



Mr. Commissary Garden's

SIX LETTERS

To the Rev. Mr. *Whitefield*.

With Mr. *Whitefield's* Answer to the First Letter.



SIX LETTERS

TO

The Rev. Mr. *George Whitefield*.

The First, Second and Third, on the Subject of Justification. The Fourth containing Remarks on a Pamphlet, entitled, The Case between Mr. Whitefield and Dr. Stebbing stated, &c. The Fifth containing Remarks on Mr. Whitefield's two Letters concerning Archbishop Tillotson, and the Book entitled, The Whole Duty of Man. The Sixth, containing Remarks on Mr. Whitefield's second Letter, concerning Archbishop Tillotson, and on his Letter concerning the Negroes.

By *Alexander Garden, M. A.*

Rector of St. Philip's, Charlestown,
And Commissary in SOUTH-CAROLINA,

Together with,

Mr. Whitefield's Answer to the first Letter.

The **Second Edition.**

B O S T O N :

Re-printed, and sold by *T. Fleet*, at the *Heart and Crown* in *Cornhill*, 1740.

L E T T E R I.

To the Reverend Mr. Whitefield.

S I R,

I Have perused your *Sermon*, entitled, *What think ye of Christ*; to which you were pleased to refer me t'other Day, in support of your Charge, or rather railing Accufation against the *Clergy* of the *Church of England* in general, and the present *Bishop* of *London* in particular, of their teaching false *Doctrines*, contrary to the *Gospel*, and the *Articles* of the Church, in explaining that of *Justification by Faith alone*, in such a Manner, as including good Works a necessary *Condition*. This *Sermon* of Yours, I say, I have perused, and made some Observations upon; but of which, I shall at present only trouble you with the following single one, on a Parag. P. 18. in which your Words are these: 'Observe my dear Brethren the Words of the Article, *good Works are the Fruits of Faith, and follow after Justification*. How then can they precede; or be any Ways the Cause of it? No, our Persons must be justified, before our Performances are accepted.'

Now, Sir, passing over your using the Word *Cause* for *Condition*; pray how was it possible for you, after setting down the Article at large in the next preceding Page, thus to explain it into a Contradiction to your own *Doctrines*? As if good Works which are *the Fruits of Faith* and *pleasing to God*, did not precede *Justification*, but follow after it only. For as a true and *lively Faith*, you admit, must precede *Justification*; so *good Works*, teaches the lat-

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ter Part of this Article, *do spring necessarily out of a true and lively Faith.* Now, if good Works *do necessarily spring* out of a true and *lively* Faith, and a true and *lively* Faith *necessarily precedes* Justification, the Consequence is plain, that good Works must *not only follow after, but precede* Justification also. And therefore your explaining the Article so, as to separate a true and lively Faith from good Works, admitting the one to go before, and the other only to follow after *Justification*, is explaining the Article into a Contradiction to your own Doctrine.

Please to untie this Knot, if you can, and you may hear further from

Charlestown, March

17. 1739,40.

Sir,

Your very humble Servant,

Al. Garden.



Mr. WHITEFIELD'S Answer.

To the Reverend Mr. Garden.

Rev. SIR,

BOTH by your Conversation, Sermon and Letter, I perceive that you are angry overmuch. Was I never so much inclined to dispute, I would stay till the Cool of the Day. Your Letter more and more confirms me, that my Charge against the Clergy is just and reasonable. It would be endless to enter into such a private Debate, as you, Rev. Sir, seem desirous of. You have read my Sermon; be pleased to read it again. And if there be any Thing contrary to sound Doctrine, or the Articles of the Church of *England*, be pleased to let the Publick know it from the Press. And then let the World judge, whether you or my Brethren the Clergy have been rashly slandered by

Rev. Sir,

Charlestown, March

18. 1739,40.

Your very humble Servant,

Geo. Whitefield.

LET.

L E T T E R II.

To the Reverend Mr. Whitefield.

SIR,

I Have receiv'd your Letter of this Day, but it will not do. The Difficulty I proposed, is of no small Importance with me, who have not only my own, but the Souls of so many others committed to my Charge, concerned in it.

I firmly believe, and have always taught, that good Works do as necessarily spring from and accompany a true and lively Faith, whether *before or after* Justification, as Light and Heat do the Sun; or that,—*as the Body without the Soul is dead, so Faith without Works, whether before or after Justification, is dead also.* If this be an Error; if in this I'm departed from the *Gospel* and the *Articles of the Church*, will you not endeavour to restore me! Sure, if not the Precept and Example of our great Master, the common Bowels of Humanity will induce you to do a Thing, on which so much depends; specially when I assure you, 'tis as much the Cool of the Day with me now, as it has been in any Part of my Life.

I am, SIR,

Charlestown, March

Your very humble Servant,

18. 1739,40.

Al. Garden.

L E T T E R III.

To the Reverend Mr. Whitefield.

SIR,

Y Ou'll excuse the Trouble of this, by Way of Supplement to my former Letters, and containing also

a few Queries concerning your present Behaviour as a Presbyter of the Church of *England*.

You cannot but know, that to bring a criminal Accusation against any one, without sufficient Evidence or Proof to support it, is wilful and malicious Slander: But, this, Sir, you have done against your Brethren of the Church of *England*, in your Sermon entitled, *What think ye of Christ*. In that Sermon (P. 18.) you have accused them,—of *not preaching the Truth as it is in Jesus*,—of *falling from our establish'd Doctrines*;—and of *preaching only the Law*, and *not shewing the Way of Salvation by Faith in Christ Jesus*;—that is of preaching Justification by Works, and not by Faith only. Thus you have accused your Brethren in that Sermon; but where are the Proofs of your Accusation? What Evidence have you therein brought to support your Charge? Not the least Shadow or Appearance of any such Thing throughout the Whole.—But what Need (you'll say) of Proof in so plain a Case? The Clergy indeed pretend to preach the true Doctrine of *Justification by Faith only*; but in explaining, do they not destroy it? Do they not explain it, as the present Bishop of *London*, in his 4th Pastoral Letter, *hopes* they do; *viz.* that the *Faith* by which only we are justified, must be *true and lively*, or productive of good Works, and consequently, that *good Works are a necessary Condition* (included in that Faith) of *our being justified in the Sight of God*?—And is not this explaining the Doctrine into a Contradiction?—Is it not preaching a *new Gospel*?—Preaching Justification by *Works*, and not by *Faith only*?

Well then, the Doctrine the Clergy preach, which you are so angry at, and censure as preaching Justification by *Works*, and not by *Faith only*, is this;—that *we are justified by Faith only, and not by Works*;—thus explained, *viz.* that we are justified by *such a Faith only*, as is *true and lively*

ively, that is, actually producing good Fruits or Works, and consequently implying them as a necessary Condition (but no *meritorious* Cause) of our Justification.

This then, I say, is the Doctrine which you censure, and are so angry at: But which notwithstanding is indeed the true Doctrine of the Gospel;—and agreeably, taught by the ancient Fathers,—by the *Church of England*;—by every Clergy at all Times;—and (be not surprized!) the very Doctrine taught by your *Reverence* and Brethren *Methodists*, tho' not without apparent Shuffle and Contradiction, disguised under the Distinction of *before* and *after* Justification.

1. This Doctrine you condemn, is the true Doctrine of the Gospel.—*We are justified by Faith and not by Works*, teacheth St. Paul; that is, (expoundeth St. James) not by *such* a Faith as is *without Works*;—for Faith, if it *doth not Works, is dead, being alone*; but by a lively operative Faith, producing the Fruit of good Works,—*by Works is Faith made perfect*.

2. This also is the Doctrine of all the ancient Fathers.—*We are justified by Faith and not by Works*, taught Clemens, Origen, Cyprian, Basil, Chrysostom, Austin, &c. that is, 'not so meant of them,' (Hom. of Salv. Part 2d.) that the said justifying Faith is alone in Man, without 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 MERIT of our Works*, as being unable to deserve our Justification at God's Hands;—and wholly to ascribe the Merit of our Justification unto Christ only, and his most precious Bloodshedding.

3. This same Doctrine also teacheth the Church of England. *We are accounted righteous (or justified) before*
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God

God only for the Merits of our Lord and Saviour Jesus Christ, by Faith, and not for our own Works or Deserving.

Art. 11. 'That is, (saith Hom. of Faith) not by a dead or barren, but a lively and fruitful Faith.—Good living cannot be separated from true Faith, which worketh by Love;—and Faith of itself is full of good Works; as soon as a Man believeth he is garnished with them.—And by all the Declarations of St. Paul, it is evident that a true and Christian Faith, is no dead, vain, or unfruitful Thing; but a Thing of perfect Virtue, of wonderful Operation, Working and Strength, bringing forth all good Motions, and good Works.' See Hom. of Salvation. and short Declar. of a true and lively Faith.

4. And as of the Church, so agreeably is this Doctrine at all Times preached by her Clergy.—*We are justified by Faith only and not by Works*;—'And yet (saith Bishop Downam, Treat. of Justific. P. 15.) that Faith which is alone, severed from all other inward Graces, and outward Obedience, doth not justify either alone, or all; because it is not a true and lively, but a counterfeit and dead Faith.' Agreeably also Bishop Beveridge on the 39th Art. (Art. 11.) 'Tho' it be by Faith (saith he) that we are justified, and by Faith only, yet not by such a Faith as hath no Works accompanying it: No, even such Faith is a dead Faith; so that Faith without Works is as unable to justify us, as Works without Faith. And yet it is not from our Works that accompany our Faith but from the Faith that is accompanied by our Works that we are justified.'—Thus Bishop Burnet also (on the same 11th Art.) 'A Man is then only justified when he is freed from Wrath, and is at Peace with God. And tho' this is freely offered to us in the Gospel through Jesus Christ, yet it is applied to none, but such as come within those Qualifications set before us in the Gospel.

That God pardons Sin and receives us into Favour, only through the Death of *Christ*, is so fully expressed in the Gospel, that it is not possible to doubt of it. Nor is it less evident, that it is not offered to us absolutely, and without Conditions and Limitations. These Conditions are *Repentance*, with which *Remission of Sins* is often joined; and *Faith*; but a *Faith that worketh by Love, that purifies the Heart; and that keeps the Commandments of God*. Such a Faith as shews itself to be alive by good Works, by Acts of Charity, and every Act of Obedience. Such a *Faith* as this justifies; but not as it is a Work or meritorious Action, but as it is the Condition upon which the Mercy of God is offered to us by *Christ Jesus*.—Our Faith and Repentance are not the valuable Considerations for which God pardons and justifies; that is done merely for the Death of *Christ*.—But still our Faith, which includes our Hope, our Love, our Repentance and Obedience, is the Condition that makes us capable of receiving the Benefit of this Redemption and free Grace.

Agreeably also Bishop *Williams* (Serm. of *Justification by Faith*)—‘It is said here, (Rom. v. 1.) *being justified by Faith*; by which we are to understand, not a mere notional Faith, (for that is no other than an Assent to the Truth of what is revealed) but a Faith in Operation, a Faith active and vigorous, and that doth comprehend in it, all that Duty and those Graces, which are elsewhere in Scripture made the Condition of the Gospel Covenant, and which gives me a Title to all the Benefits of it, such as Forgiveness of Sin, Adoption and Glorification. And that is a practical Faith, and to which Repentance, Obedience, and Perseverance do belong, as the essential Parts of it.’

5. Finally, This is the very Doctrine taught by your *Reverence* and Brethren *Methodists*, tho' not without Shuffl and Contradiction, disguised under the groundless *Distinctions* of before and after *Justification*, and 'twixt *Justification* and *Salvation*. Thus your *Reverence* (Serm. *What thin ye of Christ*, Pag. 16.) 'The Faith we preach, is not
 ' dead speculative Faith, *an Assenting to Things credible*
 ' *credible*, as it is commonly defined; it is not a Faith
 ' of the Head only, but a Faith of the Heart. It is a living
 ' Principle wrought in the Soul, by the Spirit of the ever
 ' lasting God, convincing the Sinner of his lost and undone
 ' Condition by Nature, and continually exciting them
 ' shew forth that Faith, by abounding in every good
 ' Word and Work.' Thus also your Brother *J. Wesley*
 (Serm. *Salvation by Faith*, Pag. 14.)——'The first usual
 ' Objection to this (faith he) is, that to preach *Salvation*
 ' or *Justification* by Faith only, is to preach against *Holiness*
 ' and good Works. To which a short Answer might
 ' be given; it would be so, if we spake, as some do,
 ' a Faith exclusive of these. But we speak of a Faith
 ' which is necessarily inclusive of all good Works, and
 ' all Holiness.'

Now Sir, this being the Doctrine of Justification taught and explained by the *Clergy*, and by you *Methodists*; how comes it to be a false Doctrine in the Mouth of the one, and not of the other? How comes it to preaching *only the Law* (*i. e.* Justification by *Works*, and not by *Faith only*) in the *Clergy's* Mouths; and yet to preaching the *Gospel* (Justification by *Faith only*, and not by *Works*) in the Mouths of yourself and Brethren *Methodists*?—Have not the *Clergy* as good a Right as you preach Justification by a true and lively Faith, a Faith operating and bringing forth good Works, or inclusive of them, without being accused of preaching Justification by Works

Works? Or rather is it not altogether arrogant and wicked Slander in you, thus to accuse them, and on none other Grounds than will equally support the Charge against your selves?

But this you'll say, is not a fair and honest Representation or State of the Matter in Question. For, the Grounds on which you accuse the *Clergy* of preaching *only the Law*, or Justification by Works, is not their preaching, that such good Works as are pleasing to God, are the necessary Fruits or Effects of a justifying Faith; no, but their preaching, that such good Works as are the Fruits of a justifying Faith, are a *necessary Condition* of Justification; and consequently must not only *follow after* Justification, but *go before* it also; contrary to sound Doctrine, and the 12th Article of the Church.—To which I answer,

That this a miserable Distinction; a poor Jingle of Words, not serving to instruct, but to intangle and amuse the Minds of the weak and unwary Populace. For,

1. Is not the Word *Condition*, used in various Senses? And can good Works be called a *Condition* of Justification, in no other Sense, than that of a *meritorious Cause*? See what a *Wrangler*, in your own Way, has said on this Point, (*Edwards of New-England*;—Disc. of Justification P. 8. prefixed to his Narrative of surprizing Conversions, &c.) ‘The Word (saith he) seems ambiguous in common Use, and also as used in Divinity. In one Sense *Christ alone*, performs the Condition of our Justification and Salvation; in another Sense, Faith is the Condition of Justification; in another Sense, other Qualifications and Acts, are Conditions of Salvation and Justification too.’ And again, ‘As the Word *Condition* is very often understood in the common Use of Language, *Faith* is not the only Thing in us, that is the Condition of Justification. For by the Word Condition, as perhaps most commonly used,

‘ used, we mean any Thing that may have Place in a
 ‘ conditional Proposition, and as such is truly connected
 ‘ with the Consequent, especially if the Proposition holds
 ‘ both in the Affirmative and Negative, as the *Condition*
 ‘ is either affirmed or denied: And in this Sense, *Faith*
 ‘ is not the only Condition of Salvation or Justification;
 ‘ for there are many Things that accompany and flow
 ‘ from Faith, that are Things with which Justification
 ‘ shall be, and without which it shall not be; and there-
 ‘ fore are found to be put in Scripture, in conditional
 ‘ Propositions with Justification and Salvation, in many
 ‘ Places; such are *Love to God*, and *Love to our Brethren*,
 ‘ *Forgiving Men their Trespases*, and many other good
 ‘ Qualifications and Acts.’—Now if in the Judgment
 of this Writer, of your own Cast, good Works may be
 and are usually called Conditions of Justification, in ano-
 ther Sense than that of *meritorious Causes*; how dare you,
 in your Mobb-Harangues, attempt to fix that Sense of the
 Word upon the Clergy in which they use it not, but
 which they expressly disclaim? And is not your doing it,
 a rendering yourself guilty of wilful Slander?

2. That *Faith* is, in some Sense, a *Condition* of Justifi-
 cation, is generally admitted by Writers of your own
 Cast, and that both *Faith* and *good Works* are Conditions
 of *Salvation*, is, I think, denied by none. The Distincti-
 on ’twixt *Justification* and *Salvation*, with Respect to good
 Works as labour’d by Dr. *Edwards* of *Old England*,
 (*Doctrines of Faith and Justific. &c.*) is too much Nonsense
 to be defended, and which a beloved Brother seems (tho’
 with usual self Contradiction) to have rejected. See *J.*
Wesley’s Serm. (*Salvation by Faith*, p. 9.) ‘ Whatever else
 ‘ it (*Salvation by Faith*) implies, it is a present Salvation,
 ‘ something attainable, yea actually attained on Earth, by
 ‘ those who are Partakers of this Faith. For thus faith
 ‘ the

the Apostle,—not ye shall be, (tho' that also be true) but, *ye are saved through Faith.*' Now what other can this present Salvation by Faith be, than a State of Pardon and Acceptance with God, that is, a State of Justification? And therefore, if a State of Justification be a present Salvation, or rather a present State of Salvation, the asserting of good Works a necessary Condition of Salvation, but not of Justification, is a Contradiction. And agreeably the learned Dr. Jackson, (Tom. 1. p. 739 of his Works.) —'That good Works (saith he) are more necessary to Salvation than to Justification, or that they are less necessary before Justification, than after it, implies a Contradiction in the Terms well expressed and equally compared. And Man in that he is justified, is the immediate Heir of Salvation, at the least acquitted from the Sentence of Death. Now if we affirm, that *good Works* are more necessary after he is justified, than before, we should in Congruity grant, that Works win Heaven, and Faith only delivers from Hell: Or granting Justification to be the Passage from Death to eternal Life, the Addition of such Works subsequent, as were not precedent, could be serviceable only to supererogate some Excess of Glory; for tho' we stood still at the same Point where Justification found us, we should be infallible Heirs of Glory. Or if Faith without Works obtain Justification, having justified us, shall it not much more without them lay sure hold on Salvation, and all the Degrees of Joy that accompany it? Suppose a Man should die in the very Instant wherein he is justified; none would doubt either of his Absolution or Salvation. Is he then saved with Works, or without them? If without them, our Saviour's Rule doth fail us,—(Mat. v. 20. *Except your Righteousness exceed, &c.*) for this Man enters into the Kingdom of Heaven, without more strict Observance of the Com-

mandments

'mandments than the Scribes and Pharisees used: If wit
 'them, then their Presence is necessary to Justification
 'and in order of Nature before it, because necessary e
 'he can be capable of Entrance into the Kingdom of Hea
 'ven; as the Performance of every Condition is in Na
 'ture precedent to the Accomplishment of what is no
 'promised without it.'

Nor indeed is the admitting of Faith a *Condition* of Ju
 stification, in any Sense, and yet denying it of the necessa
 ry *Fruits* or *Effects* of Faith less absurd, or contradictory.

This you know is the main Point in Distress with you
 and which drove the above cited Dr. *Edwards*. not onl
 on the senseless Distinction of *Justification* and *Salvation*
 but more-over on the silly Subterfuges of scrupling to
 call Faith a *Condition*, and denying its going before Just
 fication. 'Because (saith he) *Doct. of Faith and Justif*
P. 318.) 'Faith is not a *Condition* in the strict Sense,
 'chuse to lay that Way of speaking aside, and to expre
 'my Thoughts thus; the Gospel requires of those tha
 'are justified, that they believe in *Christ*.' — Curious
 thought and express'd too! *The Gospel requires of those tha*
are justified, that they believe in Christ: But does it no
 require of those who are not justified, that they believe in
Christ also? Rare Champion of Grace! Such Ways of
 Expression must do wonderful Feats, and enlighten every
 Mind in the Kingdom. But this is not all. — 'It is a
 'idle Contest (saith he) and yet hath troubled some Heads
 'which of these (Faith or Justification) is first in Time
 'For I apprehend, that they are both together; there
 'fore no Man can tell which is precedent, and which
 'subsequent.' Here's a Matter decided for you; — Who
 dares any longer contest it? *I apprehend, &c.* That thi
 is an idle Contest, and owing only to such Heads as hi
 own, will be easily granted: But his *I apprehend, &c.*

will be deemed a very sorry Decision. 99 of 100 will apprehend, that his *Apprehension* of the Matter is absurd, and repugnant to the very Order of Thought or Apprehension in all Cases whatsoever. And you are defied to instance the Case, in which the *Condition, Means, or Instrument* of any Thing, must not in the Order of Thought or Apprehension be conceived to exist before the Thing; or that a Workman's Tools must not be conceived to exist previous to the Work done by them. But notwithstanding this *Author's* Apprehension of this Matter, in the Passage above cited, *viz.* 'That *Faith* and *Justification* are so instantaneous, as no Man can tell which is precedent and which subsequent;' Yet how vastly different do we find his Apprehension of it, in his *Preface* to the same Performance, P. 15. The Passage is curious, and runs thus—'So as to *Justification by Faith*, it may be said that Faith goes before Justification, and yet we are sure it comes after. The former is true, because Pardon or Justification, is propounded and promised as a Consequence and Reward of Faith. The latter is also true; for we must not believe that we are forgiven, before God hath forgiven us. We must see our Pardon, and then exert our Faith. Thus both are true in different Respects. On one Account Faith precedes Justification; on the other it follows it. This puts an End to the Dispute, and lays all the Quarrels in the Dust.' Whoever can write such a *Treatise*, and such a Passage in the *Preface* to it, had need be at an End of all Dispute or Controversy.—In the *Treatise* no Man can tell of *Faith* and Justification which is *precedent* and which is *consequent*.—In the *Preface* to it, 'It may be said that Faith goes before Justification, and we are sure also it comes after.' So that to make all plain, *Faith* in one Respect; goes before Justification, in another comes after it; and

and yet in general *they are so instantaneous*, that no Man can tell, which goes *before*, or which comes *after*. This is a Doctrine of *Grace*! Sanctified Logick out of all Question!—That Faith goes before Justification is easily admitted, and for the Reason assign'd, *viz.* 'Because Pardon or 'Justification' (which by the bye are not allow'd to be synonymous Terms in the Treatise) 'is propounded and 'promised as a Consequence or Reward of Faith:' But how comes it also to *follow after*? 'Why because we must 'not believe that we are forgiven, before God hath for- 'given us. We must see our Pardon, and then exert our 'Faith.' Did ever a more arrant Piece of Nonsense drop from the Pen of any Writer! As if Faith or Belief in *Christ* as the true *Messiah*, operating by Love, by which we are justified: And the Faith or Belief that God hath actually justified us by that Faith, were the Faith or Belief of the same Thing in different Respects, and not of different and distinct Things!—*We must see our Pardon, &c. seeing* says the Proverb, is *believing*. But how can we see it? By the Eye of Faith. Well then, in plain Language we must first *see* our Pardon *by the Eye of Faith*, and then *exert our Faith*. Such Logick must surely *put an End to the Dispute, and lay all the Quarrel in the Dust*.

3. As to the 12th Article of the Church, it is obvious that by the Words, *and follow after Justification*, the Article means not to exclude good Works going *before* Justification, from being acceptable or pleasing to God, provided they are the Fruits of Faith, because it has no negative Words to exclude them. And not only so, but which is still confirmed, by the next following Article, intitled, *of Works before Justification*. 'Works (saith this Art.) 'done before the Grace of *Christ* and the Inspiration of his Spirit are not pleasant to God:— Why so? 'Forasmuch as they spring not of Faith in *Jesus Christ*.'

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Here it is plain, that by *Works before Justification*, the Article meaneth Works that are *so* before it as to be before the Grace of *Christ*, and consequently Faith in him; that is, Works in a State of mere *Heathenism* or *Infidelity*. And therefore according to the Maxim, *Exceptio firmat regulam in non exceptis*, the Article confirmeth, that Works which are not *so* before Justification, as to be before the Grace of *Christ* and Faith in him, but after these and springing from them, are pleasing to God, tho' before Justification.

But do not both Articles rather seem to suppose that *Faith* and *Justification* are co-existent; or that 'twixt the first Act of a justifying Faith, and that of Justification, there intervenes no Space for good Works to be exerted in? I answer, that however some few have chose to understand them in this Sense, and in which they might remain undisturbed, if they would not disturb, insult and abuse their Neighbours, for differing from them in Judgment; yet more generally 'tis conceived, to be dishonouring the Articles, to understand them as regarding so silly and speculative a Notion, which never has, nor ever can be proved, to have the least Foundation either in Scripture, or common Reason; or which in it self, whether held or rejected, is not of the least Moment or Importance so long as the *Foundation* is held sure, 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.* Let one single plain Text of Scripture, or one single conclusive Argument in Reason, be produced in Support of this *speculative Notion*, that the first *mere Act* of Faith and that of Justification, are *co-existent*; no one can be under any

Temptation to reject it: For sure the less we are required to do in the Work of our *Salvation*, so much the happier for us, who are able to do so little, and so unwilling to do any Thing at all. Or let it be shown, what Moment or Importance the holding or rejecting this Notion is of, so long as this *Foundation* is held sure.

But without holding this Notion (as you teach and deceive the People) the *Foundation* is not, and cannot be held. For that the contrary Notion, say you, *viz.* that Faith and its necessary Fruits pre-exist, and go before Justification as necessary Conditions of it, is destroying the *Foundation*, and holding Justification *by Works* as a *meritorious Cause*. This is your poisoned Insinuation;—false, and insidious! Have you proved (Sir) or dare you attempt to prove this Insinuation? No you dare not attempt it; not only because you have no Talent at proving any Thing, but chiefly because you are *conscious*, that such Proof must equally conclude against yourself and Brethren *Methodists*, in the Case of *Salvation*, as against those you abuse in that of *Justification*. Do not you and your Brethren hold that Faith and good Works are necessary Conditions of *Salvation*? Well; up starts a hair-brained *Solifidian*, and runs about a Mouthing.—The *Methodists* preach up *Salvation by Works* as *meritorious Causes*: Will you think it a fair Charge against you? Or not rather disclaim it as false and injurious? Produce (Sir) but one Argument, either from Scripture or Reason, to prove, that the holding Faith and good Works necessary Conditions of Justification, is holding Justification by Works, as *meritorious Causes*; 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 single Argument that will not equally conclude in the *one Case*

as the *other*, and I'll become your Profelyte the next Moment.

But if this be impossible for you to do, as sure it is, then lay your Hand on your Mouth! Nay rather open it wide, and recal! the Slander you have scatter'd far and wide around you; and undo the Mischief you have already done.—You boast indeed, in your *Journals*, that you have kindled a *Fire* which all the *Devils* in Hell shall not be able to extinguish! Alas (Sir) the *Fire* you have kindled is that of Slander and Defamation. A *Fire!* which no *Devil* in Hell, no nor *Jesuit* nor *Deist* on Earth, will ever go about to extinguish; but fagot and foment it with all their Might, as too effectually serving their Interests or Turn.—You and your Brethren cry out Persecution! 'Tis true, Persecution there is in the Case; but are not you the Persecutors? Is it not you that falsely accuse the Brethren; disturb the Peace of the Church;—trample on her Laws and Canons, (tho' solemnly engaged to obey them) and despise her Authority? But still Persecution you cry out;—for Want of it you mean: For Ours is no persecuting Country for Religion; every Man may enjoy his own Way in Peace and Safety; but as you may regard the being persecuted as something essential to a true Christian, and necessary to keep up the Spirit of Christianity, you seem to be in Quest or Pursuit of it;—please only to step into a Neighbouring Country, *Spain* or *Portugal*, and you'll bid fair, I dare say, to find it. Or if this be too much, only pursue your first Plan, you amused the World with, *viz.* the Conversion of the *Indians*, you'll either meet with it or something equivalent to it. But why, poor Gentleman are you thus to be bantered? Are you not really persecuted? Are you not cast out of the Synagogues;—excluded the *Church of England* Pulpits; and treated as a *Disciple of Fox* or *Muggleton*? And is not all
this

this Persecution? But for what Cause are you thus treated? Why, only for the trifling Cause of accusing the Clergy openly and avowedly accusing them in general, for Apostates from Christianity, and ignorant of it as *Mahomet*;—for blind Guides, false Teachers, and leading the People to the Gates of Hell. And in all this you *speake the Truth in Christ, and lie not*. And are not the Clergy of a strange persecuting Spirit, to deny such Men their Pulpits, to insult, traduce, and defame them in! But will you desire our Pulpits, or presume to approach the Altars at which we minister? Is it not Persecution in you to attempt the one or the other? Is it not wholly absurd and inconsistent in you to pretend holding Communion with us, if you believe a Word of the Characters you assure us to be true? Will you hold Communion with the *Mufti* or with the *Pope*, with the *Turkish* or the *Romish* Clergy? And why any more with us, whom you are pleased to set forth to the Multitude in such odious Colours? Sure you ought to get you up from among us lest you be consumed in our Iniquities!—But I have done. I thought indeed to have added some other Queries relating to your Conduct, but since this Letter has been under my Pen, I have seen them put by another Hand; and therefore shall here put an End to this present Trouble,

and remain, SIR,

Charlestown, April
8th. 1740.

Your very humble Servant,
Alex. Garden

P. S. Will your Reverence be pleased to help out your honour'd Friend and Brother J. Wesley, against the following Charge of a gross Contradiction, inserted in the Gentleman's Magazine for July 1739. Vol. IX. P. 358.

In the Preface to the Hymns and sacred Poems lately published at *London*, by Mr. JOHN W-SL-Y and his Mother, Pag. v. We are told, that “*even the CONDITION of our Acceptance with GOD, is not our Holiness either of Heart or Life, but Faith alone; Faith CONTRASTING from Holiness, as well as from good Works.*” And then immediately follow these Words, “*Other Foundation therefore can no Man lay, without being an Adversary to CHRIST and his Gospel, than Faith alone, Faith, tho’ necessarily producing both, yet NOT INCLUDING EITHER GOOD WORKS OR HOLINESS.*” But in a Sermon on this Text, “*By Grace ye are saved through Faith, Ephes. 2. Ver. viii.*” written and published by the same Mr. JOHN W-SL-Y, Page 14. the following Expression: “*But we speak of a Faith necessarily INCLUSIVE OF ALL GOOD WORKS AND ALL HOLINESS.*”

Several serious Persons are of Opinion, that Mr. W-SL-Y and his Adherents would behave with greater Modesty, if they left off to rail at the Clergy, and charge them with committing to preach the fundamental Doctrines of the Christian Religion, till they reconcile both sides of this Contradiction; or, if that should appear a Task too difficult for them, that they would be pleased to expunge one of those Assertions, in order to let their *own Followers*, and the rest of the World know, what their own *real Sentiments* are, with regard to *That*, which themselves confess to be a *Matter of the utmost Importance.*

L E T T E R I V.

To the Reverend Mr. Whitefield.

S I R,

AS you seem resolved to stick to your very edifying Motto, *Answer him not a Word*; it is neither for your Sake

Sake nor my own, that I trouble you with this *Fourth Letter*, but for such Reasons as may in due Time be assign'd.

I have now before me an *anonymous* Pamphlet, intituled *The Case between Mr. Whitefield and Dr. Stebbing* &c. containing, or designed to contain, the *entire System* of the *Methodist Doctrine of Regeneration*. Whether you approve of all and every Thing it contains, I presume not to know; but to me it appears as elaborate a Piece of *dogmatical* Theology, as any produc'd in the *Oliver's* Age, and calculated not to edify, but to puzzle and amuse the Minds of the Populace, or common Readers.

Touching the *Foundation* of this goodly Structure, either the *Author* must beg the Question, of the *Propagation* of Souls, or his *Propositions* are mere Amusements.

Either he must take for granted, that *Adam* begeth Souls, as well as *Bodies* of his immediate Posterity, or we can understand the *Second Proposition*? *viz.* 'Had *Adam* continued in his happy State, he should have transmitted to his Posterity, by the *Laws of Generation*, that Image of God in which he was made.' Consisting chiefly (Prop. 1st.) 'In the Endowments of the Soul, *viz.* Knowledge, Innocence, Righteousness and Holiness.' — Can the Endowments or Qualities of any Thing be transmitted to another, by any *Laws of Generation*, without the Substance? — The Author dare not say they can; and if they cannot, then how could *Adam* transmit the Endowments and Qualities of Knowledge, Innocence, Righteousness and Holiness to the Souls of his Posterity, by the *Laws of Generation*, without transmitting the Substance also?

Again, either the *Author* must take the same Principle for granted, or to what End or Purpose *Prop. vii* and its Comment?

If his Meaning, indeed be, that as every animal Creature, by the *Laws of Generation*, begets its like; the Toad

the Viper, the Tyger, &c. begets Toads, Vipers, Tygers, &c. So the animal Part or Bodies of our first Parents being degenerate, corrupt and mortal, the animal Part of Bodies of their Posterity, which alone they could beget, must therefore, *by the Laws of Generation*, be degenerate, corrupt and mortal also; If this, I say, be his Meaning, who will ever dispute the Truth of the Proposition? Nay, who will not moreover readily grant, that *the corruptible body presseth down the Soul*, and often too easily besets and draws it off, from heavenly and spiritual, to earthly and carnal Things?— But then, alas! what other End or purpose will all this be of, to the Author's Scheme of *Regeneration*, than to destroy it?— This Scheme of his absolutely requires the positive *innate Degeneracy and Corruption* of the Soul for its Foundation. And as the Author must plainly see, that this Degeneracy and Corruption transmitted from *Adam* by the *Laws of Generation*, must necessarily suppose the *Propagation* of Souls; it is evident to me, that rather than touch this Point, or expressly beg the Question, he chose to lay its Foundation in darkness, and to hide its Weakness under general and ambiguous Phrases, and especially the Word *Nature*; to the no small Puzzle and Perplexity of common Readers. It is true, Mention is once made of a Covenant *Adam* was under,— his being the *representative Head*,— and of the *Imputation of his Sin*; but as these, the Author owns, *ly out of his Way*, that is, answer'd not to his Corruption scheme, they are once, I say, as 'twere, compell'd to make a sort of excentrick Appearance, and we hear no more of them.

But to have done with this Head: Every Body can easily conceive, as *Adam* was the *Root*, from which sprang the animal Part or Bodies of his Children, that the animal Part or Bodies of his Children must therefore, *by the Laws*

of *Generation*, partake of the Nature and Qualities of the *Root*, whether they were good or evil; but how their Souls, if they sprang *not* from that *Root*, must partake of its Nature and Qualities, by *any Laws of Generation*, believe a *Methodist* only can conceive.

The Populace have been strangely amused of late with the Doctrine of *Regeneration*, as a sudden, instantaneous Work (Act) of the *Holy Spirit*, and in which the Subjects are *entirely passive*. But this *Author*, tho' he still *dogmatically* insists on some certain *critical Act* in the Case, yet has a whole Chap. (4th.) concerning 'the *Manner, Means, and Steps*, by which this Work is wrought by the Spirit of God, in the Hearts of his People.' I'm afraid that in this *Chap.* he has departed from the *ancient Testimony*, and advanced several Things, which natural Men may take for *Inconsistencies* and *Contradictions*.

Page 52, 53. I find the following remarkable Passage: 'In all his Ways towards us, and especially in the Work of *Regeneration* and *Conversion*, God deals with us as reasonable Creatures, however weak, degenerate, or corrupt; and always acts in a Way agreeable to our rational Powers; this the Precepts, Admonitions, Promises, Counsels and Invitations, &c. of the Word do clearly demonstrate.'

How from the Bottom of my Heart do I wish, that this honest and instructive Passage stood in GOLDEN CAPITALS, at the Head of every Page, throughout the whole Performance; with [*Regeneration is the whole and sole Work of God, in which we are entirely passive*] inserted between Hooks in the very Center of it; to expose the Contradiction in direct View, and guard the Judgment of the unwary Reader!— The Author goes on;— 'These (that is, Precepts, Admonitions, Promises, &c. of the Word) all suppose that we are either capable of doing something

something or other in a Way of Duty; or, at least, of being *excited, disposed and enabled* to hear, understand, and do what is required. Tho' we have lost our Innocence, Righteousness and Holiness, we have not lost our Faculties and Powers. We are not Stocks and Stones, and mere Machines; but, intelligent Agents: And tho we cannot, in our natural State, know the Things of the Spirit of God, as we should, and as we must, if we would be saved; yet, many Things we still know of our Maker, and his Will; yea, and many Things we can also do. In our Renovation, God restores what we have lost, but does it by working upon what remains. He calls and excites us, to the exercise of our rational Faculties, and at the same Time cures the Disorders of them, and frames them in some Measure, for what he enjoins. He commands us, for Example, to hear and read his Word, with Reverence and Seriousness; and in our obeying, as we can, and hearing it with that Reverence, we would do any Thing of Moment, he makes us to understand it. He commands us to mix Faith with our Hearing; and in our receiving it, with that Faith which we may have, he confirms our Assent to it. He saith, *Awake thou that sleepest, and arise from the Dead, &c.* and when we humble our selves under a deep Sense of our utter Inability, and heartily pray for Almighty quickning Grace, he by the Power of his Spirit, working with the Word, thoroughly awakens us, and raises us from the Dead— He commands Sinners to cease to do Evil; and in their sincere Care to comply, he many Ways assists them. And, to learn to do well; and in their setting about this Work, in earnest, he by the Word both disposes them farther, and enables them also. Now if all this be *Methodism*, I subscribe to it Heart and Hand; only with this Difference from the *Author,*

thor, that I must insist on *these*, not as *previous Dispositions*
only, to the Work of *Regeneration*; but in Reality the
 Work a-doing, and part of it actually done. For accord-
 ing to his own Description of *Regeneration*, it consists, 'I
 the *checking, weakening, and in part subduing* our Nature
 ' Depravity and Corruption; and *the restoring*, in some
 ' Measure, that *Image of God*, which *Adam* lost by his
 ' Fall.' But if the Work of *Regeneration* consists in these
 then I must insist, that it is not a *sole, critical or instantaneous*
ous, but a *gradual co-operating* Work of the *Holy Spirit*
 commencing at *Baptism*, and gradually advancing through-
 out the whole Course of the Christian Life; including all
 the Steps or Degrees of Faith, Repentance, renewed Dis-
 positions of the Mind, and Habits of Obedience, 'till we
 arrive at *the Measure of the Stature of the Fulness of Christ*
 that is, to such a Degree of Christian Perfection, as is at-
 tainable here; that which is absolute, being only attainable
 at the Resurrection hereafter. In a Word, I must in-
 sist, that, according to the *Scriptures*, the *whole Oeconomy*
 of Grace, is an *Oeconomy* of CO-OPERATION, where
 the Subject is capable; and therefore, that the above cited
 Particulars are not only preparative, or previous Dispositi-
 ons to *Regeneration*; but the Work actually a-doing, and
 Part of it actually done.

This, in the Judgment of the Christian Church in all
 Ages, is the plain Doctrine of the Scripture, and therefore
 the Passage next following, contains a *Contradiction* to the
 above cited Passage, and a manifestly false Assertion, *viz.*
 ' We are never commanded to *regenerate Ourselves*, or *be-*
 ' *get Ourselves again*; that is God's Work, his *wholly and*
 ' *solely*.'—But are we indeed never commanded to *regene-*
rate or beget Ourselves again; tho' not in the very
 Words, (for the Word *Regenerate*, occurs not once in the
 whole English Bible) yet not in this *Author's* own Sense

or Meaning of them? Are we never commanded *to check, weaken, or in Part subdue* our natural Depravity and Corruption, and to improve ourselves in *Knowledge, Righteousness and Holiness*? Or are not these the Purport of all the *Divine Commands*? Are we never commanded, *to purge out the old Leaven, that we may be a new Lump?—To put off the Old Man, and to put on the New?—To crucify the Flesh with the Affections and Lusts?—To mortify our Members which are upon the Earth?* Are we never commanded *to cleanse Ourselves from all Filthiness both of the Flesh and Spirit, perfecting Holiness in the Fear of God?—To cleanse our Hands and purify our Hearts? &c.* And can these, or any like Commands, be understood to import any more, than our doing such Part of these Things as we are able, or that the main or principal Part is not the Work of the Holy Spirit, without whose *co-operating* Aids and Graces, we can do nothing? Nay, but says the *Author*, this (Regeneration) is *God's Work*, his wholly and solely; and in which we are *entirely passive*. Are these the Words of him who just before had said, ‘That in all his Ways, and especially the Work of Regeneration, God deals with us as reasonable Creatures,—not as with Stocks or Stones, or mere Machines, but intelligent Beings?’ And a few lines after says, ‘That in the whole Work of Grace, God treats us as reasonable Creatures, and in a Way congruous to our rational Powers?’—Away with such confused and contradictory Gibberish.

But our *Author's* Eyes being fitted only for *Methodist* light, he is over with it again, Page 60, 61.

‘Taking it for granted, that the Holy Spirit is the Almighty Worker of our Regeneration, in which we are entirely passive; we may observe, that ordinarily there are certain Works which are previous and preparative, and some way dispose to it.—Several Things are required
‘ of

of us in a Way of Duty; which all Men may in some
 Measure comply with, if not by their own natural Abili-
 ties, yet through the Assistance of that common Grace
 which is in some Degree, given to all the Hearers of
 the Gospel, viz. That we seriously read, and carefully
 attend, to all the Dispensations of the Word; that we
 frequently think of our Ways, consider our State and
 Frame, and be much in Prayer for the holy Spirit to en-
 lighten, renew and sanctify us, &c. Nor has any Man
 any Reason to expect any such invaluable Blessing, who
 either utterly negligent of, or only superficial in the Per-
 formance of them. Commonly also in the serious At-
 tention of the Soul, to these Duties, the Holy Ghost
 much enlightens the Mind, awakens the Conscience
 convinces of Sin, fills with Grief, and Shame, and Fear
 excites to Confession, Prayer and Humiliation, and fre-
 quently works strongly upon, and produceth a mighty
 Change, not only in the outward Life, but inward Af-
 fections. Now if Regeneration consists in checking
 weakening, and in part subduing our natural Depravity
 and Corruption, &c. Must not this Author allow the
 above Particulars, especially *the mighty Change*, both of
 the outward Life and inward Affections, to be not only
 previous disposing to, but the real Work of *Regeneration*
 a doing, and part of it actually done? But no such Thing
 Tho' none of these (insists he) nor all of them together
 be Regeneration, yea tho' all of them may be wrought
 and that in a high Degree, in those who are never born
 of the Spirit, &c. Is it not plain, that he here shifts the
Idea of the Word *Regeneration*, and instead of meaning
 by it the gradual and progressive Work of checking
 weakening, subduing, &c. He annexes it to the *Idea*
 of an immediate *critical Act*; or the natural Depravity
 Corruption *actually* checked; weakened and subdued, &c.

The same which other Christian Writers or Divines call the highest Degree of Christian Perfection, which, thro' a *Growth in Grace*, is attainable here, if not that, which none shall attain to, till the Resurrection hereafter.

But above all (Sir) what I chiefly design to observe to you is, that either this *Author* must be in a very great Error, or yourself; either his Doctrine must be false, or our own.

This *Author* asserts, 'That several Things are required of us in a way of Duty, which all Men may in some Measure comply with, if not by their own natural Abilities, yet thro' the Assistance of that common Grace given to all the Hearers of the Gospel, *viz.* that we seriously read and attend to all the Dispensations of the Word, frequently think of our Ways, consider our State, and be much in Prayer, &c.'

Now if according to this *Author*, these Works or Duties *viz.* serious reading, careful Attention to all the Dispensations of the Word, frequent Meditation, and diligent Prayer, &c. if all these Works or Duties (and which through common Grace given to all Gospel Hearers we are able to perform) be required of us as Means naturally disposing to the Work of Regeneration, and without which no one has Reason to expect that Blessing; then of necessary Consequence they must be required to *Justification* also, which in the Order of Nature, according to this *Author*, cannot precede *Regeneration*, but follow after it; but if these Works or Duties be required to our *Justification*, then what becomes of your remarkable *Antinomian* Challenge, — 'Who dares assert that we are not justified in the Sight of God, merely by an Act of Faith in *Jesus Christ*, without any Regard to Works, past, present, or to come? (Jour. cont. P. 108. Edit. Philadel.)

Again, these Works or Duties which God thus requires
the

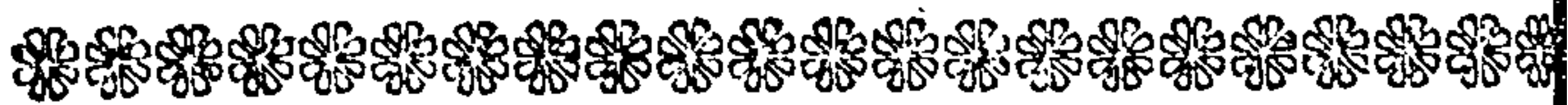
the Performance of, as Means materially, disposing for *Regeneration*, when through common Grace performed are they acceptable to God or not? If you say they are not, you say, that the Performance of God's own Commands are not acceptable to him: If you say they are you contradict your own express Doctrine, (Serm, *What think ye of Christ*, P. 18.) 'Our Persons must be justified before our Performances can be accepted.'

I have no Intention to wade through the *Farrago* of the Pamphlet, which I believe no one breathing will ever be idle enough to do: But if you'll please to satisfy these few Exceptions I have offered upon it, you'll much oblige

Sir,

Charlestown, April
15th. 1740.

Your very humble Servant,
Alex. Garden



LETTER V.

To the Reverend Mr. Whitefield.

SIR,

TOUCHING your two Letters, which you have caused to be published in this Place, I am in no doubt what *Spirit* you were of when you wrote them. Had you observed common Decency or good Manners in them you had then been only an Object of common Pity; but your contrary Behaviour, exposes you to the utmost Scorn and Contempt of every Reader. *You know not*, you say *how to give flattering Titles in the Cause of God*; but you know how, *pretending* the Cause of God, to bring railing Accusations (which an *Archangel* durst not do against the *Devil*) to support some *Crotchets* you have got in your own Brains; how to insult and abuse the Memory and Writings of two of the most sound, pious and learned

Author

thors that ever adorned the *English Church or Nation*:
 and how to call God's Truth to witness the Falshood of
 the Gospel being a Covenant! You know how to do all
 this, and to dispence it to the Populace in a Vehicle of
 empty Terms, without Sense or Meaning. And if this be
 the Spirit of Methodism, *my Soul come not thou into their*
net.

But have you indeed *vindicated* your Assertion, that the
 Archbishop Tillotson *knew no more of Christianity than*
 MAHOMET? Pray how have you done it? Why in a
 very suitable Manner; by advancing two other Assertions,
 equally *false and slanderous*, and equally wanting a *Vindi-*
cation, viz. That the Archbishop *knew of no other than a*
bare Historical Faith; and that, *as to the Method of our*
acceptance with God thro' Jesus Christ, and our Justification
by Faith alone, he was as ignorant as Mahomet.

Now (Sir) have you proved, or attempted to prove
 that the Archbishop *knew of no other than a bare Historical*
faith? No: *Every Spiritual Man, you say, that reads his*
discourses may see it. Did you take this on trust from
 your honour'd Friend J. W? If you did, you must not
 expect your Reward. If you grounded it on your *own Know-*
ledge of those Discourses; how came this Passage of them
 in particular, besides many others, not to confound you!
 Col. II. Fol. Serm. 52. *But then this Faith must not be a*
mere assent and persuasion of the Truth of the Gospel, but
an effectual Belief as expresseth itself in suitable Acts of
obedience and Holiness, such as the Apostle here calls a Faith
which worketh by Love; a Faith that is inspir'd and
strengthened, or rather consummate and made perfect by Charity,
or so the Word doth often signify) and then this Phrase will
be just of the same Importance with that of St. James, by
whose Works is Faith made perfect. — REMEMBER (Sir) this
 Passage must look you full in the Face at the great Day.

Have you prov'd for certain that the Archbishop knew no more of the *Method of our Acceptance with God*, & than MAHOMET? Unfortunately then it turns out, that you have proved the same of yourself also. The naughty Passage by which you have prov'd this of the Archbishop you have *interpolated*: Restored with the *Interpolation* 'twixt Hooks, it runs thus.

‘ You see then what it is that must recommend us
 ‘ the Favour of God; the real Renovation of our Hearts
 ‘ and Lives, after the Image of him that created us. [That
 ‘ *must be repaired in us*] before we can be restored to
 ‘ Grace and Favour of God, or to be capable of the Posses-
 ‘ sion of Eternal Life. And what could God have done
 ‘ more reasonable, than to make these very Things the
 ‘ Terms of our Salvation, which are the necessary Causes
 ‘ and Means of it? How could he have dealt more mercifully
 ‘ and kindly with us, than to appoint that to be the
 ‘ Condition of our Happiness, which is the only Qualification
 ‘ that can make us capable of it?

Now (Sir) if this Passage proves, that the Archbishop knew no more of the *Method of our Acceptance*, &c. than what must these following Passages of yours, prove of you.

Whitefield's Sermon on Regeneration, P. 14, 17. The Apostle declares it to be the irrevocable Decree of the Almighty, that without Holiness, i. e. without being made pure by Regeneration, and having the Image of God thereby instamp'd upon the Soul, no Man living shall see the Lord. And it is very observable, that our Divine Master, in a famous Passage before referred to concerning the absolute Necessity of Regeneration, does not say, unless a Man be born again, he shall not, but unless a Man be born again, cannot enter into the Kingdom of God. For it is founded on the very Nature of Things, that unless we have Dispositions

ought in us suitable and answerable to the Objects that are entertain us, we can take no Manner of Complacency or Satisfaction in them, &c.—Nay, in one Place of Scripture, Sanctification is put before Justification, on Purpose, as it were, to shew that there is no Salvation to be had without it. 'Tis ye are washed, says the Apostle, but ye are sanctified, and then follows, but ye are justified.—Another indisputable Argument why we must be new Creatures, viz. because without it Christ is dead in vain.

If St. Paul would pronounce an Anathema against the Archbishop on that naughty Passage of his, how much more would he do so against you on these of yours! Here (in these Passages of yours) is not a Word about the All-sufficient, perfect and everlasting Righteousness and Death of Christ, as the sole Cause and Condition of our being accepted by the Father.' (But what asserts the direct contrary, viz. that the Righteousness and Death of Christ are not All-sufficient as the sole Cause of our being accepted by the Father, but that without Regeneration, Christ is dead in vain) 'Our Sanctification which is the Effect and not the Cause of Christ's Righteousness being imputed to us, is here as elsewhere represented, as the sole Cause of our Justification and Salvation. So that (a monstrous Inference!) our Righteousness, which is but as filthy Rags, is here valued at so high a Price, as to be made to purchase, or which is the same, is made the Cause of our enjoying Christ, and Heaven and eternal Happiness. And what is this but Deism refined?' No, Sir, I'll tell you what it is; Arrant Gibberish and Nonsense; and equally so, applied to the Archbishop's Passage, or your own.

The Archbishop has asserted *Regeneration*, or the Image of God being repaired in us, as a necessary Cause, that instrumental Cause, and Means of our Salvation: And

have not you asserted, that without this *no Man shall see the Lord*? without it, we cannot *enter into the Kingdom of Heaven*? without it, *there is no Salvation*? and without it, *Christ is dead in vain*? The Archbishop has asserted it the *only Qualification* that makes us capable of Happiness: And have not you asserted it as such, *founded in the very Nature of Things*? Or is the asserting it the *only Qualification* of our Happiness, representing it as the *Sole CAUSE* of our Salvation? Lay your Hand upon your Heart, (Sir) and say, whether the Archbishop has not asserted a *supreme Cause* of that very *Qualification*! Be above all; supposing the *Archbishop*, and yourself from him, (for let even a Methodist say, whether on the Comparison, there be no Grounds to presume, that you had taken the chief Materials of your Discourse from his; specially from the Paragraphs next preceding that you censure) have worded your Sentiments in such a Manner, as to leave doubtful, whether you meant Regeneration the *Sole CAUSE* of Justification and Salvation or no; yet how will this support your monstrous Inference,—*So that our Righteousness, &c.* How long is it since you have made *Regeneration*, or *Sanctification* (for you love dearly to shuffle among Terms) *OUR RIGHTEOUSNESS*? Alas, my old Friend, whither is your poor Head now a wandering?

And thus, Sir, (in your *Mountebank Way*) you have young *David* like, as you fancy, slain your *Goliath*: Be whether it be not in the *Pride and Naughtiness* of your *Heart*, you have made so absurd an Attempt, and so foolishly manag'd it, the World is at no loss to determine; for the great and good *Archbishop* is still quite alive and well (his Works and Memory I mean) and will doubtless long survive in the highest *Honour and Esteem* after you and your dirty *Pamphlets* are sunk into Oblivion.—But might not one such Conquest have sufficed you

you, as it did young *David*, at a Time? No, your noble Spirit scorns only to *imitate*, but must *excel*. No sooner have you dispatch'd this Champion of the uncircumcised *in Heart and Ears*, but advancing from a *David* into a Knight of *Lamanca*, you go straight in Pursuit of new Adventures! And who unhappily falls in your Way, but another Son of *Anak*, the *Author of the Whole Duty of Man*? Down he must come; — and thus you gird your self for the Battle!

Since it has pleased God to give me a TRUE Knowledge of the *Doctrines of Grace*.—Choice Armour indeed! Who shall be able to stand before you? None sure but the *Pope* or the *Musti*; and it must be deemed not so honourable in you, to attack any one not equally arm'd for the Combat. A motly Triumverate of *Infallibles*! Your *Reverence*, the *Pope*, and the *Musti*! Each of you claiming the Gift of the TRUE Knowledge of the *Doctrines of Grace*, yet each denying his Claim to the other; and which therefore ought to be denied equally to you all; and regarded only as the Result of the most consummate Assurance, wherewith you jointly and severally disturb and confound the World.

But it has pleased God to give you a TRUE Knowledge of the *Doctrines of Grace*;—and therefore who dares dispute your Infallibility in pronouncing the false Ones! Who dares dispute when you pronounce, *the Clergy's falling away from the Principles of the Reformation*;—that such or such Books are founded on the *Arminian Scheme*; and the chief Cause why many have built their Hopes of salvation on a false Bottom? And agreeably as you have pronounced, or born your noble Testimony concerning the Writings of Archbishop *Tillotson*, as directly contrary to the Gospel of *Christ*; if any dares to dispute the Matter, let them but remember, it has pleased God to give
you

you the true Knowledge of the Doctrines of Grace, this must command Assent, and hush every Tongue to Silence.— Thus an elder Brother of yours, the ever memorable GEORGE FOX, (an *Infalible* also in his Day, to whom God had given the true Knowledge of the Doctrines of Grace) bore his Testimony concerning the BIBLE, as only a dead Letter; and which was implicitly received by his Followers, at least of that Age.

And thus equipp'd you advance on the Author of the *Whole Duty of Man*.— 'This Book (you pronounce) is 'in general calculated to *civilize*, but you're persuaded 'never was a Means of *converting* one single Soul.' Will your Reverence stay your Hand here a little? 'The 'Book (you say) is calculated to *civilize*;'— Something then 'tis good for; please not utterly to destroy it. The Wrath, you know, of another noble *Champion of Grace*, (See *Edwards's Preacher*, P. 49, 50.) 'was kindled against this Book; but *his* went no farther than the *Title*,—*Your* extends to the *Preface*, general *Titles*, and *Index*. 'The 'Book (saith he) pretends to treat of the *Whole Duty of Man*, and puts us off with *Half* of it.' Bad indeed! But is there no Way to salve the Affair? Let the Title be altered, and for the future run,—*One Half of the Whole Duty of Man*; or rather let your Reverence, some spare Day or other, supply the other *Half* that's wanting, under the Title of the *first* or *second Part*, as you please, to be added next Edition, and then the first general Title and Book itself may stand. And this, I hope, you'll the more readily fall in with, because of the Judgment of this Brother *Champion* of yours, who with some Temper and Modesty says:—'I deny not that the aforesaid Book is 'of very good Use in its Kind, and is in some Respects 'an excellent Piece; and it is probable that if the *worthy* 'Author had lived longer, he would have made those 'necessary

'necessary Additions to it which I have hinted.' Will either of these Proposals do? By no Means. 'You have look'd over the general *Titles* and *Index*, and cannot find the WORD *Regeneration* so much as once mentioned.'—A fatal Defect indeed! I have just been looking into my *Concordance*, and almost tremble to tell you, that I find this WORD but twice mentioned in the whole *Bible*; and in neither Place any-wise to your Purpose! What the Consequence may be, when you have consider'd the Matter, I cannot say.

But neither is this all. 'The whole Treatise (you say) is built on such a false Foundation, as not only proves the Author to be no real Christian at Heart; but also that he had not so much as a Head Knowledge of the true Gospel of Christ.' All Heads, 'tis certain, are not alike furnished, nor capable of the same Furniture; and therefore, saving your Infallibility, this Passage plainly shews your Head sufficiently furnished with what I forbear to Name. — But what is this false Foundation, this Treatise is built upon? Why, 'tis contained in these Words of the Preface, *This second Covenant was made with Adam, and us in him, presently after his Fall; and is briefly contained, Gen. 3d. and 15th, where God declares, that the Seed of the Woman shall break the Serpent's Head. And this was made up as the first was, of some Mercies to be offered by God, and some Duties to be performed by us.* In this Passage lies the false Divinity, or *Fundamental Error* that poisons the whole Book: But, alas, who that is not some Way ENLIGHTEN'D, nay, who that is not equally ENLIGHTEN'D with your *Reverence*, shall be able to find it? The *Scotch Second-Sight* People pretend often to see strange Things, which no Body else can see but themselves; and the *Pope* and the *Musti* pretend to see all the *Fundamental Errors*, and false Divinity in the Word; but

but what is all that to me, except they can open my Eyes to see the same also? If they can open my Eyes to see the same Things as they pretend to see, the Obligation of doing it will be great; but their pretending to see this or the other, which yet I cannot see, is of no avail to me, who am not disposed to rely on their Pretences, or to see with their Eyes, but with my own.

This Passage asserts, 'that God made a second Covenant with *Adam*, and us in him, presently after his Fall *Gen. 3d. 15th.*— 'Tis you say, *is false Divinity and fundamental Error*; and that it cannot be proved that God made any second Covenant at all with Adam himself, or any of his Posterity.— Pray, Sir, are you in Jest or Earnest in this Matter? Have you not been dabling with, *the Marrow of modern Divinity*, or some such precious Book, which puzzles your Head, and lies crude on your Understanding? Or are you deputed by some other Head or Hand behind the Curtain, to put off such Stuff upon the World? Or finally, do you really mean to burlesque the *Bible*, and try Practice on the weak and unstable of Mankind? Here you say, (*Gen. 3d. and 15th.*) is a Free Gift and Promise of Salvation made to Adam; but no Covenant, not a Word of any Condition mentioned. There are certain People in the World called *Deists*, who will contend it with you, that this Text contains no free Gift, nor any Promise of Salvation to Adam, or any other. Please try a Cast of your masterly Hand against these same *Deists*; and if the same Arguments by which you prove the Text to contain a Free Gift, or Promise of Salvation to Adam, do not equally prove that it contains or implies a Covenant also, then let it be given up without further Contention. But suppose this Text given up, and wholly out of the Question, will it thence follow, that it cannot be proved that God made any second Covenant at all with Adam himself, or any of his Posterity?

sterity? Have you never read of the *Covenant* which
 God made with Abraham, and the Oath which he swore
 to Isaac? Know you nothing of the *Covenant* which
 God made at *Horeb*, with the Seed of *Abraham* his chosen?
 the two *Tables* of it wrote with his own Finger, —
 of the *Ark* wherein they were kept? Are you
 wholly ignorant, how often God complains by his *Prophets*,
 that chosen People's breaking his *Covenant*, and how
 often he punished them for such Breaches? Does not *St.*
Paul (*Gal. 4.*) expressly assert *two Covenants*, represented
 the *two Sons of Abraham*; that of the *Law* represented
 the *Son of the Bond-Woman*, and that of the *Gospel*, by
 the *Son of the Free*? And is not *Christ* expressly stiled by
 the same *Apostle*, *the Mediator of the NEW Covenant*; —
 a better *Covenant*, which was established on better *Pro-*
misses? See *Heb. 8th passim.* — More-over, (Sir) if you
 are thus persuaded, that God never made any second *Cove-*
nant with Adam, nor any of his Posterity; how can you
 without *Hypocrisy* or *Dissimulation* presume to baptize
 according to the Office of the *Church of England*, or to
 teach her *Catechism*? How can you with a good *Consci-*
ence, oblige any Persons in *Baptism*, to the solemn *Vows*
and Promises; First, *Of renouncing the Devil and all his*
works, the Poms and Vanities of this wicked World, and all
sinful Lusts of the Flesh: Secondly, *Of believing all the*
Articles of the Christian Faith: And, Thirdly, *Of keeping*
God's Holy Will and Commandments, and walking in the
same all the Days of their Life? How can you, I say,
 with an honest and upright *Conscience*, lay this *Yoke on the*
Necks of the Disciples, which God himself never laid, nor
 ever empowered Men to lay; if so be that he never made
 any second *Covenant* with them, and that the *Gospel* is a
free Gift in such a Sense, as to exclude its being a *Cove-*
nant Dispensation?

Here I should lay down my Pen, and wait your Answers to these Particulars; but one more Remark, and will probably drop from my Hand.

After having quoted the 21st Paragraph of the *Preface* viz. *The Third Thing that Christ was to do for us, &c.* I go on to ask, — ‘Where has God taken off from the Holiness of the Law given to *Adam*? And required of ‘an holy and hearty Endeavour to do what we are able ‘and when we fail accepting of sincere Repentance?’ answer, in every Page of the *Bible*: But to which your Answer is, *This is all as false as God is true.* Presumptuous Man! What more can the *boldest Infidel* presume than to call God’s Truth to witness the Falshood of *Bible*! My trembling Hand can hold the Pen no longer than to subscribe my self,

Charlestown, April
21st. 1740.

Sir,

Your very humble Servant,
Alex. Gardner



LETTER VI.

To the Reverend Mr. Whitefield.

ALAS, Sir, is it come to this at last! That you whom God has given a true Knowledge of the *Trines of Grace*! And who in the Fulness of that Knowledge had so absolutely vindicated your modest and christian Assertion, viz. *That Archbishop Tillotson knew no more Christianity than Mahomet!* That you, I say, instead of defending your noble Vindication, are fain to run for Shelter under the Wings of the poor shatter’d Dr. Edwards, dogmatical, captious, unfair and confuted a Writer as

his Time) and to throw out his exploded snarling Stuff to your Opposers, and bid them *Answer it!* Are these the Arts of a Man of your *Gifts* and *Graces*? Or can you think your Opposers simple enough to be catch'd by them; and set to Work to confute such Stuff, as has been confuted and exploded above 30 Years ago? It is a *Maxim*, I am told, among the *Jesuits* in Controversy, never to regard the Arguments or Objections of an Adversary; but to neglect them, and always return to their *own Assertion*, as if nothing had been offered against it. A *Maxim* worthy indeed of that *singular Order!* Do not you also pursue this Trick of theirs in your *Polemicks*? Did you learn it of them? Or is it the Fruit of your own Genius? Do you, Sir, first vindicate Dr. *Edwards* against his Opposers in the Case, and your Opposers may probably take some Notice of your *Vindication*.

But mean-time, as this Letter, tho' directed to you, is design'd to be publish'd, and as many of the Readers of your *Epistle* in these Parts, may never have seen either Dr. *Edwards's* PREACHER, nor any Vindication of the Archbishop from the injurious Treatment contain'd in it; I shall therefore take Leave, in a few Words, to put such Readers in the Way, to avoid Imposition in the Case, and to do common Justice to the Parties concern'd.—And to this Purpose, the following single *Rule*, and a few *Instances* to shew the Necessity and Usefulness of it, shall suffice.

The Rule is this, — *That such Readers do by no Means trust to the Authority either of Dr. Edwards, your Reverence, or any other, concerning any Passages excepted to, of the Writings of the Archbishop; but that they see with their own Eyes, by reading them in Connection as they stand in the said Writings, and with due Regard to the Scope and Argument of the respective Discourses in which they are found.*

This is the *Rule*; and the Necessity and Usefulness of will appear in these following Instances.

1st. *Tillot. Works, Vol. III, P. 414. You do not find any where revealed in all the Scripture, that there is a God* 'And yet' (excepts *Dr. Edwards*) 'it is agreed by all sober and intelligent Christians, that there is express *Mention and Confirmation* of a Deity in the Scriptures.' Is this a fair and honest Quotation from the Archbishop? Or this a fair and honest Exception to it? It is *not any where REVEALED*, says the Archbishop; *there is express Mention and Confirmation of it*, says *Dr. Edwards*: What Inconsistency or Contradiction in these? The Archbishop denies not the express *Mention and Confirmation*; — The *Dr.* asserts not the *Revelation*. But let the Reader see the Passage in this following Connection (as it ought to have been quoted) with his own Eyes.—'A divine Revelation cannot possibly be an Argument inducing me to believe the Existence of a God, for this plain Reason; because a Divine Revelation can be no Argument to any, that is not persuaded that it is a Divine Revelation: But before I can be persuaded that any Revelation is from God, I must be persuaded there is a God; and if so, there is no Need of this Argument to prove to me there is one. And therefore you do not find it any where revealed in all the Scripture, that there is a God. The Scripture often declares, that *Jehovah is the true and living God*; and that, *besides him there is no other*: But it doth not reveal but every where suppose, that there is one.' Thus stand the Passage in Connection, containing as plain and demonstrable a Truth, as any Proposition in *Euclid*.

2. From the same Vol. and Page of the Archbishop's Works, *Dr. Edwards* quotes these Words;— *I do not find the Immortality of the Soul, or a future State is expressly revealed in the Bible; and excepts to them as denying the*
express

express Mention and Confirmation of these Particulars, in the Scriptures. The Words indeed are in the same Vol. and P. but not together as they are quoted. The Passage in Connection runs thus:— As for the other two Principles of Natural Religion, the Immortality of the Soul, and a future State; after we believe a God, we may be persuaded of these from Divine Revelation; and that doth give the highest and firmest Assurance of them, in the Resurrection of Christ from the Dead. Yet I do not find but that these also are rather supposed, than expressly revealed in the Bible. Indeed the Immortality of the Soul may be inferred from several Places of Scripture, and the Tenour of the whole Bible. And so a future State, which as for the Thing it self, seems to be supposed as a Thing acknowledged by Natural Light; only the Scripture hath revealed the Circumstances more particularly to us, and given us higher Assurance of the Thing.' Thus let the Reader see with his own Eyes, and not trust the Quotations of Edwards, your Reverence, or any like foul and partial Writer.

3. As to the Archbishop's denying such Power or *Prerogative* to the Devil, as to *imprint wicked Thoughts on the Minds of Men*, (Vol. II. P. 532, 533, not 352, 353. as you directed) I must beg the Reader to consult that whole Sermon, intitled, *the Knowledge of God*. Of the several Passages relating to this Particular, I shall here set down but this one.— *I do not see, how by any Means it can be granted, without Prejudice to this Prerogative of God, which the Scripture plainly gives him, of being the only Knower of the Heart, that the Devil can have so immediate an Access to our Minds, as to put wicked Thoughts into them; nor can I think that when it is said, that Satan provoked David to flatter the People, that the Devil entred into Judas; that Satan had filled the Heart of Ananias, &c. that any of these Expressions do amount to such an immediate Power,*

Power, of putting wicked Thoughts into Men's Minds; but they only signify, that the Devil hath a greater Hand in some Sins than others; and that a Heart wickedly bent and inclined, gives him a great Advantage to tempt Men more powerfully, by presenting the Occasions of such wicked Thoughts and Actions to them: For it is usual, in Scripture Phrase, as to ascribe all good Motions to God's Spirit, so all evil Thoughts and Actions to the Devil; not that he is the immediate Cause of them, but because he is always ready to tempt Men to them, and one Way or other to promote them. Thus every Reader may see, from this Passage, but more fully from the whole Tenour of the Sermon, that the Archbishop is only asserting the Knowledge of Men's Hearts to be the sole Prerogative of God, and therefore denying the same Prerogative to the Devil. But the unparalleled Abuse of the latter Part of this Passage by Dr. Edwards, and yourself his Voucher, must not be passed over in Silence. The latter Part of this Passage you cite from Dr. Edwards's Preacher, P. 117. Word for Word, thus;—
As it is usual, in the Scripiture Phrase, to ascribe all good Motions to God's Spirit, so all evil thoughts to the Devil; not that he is the immediate Cause of these, no more than God's Spirit is the Author of the other. Thus Word for Word, I say, you have cited from Dr. Edwards, and all in Italicks, as if they all were the Words of the Archbishop. In this, Sir, you have injured both the Archbishop and the Dr. For neither are these last Words, viz. **NONE MORE THAN GOD'S SPIRIT IS THE AUTHOR OF THE OTHER**, the Words of the Archbishop at all; nor indeed has Dr. Edwards set them down as such in his Book, but in a different Character as an Addition of his own. Rare juggling Work indeed Dr. Edwards injuriously adds to the Archbishop's Words and still more injuriously censures him on that Addition.

You, to mend the Matter, put the *added* Words directly into the Archbishop's Mouth, and vouch the same Censure, viz. *Is not this a strange Comparison between these two contrary Spirits? And doth not the Framers of it discover what new Models of Divinity he affects? He is pleased to excuse the Devil from ejection any bad Thoughts into Men's Minds, and he exempts God's Spirit from being the Cause or Author of any good or holy Thoughts.* The Comparison is strange enough indeed! But whether Dr. Edwards and your Reverence are not the Framers of it, let the Reader see. You, Sir, and your Brother Champion are the Framers of it, and as *stupidly as injuriously* have you framed it. For so far is the Archbishop from *exempting God's Spirit from being the Author of any good or holy Thoughts*, that it is the whole Scope or Argument of that very Discourse, to prove it the *sole Prerogative of God to know the Hearts of Men*; and consequently his Power of being the immediate Author of *good and holy Thoughts* there; and denying this Prerogative to the Devil, and consequently his Power of being the immediate Author of *bad or evil ones*.

Dr. Edwards is now dead and before his Maker, but you are yet alive, and therefore upon you I call, either to *vindicate or retract* your Testimony in this Matter, in as publick a Manner as you have bore it, or to rest under the Charge of being a *wilful Deceiver*.

These few Instances are sufficient to shew the Necessity and Usefulness of observing the above Rule in the present Case, and indeed in all like Cases of Controversy whatsoever. Let no Reader trust the Citations of either Party or Parties concerned; but consult and see them with his own Eyes. For how easy a Matter is it for a dishonest Adversary to mis-represent and abuse the Writings of any
 Author

Author, specially if gone to rest from his Labours? It is but exposing them in *Shreds, Scraps, or Sentences detached* from their Connection, with some few Addition of Words, Glosses, *Inuendoes, &c.* in order to give a wrong Turn, and the Work is done: By these and like Means, the poor *Author* is demolished; made to speak the very Reverse of his true Sentiments, the very contrary of what he meant and intended. Let Readers take Care; the best of Writers are not exempted from this Usage. The sacred Pages have not escaped it, at the Hands of *Collins, Tindal* and other *Infidel* Writers.

As to the Archbishop's Sentiments of *Christianity* in general; so charitably represented by Dr. *Edwards* and your *Reverence*, as mean and *disparaging*, and his either giving a very crude Account of *Christian Duties*, or jumbling them with mere *Acts of Morality*; I shall only lay before the Reader, the following Paragraph from the *Bishop of London's 2d Pastoral Letter*, P. 64, 65. 4th Edit. 'may not be improper, before I shut up this Head, to observe that several, of our most eminent Divines after the Restoration, set themselves both by Preaching and Writing to enlarge upon the Importance of Moral Duties, and to recommend them with great Earnestness to the Regard of the People; to such a Degree, as to stand charg'd by others with too great a Disregard of the Doctrines and Duties peculiar to Christianity. Whereas the Case in reality was this. During the Times of Confusion, many of the Preachers had not only forborn to inculcate the Duties of Morality, but had labour'd to depreciate them; to persuade the People that Faith was All, and Works Nothing. And therefore the Clergy after the Restoration, in order to take off those unhappy Impressions, found themselves obliged to inculcate with
' mor

more than ordinary Diligence, the Necessity of moral Duties in the Christian Life, and to labour to restore them to their proper Share in the Christian Scheme. But those of them, who with the honest View I have mention'd, labour'd the most zealously in that Way, were at the same Time as zealous to explain to the People the great Work of our Redemption, by *Jesus Christ*, as the Means of Salvation which God has appointed:

(a) The Corruption and Misery into which Mankind was sunk by the Fall of our first Parents; (b) The Necessity of a Mediator to recover them, and restore them to the Favour of God; (c) The Incarnation of the Son of God for that End; (d) The Goodness of God in appointing his own Son to be the Mediator between him and Us; (e) The Comfort of having a Mediator of our own Nature; (f) The Expiation made for Sin by the Suffering of Christ; (g) The Wisdom of God in making Christ a Sacrifice for Sin; (h) The inestimable Value of his Sufferings, for the Redemption of all Mankind; (i) Our Justification by Faith in him, (k) and Sanctification by the Holy Spirit, and (l) his Intercession for us at God's Right Hand. In general; what can be more express, than the Doctrine laid down by (m) Archbishop *Tillotson*, concerning our Redemption by Christ; "That Men are to place all their Hope and Confidence of Salvation in *Jesus Christ* the Son of God; that is, to believe that through the alone Merit of his Death and Sufferings, God is reconciled to us; and that, only upon the Account of the Satisfaction which he hath made to Divine Justice, we are restor'd to the

G " Favour

(a) Til. V. III. p. 303, 320, 589. (b) V. II. 129. (c) V. I. 437, 440. V. II. 261. (d) V. I. 445. (e) V. I. 471. (f) V. I. 477. V. II. 1. (g) V. I. 473. (h) V. II. 637. (i) V. III. 480. (k) V. III. 390, 488. (m) V. II. 438-9.

" Favour of God, and our Sins are pardon'd to us,
 " we have a Title to Eternal Life. Not but that the
 " are *Conditions* on our Part to make us capable of the
 " Benefits, Faith and Repentance, and sincere Obedien
 " and Holiness of Life, without which we shall never
 " made Partakers of them; but that the Satisfaction
 " Christ is the only *meritorious* Cause of those Blessings.

I should here put an End to this Trouble, but as yo
 Letter to the *Inhabitants of Maryland, &c.* is annexed
 this I have now remark'd upon, I shall take leave to
 join a few Remarks on that valuable Performance.

In my humble Opinion, Sir, had you caused ano
Edition to be printed at *Philadelphia*, of the *Bishop*
London's Letter to the Masters and Mistresses of Slaves
 these Parts, and dispersed the Copies on your Way,
 you came through the several Provinces, you had de
 much more effectual Service, than by the Publication
 your own. But if you knew of any such Letter of
Lordship's being extant, I suppose you'll plead a spe
 Call for the Publication of your own, and that answers
 Objections.

You must inform them (the *Inhabitants of Maryland*, &
 you say, in the *Meekness and Gentleness of Christ*, &c.
Invective is so apparent throughout this notable *Epist*
 that these can only be taken for some *Cent-Terms* you
 custom yourself to in all your *Scriblings*. But what
 you MUST thus inform them of? Why, that you THIN
God has a Quarrel with them, &c. Had God sent
 charged with this *special Message* you might well say,
 you MUST inform them of it; but as 'tis only a Ma
 of your own *Thoughts*, the *Necessity* does not so well

Your *Thoughts* in the Case may possibly be idle or grounded; and so better kept at Home. But God, I THINK has a Quarrel with them, and for their *Use of and Cruelty to the poor Negroes*. That God will have a Quarrel with any of the Human Race, for their *Use of and Cruelty to others*, is a very just Thought; and sinful out of all Doubt it is, for any of those Inhabitants to use their Negroes as bad, nay worse, than as though they were Brutes. But pray, Sir, on what Grounds do you bring this Charge against the Generality of those Inhabitants who own Negroes, of using them as bad, nay worse, than as tho' they were Brutes? Do you know this Charge to be just and honest? Or have you sufficient Evidence to support it? No; you only think it to be so, and fear it, and believe it. But on the contrary, I shall presume, and on much better Grounds, to think, fear, and believe, that your Charge is false and injurious! and that the very Reverse of it is true, viz. that what particular Exceptions ever there may be as to good Usage of Slaves (as some subtlest there are) yet that the Generality of Owners use their Slaves with all due Humanity, whether in respect of Work, of Food, or Raiment. And therefore I farther think and believe, that the Generality of Owners of Slaves in the respective Colonies, may bring their Actions of Slander against you; and that in a certain Country I know, you w'd be indicted for meddling, as you have done in this Matter, which may endanger the Peace and Safety of the Community,

Hitherto we have only your *Thoughts*, your *Fears*, and your *Belief*, on the Matter; you advance a pace into positive Assertions. And perhaps, you say, it might be better for the poor Creatures themselves to be hurried out of the Country, than to be made so miserable, as they generally are

in it. And indeed, considering what Usage they commonly meet with, &c. — I suppress the remainder of the and the next following *Paragraph* of your Epistle, judging it both sinful, and dangerous to the publick Safety to reprint them. More Virulence and Falshood cannot be contained in so few Lines. For so far are the generality of Slaves in these Colonies, from being miserable that I dare confidently vouch and affirm, and partly by my own Knowledge, that their Lives in general are more happy and comfortable in all temporal Respects (at Point of Liberty only excepted) than the Lives of the fourths of the hired *farming* Servants, and Day Labourers either in *Scotland, Ireland,* or even many Parts of *England,* who not only labour *harder,* and fare *worse,* but have moreover the Care and Concern on their Minds how to provide for their Families; which *Slaves* are entirely exempted from, their Children being all provided for at the *Owner's* Charge.

Now, Sir, if this be really the Case with respect to the *generality* of Slaves in these Colonies, which can easily be proved it is; what *Apology* can suffice either to the Matter or Manner of your Letter, specially the two modest *Paragraphs* above mentioned? Will you please to *Hearsay* or *Report*? Alas, Sir; this Plea will never do. I have heard by *Report,* of your *Abuse and Cruelty* to the poor *Orphans* under your Care; not only in *Pinching* their Bellies, but giving them up also to Task-Masters or Mistresses, who plow upon their Backs, and make long *Furrows,* in a very inhuman Manner. And would you think it a fair and honest Thing in me, should I, upon such *Hearsay* or *Report,* print and publish a Letter directed to you, pretending a Necessity of *informing* you that *God had a Quarrel* with you; for your *Cruelty* to

poor Orphans; — that perhaps they had better be hurried out of Life, than be made so miserable as they are in it; — and that I wondered, they did not either put an End to their own Lives or Yours, rather than bear such Usage: Would you think this, I say, a fair and honest Proceeding in me, and not rather foul and injurious, and having no good Meaning, either towards yourself or the Orphans? And tho' it came prefaced in the Meekness and Gentleness of Christ, would you not regard it rather as a Burlesque of the Words? No, Sir, I know there must be a due Discipline, or Rod of Correction exercis'd among Children; and this may be, and often is misrepresented for Cruelty and bad Usage. I know also, that like Discipline and Correction must be observed among every Parcel of Slaves; and which in like Manner, may be, and often is misrepresented in the same Light: And therefore no such Reports, in either Case, can justify a direct Accusation.

As to the little or no proper Care taken by Owners of the Souls of their Slaves, it is too sad a Truth; and I tremble to think, what Account they will give of it at the great Day! A sore Evil indeed! But for which, your Letter, I conceive, will afford but a poor Remedy. I cannot think so ill of any, as you do of most of them, viz. that on Purpose, they keep their Slaves ignorant of Christianity. I believe the Reason of their being so kept, is the want of one certain uniform Method of teaching them, and which I hope will soon be established with Success. I readily agree, that the Objection to teaching them Christianity, viz. that it would tend to make them less governable, or worse Slaves, is wild and extravagant: But wish you had a little explained, what you mean by the Phrases, *Christianizing*; — and MADE thorough Christians,

Christians; — and the Gospel preach'd with Power; — whether, by these Phrases, you mean Things in the Power of Men? For sure I am, *that Paul may plant, and Apollos may water, but God alone can give the Encrease. Men may teach true Christianity, but no Man can MAKE a true Christian.*

Your Complement on *Pastors and People*, and apprehended Difference 'twixt the Importation of *Rum* and *Bibles*, are no *Exceptions* to the usual *Stile, Modesty, or Manners* of your *Epistles*, and particularly of this under *Consideration*, which I have now done with, and remain,

Sir,

Charlestown, July
30th. 1740.

Your very humble Servant,
Alex. Garden

