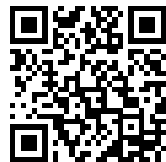

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R E M A R K S

On the REVEREND

Mr. JOHN WESLEY'S

L A S T

J O U R N A L.

Price One Shilling.

R E M A R K S

On the REVEREND

Mr. JOHN WESLEY's

L A S T

J O U R N A L,

Wherein he gives an Account of the Tenets and Proceedings of the MORAVIANS, especially those in *England*, and of the Divisions and Perplexities of the METHODISTS.

S H E W I N G,

By the Confessions of Mr. *Wesley* himself, the many Errors relating both to Faith and Practice, which have already arisen among these deluded People.

And in a particular Manner explaining the very fatal Tendency of denying *good Works* to be *Conditions* of our *Justification*.

In a LETTER to That GENTLEMAN.

By THOMAS CHURCH, A. M. Vicar of *Battersea*, and Prebendary of *St. Paul's*.

— Judge this rather, that no Man put a stumbling Block or an Occasion to fall in his Brother's Way. Rom. xiv. 13.

L O N D O N:

Printed for M. COOPER at the *Globe* in *Pater-noster-Row*. MDCCXLV.

ERRATA

PAge 3. line 29. read. *and therefore you are obliged*. p. 22. l. 19. the inverted Commas to be continued to the end of the Words, *upon you*. p. 23. l. 15. over against *dear Children* set p. 102. and blot it out where it is printed towards the bottom of the Page. p. 24. l. 3. read *any Wonder*. p. 25. l. 32. place the Comma after *Causes*, and not after *indeed*. l. ult. read *attain or secure*. p. 26. l. 25. read *this side*. p. 38. l. 24. read *the Doors*. p. 42. l. 20. read *have Opportunity*. p. 47. l. 13. read *good Works*. p. 51. l. 10. read *God's free*. p. 63. l. 2. read *infused upon as Faith itself*. p. 64. l. 28. read *present*.



AN
EXAMINATION

OF THE

Rev^d. Mr. JOHN WESLEY'S
Last Journal, &c.

Rev. Sir,

YOU must not expect any Apology for my giving you the present Trouble. The great Importance of the Points, which I shall have Occasion to consider in this Letter, renders all such quite unnecessary. If ever there was a Subject, wherein the Honour and Life of Virtue, Piety, and pure Religion are concerned, it is now the Subject before me. There is indeed no Error of any Consequence in Matters of Christian Faith, which may not be thought in some Measure to affect Christian Practice. But what I have a View to has the most immediate pernicious Tendency, and directly draws after it, or rather includes in it, all manner of Impiety and Vice.

You will easily understand, that I chiefly mean the denying the Necessity of good Works, as the Conditions of our Justification. This is a Subject, which has more than once perplexed and disturbed the Minds of Men,

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and

and in the last Century particularly occasioned great Confusions in this Nation. By the Labours of Bishop *Bull*, Bishop *Patrick*, Dr. *Sherlock*, Dr. *Claget*, and other learned Men, this fatal Doctrine has been so effectually and fully confuted, that our Church had been free from it for many Years. I am sorry to say, that you with some others have of late unhappily revived the Dispute, and again laid a Stress upon Points; which, were it possible for you by the help of many Distinctions and Explications to shew to be true and innocent, yet are ever liable to Misconstructions, and have ever yet more or less been attended with them. And it appears from what you have lately published, that since you have preached the Doctrine, it has had it's old Consequences, or rather worse Ones; it has been more misunderstood, more perverted and abused, than ever.

Suffer me then, Sir, to apply to you on this Occasion with all Christian Freedom. The joint Necessity of Faith and good Works in order to our Pardon, Acceptance and Salvation is the true Doctrine, and proper at all Times to be inculcated. The Terms of the Gospel, expressly insisted on and required therein, are *Repentance toward God, and Faith toward our Lord Jesus Christ*. The great Advantage of this Doctrine is not only it's Usefulness, but it's Clearness. It is not liable to be mistaken, at least not easily. But
when

when we run into **Extremes**, and undervalue either of these **Terms**, or so teach one of them as to appear to exclude the other; we cannot but fall into infinite **Aburdities**; we involve the **Consciences** of the **Weak** in the most fatal **Perplexities**; we give an **Handle** to others to justify their **Impieties**; we confirm the **Enemies** of **Religion**, in their **Prejudices** against it.

And was this a **Time** to start such difficult and dangerous **Points**? Was not **Irreligion** and **Vice** already prevailing enough in the **Nation**, but we must under the **Pretence** of **Strictness** and **Purity**, and for want of due **Caution** and **Judgment**, throw **Snares** in **People's** **Way**, and root out the **Remains** of **Piety** and **Devotion** in the **Weak** and **Well-meaning**? That this has been the **Case**, your own **Confessions**, which I shall soon remind you of, will put beyond all **Doubt**. And you must give me **Leave** to shew, how far you have contributed, how far you even now contribute, to these **Irregularities**; and that it is not enough for you to exclaim against these dangerous **Consequences**, while you continue to hold and teach the **Principles** from which they plainly and directly follow.

If you say, that these are the **Gospel Principles**, and that yet you are obliged to teach them; I answer, the contrary has been shewn over and over again. **Bishop Bull's Works** remain unanswered, and are I verily think

in the main: Points unanswerable. Besides, these very Consequences shew, that their Principles cannot be true. It is impossible to imagine, that God Almighty would reveal a Doctrine so pernicious and destructive to the Interests of Piety and Virtue, so liable to be perverted, so directly leading to the most notorious Violations of his own most holy Law.

If you urge, that you intended none of these Consequences, and were not aware of them; this I charitably believe to be true; though it is amazing, how any thinking Person could overlook them. They so naturally succeed that Doctrine, and have always in Fact so constantly succeeded it, that without any Spirit of Prophecy or any extraordinary Penetration, you might have foreseen, that they would succeed, nor was there any the least Room to hope they would not. Accordingly it is above four Years since, that I observed, that, "The Mischief always
 " will be, that weak and warm Men will
 " carry things much farther than they were
 " meant, and not stop where their Leaders
 " would have them. *Enthusiasm* is naturally
 " a *spreading, growing Evil*; and one Ex-
 " cess begets others, which are more fatal
 " and extravagant *."

* Explanation and Defence of the Doctrine of the Church of England, concerning Regeneration, Works before Grace, &c. p. 54.

From

: From what has been said you may see the general Design of the following Letter, and the principal Occasion of writing it. It is time to come to Particulars. I have read over the Extract of your Journal, from *November 1. 1739 to September 3. 1741*. Wherein you give an Account of the Fetters and Proceedings of the *Moravians*, particularly those in *England*. As I had met with no certain Account of these People, it was a Satisfaction to find one which we might depend upon. But I cannot express my Astonishment and Concern, when I read the Account you have given of them, I hope for your own Sake that you have not injured them. But I am sure, I should not have given Credit to it, had it come from any Person, but one, who had conversed so long and so much among them. Charity will hardly suffer us to suppose, that so much Guilt could lurk under such Pretences to Religion; or that any, who name the Christian Name, could not barely neglect, but even plead against, the Observance of the Christian Ordinances.

The Substance of what you say of them is as follows. They have a cant Word among them, into which they resolve almost every Thing. This is *Stillness*. Their Notion of this is, that it is *ceasing from all outward Works*, and leaving off the Works of the Christian-Law; that this is the Way to attain

P. 7.
P. 42.
P. 22.

- attain Faith, not to pray, fast, receive the Sacrament, read the Gospel, go to Church, do temporal Good, or attempt to do spiritual Good; accordingly they undervalue good Works, especially Works of outward Mercy; and not barely neglect what are usually called the Means of Grace, but justify their Neglect, pleading and arguing against them, denying them to be really such, and holding that Christ is the only Means of Grace; nay farther, making a mere Jest of going to the Church or to the Sacrament; saying, that it is impossible for a Man to use these Means without trusting in them; teaching, that Believers are not subject to Ordinances, and Unbelievers have nothing to do with them; or more plainly, that those do not sin, when they abstain from them, (though this be no Matter of Duty) but that these do sin, when they do not abstain; nay that the using them is to such, deadly Poison, and destroying them. Again, you tell us at a Society at *Nottingham* of great Indecency and Neglect of Prayer, and that even the Bible was laid aside; and more than this, that one of them has publickly taught, that as many go to Hell by praying as by thieving: Another said, I knew one who leaning over the Back of a Chair received a great Gift. But he must kneel down to give God Thanks. So he lost it immediately; And another, you pray. That is the Devil. You read the Bible,

Bible. That is the Devil. You communi-
cate. That is the Devil.

In short, Sir, according to the Doctrine of these blasphemous Wretches (for as you have described them 'tis impossible to speak more favourably of them,) there is but one Commandment, one Duty, in the New Testament, which is *to believe*; and that when a Man p. 41, 102, does believe, he is not obliged to do any 103. thing which is commanded there. One of them told you, that no one has any Degree p. 35. of Faith, till he is as perfect as God is perfect; there are no Degrees of Faith, no justifying Faith where there is any Doubt, no p. 19. internal Sanctity or Increase of Virtue after- p. 105. wards. p. 100, 101.

I beg to assure my Reader, that I have very faithfully, and generally in your own Words, represented the Tenets of these Men out of your Book. I think it necessary to do this, because if he should not have the Book by him, common Candour might be apt to make him suspect me. I go on to shew what you tell us of their Discipline, Conduct and Temper. With regard to the former, you charge them with some of the very worst Things, which are objected to the Church of *Rome*. That they greatly, yea above Measure, exalt themselves and despise others; that they will not own their p. 107. Church to be wrong in any Thing; speak of it as if it were infallible; set it up as the Judge

Judge of all the Earth, of all Persons as well as Doctrines, pretend that there is no true Church besides, that there are no true Christians out of it, and require implicit Faith

- Pag. 108. and Obedience to be paid to it.
- 80. Lastly, You describe their Conduct and Temper as being perfectly consistent with their Principles. They not only do not practise, but utterly despise and decry Self-denial. And you give us a Conversation between Count Zinzenilorf and yourself, wherein he
- 101. says, *Abnegationem omnem respicimus; concubamus. Facimus credentes omne quod volumus & nihil ultra. Mortificationem omnem ridemus.* We reject and trample under
- 80. “Foot all Self-denial. We who believe do “whatever we will and nothing more. We “laugh at all Mortification.” They extend Christian Liberty in many other Respects also beyond all Warrant of Holy Writ; they are by no Means zealous of good Works, or
- 107. at least only to their own People. They are scarce ever heard to own themselves to be wrong in any Thing. Their Societies met and sat an Hour without speaking, more than
- 7, 8. once. In a Word, Sir, as you have blamed them for teaching in their Books, Universal
- 112, 113. Salvation, Antinomianism, and Quietism, so you frequently accuse them of believing, that in propagating the Faith, (Popery again in
- 21. it's worst Colours) we may use Guile, Deceit, False-

Falshood †, Insincerity, and of being in all their Behaviour dark, close, reserved, using much Subtlety, much Evasion and Disguise, much Guile and Diffimulation; nay, of so becoming all Things to all Men, as to take the Colour and Shape of any that were near them.—I hope, they always took Care to keep out of very bad Company.

Page 80.
104
111

Such, Sir, is the Account you have laid before the World of the *Moravians*. I am sure if they are any Way injured or misrepresented by it, it most highly concerns them to disown and refute it in the most PUBLICK Manner. Such a Charge cannot be quietly submitted to by any one, who has the least Regard either to the Credit of Christianity, or to his own. If then they do not immediately prove themselves innocent, the whole World must think them guilty. Silence in this Case will strongly confirm the Accusation.

And if they are guilty, how great, how complicated is their Guilt? What a Mixture of the most detestable and pernicious Opinions and Practices have we here before us? One would be apt to think that they must be either Infidels or Libertines in Disguise.

† I observe that in Pag. 77. you accuse your old Friend Mr. *Whitefield* of something like this. Being put in Mind of a Promise he had made but a few Days before, he said, "That Promise was only an Effect of human Weakness, and he was now of another Mind." This may be pretended at any Time; what therefore can bind such Persons †

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To rank them among Papists or Quakers is not enough. All these Errors are hereby certainly promoted, and it may be hard to say which is most. If it can be called a Religion, it is certainly the easiest in the World, and the best suited for the Reception of a licentious and vicious Age. But all Christian Ears must tingle at such Abominations, not barely practised, which were dreadful enough, but openly defended and taught.

One End of my making these Extracts from the several Parts of your Journals, I own, is to give the most publick Warning I could to all sober serious Persons, to all who have not totally cast off their Regard for Religion and Virtue, that they be not deceived by any Professions or Pretences to think well of or mix with these *Moravians*, but that they withdraw from their Tents as far as possible, and keep at the greatest Distance from all Tenets or Irregularities, which may lead to them.

But, Sir, this is not my only Design. I have a further View in writing this Letter to you, which I have already intimated. I intend to apply to you in the most serious Manner, and consider how far you may be concerned in these unhappy, these grievous Doctrines. If through your Means they have been either raised or spread; much more, if you still continue to give Occasion to them; if they are no other than the Consequences
of

of what you have of late done and taught, and even in this very Journal still teach; if some of their Errors you have actually espoused; and in some Cases proceed to worse Lengths than even they have run; it will be clear, that you are in a great Degree Partaker of their Guilt, that your disowning and protesting against some of their Opinions is not sufficient to discharge you, and that you may and ought to do much more, to recant the Errors which have given such Scandal and Offence, and thus to make your Church and Nation what Amends you can.

All this I make no Doubt, but I shall be able to prove in the Course of these Papers. That these Errors have been spread here in *England*, you own. Many of the *Methodists* you complain have taken them up; and pray Sir, consider, whether you have not been instrumental in bringing this Misfortune upon them. Do not mistake me. I by no Means charge you with believing or teaching such pernicious Tenets. But have you not prepared the way for them? By unsettling the Minds of weak People, and perplexing them with intricate Points, very liable and easy to be mistaken—By countenancing and commending these *Moravians*, and being the Occasion of so many of them coming over among us—By still speaking of them, and treating them, as if they were in the main

the best Christians in the World, and only deluded or mistaken in a few Points—

Had the People gone on in a quiet and regular Practice of their Duty, as most of them did before you and other Teachers deluded them, it would have been impossible for the *Moravian* Tenets to have prevailed among them. Such wretched Principles must have shocked them at the first hearing. They would have stopped their Ears immediately; and a just Zeal and Indignation would have prevented all Danger of their being seduced. But when they had been led out of the right old Path; when they had been long and often used to hear good Works undervalued, and Faith made all in all in the Business of Justification; when Pretences to greater Purity and Perfection had already too much swayed and influenced them; I cannot for my own Part wonder, that the same Unsteadiness, the same Want of Judgment, should lead them further to lend their itching Ears to still other Teachers; or that like Pretences and Professions should continue to have the same Power over their Minds, plunging them into new Errors and Excesses, making them, according to the Apostle's Prediction, *Wax worse and worse, deceiving and being deceived.*

This has always been the Case. And therefore no wise Man can be surprized if the same happens now. Such Errors and Irregularities

larities are always gradual. And therefore the Persons, who first open the Door to them, ought to look upon themselves as in a great Measure accountable for them. However lamentable then these really are, Complaints of them come very ill from you, who by your Proceedings have so far occasioned them.

Before I proceed any farther, I shall take the Liberty of reviewing some of the Complaints of this Nature, which I find interspersed in your Journal: And it may be worth your while to reflect, whether much the same might not with equal Justice have been made at first against yourself—

“ Many of those, who once knew in whom Page 8,

“ they had believed, were thrown into idle

“ Reasonings, and thereby filled with Doubts

“ and Fears.” This, Sir, it is to be feared,

has been too much the Case of the *Metbo-*

dists in general. Nor indeed is it any more

than we might expect from the Revival of such

doubtful intricate Points. And accordingly

we find in this Journal several Instances, not

barely of Doubts and Fears, but of the most

desperate and furious Despair. This is the

Consequence of resting so much on sensible

Impressions, which cannot be Marks of the

Spirit, as the best Persons may, by Reason

of some ill Habit of the Body, or some Dis-

order in the Blood and Spirits, be incapable

of perceiving them; and as bad Men, of warm

and sanguine Constitutions, may perceive

them;

—24, 38,
63.

them ; and be led into Presumption thereby. An Instance of which you give us, p. 66.

Page 18. You say, from a Letter wrote to you, “ I believe Brother *Hutton*, &c. are determined to—raise a Church, as they term it.”

—70. And in another Place you complain of some setting up separate Societies against you. But truly, Sir, I know not how you can wonder at or blame them, at least without accusing yourself. For indeed they herein follow your Example. Your private Meetings, Field Meetings and Bands led the Way, and were no other than separate Societies against the Church. And they appear to have just the same Reason and Right to set up for Leaders and Judges as yourself.

—50. You say, a *Moravian* wrote to you, telling you, “ That you only instruct them in such Errors, that they will be damned at last ; that St. *Peter* justly describes you, “ *Who have Eyes full of Adultery and can't cease from Sin* ; that you take upon you to guide unstable Souls, and lead them in the Way of Damnation †.” This, Sir, must be owned to be very gross. But you are the last Person in the World who ought to complain of any such Injuries. For this is only returning some of your own Treatment upon yourself. Here also you set the Pattern.

† See p. 71, 77, and 73. where some *Methodists* said, they had heard both your Brother and you many Times preach Popery.

How

How have such Abuses as these been thrown out by you and your Brethren against our Universities, against our regular Clergy, not the highest or the worthiest excepted? You cannot in this Journal forbear your Reflections. P. 52. you say, " I heard a Sermon setting forth the Duty of getting a good Estate, and keeping a good Reputation." I dare say, you here injure the Preacher, whoever he was. And one cannot help smiling to consider, how soon Things are come round, how soon the Accusations made against us are retorted upon our Accusers, even by those whom they once favoured. You have thus made a Whip for your own Backs, and taught others the Way of reviling yourselves.

Again, *Kingwood* you call *your own* Page 71,
House: And when one Mr. C— opposed you 75.
 there, you reply to him, " You should not
 " have supplanted me in my own House,
 " stealing the Hearts of the People." And
 your Brother finds Fault with the same Per-
 son on the same Account. Pray, Sir, take a
 calm Review of your past Conduct, and
 consider, whether you have not been more
 guilty of the same. The Parochial Clergy
 have a legal Right to the Care of their several
 Districts, which may therefore with much
 more Propriety be called their own Houses,
 than *Kingwood* could be yours. And yet,
 how have you and your Brethren broke in
 3 upon

upon them, endeavouring to supplant them, labouring to steal away the Hearts of their People from them? How justly therefore have you suffered by the same Ways, which you took to discharge your Spleen and Malice against your Brethren?

Your Brother's Words to Mr. C— are so remarkable that I can't but set them down.
 " Whether (his Doctrine) is true or false is
 " not the Question; but you ought first to
 " have fairly told him, I preach contrary to
 " you. Are you willing notwithstanding
 " that I should continue in *your House*, gain-
 " saying you? If you are not, I have no
 " more Place in these Regions—Shall I stay
 " here opposing you, or shall I depart?"
 This he calls *dealing honestly and openly*. But have you dealt so by us? And had not we the same Right to this fair Treatment from you, as you could possibly have from Mr. C—? Think you hear this spoken to you by us—What can you justly reply? Have you not done the same Things you complain of in others? And do you not in judging *them* condemn yourselves? Again, if Mr. C— had said thus to you, and you had refused him Leave to stay; I ask you in such a Case, whether he would have had Reason to resent such a Refusal? I think you can't say he would. And yet how loudly have you objected our refusing our Pulpits to you, which are our own Freeholds, upon the very same Account?

To

To return from this Digression to the former Argument.—The *Methodists*, after they had been once unsettled and perplexed by you, became an easy Prey to the *Moravians*. Had those kept the right Way, and preserved a due Sobriety of Mind, none of these Errors could well have happened. But there can be nothing strange or surprizing, that Men should run from one Degree of Disorder, Extravagance, and Enthusiasm to another.

This, Sir, is the first Way, wherein you have contributed to the Spreading of the *Moravian* Tenets and Principles in *England*. But it is not the only one. In the next Place you have countenanced and commended these *Moravians*, and been the Occasion of so many of them coming over among us. You met with some of them in your Voyage to *Georgia*; you narrowly observed their whole Behaviour, and greatly approved of all you saw. You tell us, that your Heart clave to *Peter Bohler* as soon as he spoke; and the more you conversed, so much the more did you esteem both him and all the *Moravian* Church: And that being with them from *Febr.* 14, 1735. to *Dec.* 2, 1737. twice or thrice every Day, except when in *Friderica* or *Carolina*, you loved and esteemed them more and more. You took the Trouble of a Journey to *Germany* to them, and were so much in Love with their Methods, that at your Return hither you set up their Bands among your Disciples; which in all Probability induced several of them to settle here, for I never heard of any Numbers of them before; and from whence

D such;

Page 109.

110.

such unhappy and deplorable Consequences have followed.

Such is the Encouragement, which you have thought proper to give them. It may perhaps be thought, that you was for a Time deceived in them, and ignorant of their true Principles. But this you can't pretend. Their Practice was open, and must have sufficiently declared them from the very Beginning. You could not but know by living and conversing with them, whether they neglected and despised Prayer, &c. whether their Behaviour and Temper were such as you now represent them. It requires no Time nor Experience to be rightly informed in such Particulars as these. Nay it appears by a Letter you wrote in *Sept.* 1738, that you had then most of the Objections against them, which you have now published *: And yet you say, that your Affection was not lessened at all, till *Nov.* 1739. This indeed may be thought surprizing. What Charms there be in a demure Look or a sour Behaviour, I know not. But sure they must be in your Eye very extraordinary, as they can be sufficient to cover over such a Multitude of Errors and Crimes, and keep up the same Regard and Affection for the Authors and Abettors of them. I doubt it will appear, that your Regard to them was not lessened or altered, till they began to interfere with what you thought your Province, and to be busy among those you call your own People. So that you was here influenced, not by a just Resentment to see the Honour of Reli-

* My Objections then were nearly the same as now, &c. p. 111.
gion

gion and Virtue so injuriously and scandalously trampled upon, but by a Jealousy and Fear of losing your own Credit and Authority.

However this be, I beg to ask you, how you could so long and so intimately converse with, so much commend and give such Countenance to, such desperately wicked People, as the *Moravians*, according to your own Account, were known by you to be? And I think I may appeal to your self, whether your so joining, commending and countenancing them did not prepare and dispose the Minds of your *Methodists* to receive their very bad Impressions, and to run with them into the same Excess of Irreligion. Had it not been for you, the *Methodists* had most probably never been acquainted with any of these Men or their Tenets, never been exposed to any of their Assaults and Temptations. And therefore in this Respect likewise you have been the Occasion of so many falling away, of the propagating of these Errors and Vices.

There remains another Way, whereby you have extended the pernicious Influence of the *Moravians*, i. e. by still speaking of them and treating them as if they were in the main the best Christians in the World, and only deluded or mistaken in a few Points. In one Place you say, " a few Things I could not approve of." P. 110. But in God's Name, Sir, is the Contempt of almost the whole of our Duty, of every Christian Ordinance, to be so very gently touched? Can Detestation in such a Case be too strongly expressed? I must needs say, that either they are some of the vilest Wretches in the World, or you are the

falsest Accuser in the World. Christian Charity has scarce an Allowance to make for them, as you have described them. If you have done this truly, they ought to be discouraged by all Means that can be imagined.

Tenderness and Candour to an Adversary are indeed very commendable; They should keep us from all personal Reflections, from Bitterness and Reviling. But surely we ought not under the Notion of Kindness to set them out as being better than they are, or in the least to disguise the Mischief of their Principles. This is no other than hurting the Truth, and patronizing Error.

And, Sir, you would do well to consider, how far you are clear in this Respect, and how it is possible for you to justify the many good Things you say of the *Moravians* in this Journal, notwithstanding the foregoing Character given of them. Let me remind you of some of these, and reconcile them if you can. You say, they love God: But how can this be, when they are so far from keeping His Commandments, the Mark and Sign expressly required in Sacred Scripture, that they even plead and argue against the keeping most of them? So in another Place, you verily believe they have a sincere Desire to serve God. But can this be consistent with their deserting nay despising his Service in so many Instances? You tell us, that they are far better and wiser than you; nay, as this might be judged Modesty, you declare some of them much holier than any People you had yet known. Strange, that you should ever think them wise

or

P. 4.

P. 111.

P. 6.

P. 53.

or good or holy at all, whom you accuse as failing in so many prime Points of Christian Duty, and this not only habitually and presumptuously, but even to the denying their Use and Necessity. Again, you praise them for trampling under Foot the Lust of the Flesh, the Lust of the Eye, and the Pride of Life; which is a most high and glorious Character, but very ill suited to such close, reserved, deceitful, insincere People, as you have otherwise made them,

How you will explain these Things I know not—But I must go on to observe, that in your Account of these Men you fall not only into Inconsistencies, but into direct Contradictions. Writing your Journal at different Times, you appear to have forgot at one Time what you had said of them at another. In short you accuse and praise them in the self-same Respect; as will be clear from the following Instances.

You commend them for loving one another in a Manner the World knows not of. And yet at one Time you scruple not to charge most of the Rest [of your Brethren] with being in the utmost Confusion, biting and devouring one another. And farther we have your express Word, that the *Moravian* Brethren “zealously caution us against—natural Love of one another—And they have in Truth greatly lessened, and had well nigh destroyed brotherly Love from among us.”

Once you praise them for not using any “Diversions but such as become Saints;” and for “not regarding outward adorning.” Compare this with the following Passage. “They conform

“ conform to the World in wearing Gold, and
 “ gay or costly Apparel. By talking on use-
 “ less, if not trifling Subjects, by joining in
 “ worldly Diversions in Order to do Good.”
 Would one imagine that these two Characters
 could be drawn by the same Writer ?

- p. 5, 111. To mention one Proof more. You once say,
 that you esteem them for their excellent Disci-
 pline scarce inferior to that of the Apostolick
 Age, and call it in most Respects truly excellent.
 I could wish you had more fully explained your-
 self. I am sure it is no Sign of good Discipline
 to countenance or permit such Abominations.
 And herein I think I have your Concurrence.
 For in your Letter to the *Moravian* Church, you
 p. 106. tell them plainly, “ you can hinder it” [the
 Blasphemy among them] “ if you will.” There-
 fore if you do not, it must be charged upon
 you. And in another Place you tell them,
 “ Subordination I know is needful, and I can
 “ shew you such a Subordination as in Fact
 “ answers all Christian Purposes; and yet is
 p. 114. “ as widely distant from that among you as the
 “ Heavens are from the Earth.” ’Tis obvious
 here to ask, where then is the Excellence of the
Moravian Discipline?----And whereas you once
 mention it as a good Effect of this, that every
 p. 5. one knows and keeps his proper Rank; soon
 after, as if with a Design to confute yourself,
 you say, “ our Brethren have neither Wisdom
 p. 17. “ enough to guide, nor Prudence enough to let
 “ it alone.” And indeed it is easy enough to
 see, that this must and will be the Consequence
 of such *Bands* and such *Conferences*, when the
 Leaders and Guides of them are, as will gene-
 rally

rally be the Case, weak and ignorant Men and Women.

And now, Sir, on a Review of these so very opposite Descriptions, what shall we say? How can you reconcile them? Or how can we account for the Prejudice which must have so far blinded you? You would doubtless take it amiss, if we should suppose, that you have been influenced by Malice to accuse them falsely. And therefore we must imagine that on the other Hand, you have been deceived so far by the strong Pretences and warm Professions of the *Moravians*, or by their keeping from some notorious Vices, as to think them, notwithstanding their other manifold Corruptions, *dear Children and faithful Servants of God*. Or else we must believe, that you set such a Value on their agreeing with you in some favourite Topics, such as the Power of Faith, the making this the sole Condition of our Justification &c. as in a Manner to forgive other Crimes, to overlook their Iniquity, and to think them only a few Things, which you cannot approve of.

With what tender Affection do you yet speak of them? One can scarce think you in Earnest, when you declare that you loved them and desire Union with them above all Things under Heaven, esteem them very highly in Love; ^{p. 4.} ^{p. 27.} you marvel how you refrain from joining these Men. You scarce ever see any of them but your Heart burns within you. You long to be ^{p. 78, 102.} with them. How it is reconcileable for a good Man to delight so much in the Wicked I am not able to see.

And

And really to conclude this Point, such Tenderness in such a Case is not sufficiently discouraging the Error. Nor can there be any, that your *Methodists* should have been misled by such favourable Representations into a good Opinion of the *Moravians*, or that they should even now be hereby confirmed therein, or that such good Opinion should have made Way for the Reception of their Notions. So that on the whole, you are on this Account, as well as those before-mentioned, concerned, and that greatly, in the Guilt you complain of. You have been instrumental in spreading the *Moravian* Errors, and given too probable an occasion to the Defection of many from their Duty and Obedience. Nor have you in this Journal enough declared against it. But by commending those People more than is right and just, you have too much exposed others to the Danger of following and hearkening to them.

The next Particular I would willingly suggest to you, as being extremely worthy of your coolest Thoughts, is, whether their mischievous Opinions and scandalous Contempt of all Piety and Goodness be not the plain and evident Consequence of what you still teach? Should this be the Case, they are still more directly chargeable upon you. And it will be but vain and idle for you to resent the Conclusion, while you hold the Principle from which it flows. Indeed as long as you do so, it will be impossible for you effectually to disprove or to refute them: And however holier you may be than they, they are in this respect more consistent and more sagacious than yourself.

What

What I have a View to is your Account of Justification, and your excluding the Necessity of good Works as any Conditions of it. In this you quite agree with them. You both make Faith the sole Condition. Which if it be, I see not but they are in the Right in making Faith our sole Duty. This is a Consequence I would press upon you: And had we no other Argument against your Opinion, I think it would be sufficient to overturn and demolish it. p. 4, 17.

Your Account of Justification I shall consider hereafter. At present I would reason thus. If good Works are not necessary Conditions of our Justification, neither are they necessary Conditions of our Salvation. Whatever hinders them from being the one must also hinder them from being the other. This holds in every Scheme. But if they are not necessary Conditions of our Salvation, where is their Necessity? What Occasion is there to practise them? What need was there to command them at all? The *Moravians* therefore have only pursued your Principle to it's utmost extent. Neither can I see what can justly be replied upon it.

For the very lowest Thing we can say of any Thing really necessary, is, that it is a necessary Condition. This is a Word very frequently used, and conveys no obscure or doubtful Idea. It's full Meaning is no more than that it is *causa sine qua non*; It is the very lowest of Causes indeed, very improperly stiled a Cause, but is only something necessary to be done, as we would attain that, of which it is a Condition. Thus

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the Condition of a Bond or a Will is that, without performing which we shall be subject to the Forfeiture, or deprived of the Advantage. Thus with Regard to good Works, the plain Question is, can we according to the Terms laid down in the Gospel be saved without them? Is not Indignation and Punishment plainly threatened therein to the constant and contemptuous Neglect of them? It is impossible to read the Sacred Scriptures, and yet to doubt of this. Observe then the Consequences; Therefore we cannot be pardoned and accepted, i. e. justified, without them: Therefore these are the necessary Conditions. So that to set them aside as Conditions, is to set aside their Necessity at once. As therefore Fasting, Prayer, reading the Sacred Scripture, Repentance &c, are good Works, the *Moravians* in neglecting all these only build upon your common Doctrine, and act quite suitably to it.

These Reasonings appear to me so exceeding clear, that I cannot but wonder what Objection can be made to the Word Conditions. Certainly thus explained, and thus it has always been explained by the Writers on the Side of the Question before us, it is quite innocent nay useful. It is not indeed, that I remember, a Word mentioned in Sacred Scripture, but you cannot find Fault with it on this Account. What you very well observe of *Means of Grace* is very applicable here. “ Although this Expression of “ our Church be not found in Sacred Scripture, “ yet if the Sense of it undeniably is, to cavil “ at the Term is a mere Strife of Words.”

What

What then can be the Reason of your rejecting this Expression? I cannot guess, unless you imagine that it supposes some Merit on our Parts. And very probably, several have been offended with it on this Supposition. But then these must be the Weak and Ignorant. You must know, that the Word implies nothing like this, and that we never meant any Thing like this by it. And if you can shew, that it supposes any such Thing, we are as free to condemn it as your selves, and to renounce it for the future. But at the same Time reflect, that then you must no longer hold Faith to be the Condition of our Justification; there being no Merit in this any more than in our good Works.

If indeed the *Moravian* Principle was true, that we cannot use the Means of Grace without trusting in them, i. e. I apprehend, *as meritorious*; it might be thought, that the same may be extended to all other good Works, and therefore that the Performance of these is derogatory to the Merits of our Blessed Redeemer—But this Principle of theirs you have wisely rejected. You own the Possibility of what they here deny. p. 21, 10. But with what Colour of Consistency? For if we can use them without trusting in them, they may be Conditions, though no Way meritorious.

I will do you the Justice to own, that you hold the Necessity of good Works in some Parts of your Journals, but it is impossible that you should defend them with any Accuracy or Success, while you exclude them from being Conditions of our Justification. Such incoherent

Tenets can never subsist together: You must therefore renounce this, if you are truly resolved to abide by the other. I will collect together these Concessions, and endeavour to convince you by arguing from them.

- p. 9. Your Notion of *true Stillness* is, a patient waiting upon God by Lowliness, Meekness, and Resignation in all the Ways of his holy Law, and the Works of his Commandments. Again,
- p. 21. you talk of building Holiness and good Works on the true Foundation of Faith in Jesus. Again, let my Religion be plain, artless, simple! Meekness, Temperance, Patience, Faith and Love, be these my highest Gifts. In all
- p. 18. this I most heartily agree with you, and wish you had always wrote and taught thus. But how is it possible to reconcile to all this the Position, that these excellent Duties are no Conditions of our Justification, that we are justified without them? Which if we are, we may be also saved without them. For such as God thinks fit to pardon and accept to favour, such will he finally reward. The Sacred Scripture teaches no Difference in these Cases. The same Dispositions and Qualifications will in both render us acceptable in his Sight. This Consequence cannot be too often repeated.

- p. 39. You call the Epistle of St. *James* the great Antidote against the Poison of leaving off good Works in Order to an Increase of Faith. It is indeed the great Antidote against all *Antinomianism*, and all Mistakes and Perversions of St. *Paul's* Doctrine, to which end it was most probably penned. His Doctrine is, that we are justifi-

justified both by Faith and good Works; i. e. that these are the Terms of the Christian Covenant, which are both requisite in order to Pardon and Salvation; directly opposite to the Foundation you go upon, that good Works are not Conditions. How you expounded this Apostle, as you say you began to do, is beyond my Apprehension: Nor indeed can I imagine how you could read him carefully, without being convinced of your Error.

I had like to have overlooked one Passage, wherein you speak of some "Whisperers, Tale-^{p. 32.} bearers, Backbiters, Evil-speakers," and say they are "just such Christians as Murderers or Adulterers;" and then you denounce our Lord's Threatning, "*except ye repent, ye shall all likewise perish.*" I ask, could not these then be justified without Repentance? And so afterwards come to Happiness? If not, then is Repentance a necessary Condition of our Justification, necessary in order to the Remission of Sin; and to prevent our perishing; as indeed every where in Sacred Scripture it is declared to be.

In the Passages last cited, however in Contradiction to your Principle, yet you plead for the Necessity of a good Life. But I must not conceal it, that in others the Force of your Principle shews itself; you often talk too suitably to it, lay dangerous Snares in People's Way; and prepare them for the embracing the *Moravian* Errors. Some of these you must give me leave to remind you of, and I am sorry to meet with such frequent Occasion to expose your Inconsistencies and unguarded Notions.

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P. 35. An Answer approved by you is, “ My Heart
 “ is desperately wicked. But I have no Doubt
 “ or Fear. I know my Saviour loves me, and
 “ I love him.” Both these Particulars are im-
 possible, if the Sacred Scripture be true. With-
 out due Diligence to keep our Heart, to cleanse
 our Thoughts, and to purify our Intentions, our
 Pretences to love God are no better than Hypo-
 crisy, and our Dependance on his Love to us is
 downright Presumption.

P. 36. Again, you say you described the State of
 those who have Forgiveness of Sins, but have
 not yet a clean Heart. Here you go farther
 than the *Moravians* themselves. This I am sure
 is dangerous Doctrine to be spread in a loose and
 vicious Age. If by a clean Heart you only mean
 sinless Perfection, this is what no one on
 Earth can arrive at; and then your Expression
 must be very improper. For in this Sense, *who*
can say I have made my Heart clean, I am pure
from my Sin? But if you mean an Heart not yet
 reformed from its Corruptions, but still wedded
 to its Lusts and Vices, and resolved to continue
 in them; if you would maintain, that a Man in
 this Condition has Forgiveness of his Sins at
 God's Hand, which is the natural and obvious
 Sense of your Words, you teach a Doctrine
 which is contrary to the whole Tenour of the
 Bible, and can't but have the most dreadful Con-
 sequences among those, who will receive it.

P. 44 45. In another Place, after having observed, that
 Sin does *remain* in one that is justified, tho' it
 has not *dominion* over him, you go on, “ but
 “ fear not, tho' you have an evil Heart. Yet a
 “ little

Prov. xx.
 9. See
 Job xiv. 4.
 xv. 14.

“ little while, and you shall be endued with Power
 “ from on high, whereby you may purify your-
 “ selves even as he is pure.” What Distinctions
 you may here invent and apply I am at a loss to
 know. The plain Tendency of the Doctrine, I
 am sure, is dangerous. Sinners, if they believe
 you, may be quite secure, and imagine they
 have nothing to fear, tho’ they continue in their
 Iniquities. I know not how to charge you with
 so gross and abominable a Meaning; and yet I
 must declare I can think of no other. I must
 therefore call upon you to explain yourself. If
 it is possible, that the Words can be capable of
 any good Construction, this however is certain,
 that they ought to have been well guarded, be-
 fore ever they were sent abroad into the World,
 or before any Christian can receive them. For
 God’s Sake, speak out as clearly as possible, and
 tell us, who has Reason to fear, if they, who
 have an evil Heart, and have not yet purified
 themselves, are exhorted not to fear? What is
 this but to lull Men asleep in their Vices, and
 to discourage Repentance? And what Right
 have you, or can any one have, to promise such
 Persons, that they shall soon be endued with
 Power from on high? Both the old and new
 Testament teach them quite another Lesson.
 Both *Isaiab* and *St. James* call upon them, to
wash, make themselves clean, &c. to cleanse their Isa. i. 15.
Hands, and purify their Hearts, and give them 1st. iv.
 no Room to expect Peace or Comfort without 8.
 doing so.

What would you be understood to mean by
 the Expression, that Sin does remain in one that
 is

Is justified? Would you be supposed to teach, that such a one is for the present guilty of any known wilful habitual Sin? And can any Person thus guilty be justified or pardoned before he repents? Where then is the Necessity of Repentance? Or what place is there left for it? According to this Scheme it is totally excluded. For it is absurd to suppose, that it comes after Remission: A Dread of our Danger must be useless, when this is over: So must humble Petitions for Pardon already granted.

Again, is a Man truly justified devoid of the Spirit of God? Is he not already endued with his blessed Power and Assistance, whereby he may if he pleases purify himself, or rather must be supposed to have done it? Is he not then guilty, if he does not continue to make use of the Aid granted him to this good End? And do the Sacred Scriptures warrant us to promise such a one more Help from above?

I have considered this Sentence in every Light I can, and can't approve it in any. Good Christians can't be properly said to have an unclean Heart and to be impure, tho' they have not attained to sinless Perfection. Neither is there the least Ground to assure them, that they ever will attain it in this Life. And as for wicked Men, of whom this may truly be said, they do not continue justified; they have all Reason to fear, unless they repent, the Wrath of the Almighty, and the being deprived of the gracious Advantages they now enjoy.

p. 41.

To proceed to another Passage, " the new
 " Path of Salvation by Faith and Works—the
 " old

Commandment and Duty is clear and evident. Or rather, these are only two different Expressions for one and the same Thing. And can it then be any Way surprising; that so many of your Disciples have turned *Moravians*, when in this very Journal wrote and published to guard against the Errors of these Men, you have been hasty and careless enough to avow the most fatal of them all, and that from which all the rest necessarily spring? And this only not in the very same Terms? I defy you here to justify yourself so, as to shew any Thing more than a verbal Difference between you.

And if you really mean what you say, and will insist upon it, that good Works are no Conditions of our Salvation, but that Faith is the only one; you may indeed save your Credit in some Measure as a *Logician*, for this can't be denied to follow from your Principle, that it is the only Condition of our Justification; but you will infallibly prove yourself a dreadful Divine, whom it is dangerous to hear or follow. For you must allow me to press the Question, which I have more than once asked already, where is then their Necessity? On what Grounds can you sufficiently teach the Practice of them? Should you say, they are proper Expressions of our Gratitude, fit Returns to the Mercy and Goodness of God, suitable Marks of our Love to our Neighbours: All this is very true; but every one of these Motives your Scheme weakens, if not entirely destroys. For if we can be saved without good Works, it will follow, that God will save such as are ungrateful, insensible
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of his Favour, and regardless of their Neighbour. And if this can be once supposed, what Regard will be had to the Sentiments of Gratitude or Compassion, which will be found of so little Service to us, and of so little Avail or Value in the Sight of God?

If then according to the Supposition now considered good Works are necessary at all, they must be so in another Sense of the Word; they must be necessary, certain Consequences of our Faith and Love to God, so that no Person sensible of his Favours to himself can help or cease doing them. Whether this be your Sentiment, I dare not say. I have Reason to fear, it has been that of some of the *Methodists*. At least without thinking so I know not how to reconcile what has been advanced on this Subject. It cannot therefore be amiss to throw in a Caution against this Error. And indeed it makes Man a mere Machine, and is inconsistent with the Nature of moral Motives, which how powerful soever are not irresistible. It is besides contrary to the present State of Probation we are placed in, and to the whole Tenour of the Gospel. Every Command and Prohibition, every Promise and Threatning, supposes a Power in Man to conform to or neglect it; and are accordingly so many unanswerable Arguments against this Doctrine. And we may with equal Justice and Propriety be enjoined to breathe, to let our Pulse beat, or our Blood circulate, as to pray, to repent, to be just, charitable, &c. if this be the Case.

Nay I know not how any Man on this Supposition can be persuaded to do good Works.

Either he is already in a justified State, or not. If he is, he cannot avoid doing them. His Faith and Love will work necessarily. His Endeavours therefore are needless—If he is not, he can't possibly do them, nor will his Endeavours at all help or contribute to his Justification, no not so much as Conditions. What Encouragement therefore has he to strive at all to conquer his Corruptions? Why may he not wait and live in them till the irresistible Call and the saving Faith suddenly, instantaneously and sensibly come upon him from above? Should you press him to reading the Sacred Scripture, to Prayer, to Fasting, &c. what is this but owning, that these are the necessary Means of Repentance, the necessary Condition of Pardon? Nay, should you urge to a Sinner the Heinousness and Danger of his evil Courses in order to shame and terrify him out of them, how easy would it be for him to answer, all this I confess? But what can I do? As I am not yet called or justified, I can no Way help myself, till I am thus favoured by God Almighty; and then I know, I shall be as ready to do good Works as you are, neither indeed will it be possible to do otherwise—What just Reply can be made to all this, shocking as it appears, upon the Principles I am now considering, is to me a Secret. And this shews the great Danger of them, how much they must take Men off from the Duties of Repentance, and what Pleas they afford them to continue in Wickedness.

I shall now, Sir, consider with all the Attention I can the Account you give us in this Journal

nal of the Doctrine of Justification, that we may come at the very Cause and Root of the Evil. You maintain the four following Particulars. I. " That the Justification spoken of p. 16. by St. Paul to the Romans and in our Articles is not twofold. It is one and no more. It is the present Remission of our Sins, or our first Acceptance with God." I apprehend it to be a Dispute about Words only, whether our final Acquittment at the Day of Judgment be rightly called the second Justification or not. Nothing depends upon it. It is the same to all the Purposes of Religion. This Term is however extremely just and proper, though we should grant, that according to the precise meaning of St. Paul and the Church the Word denotes our Acquittment in this Life.

But it is a Point of more Consequence to debate, whether this Justification be a single Act or a progressive State. Herein, I apprehend, we chiefly differ: And this Difference seems to be the Foundation of others. The Determination therefore of this Point will go a great Way towards the settling the whole Question aright — You, if I mistake not, hold it to be a single Act, instantaneous, and irresistible; we believe the contrary, that it is a State of Pardon and Favour with God, which must be begun, continued and ended, into which of his infinite Mercy alone, and by Virtue of the Covenant founded on the Merits of his blessed Son, He is pleased to admit the penitent and believing in and by the Sacrament of Baptism, but which we may for a Time forfeit by our Sins, re-
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gain by a sincere Repentance afterwards, and finally complete and perfect by a Perseverance in our Duty, an increase in Habits of Goodness wrought in our Minds by the Power and Assistance of the Holy Spirit. This is the true Christian Doctrine, agreeable to the whole Tenor of Sacred Scripture, as well as to our Articles, Homilies and Service; exciting and encouraging Men to all Godliness and Honesty; informing them at any Time with sufficient Certainty of the true Condition their Souls are in; entirely excluding all *Entbusiasm* and Delusions, all Presumption and Despair. Whereas your Account leads the Way to these, by tempting Men to trust to sensible Impulses and present Feelings, and to judge of their spiritual Estate according to these very precarious Foundations, and excluding those Dispositions of Heart and Will, which are in the New Testament required, from having any Thing to do in this Matter. Thus if Justification be to Believers but one past Act, independent on any Thing they do, how is it that St. *Paul* speaks of it as a future Thing, *ye Doers of the Law SHALL BE justified?*

p. 91. It cannot therefore be enough for you barely to assert, how frequently or how positively soever, your Sentiments in this Matter. It is incumbent upon you to prove them to be true and harmless. Confute, if you can, Bishop *Bull's* excellent Works, which you tell us you have read over, on this Subject; wherein every Text of Sacred Scripture relating to it is distinctly considered, and every Objection you can propose judiciously obviated and answered.

Justi-

Justification with you is the present Remission of our Sins, or our *first* Acceptance with God. This is according both to Sacred Scripture and our Church, ordinarily in Baptism. But I do not suppose you mean this—However why do you confine it to the first Remission and Acceptance? Is this the only one either wanted or vouchsafed? Consider what Answer you will give to this Question. On either Side you will be closely pressed. To say that it is the only one, is to assert, in direct Contradiction to our Article, that a justified Person cannot fall from Grace given, and in Spite of Experience, that a Person once pardoned cannot relapse into Sin, cannot afterwards forfeit God's Favour: Or else, it is with the *Novatians* of old to say, that this cannot be regained, or that there is no Place for a second Repentance; Pardon and Acceptance being granted only once. And this is to limit the divine Mercy, to deny the Promises of the Gospel, and to overwhelm the Conscience in Doubt and Despair—But if you say on the other Hand, that we may both need a second Pardon and Acceptance, and that we may rely on God's Goodness to grant it; then you will be hard put to it to give a Reason, why this second (and so as often as it shall be allowed) be not a Renewal of our Justification. This then is a Condition of Mercy and Favour, into which we are reinstated. Nor can I see any real Difference between the first and succeeding Grants of it. Whenever therefore we obtain Remission and Acceptance, we are properly justified. And therefore, when a good Man dies
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in the Faith of Christ, and in the Practice of his Law, and his Time of Trial and Probation is over; as he must be supposed to be finally remitted and accepted, Why should we not call this his second or last Justification, or more properly, his State of Justification finished and perfected?

- P. 19. You write in other Places so variously about this Matter, that I despair of finding any Consistency, and am at a Loss to understand you. Once you hold “ a Degree of justifying Faith “ (and consequently a State of Justification) “ short of and commonly antecedent to—the full “ Assurance of Faith; the abiding Witness of “ the Spirit, or the clear Perception that Christ “ abideth in him.” Here you admit, not only that Justification is a State, but that it is capable of Degrees, and may increase in Proportion to our Faith. And how then is it only our *first* Remission and Acceptance?—And
- P. 51. yet you afterwards say, that you “ warned all who “ had tasted of the Grace of God, not to think “ they were justified, before they had a clear “ Assurance, that God had forgiven their Sins, “ bringing with it a calm Peace, the Love of “ God and Dominion over all Sin.” What Difference there is between this *clear Assurance* and the former *full Assurance* and *clear Perception* I know not. How then is the one necessary, if the other be not? How can there be any Degree of justifying Faith short of the full Assurance, if we are not justified without a clear Assurance? Here therefore you seem to have bewildered your self again.

I pro-

I proceed now to your second Proposition.

“ It is true, that the Merits of Christ are
 “ the *sole Cause* of this our Justification. But
 “ it is not true, that this is all that *St. Paul*
 “ and our Church mean, by our being justified
 “ *by Faith only*: Neither is it true, that either p. 17.
 “ *St. Paul* or the Church mean by *Faith*, the
 “ Merits of Christ.” You here begin with
 speaking very inaccurately. Divines have usually
 distinguished the Causes of Justification into the
 principal, the efficient, the meritorious, and
 the instrumental Causes. To prevent Confu-
 sion in our Ideas it may be necessary to attend
 to and remember these Distinctions. You there-
 fore very improperly call Christ’s Merits the
sole Cause, though there is no other meritorious
 Cause of our Salvation—Again both *St. Paul*
 and the Church mean Faith in the Gospel and
 Merits of Christ. By being justified by Faith
 only, they mean to exclude the Merits of our
 Works, and that we are justified altogether for
 the Sake of Christ’s Merits *firmly believed and*
trusted in by true penitent and humble Sinners
 —This with Regard to our Church shall be
 very fully manifested hereafter—You go on,

3. “ By our being justified by Faith only, *ibid.*
 “ both *St. Paul* and the Church mean, that the
 “ Condition of our Justification is Faith alone
 “ and not good Works.” Neither of them I
 am sure mean any such Thing. You here great-
 ly wrong them both in ascribing so mischievous
 a Sentiment to them. Both in many Places
 make our good Works together with Faith ne-
 cessary, and therefore necessary Conditions, to

our obtaining of Remission and Acceptance. And I defy you to prove, that less is required in Order to our first Remission and Acceptance from any (the Case of baptized Infants excepted, which will admit of no Conditions whatever, not even that of Faith,) than is required to qualify ourselves for any subsequent Acts thereof. If a justified Person should fall into Sin, has he any Hopes given him in the New Testament of Pardon without earnest and sincere Repentance? Shew any Promise there made, on which such Hopes can possibly be granted, and you will easily carry your Point. Or shew, that these Scriptures make any Difference in this Respect between our first Remission and Acceptance, and those granted afterwards. But it is impossible to do this. The same Conditions are still insisted on in Order to our Forgiveness; the same Humility and Repentance, the same Patience and Hope; and as we had Opportunity, the same outward good Works of Alms, &c. The Means of escaping the Wrath to come and of attaining the Inheritance of Glory are always the same—From whence also it will follow, that the Terms of our present Justification, and of our future Salvation, are not at all different.

But I must not pass by your Reason for the Position above. “ Inasmuch as all Works done before Justification have in them the Nature of Sin.” Now though this may explain the Church’s Meaning, yet it cannot St. Paul’s, to which Purpose you also bring it. With Regard therefore to one half of your Assertion your Proof entirely fails; and it will presently appear

pear of how little Service it is to you in the other.

Consider the Consequence. Works before Justification have the Nature of Sin, therefore they are not Conditions of our Justification. Will you abide by this Conclusion? How then will you justify your own Argument for the Necessity of Prayer? "We know indeed, that p. 45. "the Prayer of an Unbeliever is full of Sin." And yet you here contend for it's being even to Unbelievers a *Means of Grace*, which must be owned to be rather more than a *Condition*. But if Prayer be a Means or Condition, even when it is full of Sin, then surely neither this nor any other Work are excluded from being Conditions, because they may have the Nature of Sin. I may argue in your own Words, applying in general to Works what you say of Prayer. "Here is no Restriction as to Believers or Unbelievers." And you well urge the Instance of *Cornelius*, whose Prayers and Alms before his believing are said to have come up for a Memorial before God. This Instance is full for my present Purpose. For these Prayers and Alms you must own to be full of Sin, and yet you will not dispute their being heard and accepted. They are commanded to all. Unless therefore performed, we have no Reason to hope for Grace or Forgiveness.

Thus you see, that your Objection is answered by your self. Whatever you urge against the *Moravians* is irresistibly retorted upon you. There is no greater Difficulty in supposing Works, that have the Nature of Sin, to be Con-

ditions of Justification, than in supposing Works full of Sin to be Means of Grace. You must either relinquish this Objection to our Doctrine, or give up the Point to the *Moravians*.

Besides, Sir, you must know, that we hold good Works to be Conditions of retaining our Justification; as we may forfeit this Benefit, if we are not careful to live in them. In this View, our Assertion is not at all affected by what you represent as the Sense of the Article. It may be still true, that Works before Justification have the Nature of Sin, and yet, that good Works afterwards are thus necessary to keep it up, as also to regain it, if through our Fault it should be lost—With Regard to this Point, I am glad to find you agree with us. You say Mr. *Ingham* and you agreed, 1. “That none shall finally
“ be saved, who have not, as they had Opportunity, done all good Works; and 2. That
“ if a justified Person does not do good, as he
“ has Opportunity, he will lose the Grace he
“ has received, and if he repent not and do the
“ former good Works, will perish eternally.” Nay you go farther and say, you believe, that the unjustified will never find God, unless they seek him in the Way of doing good.

All this is very right and true; but it is amazing, that you should not see, that it is irreconcilable with your denying good Works to be Conditions of our Justification. You here hold it necessary and therefore possible for a Person not yet justified to do good, as he would find God, i. e. be justified; and for one already justified to do the same, as he would preserve or

regain this Grace. In both Respects they are Conditions—Great is the Power and Prevalence of Truth.

I have hitherto argued with you on Supposition, that you had faithfully given the Words of the Article. But I must now observe, that you have changed them. The Article does not speak of Works before Justification, but of Works *before Grace*, which is a very different Thing. Of these it says, that they have the Nature of Sin. In what Sense this is to be understood I have endeavoured to explain in the Tract before referred to, and therefore shall not here repeat. It will be sufficient for my present Design to take notice, that however this be understood, there is not the Shadow of Reasoning in your present urging it. Without some Portion of God's Grace we can do nothing good. Works therefore antecedent to it, and exclusive of it, are not to be called good. They are here declared to have the Nature of Sin—Will it follow from hence, that Works before Justification are such, or are not Conditions? Is there not a manifest Difference between these Points? Will you say, that God's Grace is of no wider Extent than Justification? Is every Person devoid of this to be supposed totally devoid of the other? If you mean by Justification, all Grace whatever, be so good as to speak out; and then the sole Question will be, whether you speak accurately and properly? But then, you must not confound these with Forgiveness and Acceptance according to the Terms of the Gospel Covenant.

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It will be in vain for you to think of sheltering yourself under the Title of the Article; which indeed runs, *of Works before Justification*. Here the Law Maxim seems applicable. *Titulus non est Lex*. And certainly in all sober Construction, the Title should be understood agreeably to the Article, and not be used to explain it, where there is any Difference between them. Not that this is altogether the Case here; For Works before Grace, of which only the Article speaks, are *à fortiori* Works before Justification. But this is no Proof, that in the Sense of the Church these Terms are strictly convertible, and mean the same. It will by no Means follow, that Works before Justification are therefore Works before Grace, or that you can safely argue from the one to the other.

The Difference then between the Title and the Article is a mere Nicety, on which little or nothing depends. Either it is an Inaccuracy, or not. If it be, no Advantage can justly be taken of it. The whole Consequence you can draw from hence is, that the Church improperly applied the Word Justification. Such an improper Use of the Word will not then shew the Nature of the Thing. We may add, that this is not the only Instance, where she is not solicitously exact in Titles. In the 11th Article Reference is made to the Homily of Justification. And yet there is no Homily with this precise Title. And I think all are agreed, that the Homilies of Salvation are those intended. So that she appears to have looked upon these Minute-nesses, as Things indifferent and of no Moment
—How—

—However suppose, that here is no Inaccuracy, that she actually means by Justification the same with Grace in general, neither will this serve your Cause. It will only follow, that the Word is here applied in a more lax and large Sense, than it bears in the Controversy before us. Your Appeal therefore to the Article is vain. In this View we freely allow all that it asserts. We hold as well as you, that Works before the Grace of Christ, and the Inspiration of his Spirit, have the Nature of Sin. And we challenge you to make good the Consequence; that therefore no goods Works are Conditions of our Justification, i. e. of our Pardon, Acceptance, and federal Right to eternal Life.—And till you do make it good, I hope we shall hear no more of this boasted Argument.

Your 4th and last Proposition is, “ That p. 17.

“ Faith, which is the sole Condition of our
 “ Justification, is the Faith, which is *in us*, by
 “ the Grace of God. It is a sure Trust, which
 “ a Man hath, that Christ hath loved *him*, and
 “ died for *him*.” I shall not dispute with you,
 whether this Faith be more properly stiled the
 Condition, or the Instrument of our Justifica-
 on. In your last Hymn you speak of it as the
 latter, when you say, that “ Faith puts forth a p. 119.

“ trembling Hand to apprehend his Love.” And
 thus the Gentlemen on your Side of the Questi-
 on have generally wrote of it. And the late
 learned Dr. *Waterland* has so distinctly explain-
 ed this Expression, that it appears no longer
 liable to any Exception.—However this be, it
 is of Importance to enquire, whether you have
 here

Summary
 View, p.
 49, &c.

here given us a right Account of justifying Faith. That it is not the sole Condition has been shewn already, nor indeed can it be, unless you consider it as including in itself all good Works. If you really mean this, when you call it a *sure Trust*, your Definition may be innocent, tho' it be far from being clear and explicit enough. But otherwise, it is most absurd, and most dangerous—Absurd, as it supposes, that such a sure Trust can be in one, who does not repent of his Sins: And dangerous, as it induces such a one to entertain this sure Trust—These must be the Consequences, if you understand by this sure Trust, what it naturally implies, a *certain* and *well-grounded* Hope of *receiving the Benefits* of Christ's Love and Death.

But, if you only mean by it a full Belief, that Christ hath so far loved him as to die for him, and a Reliance on the Merits of his Death, and this separately from all good Works, I answer then, that this is a most false Account of justifying Faith. Experience shews us, that it is common both to the good and bad. Very wicked Persons have deluded themselves with the Persuasion of having it. And to use the Words of your former Page, “Such a Faith in Christ, *such a Reliance* on him, to save them *in their Sins*, have nine in ten of all the Robbers and Murderers.”

There is therefore nothing distinguishing enough in this to point out the true justifying Faith. Christ hath loved all the World and died for all, the worst not excepted; i. e. He has died to put it in their Power to attain eternal

nal Happiness. Bad Men therefore, if they believe universal Redemption, may have this sure Trust, that Christ hath loved them and died for them. Nay, though they should be strict *Predestinarians*, yet if they can but believe, that they are the Elect, and work themselves up into a Persuasion, that Christ hath loved them and died for them, notwithstanding any Sins they have been guilty of, they may also according to this Account be justified. Nor do I see, that either of them can be accused of any Vanity or Presumption, if Faith be made exclusive of a sincere Obedience; if any instantaneous Impulses or Feelings are to supply the Place of a Consciousness of this; or if Men be taught to rest in Christ's Love or Death without fulfilling the Terms of the Covenant, which he died to establish and confirm with Mankind.

I have now, Sir, examined at large your Account of Justification, and I hope fully refuted the several Articles, in which you have comprized it. What I believe concerning it may be clear from what has been said, and need not be enlarged upon. The Word is certainly a forensick Term. Its primary and original Meaning is the clearing any Person from an Accusation laid against him, and manifesting his Innocence. But the sinful State of Men shews, that this can't be the Gospel Notion of it. In this Sense no Man living can be justified in God's Sight. And indeed it is plain from many Passages in the New Testament, that

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our Justification consists in the Forgiveness of our Sins, and in the Acceptance and Reward of our imperfect Services. Thus are we dealt with, as though we were righteous. This wholly flowed from God's free Grace and Goodness, as we never could have claimed or deserved it. In Compassion to us, he has made with us a Covenant of Mercy, wherein, on our Performance of a few easy and reasonable Conditions, we are intitled to his Favour, and restored to all these Advantages; which however will be forfeited, and a severer Punishment allotted us, if we neglect those Conditions. We are besides promised the Help and Assistance of God's Spirit to enable us to perform them. However, we are still weak, frail, and sinful Creatures. Our very best Services will be imperfect. We never shall have the least Merit of our own to plead. Our Hopes of Mercy and Reward must yet be grounded on the Death and Mediation of Christ Jesus. It is on him we must rely, after we have done our own honest Endeavours to pardon our Sins, to accept our Repentance, to crown and reward our Obedience. This is the true justifying Faith, which you see supposes our good Works, as Conditions commanded and necessary to be performed, and yet entirely shuts them out as having any Merit in the Sight of God, or being the least on a Level with the Death of Christ.

This is a short Account of the Christian Scheme, which is free from all the Difficulties which

which attend either Extreme, which gives no Room for either Presumption or Despair, which fully reconciles the Commands and Promises of the Gospel together. What should be the Occasion of that Outcry, we have heard against this Doctrine of late, I cannot conceive. What ill Consequence can possibly attend it? Both Faith and Practice are here secured. The Errors of both *Socinians* and *Antinomians* are guarded against. His free Mercy and Goodness will be equally seen in his contriving such an adorable Scheme for our Redemption and Happiness; And his divine Justice and Wisdom are farther manifested by his granting this on Terms so suitable to his own, and to our Nature. So that all Supposition of our own Merits, all Trust and Glorifying in ourselves, will be excluded. Our Redeemer will have the Honour due to his Name. And our Endeavours to believe in him, to love him, to please and obey him will be most powerfully excited — To all which I shall just add, that the Doctrine I am contending for has never in Fact given any Occasion to Irregularity or Confusion; but in Proportion as it has been believed, and as it has had Influence, has ever contributed to the Peace of Men's Minds, and to the Order and Quiet of Society.

Has this been the Case with Regard to the setting aside good Works as Conditions of our Justification? On the contrary, the grossest Corruptions have ever followed the spreading of this Tenet. The greatest Heats and Animo-

fities have been raised thereby. The wildest Errors have been thus occasioned. And in Proportion to it's getting Ground, it has never failed, as indeed it has but too apparent a Tendency, to perplex the Weak and Serious, to harden the Wicked and Careless, and to please the Profane. Your Journal is too sad a Proof, that these terrible Consequences have of late prevailed, perhaps more than ever. And if the same Doctrine is continued to be taught, who can say, how much more they will prevail, or how fatal they may be in Time?

Neither are these the only bad Effects of it. Your Journal suggests another, which I shall take this Opportunity to remind you of, and to beg you seriously to consider. I mean the Doctrine of absolute Predestination. That several of the *Methodists* have taught and maintained this, is certain. Mr. *Whitefield* himself has run into the Error. I will do you the Justice to say, that you here retain the Principles of your Education, and frequently express a just Dislike of it. Neither can I suppose, that you are sensible of the near Connection, which there is between this Point and that you maintain. Universal Redemption, or God's Offers of Mercy to all, suppose Conditions to be performed by us. And if we are justified absolutely without any Regard to these, so are we predestinated, elected, and saved †. On the other Hand, if we allow

p. 40, 72,
76, 98.

† Non aliam Justificationis, aliam Electionis causam quarum. *Melanchiton*. Vid. *Bull. Apolog.* §. 7. n. 29.

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our Election to be conditional, and to depend on the divine Foreknowledge of our Faith, Sincerity and Obedience, it will easily follow, that these are the Conditions of our Justification too, what we must practise in order to obtain and preserve it. And whatever may lead you to deny this, will also lead to the Denial of the other. The Notion of good Works being Conditions, was first set aside by the Patrons of irrelative Predestination. Nor can any Thing less than this thoroughly justify it's being so set aside.

You will perhaps say, that you differ from the *Calvinists*, in that you make Faith the Condition of Justification. This, I fear, will not help you out of the Difficulty, because you will not allow Faith to be a Condition at all in our own Power; it must be entirely the Gift of God, vouchsafed to whom he pleases, without any Regard to their Dispositions or Virtues. The justifying Faith you hold to be prior to all them, and can therefore no Way depend upon them. For if they are any Means of attaining this, they are then mediately at least, Conditions of our Justification.

According to you, justifying Faith is a sure Confidence which any Man entertains, that Christ hath died for *himself* in particular, so as that he shall certainly attain the Benefit. I ask, what Ground he has for this Confidence? You will not say, that he is conscious of his own Repentance, Sincerity, &c. This would be making these, Conditions. What then has

he to rest upon but the Strength of his Persuasion? Which if it does not depend upon the Belief of absolute Predestination, as far as I can see, depends upon nothing. A Man, that sincerely desires and endeavours to live according to the Terms of the Christian Covenant, may be from hence sure of being in God's Favour, and has nothing to fear. But set aside this, and what Reason has such a one to give of his Faith and Hope? How can he be confident of Christ's Love to himself in actually justifying him?

Look upon this Argument in another Light. It is certain, that all are not justified. What is then the Cause or Occasion of this Difference? We who hold Conditions, answer, because all will not accept the Offers of Mercy made to them, use the Assistances granted, and follow the Rules prescribed. And this throws the Blame where it ought to lie, on themselves, and at the same Time excites them to Repentance. But what satisfactory Answer can be given by you, who exclude these Conditions? You must I think say, that all are not favoured by God with this justifying Faith, and till they are, nothing will avail. And here we see the Parent of absolute Rejection and Reprobation. These then are other Errors which you have occasioned the spreading of. They are nearly allied to that you maintain. This directly tends to introduce them. And in Fact they have been introduced. And whenever they gain Ground, there can be no wonder, that
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Confusion, Presumption and Despair, many very shocking Instances of all which you give us among your Followers, should be the Consequences.

The next Point, Sir, which I shall enquire into, is, whether you have not proceeded even to worse Lengths than the *Moravians* have done. If so, you are a very improper Person to blame them, and can never hope to convert them, till you have corrected your own Errors. I need go no farther than the Journal before me for Instances to make good this Charge.

Your Notion of Justification without a clean Heart I have before taken Notice of. This you acquit the *Moravians* of, by representing the contrary as one of their Errors. But if this be an Error in them, the *Psalmist* is in the same. *Truly God is good—to such* Pf. lxxiii.
as are of a clean Heart. Who shall ascend into 1. xxiv. 3.
the Hill of the Lord?—He that hath clean 4.
Hands, and a pure Heart. The divine Favour and Rewards are we see confined to these. Nay, I doubt *St. Paul* will come in for a Share of the Error, as having taught the same, that *no unclean Person hath any Inheritance in* Eph. v. 5.
the Kingdom of Christ and of God—Pray tell us, whether he is not unclean, that has not a clean Heart; and whether he can be justified, who hath no Inheritance, &c.

Again, in your Notions of the Sacrament of the Lord's Supper, you far exceed the *Moravians*, You charge them with saying,
 “ That

p. 105. “ That none ought to communicate till he
 “ has Faith, *i. e.* a sure Trust in the Mercy
 “ of God through Christ.” One would have
 imagined, that in this you would have agreed
 with them. Our Church throughout the
 Communion Office supposes the Receiver to
 have this Faith. And if he has not, he must
 be a very unworthy one indeed. But you not
 only reject the Necessity of this, but of all
 previous Preparation whatever. And in this
 you are more wild than the *Socinians* them-
 selves. For these, if they hold no Prepara-
 tion requisite, deny also all supernatural Bene-
 fits. Whereas you very inconsistently and
 absurdly allow the Sacrament to be a Means
 of Grace, without any Qualifications on our
 Part, nay even without a due Sense of the
 Nature of it. For 'tis impossible, that we
 should rightly remember Christ's Love in dy-
 ing for our Sins, without a Trust in God's
 Mercy through him.

p. 47. I must not overlook the Reason, which in
 one Place you give for your Opinion in this
 Matter. “ Inasmuch as we come to his
 “ Table, not to give him any Thing, but to
 “ receive whatsoever he sees best for us, there
 “ is *no previous Preparation* indispensibly ne-
 “ cessary ; but a *Desire* to receive whatever he
 “ pleases to give.” You add, “ That *no Fitness*
 “ is required at the Time of communicating,
 “ but a *Sense of our State*, of our utter Sin-
 “ fulness and Helplessness : Every one who
 “ knows he is *fit for Hell* being just *fit to come*
 “ to

“ to *Christ*, in this as well as all other Ways
 “ of his Appointment.” Suffer me again to
 express my Concern to see such very danger-
 ous Tenets so heedlessly thrown out, in an
 Age already too much disposed to undervalue
 and slight the Ordinances of Religion. The
 ill Use, which may be made of this, is very
 evident. The very worst Sinners according
 to it may presume to approach to God’s Altar,
 without any Repentance, Amendment of Life,
 or so much as any Resolution to amend. No-
 thing is here declared needful but a Sense of
 his Danger, which if he thinks at all, he
 cannot help being convinced of. Nothing,
 but what the Schools call *Attrition*, a bare
 Sorrow arising from the Fear of Hell, and
 this not so much as exerting itself in any Act
 of Duty or Devotion, nor exciting us to any,
 is here required. We need not bring with us
 any suitable Dispositions, any Faith or Love
 to God, any Charity to our Neighbours, any
 other previous Preparations, because we come
 not to give God any Thing, but to receive
 from him. And therefore a Desire to receive
 is sufficient.

For my own Part, Sir, I hardly know any
 Principle of the *Moravians*, even as your self
 has represented them, more weak or more
 wicked than this. Nay the Reason you here
 give, if there was any Force in it, would de-
 feat and destroy all Christian Duty whatever,
 and justify the very worst of their Abominati-
 ons. For what can we at any Time expect

to give God Almighty? Wherein can any of our Services be profitable to him? We come into this World to receive Happiness and Salvation from Him; and therefore according to your Reasoning no previous Preparation is indispensably necessary, no Obedience, but only a Sense of our want of his Benefits, and a Desire to receive them at his Hands. All those must be excluded, for fear we should be thought giving to God, and making worthy Returns to God.

But surely, though our best Endeavours can deserve none of his Mercies, yet are they indispensably necessary in Order to our attaining them. He will give his Grace to the humble, penitent, and thankful. No others have Reason to expect his Pardon and Acceptance. A Sense of our dangerous and guilty State, if it does not end in a true Repentance, will be far from recommending us to him, will render us more inexcusable, and more miserable. We cannot be perfectly fit to come to Christ in any of his Ordinances, without Holiness and Virtue.

A Stoical Insensibility is the next Error, which I have to charge upon you, and which I do not find the *Moravians* infected with. It is not enough for you to teach, that Men should bear their Pains and Troubles patiently, without any murmuring against God, nor that they should hope for some Supports and Comforts from him. You go much farther than this, and say, the Servants of God suffer

suffer Nothing, and suppose that we ought to be here so free, as in the strongest Pain not once to desire to have a Moment's Ease. This is extinguishing human Nature, what we may well think impossible, what may be reasonably called a grave Affectation and Hypocrisy. Without it we may be resigned to God's Will. No Religion requires it. Nor did our Blessed Saviour himself shew it in his Sufferings. And the Mischief of such Principles being spread is, that they are apt to drive Men to Despair, when Pains or Sufferings force them to cry out and complain.

At the End of one of your Hymns you seem to carry this Notion to the very Height of Extravagance and Presumption. You say to Christ,

Doom, if thou canst, to endless Pains, P. 117.
And drive me from thy Face.

Consider, Sir, whether this be not like setting your Redeemer at Defiance, rather than submitting to his Will. I am sure it is a Petition, which no Man, who has the least Sense of Happiness, or the least Concern for himself, can join in. I know not, whether it be more defective in Point of Prudence or of Duty.

In a Conversation between yourself and Mr. *Spangenberg*, you tell us, that he maintained, that inward Corruption can never be taken away, till our Bodies are in the Dust. I do not take upon me to understand clearly, and much less to vindicate, what this Gentleman asserted. But if he erred in one extreme, I am

sure you went as far in another. For in Order to confute him, you give it as your reply, was then inward Corruption in our Lord? Or cannot the Servant be *as* his Master? You here assert an absolutely sinless Perfection, another Error, which the *Moravians*, as far as I can find, keep clear from. Can then any Person here on Earth be as truly without Fault as our Blessed Lord was? The Scripture very fully teaches the contrary, saying, that *in many Things we offend all*; that it is but *deceiving ourselves*, and going contrary to the Truth, to say that *we have no Sin*; and that though *Christ was tempted in all Points, like as we are*, yet in this he was unlike, in that he was *without Sin**. The Text you here allude to was spoken of quite a different Point, and no Ways refers to an Equality of Virtue and Disposition, but to a Likeness of outward Treatment, which Christians may meet with from the World, and which they have no Reason to complain of, if it be no more severe, as indeed generally it is much less so, than what our Master himself submitted to endure.

I proceed now to observe, that though you would be thought an Enemy to Enthusiasm and Presumption, and appear to charge the *Moravians* therewith; yet in both these Cases, you are far from being inferior to them, or indeed to any others. Enthusiasm is a false Conceit, or an ill grounded Persuasion, of an

* See the 15th Article of our Church, intituled, *of Christ alone without Sin*, full against your Position.

extraordinary divine Power and Assistance, which leads or pushes Men on to such Instances of Conduct, as are extraordinary and unusual, and only to be justified by the Supposition of such Assistance and Direction. An Enthusiast is then sincere, but mistaken. His Intentions must be good (for thus only is he distinguished from an Hypocrite) but his Actions will be most abominable. Instead of making the Word of God, or right Reason the Rule of his Actions, he follows only that secret Persuasion or Impulse, which is owing to a warm Imagination, and which leads him from one Degree of Error and Inconvenience to another. Instead of judging of his spiritual Estate by the Improvement of his Heart, and the Increase of his Virtue, he rests only on inward Feelings, Extasies, &c. He is very liable to err, being rash and hasty, and not considering Things coolly and carefully. He is very difficult to be convinced by Reason and Argument, as he acts upon a supposed Principle, superior to it, the Direction of God's Spirit. Whoever opposes him will be charged with resisting or rejecting the Spirit. His own Dreams must be regarded as Oracles. And however wild, irregular, extravagant, or even sinful his Behaviour may be, whatever he undertakes is the Cause of God, whatever he does is to be accounted his Work. Hence he talks in the Stile of Persons, who were really inspired, and who proved their Inspiration by the plainest Miracles. He applies Scripture Phrases to Himself, with-

without attending to their original Meaning, or once considering the Difference of Times and Circumstances.

This short Account of Enthusiasm, I hope, you will not much object against, as you give partly the same in some Places of your Journal. You complain, that “ a Spirit of Enthusiasm was
 “ breaking in upon many, who charged their
 “ own Imaginations on the Will of God,
 “ and that not written but imprest on their
 “ Hearts.” And you add, very justly, “ If these
 “ Impressions be received as the Rule of Ac-
 “ tion, instead of the written Word, I know
 “ nothing so wicked or absurd but we may fall
 “ into and that without Remedy*.” And in
 p. 108. your Letter to the *Moravian* Church, you charge them with “ substituting an uncertain,
 “ precarious, inward Motion in the Place of the
 “ plain written Word.” Nay you before said,
 p. 43. that “ this [to do what God commands] is
 “ the surest Evidence of believing.”

All this I readily allow, and rejoice to find you acknowledge. My only Difficulty is to reconcile it to your past Conduct and Pretensions, and those of the *Methodists* in general. They are these very Things, which have been charged upon you, and which you could never yet disprove. We desire no more than to try your Sentiments and Proceedings by the writ-

* In your former Journal, page 33. You say, “ false, imaginary Inspiration is Enthusiasm. That theirs is only imaginary Inspiration appears hence, It contradicts the Law and the Testimony.”

ten Word. We find there good Works as often commanded and as strongly insisted upon. We find all Reviling, Railing, uncharitable Censures, Presumption, Disorder, Irregularities, and Violations of the good Laws in Force, strictly condemned therein. We are therefore certain, that no such can proceed from the Dictates of the Spirit of God. We are assured, that the doing what God commands is the sure Way of knowing, that we have received this Spirit, and not any sensible Impulses and Feelings whatsoever. You are not therefore charged with Enthusiasm, as you would more than once insinuate, for Pretensions to the Love of God, or the Power of Godliness, as well as the Form; (you are wrong in saying that Religion is commonly thought to consist in this; nor is any such Doctrine taught in our Churches;) but for pretending to judge of this Love, and to describe it, by the Impressions or Experiences of inward Warmth and Glow, which may be ascribed to other Causes, and not by the Reflection on our sincere Obedience.

The Character of the *Enthusiast* above drawn will fit, I believe, in the Opinion of all sober Persons, all such of the *Methodists* as can be thought sincere. That you have laid claim to extraordinary Presences, Directions, Assistances, Revelations, &c. is past Dispute; as also, that you have acted on the Supposition of them. But this Claim has never yet been made good. In this very Journal, notwithstanding those honest Confessions which I have last transcribed,

p. 12. See

P. 10.

p. 11.

- ed, you are frequently guilty of doing the same.
- p. 66, 67. Let me set a few Instances of this before you. You give us one of a private Revelation, which you seem to pay great Credit to. A Woman, who had blasphemed but the Day before, said, Now they have done—C. prayed and *Humbrys* preached. (And indeed so they did) And they are coming hither as fast as they can. Quickly after they came in. She immediately cried out. Why, what do you come for? You cannot pray.—And they could not open their Mouths—To those who came to see her she spoke of their actual or their Heart Sins, and that closely—she told her Husband, who had sent for you, Mr. *Wesley* won't come to Night. He will come in the Morning, But God has begun, and he will end the Work by himself, before six in the Morning I shall be well. As you say she was. What Enthusiasm is here? To represent the Conjectures of a Woman with Regard to very common Points, whose Brain appears to have been too much heated, as if they had been owing to a particular and miraculous Spirit of Prophecy—What may we not give Credit to, if we trust such Accounts as these? Accounts, which I do not find you give us from your own Knowledge, for you do not say, you was prest, when this Woman was thus, according to your Description, inspired.
- p. 65. Again you say, you expounded, out of the Fulness that was given you. Would you be understood by such Expressions to intimate, that you had an extraordinary Share of the Spirit

Spirit granted you. If this be your Meaning, here is a fresh Proof of your Enthusiasm; if it be not, this Language is very improper, affected, and misleading. And it would have been much more decent and humble to have said, according to the best of my Power and Ability, with God's Assistance, I expounded.

Another very extraordinary Instance of Enthusiasm and Presumption is as follows. " Be- P. 69, 70.

" ing wet and weary, and not well knowing
 " my Way, I could not help saying in my
 " Heart, (though ashamed of my Want of
 " Resignation to God's Will) O that thou
 " wouldst stay the Bottles of Heaven! Or at
 " least give me Light, or an honest Guide,
 " or some Help in the Manner thou knowest!
 " Presently the Rain ceased: The Moon broke
 " out, and a friendly Man overtook me, who
 " set me on his own Horse and walked by my
 " Side, &c." This it is to be so great a Fa-
 vourite of Heaven. The whole Course of Na-
 ture must be suspended to prevent your suffering
 some trifling Inconvenience. The Rain must
 immediately stop, the Lights of Heaven shine,
 and a Man be directed to travel your Way, for
 Fear your important Person should be injured
 by the Wet and Cold, to which you had ex-
 posed yourself by indiscreetly setting out too
 late. Don't, Sir, mistake, and accuse me of
 being against a particular Providence. There
 is great Difference between this and such mi-
 raculous Interpositions in your Favour. If you
 would not have us look on what you here re-

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late as miraculous, there is nothing in it worthy of being related at all. And yet it is amazing, that you should be weak enough to imagine, that any reasonable Person would so consider it. You must not expect, that I should endeavour seriously to disprove you. The bare repeating what you say is sufficient. However, give me leave to ask, whether you think this extraordinary Providence was the Reward of your Want of Resignation to God's Will?

In the same Spirit of Enthusiasm, Vanity, and Presumption, and with some Uncharitableness besides, you describe Heaven as interfering in another Respect, in executing Judgments, immediate Punishments, on those who presume to oppose you. You say, Mr. *Moltzer* was taken ill this Day: I believe it was the Hand of God, that was upon him. Again, you tell us of one who was exceeding angry at those who pretended to be in Fits, and was just going to kick one who had dropped down just by her out of the Way, when she dropped down herself, and continued in violent Agonies for an Hour. Being afraid, when she came to herself, that her Mother would judge of her, as she herself had done of others, she resolved to hide it from her. But the Moment she came into the House she dropped down in as violent an Agony as before. And you say, you left her weary and heavy laden, under a deep Sense of the just Judgment of God. Again, you mention as an awful Providence, the Case of a poor Wretch, who was last
Week

p. 54.

p. 55.

p. 59, 60.

Week, cursing and blaspheming, and had boasted to many, that he would come again on Sunday, and no Man should stop his Mouth then. But on Friday God laid his Hand upon him, and on Sunday he was buried. Again, one being just going to beat his Wife (which he frequently did) God smote him in a Moment, p. 97: so that his Hand dropped, and he fell down upon the Ground, having no more Strength than a newborn Child. Can you, Sir, consider these Accotints without thinking of our Saviour's Expostulation, *Suppose ye that these were Sinners above all others, because they suffered such things?* Have we any Warrant either from Scripture, or the common Dispensations of Providence, thus to interpret Misfortunes of this Nature as Judgments? Or are these Instances any Thing like those in the Acts of the Apostles of *Ananias, Sapphira*, or *Elymas the Sorcerer*, which were real and strong Confirmations of the Truth of the Apostle's Doctrine and Fellowship? You can't, I think, seriously pretend they are. Nor can any sober Person, who is not far gone in Enthusiasm, lay any Stress upon what may be easily accounted for without any Supposition of a Judgment from Heaven.

With Regard to the Instances of People falling down in Fits, it will be necessary to be more particular. Many such Instances you give us. It is plain, that you look upon both the Disorders and Removals of them by the Means of Prayer, as supernatural. You con-

p. 14. continually represent them as such. You stile these
 Persons grievously tormented; Some of them
 you declare to have been buffeted of Satan in
 p. 37. an unusual Manner by such a Spirit of Laugh-
 ter as they could in no wise resist, tho' it was
 p. 38. so Pain and Grief to them. One, you say, was vi-
 p. 23. olently and variously torn of the evil one. And
 very frequently they were crying and roaring
 for Pain. And in the Journal you published
 before this in 1742. you speak of such poor
 Wretches as being left under the open Bondage
 p. 15. of Satan, and vexed with unclean Spirits. Nay
 in another Place you give us a Conversation be-
 p. 94, 95. tween Satan in the possessed Person, and one
 who stood near.

From all which Places you leave no Room
 to doubt, that you would have these Cases con-
 sidered, as those of the Demoniacks in the
 New Testament, in order, I suppose, to paral-
 lel your supposed Cures of them with those
 highest Miracles of Christ and his Disciples,
 the casting out Devils. This, I fear, will have a
 bad Effect on Mens Minds. False Miracles
 tend to lessen and to destroy our Belief of true
 ones. The Consequence will inevitably be ve-
 ry bad, if Men come to think the Facts re-
 corded in the Gospels and Acts to be no other
 than those you mention. Here therefore is so
 far from a Proof of your extraordinary Power,
 that it is only a Confirmation of your Enthu-
 siasm.

For really, it will be difficult to persuade a-
 ny sober reasonable Person, that there is any
 Thing

Thing miraculous or supernatural in the Disorders you relate. There are other Ways of accounting for them. These laughing, screaming, falling Fits have been often known, where Religion is not at all in the Case, and may be owing to some Obstructions or Irregularities of the Blood and Spirits. We need not suppose all these Cheats, nor able to help it. Some Instances may be common Hystericks: Others probably are those of Madness in various Shapes. Long Watchings, Fastings to the Prejudice of the Constitution, Closeness of Rooms, great Crowds, violent Heats may be easily allowed to occasion many of these Fits. To which we may add those excessive Terrors, Frights, Perplexities, Doubts and Despairs which weak and well-meaning Men have been thrown into by your dangerous Tenets, and which have quite overset their Understandings and Judgments, and made them liable to the Miseries you speak of. The Instances of religious Madness, perhaps the hardest of any to cure, and the most deplorable, have much increased, since you began to disturb the World. Most that live in it have heard of or known several of the *Methodists* thus driven to Distraction. Whether you allow the Possibility of this, I can't say. Your Treatment of the Officers of *Bedlam*, and particularly of Dr. *Monro*, is very extraordinary, and gives great Room to doubt it. In your last Journal you say, on a p. 83. Patient of Dr. *Monro's* coming to desire your Advice, you found no Reason to believe she had
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p. 53, 56, 57. had been any otherwise mad, than every one is who is deeply convinced of Sin. To the same Purpose you write in this Journal. But surely, Sir, this is great Indecency and Vanity, to pretend to more Knowledge in such Cases, which you can't be supposed to have made your Study, than Persons continually employed about them, not even excepting a Gentleman of the Doctor's Abilities, Learning, and Experience.

However, whether you will allow the Possibility of religious Madness, and the Supposition, that this is partly the Occasion of those Ravings, Blasphemies, and Agonies, which you mention as so common among your Hearers; you cannot well deny the other Causes, which I have assigned. And that because you have assigned them yourself in a like Case. In your former Journal which I have above referred to, you give an Account of a young *French* Prophetess; you describe her strong Workings, deep Sighings, and violent Convulsions. She spake much in the Person of God, and mostly in Scripture Words. Some of your Company believed she spake by the Spirit. But, you add, "this was in no wise clear to me. The Motion might be either hysterical or artificial. And the same Words any Person of a good Understanding and well versed in the Scriptures might have spoken." Apply this to your Followers; and how can you determine their Disorders to be any other than natural? But

But perhaps you will contend, that the Cures are miraculous. You indeed frequently represent them as such. Once you represent p. 24. a Woman in the very Ravings of Blasphemy and Despair; and on your desiring two or three, who had Confidence in God, to join in crying to him on her Behalf, you add, *immediately* "that horrible Dread was taken away." O- p. 38. Others, "upon Prayer made for them were delivered *in a Moment.*" Another equally p. 66. raving in the other Extreme of Presumption, upon your beginning to pray, "raged beyond Measure, but soon sunk down as dead. In a few Minutes she revived and joined in Prayer." Now I shall not dispute, how far Prayer may have naturally a good Effect where the Mind is so troubled and affected. It is easy to conceive that it may tend to allay and compose it, by regulating the Passions, quieting the Thoughts, reducing the Spirits, and inspiring Sentiments of Hope and Comfort. However, there is no need of supposing these Recoveries miraculous. Some of them were not instantaneous. In some Cases the Disorder was only removed for the present, and returned again shortly; with Regard to others, as these Fits must have their Period, this perhaps might be come.

But you go farther, and boast of your curing even bodily Distempers by Prayer, and sometimes without the use of any other Means. A spotted Fever, you tell us, had been extremely mortal, few Persons recovering from it. But
 † God

p. 61. God had said, *bitberto shalt thou come.* I believe, there was not one with whom we were but recovered. Here is indeed no Intimation of any Thing miraculous, or that proper Remedies had not been applied. But you seem to desire to have it believed, that an extraordinary Blessing attended your Prayers. Whereas, if the Circumstances could be particularly enquired into, most probably it would appear, that either the Fury of the Distemper was abated, or that the Persons you visited were seized with it in a more favourable Degree, or were by Reason of a good Constitution more capable of going through it. Neither do I believe, that they would have failed of an equal Blessing and Success, had they had the Assistance and Prayers of their own Parish Ministers.

p. 77. I shall mention but one Account more of this Nature, and this is what you give of your self. " I was suddenly seized with such a Pain in my Side, that I could not speak. I knew my Remedy, and immediately kneeled down. In a Moment the Pain was gone." Another Time, having a Pain in your Back and Head and a Fever, you say the Text came strongly into your Mind, " *These Signs shall follow them that believe*—I called on Jesus aloud to *increase my Faith*, and to *confirm the Word of his Grace*. While I was speaking, my Pain vanished away. The Fever left me. My bodily Strength returned," It is plain, Sir, that you represent those

these as miraculous Cures. If then they are not so (as the whole of these Accounts must depend on your bare Word,) if you are not endued with supernatural Powers, all this is rank Enthusiasm. Please then to answer coolly and seriously, *can you work real and undoubted Miracles?* You know, you and Mr. *Whitefield* have frequently been called upon for these. I can hardly imagine that you will in earnest pretend to them. But if you do, follow the Pattern of the Apostles, and as you go about from Place to Place, shew openly the Signs which followed then; restore the Blind and Lame, raise the Dead, at least heal the Sick that are therein. Believe me, Sir, a few such Instances wrought fairly in the Face of your Enemies, well attested, would have much more Influence on the World, and procure you more Attention with sober People, than all your present Pretences to the Spirit, or the strongest Professions ever so often repeated; which, till they are proved by those Miracles, cannot be excused or acquitted from Presumption and Enthusiasm.

You have now, Sir, my Sentiments, indeed more largely than I first intended, upon the chief Points of your Journal. I have endeavoured to set before you the many Errors and Irregularities both with Regard to Faith and Practice, which have followed your setting up this new Sect of *Methodists*. I have studied to convince you, how far you have occasioned the many gross Enormities of the *Moravians*, which you complain of, and how

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far you are accountable for them. Consider now, for it is greatly your Concern to do so, whether you have yet sufficiently cleared your self. You have indeed openly disowned some of the chief of them. But it is impossible for you to put an intire Stop to them, or to prevent more of your Followers from falling into them, while you still too much commend these Men, hold other Principles in common with them equally pernicious, nay from which all these naturally follow, maintain other Errors still more than theirs; and are guilty of Presumption and Enthusiasm to the highest Degree. What you have hitherto done will not be sufficient either to shew your Sincerity, or to guard against the spreading of those Delusions. The Interests of pure Religion and Virtue have already suffered severely by your Means; and if you will persist in your present Method and Doctrine, who knows, how much more they may suffer? You have therefore nothing to do, if you would approve yourself a Friend to these, but to renounce your false and dangerous Tenets, and return to a rational, regular, and quiet Way of doing your Duty.

What Effect these Papers may have, whether they will any wise contribute to this happy End, I cannot say. I am not conscious, that I have mistaken or misrepresented you: I am sure I have laboured to understand your Meaning, by comparing different Passages together as carefully as I could. And if I have not in all Cases, as indeed in most I have not been

been able to reconcile what you say in different Parts of your Journal together, I shall yet rejoice to find you explain your Sentiments so clearly and consistently, that they may no longer be a Snare and an Offence to the weak and ignorant. This at least may be expected from you.

The Consequences of *Methodism*, which have hitherto appeared, are bad enough to induce you to leave it. It has in Fact introduced many Disorders, *Enthusiasm*, *Antinomianism*, *Calvinism*, a Neglect and Contempt of God's Ordinances, and almost all other Duties, a great Increase of our Sects and Divisions, and in fine, Presumption and Despair, at least in greater Abundance than they were known before. Nor are these accidental Consequences, but what follow too closely from your Principles and Proceedings. Many of them you now see and lament. And therefore the Plea that you do not intend them, will no longer serve you.

But though I should not be so happy as to convince you by what I have wrote, yet I cannot but hope better Things of others, that they will see the dangerous Tendency of such unguarded Notions, presumptuous Pretences, and disorderly Behaviour, and be persuaded to preserve themselves from your Delusions; or at least to retreat in Time, and to persevere in a sincere Performance of the Terms and Conditions of the Gospel, in a stedfast Faith in the Merits of Christ Jesus, in an humble Sense of the divine Love and Goodness, in a cheer-

ful and inoffensive Obedience to God's Laws, and in a Patient Waiting for the blessed Hope of Immortality---These are the Ends of my giving my self and you the present Trouble. And God grant, that they may be answered and fulfilled.

I intended here to consider also your Sentiments concerning Church Communion, and how far you can justly stile your self a Minister of the Church of *England*. And this would lead me to an Examination and Vindication of our 11th Article, which you have so often laid claim to ; and to confirm my Belief concerning the important Points abovementioned by the Writings of several of our most eminent Divines who have taught the same. But this Letter has swelled to a Length beyond my Expectation. And therefore these Particulars may very properly be deferred to another. In the mean Time I remain,

Battersea
Nov. 3. 1744.

Reverend Sir,

Your Servant, &c.

Thomas Church.

P. S. If you think proper to return any Answer, I hope you will attentively consider the Points objected to you, and not put me off with such a slight, superficial, and declamatory Thing, as Mr. *Whitefield*, without any Regard either to his own Character or to the Importance of the Subject, published last Year under the Title of an Answer to my Letter to him ; in which he did not vouchsafe to consider any one Argument I had urged against him, and which no serious Man could think deserved any Notice.

F I N I S.