

service, he read a paper, containing a short statement of those doctrines which had been lately introduced among them; after which, he added the following words:

“I believe these assertions to be flatly contrary to the word of God. I have warned you hereof again and again, and besought you to turn back to the law and to the testimony. I have borne with you long, hoping you would turn. But as I find you more and more confirmed in the error of your ways, nothing now remains, but that I should give you up to God. You that are of the same judgment, follow me.”

When he had thus spoken, he withdrew, as did eighteen or nineteen of the Society.

Some time after this, Count Zinzendorff, who arrived in England after the commencement of the dispute, having desired an interview with Mr. Wesley, he met the Count by appointment in Gray's-Inn Walks, on Thursday, the 3d day of September, 1741. Mr. Wesley observes,—“The most material part of our conversation, (which I dare not conceal,) was as follows.” I have subjoined a literal translation.

Z. Cur religionem tuam mutâsti?

W. Nescio me religionem meam mutâsse. Cur id sentis? Quis hoc tibi retulit?

Z. Planè tu. Id ex epistolâ tuâ ad nos video. Ibi, religione, quam apud nos professus es, relictâ, novam profiteris.

W. Quî sic? Non intelligo.

TRANSLATION.

Z. Why have you changed your religion?

W. I do not know that I have changed my religion. Why do you think so? Who has reported this to you?

Z. Plainly, yourself. I see it from your epistle to us. There, having departed from the religion which you professed among us, you have held out a new one.

W. How so? I do not understand you.

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I I

Z. Imò, istic dicis, verè Christianos non esse miseròs peccatores. Falsissimum. Optimi hominùm ad mortem usque miserabilissimi sunt peccatores. Siqui aliud dicunt, vel penitens impostores sunt, vel diabolicè seducti. Nostros fratres meliora docentes impugnasti. Et pacem volentibus, eam denegasti.

W. Nondam intelligo quid velis.

Z. Ego, cum ex Georgia ad me scripsisti, te dilexi plurimum. Tum corde simplicem te agnovi. Iterum scripsisti. Agnovi corde simplicem, sed turbatis ideis. Ad nos venisti. Ideæ tuæ tum magis turbatæ erant & confusæ. In Angliam redisti. Aliquandiu post, audivi fratres nostros tecum pugnare. Spangenbergium mihi ad pacem inter vos conciliandam. Scripsit mihi, fratres tibi injuriam intulisse. Rescripsi, ne pergerent, sed & veniam à te peterent. Spangenberg acripit

TRANSLATION.

Z. Nay, you say there, that Christians are not miserable sinners: This is most false. The best of men are most miserable sinners, even unto death. If any speak otherwise, they are either manifest impostors, or diabolically seduced. Our brethren, who taught better things, you have opposed; and when they desired peace, you have refused it.

W. I do not yet understand what you aim at.

Z. When you wrote to me from Georgia, I loved you very much. I perceived that you were simple in heart. You wrote again: I saw, that you were still simple in heart, but troubled in your ideas. You came to us: Your ideas were then still more troubled and confused. You returned to England. A little after, I heard that our Brethren were contending with you. I sent Spangenberg, to make peace between you. He wrote to me, that the Brethren had injured you. I wrote again, that they should not pursue the strife, but desire forgiveness of you. Spangenberg wrote again, that

iterium, eos petisse: Sed te gloriari de iis, pacem nolle. Jam adveniens, idem audio.

W. Res in eo cardine minimè vertitur. Fratres tui (verum hoc) me malè tractârunt. Postea veniam petierunt. Respondi, id supervacaneum; me nunquam iis succensuisse: Sed vereri, (1.) Ne falsa docerent. (2.) Ne pravè viverent.

Ista unica, est, & fuit, inter nos quæstio.

Z. Apertiùs loquaris.

W. Veritus sum, ne falsa docerent, (1.) De fine fidei nostræ (in hâc vitâ) scil. Christianâ perfectione. (2.) De mediis gratiæ, sic ab Ecclesiâ nostrâ dictis.

Z. Nullam inhærentem perfectionem in hâc vitâ agnosco. Est hic error errorum. Eum per totum orbem igne & gladio persequor, conculco, ad interneconem do. Christus est sola

TRANSLATION.

they had desired this, but that you, glorying over them, had refused peace. Now that I am come, I hear the same thing.

W. The matter does not at all turn on this point. Your Brethren, it is true, did not use me well. Afterward they desired forgiveness. I answered,—that was superfluous, that I had never been offended with them; but I feared, (1.) lest they should teach falsely; (2.) lest they should live wickedly. This is, and was, the only question between us.

Z. Speak more fully [on that question].

W. I feared lest they should teach falsely; (1.) Concerning the end of our faith in this life, to wit, Christian Perfection. (2.) Concerning the means of grace, so termed by our church.

Z. I acknowledge no inherent perfection in this life. This is the error of errors. I pursue it through the world with fire and sword. I trample upon it: I devote it to utter destruction.

perfectio nostra. Qui perfectionem inhærentem sequitur, Christum denegat.

W. Ego verò credo, Spiritum Christi operari perfectionem in vere Christianis.

Z. Nullimodo. Omnis nostra perfectio est in Christo. Omnis Christiana perfectio est, fides in sanguine Christi. Est tota Christiana Perfectio, imputata, non inhærens. Perfecti sumus in Christo, in nobismet nunquam perfecti.

W. Pugnamus, opinor, de verbis. Nonne omnis verè credens sanctus est?

Z. Maximè. Sed sanctus in Christo, non in se.

W. Sed, nonne sanctè vivit?

Z. Imò, sanctè in omnibus vivit.

W. Nonne, & cor sanctum habet?

Z. Certissimè.

W. Nonne, ex consequenti, sanctus est *in se*?

TRANSLATION.

Christ is our sole perfection. Whoever follows inherent perfection, denies Christ.

W. But, I believe, that the Spirit of Christ works this perfection in true Christians.

Z. By no means. All our perfection is in Christ. All Christian Perfection is, Faith in the blood of Christ. Our whole Christian Perfection is imputed, not inherent. We are perfect in Christ: In ourselves we are never perfect.

W. I think we strive about words. Is not every true believer holy?

Z. Highly so. But he is holy in Christ, not in himself.

W. But does he not live holy?

Z. Yes, he lives holy in all things.

W. And has he not a holy heart?

Z. Most certainly.

W. And is he not consequently holy *in himself*?

Z. Non, non. In Christo tantùm. Non sanctus *in se*. Nullam; omnino, habet sanctitatem *in se*.

W. Nonne habet in corde suo amorem Dei & proximi, quin & totam imaginem Dei?

Z. Habet. Sed hæc sunt sanctitas legalis, non evangelica. Sanctitas evangelica est fides.

W. Omnino lis est de verbis. Concedis, credentis cor totum esse sanctum & vitam totam: Eum amare Deum toto corde, eique servire totis viribus. Nihil ultra peto. Nil aliud volo per perfectio vel sanctitas Christiana.

Z. Sed hæc non est sanctitas ejus. Non magis sanctus est, si magis amat; neque minùs sanctus, si minus amat.

W. Quid? Nonne credens, dum crescit in amore, crescit pariter in sanctitate?

Z. Nequaquam. Eo momento quo justificatur, sanctifi-

TRANSLATION.

Z. No, no. In Christ only. He is not holy in himself: He hath no holiness at all in himself.

W. Hath he not the *love of God*, and his neighbour, in his heart? Yea, and the whole image of God?

Z. He hath. But these constitute legal holiness, not evangelical. Evangelical holiness is Faith.

W. The dispute is altogether about words. You grant that a believer is altogether holy in heart and life: That he loves God with all his heart, and serves him with all his powers. I desire nothing more. I mean nothing else [by the term] PERFECTION, or CHRISTIAN HOLINESS.

Z. But this is not his holiness. He is not more holy if he loves more, or less holy, if he loves less.

W. What! Does not every believer, while he increases in love, increase equally in holiness?

Z. Not at all. In the moment he is justified, he is sancti-

atur penitus. Exin, neque magis sanctus est, neque minus sanctus, ad mortem usque.

W. Nonne igitur pater in Christo sanctior est infante recens nato?

Z. Non. Sanctificatio totalis ac justificatio in eodem sunt instanti; & neutra recipit magis aut minus.

W. Nonne verò credens crescit indies amore Dei? Num perfectus est amore simulac justificatur?

Z. Est. Non unquam crescit in amore Dei. Totaliter amat eo momento, sicut totaliter sanctificatur.

W. Quid itaque vult Apostolus Paulus, per *Renovamur de die in diem*?

Z. Dicam. Plumbum si in aurum mutetur, est aurum primo die, & secundo, & tertio. Et sic renovatur de die in diem. Sed nunquam est magis aurum, quam primo die.

W. Putavi, crescendo esse in gratiâ!

TRANSLATION.

fied wholly. From that time he is neither more nor less holy, even unto death.

W. Is not therefore a father in Christ holier than a new-born babe?

Z. No. Our whole justification, and sanctification, are in the same instant, and he receives neither more nor less.

W. Does not a true believer increase in love to God daily? Is he *perfected in love* when he is justified?

Z. He is. He never can increase in the love of God. He loves altogether in that moment, as he is sanctified wholly.

W. What therefore does the Apostle Paul mean by, *We are renewed day by day*?

Z. I will tell you. Lead, if it should be changed into gold, is gold the first day, and the second day, and the third: And so it is renewed day by day; but it never is more gold than in the first day.

W. I thought that we should grow in grace!

Z. Certè. Sed non in sanctitate. Similac justificatur quis, Pater, Filius & Spiritus Sanctus habitant in ipsius corde. Et cor ejus eo momento sequè purum est ac unquam erit. Infans in Christo tam purus corde est quàm Pater in Christo. Nulla est discrepantia.

W. Nonne justificati erant Apostoli ante Christi mortem?

Z. Erant.

W. Nonne vero sanctiores erant post diem Pentecostes, quàm ante Christi mortem?

Z. Neutiquam,

W. Nonne eo die impleti sunt Spiritu Sancto?

Z. Erant. Sed istud donum, Spiritûs, sanctitatem ipsorum non respexit. Fuit donum miraculorum tantum.

W. Fortasse te non capio. Nonne nos ipsos abnegantes, magis magisque mundo morimur, ac Deo vivimus?

TRANSLATION.

Z. Certainly; but not in holiness. Whenever any one is justified, the Father, the Son, and the Holy Spirit, dwell in his heart; and from that moment his heart is as pure as it ever will be. A babe in Christ is as pure in heart as a father in Christ. There is no difference.

W. Were not the Apostles justified before the death of Christ?

Z. They were.

W. But were they not more holy after the day of Pentecost, than before Christ's death?

Z. By no means.

W. Were they not on that day filled with the Holy Ghost?

Z. They were. But that gift of the Spirit did not respect their holiness. It was the gift of miracles only.

W. Perhaps I do not comprehend your meaning. Do we not, while we deny ourselves, die more and more to the world and live to God?

Z. Abnegationem omnem respuimus, conculcamus. Facimus credentes omne quod volumus & nihil ultra. Mortificationem omnem ridemus. Nulla purificatio præcedit perfectum amorem.

W. Quæ dixisti, Deo adjuvante, perpendam.

TRANSLATION.

Z. We reject all self-denial. We trample upon it. We do, as Believers, whatsoever we will, and nothing more. We laugh at all mortification. No purification precedes perfect love.

W. What you have said I will thoroughly weigh, God being my helper.

The Count, and those connected with him, were, I believe, the only persons who held the Antimonian Doctrine without the aid of Absolute Predestination; but it cannot stand without that support. Only the supposed *absolute* decrees can, with any face, be brought forward to oppose and make void the openly declared will of God.

Mr. Southey has given to his readers a part of the above conversation. He speaks tenderly of the Count, and of that Gospel which *flesh and blood had revealed unto him*. He supposes the Count meant better than he expressed himself; and this too is our hope, as it was Mr. Wesley's. The doctrine laid down, however, is equally absurd and dangerous; though in some of the particulars, it illustrates what Mr. Wesley declared in one of the first Conferences, that "Antimonianism comes often within an hair's breadth of the truth of the Gospel," though it certainly never can unite with it. Mr. Southey seems to blame Mr. Wesley for publishing the conversation; and also for publishing it in Latin. Mr. Wesley often suppressed what he had noted in his Journal, when he came to publish it, which was always three years after it was writ-