is desired to take particular notice of this observation. Because it cuts by the root Bradwarden’s famous argument. “If you allow [says he] (1) That God is *able* to do a thing, and (2) That he is [*absolutely*] “*willing* to do a thing. Then (3) I affirm, that thing will not, cannot go unaccom-

Wills: For, first, God *absolutely* wills that *all men* should be *unconditionally* saved with an *initial* salvation: and THUS *all men* are *unconditionally* saved: and secondly, he *absolutely* wills that all men who are obedient, and faithful unto death should absolutely be saved with an eternal salvation; and THUS all men who are obedient and faithful unto death are actually saved. They shall never perish neither shall any pluck them out of Christ's protecting hand. But what has this scripture-doctrine to do with calvinism!—with the *necessary, eternal, finished* salvation of ALL the disobedient sheep, who turn goats; foxes, lions, and serpents! who, far from remembering Lot's wife, slyly rob their neighbours of their ewe-lambs—their heart's blood—their reputation!

To conclude: The most that Mr. Hill can justly say against our principles, is: (1) That, according to the gospel which we preach, MAN is a *free-agent*, and GOD is *wise, holy, true, and just*: as well as good, loving, patient and merciful:—And (2) That one half of these attributes do NOT permit him to NECESSITATE free-Agents; that is, to *make them absolutely DO, or FORBEAR* those actions, by which they are to stand or fall IN JUDGMENT. And let men of reason and religion say, if this doctrine is not more *rational and scriptural*, than the Calvinian doctrine of *finished salvation*, and of its inseparable counter-part, *finished damnation*.

plished:—Otherwise God must either lose his power or change his mind—If the" [*absolute*] "will of God could be frustrated and vanquished, its defeat would arise from the created wills either of angels, or of men. But could any created will whatever, &c. counter-act and baffle the will of God, the will of the creature must be SUPERIOR either in strength or in wisdom to the will of the Creator: which can by no means be allowed." We fully grant to Mr. Toplady that the argument is "*extremely conclusive*," provided the two words *absolutely* and *absolute* be taken into it. And therefore we maintain, as well as he, that man is *actually* saved, so far as God *absolutely* wills.

The

The FICTITIOUS CREED :

ARTICLE V.

“ I Believe that the Redeemer not only shed his precious blood, but prayed for the salvation of many souls who are now in hell ; consequently that his blood was shed in vain, and his prayer rejected of his Father, and that therefore he told a great untruth when he said, I know that thou hearest me always.”

The GENUINE CREED :

ARTICLE V.

WE believe that the Redeemer did not shed his precious blood, or pray absolutely in vain for any man: seeing he obtained for all men, in their season, a *day of grace* and INITIAL *salvation*, with a thousand spiritual and temporal blessings. Nor were his prayers for the *eternal* salvation of those who die *impenitent* rejected by his Father; for Christ never prayed that they should be eternally saved in *impenitency*. Before Mr. Hill can reasonably charge us with holding doctrines, which imply that Christ *told a GROSS UNTRUTH when he said, “ I know that thou hearest me always,”* he must prove, that Christ ever asked the *eternal* salvation of some men whether they repented or not; or that he ever desired his Father to *force TO THE LAST* repentance, faith and obedience upon any man. If Mr. Hill cannot prove this, how can he make appear that, according to our doctrines of grace, one of our Lord’s prayers was ever

ever rejected? We grant that Christ asked the forgiveness of his murderers, and of those who made sport with his sufferings; but he asked it upon gospel-terms, that is, *conditionally*. Nor was his prayer ineffectual: for it obtained for them time to repent, and uncommon helps so to do, with a peculiar readiness in God to pardon them upon their application for pardon: and if after all, through the power of their free-agency, they despised the pardon offered them in the gospel, and repented not, they shall deservedly perish according to Christ's own declaration. He has acted towards them the part of a gracious Saviour: he never engaged himself to act that of a tyrant.— I mean, he never sent either his good spirit, or the evil spirit of Satan, to blind the wills of men with adamant chains of *necessitated* righteousness, or of *necessitated* iniquity, that he might cast some into Abraham's bosom and others into hell: as Nebuchadnezzar sent the strongest men in his army to bind Daniel's companions, and to cast them into the burning fiery furnace.

Once more: We believe that, with respect to the *reward of the inheritance*, and the doctrine of *eternal* salvation, Christ's atonement and intercession are like his gospel. Now his gospel is guarded by what one of Mr. Hill's seconds queerly calls "the valiant sergeant *if*," that is, the *conditionality* of the promises and threatenings which relate to *eternal* salvation and *eternal* damnation; and this *conditionality* is the rampart of the old gospel and the demolition of the new; strongly guarding the antient doctrines of *free-grace*, *free-will*, and *just wrath*, against the novel doctrines of *overbearing grace*, *bound will*, and *free wrath*.

I should not do justice to our cause, if I dismissed this Article without retorting Mr. Hill's objection. I have shewn how unreasonably we are accused of holding doctrines, which by "*unavoidable*" consequence,

quence, represents Christ as "*telling a gross untruth*:" and now we desire Mr. Hill, or his seconds, to show how the Son of God could, consistently with truth, profess himself to be the *Saviour of men, the Saviour and Light of the world and the Drawer of all men unto himself*; if most men have been from all eternity under the fearful curse of Calvinian reprobation.—We ask if the Redeemer would have "*told a gross untruth*," upon the supposition that Calvinism is true, had he called himself *The REPROBATOR of men—The NON-REDEEMER, the DAMNER of the world, and the REJECTER of all men from himself*; seeing that, according to the doctrines of grace (so called) the bulk of men was *NEVER reprobated.—NEVER redeemed.—NEVER initially saved.—and NEVER drawn to Christ.*—We beseech candid Protestants to say, if the Bible does not clear up all the difficulties with which prejudiced divines have clogged the genuine doctrines of grace, when it testifies, that our Redeemer and Saviour has procured a *GENERAL temporary REDEMPTION together with an initial salvation for all men UNIVERSALLY; and a particular eternal redemption, together with a finished salvation for them that obey him and endure to the end.* And we intreat the lovers of the *whole truth* as it is in Jesus, to help us to bring about this scriptural plan, a reconciliation between those who contend for the doctrines of *particular redemption and finished salvation*; and those who maintain the doctrines of *general redemption, and of a day of salvation for all mankind.*

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The FICTITIOUS CREED:

ARTICLE VII.

“ I Believe that God foreseeing some men’s nature will improve the grace which is given them, and that they will repent, believe and be very good, elects them unto salvation.”

The GENUINE CREED:

ARTICLE VII.

WE believe that out of mere mercy, and rich free-grace in Jesus Christ, without any respect to foreseen repentance, faith or goodness, God places all men in a state of *initial* salvation; electing them to that state according to the mysterious counsel of his *distinguishing* love, which places some under the bright and direct beams of gospel-truth; whilst he suffers others to receive the external light of it, only thro’ that variety of clouds which we call Calvinism, Popery, Judaism, and Mahometanism;*
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* CALVINISM is christianity obscured by mists of pharisaic elect on and reprobation, and by a cloud of stoical fatalism.—POPERY is christianity under a cloud of pharisaic bigotry, and under thick fogs of heathenish superstition.—JUDAISM is christianity under the veil of Moses.—MAHOMETANISM is a jumble of Christianity, Judaism, Gentilism, and imposture.—AND GENTILISM is the religion of Cain and Abel; or, if you please of Shem, Ham, and Japheth, under a cloud of false or dark tradition, some call it *the religion of nature*: I have no objection to the name, if they understand by it the religion of our nature in its present state of *initial* recovery thro’ Christ, from its *total* fall in Adam.

leaving most in Gentilism, that is, in the dispensation under which Cain, Abel, Abimelech king of Gerrar, and Melchisedec king of Salem, formerly were.

(2) We believe that God, for Christ's sake peculiarly [altho' with different degrees of favour] *accepts* all those who, in all the above mentioned religions, i. e. *in every nation fear him and work righteousness*. These, when considered as enduring to the end, are his elect according to the election of *remunerative justice*. For these he is gone to *prepare the many mansions in his Father's house*: for these, he designs the *REWARD of the inheritance that fadeth not away in heaven*. And when he speaks of some men as belonging to this number, it is always with respect to his *fore-knowledge* that they will *freely persevere* in the obedience of faith; it being the highest pitch of antinomian dotage to suppose that God, the true, the wise, the holy, and righteous God, *ELECTS* men to the *REWARD of persevering obedience*, without taking any notice of *persevering obedience* IN HIS ELECTION.

To sum up all in few lines: The doctrine of election has *two* branches: according to the *first* branch we are *chosen that we should be holy* and obedient, in proportion to the ordinary or extraordinary helps, which divine grace affords us under one or another of its dispensations. This election to holiness has nothing to do with prescience; it depends entirely on free-grace, and *distinguishing favour*.—According to the *SECOND* branch of the doctrine of election, we are chosen to receive the rewards of perfected holiness and of persevering obedience, in proportion both to the talents which free, distinguishing grace has afforded us; and to the manner in which our assisted free-will has improved those talents. This remunerative election depends on four things: (1) On *FREE-GRACE*, promising for Christ's sake the reward of the inheritance

tance to the persevering obedience of faith : (2) On FAITHFUL FREE-WILL, securing that reward by the assistance of free-grace, and by the FREE obedience of faith :—(3) On DIVINE FAITHFULNESS, keeping its gospel-promise for ever :—And (4) On DISTRIBUTIVE JUSTICE, dispensing the reward according to the law of Christ, and according to every man's work.—This election therefore has much to do with *divine prescience*, as depending in part upon God's knowledge that “*some men have improved, or WILL improve the grace which is given them, repent, believe, and be good [if not very good]*” and faithful servants to the end.

Unprejudiced readers will easily see how much our doctrine of Election is preferable to that of our opponents. Ours draws after it only an HARMLESS *reprobation* from some peculiar favours, and a RIGHTEOUS *reprobation* from rewards of grace and glory obstinately despised, or wantonly forfeited; but the election of the Calvinists is clogged with the dreadful dogma of an unscriptural and terrible Reprobation, which might be compared to a well known monster,

Prima Leo, postrema Draco, media ipsa Chimæra.

Its head is *Free wrath*; its body, *Unavoidable Sin*; and its tail, *Finished Damnation*. In a word: our ELECTION recommends God's free, distinguishing grace, without pouring any contempt on the holiness of Christ's precepts, the sanction of his law, the veracity of his threatenings, and the conditionality of his promise. And our REPROBATION displays God's absolute Sovereignty, without sullying his mercy, impeaching his veracity, or disgracing his justice. In a word *our election* doctrinally guards the throne of sovereign grace, and *our reprobation* that of sovereign justice: but Calvinian election and reprobation doctrinally overthrow both those thrones: or if they are ye

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left standing. it is to allow *Free-wrath* to fill the throne of *justice*, and *Unchaste. bloody Diana* to step into the throne of *grace*, whence she hints to Laodicean believers, that they may *with advantage* commit adultery, murder, and incest; calling as many as take her horrid innuendos, *My love, my undefiled, &c.* and assuring them that **THEY** shall never perish, and that all things [the most grievous sins not excepted] shall work for their good.



The FICTITIOUS CREED :

ARTICLE VIII.

“ **I** Believe that the love and favour of him, with whom is no variableness and shadow of turning, and whose gifts and callings are without repentance, may vary, change, and turn every hour, and every moment, according to the behaviour of the creature.”

The GENUINE CREED :

ARTICLE VIII.

WE believe that God's works were all originally very good; and that God did love, or approve of them all, as very good in their places. We maintain, that some of God's works, such as
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some angels, and our first parents, by free, avoidable disobedience forfeited God's love or approbation. He approved or loved them while they continued righteous; and disapproved or hated them, when the bad use which they made of their free-will deserved his disapprobation or hatred.—Again: we believe that God's *ABSOLUTE gifts and callings are without repentance*. God never repented that he gave all mankind his paradisaical favour in Adam, and yet all mankind forfeited it by the Fall.—God never repented that he CALLED all his servants, and GAVE to every one of them his talents, as he thought fit: and yet, when the *wicked and slothful servant* had buried and forfeited his talent, God said, *Take the talent from him*.

Once more: We believe, that so certain as God is the gracious creator and the righteous judge of angels and men, the doctrines of divine grace and divine justice [or the two gospel-axioms] are perfectly reconcileable; and that, of consequence, God can justly curse mankind with temporal death, after having blessed them with paradisaical life; and punish them in hell, after having blessed them a second time with *initial salvation* during their day of personal probation on earth. To deny this is to deny, that there are graves on earth, or torments in hell for any of the children of men.

Nevertheless we believe that there is no positive change in God. From eternity to eternity he is the same holy and faithful God: therefore he unchangeably *loves righteousness, and hates iniquity*: Apostacy in men or in angels does not imply any change in him; the change being only in the receptive disposition of his *free-willing* creatures. If I make my eyes so sore that I cannot look with pleasure at the sun, or that it's beams, which cheered me yesterday, give me pain to-day; this is no proof that the sun has changed it's nature.—The law that condemns a murderer absolves the

now: but, if I stab my neighbour in ten minutes, the same law that now ABSOLVES me, will in ten minutes CONDEMN me.—“Impossible!” says Mr. Hill’s scheme: “The Law changes not.” I grant it: but a *free-agent* may change: and the law of liberty, which is but the transcript of God’s eternal nature, is so ordered, that, without changing at all, it nevertheless treats all *free agents* according to their changes. The changes that God makes in the world do not change him: much less is he changed by the variations of free-agents: such variations indeed lay *rebels* and *penitents* open to a new aspect from the Deity; but, that aspect was in the Deity BEFORE they laid themselves open to it. Fire, without changing it’s nature, melts wax and hardens clay: now if a rebel’s heart absolutely stiffens itself, so that it becomes like unyielding clay; or if a penitent’s heart humble itself, so that it becomes like yielding wax, God changes not, any more than the fire, when he hardens the stiff rebel by resisting him, and melts the yielding penitent by giving him more grace.

To understand this better, we must remember that God’s eternal nature is to *resist the proud*, and *give grace to the humble*; and that when free-grace, (which has appeared to all men) assists us, we are as free to chuse *humility and life*, as we are to chuse *pride and death* when we dally with temptation, or indulge the natural depravity of our own hearts. Hence it follows, that the *judicial difference* which God makes when he alternately smiles and frowns, dispenses *rewards* and *punishments* springs not from any alteration in his unchangeable nature; but from a change in the mutable will and behaviour of *free-agents*:—a change this, which arises from THEIR WILL FREELY RESISTING divine grace, if the alteration is for the worse; and from THEIR WILL YIELDING WITHOUT NECESSITY to that grace, if the change is for the better. Nor are any more ashamed to own man’s *free agency* before a world of fatalists.

fatalists, than we are ashamed to say: *Verily there is a REWARD for the righteous: tho' hand join in hand the wicked shall not be unpunished: doubtless there is a God that JUDGEth the earth, and will render to every man according to HIS works, that is, according to HIS free-will; works being OUR OWN works, only so far as they spring from OUR OWN free-will.* And we think that the opposite doctrine is one of the most absurd errors that ever disgraced Christianity; and one of the most dangerous engines, which were ever invented in *Babel* to sap the walls of *Jerusalem*:—a dreadful engine this, which if it rested upon *truth*, would pour floods of disgrace on all the divine perfections; would overset the tribunal of the Judge of all the earth; and would raise upon the tremendous ruins the throne of the doctrinal idol of the day: I mean the spurious doctrine of grace, which I have sometimes called *The great Diana* of the Calvinists, because, like *the great Diana of the Ephesians*, it may pass at once for *Luna* or *finished salvation* in heaven and for *Hecate* or *Finished Damnation* in hell.



The FICTITIOUS CREED:

ARTICLE IX.

“ I BELIEVE that the seed of the word by which God's children are born again, is a CORRUPTIBLE seed; and that so far from enduring FOREVER (as that mistaken apostle Peter rashly affirms,) that it is frequently rooted out of the hearts of those in whom it is sown.”

The GENUINE CREED :

ARTICLE IX.

WE believe that *the word or the truth* of God is the divine seed, by which sinners are born again when they receive it, that is, when they believe: and this spiritual seed (as that enlightened apostle *Peter*, justly affirms) *endures FOR EVER*:—but not for antinomian purposes—not to say to fallen believers in the very act of adultery or incest *My love! my undefiled!*—No, it *endures FOR EVER*, as a seed of reviving or terrifying truth: *it endures FOR EVER* as a two edged sword to defend the just or to wound the wicked; to protect obedient believers, or to pierce disobedient believers, and obstinate unbelievers: *it endures FOR EVER* as a sweet *favour of life* to them that receive and keep it; and as a bitter *favour of death* to them that never receive it, and to them that finally cast it away, and never bring forth fruit to perfection.

But altho' the seed of the word can NEVER be lost with respect to *both* its effects, yet (as we have already observed) it is too frequently lost with regard to its *more desirable* effect: if Mr. Hill doubts of it, we refer him to the parable of the sower, where our Lord observes that the good seed was *thus lost* in three sorts of people out of four, merely thro' the want of co-operation or concurrence on the part of free-will, which he calls *good or bad ground*, *soft or stony ground*, &c. according to the good or bad choice it makes, and according to the steadiness or fickleness of that choice. And if Mr. Hill exclaims against the obvious meaning of so well known a portion of the gospel, the world will easily see that supposing *his doctrine of grace* deserves to be called *chaste,*

chaste, when it prompts him to vindicate as openly as he dares, the profitableness of adultery and incest to fallen believers; it by no means merits to be called *devout*, when it excites him to insinuate, that our Lord preached a “*shocking, not to say blasphemous doctrine.*”



The FICTITIOUS CREED:

ARTICLE X.

“ I BELIEVE that Christ does not always give unto his sheep eternal life; but that they often perish, and are by the power of Satan frequently plucked out of his hand.”

The GENUINE CREED:

ARTICLE X.

WE believe that Christ's sheep mentioned in John x. are obedient persevering believers that is, as our Lord himself describes them, John x. 4, 5, 27. persons that HEAR [i. e. obey] his voice, and whom he KNOWS [i. e. approves:] persons that know [i. e. approve] his voice;—that know not [i. e. do not approve] the voice of strangers;—and flee from a stranger instead of following him;—In a word, persons that actually follow the good shepherd in some of his folds or pastures; in this description of a *sheep* every verb is put in the present tense, to show us that the word *sheep* denotes a character,

a character, or persons actually possessed of such a character: so that the moment the character changes; the moment a man who once left all to follow Christ, leaves Christ to *follow a stranger*, he has no more to do with the name and privileges of a *sheep*, than a *deserter* or a *rebel* has to do with the name and privileges of his majesty's *soldiers* or *subjects*.

According then to our doctrine, no *sheep of Christ* that is, no *actual follower* of the Redeemer perishes. We think it is shocking to say, that any of them are plucked out of his hand. On the contrary we frequently say with St. Peter, *Who will harm you* [much more, who will separate you from the love of Christ] *if you be followers of that which is good* [i. e. if you be sheep;] and we insist upon the veracity of our Lord's promise, *He that endureth unto the end in the character of a sheep, i. e. in the way of faith and obedience, the same shall be eternally saved*. And we maintain, that so long as a believer does not make shipwreck of the faith and of a good conscience—so long as he continues a *sheep*, an harmless follower of the Lamb of God, he can no more perish, than God's everlasting throne can be overturned. But what has this doctrine of our Lord to do with Calvinism?

With regard to the sheep mentioned in Matt. xxv. 33, 34. whom our Lord calls **BLESSED** of his *Father*, we believe that they represent the multitude of obedient persevering believers, whom two apostles describe thus: **BLESSED** are they that do his [God's] *commandments that they may have right* [or if Mr. Hill pleases, *privilege*] *to the tree of life, and enter &c. into the city*. Rev. xxii. 14.—**BLESSED** is the man that **ENDURETH** temptation; for **WHEN** he is tried, he shall receive the crown of **LIFE**, which the Lord hath promised to **THEM THAT LOVE HIM**.—*And this is the love of God that we keep his commandments*. James i. 12.—1 John v. 3.—**FOR** such **ENDU-**
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RING. OBEDIENT believers a kingdom of glory is prepared from the foundation of the world; and to it they are and shall be judicially elected; while the goats, i. e. unbelievers, or disobedient fallen believers, are and shall be judicially reprobated from it. Hence it is, that when our Lord accounts for his judicial election of the obedient [whom he parabolically calls *sheep*] he does not say, *Inherit the kingdom, &c. for I absolutely finished your salvation*: but he says, *Inherit the kingdom, for ye gave me meat, &c. ye fed the hungry from a right motive, and what you did in that manner, I reward it as if you had done it to myself. In other terms, Ye heard my voice, and followed me, in hearing the whispers of my grace and following the light of your dispensation: and now I own you as my eternally-rewardable elect, my sheep, which have followed me without finally drawing back.*

Again, when our Lord gives an account of the judicial reprobation of the finally-disobedient, whom he parabolically calls *goats*, he does not say, *Depart ye cursed into everlasting fire prepared for you from the foundation of the world, for then I absolutely finished your eternal reprobation.* No: this is the counterpart of the gospel of the day. But he says, *Depart, &c. for ye gave me no meat* by feeding the hungry in your generation, &c. That is, ye did not believingly follow me in following your light and my precepts. Either you never began your course, or you drew back before you had finished it. Either you never voluntarily listed under my banner, or you deserted before you had fought the good fight out: either you never believed in me the light of the world, and your light; or, instead of keeping the faith you voluntarily, avoidably, unnecessarily, and resolutely make shipwreck of it, and of a good conscience. And therefore your damnation is of yourselves. You have personally forfeited your conditional election to the rewards of persevering obedience, and personally made your conditional reprobation

reprobation from those rewards sure by your *final* disobedience.

From these evangelical descriptions of the *sheep* and the *goats*, mentioned in John x. and Matt. xxv. it appears to us indubitable: (1) That these *sheep* [i. e. obedient, persevering believers] *shall never perish*, altho' they MIGHT perish, if they brought upon themselves *swift destruction by denying the Lord that bought them*: (2) They that shall be all eternally saved, altho' they MIGHT have missed eternal salvation, if they had finally disregarded our Lord's declaration, *He that endureth unto the end, the same shall be [finally] saved*.—(3) That the Good Shepherd *peculiarly* laid down his life for the *eternal redemption* of obedient, persevering believers; and that these believers are sometimes *eminently* called God's *elect*, because they make their *conditional* calling to the rewards of perseverance sure, by actually persevering in the obedience of faith.—(4) That the *peculiarity* of the *eternal redemption* of Christ's persevering followers, far from being connected with the *absolute* reprobation of the rest of mankind, stands in perfect agreement with the doctrines of a *general temporary redemption*; and a *general, initial salvation*; and with the doctrines of a *gratuitous election* to the blessings of one or another dispensation of God's saving grace—and of a *conditional election* to the rewards of voluntary, unneccessitated obedience.—(5) That our opponents give the truth as it is in Jesus two desperate stabs, when they secure the *peculiar eternal redemption* of finally-obedient believers, and comfort mourning backsliders in so unhappy a manner, as to overthrow the *general, temporary redemption* of all mankind; and to encourage or countenance the present disobedience of Loadicean believers.—(6) That the calvinian doctrines of grace, which do this double mischief under such fair pretences, are of all the tares which the enemy sows, those which comes nearest to the wheat, and of consequence those by which he can best feed his immoral
goats,

goats, deceive simple souls, set Christ's moral sheep at perpetual variance, turn the fruitful field of the church into a barren field of controversy, and make a deistical world think that faith is enthusiastical fancy; that orthodoxy is immoral nonsense; and that revelation is nothing but an apple of discord.—(7) And lastly that the doctrines of grace which we maintain, do equal justice to the divine attributes;—defend faith, without wounding obedience:—oppose pharisaism, without recommending antinomianism;—assert the truth of God's promises without representing his most awful threatenings as words without meaning;—reconcile the Scriptures, without wounding conscience and reason; exalt the gracious wonders of the day of atonement, without setting aside the righteous terrors of the great day of retribution; extol our heavenly Priest, without pouring contempt upon our divine Prophet;—and celebrate the honours of his cross, without turning his sceptre of righteousness into a solitudian reed, his royal crown into a crown of thorns, and his *law of liberty* into a *rule of life*, by which his subjects can no more stand or fall in judgment, than an Englishman can stand or fall by the *rules of civility* followed at the French court.

To the best of my knowledge, Reader, thou hast been led into the depth of *our* doctrines of grace. I have opened to thee the mysteries of the evangelical system, which Mr. Hill attacks as the heresy of the *Arminians*. And now, let *Impartiality* hand thee up to the judgment-seat. Let *Reason* and *Revelation* hold out to thee their consentaneous light. Pray that *the Spirit of Truth* may help thine infirmities: Turn *Prejudice* out of the court: and let *Candour* pronounce the sentence and say, if it is our principles or those of Mr. Hill, which “*inevitably*” draw after them *shocking, not to say blasphemous*” consequences.

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I shall close this answer to the Creed which that Gentleman has composed for *Arminians*, by an observation which is not entirely foreign to our controversy. In one of the three letters which introduce the fictitious Creed, Mr. Hill says, "*Controversy I am persuaded has not done me any good*;" and he exhorts me to examine closely whether I cannot make the same confession. I own that it would have done me harm, if I had blindly contended for my opinions. Nay, if I had shut my eyes against the light of truth;—if I had set the plainest scriptures aside, as if they were not worth my notice;—if I had overlooked the strongest arguments of my opponents;—if I had advanced groundless charges against them; if I had refused to do justice to their good meaning or piety;—and, above all, if I had taken my leave of them by injuring their moral character, by publishing over and over again arguments, which they have properly answered, without taking the least notice of their answers;—if I had made a solemn promise not to read one of their books, tho' they should publish a thousand volumes; if continuing to write against them, I had fixed upon them (as "*unavoidable*" consequences) absurd tenets, which has no more necessary connexion with their principles, than the doctrine of general redemption has with calvinian reprobation: if I had done this, I say, controverly would have wounded my conscience or my reason; and without adding any thing to my light it would have immoveably fixed me in my prejudices, and perhaps branded me before the world for an *Arminian bigot*. But, as matters are, I hope I may make the following acknowledgment without betraying the impertinence of proud boasting.

Although I have often been sorry that controversy should take up so much of the time, which I might with much more satisfaction to myself have employed in devotional exercises:—and although I have lamented, and do still lament my low attainments

aînments in the *meekeſs of wiſdom*, which ſhould
 conſtantly guide the pen of every controversial
 writer; yet I rejoice that I have been enabled to
 perſiſt in my reſolution either to wipe off, or to
 ſhare the reproach of thoſe, who have hazarded
 their reputation in defence of pure, and undefiled
 religion. And, if I am not miſtaken, my repeated
 attempts have been attended with theſe happy ef-
 fects: in vindicating the *moral doctrines of grace*,
 I hope, that, as a *man*, I have learned to think
 more cloſely, and to inveſtigate truth more ar-
 dently, than I did before. There are *rational*
 powers in the dulleſt ſouls, which lie hid as ſparks
 in a flint. Controversial oppoſition and exertion,
 like the ſtroke of the ſteel, have made me acci-
 dentally find out ſome of theſe latent ſparks of
 reaſon, for which I ſhould never have thanked my
 Maker, if I had never diſcovered them. I have
 frequently been thankful to find that my horſe
 could travel in bad roads better than I expected;
 nor do I think that it is a peace of phariſaiſm to
 ſay, I am thankful to find that my mind can travel
 with more eaſe than I thought ſhe could, through
 theological roads rendered almoſt impaſſable by
 heaps of doctrinal ruſh, brought from all parts
 of Chriſtendom, and by briars of contention which
 have kept growing for above a thouſand years.—
 To return: As a *divine*, I ſee more clearly the gaps
 and ſtiles, at which miſtaken good men have turned
 out of the narrow way of truth, to the right hand
 and to the left.—As a *proteſtant*, I hope I have
 much more eſteem for the ſcriptures in general, and
 in particular for thoſe practical parts of it which
 the Calviniſts had inſenſibly taught me to overlook
 or deſpiſe. And this increaſing eſteem is, I truſt,
 accompanied with a deeper conviction of the truth
 of chriſtianity, and with a greater readineſs to de-
 fend the goſpel againſt infidels, phariſees, and anti-
 nomians.—As a *preacher*, I hope I can now do more
 juſtice to a text, by reconciling it with ſeemingly
 contrary ſcriptures.—As an *anti-calviniſt*, I have
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learned to do the Calvinists justice in granting that there is an *election of distinguishing grace* for God's peculiar people, and a *particular redemption* for all believers who are faithful unto death;—And by that means, as a *controvertist*, I can more easily excuse pious Calvinists, who through prejudice, mistake *that* scriptural election for *their* antinomian election; and who consider *that* particular redemption as the only redemption mentioned in the scriptures. Nay, I can, without scruple allow Mr. Hill, that his doctrines of *finished salvation* and *irresistible grace*, are TRUE with respect to all those who die in their infancy.—As one who is called an *Arminian*, I have found out some flaws in *Arminianism*, and evidenced my impartiality in pointing them out, as well as the flaws of Calvinism. [See the *Preface*.]—As a *witness* for the truth of the gospel, I hope I have learned to bear reproach from all sorts of people with more undaunted courage. And I humbly trust, that were I called to seal with my blood the truth of the *doctrines of grace* and of *justice* against the *pharisees* and the *antinomians*, I could (divine grace supporting me to the last) do it more rationally and of consequence with greater steadiness.—Again, as a *follower of Christ*, I hope I have learned to disregard my dearest friends for my heavenly Prophet: or to speak the language of our Lord, I hope, I have learned to *forsake father, mother, and brothers for Christ's sake and the gospel's*.—As a *disputant*, I have learned that solid arguments, and plain scriptures, make no more impression upon bigotry, than the charmer's voice does upon the deaf adder; and by that means, I hope, I depend less upon the powers of reason, the letter of the scripture, and the candour of professors, than I formerly did.—As a *believer*, I have been brought to see and feel, that the power of the spirit of truth, which teaches men to be *of one heart, and of one mind*, and makes them *think and speak the same*, is at a very low ebb in the religious world; and that the prayer which I ought continually to offer is, O Lord,

Lord, baptize christians with the spirit of truth and the fire of love. Thy kingdom come! Bring thy church out of the wilderness of error and sin, into the kingdom of righteousness, peace and joy in the Holy Ghost.—As a *member of the church of England*, I have learned not to be pleased with our holy Mother for giving us floods of pure morality to wash away the few remaining Calvinian freckles still perceptible upon her face.—As a *christian*, I hope I have learned in some degree to exercise that charity, which teaches us boldly to oppose a dangerous error without ceasing to honour and love its abettors, so far as they resemble our Lord; and enables us to use an irony with St. Paul and Jesus Christ, not as an enemy uses a dagger, but as a surgeon uses a lancet or a caustic: and lastly, as a *Writer* I have learned to feel the truth of Solomon's observation, *Of making many books there is no end, and much study is a weariness of the flesh: let us hear the conclusion of the whole matter: Fear God and keep his commandments: for this is the whole duty of man,* and the sum of the anti-solifidian truth, which I endeavour to vindicate.

I do not say that I have learned any of these lessons as I should have done; but I hope I have learned so much of them as to say, that in these respects my controversial toil has not been altogether in vain in the Lord. And now, Reader, let me intreat thee to pray, that if I am spared to vindicate more fully what appears to us the *scriptural doctrine of grace*, I may be so helped by the Father of lights and the God of love, as to speak the *pure truth in perfect love*, and never more drop a needlessly-severe expression. Some such have escaped me before I was aware. In endeavouring to render my style nervous, I have sometimes inadvertently rendered it provoking. Instead of saying that the doctrines of grace, (so called) represent God as "*absolutely graceless*," towards myriads of "*reprobated culprits*." I would now say, that, upon the principles of my opponents,

opponents, God appears "*devoid of grace*" towards those whom he has absolutely "*reprobated*" from all eternity. The thought is the same, I grant; but the expressions are less grating and more decent. This propriety of language I labour after, as well as after more meekness of wisdom. The Lord help me and my antagonists to *keep our garments clean!* Controvertists ought to be clothed with an ardent flaming love for truth, and a candid humble regard for their neighbour. May no root or prejudice stain that flaming love! no malice rend our seamless *garments!* And, if they are ever *roll'd in blood*, may it be only in the blood of our common enemies, destructive Error, and *the man of sin!*

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