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S O M E

REMARKS

O N

Mr. HILL'S REVIEW,

OF ALL THE

DOCTRINES

TAUGHT BY

Mr. JOHN WESLEY.

Humanum est nescire et errare.

Be calm in arguing: for fierceness makes
Error a fault, and truth discourtesy.
Why should I feel another man's mistakes,
More than his sickness or infirmity?
In love I should: but anger is not love,
Nor wisdom neither; therefore gently move.

HERBERT.

B R I S T O L:

Printed by W. PINE, in Wine-Street, 1772.



S O M E

R E M A R K S, &c.

1. **M**R. HILL has an immense advantage over me: he abounds in time, and I in business. I cannot therefore undertake to write page for page; I have not leisure, if I had inclination. And indeed it is not needful. For a full confutation of whatsoever is cited, from the Eleven Letters commonly ascribed to Mr. *Hervey*, I need only refer to Mr. *Sellon*: who has not only answered every shadow of an argument, contained in that poor piece of low invective, but even the reproaches; which indeed he could not pass over, without passing over great part of the book. If Mr. *H.* is afraid to read that answer, I am sorry for it. And for whatever he advances on particular redemption, or any of the points connected therewith, I refer every one who is not afraid of the light, to those three tracts of Mr. *Sellon*, "The Arguments against General Redemption answered," "God's Sovereignty vindicated against *Elifha Coles*," and "The Church of *England* vindicated from the charge of *Calvinism*." I believe if Mr. *Hill* had given this last a fair reading, he would know the 17th article is nothing to his purpose.

2. With regard to his objections to Mr. *Fletcher*, I refer all candid men to his own writings: his Letters, intitled, a first, second and third Check to Antinomianism: The rather, because there are very few of his arguments, which Mr. *H.* even attempts to answer. 'Tis true he promises "a full and particular

icular answer to Mr. F.'s Second Check to Antinomianism." But it will puzzle any one to find where that answer is, except in the title page. And if any thing more is needful to be done, Mr. F. is still able to answer for himself. But if he does, I would recommend to his consideration the advice formerly given by a wise man to his friend, "See that you humble not yourself to that man: it would hurt both him and the cause of God." 'Tis pity but he had considered it sooner, and he might have escaped some keen reflections. But he did not: he imagined when he spoke or wrote in the simplicity of his heart, that his opponents would have received his words, in the same spirit wherein they were spoken. No such matter; they turn them all into poison: he not only *loses his sweet words*, but they are turned into bitterness, are interpreted as mere *sneer* and *sarcasm*! A good lesson for me! I had designed to have transcribed Mr. F.'s character of Mr. H. and to have added a little thereto, in hope of softning his spirit. But I see, it is in vain: as well might one hope to soften

"Inexorable Pluto, king of shades!"

Since he is capable of putting such a construction, even upon Mr. F.'s gentleness and mildness, since he ascribes even to him "a pen dipt in gall," what will he not ascribe to me? I have done therefore with humbling myself to these men; to Mr. H. and his associates. I have humbled myself to them for these thirty years: But will do it no more. I have done with attempting to soften their spirits: it is all lost labour. Upon men of an ingenuous temper, I have been able to fix an obligation. Bishop Gibson, Dr. Church, and even Dr. Taylor, were *obliged* to me for not pushing my advantage. But it is not so with these: whatever mercy you shew, you are to expect no mercy from them.

them. Mercy did I say? alas, I expect no justice; no more than I have found already. As they have wrested and distorted my words from the beginning, so I expect they will do to the end. Mr. *H.*'s performance is a specimen! Such mercy, such justice I am to expect!

3. And does Mr. *H.* complain of the *unhappy spirit*, in which Mr. *F.* writes? Many writers have done marvellously: *but thou excellest them all!* For forty or fifty years I have been a little acquainted with controversial writers; some, of the *Romish* persuasion; some, of our own church; some, Dissenters of various denominations. And I have found many among them as *angry* as him: but one so *bitter* I have not found. Or one only, the Author of those "excellent letters," as Mr. *H.* styles them: which he particularly *admires*, (that is his word) and the *whole spirit* of which he has drunk in. This is his peculiar character, his distinguishing grace: As a writer, *his name is wormwood*. Accordingly he charges Mr. *F.* with a "*severe, acrimonious spirit*," with "*sneer, sarcasm and banter, yea with notorious falsehoods, calumny and gross perversions*," p. 2. Nay, "I accuse you, says he, of the grossest perversions and misrepresentations that ever proceeded from any author's pen." In the same spirit he is represented p. 21. as "a slanderer of God's people and ministers, descending to the meanest quibbles, with a bitter, railing acrimonious spirit." And p. 27: (to go no farther) as "using stratagem and ungenerous artifices." Altho' "I have treated you says Mr. *H.* with all the politeness of a gentleman, and the humility of a Christian." Amazing! And has he not treated *me* so too? At present, take but one or two instances. "Forgeries have long past for no crime with Mr. *Wesley*," p. 27. "He administers falsehoods and damnable heresies, rank poison, hemlock and ratbane. We cannot allow him any other title, than that of an empiric or

quack doctor." p. 29: Which shall we admire most here! The Gentleman, or the Christian?

4. There is something extremely odd in this whole affair. A man falls upon another, and gives him a good beating: Who in order to be revenged, does not grapple with *him* (perhaps sensible that he is above his match) but giving *him* two or three kicks, falls with all his might upon a third man that was standing by. "O, says he, but I know that rascal well: he is the *second* of him that beat me." "If he is, dispatch your business with the former first, and then turn to him." However if Mr. *H.* is resolved to fall upon *me*, I must defend myself as well as I can.

5. From the *spirit* and *manner* wherein he writes, let us now proceed to the *matter*. But that is so various, and scattered up and down for an hundred and fifty pages, without much order or connection, that it is difficult to know where to begin. However all tends to one point: the good design of the writer is, to *blacken*. With this laudable view, he observes the old rule, "throw dirt enough, and some will stick." Knowing that the mud may be thrown in a trice; but it will take time and pains to scrape it off. Indeed he takes true pains to fasten it on: to represent Mr. *W.* as a knave and a fool; a man of no conscience, and no understanding. 'Tis true the latter is insisted on most at large: by an hundred instances, Mr. *H.* has made it plain to all the world, That Mr. *W.* never had three grains of common sense: that he is the veryest weather-cock that ever was: that he has not wit enough to be fixt in any thing, but is "toft to and fro continually:" "that he is to this very moment so absolutely unsettled, with regard to every fundamental doctrine of the gospel, that no two disputants in the schools can be more opposite to each other, than he is to himself."

6. But some may naturally ask, what is the matter?

matter? What makes Mr. H. so warm? What has Mr. W. done, that this Gentleman, this Christian, *ita gladiatorio animo ad eum affectat viam?* That he falls upon him thus outragiously, dagger out of sheath, without either rhyme or reason? O the matter is plain. Beside that he is Mr. F.'s friend, he is an *Arminian*: and nothing is bad enough for an Arminian. An Arminian! What is that? "I cannot tell exactly. But to be sure, it is all that is bad.. For a Popish Friar, a *Benedictin Monk* bears witness, (and Mr. H. aver's the same) That the tenets of the Church of *Rome* are nearer by half to Calvinism. than to Arminianism; nearer by half to Mr. H.'s tenets than to Mr. W.'s" Truly I always thought so. But still I ask what is an Arminian? Why, in other words, an *Election doubter*. And the "good old Preacher, (says Mr. H.) places all *Election-doubters* (i. e. those who were not clear in the belief of Absolute Predestination) among the numerous host of the *Diabolonians*. One of these being brought before the judge, the judge tells him, "to question election, is to overthrow a great doctrine of the gospel.—Therefore he, the Election-doubter, must die, p. 37." That is plainly, he must die eternally, for this damnable sin. The very same thing Mr. H. affirms elsewhere. p. 93. "The only cement of Christian union is the love of God, and the foundation of that love *must be laid* in believing the *truths of God*:" (that is, you *must believe* particular redemption, or it is impossible you should love God) For, to use "The words of Dr. Owen, in his display of *Arminianism*, (see the *truths* which Mr. H. means) an agreement without truth is no peace, but a covenant with death, and a conspiracy against the kingdom of Christ."

7. I am sorry Mr. H. should think so. But so long as he remains in that sentiment, what peace am I or Mr. F. or indeed any *Arminian* to expect from him? Since any agreement with us would be

"a co-

a covenant with death, and a conspiracy against the kingdom of Christ." I therefore give up all hope of peace with him, and with all that are thus minded. For I do not believe what he terms *the truths of God*, the doctrine of absolute predestination. I never did believe it, or the doctrines connected with it, no not for one hour. In this, at least, I have been consistent with myself, I have never varied an hair's breadth, I cannot, while I believe the Bible, while I believe either the old or new Testament. What I do believe, and always have believed in this matter, I will declare with all simplicity.

" 1. I believe no decree of *Reprobation*. I do not believe the Father of Spirits ever

" Consign'd one unborn soul to hell,
Or damn'd him from his mother's womb."

" 2. I believe no decree of *Preterition*, which is only reprobation white-washed. I do not believe God ever sent one man into the world, to whom he had decreed, never to give that grace, whereby alone he could escape damnation.

" 3. I do not believe (what is only *Preterition* or *Reprobation* in other words) any such *Absolute Election*, as implies that all but the *absolutely elect* shall inevitably be damned.

" 4. I do not believe the doctrine of *Irresistible grace*, or of *Infallible perseverance*; because both the one and the other implies that election, which cannot stand without *Preterition* or *Reprobation*.

" 5. I do not believe *Salvation by works*. Yet if any man can prove (what I judge none ever did, or ever will) that there is no medium between this and *Absolute Predestination*: I will rather subscribe to this than to that, as far less absurd of the two.

" 8. *Hinc illæ lachrymæ*. Here is the source of Mr. H.'s implacable hatred to me. And hence arises his vehement displeasure at those *Minutes*, which Mr. Sh. and he stile "dreadful heresy." The appellation

pellation is just, suppose (as Mr. H. asserts) all *Election-doubters* are *Diabolonians*: suppose no man who is "not clear in the belief of absolute Predestination," can love either God or his neighbour. For it is certain the doctrine of the *Minutes* and of the *Decrees*, cannot stand together. If the doctrine of the *Decrees* stands, then that of the *Minutes* must fall; for we willingly allow, that the one is incompatible with the other. If the doctrine of the *Minutes* stands, then that of the *Decrees* must fall. For it is manifest this, particularly the last article, strikes at the very root of *Calvinism*. Of what consequence is it then, to one who is persuaded the belief of *Calvinism* is *essential to salvation*, to expose those *Minutes* to the uttermost, as well as any that dares to defend them?

9. In order to this good end, Mr. H. publishes "a Review of all the Doctrines taught by Mr. John Wesley." But is it possible for any man to do this, without reading all the writings that I have published? It is not possible in the nature of things: He cannot give an account of what he never read. And has Mr. H. read all that I have published? I believe he will not affirm it. So any man of understanding may judge, before he opens his book, what manner of review it is likely to contain! However it must be owned that he and his faithful allies have been at the pains, of looking into many of my writings. I say many: for I apprehend there are many more, which they have not so much as looked into: nor does it appear that they have seriously looked through any, so as to observe the scope and tenor of them. However from those which he or they have, after a fashion reviewed, abundance of objections are extracted. It is true none of them (one only excepted) are new, and there is hardly one that has not been answered again and again. Yet since they are proposed in a new form, they may seem to demand a new answer.

10. The

10. The grand objection is, that I am inconsistent with myself. This therefore I shall particularly consider. The others, which flutter up and down the whole work, I can but just touch upon. Mr. *H.* opens the charge thus: "Saying and unsaying is nothing new with Mr. *W.* who has only shewn himself consistent, by a regular series of inconsistencies." p. 9. "How full are you of contradictions to yourself? How full of contrary purposes? How often do you chide with yourself? How oft do you fight with yourself?" Title page. "Mr. *W.* seems well contented you should settle his Creed. If you can, you will do in a few months, what he himself has not been able to effect in near forty years." "On this fluctuating ocean he has been tost, for so many years together." p. 20. "All his Journals and Tracts are replete with proofs of his having been tost from one system to another, and from one opinion to another, from the time of his ordination to this present moment," p. 143. "The most ignorant Collier can immediately see his inconsistency with himself." p. 145. He sums up the whole charge in the lively words of Mr. *Cudworth*, graced with the name of Mr. *Hervey*. "Contradiction, didst thou ever know so trusty a friend; so faithful a devotee? Many people are ready enough to contradict others. But it seems all one to this Gentleman, whether it be another or himself, so he may but contradict."

11. To prove this indictment (urged home enough, though there is not one tittle of truth in it) Mr. *H.* has cited no less than an hundred and one witnesses. † Before I enter upon the examination of these, I beg leave to transcribe what I wrote some time since to Dr. *Rutherford*. "You frequently

† The very number of propositions extracted out of *Quefnell's* writings, and condemned "as dreadful Heresies," in the Bull *Unigenitus! Exemplum placet!* See how good Wits jump! Mr. *H.* *Kather Walsh*, and the Pope of *Rome!*

quently charge me with evasion; and others have brought the same charge. The plain case is this. I have wrote on various heads; and always as clearly as I could. Yet many have misunderstood my words, and raised abundance of objections. I answered them by explaining myself, shewing what I did not mean, and what I did. One and another of the objectors stretched his throat, and cried out, "Evasion! Evasion!" And what does all this outcry amount to? Why exactly thus much. They imagined they had tied me so fast, that it was impossible for me to escape. But presently the cobwebs were swept away, and I was quite at liberty. And I bless God I can unravel truth and falshood, altho' artfully twisted together. *Of such Evasion* I am not ashamed. Let them be ashamed who constrain me to use it."

"You charge me likewise, and that more then once or twice, with *maintaining contradictions*. I answer, 1. If all my sentiments were compared together, from the year 1725 to 1768, there would be truth in the charge. For during the latter part of this period, I have relinquished several of my former sentiments. 2. During the last 30 years, I may have varied in some of my sentiments or expressions without observing it: 3. I will not undertake to defend all the expressions, which I have occasionally used during this time; but must desire men of candor to make allowance for those,

*Quas aut incuria fudit,
Aut humana parum cavit natura.*

But 4. it is not strange, if among those inaccurate expressions, there are some seeming contradictions: especially considering I was answering so many different objectors, frequently attacking me at once; and one pushing this way, another that, with all the violence they were able. Nevertheless

less I believe there will be found few *real* contradictions, in what I have published for thirty years.

12. Mr. *H.*'s numerous proofs of my contradicting myself, may be ranged under twenty four heads. I shall examine these one by one, in what appears to me to be the most natural order.

I.

There was an everlasting covenant between God the Father and God the Son, concerning man's redemption.

There never was any such covenant, between God the Father and God the Son. p. 128.

The latter of these I believe, and always did, since I could read my bible.

But Mr. *H.* brings a passage out of the *Christian Library*, to contradict this. On which he parades as follows. "If the *Christian Library* be, as Mr. *W.* affirms, *all true, all agreeable to the word of God, then what are we to think of his other works?* They must be an adulteration of man's devising. p. 128. The same may be said of the *Minutes*: if these be truly orthodox, *upwards of forty volumes* of the *Library* must be throughly heterodox. And then there is great reason to lament, that so many poor people's pockets should be fleeced, for what can do their souls no good."

Peremptory enough! But let us examine the matter more closely. "Mr. *W.* affirms, that the *Christian Library* is *all true, all agreeable to the word of God.*" I do not; and I am glad I have this public opportunity, of explaining myself concerning it. My words are (Preface p. 4) "I have made, as I was able, *an attempt* of this kind. I have endeavoured to extract such a collection of *English Divinity*, as I believe, is all true, all agreeable to the oracles of God." I did believe, and I do believe, every tract therein to be true and agreeable to the oracles of God. But I do not roundly affirm this, (as Mr. *H.* asserts)

asserts) of every sentence contained in the fifty volumes. I could not possibly affirm it for two reasons, 1. I was obliged to prepare most of those tracts for the press, just as I could snatch time in travelling; not transcribing them; (none expected it of me) but only marking the lines with my pen, and altering or adding a few words here and there, as I had mentioned in the preface. 2. Or it was not in my power to attend the press, that care necessarily devolved on others: through whose inattention an hundred passages were left in, which I had scratched out: Yet not so many as to make up "forty Volumes," no, nor forty pages. It is probable then I myself might overlook some sentences, which were not suitable to my own principles. It is certain, the correctors of the press did this, in not a few instances. I shall be much obliged to Mr. H. and his friends if they will point out all those instances. And I will print them as an *Index Expurgatorious* to the work, which will make it doubly valuable.

The plain inference is, if there are an hundred passages in the *Christian Library*, which contradict any or all of my doctrines, these are no proof that I contradict myself. Be it observed, once for all therefore, citations from the *Christian Library*, prove nothing but the carelessness of the correctors.

II.

For Election and Perseverance.

Against Election and Perseverance. p. 101.

2. Mr. Sellon has clearly shewed, that the 17th Article does not assert *Absolute Predestination*. Therefore in denying this, I neither contradict that article, nor myself.

3. I believe there is a state attainable in this life, from which a man cannot finally fall.

But I never thought a babe in Christ was in that state though he is a true believer.

B

4. Saved

4. Saved beyond the
bread of falling.

So says my Brother:
That is nothing to me.

The note adds, "Mr. W. drew lots, whether or
no he should preach against the 17th Article.

"That paltry story is untrue." Though Mr. H.
potently believes it. So all the witticisms built
upon it, fall to the ground at once. I never
preached against the 17th Article, nor had the least
thought of doing it. But did Mr. Hill never preach
against the 31st Article, which explicitly asserts
Universal Redemption?

5. I do not deny, that
those eminently stiled
the Elect, shall infallibly
persevere,

I mean, those that are
perfected in love (1. John
iv. 17.) and those only.
So here is no contradic-
tion.

6. The love divine,
Which made us thine,
Shall keep us thine for-
ever,

So my Brother speaks.
But his words cannot
prove that I contradict
myself.

7. From all eternity
with love.

I believe this is true
on the supposition of
faith foreseen, not other-
wise.

Unchangeable thou hast
me view'd.

8. Never again will
he take him away,

They are my brother's
words not mine.

9. Jesus the lover of
his own, will love me to
the end.

So are these.

10. Christ is in the
Elect world of his Church,

This is cited from the
Christian Library. So it
goes for nothing.

The nine witnesses therefore examined on this
head prove just nothing at all. So that hitherto
there is not the least proof, that I contradict my-
self.

III,

For imputed righteouf-
ness.

Against imputed right-
eousness.

11. We no more deny

Do not dispute for
the

the phrase (of imputed righteousness) than the thing.

that particular phrase. Here is no contradiction. I do not deny it; yet I dare not dispute for it.

12. This doctrine I have believed and taught, for near eight and twenty years.

The use of that Term has done immense hurt. It has; but here is no contradiction.

13. This is a citation from the *Christian Library*. So it goes for nothing.

14. I continually affirm, that the righteousness of Christ (in the sense there explained) is imputed to every believer.

Where is the use of contending so strenuously for those expressions? I ask it again. But where is the contradiction?

15. This is another citation from the *Christian Library*. So it proves nothing.

16. The wedding garment is Christ's righteousness, first imputed, and then implanted.

The wedding garment is holiness. This does not exclude but presupposes the other.

17. This is consistent with our being justified through the imputation of Christ's righteousness.

John Goodwin contradicts this. Perhaps so, but *John Goodwin* is not *John Wesley*, whatever therefore he says, (observe it once for all)

does not prove, that I contradict myself. I am no way engaged, to defend every expression of either *John Goodwin* or *Richard Baxter's* aphorisms. The sense of both I generally approve, the language many times I do not.

But I observe here and in fifty other instances, Mr. H. mentions no page. Now (in controversy) he that names no page, has no right to any answer.

18. I frequently put this expression into the mouth of a whole congrega-

I dare not require any to use it. True; but here is no contradiction. I

B 2

tion:

tion: that is, I sing an | do not *require any to use it.*
 hymn wherein it occurs. | Every one in the congre-
 gation may use, or let it
 alone.

Here comes in a thundring note. "Although most of these extracts from Mr. *W.*'s sermon on *Jer.* xxiii. 6. have every evangelical appearance, yet *all their excellency vanissheth away*, when we are told in the same sermon, that the righteousness he contends for is not the divine righteousness of Christ, but his human righteousness. When we consider the express words of the text, *The Lord our Righteousness*, one might wonder (if any thing is to be wondered at that Mr. *W.* affirms) how he could possibly fall into an error, which at once not only destroys the meritorious efficacy of the Redeemer's righteousness but undermines the virtue of his atoning blood." This is home: Mr. *H.* has broke my head sadly. But he will soon give me a plaister. "However if Mr. *W.* will acknowledge, that by Christ's human righteousness, he means that mediatorial righteousness which was wrought by God in the human nature, I entirely acquiese with him on the point." This is truly marvellous! Why what could Mr. *W.* mean beside? So this error proves to be no error at all! And *all the excellency which vanissheth away*, appears again *in statu quo!*

But we are not come to the end of the note yet. It contains another dreadful objection. "Mr. *W.* is unwilling" (truly I am) "to be ranked among the *Diabolonians*, and therefore with more prudence than candor, has left the whole passage, concerning the *Election-doubters* out of the *Holy War.*" And if Mr. *H.* had omitted it too, it would have been no more an impeachment of his prudence, than it was of my candor, to omit it in all the tracts I abridged, whatever I disapproved of. This was what I professed at my setting out. "I have endeavoured (these are my very words) "to preserve a *consistency* throughout,

throughout, that no part might contradict any other. But in order to this, I have been obliged to omit the far greatest part of several authors.—And in a design of this nature I apprehend myself to be at full liberty so to do. Preface p. 5. The *abridged Bunyan* is not therefore “the counterfeit Bunyan.” This is a flourish of Mr. H.’s pen.

19. This instance sets nothing against nothing; the *Christian Library* against *John Goodwin*.

20. This is an emblem of the righteousness of the saints, both of their justification and sanctification.

John Goodwin contradicts this. So he may. But I am not *John Goodwin*. So we have examined twenty witnesses; and not one of all these proves, that I contradict myself.

21. I would address myself to you, who are so ready to condemn all that use these expressions as *Antinomians*.

On Mr. *Hervey*’s using one of them, Mr. *W.* says, why are you at such pains to increase the number of *Antinomians*?”

But I do not condemn him as an *Antinomian*. Therefore here is no contradiction.

22. Again. Is not this, that *Christ* has satisfied the demands of the law, the very quintessence of *Antinomianism*?

Whether it is, or no, it is wide of the mark; for this is none of the expressions in question.

23. Again. To say, the claims of the law are all answered, is not this *Antinomianism* without a mask?

Yes: but it is none of the expressions in question. So it is no contradiction.

B 3

24. Once

24. Once more. There are many *expressions* in this dialogue, which directly lead to *Antinomianism*.

So I think. Yet I do not condemn all that use them as *Antinomians*. So here is no contradiction still.

25. It is by faith we build on this *foundation*, the imputed righteousness of Christ. If faith in the imputed righteousness of Christ is a *fundamental* principle, what becomes of all those who think nothing about imputed righteousness?

Here is no contradiction. Suppose I build my faith on this *foundation*, the imputed righteousness of Christ, it does not follow, it is so *fundamental* a principle, that all who think nothing about it, will be damned.

26. But is not a believer clothed with the righteousness of Christ? Undoubtedly he is. Goodwin, i. e. Nothing.

27. The mantle of Christ's righteousness. *Christian Library*. Ditto again, Nothing against nothing.

28. *Christian Library*. Nothing.

29. The sole cause of our acceptance with God is the righteousness and the death of Christ, who fulfilled God's law, and died in our stead. I cannot prove, that it was requisite for Christ to fulfil the moral law, in order to his purchasing redemption for us. By his sufferings alone the law was satisfied.

Undoubtedly it was. Therefore although I believe *Christ fulfilled God's law*, yet I do not affirm he did this, to purchase redemption for us. This was done, by his dying in our stead.

30. Verses of C. W. Let him answer.

31, 32, 33. Title to John Goodwin.

Life

Life. *Christian Library*, | Nothing.
Nothing.

34. The righteousness | Ditto.
of Christ is imputed to
every one that believes.

Here follows another thundering note. "When Mr. *Wesley* preached this sermon, he told the congregation, *It was the same doctrine which Mr. Romaine, Mr. Madan and Mr. Whitefield preached. So it was: Mr. Wh. did, Mr. R. and Madan do preach the doctrine contained in that sermon, namely that "we are justified, sanctified and glorified, merely for the sake of what Christ has done and suffered for us."* But did I say, This was *all* the doctrine which they preached? No; and no man in his senses could understand me so. I did not therefore "impose on the credulity of my hearers, by making them believe" any more than was strictly true. But "did they ever hold the tenets pleaded for in the books published by Mr. *W.*?" Whether they did or no is out of the present question. They did and do hold the doctrine contained in that sermon: "Mr. *W.* knows, they from their hearts subscribe to Mr. *Hervey's* Eleven Letters." I hope not; from any that do, I expect no more mercy than from a mad dog. "But if he had constantly preached that doctrine, how came so many to testify their surprize at that discourse?" Because God set it home upon their hearts. Hence it appeared new, though they had heard it over and over. "How came they to press the printing of it, in order to stop the mouths of gainsayers?" Because they judged it would affect others, as it affected them: though I never thought it would. "Lastly, if Mr. *W.* had constantly maintained this doctrine, why must poor *John Bunyan* be *embowelled*, to make him look like Mr. *W.*?" No: his calvinism is omitted, to make him like the authors going before him; "to preserve a consistency throughout the work:" which still is not done

done as I could wish. However those that are fond of his *bowels*, may put them in again, and swallow them, as they would the train of a Woodcock.

35. They to whom the righteousness of Christ is imputed (I mean, who truly believe) are made righteous by the Spirit of Christ.

The nice, metaphysical doctrine of imputed righteousness, instead of furthering men in holiness, makes them satisfied without any holiness at all.

I have known a thousand instances of this. And yet "they who truly believe in Christ, are made righteous by his Spirit." Where is the contradiction between these propositions?

36. *Christian Library.*

Nothing.

37. Christ is now the righteousness of all that truly believe.

Baxter's Aphorisms go for nothing. *Richard Baxter* is not *J. W.*

38, 39, 40, } Nothing
41, 42, 43, } against.

Nothing.

44. To all believers the righteousness of Christ is imputed.

Goodwin: Nothing.

We have now examined four and forty witnesses; but still have no proof, that I contradict myself, either with regard to the *covenant*, *election* and *perseverance*, or the *imputed righteousness of Christ*. With regard to this, the *thing* that we are justified merely for the sake of what Christ has *done* and *suffered*, I have constantly and earnestly maintained, above four and thirty years. And I have frequently used the *phrase*, hoping thereby to *please* others, for *their good*, to *edification*. But it has had a contrary effect, since so many improve it into an objection. Therefore I will use it no more, unless it occur in an hymn, or steal upon me unawares: I will endeavour to use only such phrases, as are *strictly scriptural*. And I will advise all my brethren, all who are in connection with me, throughout the three kingdoms,

to

to lay aside that ambiguous, unscriptural phrase, which is so liable to be misinterpreted, and to speak in all instances, this in particular, *as the oracles of God.*

IV.

Suffering the penalty is not all the law requires.

Suffering the penalty is all the law requires.

p. 132.

45. So says the *Christian Library.*

So says *John Goodwin.*

But this does not prove, that I contradict myself.

V.

St. Paul speaks of the law as a person :

St. Paul does not speak of the law as a person.

p. 138.

46. The law is here spoken of as *a person, to which, as to an husband, life and death are ascribed.*

This way of speaking of the law *as a person injured and to be satisfied,* seems hardly defensible.

There is no contradiction here. I do affirm St. Paul speaks of the law, "as a person, to which as an husband, life and death are ascribed." But I deny, that he speaks of it "as a person injured, and to be satisfied."

VI.

For a twofold justification.

Against a twofold justification.

47. Mr. F. affirms, justification is twofold.

The justification spoken of by St. Paul to the *Romans*, and in our articles, is one and no more.

p. 133.

Most true. And yet our Lord (*Matt. xii. 37.*) speaks of another justification. Now I think one and one make two.

VII.

For a justified state.

Against a justified state.

p. 139.

48. The

48. The state of a justified person is inexpressibly great and glorious.

Does not talking of a justified or sanctified state, tend to mislead men? It frequently does. But where is the contradiction?

VIII.

They who are once justified, are justified for ever.

They who are justified may become total apostates.

49. *Christian Library.* Nothing.

IX.

Works are a condition of justification. p. 134.

Works are not a condition of justification.

50. *Salvation* (i. e. glory,) is not by the merit of works, but by works as a condition.

I believe no (good) works can be previous to justification; nor consequently a condition of it.

This proposition does not speak of justification. So it is nothing to the purpose.

51. If a man could be holy, before he was justified, it would set his justification aside.

Whoever desires to find favour with God should *cease from evil and learn to do well*. Whoever repents, should *do works meet for repentance*. And if this is not in order to find favour, what does he do them for?

52. Thou canst do nothing but sin, till thou art justified.

53. We allow, that God justifies the ungodly, him that to that hour, is full of all evil, void of all good: and him that worketh not, that till that moment, worketh no goodness.

All this I believe still. "But Mr. W. says, Whoever desires to find favour with God, should *cease from evil, learn to do well,*" &c. Does not the bible say so? Who can deny it? Nay, but Mr. W. asks, "If this be not in order to find favour, what does

does he do them for?" And I ask it again. Let Mr. H. or any one else, give me an answer. So if there is any contradiction here, it is not *I* contradict *myself*, but *Isaiah* and our Lord that contradict *St. Paul*.

X.

Against justification by the act of believing.

54. But do not you put faith in the room of Christ and his righteousness? No: I take particular care to put each of these in its proper place.

For justification by the act of believing.

The faith which is said to be imputed to Abraham for righteousness is faith properly taken; and not the righteousness of Christ apprehended by faith.

This is putting each of these in its proper place. The righteousness of Christ is the *meritorious cause* of our justification. That is its proper place. Faith in Him that gave himself for us, is the *condition* of justification. That is its proper place.

I am justified through the righteousness of Christ, as the *price*; through faith as the *condition*. I do not say, neither does *Goodwin*, faith is that, for which we are accepted. But we both say. Faith is that, *through* which we are accepted. We are justified, we are accepted of God, *for the sake of Christ*, through faith. Now certainly there is no contradiction in this; unless a contradiction to Mr. H.'s notions.

55. Although we have faith, hope and love, yet we must renounce the *merit* of all, as far too weak to *deserve* our justification; for which we must trust only to the *merits* of Christ.

That which is the *condition* of justification, is not the righteousness of Christ.

Most true; otherwise we confound the *condition* with the *meritorious cause*, spoke of in the opposite column.

XI.

XI.

Justification by faith alone is *Articulus stantis vel cadentis ecclesiæ*. All who do not hold it must perish everlastingly.

56. Of this may be affirmed, (what *Luther* affirms of justification by faith) that it is *Articulus stantis vel cadentis ecclesiæ*, the pillar of that faith of which alone cometh salvation; that faith which unless a man keep whole and undefiled, without doubt he shall perish everlastingly.

It is certain, here is a *seeming* contradiction: but it is not a *real* one. For these two opposite propositions, do not speak of *the same thing*. The latter speaks of *justification by faith*: the former of, *trusting in the righteousness or merits of Christ*: (Justification by faith is only mentioned incidentally in a parenthesis.) Now although *Mr. Law* denied justification by faith, he might *trust in the merits of Christ*. It is this, and this only that I affirm, (whatever *Luther* does,) to be *Articulus stantis vel cadentis ecclesiæ*.

XII .

Mr. W. is a *Calvinist* in the point of Justification.

57. I think on *Justification* just as I have done these seven and twenty years, and just as *Mr. Calvin* does.

Justification by faith alone is not *Articulus stantis vel cadentis ecclesiæ*. Some may doubt of it, yea deny it, and yet not perish everlastingly. 127.

A pious churchman who has not *clear conceptions* of justification by faith, may be saved; yea, a mystic, (*Mr. Law* for instance) who denies justification by faith. If so, the doctrine of justification by faith, is not *Articulus stantis vel cadentis ecclesiæ*.

Mr. W. has leaned too much toward *Calvinism* in this point.

We have leaned too much toward *Calvinism*. p. 141.

But not *in this point*: Not as to Justification by faith.

We

We still agree with him, that the merits of Christ are the *cause*, faith the *condition* of Justification.

58. I have occasionally used those expressions, *imputed Righteousness*, the *Righteousness of Christ* and the like. But I never used them in any other sense than that wherein Mr. C. does.

Goodwin. Nothing.

59. Mr. W. does approve the expression *why me?*

Mr. W. does not approve the expression *why me?*

My Brother uses it in an Hymn.

Mr. F. says, Mr. W. doubts concerning it.

p. 140.

This proof halts on both feet. "But why did not Mr. W. strike out of Mr. F's Manuscript, the expressions concerning himself?" Because he thought them a proper counter-balance to the contumelious expressions of Mr. H.

XIV.

Our sin is imputed to Christ, and Christ's righteousness to us.

Our sin is not imputed to Christ, nor Christ's righteousness to us. p. 130

60. } *Christian Library.*

61. } Nothing.

XV.

Both *Adam's* sin and *Christ's* righteousness are imputed. p. 131.

Neither *Adam's* sin nor *Christ's* righteousness is imputed.

63. Nothing against nothing.

In what sense I believe the *Christian Library* to be *all true*, I have declared above.

XVI.

Mr. W. holds Free-will.

Mr. W. wonders how any man can hold Free-will.

G

64. Mr.

64. Mr. *F.* holds Free-will. | Mr. *W.* denies it.

This may prove, that Mr. *W.* contradicts Mr. *F.* but it can never prove that he contradicts himself. But indeed both Mr. *F.* and Mr. *W.* absolutely deny *Natural* Free-will: We both steddily assert, that the will of man is *by nature* free only to evil. Yet we both believe, That every man has a measure of Free-will restored to him *by Grace*.

XVII.

For the doctrine of Merit. | Against the doctrine of Merit.

65. We are rewarded according to our works, yea, because of our works. How does this differ from for the sake of our works? And how differs this from *Secundum merita operum*, or as our works *deserve*? Can you split this hair? I doubt, I cannot"—
I say so still. Let Mr. *H.* if he can.

And yet I still maintain, "There is no *merit*, taking the word strictly, but in the blood of Christ: That salvation is not by the *merit* of works. And that there is nothing we are, or have, or do, which can, strictly speaking *deserve* the least thing at God's hand.

And all this is no more than to say, Take the word *Merit* in a *strict* sense, and I utterly renounce it. Take it in a *looser* sense, and tho' I never use it, yet I do not condemn it. Therefore with regard to the word *Merit*, I do not contradict myself at all.

XVIII.

For a single Life. | Against a single Life.

66. Mr. *W.* says his thoughts on a single life, are just the same they have been these thirty years.

Why then did Mr. *W.* marry?—For reasons best known to himself. p. 136

67. He advises, that | I advise single persons
we

we should pray against marriage. | to pray, " That they may prize the advantages they enjoy."

Be this right or wrong, | still here is no contradiction.

XIX.

For gay Apparel.

68. To *make it a point of conscience* to differ from others (as the Quakers do) in the *shape* or *colour* of their apparel is mere superstition.

Against gay Apparel.

Let a single intention to please God prescribe both what cloathing you should buy, and the manner wherein it shall be made. *ibid.*

Wear nothing of a *glaring colour*, or made in the very *height* of the fashion.

So I *advise*: but I do not *make it a point of conscience*. So here is no contradiction still.

XX.

Against Tea.

69. Mr. *W.* published a tract against drinking tea, and told the tea-drinkers he would set them an example in that piece of self-denial.

But must not a man be sadly in want of argument, who stoops so low as this?

For Tea.

I did set them an example for twelve years. Then at the close of a consumption, by Dr. *Fothergill's* direction, I used it again.

XXI.

For Baptism by sprinkling.

70. As there is no clear proof of *Dipping* in scripture, so there is every probable proof to the contrary.

Against Baptism by sprinkling.

When Mr. *W.* baptized Mrs. *L. S.* he held her so long under water, that her friends screamed out, thinking she had been drowned.

71. Christ no where, as far as I can find, requires *dipping*, but only *baptizing*; which word signifies to *pour on*, or *sprinkle*, as well as to *dip*. scruple, but in obedience is no self inconsistency.

When? Where? I never heard of it before.

Why then did you at *Savannah* baptize all children by immersion, unless the parents certified, they were weak?

Not because I had any to the Rubric. So here.

XXII.

Mr. *W.* never adopted Mr. *Law's* scheme.

Mr. *W.* highly approved of Mr. *Law*.

These propositions are not contradictory. I might highly approve of him and yet not adopt his scheme. How will Mr. *H.* prove that I did? Or that I contradict myself on this head? Why thus.

72. I had been eight years at *Oxford*, before I read any of Mr. *Law's* writings. And when I did, I was so far from making them my creed, that I had objections to almost every page. p. 125.

To instruct a person in the nature of Christianity, I fixed an hour a day, to read with her in Mr. *Law's* treatise on Christian Perfection. I did so. And an excellent book it is, though liable to many objections.

73. Another little company of us met: we sung, read a little of Mr. *Law*, and then conversed.

True: But neither does his scheme.

this prove that I adopted

73. I believe the mystic writers, to be one great Antichrist.

I retract this. It is far too strong. But observe! I never contradicted it till now.

74. Mr. *F.* affirms So-

I do not. I affirm no lomon

<p><i>lomon</i> is the chief of <i>myf-</i> <i>tics</i>: and Mr. <i>W.</i> acq- sces in the affirmation.</p>	<p>such thing. Therefore all Mr. <i>H.</i> builds upon this, is only a castle in the air.</p>
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XXIII.

<p>Enoch and Elijah are in heaven.</p>	<p>Enoch and Elijah are not in heaven.</p>
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<p>75. Enoch and Elijah entered at once into the highest degree of glory.</p>	<p>Enoch and Elijah are not in heaven, but only in paradise. p. 138.</p>
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Notes on the New Testament, John iii. 13, first edition.

But why is Mr. *H.* so careful to name the first edition? Because in the second the mistake is corrected. Did he know this? And could he avail himself of a mistake, which he knew was removed before he wrote!

XXIV.

<p>For sinless perfection.</p>	<p>Against sinless perfection.</p>
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Upon this head Mr. *H.* employs his whole strength. I will therefore the more carefully weigh what he advances: only premising before I descend to particulars, two general observations.

1. Out of the twenty five passages cited for *Perfection*, seventeen are taken from my brother's hymns. These therefore strike wide. Whatever they prove, they cannot prove, that *I* contradict *myself*.

2. Out of the twenty five cited against perfection, fourteen are cited from the sermon on *Sin in believers*. Do I mean in such *believers* as are *perfected in love*? Mr. *H.* himself knows, I do not. Why then every one of these fourteen arguments, is an abuse both upon me and his readers. It is the most egregious trifling that can be conceived. I affirm, "Those perfected in love, are saved from inward sin." To prove I contradict myself herein, fourteen passages

are alledged, wherein I affirm, " We are not saved from inward sin, till we are perfected in love!"

3. The same fallacy is used, in every instance, when some of my words are set in opposition to others. The sum is, (weak) *believers*, babes in Christ, are not; *adult believers*, are saved from inward sin. And I still aver, there is no contradiction in this, if I know what a contradiction means.

Now to the proofs.

76. The Son hath made them who are *thus born of God*, free from *pride*.

They are sensible of *pride* remaining in their hearts.

They? Who? Not those who are *thus born of God*, who are *perfected in love*.

77. From the iniquity of *pride*, and *self*, I shall be free.

God's children are daily sensible of *pride* and *selfwill*. Till they are *perfected in love*.

That is, when I am *perfected in love*.

78. They are freed from *wandrings* in prayer.

Is this spoken of *all believers*? Mr. H. knows it is not.

79. Christians are saved from *all sin*, from *all unrighteousness*.

True, *adult Christians*.

80. They (adult Christians) are freed from *all evil thoughts* and *evil tempers*.

The (infant) children of God have in them *sin of every kind*.

81. They (fathers in Christ) are freed from *evil thoughts*.

The evil nature opposes the Spirit even in believers; till they are fathers in Christ.

82. Christ was free from *sinful thoughts*. So are they likewise (*adult believers*).

This doctrine, (that *all believers* are thus free) is wholly new.

83. I believe, *some*

Believers are *consci-*
would

would say, " We trust
we do keep *the whole Law
of Love.*"

ous of not fulfilling the
whole Law of Love:
Not till they are *perfected
in love.*

The reader will please to remember all along, the question is not, Whether the Doctrine be right or wrong: (that has been elsewhere considered) but whether I contradict myself? Upwards of fourscore witnesses have been already examined on this head: but no contradiction is proved yet.

84. Some do love God
with *all their heart and
strength.*

They (weak) believers
do not love God with *all
their heart and strength.*

85. *From that hour, in-
dwelling sin, thou hast
no place in me.*

Believers are not de-
livered from the being
of sin, *till that hour.*

86. A sinless life we
live.

Christian Lib. No-
thing.

87. While *one evil
thought* can rise, I am not
born again.

My brother said so
once: I never did.

In the note annext there are many mistakes. 1. " The author of this hymn did not allow any one to be a believer, even *in the lowest sense*, while he found the least stirring of sin." He did: but he took the word *born again* in too high a sense. 2. Yet " he supposes *the most advanced believers* are deeply sensible of their impurity." He does not: Neither he nor I suppose any such thing. 3. " He tells us in his note on *Eph. vi. 12. the war is perpetual.*" True: the war *with principalities and powers*; but not that *with flesh and blood.* 4. So you cannot reply, " Mr. W. speaks of believers of *different stature.*" Indeed I can: and the forgetting this is the main cause of Mr. H.'s stumbling at every step. 5. " The position, that (any) believers are totally free from sin, is diametrically opposite to Calvinism." This is no mistake. Therefore most Calvinists hate it with a perfect hatred. 6. " Many of the grossest of
these

these contradictions, were published nearly at the same time: and *probably* Mr. W. was the same day correcting the press, both for and against Sinless Perfection." An ingenious thought! But as to the truth, or even *probability* of it, I cannot say much. 7. "These hymns contain the joint sentiments of Mr. John and Mr. Charles Wesley." Not always: so that if *some* of them contradict others, it does not prove, that I contradict myself.

88. Christ in a *pure* and *sinless* heart.

There are still two contrary principles in believers, Nature and Grace. True, till they are perfect in love.

89. Quite expell the carnal mind.

That there is no sin in a (weak) believer, no *carnal mind*, is contrary to the word of God.

90. From every evil motion freed.

How naturally do men think, sin has *no motion*; therefore it has *no being*?

But how does this prove, that I contradict myself?

91. All the struggle then is o'er.

These are two of my brother's expressions, which I do not subscribe to.

92. I wrestle not now.

93. God is thine: disdain to fear the enemy within.

Let us watch and pray against the enemy within.

Are these lines cited as implying, the enemy was not within? Most unhappily. They mean, the enemy which is within. For the very next words, which Mr. H. himself cited but the page before, are,

God shall in thy flesh appear,
And make an end of sin.

93- We

94. We wrestle not with flesh and blood, when we are grown up in Christ.

We wrestle both with flesh and blood, and with principalities; while we are babes in Christ.

No contradiction yet.

95. Sin shall not in our flesh remain.

Still he (the babe in Christ) feels the remains of the old man.

96. I cannot rest if sin in me remains.

Sin remains in them still: in all weak believers.

97. }
98. } My brother's.
99. }

100. "Do not the best of men say, *We groan being burdened*, with the workings of inbred corruption?" This is not the meaning of the text: the whole context shews, the cause of that groaning was, their longing to be with Christ.

We groan being burdened with numberless infirmities, temptations, and sins. This is wrong. It is not the meaning of the text. I will put it out, if I live to print another edition. So just one shot in an hundred has hit the mark.

101. Nor does he that is born of God, sin by infirmities; for his infirmities have no concurrence of his will. And without this, they are not properly sins: that is, they are not voluntary transgressions of a known law.

Many infirmities remain, whereby we are daily subject to what are called *sins of infirmity*. And they are in some sense sins; as being (involuntary) transgressions of the perfect law.

I see no contradiction here: but if there was, it ought not to have been mentioned. It could not, by any generous writer; since Mr. Hill himself testifies, it was expunged before he mentioned it! But suppose it stood as at first, I flatly deny, that it is any contradiction at all. These infirmities may be
ia

in *some sense* sins; and yet not properly so: that is, sins in an *improper*, but not in the *proper sense* of the word.

13. But "Mr. W. has not yet determined, whether *sins of surprize* bring the soul under condemnation or not. 111. However it were to be wished, that *sins of surprize* and *sins of infirmity* too were to be declared *mortal* at the next Conference; since several persons, who pretend to reverence Mr. W. not only fall into *outrageous passions*, but *cozen* and *over-reach* their neighbours; and call these things *little, innocent infirmities*. Reader, weigh well those words of Mr. W. "We cannot say, either that men are or are not condemned for sins of surprize" And yet immediately before he calls them *transgressions*, as here he calls them *sins*. *Strange Divinity* this. for one who for near forty years past has professed to believe and teach, that *sin is the transgression of the law*, and that *the wages of sin is death*." He then brings three instances of *sins of surprize* (over and above *cozening* and *over-reaching*); *drunkenness*, *fornication*, and *lying into a passion and knocking a man down*: and concludes, "Mr. W. had better sleep quietly, than rise from his own *pillow*, in order to lull his hearers asleep, upon the *pillow* of false security, by speaking in so slight a manner of sin, and making the breach of God's holy law a *mere nothing*."

14. This is a Charge indeed! And it is perfectly new: I believe it was never advanced before. It will not therefore be improper to give it a thorough examination. It is founded on some passages in the Sermon on Rom. viii. 1. *There is therefore no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit*. In order to give a clear view of the doctrine therein delivered, I must extract the sum of the sermon.

I shew, I. Who are *those that are in Christ Jesus*:
 "Those who are joined to the Lord in one spirit,
 who

who dwell in Christ and Christ in them.—And *whosoever abideth in him, sinneth not, walketh not after the flesh*, that is, corrupt nature. These abstain from every design, and word, and work, to which the corruption of nature leads. (p. 145.) They *walk after the Spirit* both in their hearts and lives. By him they are led into every holy desire, into every divine and heavenly temper, till every thought of their heart is *holiness to the Lord*.

“ They are also led by him into all holiness of conversation. They exercise themselves day and night, to do only the things which please God: in all their outward behaviour, to follow him, *who left us an example, that we might tread in his steps*: in all their intercourse with their neighbour, to walk in justice, mercy, and truth; and *whatsoever they do, in every circumstance of life, to do all to the glory of God.*” p. 216.

Is here any room for “ cozening and over reaching?” For “ flying into outrageous passions?” Does this give any countenance, for “ knocking men down?” For “ drunkenness, or fornication?”

But let us go on to the IId head. “ To whom is *there no condemnation?* To believers in Christ, who *thus walk after the Spirit*, there is no condemnation for their past sins. (p. 127.) Neither for present, for now transgressing the commandments of God: for they do not transgress them. *This is the proof of their love of God, that they keep his commandments.* (p. 148.) They are not condemned, 3. for inward sin, so long as they do not yield thereto; so long as they *maintain a continual war with all sin*, with pride, anger, desire, so that the flesh hath no dominion over them, but they still *walk after the Spirit.*” (p. 150.) Is any encouragement given here to cozeners or whoremongers?

It follows, “ They are not condemned for *sins of infirmity*, as they are usually called (perhaps it were adviseable rather to call them *infirmities*, that we may not

not seem to *give any countenance* to sin, or to *extenuate* it in any degree, by thus coupling it with infirmity. But if we must use such an *ambiguous* and *dangerous* an expression) by *sins of infirmity* I would mean such involuntary failings, as the saying a thing we believe true, though in fact it prove to be false; or the hurting our neighbour, without knowing or designing it; perhaps when we designed to do him good." p. 151.

What pretence has Mr. *H.* from these words, to flourish away upon my "*strange divinity?*" and to represent them, as giving men a handle, to term gross sins *innocent infirmities?*

But now comes the main point. "It is more difficult to determine, concerning those which are usually stiled *sins of surprize.* (p. 152.) As when one who commonly in his patience possesses his soul, on a sudden or violent temptation, speaks or acts in a manner not consistent with the royal law of Love." (For instance. You have the gout. A careless man treads on your foot. You violently push him away, and it may be cry out, "Get away: get you out of my sight.") "Perhaps it is not easy, to fix a general rule concerning transgressions of this nature. We cannot say, either that men are, or that they are not condemned, *for sins of surprize in general.*" p. 153.

"Reader, says Mr. *H.* let me beg thee to weigh well, the foregoing words." I say so too. "But it seems, whenever a believer is overtaken in a fault, there is more or less condemnation, as there is more or less concurrence of his will — Therefore some sins of surprize bring much guilt and condemnation. For in some instances our being surprized may be owing to some culpable neglect, or to a sleepiness of soul, which might have been prevented, or shaken off, before the temptation came. The falling even by surprize in such an instance
exposes

exposes the sinner to condemnation both from God and his own conscience.

“ On the other hand, there may be sudden assaults, which he hardly could foresee, by which he may be borne down, suppose into a degree of anger, or thinking evil of another, with scarce any concurrence of the will. Now in such a case the jealous God would undoubtedly shew him, that he had done foolishly. He would be convinced of having swerved from the perfect law, and consequently grieved with a godly sorrow, and lovingly ashamed before God. Yet need he not come into condemnation. In the midst of that sorrow and shame, he can still say, *The Lord is my strength and my song: he is also become my salvation.*” p. 154.

Now what can any impartial person think of Mr. H.'s eloquence on this head? What a representation has he given of my doctrine, with regard to infirmities and sins of surprize? Was ever any thing more unjust? Was ever any thing more cruel? Do I here “ lull my readers asleep on the *pillow of false security?*” Do I “ *speak in a light manner of sin?*” Or “ *make the breach of God's holy law a mere nothing?*” What excuse can be made for pouring out all this flood of calumny? Can any thing be termed *bearing false witness against our neighbour*, if this is not? Am I indeed a loose casuist? Do any of my writings give countenance to sin? Not so: God knows, Mr. Hill knows, Mr. Romaine (who corrected this tract) knows it well. So does Mr. Madan: Yea so do all who read what I write, unless they wilfully shut their eyes.

15. “ Thus have I at length, says Mr. H. brought this extraordinary *Farrago* to a conclusion. Not because I could not have found many more inconsistencies.” 142. Yes, another hundred, such as these. But see a group of them at once! “ His Extract from Bishop Beveridge, is flatly contradicted in his Edition of *John Goodwin*. Again, *Goodwin* is flatly

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contradicted, by his Sermon on *The Lord our Righteousness*. This Sermon is contradicted in his *Preservative against unsettled Notions in Religion*. This Preservative is itself contradicted, by his Abstract from Dr. *Preston*. This Abstract is itself contradicted, by his edition of *Baxter's Aphorisms*. And these are flatly contradicted, by his Extract from Bishop *Beveridge*. And this is again flatly contradicted, by his own *Thoughts on Imputed Righteousness*. Thus the wheel runs round!" Thus Mr. *H.*'s head runs round, with more haste than good speed. (If this curious paragraph be not rather, as I suspect, supplied by another hand; even as *Sternhold's* Psalms are now and then eked out, by *N. N.* or *William Wisdom*.) He forgets, that generals prove nothing; and that he has sadly failed in his particular charges: just an hundred out of an hundred and one, having proved void. So that now I have full right to say, "Whence arises this charge of inconsistency and self-contradiction? Merely from straining, winding to and fro, and distorting a few innocent words. For wherein have I contradicted myself, taking words in their unforced, natural construction, in any one respect with regard to justification, since the year 1738?"

16. But Mr. *H.*'s head is so full of my self-inconsistency, that he still blunders on. "Mr. *W.*'s wavering disposition, is not an affair of yesterday. Mr. *Delamotte* spake to him *on this head*, more than thirty years ago." p. 143. He never spake to me *on this head* at all. Ask him. He is still alive. "He has been tost from one system to another, from the time of his ordination to the present moment." Nothing can be more false; as not only my journals, but all my writings testify. "And he himself cannot but acknowledge, that both his friends and foes have accused him of his unsettled principles in religion." Here is artifice! Would any man living, who does not know the fact, suppose that a
gentleman

gentleman would face a man down, in so peremptory a manner, unless the thing were absolutely true? And yet it is quite the reverse. "He himself cannot but acknowledge" — I acknowledge no such thing. My friends have oftner accused me of being too stiff in my opinions, than too flexible. My enemies have accused me of both; and of every thing besides. The truth is, From the year 1725 I saw more and more of the nature of inward religion, chiefly by reading the writings of Mr. Law, and a few other *mystic* writers. Yet I never was "in the way of *mysticism*" at all: this is another mistake. Although I did not clearly see, that we *are saved by faith*, till the year 1738, I then published the sermon on *Salvation by Faith*, every sentence of which I subscribe to now.

17. But he was "too scrupulous about using the word *condition*." (p. 143.) I was so, till I was convinced by Dr. Church, that it was a very innocent word, and one that none of the reformers, *English* or *Foreign*, objected to. All this time I leaned towards *Calvinism*, though more in expression than sentiment. "And now he fairly gives up the necessity of a *clear belief* of justification by faith alone!" That is, I say, A man may be saved, who is not *clear* in his judgment concerning it. I do: I dare not "rank Mr. Law, and all his admirers, among the hosts of *Diabolonians*." Nay more: "I have *proved*, that he makes man's righteousness the *procuring cause* of his acceptance with God, and his *salvation*, from *first to last*, to depend upon the intrinsic *merit* of his own *unassisted* works." p. 144. I think, Mr. H. "is now got to his *ne plus ultra*:" unless he has a mind to *prove*, that Mr. W. is an horse.

18. "I expect you will tell me, that I have exposed Mr. W. particularly in the foregoing Contrast. That Mr. W. is exposed, I allow; but that I have exposed him, I deny." Who was it then? Why,

“ out of his own mouth all that I have brought against him proceeds.”

Not so. All that I have wrote (except one sentence out of an hundred and one) is well consistent with itself, provided the words be taken in their plain, natural sense, and one part of them in connexion with the other. But whoever will use Mr. *H.*'s art of twisting and torturing words, may make them say any thing, and extract Pelagianism, Arianism, or any thing he pleases, out of any thing that can be spoken. By this art he that cries out against Mr. *F.*'s art, has *found*, that is, *created* above an hundred contradictions in my works, and “ could find abundance more.” Ay. five hundred: Under his forming hand, contradictions spring up as quick as mushrooms. And he that reads only (as is the manner of a thousand readers) the running title at the top of each page,

For Election.

For Sinless Perfection.

For Imputed Righteousness.

Against Election.

Against Sinless Perfection.

Against Imputed Righteousness.

And so on; will readily say, “ What a heap of contradictions, flat, palpable contradictions is here?” Here! Where? “ Why, at the top of every page.” True; and there lies the strength of the cause. The propositions themselves are plain enough: but neither Mr. *H.* nor any man living can prove them.

19. But if so, if all this laboured Contrast, be only the work of a creative imagination, what has Mr. *H.* the cat's-paw of a party, been doing all this time? Has he not been abundantly *doing evil, that good might come*, that the Dear Decree of Reprobation might stand? Has he not been *saying all manner of evil falsely*, pouring out slander like water, a first, a second, a third time, against one that never willingly

ingly offended him? And what recompence can he make (be his opinions right or wrong) for having so deeply injured me, without any regard either to mercy or truth? If he (not I myself) has indeed *exposed me* in so unjust and inhuman a manner, what amends can he make, as a christian and a gentleman, to God, to me, or to the world? Can he gather up the foul, poisonous water, which he has so abundantly poured out? If he still insists, he has done me no wrong, he has only *spoken the truth in love*: If he is resolved at all hazards to fight it out, I will meet him on his own ground. Waving all things else, I fix on this point, "Is that scurrilous hotch-potch, which he calls a *Farrago*, true or false?" Will he defend or retract it? An hundred and one propositions are produced as *mine*, which are affirmed to contradict other propositions of *mine*. Do I in these hundred and one instances, *contradict myself*, or do I not? Observe: the question is, Whether I contradict *myself*? Not whether I contradict *some body else*: be it Mr. *Baxter*, *Goodwin*, *Fletcher*; the Christian Library; or even my own Brother. These are not *myself*. "Nay, but you have published them." If I publish them ten times over, still they are not *myself*. I insist upon it, that no man's words but *my own* can ever prove, that *I* contradict *myself*. Now, if Mr. *H.* scorns to yield, let him fall to work, and prove by *my own* words, That *I* contradict *myself* (that is the present question) in these hundred instances. If he can prove this, I am a Blunderer; I must plead guilty to the charge. If he cannot, he is one of the most cruel and inhuman Slanderers, that ever set pen to paper.

20. I bless God, that the words cited from the Sermon on *Catholic Spirit*, do quite "come to myself:" Not indeed as I am *painted* by Mr. *H.* but as I really am. From the year 1738, I have not been "unsettled as to any fundamental doctrine of

the gospel." No, not in one: I am as clear of this charge, as of that wonderful one advanced in the note, p. 146. " Though this Sermon be intituled, *Catholic Spirit*, yet it inculcates an attendance upon one only Congregation: In other words, *Hear me, and those I send out, and no body else.*" Mr. H. himself knows better: He knows I advise all of the church, to hear the parish minister. I do not advise, even dissenters of any kind, not to hear their own teachers. But I advise all, Do not *heap to yourselves preachers, having itching ears.* Do not run hither and thither to hear every new thing; else you will be established in nothing. " However it is by *stratagems* of this sort, that he holds so many souls in *his shackles*, and prevents them from coming to the knowledge of *all the glorious truths of the Gospel.*"

Observe, *Gospel* is with Mr. H. the same as *Calvinism*. So where he says, " there is no *Gospel*," he means no *Predestination*. By the same figure of speech, some of his admirers use to say, " there is *no honey* in the book." Here lies the core: this is the wrong, for which the *bigots* of this *gospel* will never forgive me. And all those are such, who " rank all *election doubters* among *Diabolonians.*" Such is Mr. H. a bigot in grain, while he sets his hand to that gentle sentence. Nay further says he, " I cannot help informing my readers," (no, if he did, he must burst) " that in the *Life of Mr. Philip Henry*, published in his *Christian Library*, he has artfully left out Mr. *Henry's Confession of Faith.*" *Artfully!* No; *Honestly*; according to the open profession in the Preface cited before.

21. Yet Mr. H. this Mr. H. says to Mr. *Fl.* " Suffer not *bitter words* and *calumnious expressions* to disguise themselves under the appearance of plainness." p. 147. Bitter words! Can Mr. H. imagine there is any harm in these? Mr. H. that cites the
judicious

judicious Mr. Toplady! That admires the famous *Eleven Letters*, which are *bitterness* double distilled! Which overflow with little else but *calumnious expressions*, from the beginning to the end! *Mr. H.* that himself wrote the *Review*, and the *Farrago!* And does he complain of *Mr. Fl.*'s bitterness? Why, *he* may be a little bitter; but not *Mr. F.* Altering the person alters the thing! "If it was *your* bull that gored *mine*, says the judge in the fable, that is another case!"

22. Two objections to my personal conduct, I have now briefly to consider. 1. "Mr. *W.* embraced Mr. *Shirley* as a friend at the Conference, and then directly went out, to give the signal for war." p. 150. This is partly true. It is true, that although I was not ignorant of his having deeply injured me, yet I freely forgave him at the Conference, and again "embraced him as a friend." But it is not true, that I "directly went out, to give the signal for war." "Nay, why else did you consent to the publishing of Mr. *F.*'s letters?" Because I judged it would be an effectual means of undoing the mischief which Mr. *S.* had done. Not that I am now sorry (though I was) for what he has done, for his publication of that bitter circular letter. For I now clearly discern the hand of God, throughout that whole affair. Both my Brother and I still indulged the fond hope, of living in peace with our *warm Calvinist* brethren: But we now give it up; our eyes are open; we see what we have to expect. We look for neither mercy nor justice at their hands: If we find any, it will be clear gains.

23. The second objection is, "Mr. *W.* acknowledged the *unguarded* manner in which the Minutes were drawn up: and yet immediately after defended them." I answer, How did I "acknowledge the *unguarded* manner?" The plain case was this. I seek peace, and would do any thing for it, which
I can

I can with a safe conscience. On this principle it was, that when Mr. S. read over his Declaration, (I say his; for it was he drew it up, not I) and asked, If we agreed thereto? I was heartily desirous to agree with him as far as possible. In order to this, after altering some words, I asked our Brethren, If they were willing to sign it? One immediately said, "The Minutes are not *unguarded*; they are guarded enough." I said, They are guarded enough for *you*; but not for those who seek occasion against us. And observe, it is only in *this* sense, that I subscribed to that expression. But I will not affirm, that my love of peace did not carry me a little too far. I know not but it would have been better, not to have signed the paper at all.

24. So much for the Minutes. Perhaps it may be expected, that I should also take some notice of what Mr. H. says concerning Perfection. All his arguments indeed, and ten times more, I have answered over and over. But if it is required, I will answer once more: only premising, By that *Perfection*, to which St. Paul directs Mr. H. and me to go on, *Heb. vi. 1.* I understand neither more nor less, than what St. John terms *Perfect Love*, *1 John iv. 18.* and our Lord, *Loving the Lord our God with all our heart, and mind, and soul, and strength.* If you chuse to call this *sinful perfection*, (rather than *sinless*) you have my free leave.

Mr. H.'s main argument against this is, that "it is a *popish doctrine*." How does this appear? "O, *Luther says so.*" p. 25. This will not do: it is only *second hand evidence*. "It crept into the church first in the fifth century, and has been since almost generally received in the church of *Rome.*" p. 49. How is this proved? Either that the doctrine of *Perfect Love* crept first into the church in the fifth century? Or, that it has been since almost generally received in the church of *Rome*? Why, "We may

may very readily perceive this, by the following extract from Bishop *Cowper*." I answer, 1. This is but *second-hand* evidence still. 2. It is wide of the mark. For this whole extract says not a word about the church of *Rome*. It contains only a few citations from St. *Augustin* and St. *Bernard*, foreign to the present question; and one from St. *Ambrose*, if it be possible, more foreign still. None of these touch either of the points in question, "This doctrine crept into the church in the fifth century:" Or, "It has been (ever) since almost generally received in the church of *Rome*."

Here I must beg leave to put Mr. *H.* in mind of one stated rule in controversy. We are to take no authorities at *second-hand*, but always recur to the originals. Consequently, words of St. *Bernard*, or twenty saints more, copied from *Bishop Cowper*, prove just nothing. Before we can urge the authority of St. *Bernard* or *Ambrose*, we must consult the authors themselves, and tell our readers, what edition we use, with the page where the words are found: Otherwise they cannot form a judgment either of the fairness of the quotation, or of the sense and weight of it.

Hitherto then we have not one tittle of proof, that this is a *popish* doctrine; that it ever was, or is now, "almost generally received in the church of *Rome*:" (although if it had, this would be no conclusive argument against it: as neither is it conclusive against the doctrine of the blessed Trinity:) I do not know that it ever was: But this I know; it has been solemnly condemned by the church of *Rome*. It has been condemned by the Pope and his whole conclave, even in this present century. In the famous bull *Unigenitus*, (so called from the first words, *Unigenitus Dei filius*) they utterly condemn the *uninterrupted act* (of faith and love, which some then talked of, of continually rejoicing, praying, and giving

giving thanks) as *dreadful heresy!* Now in what public act of the church of *Rome*, is the doctrine of Perfection maintained? Till this is produced, I pray let us hear no more, that Perfection is a *popish* doctrine.

25. However “the distinction between *sins* and innocent *infirmities* is derived from the *Romish* church.” p. 56. How does this appear? Thus. “Two of her devoted champions, *Lindenus* and *Andradius*, distinguish between infirmities and sins.” *Lindenus* and *Andradius!* Who are they? From what country did they come? I do not know the men. One of them, for ought I know, might serve as an interpreter at the council of *Trent*. What then? Was he an authorized interpreter of the doctrines of the church? Nay, and how do you know, that they did speak of *little, trifling faults*, or of *minute and trivial sins*? Did you ever read them? Pray, what edition of their works do you use? And in what page do these words occur? Till we know this, that there may be an opportunity of examining the books, (though I fear scarce worth examining) it is doing too much honour to *such quotations*, to take any notice of them at all.

26. Well, now for the buskins! Now *Spirat tragicum satis!* “And this is the doctrine, which is preached to more than thirty thousand souls, of which *Mr. W.* has the charge. Then I am sure, it is high time, that not only the *calvinist* ministers, but *all that wish well to the interests of protestantism*” (so *Mr. S.* said before) “should in a body protest against such licentious tenets.” *Blow ye the trumpet in Sion!* Gird on your armour! Make ye yourselves ready for battle! Again the trumpet sounds: A crusade! An holy war! Down with the heretics! But hold! What spirit are you of? Are you followers of peace? Then *bring forth your strong reasons: Speak the truth in love*, and we are ready to meet

meet you. But really all this talk of my licentious doctrine, is a mere copy of Mr. H.'s countenance. He knows, and all in England know, (whoever have heard my name) that it is not *too loose*, but *too strict* doctrine I am constantly accused of. Therefore all this bluster, about "my superseding the law," has not only no truth, but no colour, no plausibility. And when Mr. H. calls so gravely for Dr. Crisp, to "sweep away all my Antinomian rubbish," shall we laugh or weep?

Cuivis facilis rigidi censura cachinni.

Rather let us drop a tear on human infirmity.

27. So much for the first grand argument against Perfection, That it is generally received in the church of Rome. The second is, "It was generally received among the ranting Anabaptists in Germany." p. 49. What author of note testifies this? I allow no *second-hand* authority; but desire to know, what German historian of credit has recorded it? And in what page of his works? When this is ascertained, then we may observe, it proves just nothing.

A third argument against Perfection is, that "it was maintained by many wild Ranters in London." Wild enough! Although no stress is to be laid on Mr. H.'s informations concerning them; some of which are altogether false, and the rest imperfect enough. But suppose they were all true, what would follow? Many hearers abusing the doctrines I teach, no more prove that those doctrines are false, than the German Ranters proved that Luther's were so.

28. Is it another argument, that "the monstrous doctrine of Perfection turns some of its deluded votaries into monsters?" p. 44. This may be proved from the cases of Bell and Harris; the former of whom prophesied, that the world would be at an end the last of February: the latter was seized with
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raging madness, and died blaspheming in a most dreadful manner."

It would be strange, if *George Bell* were not brought upon the stage, as he has been an hundred times over. As for poor *Benjamin Harris*, I believe, as a punishment for his pride and uncharitableness, God permitted him to be struck in an instant with diabolical madness. But it did not continue to his death: He did not die blaspheming. I saw him myself quiet and composed: and he calmly delivered up his soul to God.

See another instance. "A friend of mine lately informed me, that an eminent Preacher of Perfection told him, that he had not sinned for some years, and that the Holy Ghost had descended and sat on him and many others in a visible manner, as he did upon the apostles on the day of Pentecost." Please to name the man: otherwise an hundred such tales will weigh nothing with men of sense and candor.

Behold a fourth. "Last year I myself conversed with a gentlewoman of such high Perfection, that she said, No man could teach her any thing, and went to no place of worship for years together: However she was a scold, and beat her maid." Perhaps so. And what is that to me? If she is a member of our Society, tell me her name; and she will be in it no longer. This is our glorying. It must be, that many members of our Society will from time to time grow weary of well-doing: yea, that some will fall into sin. But as soon as this appears, they have no more place among us. We regard no man's person, high or low, rich or poor. A disorderly walker cannot continue with us.

Again. "One told God in prayer, that she was perfect, as God himself was perfect." "Another prayed, Grant, O Lord, that all here present may be perfect as I am perfect." p. 45. Till you name
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then, this too must go for nothing. But suppose it all true, what will it prove? Only that there are madmen in the world.

“ I could also tell him of a woman, who was so perfect, that she tried to sin and could not.” Pray name her.

“ Mr. *W.* must also well remember a certain perfect married lady, who was got with child by a perfect preacher.” I do not remember any such thing. I never heard of it before.

29. But “ I hate, says Mr. *H.* the law of retaliation.”— Truly one would not have thought it.— “ And would not have mentioned these things, but that you set me the example,” *i. e.* but by way of retaliation. “ Should you doubt the truth of these instances, I will lead you to the fountain-head of my intelligence.” That will not do. In order to be even with Mr. *F.* you have told seven shocking stories. Several of these I know to be false: I doubt if any, but that of *George Bell*, be true. And now you offer to “ lead Mr. *F.* to the fountain-head of your intelligence!” Probably to one or two renegade Methodists, who court the world, by slandering their brethren! “ But Mr. *W.* adopts this way.” No, never. In my letters to Mr. *Hervey*, I occasionally name two famous men: but I do not slander them. In my Journals I name several others. This is above board: but Mr. *H.* stabs in the dark. He gives us no names, no places of abode; but casts arrows and firebrands abroad. And let them light where they may, on guilty or guiltless: of that he takes no care.

30. It remains only, to consider the Queries, which Mr. *H.* addresses directly to me.

1. “ Did not you in administering the sacrament, a few years ago to a perfect Society in West-Street Chapel, leave out the Confession?”

Yes, and many times since. When I am straitened for time, (as I generally am there, on a Monday)

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day) I begin the communion-service at, " We do not presume to come to this thy table." One Monday Mr. Madan desired to stay. Here I suppose, is " the fountain-head of this intelligence."

2. " Did not one of the Enthusiasts then say, He had heard a voice telling him, *He was all holiness to the Lord?*"

Possibly so: but I remember nothing of it.

3. " Did not a second declare the same thing?"

Not that I remember.

4. " Did not *George Bell* say, He should never die?"

He often did, if not then.

5. " Did not one present confirm it?"

Not unlikely: but I do not remember it.

6. " Did not another perfect brother say, He believed the Millennium was near: for there had been more constables sworn in that year than heretofore?"

Are you sure he was a *perfect brother*? *i. e.* One that professed so to be? As for me, I can say nothing about it. For I neither remember the man, nor the words.

" This I have put down verbatim from the mouth of a judicious friend then present: but from that time he has been heartily sick of *senseless perfection*." Say, of *perfect love*.

Is it only *from that time* that Mr. Madan has been sick of it? Was he not sick of it before? And did he then, or at any time since, say one word to me, of any of these things? No, but he treasured them up for ten years, and then tells Mr. Hill, that he might tell them to all the world!

7. " Do not you know a clergyman, once closely connected with you, who refused a great witness for perfection the sacrament, because he had been detected in bed with a *perfect sister*?" No. I never heard of it before. Surely Mr. M— d is not fallen so low, as to invent such a tale as this!

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I need not say any thing to your last anecdote, since you (for once!) "put a candid construction upon my words." If I did speak them, which I can neither affirm nor deny, undoubtedly my meaning was, (as yourself observe) "Though I have been holding forth the imputed righteousness of Christ to a mixt congregation, yet I think it right to caution you of the Society, how you abuse that doctrine, which to some, who turn it into licentiousness, is a smooth doctrine, of which you ought to beware." p. 61. But your friend, it seems, "who gave you this account," did not put so candid a construction on my words. You say, he "was so struck, as hardly to refrain from speaking to you in the chapel. And from that hour he gave up all connections with you." *i. e.* He *sought* a pretence; and he *found* one!

And now what does all this amount to? Several persons who professed high things, degenerated into pride and enthusiasm, and then talked like lunatics, about the time that they renounced connection with me, for mildly reproving them. And is this any objection against the existence of that love which they professed? Nay, and I verily believe once enjoyed, though they were afterward *moved from their steadfastness*. Surely no more than a justified person's running mad, is an objection against justification. Every doctrine must stand or fall by the bible. If the Perfection I teach agree with this, it will stand, spite of all the enthusiasts in the world: If not, it cannot stand.

31. I now look back on a train of incidents that have occurred, for many months last past, and adore a wise and gracious Providence, ordering all things well! When the Circular Letter was first dispersed throughout *Great-Britain* and *Ireland*, I did not conceive the immense good, which God was about to bring out of that evil. But no sooner did Mr. F.'s

first Letters appear, then the scene began to open. And the design of Providence opened more and more, when Mr. S.'s Narrative, and Mr. H.'s Letters, constrained him to write and publish his Second and Third Check to Antinomianism. It was then indisputably clear, that neither my brother nor I had borne a sufficient testimony to the truth. For many years, from a well-meant, but ill-judged tenderness, we had suffered the Reprobation Preachers (vulgarly called *Gospel Preachers!*) to spread their poison, almost without opposition. But at length they have awakened us out of sleep: Mr. H. has answered for all his brethren, roundly declaring, that "any agreement with election-doubters is a covenant with death." It is well: We are now forewarned and fore-armed. We look for neither peace nor truce, with any who do not openly and expressly renounce this diabolical sentiment. But since God is on our side, we will not fear what man can do unto us. We never before saw our way clear, to do any more than act on the defensive. But since the Circular Letter has sounded the alarm, has called forth all their hosts to war: And since Mr. H. has answered the call, drawing the sword, and throwing away the scabbard: What remains, but to own the hand of God, and make a virtue of necessity? I will no more desire any *Amnian*, so called, to remain only on the defensive. Rather chase the fiend, Reprobation, to his own hell, and every doctrine connected with it. Let none pity or spare one limb of either speculative or practical Antinomianism; or of any doctrine that naturally tends thereto, however veiled under the specious name of *Free Grace*. Only remembering, that however we are treated by men, who have a dispensation from the vulgar rules of justice and mercy, we are not to fight them at their own weapons, to return railing for railing. These who plead the cause of
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the God of Love, are to imitate him they serve: And however provoked, to use no other weapons than those of truth and love, of scripture and reason.

32. Having now answered the Queries you proposed; suffer me, Sir, to propose one to you: The same which a gentleman of your own opinion proposed to me some years since. "Sir, how is it, that as soon as a man comes to the knowledge of the *Truth*, it spoils his temper?" That it does so, I had observed over and over, as well as Mr. J. had. But how can we account for it? Has the *Truth* (so Mr. J. termed what many love to term the doctrine of *Free Grace*) a natural tendency to *spoil the temper*? To inspire pride, haughtiness, superciliousness? To make a man *wiser in his own eyes, than seven men that can render a reason*? Does it naturally turn a man into a Cynic, a bear, a *Toplady*? Does it at once set him free from all the restraints of good-nature, decency, and good-manners? Cannot a man hold *distinguishing grace*, as it is called, but he must distinguish himself for passion, frowns, bitterness? Must a man, as soon as he looks upon himself to be an *absolute favourite of Heaven*, look upon all that oppose him as *Diablonians*, as predestinated dogs of hell? Truly, the melancholy instance now before us, would almost induce us to think so. For who was of a more amiable *temper* than Mr. *Hill*, a few years ago? When I first conversed with him in *London*, I thought I had seldom seen a man of fortune, who appeared to be of a more humble, modest, gentle, friendly disposition. And yet this same Mr. *H.* when he has once been grounded in the *knowledge of the Truth*, is of a temper as totally different from this, as light is from darkness! He is now haughty, supercilious, disdainful his opponents, as unworthy to be set with the dogs of his flock! He

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is violent, impetuous, bitter of spirit! In a word, the author of *the Review*!

O Sir, what a commendation is this of your doctrine? Look at Mr. H. the *Arminian*! The loving, amiable, generous, friendly man. Look at Mr. H. the *Calvinist*! Is it the same person? This spiteful, morose, touchy man? Alas, what has *the knowledge of the Truth* done? What a deplorable change has it made? Sir, I love you still; though I cannot esteem you, as I did once. Let me intreat you, if not for the honour of God, yet for the honour of your cause, avoid for the time to come, all anger, all spite, all sourness and bitterness; all contemptuous usage of your opponents, not inferior to you, unless in fortune. O put on again bowels of mercies, kindness, gentleness, long-suffering: endeavouring to hold, even with them that differ from you in opinion, *the unity of the Spirit, in the bond of peace!*

BRISTOL,
September 9, 1772.

F I N I S.

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