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THE
Doctrine of *Justification*

ACCORDING TO

The SCRIPTURES, and the ARTICLES, and
HOMILIES of the Church of *ENGLAND*,
explained and vindicated.

IN A

LETTER

TO

Mr. *A. Croswell* of *Groton*, in *New-England*.

Being a REPLY

To the said Mr. *Croswell's* Answer to Mr.
Garden's three first Letters to
Mr. *Whitfield*.

With a POSTSCRIPT.

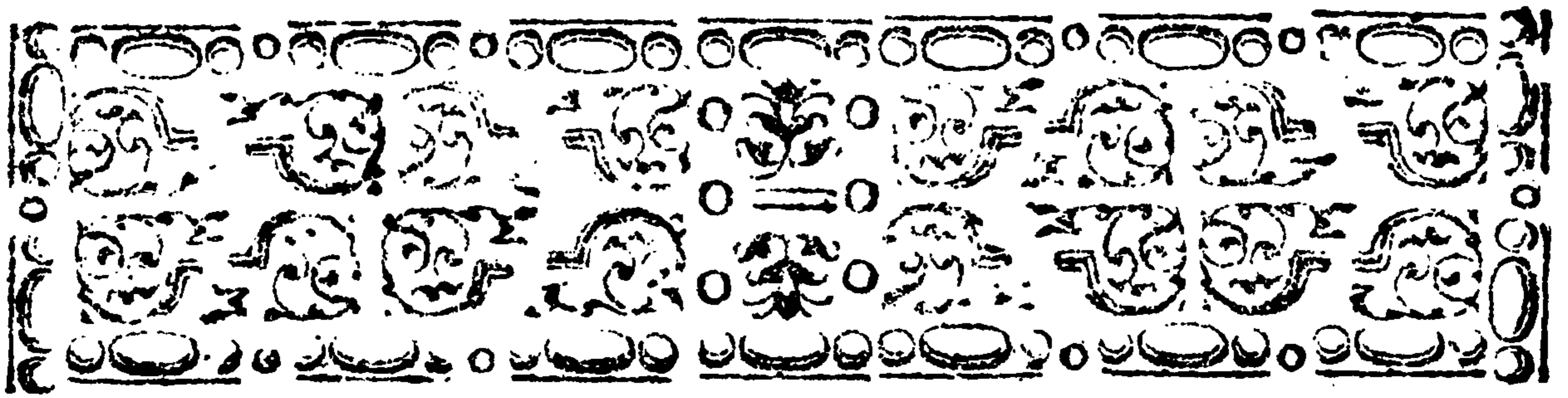
By *Alexander Garden*, M.A.

Rector of *St. Philip's Charles-Town*,
And Commissary in *SOUTH-CAROLINA*.



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A LETTER, &c.

S I R,

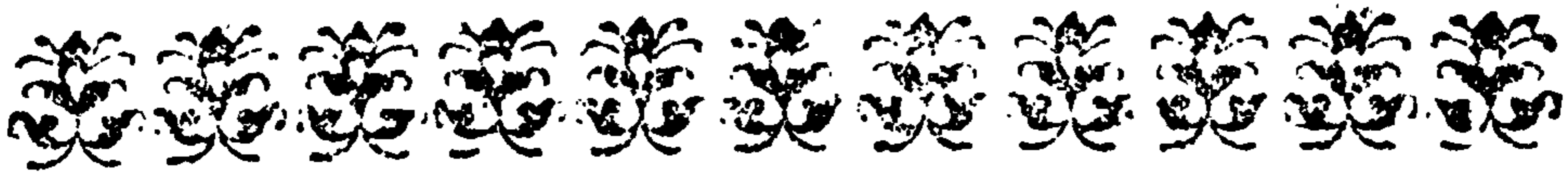
SOMETIME in the Month of *January* last, I received by Capt. *Snelling* from *Boston*, an *anonymous* Letter in Manuscript (two Sheets of Paper close written) dated *November* 12th, 1740, in Answer to my *six* Letters to Mr. *Whitefield*. By the *Handwriting*, *Spelling*, *Scolding*, and other *Contents*, it appears to be the Performance of some *zealous* Lady there; whose *Spirit* was so greatly stirred within her, at my rugged Usage of that *Apostolick* Man in those *Letters*, that rather than not disparage them enough, she has condescended to disparage both herself and her own Letter, more perhaps than was needful, in these following Words (the last Clause of her *Postscript*) exactly from the Original, Spelling, Pointing, and all.

I must beg leave to add to prevent a mistake (tho I am Sanceable it must be a willful one) that some Man of LEARNING and SENCE was concerned in these Remarks for I will assure you that your Performance was beneath the Regard of all such and therefore that you might not think yourself slighted or unanswerable I have mustered all the ill nature I am master off to convince you of the Contray.

Lo, the Humility and Zeal of this good Lady! I freely own it would be a very wilful Mistake in me, to imagine that any Man of LEARNING and SENSE was concerned in those Remarks, and I shall not be guilty of it; but as to her assuring me, that my Performance was beneath the Regard of ALL SUCH, I must now take leave to think she was under a Mistake, and that by your learned Remarks (good Sir!) this Assurance is now confronted, and fully confuted.

But notwithstanding the abundant Sense and Learning which appear throughout your Remarks, and the meek and humble Spirit they seem to be wrote with, I have still a few Objections to them, and which I shall presume to offer to your Consideration, in the following Notes upon them.

Notes



NOTES on Mr. C——'s Remarks to
Mr. Garden's first Letter.

P. 2. **T**HE Whole turns upon this single Point: If Mr W———d had said that Faith preceeds Justification, any real Space of Time; *actum est*; he must fall before his Adversary. But if he doth not hold this Thing, the Commissary triumphs without a Victory.— What Mr. W———d holds, is, that Faith and Justification are co-existent; —or, that Faith preceeds Justification, not in Time, but only in the Order of Conception.

NOTE, 1. You knew (Sir) I had treated this Solution with the Contempt it deserves. If this solves the *Knot*, and acquits Mr. W———d of Contradiction one Way, it involves him more deeply another. — For, whatever existeth not in any Point of Time, but only in the Conception of the Mind, is a mere *Ens rationis*, Non-entity, or Chimera: But *that Faith* by which we are justified existeth not, you say, in any Point of Time, before the Act of Justification, but only in the Conception of the Mind; therefore, *that Faith* by which we are justified, is, before the Act
of

of Justification, a mere *Ens rationis*, Non-entity, or Chimera. Again; if *Faith* and *Justification* be two distinct Things, and of which the Existence of the one dependeth, as an Effect or Consequence, on that of the other; then to affirm of *Faith* and *Justification*, that neither of them existeth but in one and the same Instant of Time with the other, is Absurdity and Contradiction: But *Faith* and *Justification* are two *distinct* Things; the latter an Act of the Creator, the former a Principle of Action in the Creature; and the Existence of the latter always mentioned in holy Scripture, as an Effect or Consequence of that of the former, as an Instrument at least (to use your own Term) *by Faith we are justified*: And therefore your affirming of *Faith* and *Justification*, that neither of them existeth but in one and the same Instant of Time with the other, is Absurdity and Contradiction. NOTE, 2. More frank and explicite at least is my good *Lady Correspondent's* Dealing with the *Knot*, in these following Words.

Well but suppose you have blundered it together so that I cannot find the End to untie it. wont it do as well if I cutt it in two and asarime that faith itself as our Act or moral Vertue nor any other good Work doth go before or is a Condition of our Justification in the Sight of God.

Notes



NOTES on Mr. C———'s Remarks on
Mr. Garden's second Letter.

P. 3. *WHAT* he firmly believes and has
always taught his People, he
saith is this, — That good Works do as
necessarily spring from a true and lively Faith,
&c.

NOTE. Your Remark here (Sir) is so
curious, that I hope it will not offend you, if
I repeat it with a little Variation. — ‘ THE
‘ CHURCH OF *ENGLAND* teacheth her
‘ People, (*Art. 12.*) that good Works do
‘ spring out necessarily of a true and lively
‘ Faith. It is well worth the while to en-
‘ quire here, what she means by a *true* and
‘ lively Faith. And this she tells us very ho-
‘ nestly in her *Homily* (entitled a short Decla-
‘ ration &c.) *viz.* that it is a Faith which
‘ worketh by Charity, and is fruitful in bring-
‘ ing forth good Works. This then being the
‘ settled Meaning of a *true* and *lively* Faith,
‘ if we consider aright, we shall find the
‘ Amount of what she teacheth in the *Article*,
‘ to be only this, *viz.* that good Works al-
ways

‘ ways spring from the Faith which produceth
 ‘ good Works ; or to be plainer still ; that the
 ‘ Faith which produceth good Works, produ-
 . ceth good Works’ — Now (Mr. Remarker) as
 you know the *Articles* and *Families* are pure-
 ly-Calvinistical, if they teach us such *Fustian*,
 who can help it? Tho’ but little *instructive*,
 the Matter you know is still *orthodox*, and
 that’s our Comfort.

But waving this ingenious Discovery of
 yours, if you’ll but do me the Favour as honest-
 ly to restore my own Words [WHETHER BE-
 FORE OR AFTER JUSTIFICATION] in the next
 Edition of your *Answer*, and let the whole of
 your *Device* run thus ; — that *good Works*
always spring from the Faith that produceth
good Works, WHETHER BEFORE OR AFTER
JUSTIFICATION ; or to be plainer still, that
the Faith which produceth good Works, produ-
ceth good Works, EQUALLY BEFORE AS AF-
TER JUSTIFICATION ; if you’ll but do me this
 Favour, I am content to trust the Matter with
 every Reader.

P. 4. *The good Commissary goes on, or, as the*
Body without the Soul is dead, &c. NOTE.
 This Scripture Passage is *exegetical* of the next
 preceding Words, or Piece of Nonsense. And
 if my *Adversaries* maintain it, with the expla-
 natory Words (*whether before or after Justifi-*
cation) inserted, to be their Belief, then are
 they my *Adversaries* without a Cause.

Notes



NOTES on Mr C———'s Remarks on
Mr. Garden's third Letter.

P. 4, 5. **Y**OU begin your *Remarks* (Sir) on my *Third Letter* to Mr. *W———d*, with undertaking to vindicate him from my Charge against him of wilful and malicious Slander, in accusing the Brethren (the Clergy) of *not preaching the Truth as it is in Jesus, &c.* This Acculation of his Brethren you affirm to be a just One, and the proving it to be so, a Thing *deplorably easy to be done.* And in order to this Proof you set yourself to shew that the Clergy in general have deserted the Articles solemnly subscribed by them, by proving these two Assertions. 1st. That the Articles were industriously compiled in Opposition to what are now called Arminian Errors. 2^d. That the Clergy are generally speaking infected with this deadly Poison.

First then you attempt to make it evident, that the Articles were composed to confront what are called Arminian Errors. — NOTE For Instance the 16th and 31st Articles in particular. — But let us hear the Evidences in this Cause produced. Eyid.

Evid 1. *And this is so plain, at first Sight, that he that runs may read it in them.*

Evid. 2. *I doubt not but if a Million of unprejudic'd Men were to peruse them, they would to a Man construe them in this Sense.*

Evid. 3. *Mr. Whiston a Man of chief Note among them [N B. Cast out by them for a Heretick 40 Years ago] acknowledges, that they directly and expressly assert the Calvinian Doctrines.* NOTE. These are three such deplorable Evidences, that in Pity I forbear to cross-examine them.

Evid. 4. *I know the Men of this Way have this Subterfuge, viz. That the Compilers of the Articles intended a double Meaning, &c.*

NOTE. What I have always understood to be the general Opinion of my Brethren on this Head, is this. Not that the Compilers (I would rather say the *Legislature*, the Queen and both Houses of Convocation) intended a double Meaning in the *Articles*, or any of them: But that as some Points have their Foundations in general Promises and less intelligible Texts of Scripture, they wisely, and with the Modesty becoming a reformed Church, left a Latitude as to these; and were careful not to decide, and impose dogmatically in such Points, as the Scriptures have left doubtful: and therefore (in the Words of the learned (a) Dr. Waterland) 'It is not fairly, be-
' cause

(a) Case of Ar. Subcrip. &c. P. 42.

• cause not *truly* suggested, that when Men
 • of different Sentiments, as to *particular* Ex-
 • plications, subscribe to the same *general*
 • Words, that they subscribe in *contradictory*
 • or even in *different* Senses. Both subscribe
 • to the same *general* Proposition, and both in
 • the *same* Sense, only they differ in the *Par-*
 • *ticulars*, relating to it: Which is not *dif-*
 • *fering* (at least, it need not be) about the
 • *Sense* of the *Article*, but about *Particulars*
 • not contained in the *Article*. For Instance :
 • Let two Persons assent to a *general* Proposi-
 • tion *This Figure is a Triangle*; one believing
 • the *Triangle* to be *equilateral*, the other be-
 • lieving it's *Sides to be unequal*: They are
 • directly opposite in their Sentiments as to
 • what kind of *Triangle* it is: But in the
 • general Proposition, that the *Figure is a*
 • *Triangle* both agree, and in the *same* Sense.

• In like Manner, imagine the *Article* of
 • *Predestination* (and the same may be said of
 • any other in like Circumstances) to be left
 • in *general* Terms. Both Sides may *subscribe*
 • to the same *general* Proposition, and both
 • in the *same* Sense: Which Sense reaches
 • not to the *Particulars* in Dispute. And if
 • one believes *Predestination* to be *absolute* and
 • the other *conditionate*: This is not (on the
 • present Supposition) differing about the *Sense*
 • of the *Article*, but in their respective *Ad-*
 • *ditions* to it.

Evid. 5. *And as the Articles were composed on the Calvinistick Scheme, so have they been publickly understood ever since.* NOTE. A rare Evidence! which only begs the Question, and takes for granted the Matter it ought to prove. Did the *old Calvinists* understand the *Articles* so? Why then did they (a) complain of them, as *speaking very dangerously of falling away from Grace, and too much inclining to the Pelagian Heresy*; and agreeably call for a *Reformation* of them, at the (b) *Hampton-Court Conference*, and also (c) after the *Restoration*? And if they have been *publickly* so understood ever since, then how came all that *Dust* raised about them which occasioned the *Lambeth Articles*? And how came *those Articles* to be *resented, called in, and suppressed by publick Authority*?

And now by these five powerful Evidences (Arguments) having proved your first Particular, you proceed,

P. 6. *I am now (which was the Second Thing) TO SHEW that the Clergy, generally speaking have turned their Backs on their own Articles, and have embraced and propagated the*

(a) Apello Evang. Part 3, Chap. 10. (b) Coll Eccl. Hist.
(c) Bishop Pearson's no Necessity for reforming the Doctrine, &c.

the Errors of Arminius. NOTE. I hope you'll SHEW this *second* Thing by somewhat better *Evidences* than you have done the *First*.

Evid. 1. *This is so evident, and a Thing they so much glory in, that I shall not summon any Arguments to prove Arminianism upon them, &c.* NOTE. This is a very Wretch of an Evidence! A common Knight of the Post! Who may be equally employed on either side of any Cause or Question! And yet this is one and all you produce to prove your second Particular. *I am now to SHEW, &c. I shall not summon any Arguments to prove &c.* This is SHEWING indeed with a Witness!

And thus (Mr. *Remarker*) whether you have not acquitted yourself, in proving a Matter *deplorably easy* to be proved, in a very *deplorable Manner*, is before the Reader.

P 7. You proceed to the particular Charge Mr. *W———d* brings against his Brethren, viz. *their preaching up Justification by Works, and not by Faith only*: But forthwith you *digress* into such a Variety of curious things, as I shall never find in my Heart to disturb: And therefore shall only attend your *Return*, at the bottom of

P. 9. *But to come directly to our Charge against them; and it is this. That since Christ hath merited Justification for Mankind, they with the Papists hold, that the way for them to merit, or to be intitled to this merited Justification, are Works of Righteousness which they do.* NOTE. This then being the direct and explicate Charge, and bringing on the Merits of the Cause, I take Leave to premise concerning the Term or Word *Justification*.

1. That by this *Term*, the Church of *England* (according to the Scripture) understands, *Forgiveness or Remission of Sins*. This is plain from the very first Words of the *Homily*: *Because all Men be Sinners and Offenders against God, &c.*

2. That in this Sense she understands *Justification* to be *twofold*. (1) *Absolute*, of Infants in their Baptism; in which without either *Faith, Repentance, or Works meet for Repentance*, or any the *Terms* of the *Gospel Covenant*, which they are not able to perform, they are notwithstanding, by the free Mercy of God in Christ, entitled to the Benefits of it, *made the Children of God, and Members of Christ*; and in which State if they die, she believes, they are *undoubtedly saved*, or *made Inheritors of the Kingdom of Heaven*. (2) *Conditional*, with respect to *actual sins*; conditioning *Faith, Repentance, and Works*

Works meet for Repentance, the *Terms* of the *Gospel-Covenant*; and which runs thro' the whole *Courſe* of *Life*, and finally terminates and becomes *absolute* only at the great *Day*. And in this Senſe of the Term *Justification*, ſhe has always uſed the Terms or Words *Justification* and *Salvation* as ſynonymous, without the leaſt Note of Diſtinction, throughout her *Articles*, *Hemilies*, &c. But more fully of this by and by.

The Term *Justification* thus underſtood, I come to obſerve on the *Charge*. 1 What need ſo learned Men as Mr. *W———d* and Mr. *C———ll* lie quarrelling with the *Clergy* for a little Nonſence! as, *their holding that Works of Righteouſneſs which they do, is the way for them to MERIT a Justification already MERITED for them*, appears to me very plainly in Terms to be? If any of them have expreſſed themſelves in theſe Terms, you know what *Blunderbuſſes* they are, and why would you take the Advantage, ſince you could ſo well gueſs at their Meaning? For (2) if by this blundering Nonſence, of *meriting a merited Justification*, they meant to ſay, that *Works of Righteouſneſs* which they are commanded, and by the Grace of God are enabled to do, are *Terms* or *Conditions* indiſpenſably neceſſary, to ENTITLE them to the Benefit of the *Justification* CHRIST has MERITED for them; — This is indeed what they *bold*; and which they

they firmly believe to be *holding the Truth* as it is in *Jesus*, and as they find it in every Page, Paragraph, Line, and Word of his blessed Gospel. — It any one says (sure not Mr. C——) that he can see no Difference 'twixt this, and, *meriting a merited Justification*; I cannot tell how better to help his Eye-sight, than by the following Comparison.

A certain *King* has a *Subject* guilty of *Rebellion* against him, and for which he is condemned to die. the *Traitor* knows his Guilt and his Sentence, has neither Friends, nor Money, nor any *Means* in his Power wherewith to *atone* for his Crime, or on which to *ground* the least Hopes of Mercy. The *King* has one only and well beloved *Son* of a tender and compassionate Nature, who hearing of the Case of this unhappy *Subject*, takes Compassion on him, and applys to his *Father* to obtain Mercy and Pardon for him. The *Father*, also a gracious and merciful *Prince*, and scarce able to deny any thing to his *dear Son*, is willing to grant his Request; but how can he do it without weakening his Authority, and endangering his Government, and the Peace and Happiness of his Kingdom? For every Crime that passes with *Impunity*, is an Encouragement for Crimes, which gradually weakens, and tends finally to dissolve the Authority of all Government and Laws. To remove this Difficulty the *Son*
offers

offers to make any *Satisfaction* the *Father* shall be pleased to accept of, for repairing the Injury done his Government and Laws, and vindicating their Honour and Authority. On which it is *mutually* agreed, that the *Son* shall submit to the *Penalty* of Banishment, Disgrace, Penury, and Want, in a foreign Country, for a certain Time; and that the *Father* shall accept of this, as a *valuable Consideration* for the Injury done his Government and Laws, so far as immediately to *reprieve* the Rebel for a Time, and *conditionally* on his *Repentance*, and shewing forth the same by his *loyal* and *dutiful* Behaviour during that Time, finally to pardon, and receive him to his Grace and Favour again.

According to this Agreement, the *Son* performs his Part, and the *Father* reprieves the *Subject*, and puts him on his *Repentance* and good Behaviour, and not without very favourable Encouragement and Assistance. If he *repents* him of his Rebellion, and *returns* to his Duty, he is finally pardoned and received to his *Prince's* Grace and Favour; but if he still persists in his *rebellious* Practices; it is fit he should *die the Death*, after all that has been done to *save* him.

Now in this *whole* Affair, where can the *least* Idea of *Merit* enter, but in the Part of
this

this compassionate *Son*? The *Rebel-subject* is reprieved for a Time from Execution, through the *Intercession* and *Merits* of this *Son*, and *conditionally* on his sincere *Repentance* and renewed *Obedience* for that Time, is finally pardoned and received into his *Prince's* Favour: And what *Idea* of *Merit* can arise from these *Conditions* complied with or performed? What Grounds has this *Subject* for *boasting* on such Performance? Or what to *glory in which he has not receiv'd*? Were not the *very* Conditions themselves *merited* for him? Were they not a *Part* of the Grace and Favour obtained by his gracious Deliverer? Was he not a *condemned* Criminal on the Brink of Execution? And that *any* Conditions of Life were offered, or *one* Moment of Life afforded to perform them in, was it not owing to the *Intercession* and *Merits*, of this gracious *Son*? Moreover, were not *these* Conditions indispensably necessary in the very *Reason* and *Nature* of Things? And was not this *Subject's* Performance of them his bounden Duty always and at all Times? This dutiful and obedient *Son* could never intercede with his *Father* to take an *open* and *professed* Traitor into his Bosom while he *continued such*, and still went on to oppose his Government and Laws. This would be quite absurd to suppose. And if *Loyalty* and *Obedience* were his Duty at all Times, how can the *Idea*

of

of *Merit* enter his Performance of them now? For the Ideas of *Duty* and *Merit* are repugnant, and mutually exclude and destroy each other. So far as the Idea of *Duty* enters, it excludes that of *Merit*; and so far as the Idea of *Merit* enters, it excludes that of *Duty*, always and without Exception. And therefore, tho' this *Subject* is promised and agreeably receives the Reward of Life and his *Prince's* Favour, on the *Conditions* performed, yet is this *Reward* so far from being a *Debt* due to the *Merit* of such Performance, that the *very Promise* was of *Grace* and *Favour*, purchased by the *Merits* of this compassionate *Son*, and wholly and solely owing to them; and the *Reward* only a *Consequence* of the *Promise*, because the *Father* that promised is faithful and true.

Now let this *Comparison* be applied to the Case of *rebellious-Man*, and his Redemption by Christ, on the *Terms* of the *Gospel*, so far as things *human* may be compared with *Divine*; and if it answers not to manifest a real *Difference*, 'twixt the *Works of Righteousness* which thro' Grace Men are enabled to *do*, being the necessary *Terms* or *Conditions* *entitling* them to the Benefit of the Justification Christ has *purchased* for them, and their *meriting* a *merited Justification*; if it answers not, I say, to manifest a real *Difference* 'twixt
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these, then I have only to add a plain Declaration of my own Sentiments on the Head, and which I take to be the Sentiments of the *Church of England*, and in general of my Brethren. *viz.*

(1) I not only *believe*, but *know*; that I am a *Creature*, that is, a Being *created*, and wholly depending on the Power and Will of some *other* Being, my *Creator*. And hence I *know* also, that all the Powers and *Faculties* of my *Being*, whether of my *Soul* or *Body*, are from him, and of him, and of Right and Property belong unto him; and therefore I *know* and hold, that in my Exercise of them, of any, or all of them, I exercise only his *Gifts* and *Property*, can return him only his own, or do only what is my *bounden Duty* to do; and hence, for that *very* Reason that I *know* and hold this Exercise to be my *Duty*, I *know* and hold it to be utterly *exclusive* of all Notion of MERIT, Name and Thing, (2) I not only *believe*, but *know*; that notwithstanding, as I am a *Creature*, my whole Being, *Soul* and *Body*, my Life natural or spiritual, and all things to them pertaining, are the free *Gifts* and *Graces* of my Creator; yet as I am a *rational* and *moral* Agent, he has established certain respective *Measures*, *Terms*, or *Conditions*, on my Part to be performed, both as to the Life *natural* of my *Body*, and *spiritual* of my

my *Soul*; on which I shall enjoy, and without which I shall not enjoy them; as, *viz.* with respect to my Life natural, *Eating, Drinking, Sleeping, &c.* with respect to my *Spiritual*, and in this my apostate State, *Faith, Repentance, and Works meet for Repentance, the Terms of the Gospel.* But then as with respect to my *natural* Life, I hold *Eating, Drinking, Sleeping, &c.* to be my *natural* Duty, I therefore hold them not (tho' even in some Sense *efficient*) to be *meritorious* Means or Causes of it, or that they *merit* or deserve one Moment's Life at the Hands of God, tho' 'tis certain that without them I cannot live; so with respect to my Life *spiritual*, as I hold, *Faith, Repentance, &c.* to be my *spiritual* Duty, as the Terms of the *Gospel*, or Means *not efficient* but necessary, or *sine quibus non*; I therefore much less hold them for *meritorious* Means or Causes, or that they *merit* or deserve the least Degree of immortal Life and Happiness at the Divine Hands. And therefore (3) I freely and honestly publish and declare, that were the *Works of Righteousness which I do*, as perfect and numerous as were St. *Paul's*, or any other the greatest *Saint's* on Earth, so far am I from the Notion or Belief of any the least *Merit*, or putting the least *Trust* or Confidence in them, that were it not for my sole *Trust* in the Mercies of God, and the *alone* Merits of my *Redeemer*, and the Promises made me in
and

and thro' them, I should have no Hopes of Salvation.

And now (Sir) after all this, you and your Brethren *Methodists* may go on (not to prove, for that's impossible, but) to slander and asperse Mr. G. and his Brethren, with *holding* that the Way for them to *merit* a *merited* Justification, are *Works of Righteousness which they do*; — that they are *Meritmongers*, and do, and must, and shall *hold* good Works to be *meritorious*; that is (to use a low Proverb) they must and *shall buy the Rabbet*; — you may go on, I say, with such poor grovelling Cant, it will answer according to the Judgment of the Reader.

After this direct Charge, you go on.

P. 9. *The Rev. Commissary surely will not deny this Charge.* NOTE. Only the Nonsense of it, he will deny: The other Part as above explained he will not.

Ibid. *For he hath expressly told the World, that GOOD WORKS ARE MEANS OF JUSTIFICATION.* P. 30. NOTE. The Words here set down for mine in *Capitals*, are not my Words in the Page (30) quoted, nor any other Page of my Letters. I can only guess at the Passage on which they may possibly be grounded,

grounded, P. 19th *Boston* Edit. viz. ' That we are justified by a true and lively Faith, bringing forth the Fruit of good Works, but that neither this Faith, nor its Fruit of good Works, are in any Sense *meritorious Causes* of either our *Justification* or *Salvation* (to admit the Distinction) but *Conditions* or *Means* only.' Now (Sir) if this be the Passage yut build your *capital Words* on, as my *express Assertion*, (and I can guess at none other) then (1) why did you not fairly produce it? (2) why, as the Word, MEANS, stood synonymous with the Word, CONDITIONS, would you lay hold of the one, and not the other, but that it might better be stretched to a Sense I used it not in, but which I had expressly disclaimed and guarded against in the very Passage, in these negative Words, *nor in any Sense meritorious Causes*? (3) Why would not so generous an Adversary understand the Word, MEANS, as appropriated to the Word FAITH, (which you know is an *Instrument*, and consequently a *Means*) and leave the Word CONDITION, for good WORKS, as answering to them? (4) Why wou'd a Person of Mr. C's. Sense and Learning, lay hold of an *ambiguous Word*, supposing it stood *absolute* and unguarded, and raise such a Dust about it, and derive so many *strange Consequences*, and such *frighful Divinity* from it, as you have done? enough to *frighten*
any

any one from the Use of this *Word* in Divinity as long as they live! But (5) after all (Sir) don't imagine that I am out of Conceit with this *Word* MEANS, with respect either to *Faith* or *good Works*, in the Sense in which I there used it, viz. not *efficient* or *meritorious* MEANS, but *conditional*, *necessary*, or *sine quibus non*; or that in this Sense I am about to retract it. And if you shall think fit to deny me the use of the *Word* in this Sense, and to insist, that *good Works* can be *no* Means of Justification or Salvation, in any other Sense, than that of sending People to the Lady of *Loretto*, or after the Bones of *Thomas a Becket*; then be pleased to resolve me, (1) What *St. Paul's* Meaning can be, 1. *Cor.* xi. 14. *If by any Means I may provoke to Emulation them which are my Flesh, and might save some of them?* Whether by, *any Means*, he meant not his Labours and Endeavours, of *Preaching, Reasoning, &c.* for saving his Contrymen? Whether they were not *good Works*? And whether his Contrymen *attending* to his *Preaching, weighing, or considering* it, were not *good Works* in them also and *Means* of their Salvation? (2) Whether *Hearing God's Word, reading it, and meditating on it, Prayer, and the use of the Sacraments, which are good Works*, are not also *Means* of Grace? And if *Means* of Grace, then why not of Justification? (3) Please to expostulate with the learned

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ed Mr. *Cooper* of *Boston*, why he would assert once and again, in his 4 *Sermons* on *Predestination*, that good Works are MEANS of Salvation ('twixt which and Justification the Church of *England* knows no Distinction) and so *necessary* MEANS, that they are a Part of the very Decree of Election? P. 78. His Words are these?—' The same Decree that
 ' designs any Persons to Salvation, ascertains
 ' the MEANS for the obtaining that Salvation:
 ' These are Faith and Holiness — — — —
 ' Therefore we never said, that if a Person
 ' was elected he might be saved however he ordered his life; for this would be to separate what God has indissolubly connected, and to destroy a Part of the Decree itself.' And again, P. 98. ' the End and MEANS come under the same Decree. God's Decree does not at all take off the Use of our Endeavours; for in the Use of MEANS the very Decree itself is to receive its Accomplishment.' Thus that learned *Genleman* asserts, that good Works are MEANS of Salvation, and so *necessary* MEANS, that they are a Part of the very Decree of Election; (which is either asserting the Decree to be *conditional* with the *Arminians*; or asserting decreed *Conditions* of an *unconditional* Decree, which is Nonsense;) and you know that you have discharged them from being MEANS of *Justification* and the *Necessity* of them to Salvation, as you distinguish.

This

This NOTE, I conceive, will sufficiently unravel all the curious *Consequences, Matters,* or *things* contained in the *five* next following Pages: Only *two* or *three* Passages of them, merit my particular Complements, as I pass along.

P. 10. *Mr. G. and Friends,* — — — — —
instead of sending convinced Sinners to God for the Obtainment of precious Faith, — — — — —
they only tell them to forsake their Sins, and to do their Duty, and especially to abound in Works of Charity. NOTE. Here (Sir) you assert *Facts*, both of Mr. G. and his Friends. Do you *know*, or can you *prove* them to be true, either of the one or the other? If you say, you *know* them to be true of Mr. G. — Mr. G. answers, that he knows them to false; and that 'tis impossible for you to *know* them to be true: If you say you can *prove* them; he calls upon, and dares you so to do. If you say, you *know* or can *prove* them of any of his *Friends* or Brethren, he calls upon you to name them, that they may answer for themselves. But if you shall decline either asserting your *Knowledge*, or producing sufficient *Proofs* of these *Facts*, then let the Publick determine, whether you have not born *false* Witnesses against your Neighbours. I can truly affirm it never was my own Practice, ONLY to tell *either* convinced or unconvinced *Sinners,* to
forsake

forsake their Sins, and to do their Duty, and especially to abound in Works of Charity, instead of sending them to God for precious Faith; but always advising them to both these, and the last in the first Place, assuring them, that without Faith 'tis impossible to please God. And the same I must believe to be the Practice of all my Brethren, 'till you have proved the contrary.

P. 12. *Will it not follow from hence (viz. good Works being Means of Justification) that good Works are the only Means of Justification? NOTE. Just as it will follow, that if a Goose-quill was a Means of Mr. C.'s Pamphlet being wrote against me, therefore a Goose-quill was the only Means, &c.*

And now (Sir) every other Matter and thing shall stand undisturbed till we come to,

P. 16. *But tho' St. Paul held undoubtedly that Works were the Effect of a Justifying Faith, yet it never entered into his Heart, that Works had any Hand in Justifying; as Mr. G. and Brethren dream it hath. NOTE. Pray (Sir) who imposed upon you so false an Account of our Dreams, about this Matter? Please take the true Account of them from me; and also the Interpretation. We dream (and let it not surprise you!) with the Homily of*

our Church, that neither *Faith* ITSELF as our *Act*, *Virtue*, or *good Work*, hath any Hand in *Justifying*; much less any other *Acts*, *Vertues*, or *Good Works* of ours whatsoever. Thus dreameth *Sermon of Salvation* part. 2. ‘ So
‘ that the true understanding of this Doctrine,
‘ We be justified freely by Faith without
‘ Works, or that we be justified by Faith
‘ in Christ only, is not, that this our own Act
‘ to believe in Christ, or this our Faith in
‘ Christ, which is within us, doth justifie us,
‘ and deserve our Justification unto us, (for
‘ that were to count ourselves to be justified
‘ by some Act or Vertue that is within oursel-
‘ ves) but the true understanding and meaning
‘ thereof is, that although we hear God’s
‘ Word, and believe it, and do never so many
‘ Works thereunto, yet we must renounce the
‘ Merit of all our said Vertues, of Faith, Hope,
‘ Charity, and all other Vertues and good
‘ Deeds, we have done, shall do, or can do, as
‘ things that be far too weak, and insufficient,
‘ and imperfect, to deserve Remission of our
‘ Sins, and our Justification, and therefore we
‘ must trust only in God’s Mercy, and that
‘ Sacrifice which our High-Priest and Saviour
‘ Christ Jesus the Son of God, once offered for
‘ us upon the Cross, to obtain thereby God’s
‘ Grace and Remission, as well of Original Sin
‘ in Baptism, as of all Actual Sins committed
by

‘ by us after Baptism, if we truely repent,
 ‘ and turn unfeignedly to him again.

Thus (Sir) we *dream* about this Matter ; and
 the *Interpretation* I shall presume to offer in
 the Words of the learned Dr SHERLOCK (*De-
 fence and Continuation of a Discourse concer-
 ning the Knowledge of Jesus Christ, &c.*
 Which *Discourse and Defence* I heartily re-
 commend to your Consideration) enquiring,
 (1.) In what Sense our Church rejects Works
 in the Office of justifying, and attributes it to
 Faith alone. And (2.) What the Office of
 Faith is in the Justification of a Sinner.

‘ First, In what Sense our Church rejects
 ‘ Works from the Office of justifying, and at-
 ‘ tributes it to Faith alone. And it is easily
 ‘ observed, that our Church acknowledges the
 ‘ antecedent Necessity of some Works to our
 ‘ Justification : As we are expressly taught
 ‘ in the first Part of the Sermon of Salvation :
 ‘ *And yet that Faith doth not shut out Repen-
 ‘ tance, Hope, Love, Dread, and the Fear
 ‘ of God, to be joined with Faith in every Man
 ‘ that is justified, but it shutteth them out
 ‘ from the Office of justifying: So that al-
 ‘ though they be all present together in him
 ‘ that is justifiyed, yet they justify not all to-
 ‘ gether. So that no Man must expect this
 ‘ great Blessing of Justification, unless together
 ‘ with*

‘ with Faith, he have Repentance, Hope, Love,
 ‘ Dread, and the Fear of God : Which sup-
 ‘ poses, that a Man must be a true Penitent,
 ‘ and a true Lover of God, before he is justi-
 ‘ fied : Though Repentance and Hope, &c.
 ‘ have no actual Influence upon our Justifica-
 ‘ tion, yet they are *Causæ sine quibus non*,
 ‘ such Causes without which the Effect will
 ‘ never follow, which necessarily intitles them
 ‘ to the Nature of a Condition : For a Condi-
 ‘ tion which hath no natural or meritorious
 ‘ Efficiency, is only *Causa sine qua non*.

‘ Now in what Sense our Church rejects
 ‘ good Works, and attributes our Justification
 ‘ to Faith alone, we are told over and over
 ‘ in the most plain and express Words ; that
 ‘ it is only to take away the *Merit of good*
 ‘ *Works*, and to attribute our Justification to
 ‘ the free Mercy of God, and Merits of *Christ*,
 ‘ not to our own Works and Deservings.
 ‘ Hence it is that Justification by Works is so
 ‘ often opposed to our Justification by the
 ‘ Mercy of God, and the Merits of *Christ*,
 ‘ which are inconsistent in no other Sense, but
 ‘ that of Merit : For though good Works be
 ‘ supposed the necessary Conditions of Justifi-
 ‘ cation, yet if they be acknowledged so im-
 ‘ perfect as not to merit, we shall still need the
 ‘ Merits of *Christ* to expiate our Sins, and
 ‘ the

‘ the Mercy of God to pardon them, and to
 ‘ accept of our imperfect Services.

‘ But the Words of the Homily are very
 ‘ express, where after alledging the concurring
 ‘ Testimonies of the ancient Fathers, for Justi-
 ‘ fication without Works, by Faith alone, we
 ‘ have this Explication given of them: *Ne-*
 ‘ *vertheless this Sentence, that we be justified*
 ‘ *by Faith only, is not so meant of them, that*
 ‘ *the said justifying Faith is alone in Man,*
 ‘ *without true Repentance, Hope, Charity,*
 ‘ *Dread and Fear of God, at any Time or*
 ‘ *Season; but this saying, that we be justified*
 ‘ *by Faith only, freely and without Works,*
 ‘ *is spoken for to take away clearly all Merit*
 ‘ *of our Works, as being unable to deserve*
 ‘ *our Justification at God's Hands, and wholly*
 ‘ *to ascribe the Merit and Deserving of our*
 ‘ *Justification to Christ only, and his most pre-*
 ‘ *cious Blood-shedding.*

‘ Hence for a Man to be justified by his own
 ‘ Works, is expounded as if we should affirm,
 ‘ *That a Man might by his own Works take*
 ‘ *away and purge his own Sins, and so justify*
 ‘ *himself: That is, when they reject Justifi-*
 ‘ *cation by Works, they understand by it a*
 ‘ *meritorious Justification.*

‘ Thus in the third Part of the Sermon of
 ‘ Salvation,

‘ salvation, we are expressly taught, that *the*
 ‘ *true Meaning of this Proposition or Saying,*
 ‘ *we be justified by Faith in Christ only (ac-*
 ‘ *cording to the Meaning of the old ancient*
 ‘ *Authors) is this: We put our Faith in*
 ‘ *Christ, that we be justified by him only, that*
 ‘ *we be justified by God’s free Mercy, and*
 ‘ *the Merits of our Saviour Christ only, and*
 ‘ *by no Vertue or good Works of our own, that*
 ‘ *is in us, or that we can be able to have, or*
 ‘ *to do, for to deserve the same; Christ him-*
 ‘ *self only being the Cause meritorious there-*
 ‘ *of.*

‘ This is so expressly the Doctrine of the
 ‘ *Homilies*, that I need not multiply Testi-
 ‘ monies for the Proof of it; from whence it is
 ‘ evident, that our Church owns the Necessity
 ‘ of good Works, to all Intents and Purposes,
 ‘ excepting *Merit*, and in this Sense they re-
 ‘ ject *Faith* too, as it is *our own Work*.

‘ 2. To consider what our Church attri-
 ‘ butes to *Faith* in the Justification of a Sin-
 ‘ ner, and upon what Account she affirms,
 ‘ *That Faith only justifies*: And I cannot
 ‘ better explain this, than in the Words of the
 ‘ *Homily* it self, which are these: *Truth it*
 ‘ *is, that our own Works do not justify us, to*
 ‘ *speak, properly of Justification, (that is to*
 ‘ *say) our Works do not merit or deserve Re-*
 ‘ *mission*

remission of our Sins, and make of us unjust
 just before God: But God of his own Mer-
 cy, through the only Merits and Deservings
 of his Son Jesus Christ doth justify us. Ne-
 vertheless because Faith doth directly send
 us to Christ for Remission of our Sins, and
 that by Faith given us of God, we embrace
 the Promise of God's Mercy, and of the
 Remission of our Sins, (which Thing none o-
 ther of our Vertues or Works properly doth)
 therefore the Scripture useth to say, that
 Faith without Works doth justify; and for-
 asmuch that it is all one Sentence in Effect,
 to say Faith without Works, and only Faith
 doth justify us: Therefore the old ancient
 Fathers of the Church from Time to Time,
 have uttered our Justification with this
 Speech, only Faith justifieth us; meaning none
 other Thing than St. Paul meant, when he
 said, Faith without Works justifieth us And
 because all this is brought to pass through
 the only Merits and Deservings of our Sa-
 viour Christ, and not through our Merits,
 or through the Merits of any Vertue that
 we have within us, or of any Work that co-
 meth from us, therefore in that respect of
 Merit and Deserving, we forsake (as it
 were) altogether again, Faith, Works, and
 all other Vertues. For our own Imperfecti-
 on is so great, through the Corruption of O-
 riginal Sin, that all is imperfect that is
within

‘ *within us, Faith, Charity, Hope, Dread,*
 ‘ *Thoughts, Words and Works; and therefore*
 ‘ *not apt to merit or deserve any Part of our*
 ‘ *Justification for us: And this Form of speak-*
 ‘ *ing use we, in humbling of Ourselves to God,*
 ‘ *and to give all the Glory to our Saviour Christ,*
 ‘ *which is best worthy to have it.*

‘ These Words are so plain, that they need
 ‘ no Comment; and there are three Things
 ‘ contained in them, which do evidently de-
 ‘ clare the Sense of our Church in this Mat-
 ‘ ter.

‘ 1st. That our Church does not attribute
 ‘ our Justification to Faith, upon Account of
 ‘ any Merit or Desert in Faith above other
 ‘ Vertues and Graces: For *in Regard of Me-*
 ‘ *rit and Deserving,* we are taught *to forsake*
 ‘ *again Faith itself, as well as Works, and*
 ‘ *all other Vertues: As our Works do not*
 ‘ *merit or deserve Remission of our Sins, no*
 ‘ *more does Faith.*

‘ 2^{dly}. That the Reason why our Church
 ‘ attributes our Justification to Faith only, is
 ‘ to declare that we owe our Justification
 ‘ wholly to the Mercy of God, and Merits of
 ‘ *Christ: That God of his own Mercy, thro’*
 ‘ *the only Merits and Deservings of his Son*
 ‘ *Jesus Christ doth justify us.* And thus im-
 ‘ mediately

' mediately before we are told, *that the Mean-*
 ' *ing of this Proposition or Saying, we be ju-*
 ' *stified by Faith in Christ only, (according*
 ' *to the Meaning of the old ancient Au-*
 ' *thors) is this, we put our Faith in Christ,*
 ' *that we be justified by him only, that we be*
 ' *justified by God's free Mercy, and the Me-*
 ' *rits of our Saviour Christ only, and by no*
 ' *Vertue or good Works of our own, that is in*
 ' *us, or that we can be able to have or to do,*
 ' *for to deserve the same; Christ himself only*
 ' *being the Cause meritorious thereof.* So that
 ' whoever attributes the Justification of a Sin-
 ' ner wholly to the Mercy of God, and the
 ' Merits of *Christ*, without any other interve-
 ' ning Merit or Desert, though he may differ
 ' in the Phrase or Manner of Expression, yet
 ' does acknowledge all that our Church means,
 ' by being justified by Faith only.

' And therefore, *3dly.* The true Reason
 ' why our *Church* attributes our Justification
 ' to *Faith only*, and not to Justice, or Charity,
 ' or the Love of God, or any other Grace or
 ' Virtue, is this; because Faith only connects
 ' the Necessity of Obedience and a holy Life
 ' with the Mercy of God, and the Merits of
 ' *Christ*; and thereby both secures and en-
 ' forces our Duty, and attributes the Glory of
 ' all to Free-Grace, which is the great Design
 ' of our *Church*. For justifying Faith, ac-
 ' cording

' cording to the Sense of our *Church*, includes in
 ' its own Nature Repentance and the Love of
 ' God, and the sincere Purposes of a new Life,
 ' which as Opportunity serves, must actually
 ' produce all the Fruits of Righteousness; For
 ' without this we cannot embrace the Promise
 ' of Pardon and Forgiveness, which is made
 ' upon the Condition of Repentance and a new
 ' Life : But then it is the proper Office of
 ' Faith, when we have done our best, to de-
 ' pend upon the Mercy of God through our
 ' Lord *Jesus Christ*, to pardon our many Sins
 ' and Defects, and to accept and reward our
 ' imperfect Services; which attributes the Glo-
 ' ry of all not to our Merits and Deserts, but
 ' to the Grace and Mercy of God. Thus our
 ' *Church* tells us, that the Reason why Faith
 ' only is said to justify, is because *Faith doth*
 ' *directly send us to Christ for Remission of*
 ' *our Sins, and that by Faith given us of God,*
 ' *we embrace the Promise of God's Mercy,*
 ' *and of the Remission of our Sins, which*
 ' *Thing none other of our Virtues or Works*
 ' *properly doth*: That is, Justice or Charity,
 ' or any other Virtue doth not in its own Na-
 ' ture include a Dependance on the Grace and
 ' Mercy of God for its Acceptance and Re-
 ' ward; and therefore should we be justified
 ' by these Virtues, considered as distinct from
 ' Faith, which alone embraces the Promise of
 ' Mercy, we must be justified by their proper
 ' Merit

‘ Merit and Desert, not by the Mercy of
 ‘ God, and the Merits of *Christ*. But now
 ‘ Faith is not only an active and vigorous
 ‘ Principle of a new Life, but in its own Na-
 ‘ ture includes a necessary Dependance on the
 ‘ Promise of Pardon: It tends to *Christ* for
 ‘ the Remission of our Sins, not immediately,
 ‘ for this is not the first Act of Faith; but
 ‘ when we have done our best, it teaches us
 ‘ to renounce the Merit of our own Works,
 ‘ and to trust in the Mercy of God through
 ‘ our Lord *Jesus Christ* for our Pardon and
 ‘ Reward, which ascribes the Praise of all to
 ‘ the Mercy of God.

‘ Upon the same Account our *Church* tells
 ‘ us, That *Faith doth not shut out Repen-*
 ‘ *tance, Love, Dread, and the Fear of God*
 ‘ *to be joined with Faith in every Man that*
 ‘ *is justified; but yet it shutteth them out*
 ‘ *from the Office of justifying; so that though*
 ‘ *they be all present in him that is justified,*
 ‘ *yet they justify not all together.*

‘ Where by these good Works being joined
 ‘ with Faith, and being present in him that
 ‘ is justified, is meant, that they are essential to a
 ‘ justifying Faith, and must be *present*, as an-
 ‘ tecedent Qualifications or Conditions, with-
 ‘ out which God will not justify us. And
 ‘ therefore when Faith is laid *to shut out*
 ‘ *these*

' good Works from the Office of justifying,
 ' that though they be all present, yet they do
 ' not justify all together; The Design is not
 ' to deny the Necessity, but the Merits of
 ' good Works. This is plain from the Reason,
 ' which is immediately assigned, why these
 ' good Works cannot justify, because *all the*
 ' *good Works we can do be imperfect, and*
 ' *therefore not able to deserve our Justifica-*
 ' *tion*; which is the constant Doctrine of the
 ' Homilies: And Faith itself considered as
 ' our own Act, hath no greater Priviledge up-
 ' on this Account, than any other Grace or
 ' Virtue; for in Respect of Merit and Deser-
 ' ving, we forsake altogether again Faith,
 ' Works and all other Virtues. Faith does
 ' not justify as our own Act, that is, it does
 ' not merit our Justification, as it must do, if it
 ' justify as our own Act; which in the Sense
 ' of our Church signifies, that we do some-
 ' thing so meritorious, as to deserve Justifica-
 ' tion at God's Hands: But now Justifica-
 ' tion is the Office of God only, and is not a
 ' Thing which we render to him, (that is, we
 ' can offer him nothing of our own to merit
 ' our Justification) but which we receive from
 ' him, not which we give to him, but which
 ' we take of him, by his free Mercy, and by
 ' the only Merits of his dearly beloved Son
 ' our only Redeemer, Justifier and Saviour
 ' Jesus Christ.

' But

‘ But for this Reason Faith only is said to
 ‘ justify, and shut out our own Works, and
 ‘ itself also considered as our own Act, from
 ‘ the Office of justifying; because though it
 ‘ strongly enforce the Necessity of good
 ‘ Works, yet in its own Nature it excludes all
 ‘ Opinion of Merit and Desert. For Faith
 ‘ has a necessary Respect to the Promise of
 ‘ Mercy and Forgiveness, and whoever ack-
 ‘ nowledges that he owes his Justification to
 ‘ the Mercy of God, who for the Sake of
 ‘ *Christ* pardons his Sins, and rewards his
 ‘ imperfect Services (as all those must do,
 ‘ who hope to be saved by Faith in the No-
 ‘ tion of our *Church*) does plainly confess,
 ‘ that his Works are imperfect, and cannot
 ‘ deserve his Justification, which takes away
 ‘ all Opinion of *Merit* from ourselves, and at-
 ‘ tributes the Glory of all to the Mercy of God,
 ‘ and the Merits of *Christ*.

Thus (Sir) *dream* Mr. G. and his Friends :
 and this the *Interpretation*. And after which,
 to what Purpose your *Quotations* from the
Homilies? To what Purpose your reciting
 them asserting Justification by *Faith alone*, or
only by Faith, to be the Doctrine of all *an-*
cient Authors? You know we are ready to
 set our Hands and Seals. You may go on to
 transcribe every Passage or Sentence in that
 Book, asserting Justification *only* by Faith; —
 to

to draw out a *Catalogue* of all the Phrases, by *Faith without Works*; — *freely and without Works*; — *only by Faith*; — *by Faith only*; — *by Faith alone*, &c. and of all the *ancient Authors*, therein recited, using these *Phrases*, and add a *Thousand* more to them, if you can find them, that use the *same*: And when you have compleated this, if you'll be so honest, as *not to suppress*, but set down at the Bottom of it the short Passage I quoted in my Letter, P. 9. *viz.* [' not to meant of them, that the
 ' said justifying Faith is alone in Man, with-
 ' out true Repentance, Hope, Charity, and
 ' the Fear of God, at any Time or Season:
 ' But this Saying, that we be justified by
 ' Faith only, freely and without Works, is
 ' spoken, for to *take away clearly* ALL ME-
 ' RIT *of our Works*, as being unable to de-
 ' serve our Justification at God's Hands; —
 ' and wholly to ascribe the *Merit* of our Justi-
 ' fication unto *Christ* only, and his most pre-
 ' cious Blood-shedding. '] If you'll but set down at the Bottom of such *Catalogue*, I say, this short Passage; I am content to trust it with every Reader, whether your whole Labour must not appear quite *impertinent*, to your Purpose, and only the Blotting of so much Paper? —

P. 19. *But Mr. G. will say, that the Homily means, that the Faith which is true and*
 lively

lively is full of good Works, &c. *NOTE.* No, Sir! But Mr. G. will say, that the *Faith* which the *Homily* means is *the Faith which is true and lively*, and therefore full of good Works. And pray (Sir) do you say, that it means, the Faith which is *false and lifeless*, and therefore full of *bad Works*? *IBID.* And I grant him that if the *Homily* doth mean his true and lively Faith, there is no more to be said. *NOTE.* Then (Sir) lay down your Pen. *IBID.* But I have one very strong Reason to the Contrary, and that is this; that I can hardly believe they (the *Homily*) were shallow enough to have no better a Meaning. *NOTE.* Of a Hundred strong Reasons, you could not have pick'd out a stronger.

The following *Logick* of this Paragraph I have expos'd already: But if you'll insist, that either *St. Chrysost.* or the *Authors* of the *Homilies* meant, that the Faith which doth not actually produce good Works, produceth good Works; or that when a Man hath a Faith, that doth not garnish him with good Works, he is then garnished with good Works: Or obtain a Certificate from either *Harvard* or *Yale* Colledge, that this *Logick* of yours is Sterling *Logick*; I promise you a full and ample Reply. — Your next Pages shall rest in Peace, 'till we come to

P. 22. *We have a Passage from Bishop Downname, &c. — — — — Now in this the Commissary seems greatly to impose upon the ignorant Part of the World, &c. NOTE.* How is it that I seem in this to impute, either on the *ignorant* or *learned* Part of the World? Is not the Passage fairly quoted? Does not your reciting that whole *Paragraph* greatly strengthen it? But it seems, I did not inform the World that *Bishop D. published his Book Anno Dom. 1639; — that it was a Fol. Book of 660 Pages; — and wrote against the Papists, &c.* To which I answer; that I was to instance the *Clergy at all Times*; and if *Bishop D.* was a Clergyman at *no Time*, let it stand corrected: Omitting the Size of the Book, and Number of Pages, is a sad Blunder: But more especially omitting that *Sign* of Orthodoxy, his *Writing it against the Papists*, is not to be excused. But pray (Sir) who wrote so many Books against the *Papists*, in the *Reigns* of the *Two Brothers* you mention? Who stood in the Gap, and defended the Protestant Cause, with so much Honour and Success? Were any of them of your *Methodist Clan*, and not the orthodox modern *Divines* of the Church of *England*? Those very *Divines*, 'gainst whom you *lift up the Heel*, and throw your dirty *Slander* and *Abuse*!

The Point I cited the Bishop to prove, was
this,

this, *viz.* That the Clergy at all Times had taught, that *we are justified by such a Faith only as is true and lively, that is, actually producing good Fruits or Works.* And pray (Sir) do not the Words I cited, or the Paragraph you cited, prove that he held and taught this Doctrine? Or can any Words be more positive and express? But then I have added; — *and CONSEQUENTLY implying them as a necessary Condition (but no meritorious Cause) of our Justification;* but which *Consequence* the Bishop utterly denies. To which I answer,

i. That having Mr. *W.* only in my Eye throughout that Letter, I cited Bishop *D.* on Purpose as an Author well known to him, as I did Mr. *W.* himself, both in the *Calvinistical* Scheme, and yet holding and teaching this same Doctrine, *viz.* That *we are justified, not by a dead, but living Faith;* that is, *a Faith in Operation,* or actually bringing forth the Fruit of good Works; expecting Mr. *W.* would answer for both, as *Calvinists* do, *viz.* that tho' they held the Doctrine, they yet denied the Consequence; which is either a Contradiction; or the mere Negation of a *Sound,* and not of the *Idea* it is meant to express. For this Doctrine held and asserted, *viz.* that we are justified *only by a true and living Faith;* that is, a Faith bringing forth the Fruit of

F

good

good Works, and to which good Works are as necessary, as Action to a living Body, (as speaketh the *Homily*;) — that the Presence of good Works are necessary to Justification, as the Presence of other Parts of the Body are to the Eye's seeing of any Object, (as Bishop D. ;) — that Faith without Works is as unable to Justify us as Works without Faith, (as Bishop *Beveridge*;) — Thus, I say the Necessity of good Works to Justification held and asserted, the denying them to be necessary *Conditions* of it, is either denying the very Thing asserted, or denying the Word or Sound *Condition* to stand for the same *Idea* contained in the Assertion. The *first* is absurd. And as to the *second*, the Matter is easily adjusted: For admitting the *Necessity* of good Works to Justification equally as of Faith itself (as Bishops *D.* and *B.* always do) if you will not call them *Conditions*, you may call them *Strulbrughs*, or *Hony-huym*s, or by what other *Sound* you please, provided the *Idea* be preserved, that they are necessary *Somethings* to Justification *sine quibus non*, 'tis all that's meant or contended for, and the precise *Idea* of the Assertion.

2 Nothing appears to me more evident, than that this *Cabalistical* Divinity, *viz.* of admitting Faith and good Works necessary to Justification, and yet denying even Faith itself (as some you know do) or good Works to be
 Conditions

Conditions of it ; and this founded on the *Invention* of a much stranger sort of *Jumble* than that of Faith and good Works, *viz* of *Faith*, and *Justification*, and *Sanctification*, all co-existent or simultaneous, in one and the self same Moment of Time : Nothing, I say, appears to me more evident, than that these Pieces of *Cabalism*, were engendered out of the Eagerness and Warmth of Dispute against the *Papists*, who hold the MERIT of Works, or that good Works are in some Sense MERITORIOUS of Salvation. This Doctrine all *Protestant* Divines justly and strenuously opposed ; but alas ! In the Heat of Opposition (as too often happens !) Some run into the other Extreme, *viz* excluding good Works from being necessary *Conditions*, or in any Sense *Means* or *Causes* of *Salvation*, tho' only *sine quibus non* ; lest by admitting these *Terms*, they shou'd seem, not sufficiently to exclude the Idea of MERIT. This was indeed rooting up the *Po-pish* Doctrine of *Merits* ; but then it was establishing the natural and certain Foundation of *Antinomianism* ; which wholly rejects the Law and good Works, and under a Pretence of advancing the *Freeness* of Grace, delivers Believers from all the necessary Obligations of Duty and Obedience. And agreeably, no sooner began this *Scheme* of Opposition to prevail, but forth came all the various *Antinomian* Revelries, as its genuine Offspring ; which drove its

Patrons

Patrons on *inventing* a Distinction (wholly unknown to our Church) 'twixt *Justification* and *Salvation*; admitting good Works necessary Antecedents or *Conditions* of the latter, but not of the former of these; which to me indeed appears only an additional Jingle to the *Cabalism*, without any just Foundation, or giving any Satisfaction to a serious inquisitive Mind.

P. 27. *In the second Place, we have the Suffrage of Bishop Beveridge; whose Words are these; that it is not from our Works, &c.*
 NOTE. Pray, Sir, why did you suppress the former Part of my Citation, and set down only the latter? Particularly, why did you suppress these next preceding Words of it, *viz.* SO THAT FAITH WITHOUT WORKS IS AS UNABLE TO JUSTIFY US, AS WORKS WITHOUT FAITH? Give me leave also to inform you, that I hold the latter Part also you have set down; and tho' I hold, that a *justifying Faith implies Works*, or with Bishop Williams, that *Works are essential to a justifying Faith*, I yet hold also (as taught by *Homily*) that it is *not from them*, no nor from *Faith* itself as our *Work*, that we are *justified*; but that we are to forsake altogether *Faith, Works, and all other Virtues, &c.* as above cited, and explained.

I know that this learned and pious *Bishop*
 was

was in several Points in the *Augustine* Scheme; not only in his *private Thoughts*, &c but his other Writings also; and that even on the *Article* on which I cited him, he adopts St. *Austin's* Notion in reconciling St. *Paul* and St. *James*, viz. that St. *Paul* meant Works *before* Justification, and St. *James* those that follow *after*: But this only shews the Impossibility of any one's Writing consistently, while wedded to that Scheme.

P. 28. *From which Words of the Bishop, (Williams) and Mr. G.'s citing them with Approbation, may we not discover a very odd Opinion held by them both, viz. that no Man is justified in this Life; &c. NOTE If by no Man is justified in this Life, the Meaning be, that no Man is pardoned all his past Sins, and received into God's Favour and Acceptance, in this Life; this is not the Opinion either of the Bishop or Mr. G.; they both hold the Contrary: But if the Meaning be, that no Man is justified in this Life, (as the Pope justifies and indulges) that is, pardoned or forgiven, not only all his past Sins for which he has repented, but also all those which are to come, and for which he cannot have repented; or in other Words, that no Man is fully and finally justified 'till he passes the Bar of Christ, and can sin no more; this Opinion Mr. G. believes the Bishop held, and says for himself he*
does

does hold. And the Reasons he gives for holding it are, because he finds it authorized by *Moses* and the *Prophets*, by *Christ* and his *Apostles*, by all the ancient *Fathers* to the Days of *St. Austine*, by many in his Days, and by most after them to the Days of *Calvin*, and by the *Sixteenth Article* of the Church of *England*.

P. 30. *And is it not strange that Mr. G. and Friends can see no Medium between Antinomianism and Arminianism ?* NOTE. How strange soever it may seem, yet Mr. G freely owns, that we never could see, now cannot, and is afraid he never shall be able to see, any *real Medium* 'twixt *Antinomianism*, and what you are pleased to call *Arminianism*. He can find no other *pretended Medium*, than what is grounded on the above-mentioned *Distinction* 'twixt *Justification* and *Salvation*; and which *Distinction* he cannot find, neither in *Scripture*, nor *Antiquity*, no not in the Writings of *Luther* or *Calvin* (who reject good Works equally in the one as the other, that is, the *Merit* of them in both,) nor at all known by the Church of *England*. If it is to be found either in *Scripture*, or *Antiquity*, or the Writings of those *first Reformers*, I confess my Ignorance, and you'll be so good as to direct me to the particular Places, where; but as to the *Church of England*, I am pretty sure she knows

knows nothing of it, nor ever supposed any
 Thing more necessary to our *Salvation* than
 our *Justification*. For, ' no such Distinction
 ' as this appears in any of her *Articles* or
 ' *Homilies*. The Sermon or Homily of *Justi-*
 ' *fication* is called the Sermon of *Salvation* :
 ' And these Words *Justification* and *Salvation*
 ' are promiscuously used in the Homily itself :
 ' Thus in the Third Part of the Sermon of
 ' *Salvation*, we have these Words at the Be-
 ' ginning : *It hath been manifestly declared*
 ' *unto you, that no Man can fulfill the Law*
 ' *of God, and therefore by the Law all Men*
 ' *are condemned: Whereupon it followeth ne-*
 ' *cessarily, that some other Thing should be re-*
 ' *quired for our SALVATION than the Law ;*
 ' *and that is a true and lively Faith in Christ,*
 ' *bringing forth good Works, and a Life ac-*
 ' *cording to God's Commandments: Where*
 ' *Salvation must of Necessity signify, what at*
 ' *other Times is called Justification; for our*
 ' *Church tells us, that we cannot be saved by*
 ' *the Works of the Law, because we cannot*
 ' *fulfill the Law, which is the Reason at o-*
 ' *ther Times assigned, why we cannot be ju-*
 ' *stified by the Law. Because all Men be*
 ' *Sinners, and Offenders against God, and*
 ' *Breakers of his Law, therefore can no Man*
 ' *by his own Acts, Works and Deeds (seem*
 ' *they never so good) be justified and made righ-*
 ' *teous before God: Which are the very first*
 ' Words

• Words of the Sermon of Salvation: And
 • what is here required for our Salvation, is
 • the very same, which in other Places our
 • Church requires to our Justification, viz.
 • *A true and lively Faith in Christ, bringing
 • forth good Works, and a Life according to
 • God's Commandments. (a)*

Besides all this, Mr. G. cannot but moreo-
 ver observe of those who pretend to hold this
Medium, how easily some of them slide into
Antinomian Flights; witness the grave and
 learned Dr. Colman of Boston (Evening Lec-
 ture, October 21, 1740, P. 26.) thus direct-
 ing the Sinner;—*go, carry thy Sins, and
 not thy Penitence, to the LORD JESUS!* And
 how greatly disposed some others of them also
 are, to destroy the Foundation on which they
 hold it; witness the learned Mr. Crosswell of
 Groton, in this next following Passage, which
 (passing over his *ergo quid?* And a Deal of o-
 ther learned Matter, to pin down the Doctrine
 of Merits upon us) I shall proceed to take
 Notice of.

P. 32. *His second Argument is taken from
 what he saith no one will deny, viz. That
 Faith and good Works are both Conditions of
 Salvation; — — — But then I would tell
 him that when he builds an Argument on the
 Consent of all, he must be sure that all do con-
 sent;*

(a) *Serl. Do.*

sent; otherwise he will have no Foundation, and the Superstructure will be just good for Nothing. And accordingly, I now take away this Foundation and set all a-tumbling.

NOTE. An unhappy Affair this! But who can help it? The learned Mr. Crosswell of Groton has taken away the sole Foundation of any possible Medium 'twixt *Antinomianism* and *Arminianism*! Who shall be able to restore it? A *Samson* like Exploit indeed, Sir! Thus to demolish the Foundation of the Cause you plead for, and together with the *Philistines*, to bury yourself also in the Ruins! How will the *Antinomians* grin and sneer at you, on this extravagant Feat! — But how is it you have performed this? Why, by denying that good Works are so necessary to Salvation, that there can in no Case be Salvation without them. For Shame, Sir, cease from this low pitiful sort of Shuffling! You pretend to take away a Foundation, and yet dare not touch it with one of your Fingers! The alone Instance, ever pretended, of Salvation without good Works, is that of the *Thief* crucified with our *Saviour*; but which the Scriptures testify (as observed by Bishop *Davenant*) was in Fact no such Instance, but the Contrary; for that his *Faith* produced a great many Works (as better can never be performed by Man) in a very short Time; — he repented of his Sins; he confessed the Crimes he suffered

for, and the Justice of his Sufferings; he rebuked the Insolence of his Brother Thief; vindicated our suffering Redeemer's Innocence; confessed him before Men; and humbly threw himself upon his Mercy for Salvation. But supposing none of these in the Case, and that this Thief had been a singular Instance of Mercy on so miraculous an Occasion; of what Force would it be on the Antinomian Behalf, or to remove the Foundation, of Faith and good Works necessary to Salvation?

The Followers of Calvin (you say, *IBID.*) do indeed more than any Men press the Necessity of an universal Obedience to the Laws of God, testifying unwarily, that Faith without Works is dead, &c. *NOTE.* Compare this with your just now taking away a certain Foundation, and setting all a-tumbling! You should set your Contradictions a little more asunder.

P. 33. But yet (you add) *inasmuch as they believe that Men are justified by Faith only; they suppose that where there is the REALITY of Faith there is the REALITY of Justification, and would be of Salvation, were the Subject of it immediately to depart this Life.* *NOTE.* And thus also do all they believe and suppose whom you slander and abuse; nay, thus do the very Arminians believe and suppose, viz.
 ' That

‘ That we are justified by Faith only ; and
 ‘ that where the *Reality* of Faith is, there is
 ‘ the *Reality* of Justification, and would be of
 ‘ Salvation, &c.’ But then, by the REALI-
 TY of *Faith*, they understand a *living Faith* ;
 that is, a *Faith* including, or actually produ-
 cing the great and complex Work of *Repen-*
tance, and all the lesser Works contained in it,
 and *meet for it* : And if you, Sir, by the
Reality of Faith do understand *not a living*,
 but a *dead Faith* ; a Faith *not* including but
excluding, or *not* actually producing the great
 and complex Work of *Repentance*, &c. you
 ought to have said so ; that we might not have
 had a *Cluster* of Contradictions, and yourself
Antinomian, Calvinist and *Arminian* all in a
 Breath, or the Compass of some 20 or 30 Lines,
 as you now appear.

The Church of *England* (tho’ not *calvini-*
stical) confesses herself of this Mind (thus ex-
 plained) in her Office for *the Visitation of the*
Sick : But as to your Representation of her
ordering the Minister, in that Office, *after*
saying to, and hearing a few Words from the
dying Person, to forgive his Sins on the Spot :
 — and that the Office *fully implies her Belief*,
that a Man may be forgiven, and in a State
of Salvation, without doing any Works of
Righteousness at all ; this Representation, I
 say, as full as it is of Ignorance, or Malice, or
 both,

both, yet *she* and all her *true* Members will forgive the Injury on the Spot, and heartily pray God, it may never be laid to the *Author's* Charge.— See the pious Dr. Comber on *that Office* of the Church.

As to Mr. G. in particular, he answers for himself; that were he to attend you (Sir) in your *dying* Moments, he would endeavour to convince you, that he never is *in Jest*, but always *in earnest* on such Occasions; and that he would not prostitute that solemn and essential Part of his sacred Office, of *absolving you from your Sins*, only on *saying to and bearing a few Words from you*, and without your *Doing any Works of Righteousness at all*, no not for Thousands of Gold and Silver He would very strictly examine, whether you *believed as a Christian Man should, or no*; and assure you, that your exerting Acts of this Faith, was doing Works of Righteousness:— He would no less strictly examine, whether you *repented you truly of all your Sins*: That is, whether or how far you were advanced, in the great and complex Work of *Repentance*; and more particularly, in the various lesser Works contained or implied in it, the Parts or Branches of it; as *viz.* — Whether you had *duely examined* your Life and Conversation according to the Rule of God's Commandments, and thence attained a due Sight or Sense of

of your Sins? What *Confession* you had made to God or Man of them? What *Contrition* or Brokenness of Heart you felt for them? With what *Prayers* and *Tears* you had laboured to deprecate the Wrath and Punishment due upon them? And what *Resolution* or Purpose of Heart you had formed to forsake them? How far you had advanced in *universal Charity* towards Men? Whether from your Heart you had *forgiven* all *Men their Trespases* against you; and wherein soever you had *offended* against, or *injured* any, you had sought their *Forgiveness*, and made them *Restitution* or Amends to the uttermost of your Power? Whether you had set your *temporal House* in Order; made your *Will*, and disposed of your *wordly Estate* according to Equity and good Conscience, not forgetting a due *Liberality* to the Poor? Whether you continued in the *Unity* of *Christ's Church*, and had called for the *Elders* of it to pray over you, and dispense *Absolution* and the holy *Eucharist* unto you, in Obedience to his *express Order* and Command? — Thus, I say, would Mr. G. *examine* your Proficiency in these GOOD WORKS of *Faith* and *Repentance*, (not whether you had offered Gifts to the *Lady of Loretto*, or hunted after the Bones of *Thomas a Becket*;) strictly warning you against dealing deceitfully with him, and earnestly exhorting you to a special *Confession* of any weighty Matter

Matter disturbing your Conscience : And on reasonable Evidence of your competent Proficiency in these ; — *These* good Works ! *These* Terms of the Gospel ! He would not for the World deny you the *Benefit* of *Absolution* ; but *without* this Evidence, neither would he for the World pretend to confer this *Benefit* upon you.

P. 35. *The Man who* REPENTS *and* BELIEVES *to the Salvation of his Soul, is certainly at the very Instant, and before he hath done one good Work, a more righteous Person, than any of the Scribes or Pharisees were.* NOTE. A more staring Contradiction let any one invent that can. For, how a Man can REPENT and BELIEVE to the Salvation of his Soul, without having *done one good Work*, will require a Consultation of Suarez, Scotus, Aquinas, &c. to resolve.

P. IBID. *How will they make out their giving Thanks to God, that he hath in great Mercy taken to himself the Souls of all that die Churchmen, — even tho' they be the vilest of Men, Lyars, Fornicators, &c.* NOTE.
 ‘ Since Solomon saith of Death with respect to
 ‘ all Men, Eccles. xii. 7. *Then shall the Dust*
 ‘ *return to the Earth as it was; and the Spi-*
 ‘ *rit shall return unto God who gave it; it*
 ‘ follows, that God may be properly said, to
 ‘ take

' take the Souls of all Men that die to him-
 ' self, without excepting the most notorious
 ' and impenitent Offenders. When good Men
 ' die, he takes them to himself, that is, to e-
 ' ternal Life and Happiness; and tho' this can-
 ' not be said of wicked Men, yet 'tis as true
 ' that he takes them to himself, that is, to his
 ' own most righteous and just Judgment.'
Vener's Exposition of the Common-Prayer,
 P. 357.

P. 38. *He knows that the whole Article*
(13th) was levelled at the Papists, &c.
NOTE. He knows the Contrary. He
 knows, that the *whole Article* was not level-
 led against the *Papists*, but chiefly against
 the *Pelagians*. He knows that the very
 Council of *Trent* (Sess. Sext. Can. 3) decreed
 in these Words; viz. — *Si quis dixerit, sine*
præveniente Spiritus sancti Inspiratione, atque
ejus adjutorio, hominem credere, sperare, dili-
gere, aut pœnitere posse sicut oportet, ut ei Ju-
stificationis gratia conferatur, anathema sit.
 — As to your requiring his Declaration that
 he expounded the Article in the *Simplicity of*
his Heart, &c. he takes to proceed from the
Insolence of your own. And tho' as a *Prea-*
cher of the Gospel-Covenant, he will not pre-
 sume to depart from the *Terms* of that Cove-
 nant, or to preach the good Works of meer
Heathens or Infidels of *evangelick* Acceptance
 with

with God ; yet as he has learned to stop where *Revelation* stoppeth, and not to be wise beyond what is written, neither will he presume to say, what *unconvenanted* Mercy God may extend to them, or how he will finally determine, as to their eternal State, at the *Great-day*. This only he presumes for certain in the Case, that *the Judge of all the Earth will do Right*.

P. 40. *I shall prove, what he, either erring, or else not knowing the Scriptures, thinks it is impossible for any Man to prove, viz. that Faith and Justification are simultaneous, &c.* NOTE It I do not greatly Mistake (Sir) you should never meddle with the *carnal* Weapons called *Proofs* and *Arguments*, but keep to those called *Lamentations*, and *Mourning*, and *Wo*, if you would do any Execution. Let the Reader see with his own Eyes, how irrefragably you prove this Matter! 1st, You produce a Text of Scripture, *he that believeth is not condemned.* 2. You interpret it just as Mr. G. and Friends do ; viz. *as soon as a Man believes in Jesus Christ, WITH SUCH A KIND OF FAITH AS IS THERE INTENDED, &c.* And, 3. you suppose that with Mr. G. and Friends, the Text will signify nothing, to your Purpose. — Thus your, — *I shall prove,* — turns out to a plain Demonstration.

P. 41. *But since justifying Faith is supposed to be a Principle infused into the Soul by the Spirit of God, which Man cannot attain to of himself, and which therefore is infinitely harder than doing dead Works before Justification, &c — And again; for they say thus within themselves, if this infused Faith is necessary, as we know nothing of it at Present, so it being out of our Power, it may be we never shall, &c.*

NOTE. Here, Sir, I am willing to put the whole of this Debate, on this one single Issue. Only resolve the following single *Question*, so as to satisfy any ordinary Understanding, and one or other of us, I think, must have done.

In the Person of a poor *unregenerate* Sinner under Conviction, I presume to apply myself to you, humbly beseeching you to resolve me, *what shall I do* (I say not, *to be saved*, to avoid ambiguity; but) *to be justified*; or rather, *to obtain that infused Faith, by which I must, or can be justified?*

If you Answer, that *I can do nothing at all*; that the *Question* is wholly impertinent, and that I might as well ask what a dead Body in the Grave must do, to be quickened, or to obtain its Resurrection from the Dead to Life again: This will be, indeed, answering consistently

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sistently with the settled Scheme of *Calvinism*.
 But then consider, I beseech you; 1st. What
 a *miserable Plight* you leave me in! Without
 either a single Grain of *saving* Faith, or the
 least Power or Capacity of *doing* any the least
 thing as a *Means* whereby to attain it! And
 say, whether, in this Respect, my *Condition*
 differs in the least Tittle from that of *Devils*;
 or what Benefit the *Gospel Covenant* can be of
 to me, specially if I stand on the Roll of *Re-*
probation? And say also, whether my very
Strivings, in such Case, to go forth to *Christ*,
 and throw myself at his Feet for this *infused*
Faith, my *Strivings* of Prayers, and Tears,
 searching the Scriptures, reading, hearing con-
 ferring, meditating, &c. Whether these and
 like *Strivings*, which are *Doings* of *Somethings*,
 are not all *Sins* in me; as arising from a vain
Conceit in my Heart, of my being able to do
 something towards my Attainment of *this*
Faith, and so derogating from the Sovereignty
 of *Free Grace*? 2. Consider, if so be that
nothing can be done in the Case, to what End
 or Purpose is *Preaching* to the *unregenerate*?
 Why will any of your *Teachers* keep a Din-
 ning the Ears of such People, to *Believe*, and
Repent, and be *converted*; while yet they
 know in their Hearts, that not the least Tittle
 towards any of *these*, is in their Power to
 do? And would it not be to just as wise and
 consistent a Purpose in them, to imploy their
 Time

Time and Talents, in vehement Addresses to so many dead *Corpses*, that they would bestir themselves, arise, and come forth from their Graves?--If you say, that *Preaching* is a MEANS of God's Appointment for bringing poor Sinners to *Christ*; I shall readily admit it is: But then, Sir, do you take Care of this Word, MEANS;—you know what Work you have made with it already, and how dangerous a Word it is! For if you insist on *Preaching* being a MEANS of God's Appointment for bringing Sinners to *Christ*; I must insist on *Hearing* the Word preached, being a MEANS of his Appointment for the same also; for except People will *hear*, *Preaching* can signify nothing. And if *Hearing* the Word Preached be a MEANS of God's Appointment for bringing Sinners to Christ, then must one *good Work* at least (for such is Obedience to every Order or Appointment of God) go *before* Justification as a MEANS of it, which you know is rank *Arminianism*.

If you answer, that *some things I can and must do*, in Order to my obtaining this *infused Faith*: Then I must earnestly beseech you, to let me know distinctly what they are, and how you distinguish them from *Works*. If you say, that I *must go forth to Christ* and *Fast*, and *pray*, and *weep and howl*, and *Sing Psalms*, *search the Scriptures*, *hear Sermons*,
frequent

frequent the Lord's Table; — Alas! Sir, are not all these Works? And if they are Works, of what Kind or Quality will you allow them to be? Sure you will not say, that they are either evil or indifferent Works, because God has commanded them; and if you say they are Good Works (even better than Kissing Bones, or Telling Beads, &c.) you then run into the Depth of Arminianism, if not of Popery!

How or what you'll advise me in the Case, I shall not pretend to divine: But *two* things there are, *neither* of which I hope you'll advise me, for that *neither* of them shall I ever be persuaded to do.

1. I hope you'll not advise me, as the eminent Mr. Cross of *Baskinridge* did his fair Penitent (supposing the same Circumstances) viz. *to go and be yet a greater Sinner, in order to intitle me to the Merits of Christ.*

Neither (2dly) I hope, will you advise me, as (a) certain Men did Mr. Wesley's Disciples, in his Absence; viz. that I *must leave off using the Means of Grace, so called; — must leave off running to Church and Sacraments, and Praying, and Singing, and Reading either the Bible, or any other Book: For that I cannot use these Things, without trusting in them; and*

(a) Extract of J. Wesley's Journal. Preface, P. 5 and 6.

and therefore 'till I leave them off, I can never have true Faith; can never till then trust in the Blood of Christ.

P. 44 *But yet there is a vast and amazing Difference 'twixt these two Opinions, viz. that Men are justified as soon as they believe, and, that Men are not justified so soon as they believe. NOTE. This, I think must stand for ever impregnable!*

IBID. *The Belief of the former causes Sinners to go the RIGHT WAY TO WORK in Religion, &c. NOTE. Pray, Sir, is not this what we call writing booty? For, how can you admit a Thought of Sinners going THE RIGHT WAY TO WORK in Religion, viz. seeking to God, in order to obtain infused Faith in Christ, while yet the whole Drift of your Pamphlet is to assert, that before they have received this infused Faith, they can do no right or good Work at all!*

P. 46. *For it will by no Means follow, that if Mr. G. is a Merit-monger, for saying, good Works necessarily go before Justification; that Mr. W. must be one too, for asserting, that good Works are necessary to Salvation, &c. NOTE. The Words of the Passage, you reply to in this and the following Page, are these. ' Produce (Sir) but one Argument, ' either*

‘ either from Scripture or Reason, to prove,
 ‘ that the holding Faith and good Works, ne-
 ‘ cessary *Conditions* of Justification, is holding
 ‘ Justification by Works, as *meritorious Cau-*
 ‘ *ses*; that will not equally conclude in the
 ‘ Mouth of this *Solifidian*, that your holding
 ‘ Faith and good Works necessary *Conditions*
 ‘ of Salvation, is holding Salvation by Works,
 ‘ as *meritorious Causes*: — Produce, I say,
 ‘ but one Argument that will not equally con-
 ‘ clude in the *one Case* as the *other*, and I’ll become
 ‘ your Profelyte the next Moment. --’ Now, Sir,
 to shorten both your Trouble and my own, I
 must beg leave to tell you, that what you have
 answered to this Challenge, appears to me so
 very idle and impertinent, that I greatly con-
 temn it. However, as you may think this the
 shortest Way of answering the strongest Argu-
 ments, if the *Professor* of Divinity in *Harvard*
College, will certify under his Hand, that what
 you have offered contains any such Argument
 as I called for, and put the same into Mode
 and Figure, I will either instantly perform my
 Promise, or shew good and sufficient Cause for
 my refusing so to do.

P. 47. *He desires Mr. Whitefield to help*
out Mr. Wesley against a Self-contradiction,
&c. NOTE. If Mr. *Wesley* knows how
 to value the Assistance you have afforded him
 in the Affair, he can never be sufficiently
 thankful. And now that your Hand is in,
 and

and that you appear a Person of uncommon Talents at *reconciling Contradictions*, will it not be worth your while, to reconcile also Mr. *Wesley's* new *Moravian* Faith, with his old *Calvinist* one? This, sure, you must think not below the Dignity of your Pen; specially as you must thereby set *at one* again the *Two* eminent *Worthies* (*Wesley* and *Whitefield*) now at such *Enmity* between themselves, as greatly distresses the *original* Work, and has already reduced it to so languishing a Condition every where (your happy Colonies (where the Labours of a *Tennent*, a *Davenport*, a *Bartlet*, &c must fully support it) only excepted) that without a *Reconciliation*, it must soon come to *nothing*. If the Point should prove a little *arduous*, and that you cannot manage it so clearly, as fully to accomplish this *good End*; yet may you do *much* towards it, by positively insisting on these *two* self-evident Things. 1st. The *no* Difference there is 'twixt the two *Faiths*, with respect to the *final Events* to the Sinner. For where's the *Difference* in the *final Event* to the Sinner, 'twixt a *Faith*, which after he receives, he shall *sin no more*; and a *Faith*, which after he receives, he may still go on a Sinning, but his *Sins* shall *not be imputed*, nor *do him any the least Harm*? Do not both *equally* terminate in his *sure* and certain *Salvation*? 2^d. That both *Faiths*, however they may differ in *Circumstances*, must

yet

yet in *Substance* be *equally* true ; because they are both *equally* attended with the infallible *Mark* or *Sign*, of a full and ample (Stock of) ASSURANCE.

Thus, Sir, you see an End to all the Trouble I shall now give you ; and which whether I have been induced to give you, from any other Motive, than that of explaining some Points in my Letters not so clear perhaps to meaner Capacities, and so to preserve *Knowledge*, 'mong such, *from being dark'ned with Words*, every *Reader* may judge as he sees Cause.

Shall I conclude with *Congratulations* on the present *Scenes* of Religion acting in *your Parts*? No, Sir ! it would be cruel. I greatly pity and bewail them, or rather the poor miserable *Actors* of them. Alas, my poor fellow *Creatures* ! Wilfully abandoning their *Reason*, (the alone distinguishing Dignity of their Nature !) Fleeing from it as from a Serpent ! And throwing themselves into the Arms of strong *Delusion* ! — A Harvest indeed for *Romish* Missionaries ! For who knows not, that this, of *laying aside Reason*, is a first Doctrine of *Popery*, the main *Foundation* of that terrible Fabrick of ROME ! — *That it may please God to bring into the Way of Truth, all such as have erred and are deceived*, is the daily and earnest Prayer of, Sir,

Your obedient humble Servant,

ALEX. GARDEN.

South-Carolina,

Charles-Town, Oct. 6, 1741.

POSTSCRIPT.

AS you have made it so fully appear in your elaborate *Appendix*, that I, have doubly *persecuted* the venerable *Whitefield*; viz. (1) with *bitter Words*: and (2.) with *cruel Deeds*; I shall only take Leave to observe,

1st. With respect to the *Persecution of bitter Words*; — that thus it is, to be engaged in bad Company, — *evil Communications corrupt good Manners*. Had I been engaged with any *other* than *that* Gentleman, my Pen might have run in a little smoother Stile: But as it happened to be with him, the most virulent, flaming, foul mouthed *Persecutor* of the Church of God, that ever appeared in any *Age* or *Country*, no wonder if such *Company* proved *infectious*, and somewhat embittered my Pen. Do you (Sir) what in common Justice, I conceive you are now bound to do; viz. turn over all that famous Man's *Journals*, and thence collect a *Catalogue* of all the envenomed Phrases wherewith he has treated his *Bre-*
I
thers,

thren, as, *viz.* — *Pharisees*; *Hypocrites*; — *Scoffers*; — *Blind Guides*; — *Adversaries* standing against the Most High; — *Despisers* who shall perish; — and who would crucify Christ, was he now to appear on Earth; — &c. &c. And then say whether the keeneſt Expressions in my Letters are not soft and gentle, on the Comparison, and almost the Reverse of so horrid an Original. But after all, if you shall still complain, that Mr G. has neither treated him, nor yourself with due Ceremony; — remember (Sir) Mr G. has treated neither you nor him with the LIE, as you have done Mr. G. Page 18 of your modest Performance.

2. With respect to the Persecution of cruel Deeds; my Proceedings against him in the Ecclesiastical Court; — I can now inform you (this 22d of January, for yet, thro' various Accidents, the above Letter continues in the Press) that this Persecution is at an End; and that the Gentleman was suspended from his Office, on the 13th Instant, in due Course and Form of Law.

At an Ecclesiastical Court held in this Province on the 19th of July, 1740, Mr. Whitefield interposed an Appeal from the said Court, to the Lords appointed by his Majesty's Commission, and had the same granted him, on his taking

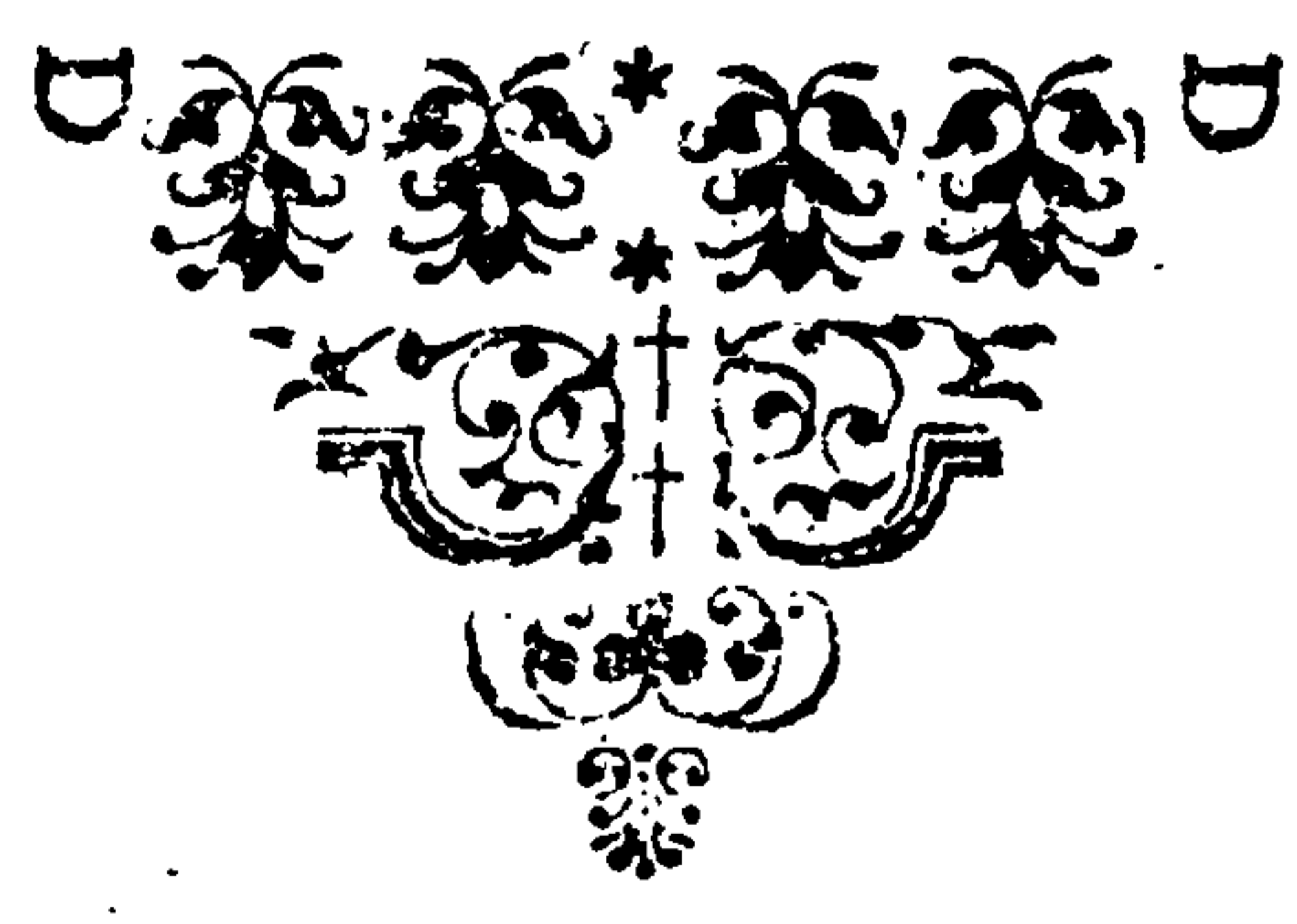
taking the following *Oath*, (not only to **LODGE** his Appeal, as he would *evasively* insinuate, in his *Journal*; but) tendered to, and taken by him, in the following express Words, (and of which he had a Copy deliver'd him in Writing, at his own Request, by the *Advocate* of the Court) viz. *You swear on the holy Evangelists, that you will within one Year next ensuing from this Day, bona fide prosecute the Appeal now interposed by you in this Cause, and cause the Prosecution thereof to be authentically certified into this Court. — So help you God.* But notwithstanding this *Oath* solemnly sworn by him in open Court, Mr. *Whitefield* neither prosecuted, nor attempted to prosecute, his said *Appeal*; but barely **LODGED** it in the *Council-Office* (and that too in no regular Manner) hoping thereby to amuse the World with his *Performance* of his *Oath*, according to the *imposing* Stile of his *Journal*. — Thus the *Juratory* Term expiring, and *no Prosecution* returned into this Court; it was at Liberty to proceed, and proceeded accordingly to the *final Sentence* above-mentioned. — Some *Spiritual-Men* may possibly differ in their *Casistry*, how Mr. *Whitefield* may be acquitted, in this Case, from *Breach* of *Oath*; but none, surely, but very *carnal-Men* indeed, will deem him guilty of *Perjury on Record*.

One Word of *Advice*, and I have done.
When

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When you presume to give an Account of *Facts*, be pleased first to make all proper Enquiries about them, that you may not turn out a false Historian. For Instance: — ‘ Thus’ (you say) ‘ ends this famous *FIRST Ecclesiastical*, or rather *Clergical Court* in the *BRITISH COLONIES.*’ Now, Sir, scarce a *Cobler* in *South-Carolina*, but knows, that this is false in Fact; — that several *Ecclesiastical Courts* have been held in this *Province*, before *Mr. Whitefield’s* Face appeared in it; and that he is only the last of *Five* Clergymen, who have either been suspended in it, or chose to quit their Missions rather than stand their Trials; and all the former for *Immoralities* too, tho’ not so *gross* and *notorious* as his own.

Whether you, Sir, are a *Volunteer* in the Cause, or pitched upon by others as a Person of proper Talents to manage it, as you seem to intimate, I neither know, nor enquire. *Adieu.*



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