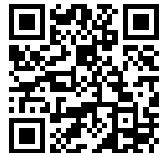


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S O M E  
R E M A R K S

ON A  
P A M P H L E T,

ENTITLED,

A T H I R D C H E C K

T O

ANTINOMIANISM.

---

By the AUTHOR of PIETAS OXONIENSIS.

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L O N D O N,

Printed for EDWARD and CHARLES DILLY, in the Poultry.

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THE UNIVERSITY OF CHICAGO



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S O M E  
R E M A R K S

O N T H E

**Third Check to Antinomianism.**

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I HAVE told you, Dear Sir, that I had no thoughts of continuing our Controversy, either in my own name, or in that of the Author of *Pietas Oxoniensis*. However, upon perusing your late performance, I find it necessary to offer a few Remarks upon it; though these will be very short (and without order or connection, just as they occurred to me after having read your *Third Check*), as you have taken no notice of the second edition of my Five Letters, in which some of those very objections are answered, which you make the subject of your address.

## [ I. ]

I thank you for the assurance you are pleased to give me of your regard and friendship. Permit me to say that I sincerely value them, and wish for an increase of them, so far as this may be done without giving up what I am persuaded is the real truth of God. But whilst I express my thankfulness to you on this account, I must add that what you are pleased to say concerning my own personal character really humbles me exceedingly: As my own heart bears me witness, that I am quite undeserving the testimony you are pleased to bear of me before the world.

## [ II. ]

Several pages at the beginning of your book are occupied in confuting the doctrine of particular election. However, I believe your arguments all center in this one point, *Why doth he yet find fault, for who hath resisted his will?* And therefore I think there is no need to give them any other answer than that of the Apostle, Rom. ix. 19, 28. *Nay but, O man, who art thou that repliest against God?* &c. But please to observe, Sir, that you do us great injustice in supposing that we believe or assert, that any souls shall *strive, reform, and pray, without any possibility of escaping Hell.* On the contrary, we believe that the end and the means are inseparably connected, and that *striving, praying, and reforming* are good proofs that a man belongs to *the election of grace.* And now let me ask you, Sir, as in the presence of God, if, when you made the above assertion, you did not know in your own conscience that you charged us wrongfully? If not, let me desire you to point out one Calvinist divine, either living or dead, who ever advanced any such doctrine, or who did not assert, that  
all

all they who are predestinated to eternal life, are predestinated to be conformed to the image of God's dear son, in the way to that life.

But your aversion to what you call Calvinism seems to have hurried you into all the depths of Mysticism; by which means, however you may think you harmonize with the scriptures, you have set yourself at absolute variance with Mr. Wesley, who you know has told us, "That in his most cool judgment, and in the presence of the most high God, he looks upon the Mystic writers to be one great Anti-Christ," (Review; &c. p. 141); consequently, in Mr. Wesley's opinion, Mr. F——t himself must be a limb of that immense body.

## [ III. ]

I confess I know not what you mean by *degrees of justification*, *degrees of redemption*, and a middle state between *enmity* and *reconciliation*; the very mention of which draws with it the idea of being half justified, or three parts justified; half redeemed, or three parts redeemed. Whereas, the scriptures always speak of pardon, justification, and redemption, as full, perfect, and complete; and however fearful we may be of *undervaluing ourselves*, we cannot speak of them any otherwise, without greatly undervaluing the Lord that bought us.

## [ IV. ]

What really surprizes me beyond all the rest is, your having brought out two new Justifications since the publication of your *Second Check*; though you give us to understand in a note (p. 48), that you knew there were four Justifications when you wrote that *check*. But you insinuate that you thought your readers prejudices would be so strong that they could

not bear to hear of these four justifications all at once, and therefore they were dealt out two at a time. But if, as you also inform us, all are *Antinomians*, and set aside the best half of the scriptures, who deny that something is to be done previous to three of these Justifications, no apologies can excuse you for having concealed a matter of such importance till your *Third Check* saw the light; since, by so doing, thousands, even of your own admirers, have been Antinomians without suspecting it; for, being ignorant that there were four Justifications, they could not set about doing what was necessary to be done in order to obtain the three last. Besides, who knows but in your *Fourth Check*, we may be told of two or three more Justifications; and should this be the case, I doubt not but Mr. Wesley will be as ready to adopt them, as he has shewn himself ready to adopt first your two, and now your four Justifications, after his own declaration, that *the Justification spoken of by St. Paul, and in our articles, was ONE and no more.* [A]. I cannot conclude this head without telling you what an excellent minister, who had been reading your *Checks*, said upon the occasion: "Well, well, says he, one Justification has been sufficient for all God's people that have gone to Glory till this time; and therefore I think we need not look out for any more." And give me leave to second his sentiment, by saying, that whilst I can obtain all that is meant by that one expression, *being justified freely by his grace, through the redemption that is in Jesus Christ*, I am not anxious if I never know any thing of your other three Justifications.

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[A] Review of Mr. Wesley's Doctrines, Postscript to the First Letter.

## [ V. ]

The reasoning you draw from the conduct of a Magistrate, in committing some to prison and dismissing others with a reprimand, is very inconclusive to establish the notion of some sins not bringing the soul under the curse and condemnation.

The law of God knows but one punishment for all sin; and that is death eternal; for *cursed is every one who continueth not in all things that are written in the book of the law to do them.* The law of the land has affixed various punishments to various crimes, and by that law every magistrate is obliged to regulate his conduct.

## [ VI. ]

Because I asserted; *that the gifts and callings of God are without repentance,* you beg me to answer several queries; p. 74, and among others (which really carry with them their own confutation) you ask, "*Was not the innocent Adam interested in the divine favor and image; and did he not lose both, together with Paradise, when he fell into sin?*" I answer, this is most certainly true; but, blessed be God, the seed of the Second Adam stand on a surer basis, and are interested in a better covenant. *Heb. viii. throughout.*

## [ VII. ]

Bishop Beveridge, you say, was a young convert when he wrote his *Private Thoughts*, and when he so heartily disclaimed the doctrine of merit as to say, "He could not pray, but he sinned; he could not hear or preach a sermon, but he sinned; that his repentance needed to be repented of, and his tears to be washed in the blood of the Redeemer."



True: But Mr. Wesley was twice his age, and had been many years in orders, when he put these words into his *Christian Library*; and therefore his first adopting them, and then disclaiming them, will only give us an additional proof of that gentleman's inconsistency, and perhaps make a striking figure in some future Farrago of his contradictions.—But, Reader, think with concern how deeply error must have darkened the mind, when this humble language of that eminent man of God, Bp. Beveridge, is set aside as unfit for those who have attained what Mr. F——r here calls *gospel liberty*; in other words, *unless perfection*.

## [ VIII. ]

The whole doctrine of my Fourth Letter, concerning the distinction between a believer's person and his actions, being backed by a striking quotation from Luther, in the second edition of my Five Letters, and by several from Mr. Wesley, which I have given in my Review of his Doctrines, I refer you to those quotations. However, I must observe, that the case you have stated between David and Claudius, under the same acts of sin, reflects very little honour on David's Saviour and David's Lord. Your words are these: "David commits adultery and murder in  
" Jerusalem, and Claudius in Rome. God sees them,  
" and says, agreeably to your scheme, They are both  
" guilty of the same crimes, and both impenitent:  
" But David is a Jew, an elect; a sheep, and there-  
" fore, though he sin against ten times more light  
" than the other, I am not at all displeas'd at him.  
" But Claudius is an Heathen, a reprobate, a goat,  
" and my anger smokes against him; he shall surely  
" die." It was happy for David, that when he fell  
so grossly, he had a merciful, gracious, and covenant-  
keeping God to deal with, and that he fell not into the  
the

the hands of *Arminians* and *Perfectionists* ; but I scruple not to affirm, that, admitting the case between David and Claudius to be exactly as you say, still David remained absolved from the curse of the law, whilst Claudius lay under it. David was a believer, Claudius an unbeliever ; therefore that blood which *cleanseth from all sin* prevailed for David, but not for Claudius ; and that same holy law which would have condemned Claudius if he had never committed the sins you mention, had no power to inflict its curse upon David, because David was interested in him who *both redeemed us from the curse of the law, being made a curse for us*. But they were *both impenitent*. In a sense this shall be granted, and in a sense denied. The graces of God's children, whether of faith, patience, repentance, &c. may (for a season) not be brought into act, but may lie like a spark covered with ashes : And this was the case of David under his sin ; but it was not so with Claudius, nor is it so with any who are in a state of nature.

To illustrate this point still more fully ; who shall affirm that those graces of humility and meekness, which long shone eminently in dear Mr. F——r, will never regain their former splendor, because, whilst he was writing his late publications, they have been buried under the rubbish of many unhappy tempers, and much corruption ? Would I in this case put my worthy friend upon the same footing with an angry Heathen ? God forbid ! yet am I hereby thoroughly convinced that the seeds of every sin whatsoever have a place in the hearts of the most purified saints upon earth, and that there wants nothing but temptation and opportunity to bring them forth. And although God will certainly chastise his people for sin, and make them feel what a grievous thing it is to depart from him, yet there is a great difference between his correcting them in love and disinheriting

disinherit them in wrath; nor do any of the examples you have brought prove the contrary, unless you will make it appear that Oran was a believer.

Upon your plan, every man is saved on account of his being better than others; and from the case you have introduced concerning David and Claudius; and from the insinuations you give of the danger of that doctrine, which, under the same circumstances, declares one to be absolved, the other condemned, our blessed Lord must have made a bold stand for *stannianism*, and must have acted with the most cruel *partiality* towards those good men, the Scribes and Pharisees (who had perhaps only broken the law in the *most trifling points*, and by the *innocent infirmities of flesh and blood*), when he said to them, *Publicans and harlots go into the kingdom of Heaven before you.*

[ IX. ]

You seem to have widely mistaken my meaning when I said, *I deny that believing precedes Justification*; for where do I assert that *Justification precedes believing*? No; I believe that true faith and Justification are as inseparable as fire and heat. If I believe, I must believe some truth; for faith cannot exist without some object to fix upon; and therefore the very supposition, that any man can have true faith, and yet remain unjustified, appears to me a contradiction in terms. However, I do not think we have any need to dispute on this head, whilst we both admit, that all who believe *are* justified, and that none are *actually* justified till they do believe. I am sorry, however, that you should be so hasty in your censures as to accuse me of rejecting the great doctrine of Justification by faith alone; which is the more *disingenuous*, as you have certainly no great relish for it yourself, and the more *unfortunate*, as you heathenly force poor Mr. Wesley (who I understand had the revival of your

back),

book), to tack about a third or fourth time, in order to adopt those words of Luther, that Justification by faith alone is *Articulus stantis vel cadentis ecclesie*; though, alas! no longer since than when he wrote his last Journal, and travelled alone in the Norwich coach, he thought it high time to reject this doctrine, as *Ampullas et sesquipedalia verba*. Review, p. 127.

## [ XI ]

I find I have a watchful competitor to deal with. I am accused of leaving out the middle clause of those words, *according to our works, (because of our works) and as our works deserve*; yet had my learned friend looked but six lines farther, to the place where I draw my argument from the quotation, he would have seen them all three together, and therefore his charge against me on this head appears unfair beyond expression; especially as it was so very immaterial whether it was inserted or not in the former clause, that I absolutely did not know it was omitted till the *Third Check* reminded me of it: However, the Vindicator has too much sagacity not to be sensible how grievously he himself has transgressed, by real false quotations; and therefore had a mind to bespatter me with a little of his own dirt & sooty oven in the *Third Check*; p. 66, as well as in the *Second*, he has again told us, that Mr. Wesley says in the Minutes, "*Not by the merit of works*;" but by holding in "*Christ*;" whereas the words in the Minutes are "*Not by the merit of works, but by work as a condition*." You will perhaps say, that your quotation may be gathered out of different parts of the Minutes: Absolutely I think it cannot; but supposing it could, let me in like manner pick and choose my words, here one and there one; and I will engage to gather even those lines of gospel divinity out of Mr. Wesley's sermon on *the Great Assize*; though this, I am sure, would be a very bold attempt.

XI. After

After your endeavours in your *Second Check* to enlist Archbishop Leighton, John Bunyan, Mr. Whitefield; the Puritan divines, and Protestant Churches, under Mr. Wesley's banner, I am the less surprized that, in your *Third Check*, you should bring up Mr. Madan as a *merit-monger*. And why this? Oh, because he sings that hymn in the Lock-Chapel,

“ Thou hast the Righteousness supplied  
“ By which *we merit* Heaven.”

As Mr. Madan thought the conduct of his dear friend Mr. F——r upon this occasion rather unkind; he said he would write to him on the subject: I shall therefore only observe, that both Mr. Madan and those who join in this hymn always supposed that the sense conveyed by it, is, “ That Christ has supplied  
“ a Righteousness, (even his own personal Righteousness) which being imputed to the sinner by faith;  
“ *merits* everlasting life.” But I am sure that Mr. Madan never thought the words quoted, could have been so far tortured as to countenance the conceit of *meriting* by man's own inherent righteousness; and I dare say, till you put this construction upon them, even Mr. Wesley never dreamed of any thing of the sort; but composed the hymns on one of those days in which he maintains the doctrine of imputed righteousness; and I think Mr. Hervey quotes the very lines in question to prove this point.

I cannot see why you should say, *I make a bad matter worse*, by speaking as thousands of good men have done before me, of the *secret and revealed will* of God. But do I hereby suppose that God has *two*  
*contrary*

*contrary* wills? No, I believe that he wills nothing but his own glory, and that he will certainly make the most seemingly-contrary purposes work together for this great end. But, dear Sir, permit me to say, that you cavil about words; since you yourself, when pressed by argument, must believe the same thing. For example: You believe it to be the *revealed* will of God, that man should not shed innocent blood; yet would you deny, that even the immaculate Jesus was *delivered to be crucified and slain by the determinate counsel and foreknowledge of God*; and that when Herod and Pontius Pilate, and all the nation of the Jews, were gathered together against the holy child Jesus, it was to do whatsoever God's hand and God's counsel determined before to be done? If you deny this, you have the written word, flat and plain against you. Acts iv. 25, 26, 27, 28.—ii. 23. The same may be said of Joseph and his brethren. You believe it to be God's *revealed* will that every man should love his brother as himself; yet it was certainly according to the *secret* purpose and will of God that Joseph's brethren should strip him and sell him to the Ishmaelites, and that he should be carried into Egypt, otherwise Joseph must have told his brethren a gross untruth when he said, "Be not grieved nor angry with yourselves that ye sold me hither: For GOD DID SEND ME before you to preserve life." This he repeats (v. 7), and in the next verse again adds, "So now it was not you that sent me hither, BUT GOD."

## [ XIII. ]

Dear Sir, why do you still shelter a sarcastic severity under the mantle of *Suisse bluntness*, or the *plainness of a Mountaineer*; and why do you sneeringly talk of *the difference between English and Suisse reason* [B]? I

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[B] Page 65, l. 4.

hate

hate national reflections, and therefore would be far from making any ; however, as you constantly plead your extraction as a reason for indulging a very improper spirit, I will tell you nearly what a sincere well-wisher of yours said to me upon the occasion : “ I confess (said he) that Mr. F——r does himself “ no great service by talking so much of his being “ a Suisse ; does he not recollect that it is the character of a Suisse to fight under any master.” To which let me add, that though by your *first birth* you have a right to assume the character of a *Suisse Mountaineer*, yet, by your *second birth*, your abode should be always in the *valley of humiliation*.

As to Mr. Wesley's treatment of all the eminent labourers of Christ who do not hold his sentiments, of what sort it has been I think I have made appear in my Review of his Doctrines, from the extracts collected out of the *Sacred Poems*, and the *Hymns on God's everlasting Love, &c. &c.* and if your partiality for that gentleman will permit you to approve of his calling all the pious Calvinist ministers by the genteel names of the *Devil's factors ; Satan's synagogue ; children of the old roaring bellish murderer, who believe his lie ; advocates for sin ; witnesses for the father of lies ; blasphemers ; Satan-sent preachers, &c. &c. &c.* I say, if these and many other names of the like import, can be approved by you, merely because Mr. Wesley adopts them, I must instantly drop my pen, and bid adieu to all hopes of divesting my dear Friend of that unhappy prejudice which possesses his mind.

## [ XIV. ]

Whether you have answered or evaded the arguments in my Five Letters, must be left to the decision of those who have, with a spirit of prayer and candour, read both our books. From the bottom  
of

of my soul, I give you the preference, both as to learning and natural abilities, and living and dying would ever bear this testimony of you, that you have a single eye to promote the glory of God. Nor will I ever scruple to call you a man after God's own heart, notwithstanding, in the matter of Mr. Wesley's Minutes, you have given a strong specimen of what still remains in your own hearts.

You have also a singular advantage over me in another respect, *viz.* in standing up for the doctrine of works in opposition to free-grace; upon which account there is that in every man's heart, yea, even in the regenerate, which will side with your plan. But whether Mr. Wesley's doctrine or that of the Calvinists has the most direct tendency to real practical Antinomianism, will be seen by those who have read my late Review of his Doctrines: And I now venture to make a solemn appeal to the experience of all the children of God who have perused my first Five Letters, particularly the second edition of them, whether they did not feel their hearts more humbled; their faith, hope, and love more enlivened, their hatred of sin more strengthened; and their desires after holiness a thousand times more ardent; than they have done by reading your Vindication and the Two Checks; which, if I could believe them true, would sink me into despair, and clip the wings of all gospel obedience. Do not, therefore, my dear Sir, unkindly represent us any longer as *pleaders for sin*: Indeed, indeed, we are not; and (with tears in my eyes I now write it) if God would give me my wish on this side Heaven, I would not hesitate a moment to say, *O let Christ be daily more and more precious to me, and sin more and more odious; and let me live wholly and entirely to thy glory!*

Upon this ground I am sure we both meet; and therefore, sincerely entreating you to let me have a part in your prayers, that I may also meet you when  
you



you shall stand before the throne, with the hundred and forty-four thousand which were redeemed from among men, I take my leave of the Controversy; and beg to conclude myself,

Reverend and Dear Sir,

Your Affectionate Friend,

In the Best of Bonds,

THE AUTHOR OF P. Q.

F I N I S