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THE
J E S U I T
D E T E C T E D .

[Price Six-Pence.]

THE
JESUIT DETECTED;

OR THE
CHURCH of ROME discover'd

IN THE
DISGUISE OF A PROTESTANT,

Under the CHARACTER of

AN ANSWER to all that is material in the Rev.
Mr. HERVEY's Eleven Letters to the
Rev. Mr. JOHN WESLEY.

There is a Way that seemeth right unto a Man, but the End thereof are the Ways of Death. PROV. xvi. 25.



L O N D O N :

Printed for J. JOHNSON, in Pater-Noster-Row; M. FOLINGSBY, near Temple-Bar; J. LAW, in St. Martin's Church-Yard; and M. SMITH, in Wellclose-Square, Ratcliff-Highway.

M. DCC. LXVIII.



THE
J E S U I T
D E T E C T E D .

THE late Mr. Hervey being great in his way, and Mr. Wesley in his, and both referring themselves to the publick, it cannot be impertinent to take a view of the controversy, and compare each of their doctrines with what the Holy Ghost declares by Moses, the Prophets, the Psalms, Jesus Christ, and his Apostles.

The Holy Ghost, by Moses saith, “ The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken.” *Deut. xviii. 15. &c.*

David, by the Holy Ghost, saith, “ I will declare the decree: the Lord hath said unto me, thou art my Son, this day have I begotten thee.” *Psal. ii. 7.*

B

The

The prophet *Isaiah*, by the Holy Ghost, saith, "Unto us a child is born, unto us a Son
 " is given, and the government shall be upon
 " his shoulder : and his name shall be called
 " Wonderful, Counsellor, the Mighty God,
 " the Everlasting Father, the Prince of peace."
Isaiah ix. 6.

The Holy Ghost, by the apostles, beareth testimony that Jesus is the Christ, that he is this person ; this prophet ; and that in his name is preached, to every creature, the forgiveness of sins, *Acts xiii. 38.*

Our Lord saith, " As Moses lifted up the
 " serpent in the wilderness, even so must the
 " Son of man be lifted up ; that whosoever be-
 " lieveth in him, should not perish, but have
 " everlasting life." *John iii. 14,* and following verses.

The Holy Ghost, by Peter, saith, " Who
 " his own self bare our sins in his own body
 " on the tree." *1 Pet. ii. 24.* By the same Spirit Paul declares, " He was deliver'd for
 " our offences, and was raised again for our
 " justification." *Rom. iv. 25.*

But

But for this single point, revelation would have been needless, had not sovereign mercy interposed in behalf of guilty man, man must, of necessity, have perished from God for ever.

Therefore God, in his sovereign mercy, hath not only provided salvation for guilty man, in Christ Jesus, but hath also given us a revelation thereof; in which God hath brought to our ears, the joyful news of the forgiveness of sins, in the death and resurrection of the Son of God.

It is thus the scripture is every way calculated for, and given, to inform guilty man of the forgiveness of his sins, and eternal life in Christ Jesus, given freely to the most guilty. The Holy Ghost by John witnesseth, saying, "If we receive the witness of men, the witness of God is greater: for this is the witness of God, which he" witnesseth, or "hath testified of his Son, namely, he that believeth on the Son of God, hath the witness in himself: he that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record, that God hath given to

“ us eternal life : and this life is in his Son.
 “ He that hath the Son, hath life ; and he that
 “ hath not the Son of God, hath not life.”
 1. *John* v. 9, 10, 11, 12.

This doctrine of imputation, or forgiveness of sins, Mr. Hervey maintains, and owns complete in the blessed Jesus : or in other words, the sovereign mercy of God is made manifest, in the life, sufferings, death and resurrection of the blessed Jesus, to guilty man ; and in his obedience and suffering, death and resurrection, all that believe are justified, and eternally saved ; and that without a work, word, or prayer of ours : nay, not even so much as lifting up our little finger for it.

That the blessed Jesus wrought out, in his life, and by his death brought in an everlasting righteousness, &c. which is unto and upon all them that believe, for there is no difference, is an undeniable fact, from scripture evidence.

And all this blessing of the forgiveness of sins in the blood of Jesus, acceptance with God, undefiled righteousness, the righteousness of God which is by the faith of Jesus Christ, given to us in the gospel ; Christ wrought out,
 not

not what we wrought, or that we can work, but that righteousness which is the covering of the saints above, and is freely given to us of God, is set, or put to our account; not for any condition or work of ours, but only for the sake and upon account of God's own purpose and free grace, in Christ Jesus, which he purposed before the world began; by whose life, death, &c. we are freely and completely saved from all things from which we could not be saved by the Law of Moses.

This doctrine, in Mr. Wesley's view, is unscriptural, hurtful, and, as he pleases to stile it, unsettled notions in religion.

Mr. Wesley looks upon the righteousness of our Lord Jesus Christ, and the imputation thereof to guilty man, through the free and unmerited favour of God for man, guilty as he is, to receive and call it his own; to live by and upon it as his covering and righteousness before God, to be trifling; and recommends it to the world as a trifling affair. And lets the world know all that is material in Mr. Hervey's letters to him is, in his view, a few personal accusations; and doubts not he shall convince

all

all impartial men that he is clear of all that is laid to his charge.

The first thing Mr. Wesley is charged with, is, giving his great I SAY, or I SAY SO, or UNQUESTIONABLY IT IS RIGHT, &c. as a sufficient proof. However, Mr. Wesley owns the truth for once, he did not bring proof, but that he could have brought proof.

Mr. Wesley can certainly bring proof from the council of Trent, against the doctrine of the imputation of the righteousness of Jesus Christ to guilty man, as such ; and Mr. Wesley will have the greatest part of those that are called Christians, to join issue with him and the council of Trent to oppose the doctrine of imputation ; nay Kelley, Williams, and Rely himself. But neither Mr. Wesley, nor the whole world from the fall to this day, can bring proof that any man ever was, or ever will be saved, but he whose sins are taken away, only, wholly and solely, by the blood of him that was and is God, as well as man.

This truth Mr. Hervey advanced, and maintained against all gain-sayers ; manifestly proved
ved

ved the imputation of the righteousness of Christ to the most guilty ; which righteousness the scripture every where speaks of, calling it the righteousness of God : That righteousness which man worketh not, nor had any hand in the performance of at all ; but as a criminal receiving from God, freely, and for nothing.

Therefore Mr. Wesley now to say he could bring proof, looks as if he had no more to do but, as before, to say I KNOW IT IS SO ; or, UNQUESTIONABLY IT IS TRUE.

If Mr. Wesley had only wrote to those under his care, he should have made them masters of the argument ; or, by and by, his preachers may be put to it to find proof ; and not having so much weight with those under his care, as he himself has now, and for want of such proof, the doctrine maintained by Mr. Wesley, and which they have received, might be brought into discredit.

As to Mr. Wesley's saying he doubtless could bring proof, now Mr. Hervey is gone off the stage to glory, looks rather cowardly.

But

But Mr. Wesley has been put to the proof, more than once, by others, who are gone off this stage to glory, with Mr. Hervey. However, it appears very plain from Mr. Wesley's doctrine, that infallibility, or, at least, the doctrine of Trent, is what he maintains, only a little mellowed or softened by his manner of enforcing it.

It is true, men think antichrist is only to be found in Rome ; but were they seriously to consult God in the revelation he has given of himself, they would know, Satan is too arch an enemy not to set up the same doctrine in the heart of every man ; and that this doctrine of the church of Rome is, in all its branches, calculated to suit the pride of man.

Man, therefore, naturally falls in with it. And it is no marvel that it branches itself out into many orders and sects.

That this is true in Mr. Wesley is very evident ; for the doctrine he has advanced in all his writings is firmly held and maintained by every order of the church of Rome.

That

That Mr. Wesley's doctrine is not scriptural, is manifestly proved by several; and, in particular, by Mr. Hervey and Mr. Cudworth.

That it is manifestly the doctrine of the Church of Rome, will appear by comparing what Mr. Wesley's doctrine is, or he himself advances, with the doctrine of the Church of Rome.

To pass over his Tyrant God, and his Calvinist God; let us try him by his own, the Council of Trent; and then we shall see whether he will not be found to be a real Jesuit, in the form, or under the cover or disguise of a Protestant.

To this purpose we have assigned the following left-hand pages to convey the sentiments of the Church of Rome; and the right-hand pages to convey the sentiments of Mr. Wesley, that thus contrasted the harmony and agreement between them may more clearly appear.

R O M E.

I.

[P. 379.] Justification cometh of the free grace of God, thro' his infinite mercies and the merits of our Saviour's passion; and when acknowledging themselves to be sinners, thro' the fear of God's judgments, they turn themselves to consider the merit of God, are lifted up into hope, trusting that God will be merciful unto them for Christ's sake.

After this disposition, or preparation, followeth justification.

The Council of Trent saith, the point of difference is this; that the Protestants hold, that Christ's passion and obedience, imputed to us, becometh our righteousness; and not any righteousness which is in ourselves, is our justification.

Mr. WESLEY.

I.

[P. 5, 6.] Mr. Wesley allows, that justification is no more, nor less, than God's pardoning and accepting a sinner, thro' the merits of Christ; if thereby is meant only that they are as effectual for obtaining our salvation, as if they were our own personal qualifications. So then the righteousness of Christ is not ours, nor imputed to us for righteousness. Mr. Wesley says, for Christ's sake why will you use that hurtful and unscriptural phrase, the imputed righteousness of Christ? Men who scruple to use, men who never heard the expression, may yet be humbled as repenting Criminals, at his feet, and rely as devoted pensioners on his merits; but this imputed righteousness hath done immense hurt. I have had abundant proof, that, the frequent use of this unnecessary phrase, instead of furthering men's progress in vital holiness, has made them satisfied without any holiness at all; yea and encouraged them to work all uncleanness with greediness. [*This discovers the cause of Mr. Wesley's malice against the imputed righteousness of the blessed Jesus.*]

R O M E.

II.

[P. 387.] The Church of Rome says, The Protestant's reason is this, that which must be our righteousness before God, must satisfy the justice of the law, which saith, do these things and thou shalt live ; but there is nothing that can satisfy that justice of the law, but the righteousness and obedience of Christ.

This reason, the Church of Rome says, is not worth a rush ; for he is a Jew, and no Christian, that would have christian justice answerable to Moses's law ; that man justified is able to keep or fulfill the law, the Church grants, by the help of God's grace, if he is not wanting in the performance of his duty.

III.

[P. 382 389.] The Church of Rome says, there cannot be alledg'd one express sentence, either out of the holy Scriptures, or the ancient Fathers, teaching the imputation of Christ's righteousness unto us, to be our justification ;

Mr. WESLEY.

II.

M. Wesley says, speaking of the law as a person injured, and to be satisfied, is hardly defensible; for we, saith Wesley, establish the law, not by the perfect obedience of Christ; that cou'd never enter into the Apostle's mind; but the Apostle's meaning is, we establish both the true sense and the effectual practice of it: We provide for its being both understood, and practised, in its full extent. (P. 7.)

III.

The righteousness which justifieth us, being already wrought out and compleated by the death, life, and resurrection of the blessed Jesus, Mr. Wesley calls a crude unscriptural expression, and vain philosophy. The plain truth
he

R O M E.

tification ; and therefore false. Christ was not made sin for us, and equally false we are not made the righteousness of God in him. So Christ was not made sin by imputation, nor we made righteous by imputation. He was only an host or sacrifice for sin ; his body being sacrificed on the cross for the discharge of sin, and not by imputation.

And that he hath not only merited at his Father's hands both pardon for all faults, and grace to do all good works, but also that his true servants works should be meritorious of life everlasting. [P. 634.] As for the imputation of his merit to us, we esteem it as a feigned imagination, composed of contrarieties.

IV.

WE, saith the Church of Rome, are justified by Christ, not by imputation of his justice, but by our own inherent justice. For, first, to make a man just, in God's sight, requires no infinite perfection, but such as a mere man is very well capable of.

So

Mr. WESLEY.

he assures us is, Christ lived and tasted death for every man, and thro' the merits of his life and death every believer is justified. (P. 8.)

IV.

(P. 9.) The merits of Christ are the foundation, if we obey, in order to our final acceptance. Through his merits; and in this by obeying, we lay a good foundation that we may attain eternal life. For we, faith Wesley, establish the law not through Christ, but we provide
for

R O M E.

So we Catholicks teach, that; through the merits of Christ's passion, so they perform their duty towards God and their neighbour; but for a man to assure himself by faith, of Christ's righteousness and life everlasting without the condition of doing those things he ought to do, we Catholicks affirm to be not any gift of faith, but the heinous crime of presumption, which is a sin against the Holy Ghost, not pardonable either in this life or in the world to come. But the truth is, faith holy Church, every man shall receive his reward according to his own proper labour, and not according to Christ's merits imputed unto them. So a doer of the work shall be blessed in his deed, and not in the imputation of another's deed.

V.

[P. 539.] The Church of Rome saith, there are more justifications than one; and that a man may increase in justification and righteousness until death; which is degrees more and more.

[P. 451.]

Mr. WESLEY.

for it, not by the perfect obedience of Christ ; for it was impossible that such a thought could ever enter into the Apostle's mind. The plain meaning is ; We establish both the true meaning or sense, and the effectual practice of it. We provide for its being both understood and practised in its full extent.

V.

(P. 9.) Justification is not complete when we first believe, Mr. Wesley saith ; for says he, there may be as many degrees in the favour of God, as in the image of God.

D

Not

R O M E.

VI.

[P. 451.] The Church of Rome says, Faith is not a believing the righteousness of Christ to be ours. Abraham was justified by believing, or his believing was imputed to him for justice.

(P. 452.) Neither in St. Paul, or any other place of Holy Scripture is it taught, that a particular faith, whereby we apply Christ's righteousness to ourselves, or assure ourselves of our salvation, is either a justifying or Christian man's faith ; but the very act of that ugly monster Presumption.

VII.

The Church of Rome says, Abraham was justified by his works, issued out of his soul, now garnished with grace ; for, say they, charity beginning is justice ; beginning charity increas'd is justice increas'd ; great charity is great justice ; and perfect charity is perfect justice ; for inherent justice consisteth in charity ; which is the sum of the law, which is the rule of justice. According, therefore, to
the

Mr. WESLEY.

VI.

Not a righteousness, or the righteousness of Christ imputed, saith Mr. Wesley, is so much as once named by St. Paul; but faith is imputed for righteousness.

VII.

The keeping of the law, or commandments, saith Wesley, in their spiritual meaning is undoubtedly the way to, tho' not the cause of eternal life; for, saith Wesley, it was not by works Abraham's faith was made perfect, or appear'd to be true, but by grace super-added, while he wrought those works, his faith was literally made perfect.

The

R O M E.

the measure of our charity, greater or less, so is the measure of our righteousness. For, saith the Church of Rome, it is possible to know the law, and therefore possible to keep the law; for it is manifest the law may be kept; (P. 554.) For Joshua, David, Josias, Zachary, Elizabeth and many others, did fulfil all the law; therefore it is possible to keep the law. For, when the Virtue of charity is poured into our hearts, by the Holy Ghost, then with delight we fulfil the law; for it is impious to say, (p. 565.) that the commandments cannot be kept; and, say they, God being just, could not command things that be impossible.

VIII.

According to the measure of our charity, greater or less, so is the measure of our righteousness; not by imputation of Christ's righteousness through faith, but charity, or the love of God, is the thing we lack.

(21)

Mr. WESLEY.

VIII.

(P. 11.) The one thing we lack, saith Mr. Wesley, is not the imputed righteousness of Christ; it is the love of God we want, or charity.

IX.

R O M E.

IX.

(P. 629.) Life everlasting is to be proposed to them that work well, and hope well to the end; both as grace, of mercy promised to the sons of God through Christ Jesus; and as a reward, by promise of the same God, to be faithfully rendered unto our works and merits. So the condition of everlasting life, is our works being meritorious.

X.

The Church of Rome saith, The garments of Christ's spouse are declared to be the righteousness and good works of the saints.

XI.

(P. 65.) The Church of Rome saith, We find no real worth, but a feigned imagination in the imputation of righteousness: for, say they, the reward cannot be before the merit, nor be given to a man before he deserves or works

Mr. WESLEY.

IX.

(P. 12.) The terms of acceptance for fallen man, saith Wesley, are not a full satisfaction to divine justice, or a complete conformity to the divine law, either by Christ or our selves; the terms are repentance and faith; for, saith he, fallen man is justified not by perfect obedience, but by faith; for what Christ hath done is the foundation, not the terms or condition of it.

X.

(P. 13. 14.) The righteousness of God doth not mean the merits of Christ, neither doth the righteousness of God mean such a righteousness, or that righteousness, which may justly challenge his acceptance.

XI.

(P. 15.) Mr. Wesley saith, we are not intitled to a reward, thro' imputation of righteousness; but every man shall receive his own reward according to his own labour.

XII.

R O M E.

works for it. For, say they, (that is the Church) what would be more unjust than that? and what is more just than God? To conclude, we cannot have that crown before we have deserved it, (p. 659.) For, say they, God doth never for one man's sake bestow the kingdom upon another, unless the party himself be made worthy of it. And farther p. 685.

XII.

Christ's satisfaction will not avail, except we our selves make recompence, and satisfy the justice of God. For God hath, by covenant and promise, bound himself to reward our works, with life everlasting. Therefore God doth in justice deserve it; for the New Testament expresseth the covenant to be for working and works. The old law saith, do these things and thou shalt live; so is it said in the new, if thou wilt enter into life keep the commandment; and life eternal is the hire and wages for labouring, and not the imputed justice or merits of Christ.

XIII.

Mr. WESLEY.

XII.

Mr. Wesley says, neither our Lord's being baptized, nor his keeping of the law, or his fulfilling the moral law, was requisite in order to his purchasing redemption for us; for man, says Wesley, is bound under the covenant of grace, as well as covenant of works, to obey in his own person, that is, keep the law; for Christ hath not fulfilled the condition of the new covenant. (P. 14, 15.)

R O M E.

XIII.

The Church of Rome saith, that idle invention that works are mention'd, not because they are rewarded, but, because they are tokens that the doer is in Christ, for whose, that is CHRIST'S obedience, God promiseth the crown of life, the Church saith is not worth confuting ; it is so flatly contrary to holy Scripture ; which ascribeth distinctly that reward is unto the workman for his works, and not for Christ's obedience imputed unto him. (P. 699.)

XIV.

We deny, saith the Church of Rome, that Christ was made sin for us, or that we are made righteous in Christ, or that his righteousness

Mr. WESLEY.

XIII.

(P. 23.) Sinners have not a finless obedience in Christ; Mr. Wesley calls that doctrine a Syren's song. For, the claims of the law, saith he, are not answer'd in Christ; if they are, neither God nor man can claim any obedience to it. For is it not a mere quibble, adds Mr. Wesley, to say we establish the law, as we expect no salvation without a perfect conformity to it, namely by Christ; for, saith Mr. Wesley, without personal holiness no man shall see the Lord: None who is not himself conformed to the law of God here, shall see the Lord in Glory. This is the grand palpable objection to that whole scheme; for says Mr. Wesley, it makes void the law, and consequently make thousands content to live and die transgressors of the law, namely, because Christ died for them. (*Well done Mr. Wesley for thy Anti-Christ.*)

XIV.

The righteousness of God that is by the faith of Jesus Christ, which is unto and upon all them

R O M E.

them that believe, for there is no difference, righteousness is imputed to us. That the righteousness and obedience of Christ, or his fulfilling of the law for us, is not worth a rush.

XV.

The Church of Rome not only saith, that faith in the imputed righteousness of Christ is an error, and was call'd so in the Apostles days ; but saith also it is blasphemy to say that our Saviour overcame by or through his passion or suffering upon the Cross. And further add, it is the greatest impiety to say we are made holy by the outward imputation of Christ's righteousness to us.

(P. 382.) That Church likewise saith, the Holy Scriptures no where teach the imputation of Christ's righteousness by faith, for justification.

XVI.

Mr. WESLEY.

Mr. Wesley calls a holiness which God worketh in us. He saith, amazing that Christ shou'd fulfill the law for us; for, says he, we are justified by our own conformity to the law. (P. 24.)

And he saith, there are, of true believers, thousands who never thought of Christ's fulfilling all righteousness for them, or in their stead. P. 27.)

XV.

If, says Mr. Wesley, faith in the imputed righteousness of Christ, is a fundamental principle in the Gospel, what becomes of all those who think nothing of imputed righteousness? How many who are full of faith and love, if this be true, perish everlastingly. (P. 27.)

XVI.

R O M E.

XVI.

The Church of Rome declares, it is impious and ungodly to say the commandments or law cannot be kept; or that it is impossible for us to fulfill the law. And adds, it is the part of a tyrant, and no true law-giver or maker, to command his Subjects to do that, under pain of death, which he knew them no way able to perform. For those were not to be called laws which are to direct men to that which is just, but snares to catch the most diligent, and to bind them up to most assured perdition. For, says the Church of Rome, God hath by covenant, and promise, bound himself to reward our works with life everlasting. Therefore good works do in justice deserve it; for faithful promise maketh due debt. And life eternal is the hire and wages for labouring in God's Vineyard, and not the imputed Righteousness of Christ. Holy Scripture ascribeth distinctly that reward is unto the Workman for his Works, and not for Christ's obedience imputed to him.

Note. The foregoing Sentiments of the Church of Rome are taken from a Book entitled, *A Defence of the Reformed Catholick of Mr. William Perkins, by Robert Abbot, a-Deputer of Divinity*, printed 1606.

Mr. WESLEY.

Mr. WESLEY.

XVI.

Mr. Wesley wou'd sooner turn Turk, Deist, yea an Atheist, than believe that the righteousness our Lord Jesus Christ wrought out in his life, death, and resurrection, is the cause of our justification, or the purchase of our salvation; much less that Christ hath satisfied the demand of the law, for him or any man; and says, if so, he is not obliged to love his neighbour because Christ hath satisfied the demands of the law for him. (P. 30.) Gods dispensation of Sovereign Grace to fallen and sinful man, is a principle of action fit for the Grand Turk, and not the most high God. That man cannot fulfill the whole law, or that the fulfilling of the law is not in the power of sinful man Mr. Wesley denies; saying, God made or enter'd into a Covenant with rebel man, and not with Christ; nor did Christ perform the condition of the covenant; but man must, otherwise it wou'd be Calvinism or Antinomianism.

Note. The foregoing Sentiments of the Rev^d. Mr. Wesley are taken from his *Answer to all that is material in the Rev. Mr. Hervey's Eleven Letters to the Rev. Mr. John Wesley*, printed 1765.

As it is immaterial whether the Doctrine of the Church of Rome is propagated and maintain'd by an Italian Jesuit, or an English Jesuit, so all those who have any concern for their precious and immortal souls, and would avoid th' wrath of God, that is hanging over the head of that beast, the Church of Rome; and which is ready to be reveal'd in due time; all that would not perish with her iniquity, will not only avoid her doctrines, whether propagated and maintain'd by an Italian or an English Jesuit, but will also withstand them; not by Gibbets, or Smithfield Bonafires, but by God's most precious word.

That those doctrines have been detected and withstood is manifest, and the charges against Mr. Wesley, in Mr. Hervey's Letters, which Mr. Wesley, hath taken to himself are just, except that one which Mr. Wesley alledges was the Printer's fault, Mr. Hervey is not here now to trouble himself about it; but that one being laid upon the Printer, doth not invalidate the truth of the other Accusations. That they are just is proved to a demonstration, by comparing Mr. Wesley's doctrine with that of the Church of Rome. As the title page says,
the

the Jesuit is detected ; not by fire and faggot, but by the precious word of God, in which the truth is made manifest, concerning eternal life in Christ Jesus.

This may suffice, and let Mr. Wesley know, there are some who fear God. Peradventure also it may fall into the hands of some one or other, who may, from what is here said, inquire into the matter, and search the Scriptures, to see for themselves, if Mr. Wesley should not, that eternal life is given to guilty man, and that life is in the Son of God; and that he that hath not the Son hath not life, and he that hath the Son of God hath life; in contradistinction to all popish doctrine whether maintained by Mr. Wesley or any other. And may that truth, which God hath made manifest in the Scriptures, concerning eternal life in Christ Jesus, open, and prevail in our mind, that we may be deliver'd from every lye of Satan; and from every false and corrupt doctrine of man.

Mr. Wesley's doctrine being exactly the same with that of the Church of Rome, it is plain he cannot be a Prophet, or an Apostle

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of God ; he comes not with the Divine Authority, but with I SAY, or I SAY so. The Prophets and Apostles of God averr'd their Mission by **THUS SAITH THE LORD**. He therefore is not sent by God ; that is, the God who was in Christ reconciling the world unto himself, not imputing their trespasses unto them ; That God, who committed unto the Apostles the word of reconciliation. Now then we the Apostles are Ambassadors for Christ, as though God did beseech, (they the Apostles did and do beseech) in Christ's stead, men to be reconciled to God ; for **HE**, that is Christ, who knew no sin, the Apostle says, was made sin for us, that we might be made the righteousness of God in him. As Mr. Wesley denies this fact, he cannot be sent of God.

It will be very immaterial to those who fear God, and are obedient to the Gospel, who sent Mr. Wesley ; seeing the God that is above did not send him. As to those who are deluded by him, they are in a much worse situation than the Mahometans, or their Brethren the Worshippers of the beast ; for Mr. Wesley's followers are doubly deceiv'd.

Many

Many others, as well as Mr. Wesley, besides those who make a parade about dissenting from, or leaving, the Church, will make a despicable appearance at the day of judgment, if the precious Testimony of God, concerning eternal life in Christ Jesus, prevent not. I believe there are few benefices so good as Mr. Wesley's, and others in the same way.

It is true, the Church of Rome and Mr. Wesley agree in their doctrine of being saved by what they do, consequently they find no use for the death of Christ to take away sin. Christ died, say they, to purchase the Spirit to give to work with, as a man might purchase types for another to print with; these join issue with the present dispute, or Arian blasphemy, of Jesus Christ being a secondary God, or the first of created beings. How far the Church of Rome, or Mr. Wesley join with them by words, I will not say; but as to office, or use, in point of salvation, they may as well; for, if Christ is not God, as well as man, he could not take away sin; and if Christ did not take away sin, then Aristotle, or any other of the Philosophers, might be a Saviour to them, as well as the blessed Jesus.

But

But few, I believe, of the Pontiffs of Rome were as good men as Aristotle, or any of the heathen Poets; and yet the Pontiffs of Rome take upon them to forgive sins. No wonder Mr. Wesley thinks he can, with the Church of Rome, keep the law, and thereby enter into life eternal. Doubtless man was once able to keep the law, but is he so now? No sooner does a man attempt in earnest to keep the law, but he finds he cannot. This is a fact, whether man is weak or wicked enough, not to acknowledge it,

Doubtless Mr. Wesley, with the Church of Rome, maintains the Hierarchy, and in that case they join issue with both sides of the present dispute; that is for the Hierarchy or high Church, and Arius or Mr. Clark's Blasphemy. As neither of these Parties, that is the high Church, nor yet Clark or his followers, are contending for what God says, or for what Christ has done for us men and for our salvation; but, on the contrary, are endeavouring, as much as is in their Power, the one side to support the dignity of the Church, the other to blaspheme God and the Lamb. The one side might possibly esteem themselves very
happy

happy to have it in their power to take away our liberty of conscience, the consequence of which would be to have all men as blind as themselves and their followers. This assertion needs no other proof than the ignorance of the People in general, concerning eternal life in Christ Jesus; given to the guilty for their immediate acceptance, guilty as they are.

Both Parties say, if we were to believe, or teach people to believe this Doctrine, then we and they might do what we please. A stronger proof cannot be given of any man's Ignorance of the work of our Lord Jesus Christ, and of the faithful word or testimony of God, concerning what our Lord hath done.

It cannot indeed be expected, the followers of Arius or Clark's Blasphemy, should once suggest a possibility of being saved in Christ. With them Christ is only a creature. To them, therefore, it is absurd that they should be saved by the death of another; or that they should be benefitted by the blessed Jesus, any other way than by his being a good Example.

Therefore,

Therefore, if these gentlemen were to have the upper hand, it is not to be doubted but they would be as ready to take away the liberty of conscience as the Hierachy. But blessed be God for the present Family that sways the British Sceptre; and may his present Majesty know the Truth, and the Truth will make him free, and keep him so unto eternal life: Then he, as his grand sire, and his great grand sire, will so order matters, that neither the Hierarchy, nor the Blasphemy of Clark, or his followers, shall ever get so forward, as to cause any new castration of the Bible; nor in the least infringe upon the present liberty of conscience.

As neither the Church of Rome, nor Mr. Wesley's doctrine, nor yet the Arian or Clark's blasphemy, is salvation, all that fear God will willingly let them, and their doctrine, go from whence they came; being fully satisfied they are not of God. And for this plain reason; the Scriptures every way, and every where, are calculated to inform fallen man of eternal life in Christ, without man's works; every where warning man against every Doctrine but that of Christ crucified, of Christ dying
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for our sins according to the Scriptures, and rising the third day according to the Scriptures; testifying, that by the deeds of the law no flesh living shall be justified in his sight.

Hence it is plain, neither the Church of Rome, Mr. Wesley, nor the followers of Arius or Clark's blasphemy are sent by him who made the earth by his power; the world by his wisdom; and stretched out the heaven by his understanding. The knowledge of sin is by the law, but the righteousness of God, without the law, is manifested, being witnessed by the law and the Prophets; even the righteousness of God which is by faith of Jesus Christ unto all, and upon all them that believe, for there is no difference; for all have sinned and come short of the Glory of God. Therefore it is, these men being ignorant of the God that is above, and not submitting to the Oracles of that God who made the heavens and the earth, they follow the beast, or Church of Rome, under every shape and form that Satan or the beast hath or can invent; besides Arius or Clark's Blasphemy, &c. It may be said, tis a pity such blasphemies and absurdities are suffered. By taking up the Tares the
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wheat would be hurt, if not torn up; nevertheless the law is to take, or should take notice of blasphemy against God. But blessed be God, we have liberty of Conscience, and of the Press; tho' not to blaspheme, yet to attack blasphemy. And Glory to God in the highest, and unto the Lamb for ever and ever, that the Scriptures are not lock'd up by these Enemies in this Country, as it is in other Countries, that men must seek knowledge at the Priests mouth; who hath drunk deeply and greedily of the Abominations of that Mother of Harlots; and that the Press is open to the meanest of the subjects of this happy land, to expose error, and maintain truth.

Micah being full of power by the Spirit of the Lord, and of Judgment, and of might, declares, "Thus saith the Lord concerning the Prophets that make my People to err, that bite with their teeth, and cry peace; and he that putteth not into their mouths, they even prepare war against them. Therefore night shall be unto such Prophets, and they shall have no vision; and it shall be dark unto them and they shall not divine; and the Sun shall go down over the Prophets, and the day shall be

be dark over them. Then shall the seers be ashamed, and the diviner confounded; yea they shall cover their lips; for there is no answer from God."

The Prophet is to declare thus unto Jacob his transgression, and to Israel his sin, saying, Hear this, I pray you, yea heads of the house of Jacob, and Princes of the house of Israel, that abhor Judgment and pervert all equity. They build up Zion with blood, and Jerusalem with Iniquity. The Heads thereof judge for reward, and the Priest thereof teach for hire, and the Prophets thereof divine for money: yet they will lean upon the Lord, and say, is not the Lord amongst us? None evil can come upon us.

Thus Mr. Wesley, with the church of Rome, sneers at God's righteousness being imputed to guilty man, guilty as he is, without man's works, in opposition to our Lord, who says, to as many as believed in him, to them gave he power to become the Sons of God; even to them that believe in his Name: And the Holy Ghost by Paul, to him that worketh not, but believeth on

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him that justifieth the ungodly, his faith, or what he believeth, is counted to him for righteousness. Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works, &c.

The followers of Arius, Clark, and Chubb's Blasphemy, that is of the blessed Jesus not being God, join issue with Wesley, and the Church of Rome, holding the Doctrine of the imputation of God's righteousness an absurdity, saying; How can another suffer for my crimes? Thus these Gentlemen, with Mr. Wesley and the Church of Rome, and many others, may justly be included in the account the Holy Ghost gives by Micah, of wicked lying Prophets.

It is no wonder then to find Mr. Wesley using Mr. Hervey, as the false Prophets did God's Prophet, smiting him, and saying, how came the Spirit of God from me to you? And treacherously stabbing him in the dark, by saying, it is the hand of Mr. Hervey, but the heart of Mr. Cudworth; thereby craftily throwing a Slur upon the Doctrine of imputation, by Cudworth's having any thing to do
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with the defence of that Doctrine; as though Mr. Hervey had not understanding sufficient to support that Doctrine, without the assistance of Mr. Cudworth. This is the kind reflection Mr. Wesley means to let his followers know he intends for Mr. Hervey; and that, as far as is in his power, the imputation of God's righteousness should be held in a diabolical and ridiculous light by him, and his followers. Mr. Wesley had, indeed, found the weight of the Scripture arguments, by Mr. Cudworth, in favour of the imputation of God's righteousness, in opposition to his, Mr. Wesley's, inherent righteousness, &c.

And because Mr. Hervey acknowledged and maintain'd the same truth, nothing will serve Mr. Wesley's turn, but that the hand of Joab is in all Mr. Hervey's Doctrine; that is Mr. Cudworth's heart is in it all, and only Mr. Hervey's hand. Kindness indeed!

Both Mr. Hervey and Mr. Cudworth, though dead, yet speak by their writings; and plainly demonstrate Mr. Wesley to be an Enemy to the righteousness of God: Witness Mr. Wesley's Prefervative, &c. and Mr. Hervey's eleven letters, wherein Mr. Wesley's doctrine is exposed and exploded; and in a very clear manner

manner proved to be no other than the old doctrine of Trent. As also by Mr. Cudworth, in his Dialogues on imputed and inherent righteousness; and in his answer to Mr. Wesley's Preservative, as likewise in sundry other of Mr. Cudworth's writings

If Mr. Wesley and his followers have no other righteousness to rely on, or trust to, than what he, Mr. Wesley, maintains, and avows in his writings to be his and their righteousness, he may well say his race of Glory is run; unless mercifully prevented by that very imputed righteousness they reject: which righteousness is, by the precious testimony of the Holy Ghost, declared to be imputed to the most guilty, without works, unto and upon all them that believe; for there is no difference. Otherwise Mr. Wesley and his followers must, after all their parade of their own righteousness and holiness, lie down in shame and sorrow.

May God's truth therefore convert him and his followers, and all mankind, from the error of his and their ways; without which the consequences will be dreadful indeed!

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