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DEFENCE

NEW SOCIETY LIBRARY

O F

Theron and ASPASIO,

1777

Against the
Objections contained in a late Treatise,
entitled, *Letters on Theron and Aspasio*.

To which is prefix'd,

A Series of LETTERS from the late Rev.
Mr. JAMES HERVEY, to the Author, authentic-
ating this Defence with his intire Approbation,
and manifesting it to be the only one that can be
presented to the Public with that Authority.

The SECOND EDITION,

To which is added,

A Farther DEFENCE of *Theron and Aspasio*,
against the Objections of Mr. *Joseph Bellamy* of
Bethlem in New-England, in his Treatise entitled,
Theron, Paulinus, and Aspasio.

With some DIRECTIONS to the Readers of *Theron*
and *Aspasio*, and a cautionary POSTSCRIPT.

The Whole forming a necessary SUPPLEMENT
to Mr. HERVEY's Dialogues.

L O N D O N :

Printed for E. DILLY, at the *Rose-and-Crown* in the
Poultry; and J. COOTE, at the *King's-Arms* in *Pater-*
noster-Row.

M.DCC.LXI.

P R E F A C E.

THE Intention of prefixing *Mr. Hervey's Letters* to this Reply, is, in Fact, to recommend it to the Attention of the Public, as such a farther Explication and Defence of *Theron and Aspalio*, as was quite agreeable to his own Judgment; such as (in Substance) would have appeared in the World, in his elegant and entertaining Manner of Address, had it pleased the Sovereign Disposer of all Events to have continued him in Life, and such as the present Situation of his Writings require.

It has been already remarked in the public Intimation of printing *Mr. Hervey's Letters*, that “when Writers of a distinguished Superiority have gained our
“Admiration and Applause, we are fond of penetrating into their more retired Apartments, and associating with them in the sequestered Walks of private
“Life.” A Curiosity of this Nature cannot be more usefully gratified; we cannot be ushered into *Mr. Hervey's* Company to better Purpose, than to hear him declare what he himself counted most valuable in all his Writings; that, which was his main Design, and to which he would have his Readers continually advert; those Sentiments, which (as he expresses it in one of his Letters)
“I wish to have written on my Heart; such as I wish
“to speak and teach while I live; and in my Writings
“ (if my Writings survive me) to testify when I am
“dead*.” More especially, if what he so esteemed is the Doctrine of our Lord and his Apostles, otherwise *Mr. Hervey's* Esteem will be but of small Account.

It seems the more necessary that he should thus be made to speak for himself, since some who have distinguished themselves as his peculiar Friends, and as very angry with *Mr. Sandeman* in his Behalf, are at the same Time very likely to be no Friends to his Defence.

A 2

The

* See p. 37.

The Reason is, whatever may be the Motive for their professed Regard, they have for many Years past, and do unto this Day, manifest great Ignorance, if not great Enmity, in respect of the Principles which form'd and influenced Mr. Hervey's Faith and Practice; and on which he ventured his eternal Concerns; stigmatizing, or, I should rather say, honouring them, with the same Kind of Reproaches as the ancient Opposers of Christianity cast upon our Lord and his Disciples. Perhaps it may awaken the Attention of some to enquire of the unerring Oracles, What is Truth? when they find by these Letters, that there is no Dependance to be placed elsewhere; and that those in whom they have trusted as spiritual Guides, applaud, or censure, with very little Judgment, or with a worse Design.

After all, I am not so sanguine in my Expectation, as to think that by this, or any other Method, the despised Truth of the Gospel will prevail with many, against the Stream of the reputed Devout and highly Esteemed of this World. We must remember the Treatment which our Lord and his Disciples met with, and as the World is not better now than it was in those Days, we have little Reason to expect better Success.

Mr. Hervey began to find he had been in a Mistake in this Respect, and would have publicly acknowledged as much, had he lived but a few Months longer. He began to be acquainted with that true Grace of God, which is contrary to the Course of this World in its devoutest Form, for upwards of twelve Years before our Correspondence commenced. He was willing to recommend it to their Consideration, and (if possible) make it appear lovely to their View. He dressed it up with all the Beauties of Eloquence, and all the winning Arts of Persuasion. He concealed whatever he thought might give his Readers Disgust, and even entreated his
Friend

Friend to conceal their Correspondence for the present, lest the Power of Prejudice (raised by his professed Friends) should prevent them from looking into his Books: And all this in Hopes to prevail, and give the despised Gospel of Jesus a recommending Appearance in their Eyes. But alas! he died before he had accomplished this Design, and perhaps had he lived to the Age of Methusaleh he would never have brought it to pass. So that we can only look upon this, as his fervent Desire, that the important Truth, in which he had found all he wanted, should be as great a Blessing to others, as it had been to him. He gained a Return of Compliment for his favourable Sentiments and kind Behaviour, but it was in vain for him to expect to prevail any farther.

His Notion was, as he himself expresses it, that "the Taste of the present Age is somewhat like the Humour of Children, their Milk must be sugared, their Wine spiced, and their necessary Food garnished with Flowers and enriched with Sweetmeats." His Desire that what he called his principal Point might be, if possible, made thus palatable, engaged him in several Correspondencies suited to the Embellishment of his Works; his Superiority as a Writer, caused many to covet an Acquaintance and Friendship with him; and his tender and complaisant Behaviour, even to those who differed, gave some of them Hopes of prevailing with him, or by him, to advance their own various and opposite Sentiments. Filled with these Hopes, their Behaviour towards him was accordingly respectful; which, together with his retired Situation in Life, prevented him in a great Measure from discerning their Enmity to his Principles. Taking it for granted they meant as they spake, he judged them aiming to promote the same important Cause. Had this been Fact, they would have still merited the Regard he paid them; their professed Zeal would have been commendable, had it

been subservient to the true Grace of God for which he pleaded; but bears as different an Aspect when their Enmity and Opposition thereto is discovered; even as Paul's most hardened Wickedness, was to the Piety and Zeal of his pharisaic State.

No sooner was he dead than Consultations were on Foot, tending to bury his Principles as well as him. His private Letters were publickly advertized for, in order to be printed; which, by the Use made of them, seems not done with any Design to establish the Truths he contended for, but to pick out if possible, something to their Disadvantage. And, what is still more unworthy, to establish their own Characters in such Attempts on the Encomiums he had at one Time or other bestowed on them, for want of seeing them properly; for want of knowing that their ruling Principle was a fixed Enmity to that Gospel which was his sole Delight. Besides this, several Reports were spread detrimental to the important Truth he had so contended for. And knowing that all and every of them, could be fully disproved by Mr. Hervey's own Hand-writing, I counted it my Duty to print the Defence, and to publish the Letters to the Author, to authenticate it with Mr. Hervey's Approbation. Tho' I was apprehensive at the same Time it might carry the Appearance of Ostentation, to such as did not know what was in Hand, and so could not be sensible that the Support of the important Truth, which shines thro' all his Works, depended in some Measure on the Publication of these Letters.

Notwithstanding all this, the Persons concerned in the Publication of Two Volumes under the Title of The Letters of the late Rev. Mr. James Hervey, have exerted themselves with uncommon Boldness, in disfiguring his Principles; and, at the same Time, introduce their own. This is evidently manifest in the Postscript annexed to this Defence.

In

In these Volumes they have insinuated that the Author of the Defence of Theron and Aspasio was "on the Antinomian Side of the Question, and that Mr. Hervey by no Means approved of his Sentiments." Upon this there immediately appeared in the Gazetteer, Aug. 22d, and London Chronicle, Aug. 26th, a Letter to the Editor and Publishers of these Volumes, signifying the shocking Appearance of Slander and Detraction in Volumes under the Name of a Man so averse to such Proceedings; and proving, from Mr. Hervey's own Words, the most apparent Falsehood in their Assertions; there being no Letter in the whole Two Volumes, so expressive of Sameness of Sentiment, as the Letters to the Author of the Defence of Theron and Aspasio, and concluding with these Words, "the secret Stabs that are given to Characters, by modern Pretenders to Piety, would make a Court of Justice blush. And I am persuaded the real Friends to Mr. Hervey's Memory, or Writings, will not be pleased to find his Name made subservient to such base Purposes." The Proceedings are a little more open, in the Gentleman's Magazine for August; where we are told, that Mr. Hervey himself "is by no Means free of the Charge of stretching the Principles of Calvin into Antinomianism," p. 379. It is very evident Mr. Hervey concerned himself with no Calvinistical or Arminian Disputes. In Letter xvii. Vol. II. speaking of Mr. W——y's Conduct, he says, "I am sometimes apprehensive that he would draw me into a Dispute about particular Redemption; I know he can say startling and horrid Things on this Subject; and this, perhaps, might be the most effectual Method to prejudice People against my principal Point."

As to the Charge of Antinomianism, unless the particular Errors are pointed out, (which may as well be

done without the Assistance of reproachful Names) it is no more than a very vague uncertain Sound, made use of by some Leaders in the various Classes of religious People as a political Bugbear, whereby they disguise and disfigure the Party they intend to reproach.*

It

* When these religious Politicians have raised an Alarm, *beware of the Antinomians!* the ignorant Multitude are upon the Enquiry to know, what this dreadful Thing called *Antinomianism* is; they are told a hundred Bugbear Tales of Monsters in human Shape: When they enquire farther who are *Antinomians*, meaning who are the Persons so abandoned as to hold such dreadful Opinions or Practices, they have nothing more to do, than to place the Name upon whom they please; and it follows of Course, by this artful Shift, that the credulous and deceived Multitude, believe the Persons so pointed out, to be guilty of whatever has been charged under that Name. Were it not for this Piece of Artifice, they might perhaps be obliged honestly and fairly, to point out the particular Errors of those they dislike and accuse; and in so doing might manifest, that they themselves know not what they say, nor whereof they affirm.

Mr. *Hervey* has very properly exhibited such vain Declaimers in the following Note:

“ This puts me in Mind of what *Theodorus* replied
 “ to *Philocles*, who was often insinuating that he preached
 “ licentious Doctrine, because he enlarged, with
 “ peculiar Assiduity, upon Faith in JESUS CHRIST,
 “ and frequently chose such Texts as, *Believe in the*
 “ *Lord Jesus, and thou shalt be saved.*

“ I preach Salvation by JESUS CHRIST; and give
 “ me leave to ask, whether you know, what Salvation
 “ by CHRIST means? *Philocles* paused; he begun to
 “ blush; would have eluded the Question, and declined
 “ an Answer. No, said *Theodorus*, you must permit
 “ me to insist upon a Reply. Because, if it be a *right*
 “ one,

It is a Term not confined to any Dictionary Interpretation, but admits of a Variety of Definitions according to the various Sentiments of the Persons who use it, from the most professed Preachers of Christ, down to the Monthly Reviewers, who esteem no better of any that concern themselves with the Name of Jesus, farther than what becomes a decent Complaisance to the Profession of their Country. These Gentlemen can read the Bible as well as these Volumes “without the least intellectual Improvement” in the Doctrine of Christ; and can also give a solid Reason for it, viz. that they have no Taste for this Kind of Reading; it is very disagreeable to them. They judge “that one virtuous “Design promoted, one good Action done, or one “bad Habit subdued, is worth more than all such “trifling Considerations” as the Death and Resurrection of Jesus. The Scripture Language concerning Salvation only by Christ must be Antinomianism in their Esteem. They expect to be saved in doing well; and the

“one, it will justify me and my Conduct: If it be a
 “wrong one, it will prove that you blame you know
 “not what; and have more Reason to inform yourself
 “than to censure others.

“This disconcerted him still more. Upon which
 “Theodorus proceeded: Salvation by CHRIST means,
 “not only a Deliverance from the Guilt, but also from
 “the Power of Sin. He gave himself for us, that he
 “might redeem us from all Iniquity; *redeem us from*
 “*our vain Conversation*, as well as deliver us from the
 “Wrath to come.—Go now, *Philocles*, and tell the
 “World, that by teaching these Doctrines, I promote
 “the Cause of Licentiousness. And you will be just
 “as *rational*, just as *candid*, just as *true*, as if you
 “should affirm, that the Firemen, by playing the En-
 “gine, and pouring in Water, burnt your House to the
 “Ground, and laid your Furniture in Ashes.” *Note*
 Vol. ii. Dial. x. p. 55.

the Scripture assures them that if they do well they shall be accepted. Our Saviour declares, he never came to interrupt such People in their good Intentions; but to save the Lost, and Worthless, such as ought to perish, according to every Rule of Equity; and the real Gospel of our Lord Jesus Christ will ever prove Foolishness, a Stone of Stumbling, and Rock of Offence, to any but these sort of People.

Any one who has read the Letters on Theron and Aspasio, or ever seen Mr. Hervey's Sentiments of that Author, will easily perceive that a Reply to that Performance was absolutely necessary, or else, as he observes in one of his Letters, "what is not confuted by Argument, is confirmed by Silence." It was also necessary, if possible, that this Defence should be by himself, or by his Approbation, and also that the Public should be ascertained of this, that so it may be considered as a proper and necessary Supplement to his Volumes. As these Particulars can be so plainly discovered by the Letters prefixed, it is well that Mr. Hervey was so open in his Declarations.

As to our Debate with Mr. Sandeman it seems to stand as follows:

The turning Point from Despair to good Hope, he observes, is the Hinge of the Controversy; and this Point is with Mr. Sandeman the finished Work of Christ, as it is fully sufficient to vindicate the Divine Justice in saving the most Guilty. All the Hope he has by this, is represented, by the Hope a Man has from hearing of the plentiful Importation of Corn in the Time of Famine; while it yet remains a Hazard, whether he shall ever obtain any: And his Expectation to obtain, is by labouring in painful Desire and Fear till crowned with Enjoyment.

Aspasio's turning Point is the finished Work of Christ, revealed in the gracious Declarations of the Gospel,

pel, not only as supporting the Divine Justice in saving the most Guilty, but also as the sufficient Object of the Sinner's immediate Trust and Confidence, agreeable to the repeated Divine Assurances that such shall not be confounded or disappointed. And the Works and Labour of Love Aspasio pleads for, are Works of Love to God thus manifested and trusted in.

Aspasio's former Opponents have objected to this immediate Trust of a Sinner upon Christ alone for everlasting Life, by pleading for what they have conceived to be previously necessary, under the Names of Faith, Repentance, Sanctification begun, &c.

Mr. Sandeman has undertook to prove, that all true Sanctification, Conversion, Faith, &c. springs solely from the Truth of Christ's Sufficiency for the most Guilty, without any Addition whatever, as the central Point of divine Revelation, and that all other Religion is not any Part of Christianity; not any Part of that Doctrine which came from Heaven; but only the vain Efforts of the natural Man to lower the divine Character of the infinitely righteous and just God, and quiet his guilty Conscience with a Righteousness insufficient, or, in other Words, a Righteousness stained with Sin; and that the Names of Conversion, Faith, Sanctification, applied to this Kind of Religion, is only fitted to deceive; and supposing our Appropriation or Trust to be a Denial of this Sufficiency of Christ alone, he opposes that also. This then is what we are concerned to defend.

To this Purpose I have endeavoured to shew that in trusting to the sufficient Righteousness of Christ alone for everlasting Life, we keep clear of the Charge of denying the sufficient Righteousness, and of adding or mixing another Righteousness with it. We may rather ask, How does it appear that any Man believes it to be sufficient, when he dare not trust his Soul upon it, but waits in painful Desire and Fear, to discover himself

self possess of the distinguishing Qualities of a Believer? And as he carefully separates what he believes, from all Foundation of Hope or Confidence therein for everlasting Life, he appears to us involved in the Absurdity, of hoping for eternal Life by Christ, because he discovers himself without any Foundation of Hope, either in himself, or in the Gospel he believes.

He may say, "he trusts to be saved by what Christ " has done, if saved at all;" but that very if signifies that he does not trust upon what Christ has done, but is waiting to discover something else as a more proper Ground of his Confidence. And what is that something else, but the Difference he discovers betwixt himself and other Sinners? So that after all our Flourishes against Self-Dependance and Pharisaic Doctrine, if we are not upon our Guard, we shall be at last settled on no other Foundation.

Mr. Sandeman, in endeavouring to prove that his View of the Gospel " quiets the guilty Conscience of a " Man as soon as he knows it," acknowledges with us that the Gospel is designed for that End, but fails in his Attempt to make out that the guilty Conscience of that Man is quieted who discovers no Foundation in what he believes to trust in Christ's Righteousness for everlasting Life. He supposes that the Uneasiness and Dread of Conscience arises only from the appearing Impossibility of a just God being a Saviour; from whence he infers that the Revelation of a Righteousness removing this seeming Impossibility brings the Rest and Peace the Scripture speaks of; without revealing any Ground for Trust and Confidence in that Righteousness. But this Supposition is not true; few or none are troubled with such Apprehensions, nor does the Scripture address Men as tho' they were. It is self-evident that the Cause of our Dread is an Apprehension of our Want of a Righteousness acceptable to the Divine Purity;

Purity; and what relieves must be our having such a Righteousness either in ourselves or by God's free Gift. This Mr. S—n himself seems to acknowledge, when he talks of “labouring in painful Desire and Fear” as the Effect of his cramped View of the Gospel. For why is this the Effect? but because what He believes does not afford the proper Satisfaction.

Mr. Sandeman's Jealousy is, least we by pleading thus for a Sinner's Trust and Confidence on Christ, should lead Man into a Self-Dependence on his doing something to relieve himself from his dreadful Circumstances, instead of being supported only by what Christ has already done. But how easy is it to perceive that no Man is or can be supported by what Christ has already done, but he that discovers it the Object of his Trust and Confidence for everlasting Life; and that so to depend on Christ, and what he has done, is the very Opposite of all Self-Dependence, and inconsistent with our depending on our doing any Thing either present or future.

It is true, a Man that is at intire Uncertainty without any Dependence whatever, is as clear of Self-Dependence, as he is of Dependence on what Christ has done. So a Man that neither eats nor drinks, is as much out of Danger of dying with Gluttony and Excess, as he is of being poisoned with unwholesome Food. But how long can a Man live thus! And how long can a Man support without having some Dependence or other for his Soul? It is as natural for the Mind of Man to depend on something against the Fears of Hereafter, as it is for his Body to gravitate or sink till it meets with a proper Support. Hence we find that those who depend not on the Truth, depend on some Falsehood or other which they suppose to be true; and when a Man is beat of from one false Dependence, he is sinking to Despair till he finds another, or is relieved by the real Truth.

Truth. *And that Truth which relieves, must reveal a Foundation of Dependance for everlasting Life ; to attempt to rest short of this is to attempt to build a Castle in the Air. The Discovery that " God may, if he " pleases, have Mercy upon me as I at present stand," altho' it tends to remove the Pharisaic Wish or Want to know that I am distinguished from others, yet leaves me unsupported as to original and real Dread of Conscience arising from my personal Deficiency. And as such slight the Divine Warrant for the Sinner's Trust and Confidence in Christ's sufficient Righteousness, they naturally sink to the Hope of eternal Life, not by what Christ has done, or what the Gospel declares, but a Hope that they are the Sheep of Christ who hear his Voice, which is in Fact only a Hope in themselves.*

The Generality of Mankind are but little concerned about the Truth of the Foundation of their Peace of Conscience ; so they have got some Hope, it is enough ; they do not care to be disturbed from it with such a Controversy as this ; especially if they can but conceit themselves holy, or feel themselves happy ; not considering, that if their Hope is founded on Falsehood, their whole Religion is a Deceit : But they who are taught of God, are not led by fond Conjectures ; they will not be satisfied with any other Reason of their Hope than the Voice of that God who speaks in the Conscience : And Christ the Saviour of the Guilty given to be trusted in, is the only Foundation that God has laid in Zion.

I have only to add, that the Manner in which the Subject is treated, that is, by short Remarks on the Passages we are concerned with, was the Way in which the Subject was treated for Mr. Hervey's View ; and as I could think of no shorter Method of Defence, it is so presented to the Public.

CON-

C O N T E N T S.

A SERIES of LETTERS.

Several Persons dissatisfied with Mr. *Hervey's* Doctrine, p. 18. Reasons for his Attachment to it, p. 25. More and more convinced of its Truth, p. 27, 36. The Judgment of a Divine abroad, p. 31, 34. His Desire in regard to it strongly expressed, p. 37. His Sentiments on the Words *in the Lord have I Righteousness*, with a Note relative thereto, p. 43, 43. *1 John* iii. 19. paraphrased in a Note, p. 44. *Acts* ii. 39. considered in a Note, p. 46, 47. *Letters on Theron and Aspasio* noticed, p. 58. His Thoughts of the Author, p. 60. His Opinion of the Correspondence with him, p. 65. A Summary of the Doctrine collected in Mr. *Hervey's* own Words, p. 67.

A DEFENCE of *Theron* and *Aspasio*.

The Objections that have been already raised and answered, p. 86, 87. The Answers that have been given, 87, 88. Mr. S— another Kind of an Opponent. —A Summary of his Arguments, p. 89. A summary Answer, p. 90. A more particular Defence, p. 92. The pinching Point in the Conscience, not that there is no such Righteousness, but that we have no such Righteousness as pleaseth God, p. 92, 97, 99, 116. In the Appropriation *Aspasio* has pleaded for, we only receive what is *freely given* to be received and trusted in for everlasting Life. Not to obtain a Title, but for an immediate, warrantable, conscious Enjoyment in the Way of *Trust* on the Divine Faithfulness, p. 95, 104, 108, 109, 241. It is not doing that we may live, but living immediately by what Christ has already done, p. 94. *Palæmon* and *Aspasio* on a Level as to a *something more*, p. 96, 169. Difference between them, p. 97, 99, 104, 110, 115, 149. *Palæmon* works not from Peace with God, p. 98. As what he believes will not give the Relief the Conscience requires, it is himself and not *Aspasio* stands in need of another Righteousness to quiet his guilty Conscience, p. 99, 107, 121. Objection, “The Scripture no where ascertains that Christ died for me,” answered, 100, 103. M. S—’s Mystery, p. 100. *Aspasio* misrepresented, p. 105, 114, 120, 122, 125, 126, 139, 140, 146, 147. The apostolic Language

CONTENTS.

guage inconsistent with Mr. S—'s pure *Passivity*, p. 105, 117. The Promises of the Gospel made only to Believers, answered, p. 106, 108, 237. *Lazarus* considered, p. 109, 186. Our Confidence in Christ for everlasting Life made true only by God's Faithfulness in not disappointing our Trust, p. 111, 114, 128. Turning Point from Despair to good Hope, p. 118. Mistake about *Aspasio's* Doctrine, p. 118, 125, 132, 146, 147, 180, 181. The whole we plead for allowed by *Palæmon*, p. 121, 128, 163, 166, 167. Of making use of the Gospel Report, p. 125. *Palæmon* mistaken, p. 126, 128. The Doctrine of Election perverted, when, p. 133. The Activity pleaded for, p. 133, 137, 243. The doubtful Faith complained of, p. 141. The Relation between Justification and the Consciousness of it, *ibid.* The *Corinthians* Call to examine themselves, p. 145, 175. A fine-spun Nicety, p. 146, 215, 217. Of the divine Sovereignty and Gospel Call, p. 149, 150. A fancied Absurdity cleared, p. 150. *Palæmon's* Objection against the Grant to Sinners answered, p. 151, 152, 185. The Argument from Christ's Miracles answered, p. 152, 153. *Aspasio's* Doctrine cleared from common Absurdities, p. 157, 161, 168. *Palæmon's* Sense of the Expressions *flying to Christ*, &c. considered, p. 158, 166. *Aspasio* excused, p. 160. Faith a Principle of Life and Action, Duty and Work, tho' it justifies not as such; this allowed by *Palæmon*, p. 162, 183, 218. Scripture-Account of Faith and Hope, p. 170, 177, 255, 256, 267. A remarkable Concession, p. 177. Confidence how confirmed, p. 187. *Jewish* Appropriation, p. 195. *Marshall* considered, p. 205, 214. Improved, p. 293.

Farther DEFENCE, p. 220. Capital Mistakes, p. 234, 245, 249, 252, 257. Misrepresentations, p. 242, 244, 268. On Repentance, p. 253. Seeing our Need of Christ, p. 269.—*Directions*, p. 270. *Postscript*, p. 281.

ERRATA.

Page 80. line 19. read *containing a Possibility only, or at most a Probability*. P. 218. l. 16. for p. 155, read p. 182. P. 227. l. 16. read *they either do or can love him*. P. 229. l. 21. for *porportion*, read *preparation*.



A
S E R I E S
O F
L E T T E R S,

From the late

Rev. Mr. *JAMES HERVEY.*

Dear S I R,

AST Night I received your kind Letter *, and this Morning I have but a Moment's Space, in which to acknowledge it. However, I cannot neglect the first Opportunity. — Are you the Author that
B has

* When I perceived by his first Edition of *Theron and Aspasio*, that he had so publickly espoused the Truths for which I had incurred the Displeasure of many

has given us an Abridgment of Mr. *Marshall*? Truly, I think, you have well bestowed your Labour, and well executed your Work. I wish you had not given yourself the Trouble of sending me the Book, because I have it, and highly prize it. —The Abridgment I mean.

I should be very glad if you would read that Dialogue you mention with a critical Attention, if you would point out the Places where you think I am confused in my Apprehensions, injudicious in Method, or weak in Argument. As you have so thoroughly studied the Point, and so often taught the Doctrine, you must easily see where the Essay lies most open to Objection, and where the Point might receive additional Strength. —You would much oblige me, if you would do this with the utmost Impartiality and Freedom; and, I hope, you would do Service to the Truth as it is in *JESUS*. Several Persons, I find, are dissatisfied with my Opinion on this Head. Do, Sir, review Dialogue xvi. and favour me with your free Remarks, and friendly Improvements. Whatever of this Kind is done, I beg may be done speedily; because a new Edition is in the Press, and the Printers will soon come to that Part. — When I hear

many of his profess'd Friends and Admirers, I wrote to him signifying my Fellowship with him in the despised Truth.

Rev. Mr. JAMES HERVEY. 19

I hear from you again, I will speak my Sentiments with Relation to your well-calculated Design of an Evangelical Library *. At present I have Leisure only to assure you, that I am,

Dear SIR,

Your affectionate Friend in JESUS CHRIST,

Weston, Apr. 15.

JAMES HERVEY.

Dear SIR,

I Received your Present by the Coach; I thank you for it; and am much pleased with it.—The Doctrine † which you approve in my Essay, and have clearly displayed and fully proved in your own Writings, is not relished by every body; no, not by many pious People. I take the Liberty to send you a couple of Letters containing

B 2

Ob-

* An intended Collection of the most Evangelical Pieces from the Beginning of the Reformation down to the present Day. And as nothing was designed but the Marrow of each Performance, so he judged it might be comprized in Six Volumes, and desired that an Abridgment of *Theron and Aspasio* might have a Place in One Volume of it.

† See a Summary of the Doctrine here spoken of, collected from Mr. *Hervey's* own Words, annexed to these Letters.

Objections†. I wish you would be so kind as to consider them, and in your *concise* Way, which I much

† These Objectors were adding no Revealed Truth to our Minds, but on the contrary were only attempting to overthrow the solid Foundation laid for the Hope, Confidence, and Salvation of guilty Sinners; that, which makes the Gospel glad Tidings indeed to such. They allowed, that the free and unconditional Nature of the Divine Declarations concerning Christ as an Object of Trust and Confidence, was the only Foundation upon which Trust or Confidence could be establish'd; but then they immediately contradicted this Freeness of the Divine Grant, by clogging it with the Prerequisites of Seriousness, Sensibility of Need, real Desires, and in short every Qualification that human Pride could presume upon the Divine Favour with, provided no Saviour had ever been revealed: Whereas, the Man taught of God is made *sensible* that no Qualification in him is to be a Stepping-Stone to the Redeemer's Righteousness. His real *Desire* is daily to live by that Righteousness, not by his own; and He is *serious* in this Matter as being of the greatest Importance, counting all things but Loss and Dung that He may win Christ, and be found in him, not having on his own Righteousness which is of the Law. They allowed the Gospel Declarations contained what might be compared "to a free Welcome to an Entertainment, by a Friend's Invitation:" but denied that this gave them Leave to believe that this Entertainment was theirs; and only served as an Inducement for them to do something, called Reception, in order to found a Title. They were answered, it was not theirs as a Property in their Disposal to give away, or trifle with; but theirs to partake of, it certainly was, by Virtue of the Invitation. And this partaking of Christ, and Salvation in him.

much admire, to make your Remarks upon them, — One of the Letters, in Case it exactly

B 3

coincided

him, could be neither more, nor less, than living by him in Virtue of these Declarations, instead of seeking a Title by inherent Qualifications; which would be, in Fact, living by our own Righteousness, and not by him. That if they allowed he was free for us to trust in, then the Trust and Confidence we pleaded for was vindicated as no Presumption, but rather an Obedience to our divinely gracious Benefactor. The Difference between Mr. *Hervey* and them, lay in their different Sentiments about what was the Truth of the Gospel: What *they* counted Gospel, left them to seek for a Something in themselves under the Name of Faith, on Account of which they might conclude themselves saved Persons. What Mr. *Hervey* counted Gospel, was the Revelation of the Divine Righteousness to the most Guilty, warranting their immediate Trust and Confidence therein; assuring them such Confidence should not be disappointed. It is easy to perceive that such Confidence, must be essential, to the real Belief of such Doctrine; as on the other Hand no Assurance or Confidence can be essential to the Belief of that Doctrine which leaves me to seek for my Ground of Confidence in a Something more than what Christ has already done, and God has so freely presented to me. Mr. *Hervey's* View was not to establish a Standard for the Hope of Salvation of this Kind, as depending upon our inherent Qualifications, whether called Convictions, Faith, Repentance, or by any other Name; but rather to establish an important, comfortable, precious Truth, concerning an open Door of Access to God by what Christ has done, and Salvation in him, granted to the most Guilty, on a Supposition that every Mouth is stopped, and all the World (in every Pretension or Plea unto Righteousness) become perfectly on a Level before

coincided with my Sentiments, I should think too diffuse and prolix. I love to have the Force and Spirit of a Subject contracted into a small Compass, and exhibited to our Minds in one clear and easy View. Long Discourses, and protracted Arguments, dissipate the Attention and over-whelm the Memory. — I think you are very happy in expressing yourself with a Brevity that is striking, yet perspicuous.

I am not shaken in my own Opinion by these Attacks; but I should be glad to deliver it more clearly, and establish it more firmly, in another Edition. If you can spare a little Time from your own Labours, I hope you will gratify me in this Request; and I trust HE, whom you serve, will make it a Blessing to me and to others.

I would beg of you to return these Letters, and (if the LORD should enable you) with free Observations on the MOST MATERIAL Points,
as

before Him. This Truth he apprehended was, when received, the Conviction and Faith of every true Believer, and the Foundation of immediate Trust and Confidence, and as such was necessary and essential to solid Peace of Conscience, and true Holiness of Heart and Life; yet, at the same Time, entirely opposite to the Peace and Holiness of Men of the Pharisaic Spirit. In short, we seemed to be only upon the Old Apostolic or Reformation Dispute still, *viz.* Whether we are to be justified by Faith in Christ without Works? or whether we are first to find some Righteousness in ourselves?

Rev. Mr. JAMES HERVEY. 23

as soon as POSSIBLE; because our new Edition goes on apace, and will soon come to Dialogue xvi. I have some Thoughts of enlarging it a little, and dividing it into two Dialogues. At present it is rather too long to be read at once.

I heartily wish you Success in your projected Work. I assure you, it is my Opinion, that such a Work, if well executed, will be one of the most valuable Services to the present Age. You will not, I hope, be too hasty. Mr. W— has huddled over his Performance in a most precipitate, and therefore most imperfect, Manner. One would think his Aim was, not to select the best and noblest Passages, but to reprint those which came first to Hand.— If I live to see another Edition of *Theron and Aspasio* published, I will desire your Acceptance of a Set; and I hope it will be improved and enriched with your Observations; Which will be a Favour acknowledged by,

Dear SIR,

Your affectionate Friend in JESUS CHRIST,

JAMES HERVEY.

P. S. Pray don't spare my own Performance; but freely animadvert upon *Aspasio*. I am sensible he sometimes speaks unguardedly, and sometimes seems inconsistent with himself.

Weston-Favel, Apr. 22, 1755.

B 4

Dear

Dear SIR,

I Received your last valuable Letter, and sincerely thank you for the judicious Observations it contained. — Your other Letter also, which conveyed an Answer to ———, came safe to Hand. — How is it, dear Sir, that godly * People are so averse to this Doctrine † ?

I have another Letter from ———, containing
Remarks

* Mr. Hervey here uses the Word *Godly* in the common Signification of it, as distinguishing the Religious from those who profess no Religion; but, in the Scripture Sense of the Word, it is confined to those whose Religion is formed by the Belief and Love of that Truth which came from God for the Hope of the Guilty.

† These Godly People he mentions mistook him continually, by apprehending all he said in the Light of the properly qualified Faith; whereas his Apprehension was totally in the Light of free Salvation to the Guilty, as the Ground of immediate Confidence: And as they could make no Hesitation about confiding in the Lord, if (as they term'd it) *their Evidences were clear*; so he made no Hesitation about confiding in the Lord as a guilty Sinner; the divine Declarations to the Guilty answering to him as the Foundation of his Confidence, as their Evidences would to them if they could conceive them to be clear; and as his Confidence only arose from the Truth he believed, it stood in so near a Connection with it, that he accounted it essential to it: As, on the other Hand, their Confidence depending upon what they found in themselves, as distinguishing Characteristics of God's Children, could only have Existence when and while they could thus conceive of themselves.

Remarks upon, and Objections to, Mr. *Marshall*. I would transmit it to you by this Conveyance, but I remember you have already Work upon your Hands. In my next it shall wait upon you. My only Aim, I trust, is to find out the Truth as it is in *JESUS*; which, at present, I am convinced is with you. There is so much Clearness and Simplicity in your Doctrine, it is so suitable to the Goodness of GOD, and so eminently conducive to the Comfort, Recovery, and Happiness of a Sinner, that I cannot be persuaded to relinquish it. — I should be glad to maintain it in a convincing, yet the most inoffensive Manner. I propose to allot two Dialogues for this very important Subject. How, in what Form and Order would you advise me to proceed? Pray don't scruple to express yourself with all possible Freedom. Direct and correct, as a Friend and Fellow-Labourer *, &c.

Dear SIR,

LAST Night I received the Favour of your two Packets; and, I assure you a real Favour I esteem them. Your Answers are so clear, so consistent, so comfortable; they very much tend

* The Remainder of this Letter is lost.

to establish my Mind. — I find by your Experience, the “Account I mean of GOD’s Dealings with your Soul,” that you have incurred (but surely without any just Cause) the Displeasure of Many. Now, as this is the Case, my dear Sir, let us act prudently; be wise as Serpents. Don’t you think, I beg of you, that I am ashamed of your Friendship. GOD forbid! But as I have some Concern, and you have a greater Zeal, for these precious Doctrines, let us use the most probable Means to spread them. You know the Power of Prejudice is great; is almost incredible. Many People, were they to know, that you and I have been laying our Counsels together, perhaps would never look into my Book. We seem now to have a favourable Opportunity of diffusing these sacred and delightful Truths*. My Books have been well spoken of in three of the *London* † Magazines

* How evidently does Mr. *Sandeman* appear to be mistaken, in calling this the popular Doctrine, or in judging that Mr. *Hervey* had gained a public Esteem on the Account of it.

† Some of these Recommendations were not to the Advantage of the Truth, which it was his main Design to communicate: Of this Mr. *Sandeman* has not failed to take notice; and it must be acknowledged, that a Resentment of the Offices of such a Friend might not have been improper. But the same Reasons which he had for detaining the Silence of one Friend

Rev. Mr. JAMES HERVEY. 27

zines successively ; and there is printing a new Edition. The LORD JESUS, the WONDERFUL COUNSELLOR, direct Us in this truly important Affair. — I will now, relying on His unerring SPIRIT, set about preparing the xvith Dialogue for the Press ; and I should be very desirous to have it pass under your Examination before it is launched into the World. You will give me Leave to expect an Answer ; and let me know, from Time to Time, where a Letter may find you, sent by,

Dear SIR,

*Your obliged and affectionate Brother,
in CHRIST JESUS,*

Weston, May 8.

J. HERVEY.

Dear SIR,

I Have been so poorly in my Health, and so much engaged in Company, that I could not possibly get the enclosed ready before this Time ; which is the Cause, the only Cause, of my deferring my Thanks for your last Favour.

As to the Doctrine under Consideration, I have given a favourable and attentive Ear to all that is said

Friend for the present, may be justly supposed the Reason he shewed no Resentment to the Officiousness of the other.

said against it; and yet the more it is attacked, the more I am convinced of its Truth. The *LORD JESUS* enable me to deliver and testify, with Clearness of Sentiment, and Meekness of Temper, what I am persuaded in my own Conscience, is the true Gospel of Grace! — The enclosed Paper contains some of the Alterations which I propose to make. Another Sheet will comprize the Remainder. Let me desire you, dear Sir, to examine them, and remark upon them, as freely and impartially as you have done upon other Papers. Pray treat me with a kind Severity. Whatever Sentence or Expression appears wrong, I beg of you, animadvert, correct; spare it not. I assure you, I can bear to be told, (by your friendly Pen at least) this is not Evangelical; here you contradict yourself; this is redundant, and that ambiguous. — Please to make little Marks of Reference in the MS. and pen down your Observations on a separate Paper.

I think to drop my first Design of dividing the Essay into two Dialogues, and answering the various Objections. *This* I intend to postpone for the present; and would print no more than is needful to explain, establish, and guard the Tenet, — I think to add in a Note, a friendly Invitation to any serious and ingenuous Person on the other Side of the Question, to debate and sift this very important Point; professing, that, if it can be
proved

Rev. Mr. JAMES HERVEY. 29

proved erroneous, I will retract and renounce it, not only without Reluctance, but with Pleasure and Thankfulness. Truth, the Truth of the Gospel, is my Pearl; wherever I find it, thither (without Respect to Names or Persons) would I resort, and there would I abide. May that gracious Promise be fulfilled to Us in our Searches, "The LORD shall guide thee continually!"—I hope to send you, very soon, the Residue, and am,

Dear SIR,

Your obliged and affectionate Friend,

in CHRIST JESUS,

Weston, May 31, 1755.

J. HERVEY.

Dear SIR,

LAST Night I was favoured with your second Letter, and sincerely thank you for the Freedom you have used, and the Corrections you have made. — Herewith I send the Remainder of Dialogue xvi. those Parts I mean, that are to undergo some Alteration. I wish you could borrow the larger Edition; to that the numeral References are made, as from that the new Edition is printing. — I hope you will be so kind as to examine this MS. also with a friendly Severity. Spare no Sentiment or Expression, I beseech you, that

that so much as seems contrary to the sound Words of our *LORD JESUS CHRIST*. If you see any Thing that may conveniently be omitted, I wish you would enclose it in a Parenthesis: For, I fear, the Dialogue will be too long; and overwhelm the Attention.

I am sorry, that I am so straitened in Time, and can say no more; my Servant waits, and if I delay him any longer, will be too late to dispatch some necessary Business for the Family. — Be pleased to favour me with your Observations as soon as possible, because the Printers will, if they are delayed much longer, be tempted to Impatience. I should be glad if you would make *Weston* in your Way, when you return from *Norwich*. May the *LORD JESUS* strengthen your Judgment, make you of quick Understanding, and enable you to detect every Thing, in my poor Essay, that is not agreeable to His Word! — I am in doubt, whether this Letter should be directed to you at *London*, or *Norwich*. — A Mistake in this Particular, may cause a longer Delay in the Affair. The All-seeing GOD guide me in every Thing! I chuse *London*, and hope it will come to your Hand before you set out. I am,

Dear SIR,

Your obliged and truly affectionate Friend,

in *CHRIST JESUS*,

Weston, June 12.

J. HERVEY.

Dear

Dear SIR,

I Should be very glad, and much obliged, if you could give me your Company in your Return from *Norwich*, that we may thoroughly canvass, and carefully examine, the important Subject of our Correspondence. I have ordered the Printers to keep their Types, composed for this Part of my Work, standing; and to proceed with the Remainder, before this is worked off. So that I hope to have the Whole, in Proof-sheets, to lay before you in one View, provided you could favour me with your Company pretty soon.

A celebrated Divine from Abroad writes thus in a private Letter to his Friend; in which he speaks the very Sentiments of my Heart, and I apprehend of yours also.

“ I apprehend, Mr. *Hervy*’s Definition of Faith
 “ will expose him most to the Generality of Di-
 “ vines, both of the Church of *England* and Dis-
 “ senters; tho’ it is a very good One, when well
 “ explain’d. The Persuasion or Assurance, which
 “ is in the very Nature of Faith, must be care-
 “ fully distinguished from that which has in a
 “ Manner appropriated the Name of Assurance
 “ to itself; I mean that Exercise of spiritual Sense
 “ following upon saving Faith, whereby a Be-
 “ liever sees, and upon good Grounds concludes
 “ himself to be in a State of Grace and Salvation,
 “ and

“ and that he has an actual Interest in *CHRIST*
 “ and his whole Purchase, even eternal Life. The
 “ Foundation of this Assurance of Sense, is the
 “ Believer’s Experience and Feeling of what the
 “ *HOLY GHOST* has already wrought in his
 “ Soul, and it runs into this Conclusion ; I find
 “ the Fruits of the *SPIRIT* planted in my Soul ;
 “ I am a new Creature ; I love the *LORD*
 “ *JESUS* in Sincerity *, and it is one of the
 “ greatest Burdens of my Life, that I have no Love
 “ suited to so glorious a One † : From all which
 “ I am sure, *GOD* has given me *CHRIST*, par-
 “ doned my Sins, I am in a State of Grace, and
 “ must go to Glory. But the Ground and Foun-
 “ dation of that particular Persuasion and Assur-
 “ ance, which is in the Nature of saving Faith,
 “ is the glorious Authority and Faithfulness of
 “ *GOD*

* It must be remembered, that they who love the
 Lord Jesus, love him that came to save not the
 Righteous, but the Guilty ; not the Qualified, but the
 Lost.

† This Manner of Expression, which this Friend never
 learn’d from the Scriptures, but catch’d (as I sup-
 pose) thro’ common Custom, favours too much of the
 Leaven of the Pharisees. The Christian, conscious to
 himself that he is guilty, makes no Account of the De-
 grees of imperfect Love, but lives solely, and intirely,
 by the Righteousness revealed for the Hope of the
 Guilty : And what he lives by, he loves ; not as a
 Task proportioned by the Worthiness of the Object,
 but as an Affection arising from the Truth believed.

“ GOD in the Gospel Record, Promise, and
 “ Offer; and it rises no higher than this, that
 “ GOD offers, and thereby, as he is true and
 “ faithful, gives *CHRIST* with all his Fulness
 “ to me, to be believed on, and trusted in for
 “ Life and eternal Salvation.* So that I not on-
 “ ly safely and warrantably may, but am obliged
 “ † to receive, apply, and make use of *JESUS*
 “ *CHRIST* as my own Saviour, by resting on
 “ him, and trusting to him as such. JEHO-
 “ VAH’s great Gift, Offer, and Promise, gives
 “ every Sinner a sufficient Warrant to do this,
 “ and are a strong immoveable Foundation for
 “ this Persuasion or Assurance of Faith. Nor
 “ can any other solid satisfying Answer be given
 “ to a broken-hearted humbled Creature, ‡ who
 C “ puts

* This is well expressed, and evidently distinguishes his Meaning of the Word *Offer*, from the *Offer* of a Bargain to any who will come up to the Terms. He evidently means the *real Grant* of the Blessings, as when Money, Food, and Cloathing, are offered to the Poor, Famish’d, or Naked.

† They who hear and understand this Gospel Grace, find it their bounden Duty, as well as their happy Privilege, and Heart’s Inclination, no more to seek to live by their own, but to live intirely by the Divine Righteousness.

‡ If this Gentleman, by a *broken-hearted humbled Creature*, meant some that were hereby more qualified for Mercy than the rest, he would differ from us widely;

34 *LETTERS from the late*

“ puts away from himself the gracious Promises
 “ and Offers of the Gospel upon this ill-ground-
 “ ed Imagination, that they do not belong to
 “ him. To whom it always may, and ought to
 “ be answered, that they do belong to him, in
 “ the Sense I have mentioned.”†

This Extract is, I think, the precise Explanation of our Doctrine. If you find any Expression, not exactly suited to your Opinion, please to observe it. I am,

Dear SIR,

Your affectionate and

Obliged Brother in CHRIST,

Weston, July 6, 1755.

J. HERVEY.

Dear

widely ; but if (as I apprehend) he only means those, whose criminal Remorse renders them absolutely destitute of every other Hope than by Christ alone, we are of one Mind.

† One of the most evangelical-appearing Objections against this Grant of Christ to be believed on, is, “ That according to this Doctrine, the free Gift does not secure their reigning in Life on whom it is bestowed ; because they may rise to Damnation for all that Abundance of the Gift :” To which it may be answered, That Gift, though to Sinners indefinitely, that they may live by it, yet is a Non-Entity to every one till he hears it, and no Conveyance of Righteousness to any Man that does not believe it, according to that which is spoken. And on the other Hand, where a Man does really believe it, he undoubtedly lives by it ; and there *Grace reigns through Righteousness to eternal Life*, over all who are thus begotten again.

Dear Mr. CUDWORTH,

LAST Night I received your Favour, and according to your Request, have written to my excellent Friend, without delaying a single Post. The *LORD JESUS* accompany my conciliatory Offices with his heavenly Blessing!

I hope you had a good Journey, and are well in Health, and joyful thro' Faith.—We shall all be glad to hear, that — bore his Journey comfortably, and is returned Home more and more established in the Love of his blessed *LORD*.

I hope you do not forget me and my Family, my People, and my Work at the Press. — May the good *LORD* prosper you, and your Labours of Love!

I am much straitned for Time, and can add no more at present, but that

I am yours, most Cordially,

Aug. 4.

J. HERVEY.

Dear Mr. CUDWORTH,

MR. W — d has been with me, and went away last Week. We had much talk concerning you. I told him, what I thought of your Conversation and Doctrine. What I could urge seemed to make no Impression. I assure you, my

C 2

Esteem

Esteem for you is not diminished. I am more and more persuaded, that your Method of stating that grand and precious Doctrine—the Doctrine of Faith in *CHRIST*—is the Truth of the Gospel. Your Company, whenever you come this Way, will be truly acceptable to all my Family.

I wish you would inform me of the Mistakes which you apprehend to be in Dr. *Crisp's* Sermons. I have the new Edition; intend to read them very atently; and should be glad of your cautionary Hints.

Pray let me hear from you soon, and believe me to be,

Dear Sir,

Your cordial and faithful Friend,

Weston, Sept. 9th.

J. HERVEY.

Dear Mr. CUDWORTH,

I Received your welcome Letter from *London*. I should have answered it much sooner, but I had quite forgot where to direct. The Direction was given in the first Letter you ever wrote to me, which, consisting only of kind and friendly Expressions, I suffered to perish, as I do all Letters of that Kind. Your other epistolary Favours I carefully preserve.---I have waited and waited,
one

one Day after another, in Hopes of seeing you at *Weston*, in your Return to *Norwich*; and have been uneasy in myself, lest you should think I neglect your Correspondence. Indeed I do not. Neither do I forget my Promise. I have a Set of the new Edition, reserved on Purpose for you; to be delivered into your own Hand, if you call upon me. Or I will order a Set to be left for you in *London*, wherever you shall appoint.

I sincerely thank you for the Copy of your Letter. The Sentiments are such, as I wish to have written on my Heart; such as I wish to speak and teach, while I live; and in my Writings (if my Writings survive me) to testify when I am dead. May the good LORD bear Witness to such Doctrine, by making it healing to the Conscience, and fruitful in the Conversation.

Your Treatise of *Marks and Evidences* I will attentively read. If any Thing occurs, which seems to need Explication or Alteration, I will most freely communicate it.

Pray let me hear from you soon. Inform me how you go on with Mr. ———. Depend upon it, I will do you all the Service that lies in my Power. Not merely because you are a Friend, whom I esteem, but also because I am persuaded, you work the Work of the LORD JESUS.—

To whose tender Love I commend yourself and
your Labours, and am,

Dear SIR,

Your truly affectionate Friend,

Weston, Oct. 9th.

J. HERVEY.

My dear Friend,

YOUR welcome Letter is now in my Hand. I
thank you for the Remarks it contains. The
LORD make us of quick Understanding in the
Fear of the **LORD**!

I have read the Treatise concerning *Marks and
Evidences*. I am going, as soon as I have dis-
patched this Letter, to read it again. If to do
the Heart good be a Sign of its Value, I can very
confidently bear this Testimony to its Worth. It
refreshes my Spirit and comforts my Soul. I hope,
when re-published, it will be attended with this
blessed Effect to Multitudes of Readers*.—I be-
lieve it would be adviseable to send it abroad with-
out a Name, and commit it wholly to the Dispo-
sal of him, who is Head over all Things to the
Church.

Did

* This Treatise, so useful to my worthy Friend, was
one of the most offensive Pieces to my Opponents ;
which very plainly manifests, that whatever Compli-
ments and Pretensions of Regard, might be paid to
Mr. Hervey, they differed exceedingly in Taste and
judgment of Spiritual Things.

Did you ever see a little Treatise written by one Mr. Beart, formerly Pastor of a Church in the Place where you now reside? It is stiled *A Vindication of the eternal Law and everlasting Gospel*? It is but very lately that it came to my Hands. It appears to me a truly valuable Piece.—I forgot to desire, that you would present my most cordial Salutations to Mr. ——— It is not for want of Esteem, that I do not write to him, but from want of Health, and a Multiplicity of Engagements. I should be very glad, if he would communicate with all Freedom, any Remarks that he himself has made, or has heard from others, relating to *Theron* and *Aspasie*.

Mr. ——— called upon me, about ten Days ago, in his Return to *London*. He staid only to make a hasty Breakfast, so that I had very little Conversation with him. I hope the GOD of Power, and the GOD of Peace, will unite our Hearts in the Love of the Spirit, and unite our Hands in the Work of the LORD.

There is no Stage goes from *Northampton* to *Suffolk*. I believe I may convey a Parcel by the *Cambridge* Carrier. I will enquire of him, when he comes this Way, and if it is a practicable Thing, you shall have the Books by his next Return.

We shall be all glad to entertain you at *Weston*, and my best Prayers will always accompany your

Labours in the LORD.—I fend a Frank lest your Stock should be exhausted.—Write to me soon, and pray for me ever, who am,

Dear SIR,

Your affectionate Brother in CHRIST,
Weston, Nov. 8, 1755. J. HERVEY.

My dear Friend,

I Sent, last Week, by the *Cambridge* Carrier, a Set of my Books. He promised me to deliver them to the *Bury* Carrier; and, I hope, by this Time, they have reached your Hands.—Whenever you peep upon them, pray be so kind as to note down any Expressions, or Sentiments, that are not THOROUGHLY Evangelical. I shall be pleased with them, and thankful for them, even though I should not have, through the Want of a new Edition, an Opportunity of inserting them in my Volumes.

I have been thinking of your Proposal to republish your Treatise on *Marks and Evidences*. Suppose you transmit it, detached from any other Piece, under a Frank to me. Suppose I send it to an understanding and sagacious Friend; and learn his Sentiments, and get his critical Observations on it. By this Means, you will see what is likely to give Offence, or meet with Objection; and may,

may, perhaps, be enabled so to form your Arguments, so to draw up your Forces, as to prevent or baffle any Attack. If you approve of this Scheme, send me a Copy of the Piece; tear off the Title-Page, and I will immediately convey it to a Friend, who lives at a great Distance from London, who knows nothing of the Author, and will give me his Opinion, without Favour or Disaffection.

Lest you should not be furnished with a Frank, I send the enclosed.—My Sister is gone from Home; my Mother is in Health, and will always be glad of such Conversation as yours; which will be equally agreeable to,

Dear SIR,

Your affectionate Friend and Brother

in CHRIST JESUS,

Weston, Nov. 25, 1755. J. HERVEY.

My dear Friend,

I Received with Pleasure and Gratitude, your Letter and its Contents. Would have made my Acknowledgments immediately; but waited a Post or two, in Hopes of transmitting to you some Remarks on your Treatise. But my Friend has not sent them. As soon as they come they shall be forwarded to you.

I am

I am very much pleased with your Explanation of, *In the LORD have I Righteousness.* “*I a Sinner, not I a new or sanctified Creature.*” This is encouraging; this is delightful; it is like a Door opened in the Ark for Me, even for Me to enter. Blessed be GOD for such Truths! Such Truths make the Gospel glad Tidings indeed to my Soul. They are the very Thing which I want; and the only Thing, which can give me Comfort, or do me good*.

When

* If Mr. *Hervey* may be believed, nothing was more offensive to him, than those Encomiums, on his Piety, which only serve to render his Confession of himself hypocritical, and his Doctrine false. In all his Thoughts, in all his Practice, he found himself a Sinner; and in nothing more so, than in entertaining any good Conceit of himself, or his own State, by Comparison with other Men. God had taught him he had no Rule to measure by, but the perfect Law, or Will of Heaven; and every single Deviation served to render his Plea of Righteousness vain, to class him among the rest of Mankind Sinners, and subject him to eternal Vengeance. In the View of these Circumstances, Mercy revealed in Christ Jesus to the Guilty, was a precious joyful Sound, which he heard and lived by. Had he heard any one describe the holy, heavenly, pious Mr. *Hervey*, he would have replied, You have described a Man that will never enter Heaven; but in the guilty Mr. *Hervey*, living only by the Divine Righteousness, you find the Man that is taught of God.

To love the Divine Righteousness provided for the Guilty as such; to love God thus characterized as just, and the Justifier of the Ungodly by the Righteousness

* When People enquire, Whether Sanctification is an Evidence of Justification? I suppose, by Sanctification they mean, what St. *Paul* calls the Fruits of the SPIRIT. Love of GOD, Charity to Man, Meekness, Temperance *, &c. Now, may we now allow these to be proper Evidences of Faith, but maintain that the appropriating Faith, or the Faith of Persuasion †, is the appointed

ousness of his Son; to love them that are of this Truth, for the Truth's Sake dwelling in them, is according to Scripture Account the distinguishing *Holiness of Truth*, whereby the Children of God are manifested from the Children of the Devil; and the Works of Love to this Righteousness, are the only Works that will be openly rewarded and acknowledged in the great Day. It is also evident, from Scripture and Experience, that Men may compass Sea and Land to make a Profelyte, may give all their Goods to feed the Poor, and even their Bodies to be burned, yet want this Charity; they may do all this, and at the same Time manifest themselves to be the Children of them who crucified Jesus, by their Conduct towards his real Gospel, and the Disciples of it.

* They should mean so, and the Fruit of Love, &c. which is evidently from this Operation of the Divine Truth we plead for, is undoubtedly a confirming Evidence of its having become our Faith, and of its Divine Efficacy in working by Love.

† By *appropriating Faith*, he means the Confidence arising from the Belief of the Truth, of Righteousness and Salvation freely presented to the Guilty in Christ Jesus; as their immediate Ground of Confidence, which he also stiles the *Faith of Persuasion*, to distin-

pointed Means of producing them? *The Life which I live in the Flesh*, the Life of Holiness, Usefulness, and Comfort, *I live by the Faith of the SON of GOD.* What this Faith is, he explains in the next Sentence: By viewing the SON of GOD, *as loving me, and giving Himself for me.* — Pray favour me with your Opinion of 1 John iii. 19. This seems one of the Texts, least reconcilable with our Doctrine *.

I have a long Letter from a new Hand, wrote very fair, and drawn up in an elaborate Manner,
in

distinguish it from that which is described, not by what we are persuaded of, but as a hidden, holy Principle, discoverable only by the good Qualifications which distinguish us from others.

* *Hereby we* (the Children of the Truth, by loving one another for the Truth's Sake alone, not in Word and in Tongue, but in Deed and in Truth) *hereby we know* (or have an additional confirming Knowledge) *that we are of the Truth* we profess, and *shall assure our Hearts before Him*, saying with Peter, Lord, *thou knowest all Things, thou knowest that we love thee*: For if our Hearts condemn us, that we love not those who are of this Truth, or that our Love to them is not for this Truth's Sake, whatever Pretensions we may make to the Faith, and of Comfort, Joy, Holiness, &c. yet God is greater than our Heart, and knoweth all Things; therefore cannot be deceived by our pretended Regard to him and his Truth, while we love not them who are of this Truth. But Beloved, if our Hearts condemn us not, (if the Law of the New Testament, Jer. xxxi. 33. to believe on Christ, or live by His Righteousness, and love one another for this Truth's Sake, is written on our Hearts) *then have we Confidence towards God.*

in Opposition to my Account of Faith, and to several Parts of *Dialogue* xvi. It consists of five Sheets, wrote on every Side; too large I apprehend to come under a Frank, otherwise I would transmit it to you for your Perusal. And I hope to see you e'er long; then we may examine it together.

I am glad to hear that you are acquainted with Mr. ——— and that he is so well acquainted with the Truth as it is in *JESUS*. The LORD enable him, and raise up many more Ministers, to spread abroad the joyful Sound.—When you give me your Company, don't forget to bring with you the evangelical Piece on the Work of the SPIRIT in bringing a Soul to *CHRIST*.

There is one Passage in *Dialogue* xvi. which, I think, is very injudiciously inserted, and is really a Mistake. The *Note*, p. 303. I observed it a good while ago, and expunged it from my Copy; and my new Opposer has not spared to animadvert upon it. What need have we to pray for that Divine GUIDE, *who leads into all Truth!* May this Divine GUIDE dwell in us, and walk in us, be our Counsellor and Comforter even unto Death!—Dear Mr. *Cudworth*, I hope, will not forget in his Prayers, the weakest of Ministers, and the weakest of Believers,—but his

Affectionate Brother in CHRIST,
Weston, Jan. 26, 1756. J. HERVEY.

My

My dear Friend,

I Received your valuable Remarks, and sincerely thank you for them. May our Divine MASTER enable us, both to discern and to display the Truth as it is in *JESUS*.

I am much pleased, and thoroughly satisfied, with your Explanation of *Acts* ii. 39 *. The Propositionals

* *Acts* ii. 39. The Persons mentioned, were pricked in their Hearts, at hearing that God had made that same Jesus, whom they had crucified, both Lord and Christ, and said, *Men and Brethren, what shall we do?* We don't find that *Peter* had been preaching to them any such Doctrine as that "If they were much affected with their Sins, and wounded at Heart with a godly Sorrow for them, they had an Interest in the Promise of Life and Salvation." This would have been only introducing the *Pharisaic* Distinction, which our Saviour constantly opposed. On the contrary, when *Peter* declared, that God had made that same Jesus, who opposed such Distinctions in the *Pharisees*, and was rejected on that Account, that God had made him both Lord and Christ, they were confounded. All their Pretensions to Righteousness, and Acceptance with God, forsook them. They were pricked in their Hearts at these Tidings, and cried out, *Men and Brethren, what shall we do?* If Jesus is Lord and Christ, what will become of us? Then *Peter* exhorted to the Assurance we plead for, in these Words, *Repent, and be baptized in the Name of Jesus, for the Remission of Sins*; (for the Words thus circumstanced bear evidently this Sense) "Your Case is undoubtedly desperate; you have been to this Moment God's Enemies; even so far have you carried your Opposition, as with wicked

posals seem to me clear, pertinent, and weighty. If I am able to make any slight Correction in the Style, it shall be transmitted in my next.---I would now only ask, How far you have proceeded in the Work? I think you should by all Means get the greater Part (the Whole, I would rather say) compleated, before you begin to publish. If this is not done, many unforeseen Accidents may arise, which will probably straiten you in Point of Time, and oblige you to be precipitate in your Preparations for the Press. And I am inclined to query, Whether it is not a Piece of Justice we owe to the Public, not to engage them in purchasing

wicked Hands to crucify and slay the Lord's Christ, sent for your Deliverance. Nevertheless, in this Man's Name is preached unto you Remission of Sins: Therefore repent of your Wickedness in opposing Him; submit to Him as your free-given Righteousness and Salvation; be baptized in His Name for the Remission of your Sins, and live from henceforth by Him, as your proper Righteousness; assuring yourselves of Remission of Sins by Him alone; and you shall receive the promised Gift of the Holy Ghost as it has come upon us: For the Promise is to you and to your Children;" and with many other Words did he exhort them, saying, (by flying to this same Jesus as your proper Refuge) Save yourselves from this untoward Generation: Then they that gladly received his Word, out of the mixt Multitude, were baptized; and the same Day were added about three thousand Souls.—From the Whole thus considered, there is nothing to contradict the Call and Promise of God directed to Sinners as such; but, on the contrary, a Foundation for Calling upon the most Guilty to live immediately by the Redeemer's Righteousness.

sing a Piece, till it is put beyond the Power of common Casualties to render it imperfect.---Pray, therefore, let me know what Progress you have made. I could wish to have it judiciously executed, and not performed in that confused, inaccurate, slovenly Manner, which must be a continual Discredit to Mr. W---'s *Christian Library*.

I rejoice to find, that the Gospel of our Salvation is spreading. May it have a free Course and an extensive Circuit! till the Fountain becomes a River, and the River widens into a Sea!

The enclosed came a little while ago---My Friend is very severe. It will give you an Opportunity of exercising Forbearance and Gentleness. He knows nothing at all of the Author. When your other Affairs will allow Leisure, please to return the Letter with your Observations; which will oblige, and I trust, edify,

Dear SIR,

Your affectionate Friend,

Weston, Apr. 21, 1756. J. HERVEY.

Dear Mr. CUDWORTH,

I Have only Time to beg of you, if you have the Letter of Remarks on Mr. *Marshall's* Book, to return it to me as soon as you can. If there are any Observations that are just, and such as animadvert

Rev. Mr. JAMES HERVEY. 49

advert upon Passages *truly exceptionable*, be so kind as to give me your Opinion on them. The Reason of my desiring this is, a Prospect of a new Edition of *Marshall*.---A Bookseller is inclined to print one, and sell it at Half a Crown Price ; I believe encouraged thereto by my Recommendation of it. The Recommendation has been printed in our *Northampton News Paper*, and immediately there was a Demand for twenty-three of your Abridgments. But the Printer could not procure enough to supply the Demand. Mr. K--- desires you will send a fresh Supply to him.

*In the greatest Hastle,
But with great Sincerity and Affection,
Yours,*

May 27.

JAMES HERVEY.

My dear Friend,

THIS comes to inform you, that Mr. --- has begun an Edition of *Marshall*; in much the same Size, and exactly the same Letter, as *Theron* and *Aspasio*. If you have any Thing to observe, pray let me have it with as much Speed as you can make. If you have Mr. ---'s Objections, examine them attentively ; and I hope you will be enabled to obviate what is material. —

D

I should

I should be glad if you could, after you have digested your Notes, give me your Company, that we might talk them over. Now is the Time, in all Probability, to make *Marshall* a well known spreading Book. — I hope the LORD will enlighten your Understanding; fructify your Invention; strengthen your Judgment; and enable you to write “sound Words, such as cannot be condemned.” — I am,

Very affectionately yours,

Weston, June 17.

J. HERVEY.

My dear Friend,

Y^Esterday I received your Letter, and am much obliged to you for it. Pray don't mention Mr. ———'s Name, nor shew his Letter. I hope to adhere to the Truths of the Gospel; but yet I would endeavour to live in Harmony, of Affection and friendly Intercourse at least, with those who differ. — I cannot think, that Mr. ——— could have any Knowledge of the Author of the Discourse *against Marks and Evidences*. — I will read your Treatise over again, with my best Attention. For, I assure you, it always does me good. I will also compare it with your Remarks on Mr. ———; which, in my Opinion, are solid and satisfactory; I am sure they are encouraging and comfortable.

When

When *Marshall* was advertised in our News Paper, the Gentleman that inserted my Recommendation, added this Note to explain one Sentence. —“ By uncommon Road, 'tis presumed, the Recommender means the very evangelical Nature, and remarkably instructive Method of the Directions laid down by Mr. *Marshall* (than whom no Man, perhaps, was ever better acquainted with the Human Heart) for the effectual Practice of Holiness, as likewise somewhat of Obscurity, which is confessedly in his 3d and 4th Direction.”

I apprehend, the Obscurity of Chapter 3d and 4th arises, not from any improper Manner of treating the Subjects, but from the mysterious * Nature of the Subjects themselves.—I will write to the Bookseller to suspend his Procedure of the Press, till he hears farther. But let this *hasten* you, my dear Friend, in communicating what you have to observe. I should be glad to have our common Favourite, as clear and unexceptionable as possible, &c. &c. †

D 2

My

* Mysterious, because contrary to our natural Notions, the *natural Man* not receiving the Things of the Spirit of God.

† The Remainder of this Letter is lost.

My dear Friend,

THE Cause of my writing, is this, Mr. — is upon the Point of publishing a new Edition of *Marshall*. I have given him the enclosed Letter, to introduce it into the World. But was desirous to have you peruse it, and correct it, before it goes to the Press. Be so kind, therefore, as to examine it strictly; and wherever you think it should be altered, use with it the Freedom of a Friend. The more Rigour, the more Kindness.

I send a Frank, to be the Vehicle of your Observations, together with the printed half Sheet.

As soon as I have finished what you mention, it shall be transmitted. Though I would fain see one of the Books completely abridged, before any Proposals or Advertisements appear. It is a Matter of great Importance, pray let it be executed with Care and Correctness. May the Keeper of *Israel* protect you in your Journeys, and the Light of the World guide you in your Work!

Affectionately yours,

Weston, Oct. 6, 1756.

J. HERVEY.

My dear Friend,

MR. — told Mr. *W* — that I offered to write a *Preface* to your Remarks on his Sermons. I told Mr. *W* — the whole of the Affair.

Rev. Mr. JAMES HERVEY. 53

Affair. That you informed me of your Design, and what I answered. That I desired it might be conducted in a tender and respectful Manner. That the Title should be more friendly and benign. That you read what you proposed to say concerning my mentioning of *Marshall*; which I observed was inexpressive. If you said any Thing, I thought it should be more weighty and significant. This was all the Concern I had in the Affair.

— That I had promised, not offered (for I don't remember I ever did such a Thing in my Life) to write a recommendatory Introduction to the Work, which you have in Hand. That it was at your Request, but with the real Approbation of my Judgment; for I apprehended, that your Design, when well executed, would be a valuable Present to the World.

This comes by a Gentleman who knows you. Let me hear what Mr. ——— says about the Affair. And remember to give me a Direction where to write to you. You date from *Margaret-Street*; but this I suppose is not particular enough. I can add no more, lest the Bearer should be gone. Only I wish you much Success in preaching *CHRIST*.

Yours affectionately,

Weston, Dec. 24, 1756. J. HERVEY.

D 3

My

My dear Friend,

I Received your Parcel containing several Copies of *The Friendly Attempt*, &c. * My Thanks should have been returned sooner ; but I have been under that Indisposition and Languor of Spirit, which renders me unfit for every Thing.

I think there is rather too much Asperity in the Close ; and I wish that Expression “ refined Idolatry,” had been a little softened. This I mention only to yourself, and to give you a Specimen of that Openness and Freedom, which I would have take Place in all our personal and epistolary Inter-courses.

I have read your Manuscript again and again, with my best Attention, and with much Delight †. I have made here and there a small Alteration, with regard to the Language, only to render the Sense somewhat more perspicuous, not to vary the peculiar Cast of your Diction, — I heartily con-
cur

* A Friendly Attempt to remove some fundamental Mistakes in the Rev. Mr. W——d’s Sermons.

† *Aphorisms on the Assurance of Faith*. The Substance of them originally was what Mr. *Hervey* takes Notice of in his Letter, dated Oct. 9, 1755. Afterward Mr. *Hervey* desired me to draw up the Substance of the whole that had been canvassed, in as concise a Manner as possible, for his own Use. This, sometime after, I proposed for printing, and is the Manuscript here mentioned.

cur in receiving and embracing these Doctrines. I think them to be Truths of very great Importance, and shall be truly glad to see them in Print, that they may be spread and be universally known.

If I should be enabled to finish a fourth Volume of Dialogues, I propose to have one Conference on the Assurance of Faith*; to state it more clearly, and to establish it more strongly. In this, I shall be glad to borrow several of your Thoughts, and will make my Acknowledgments accordingly; declaring, at the same Time, my Opinion of the Piece, which lends me such valuable Assistance.

Present my most affectionate Salutations to ———. I received his obliging Letter; I most sincerely wish him Success, in displaying the unsearchable Riches of Grace, and the infinitely glorious Righteousness of *CHRIST*. I hope he will not be displeased with my Silence. It proceeds from no Disrespect, but from a Multiplicity of Engagements, and a poor Pittance of Strength, utterly insufficient to fulfil them.—Please to thank ——— for his very encouraging and comfortable Letter. I wish, when he is at Leisure, he would favour me with another, on this Subject,

D 4

how

* Or in other Words, the Confidence that is founded on the Truth we believe concerning Christ given to be *believed on*, or confided in.

how Holiness springs from Faith, or a View of Sanctification as the Effect of Justification.

When shall I see you? — If — writes to me on the Subject you mention, he shall have a speedy Answer.— You need not send me the twelve Queries, because they have been transmitted me from Scotland. But cease not to send up your Prayers and Supplications in Behalf of your truly affectionate Friend,

J. HERVEY.

My dear Friend,

I Have, with Attention and Delight, read over your Pamphlet. A slight Alteration or two, relating to the Language, I have made. But I desire you will follow the Determination of your own Judgment.—As soon as they are printed, send me a Quarter of a Hundred; not as a Present, but as a Purchase.

The LORD has lately visited me with a dangerous Fever; which confined me to my Room many Days, and excluded me from the Pulpit several Sundays. I am still extreamly weak in Body. Pray that I may be strong in the Faith of our LORD JESUS CHRIST.—In his most precious and everlasting Righteousness, I remain,

Affectionately yours,

J. HERVEY.

P. S. Send me a Dozen of your *Aphorisms*, when they are published.

My dear Friend,

ON E principal Cause of my long Silence, I do assure you, was my Ignorance of the Place of your Residence in *London*. I knew not, till Mr. ———, Yesterday, gave me a Direction where to write to you.

I thank you for your last Packet. But you must give me leave to insist upon paying for the Contents, when I have the Pleasure of your Company, which I want much. Can't you make *Weston* in your Way, and contrive to spend a Couple of Days with me? I cannot be satisfied with a shorter Stay. — I have much to say to you, but as I will hope to see you, and converse Face to Face, I shall not attempt to communicate my Thoughts by Ink and Pen.

I have just published three Sermons. If you will call upon Mr. R——'s, in *St. Paul's Church-Yard*, or send a Messenger, with the Note subjoined to this Letter, he will deliver two of my Pieces. Let me beg of you to peruse them, with your Pen in your Hand; and to transmit whatever Observations may occur. — I have some Remarks upon your *Aphorisms*, which you shall see, when
you

you give me your Company.—Have you seen a Couple of Volumes, lately published, and entitled, *Letters on Theron and Aspasio*? You come in for a Share of Chastisement. What is your Opinion, in general, of this Performance? As to particular Passages, we will postpone the Examination of them, till GOD's Providence grants us a personal Interview *. Do you know who is, or who is supposed to be, the Author of this Piece?

May the Work of the *LORD JESUS* prosper in your Heart, your Tongue, your Pen, and in those of your truly

Affectionate Friend,

Weston, Sept. 8, 1757.

J. HERVEY.

Dear Mr. CUDWORTH,

I Received your Letter, and return you my very sincere 'Thanks for your Remarks †. I only wish, that there had been more of them.

I hope it will not be long, before you give me your Company at *Weston*. Then we will examine the three Dialogues, as they appear in their new Form ;

* The Result of this Consideration, and of my after Correspondence with Mr. Sandeman, at Mr. Hervey's Request, see in the Defence of *Theron and Aspasio*.

† Remarks on *Theron and Aspasio*, considered with Regard to the Objections raised by the Author of the Letters.

Rev. Mr. JAMES HERVEY. 59

Form; and will consider, and determine, concerning their Publication *. Or rather will beseech the only wise GOD our SAVIOUR to over-rule and guide our Determination. Contrive to stay some Time with me.

Try if you can get me *Taylor's Book*; or any of those which you shewed me. *Neonomianism unmasked*, if you can light on, purchase for me. — I wish you growing Consolation in *CHRIST*; Deliverance from all your Troubles; and abundant Success in spreading abroad the Savour of our REDEEMER's Name. In whom I am,

Dear SIR,

Your truly and affectionate

Friend and Brother,

Weston, Feb. 22, 1758.

J. HERVEY.

Dear Mr. CUDWORTH,

Y^Esterday your Favour came to Hand. I hope to see you at *Weston* e'er long, and then I will deliver the Letters † into your own Hand. — I have sent you a Couple of Franks. If you want more,

* The Publication of the 15th, 16th, and 17th Dialogues, corrected with Regard to the Objections of Mr. *Sandeman*.

† Letters of Correspondence between me and Mr. *Sandeman*.

more, when I see you, I will endeavour to supply you. — I am glad you are debating the important Point with Mr. *Sandeman*. He seems to be an acute Person; and if there is a Flaw in our Cause, will be likely to discover it. But, as far as I can judge, he has found no such Thing hitherto.

May the GOD of Truth and Grace be with you; and enable you to understand and defend the first; to experience and abundantly enjoy the last.

Please to present my very affectionate Respects to your worthy Kinsman Mr. ——— and recommend to his Prayer, and remember in your own,

Dear SIR,

Your Brother in CHRIST,

Weston, March 1, 1758. J. HERVEY.

Dear Mr. CUDWORTH,

THIS comes to desire you will inform me how I may direct a large Letter to you. Which I will send, as soon as your Answer is received. It is a Manuscript *, which wants your Examination, and it is of some Importance. Therefore I
am

* This was an Answer to Mr. *John Wesley's* Objections against *Theron* and *Aspasio*, and is so valuable a Defence of Imputed Righteousness, that its Publication is much to be desired.

Rev. Mr. JAMES HERVEY. 61

I am somewhat solicitous, that it may not miscarry.

Yours affectionately,

Weston, July 15, 1758. J. HERVEY.

P. S. You may direct your Letter, to stop at Northampton. Don't use any of your Franks. You will have greater Occasion for them. Or, if your Stock is spent, let me know.

Dear Mr. CUDWORTH,

THIS Day I received your Letter, with the two *MS.* Sheets inclosed. Accept my Thanks for your Remarks, and let me beg of you to examine the two Sheets, which are now sent. I will take your Advice with regard to Mr. B——; and follow your Hint, concerning your own Work. — I apprehend there will be about *ten* such Sheets; and that the Piece will make a Two-Shilling Pamphlet. I must entreat you to get Time for the Revision of all; which shall be sent you, as you shall be able to dispatch the Work. I am,

Dear SIR,

Most cordially yours,

July 27, 1758.

J. HERVEY.

My

My dear Friend,

I Received in due Time your last Letter. Should have sent the Conclusion of my Manuscript, but it has been lent out, and is not yet returned.

I shall be glad to see your Correspondence with Mr. *Sandeman*.—The enclosed is a Copy of a Letter, which I sent some Years ago, to two Malefactors under Sentence of Death.—It is got into a good many Hands. Some would have me print it. I wish you would be so kind as to revise it, and give me your Opinion.—People say, there is not enough said, concerning the Spiritual Change, or the New Heart.

My next shall bring you a little Piece of mine, which, without my Knowledge, has passed the Press.—I have lately been in great want of Franks. But now I have got a Recruit.

I have been very ill this Week, but had Strength enough to read in your Book. I was much edified by Mr. *Simpson's* Sermons. Pray, are his whole Works to be procured? And are they of the same Spirit, with the Sermons which you have given us? If so, I should desire to see, to possess them all?

I am,

Very affectionately yours,

Weston, Sept. 23, 1758

J. HERVEY.

My dear Friend,

EXcuse me for keeping your MS.* so long, I have been extremely Ill. This Morning I have been up for four Hours, and in all that Time not able to look into a Book, or hold up my Head.

I fully assent to your Opinion. Think you have proved the Warrant for a Sinner's Application of *CHRIST* very satisfactorily. — If I live, I should much desire a Copy of this your Correspondence; when you have revised and finished it. Or do you intend to print it?

Have you got some complete Sets of all your Works? If you have, I wish you would lodge about four of them at Mr. R — — n's. Let them be only in Sheets. And when you have given me Notice, that they are deposited with him, I will order him to pay you a Guinea for them. I promised a worthy Clergyman a Set, some Days ago.

Yours affectionately,

Weston, Dec. 2.

J. HERVEY.

* The remaining Part of my Correspondence with Mr. Sandeman.

E

Dear

Dear Mr. CUDWORTH,

I Am so weak, I am scarcely able to write my Name †.

Dec. 15, 1758.

J. HERVEY.

† Hearing how dangerously ill Mr. *Hervey* was, I wrote to remind him of leaving something under his Hand in Regard to his Writings, as he knew the Situation of them *now* required it; and this was all the Answer he could give me.



A



A

SUMMARY of the DOCTRINE
that was the Subject of the preceeding
Correspondence. Collected in Mr.
HERVEY's own Words.

OTHING is required, in order to
our Participation of *CHRIST* and
his Benefits.—*Come, and take freely**,
is our MASTER's Language, with-
out staying to acquire any graceful Qualities, is
his Meaning. Pages 251, 252.

To whom is their Message addressed? To the
Poor, the *Maimed*, the *Halt*, the *Blind* †. Per-
sons who have no amiable or recommending En-
dowments, but every *loathsome* and *disgustful* Pro-
perty. p. 252.

It is not a Matter of Bargain, nor the Subject
of Sale, but a Deed of Gift. *The Gift of Right-
eousness*, says the Apostle. And Gifts, we all
know, are not to be *purchased*, but *received*. p.
254.

The Gifts of the great eternal SOVEREIGN
are intended, not to recognize our imaginary

E 2

Worth,

* Rev. xxii. 17.

† Matth. xx. 11.

68 *A SUMMARY of the DOCTRINE*

Worth, but to aggrandize our Views of his Mercy and Grace. To answer *such* a Design, the Unworthy and the Sinners are duly qualified; nay, are the *only* qualified Persons.

Scripture requires no other.—The ever merciful SAVIOUR says not, they are unqualified for my Merits; they have no valuable or noble Acquirements. But this is his tender Complaint; *They will not come to me*, just as they are; with all their Sins about them; with all their Guilt upon them, *that they may have Life* *. p. 256.

Since the LORD JEHOVAH *has given Us* his SON, and all his unutterable Merits; why should we not, with an Assurance of Faith, receive the incomparable Gift? Why should we not *confide in it* †, as firmer than the firmest Deed? and far more inviolable, than any royal Patent? p. 273.

—There is no *clogging* Qualification, no Worth to be possessed, no Duty to be performed, in order to your full Participation of *CHRIST* and his Riches.—*CHRIST dwelleth in our Hearts.*—How? by legal Works, and laborious Pre-requisites? No; but by Faith †. p. 293.

“ How

* *John v. 40.*

† It is here very evident, that Mr. *Hervéy*, by *Assurance of Faith*, intends immediate *trusting*, or *confiding* in that, which God has given to be the Object of the Sinner's Confidence.

‡ *Eph. iii. 17.*

“ How, or in what Manner, does the Divine SPIRIT work Faith in the Heart of a Sinner ? ” —

“ The divine SPIRIT brings *CHRIST* and his Righteousness nigh unto Us in the Promise of the Gospel ; clearing, at the same Time, our Right and Warrant to intermeddle with all, without Fear of vicious Intromission ; encouraging and enabling to a Measure of confident Application, and taking Home all to Ourselves, freely, without Money, and without Price.”

p. 294, 295.

When you sent a Message to your Tenant—who, in his last Sickness, expressed so much Uneasiness on Account of his large Family and embarrassed Circumstances — assuring him, that you had cancelled the Bond, and forgiven his Debt *. When you told the Woman, whose Husband fell from the loaded Waggon, and broke both his Legs, that you would order a Surgeon to attend him, and continue his weekly Pay, *how* did they regard, *how* receive your promised Kindness ? So

E 3

let

* Similitudes do not run parallel in all Respects. Mr. *Hervey's* scope here, is only to illustrate Faith, as it is no more than simply a *Belief of the Truth*, producing *Confidence* or *Affurance* suitable to that Truth. He does not intend that the Gospel allows any Man to be assured his Sins are forgiven him, otherwise, than in the Way of a constant immediate absolute Dependence on Christ alone, for that and every Blessing connected therewith.

70 *A SUMMARY of the DOCTRINE*

let us credit the gracious Declarations of our GOD ; so accept his faithful Promise ; and then we shall answer the Import of the Word—then we shall truly *believe*. p. 298.

When I search for my own Endowments, I find nothing that I dare venture to plead ; being, in my best Moments, and amidst my choicest Duties a Sinner. As this is at all Times my undoubted Character, I have at all Times an undoubted Warrant to say, The uncreated WISDOM *calleth me* : The Blessed JESUS came to *save me* : The Great MESSIAH suffered Death *for me* *. p. 301.

Ther. At this Rate, the vilest Miscreants have as clear, nay have the very same Warrant to believe in CHRIST, and receive his Salvation, as the highest Saints.

Ans. The very same. In this Respect there is no Difference.—The vilest Miscreants are blinded by the Devil, and enslaved to their Lusts. Therefore they see no Beauty in a SAVIOUR, that they should desire him. Whereas, when the Divine SPIRIT opens their Eyes, and inclines their
Hearts,

* It is here very evident, that the Reason why Mr. *Hervéy* uses the Language of particular Application *for me*, is not as Mr. *Sandeman* has misrepresented him, p. 211. because he is a *gracious Person*, and so distinguished from others ; but because he conceives *Sinners* as such, are so warranted by the gracious Declarations of the Gospel, and himself as a Sinner among the rest.

of the preceeding Correspondence. 71

Hearts, they discover and make use of just the same Right to **CHRIST** and his Merit, as the highest Saints. A Right founded, not on their awakened Desires, not on any Thing in themselves, but purely, solely, intirely on the free Grant of a **SA-
VIOUR**. p. 302, 303.

—When the Law says, *Cursed is every One, that continueth not in all Things* *; should not every Hearer take this to himself, and submit to the Sentence of just Condemnation? When the Gospel says, *He came to save that which is lost* †; should not every Hearer ¶ take this also to himself, and embrace the Tender of free Salvation?

--- When the *Manna* made its first Appearance in the Wilderness; when the *Israelites* knew, neither what it was, nor for whom intended; both these Particulars were explained by *Moses*, *This is the Bread which the LORD hath given You to eat* ‡. No Mention is made of any individual Person. Yet the whole Congregation, looked upon this as an undoubted Permission, both for themselves and their Children, to gather, to fetch home, and to use the miraculous Food. --- And here, *Theron*, here lies the principal Difference between the vile Mis-
E 4 creant,

* *Gal.* iii. 10. † *Matt.* xviii. 11.

¶ Mr. *Hervey* understood, that the Words, *Whoever, any Man, &c.* so often used in the Gospel Declarations, rendered them as extensive, as the Phrase, *every one*, does the Curse of the Law. ‡ *Exod.* xvi. 15.

72 A SUMMARY of the DOCTRINE

creant, and the exalted Saint; not that the One was originally better than the other, not that the one has a clearer Grant of *CHRIST* than the Other; but the latter has gathered the heavenly *Manna*, and uses it to his unspeakable Advantage. Whereas it lies round about the Tents of the former; and whoever will, may take, may eat, and his Soul shall live,

Ther. GOD gave the *Manna* to all the *Israelites*, both good and bad. But does He give *CHRIST* with this unlimited Freeness?

Asp. Our LORD himself, alluding to this very Miracle, vouchsafes you an Answer. *My FATHER giveth you the true Bread from Heaven* *. *My FATHER* giveth you his incarnate SON, and his divinely excellent Righteousness, — though not in actual Possession, yet in Right to possess. This He giveth You, in the free indefinite Grant of his Word: Without which Grant, any Attempt to possess, even in the most upright of Men, would be illegal and presumptuous: By Virtue of which Grant, even the poor Sinner has an unquestionable Warrant to receive and possess the Riches of *CHRIST*.

Ther. Unquestionable! Is not this Expression too Peremptory? That such a Grant should be made to *Believers*, I can easily conceive. But is it made to Sinners---to any Sinners---to the most abandoned Sinners?

Asp.

* *John vi. 32.*

App. Yes, *Theron*, to Sinners. And when Sinners receive the Grant, then they commence Believers *---What said our LORD? My Father giveth *You*; that is, the People who stood around, and heard his gracious Voice. Many of whom were in a carnal State habitually, and even then were in a murmuring wicked Frame†.—What says his Prophet? To *Us* a Son is given: Not to *Us*, who were antecedently Children of the Light, but who *walked in Darknefs, and dwelt in the Shadow of Death*‡. — Only allow these Texts to be true; only allow the divine Speaker to be sincere and faithful; then we may boldly affirm; that *any*, that *every* poor Sinner, is authorized to say, “GOD gives me his SON, to be my Covenant Surety. I take him at his Word. The SURETY and all his Merits are mine.” p. 306, 307, 308, 309.

Remember, that the free Grant of *CHRIST*, made in the Word of Truth, and addressed to Sinners of Mankind, is the only Basis and Ground-Work of Faith. An Apostle, after all the Labours of his exemplary Life, can have no better. And a *Magdalen* and a *Manasseh*, as a Motive and Encouragement for their turning to the LORD, have the very same. p. 311.

The

* That is Believers, according to the Exhortation, *believe on the Lord Jesus Christ*. They are first taught of God in believing the Report, and thus knowing the *Name* of the Lord, they put their Trust in him.

† *John*. vi. 26,--41

‡ *Isa.* ix. 26.

74 A SUMMARY of the DOCTRINE.

The ACT of *flying* to *CHRIST*, is an appropriating ACT. It implies an Intention to get out of Danger; it implies a Discovery of *CHRIST* as the appointed Safety; and consists in making use of Him as such. How can this be done, but by a Perswasion that he is *mine*? *---What is meant by *Coming* to *CHRIST*, we may learn from *Jeremiah*, *Behold! We come unto Thee, for Thou art the LORD our GOD* †. — The ACT of *Trusting* in *CHRIST* is much of the same Nature. It presupposes that *CHRIST* is the Trustee of the Covenant of Grace; it proceeds upon a Conviction of his Faithfulness in executing the Office; and it is a solemn Surrender, or giving up the whole Affair of our Salvation into his Hand. Giving it up, not in Uncertainty of Success, (this would be mistrusting, rather than trusting) but with a Certainty, in some Measure suitable to the Fidelity and Ability of HIM with whom we have to do. ---Inquire of *David*, why he trusts in the LORD; and what he means by Trusting? To both these Inquiries he answers distinctly and fully, “*The LORD is my high Tower, my Shield, and He in whom I trust* ‡.---He is,---He is *my Shield*,---“ of

* The Sufficiency of His Righteousness is the Safety of the Refuge. Our Trust in that sufficient Righteousness for ourselves, in Virtue of the divine Declarations, is the Use that is made of it, and the Perswasion intended.

† *Jer.* iii. 22.

‡ *Psal.* cxliv. 2.

“ of this I am perswaded, and *therefore* I trust in
“ Him : Or, this I believe, and *so doing* I trust on
“ Him.” p. 312, 313.

Faith is filed, *A looking unto JESUS*. But if
We do not look unto *JESUS* as the Propitiation
for our Sins, What Comfort or what Benefit can
We derive from the Sight? — *A Receiving of*
CHRIST,---*A Resting upon CHRIST*. - Surely,
Theron, when I rest upon an Object, I use it as
my Support. When I receive a Gift, I take it as
my own Property. And when the *Israelites* looked
unto the Brazen Serpent, they certainly regarded
it as a Remedy, each particular Person for *Himself*.
p. 320, 321.

CHRIST is represented by the Similitude of
Bread, heavenly Bread, for the hungry Soul.
Faith is characterized by *eating* the Food. And
can this be done without a personal Application?
---*CHRIST* is held forth under the Image of
Living Waters, ever running, and always free for
the thirsty Appetite. But let them run ever so co-
piously, let them be presented ever so freely, all
this will neither quench the Thirst, nor refresh
the Spirits, unless they are *drank*. To do this is
the Business of Faith.--*CHRIST* is described as a
Garment, to accommodate destitute, and beauti-
fy deformed Creatures. Faith is expressed by *put-
ting on* this commodious Garment, and wearing
this beautiful Robe. And can any Idea, or any
Ex-

76 A SUMMARY of the DOCTRINE

Expression more strongly denote an actual Appropriation ? p. 322.

Ther. It is evident, that many holy People in former Ages, were not possessed of Assurance.--- Why then should my *Aspasia* set up a Rule, stricter and higher than those eminent Saints attained ?

Assp. You should rather ask, Why have the Apostles of our LORD, and the SPIRIT of our GOD, speaking in the Bible, set up this Rule ? to which I might reply ; because it is, of all Precepts, the most beneficial. Therefore, they have not so much set it up under the Notion of a strict Rule, as they have set it forth under the Character of a choice Blessing (*or an open Door, not for Believers to come up to a certain Standard, but an open Door for Sinners to trust in the LORD immediately, and without waiting for any distinguishing Reason in themselves.*)

Your Complaint, when put into its proper Language, seems to run thus : “ Why must we “ be obliged to trust in *CHRIST* alone ? Why “ must we be obliged to *assure* Ourselves of Salvation by HIM ? ” -- Whereas, instead of a Complaint, it should be Matter of Exultation ; and we should rather express Ourselves in this Manner : “ Bless the LORD, O my Soul, that a Sinner, “ such a vile Sinner, should be allowed to take “ *CHRIST*, and all his Salvation, as my own ; “ and thus to assure myself of Pardon, Holiness, “ and Glory.” p. 323.

Hear

Hear the Declaration of the Psalmist ; *Bless the Lord, O my Soul, and all that is within me, bless his holy Name* *. What is the Cause of this holy Transport, and devout Praise ? Is it because GOD possibly may, because HE probably will ? No ; but because HE actually does forgive : *Who forgiveth all thine Iniquities*—Take Notice of Job's Belief, and Job's Support, amidst his unexampled Sufferings. *I know that my REDEEMER liveth* ; not only that there is a Redeemer, but that he is, together with all his saving Benefits, mine. Which being a Truth so sweet and delightful, is expressed a second Time ; *Whom I shall see for myself* †, to my Advantage, and for my own Comfort.—They who lived before the Law, were persuaded ‡ of the Promises ; nay, they embraced them § as their own. They who lived under the Law, could say ; *As far as the East is from the West, so far hath he removed our Transgressions from us* ¶.—St. Peter makes a Profession, which excludes all Doubting ; *I am a Witness of the Sufferings of CHRIST, and also a Partaker of the Glory that shall be revealed* ||. St. Paul answers in the same heroic Strain ; *I know whom I have believed ; and I am persuaded that neither Life nor Death, nor any Creature shall be able to separate me from the Love of GOD, which is*
in

* Ps. ciii. 1, 3. † Job xix. 25, 27. ‡ Πιστες. Heb. xi. 13. § Απαλαμειροι. ¶ Ps. ciii. 12. || 1 Pet. v. 1.

78 *A SUMMARY of the DOCTRINE*
 in *CHRIST JESUS my LORD* *, with both
 which the Confession of Faith, recorded by St.
Luke, is exactly correspondent; *We believe that,*
through the Grace of the LORD JESUS CHRIST,
we shall be saved even as they †.

Ther. Was not this a Privilege peculiar to the
 Apostles?

Ans. By no Means. All Believers are Bre-
 thren, and have *like precious Faith*.—Hear how St.
Peter exhorts all his People; *Gird up the 'Loins of*
your Mind, and hope to the End: † Or, as the
 Word should be translated, hope perfectly, hope
 assuredly, *for the Grace that is to be brought unto*
you at the Revelation of JESUS CHRIST.—The
 Apostle writing to his *Hebrew Converts*, encou-
 rages them all to *bold fast the Confidence, and the*
rejoicing of the Hope firm unto the End §. From
 whence it is deducible, that a *Trust* amounting to
Confidence, and the *Joy* which naturally results from
 such a *Trust*, were the common Portion of *Chri-*
tians. p. 325, 326, 327.

I know of no other justifying Faith but that which
 relates to the Gospel, and believes its Report ¶
 —I don't remember that the sacred Writer dis-
 tinguishes between Faith and Assurance. ΠΙΣΤΙΣ and
 ΠΕΡΙΘΕΩΡΙΣ, are joined in the Epistle to the *Ephre-*
sions.

* *Rom.* viii. 29. † *Acts* xv. 11. ‡ *1 Pet.* i. 13.
 § *Heb.* iii. 6. ¶ *Isa.* liii. 1.

Ans. It is the Opinion of the best Critics, that the Sense of the latter, is included in the former. The Critics Opinion is confirmed by the Apostle's Declaration, *we have Access with Confidence through Faith* *.

Ther. If you allow no Difference between Faith and Confidence, I am very sure, St. John puts a Difference between *Babes, young Men and Fathers.*

Ans. He does *Theron*, and so would I.--Yet each speaks the same Language.

Faith always speaks one and the same uniform Language. Whether she lisps or stammers; whether she whispers in faint Accents, or raises her Voice in a more manly Tone; this is still the unvaried Import of her Speech; *GOD, even our own GOD, will give Us his Blessing.*---Can you forget how St. John addresses even his little Children? *I write unto you, little Children, because your Sins are forgiven* †. p. 328—332.

Ther. Will not this Account discourage some, and offend others?

Ans.---As for *Offence*; that cannot be given, and ought not to be taken, when all we advance is strictly conformable to the unnerring Oracles. Whereas, to qualify and attenuate the scriptural Descriptions of Faith, in Complaisance to the unhappy Fluctuations which possess the Breasts of some,---this sure, would be an Offence to GOD,

an

* *Eph.* iii. 12.

† *1 John* ii. 12.

80 *A SUMMARY of the DOCTRINE*

an Injury to his Word, and detrimental to the Welfare of Souls.

With regard to *Discouragement*, I cannot conceive, how this should ensue, from informing the poor Sinner, that he has a Right to apply **CHRIST**, and all **CHRIST**'s Merits to himself; or from exhorting the poor Sinner to do this, without any Hesitation, and with a resolute Dependence. In this Case to doubt is to be discouraged; as much as you want Certainty, so much you want Consolation. Were we to enquire after the Cause of that Disquietude and Despondency which are so common among modern Professors, I am inclined to suspect, we should find it lying hid in their wrong Apprehensions both of **CHRIST** and of *Faith*. — They look upon **CHRIST** as a rigorous and forbidding Monarch, who insists upon Terms and Qualifications. They look upon *Faith*, as containing a Probability of Salvation through his Name.---In the earlier and better Days of the Church, they exercised a confident Reliance on *JESUS*;—and were shewn a more direct Way to obtain this Assurance, than merely to search after their own renewed Qualities.

P. 233.

Ther. Surely, *Aspasio*, in this Particular you differ not from me only, but from the Generality of the *Orthodox*.

Asp.

Ans. —Pray, my dear Friend, what is the Standard of Orthodoxy?—Is it the Word of Revelation? This speaks once, yea twice, nay some Hundreds of Times in our Favour.—Is it the Doctrine of our Reformers from Popery? With these We jar not, but exactly harmonize.—Is it to be taken from the old Confessions of Faith, and the Catechisms of Protestant Churches? To these we appeal, and have the Sanction of their Authority.—Has the *modern* Way of treating and stating this momentous Subject so much to alledge for its Support? p. 334, 335.

When our Writers inforced, and our Preachers urged, what I am defending, Professors were alive, and animated with the Power of Godliness. p. 335.

Is it easy, is it possible to love G O D, before we have any Persuasion of his Love to Us?—*Delight in GOD!* This also is a Christian Grace. *But how can Two walk together, except they be agreed?* We never covet an Intimacy with the Person who declares himself our Enemy. Nay, if there be only a Suspicion, that he bears us a secret Ill-will, we shall be jealous of trusting him, and averse to approach him. p. 338.

For my Part, I know not any Duty of Holiness, which can be performed aright, without some Degree of this confiding Faith.—We are to

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82 A SUMMARY of the DOCTRINE

be *Followers of GOD*, as his *dear Children* *. But if we do not believe, so as to cry *Abba, FATHER*, how can such a Consideration sway our Hearts? Nay, upon what Principles can such a Person address himself to discharge any Office of the *Christian Life*? We are to *abound in the Works of the LORD*, from the animating Prospect of a glorious Resurrection †. This He cannot do; because He apprehends Himself to have no Lot or Portion in the blessed Hope. p. 340.

—How can you pray with humble Boldness, or with lively Hope, unless you believe? Believe, that *CHRIST* is your High Priest; is your Intercessor with the *FATHER*; and with the Incense of his infinite Merit, presents your Petitions? Then, and then only, can you have, what the Apostle calls, *Boldness and Access with Confidence* †. p. 341.

—I will defy the most timorous and suspicious Temper, to demand from the *most treacherous Person* on Earth, a greater, stronger, fuller Security, than the *GOD* of infinite Fidelity has granted to you and me. p. 353, 354.

GOD hath spoken in his *Holinefs*; hath expressly and solemnly declared, the *Promise* of an all-sufficient SAVIOUR is to You. We will rejoice therefore; confiding in this most faithful Word, we will bid adieu to all disquieting Fears, and make

our

* *Eph. v. 1.* † *1 Cor. xv. 58.* ‡ *Eph. iii. 12.*

our Boast of this glorious REDEEMER. Yes; notwithstanding all our Unworthiness, *CHRIST* and his Atonement, *CHRIST* and his Righteousness, are ours. *GOD* hath passed his Word; and amidst all our Temptations, his Word is our Anchor; its Hold is firm, and its Ground immovable. p. 357, 358.

As to those, who insist on what they call the reflex Act of Faith; sure, they mistake the Nature of the Thing. This, if I understand them aright; is their Way of arguing, “ I am a new Creature; I love the *LORD JESUS* in Sincerity; I have the Fruits of the *SPIRIT*. From whence it is plain, that *CHRIST* and his Salvation are mine.” Now, in all this Procedure, I cannot discern the least Footstep of Faith; no, not the least Trace of receiving a Testimony, or relying upon a SAVIOUR. Here is nothing more than a logical Deduction of one Proposition from another; a Conclusion drawn from given Premises. Grant the latter, and any Person, without any Aid from the *SPIRIT*, will infer the former. It may, therefore, more properly be reckoned an Act of Reasoning, than of Believing; it is founded on what We Ourselves feel, not upon the *Record* of a faithful *GOD*. p. 360.

From this Truth (*that God laid down his Life for Us Sinners*) believed, from this Blessing received, the Love of the Brethren takes its rise.

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Which

34 *A SUMMARY of the DOCTRINE*

Which may very justly be admitted as an Evidence, that our Faith is real, and our Assurance no Delusion.

When your Tennants bring in their Rent, this affords no contemptible Evidence, that the Lands, which they respectively occupy, are yours. But this is a Proof which does not occur, either every Day or every Week ; it is occasional only, and of the subordinate Kind.--The *grand* Demonstration, that which is always at Hand, and always forcible, is, your Possession of the *Deeds* of Conveyance. Thus, the Promise of GOD in his divine Word is our Charter, or the authentic Conveyance of our Right to Pardon and Salvation. p. 361.

Instead, therefore, of poring on our own Hearts, to discover, by inherent Qualities, our Interest in *CHRIST*, I should rather renew my Application to the free and faithful Promise of the LORD ; assert and maintain my Title on this *unalterable* Ground.--“ Pardon is mine, I would say, “ Grace is mine, *CHRIST* with all his spiritual “ Blessings are mine. Why ? Because I am conscious of sanctifying Operations in my own “ Breast ? Rather because GOD *hath spoken in his “ Holiness* ; because all these precious Priviledges “ are consigned over to me (as a Sinner) in the “ everlasting Gospel, with a *Clearness* unquestion- “ able as the Truth, with a Certainty inviolable as “ the Oath of GOD.” p. 362.

This,

This, I verily think, nay this, the Apostle testifies, is the *most effectual* Way of feeding that Lamp, and quickening that Flame; which having cheared Us in our earthly Pilgrimage, will be brightened up into immortal Glory in the Heavens. p. 363, 364.

To rely on the Elevation of our Spirits, or the Inlargement of our Devotion, is like building our House upon the *Ice*; which may abide for a Season; but upon the first Alteration of Weather, ceases to be a Foundation, and becomes, "Water" that runneth apace." Whereas, to derive our Consolation from the MEDIATOR's Righteousness, and JEHOVAH's Faithfulness, is to build our Edifice upon the *Rock*: which "may not be" removed, but standeth fast for ever." The former of these, even amidst all our Changes, is invariably the same. The latter, notwithstanding all our Unworthiness, is inviolably sure. Therefore the Fruit of that Righteousness is Peace, and the *Effect* of this Faithfulness is, if not rapturous Joy, yet *Quietness and Assurance for ever* *. p. 425.

* *Isa.* xxxii. 17.



A
D E F E N C E
O F
THERON and *ASPASIO*,
Against the
Objections contained in a late Treatise,
entitled, *Letters on Theron and Aspasio*.

THE Sum and Substance of the Doctrine
pleaded for by *Aspasio*, is, “ that God hath
“ so given eternal Life in his Son, to guilty Sin-
“ ners, as that they are fully warranted to receive
“ Christ, or assure themselves of Salvation by Him
“ alone, without waiting for any inward Motions,
“ Feelings, or Desires, as any Way requisite in
“ Order to such a Reception or Assurance.”

This Doctrine has been hitherto opposed under
the Notion, (I.) That some inward Motions, Feel-
ings, or Desires, were some Way requisite in Or-
der thereto. That these inward Motions, Feel-
ings,

ings, or Desires, were the Faith or Reception of Christ spoken of in the Scripture; or at least the Indications of it; and must be discerned in us, in that Light, before there can be any well-grounded Assurance of Salvation by Him. (2.) That if we are called directly to live by Christ, or appropriate Him, he is ours and we are safe, whether we appropriate Him or no. (3.) That it is assuring ourselves of what, for ought we know, is absolutely false. (4.) That the Wicked, the Presumptuous, and the Hypocrites, may, and do often, thus assure themselves. (5.) That there is nothing in Faith, thus understood or exerted, which is a proper Spring and Cause of good Works, by which it is in itself different from a false Faith. (6.) That it is contrary to all Self-Examination, and Assurance thereby. And, (7.) That such Doctrine is a great Discouragement to weak Souls.

In Answer to all this, we have asserted, (1.) That the Divine Revelation concerning Jesus is addressed to Sinners, the World, the Lost, and that without being directed to wait for any inward Motions, Feelings, or Desires; Remission of Sins and eternal Life in Christ, are said to be presented or given to them, and they are immediately called to believe on Him as so granted. That the inward Motions, Feelings, or Desires, correspondent to these Gospel Declarations, are Mo-

tions, Desires, &c. to live by Christ alone, immediately without waiting for any Thing previous thereto. And that this Voice of God, in these Declarations of the Gospel, was a sufficient Authority for the whole we plead for, without waiting for any inward Motions or Excellencies in us to add thereto. (2.) That it is very absurd, to infer, that Christ being given for us to feed upon, or live by, that there is therefore no Need to live by Him. Nor is it (3.) assuring ourselves of what may be false, the divine Declaration having secured this, that they which believe on Him shall not be confounded, nor does any Man thus live by Christ alone, but he who is chosen to Salvation by the Belief of the Truth. Notwithstanding many deceive themselves, professing great Confidence, but it is in some undue Mixture or Addition of their own to what God hath spoken. And, (4.) that it is here the Presumptuous and the Hypocrite do err and destroy themselves, and not in believing according to that which is spoken. (5.) That good Works are Works of Love to God, thus manifested, and therefore it is the only Principle of good Works on this Account. *We love him, because he first loved us.* So that it differs from a false Faith, as the Belief of a Truth differs from the Belief of a Falshood; and as an Apprehension of the divine Favour begets Love and Obedience rather than an Apprehension of Wrath. (6.) That

That a proper Self-Examination is therefore, whether we thus live by Christ alone, or whether we are waiting for something more. And, (7.) that it is far from discouraging the chiefest Sinners, to let them know that God hath given to them eternal Life in his Son, altho' it very possibly may, and ought to discourage every one from seeking Relief in themselves, while the divine Declarations point us so plainly to the Salvation given in Christ Jesus to the Guilty.

We have now to engage with another Kind of an Opponent, one that tell us, "That on Account of our thus pleading for Assurance of Salvation, by receiving or appropriating Christ as given to us, we are also to be classed with the popular Preachers, in as much as we also lead the Guilty as they do, to seek after some inward Motions, Feelings, or Desires, as some Way requisite, in order to Acceptance with God, not understanding how God can appear Just to an unrighteous Person, in justifying him as he at present stands, without some Motion in his Will, &c. that the whole Doctrine of the popular Preachers is devised for producing, animating and directing this Motion, that so the anxious Hearer may find, about himself, some distinguishing Reason why the Deity may regard him more than others, That the Work finished by Jesus Christ in his Death, proved by his Resurrection, is all-sufficient to justify the Guilty. That
the

the whole Benefit of this Event, is conveyed to Men, only, by the apostolic Report concerning it.—And that this whole Benefit is no more than a Possibility of Salvation, depending upon the divine Sovereignty. That every one who understands this Report to be true, or is persuaded that the Event actually happened; as testified by the Apostles, is justified, and finds Relief to his guilty Conscience, *i. e.* the Relief of the above-mentioned Possibility. That such are relieved, not by finding any favourable Symptoms about their own Heart, but by finding their Report to be true. That all the divine Power which operates on the Minds of Men, either to give the first Relief to their Consciences, or to influence them in every Part of their Obedience, is persuasive Power, or the forceable Conviction of Truth. That our primary Notion of the Divine Character, can give no Comfort to the Guilty, but, on the contrary, make them miserable by a Sense of Fear and Shame. That when a Man knows how God may be just, in justifying Him as he at present stands, he finds Relief from the aforementioned disquieting Fear.”

To this we reply in general; that we agree to the greater Part, to almost all these Assertions, as most valuable Truths, and stand corrected by some of them, particularly, wherever we have too charitably supposed or admitted a Belief of the Report,

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contrary to the Scripture Declaration, *they that know thy Name will put their Trust in Thee* *, and thereby have been sometimes † led to fall in with the Multitude, who make Light of the Belief of the Report, as a common Thing; whereas, to know the real Truth of the Gospel, in Distinction from every corrupting and contradictory Falsehood, is the peculiar Teaching of God; and every one that has so *heard and learned of the Father, comes to CHRIST*. We agree that “our primary Notion of the divine Character makes the Guilty miserable, by a Sense of Fear and Shame.” But we deny, that Relief from this Fear is obtained without being as certain that we have Righteousness, as we are that we have Guilt. The divine Declaration of Christ, given to be believed on, affords a Foundation for this Certainty; and contains, therefore, more than such a Possibility as is above-mentioned. We also deny the Charge that we lead the Guilty as the popular Preachers do, to seek after some inward Motions, Feelings, or Desires, as some Way requisite, in order to Acceptance with God. For notwithstanding the Righteousness appropriated relates to Acceptance with God, the Appropriation

* Mr. *Hervy* had began a Correction of his three last Dialogues in this View, as mentioned in the Letter, p. 58.

† Sometimes, for the Force of Truth frequently prevailed against this Mistake, before Mr. *Sandeman's* Performance appeared.

tion we plead for, relates only to the Conscience, Knowledge, and Enjoyment of that Righteousness whereby the Guilty are justified. And we affirm, that to receive a Gift, is no Pre-requisite or Condition, as such receiving has no Existence without the Thing received; and to be so enrich'd, is not to be enrich'd by our Act of Receiving, or what we do, but only by what we receive. But as Mr. Sandeman's Attack well deserves a more particular Defence, we consider it as follows.

“ Has our favourite Author then at least so far
 “ lost Sight of the imputed Righteousness, as to
 “ mix another with it? Has he so embarrassed, or
 “ rather shut up our Access to the divine Right-
 “ teousness, as to hold forth a preliminary hu-
 “ man One, as some Way expedient, or rather
 “ necessary, to our enjoying the Comforts and
 “ Benefits of it?” *Letters on Theron and Aspasio.*
 P. 4. *

No, far from it; but as the pinching Point in the Conscience is not, that there is no such Righteousness in Being as pleaseth God; but that WE have no such Righteousness; so, we understand the Comfort and Benefit of Christ's Righteousness to be, that it is a sufficient Righteousness in OUR Behalf. And we who plead for the divine Grant

* N. B. Mr. Sandeman's Words are included with the Commas; the other Paragraphs are the Reply.

Grant of this Righteousness to Sinners, as such, very evidently maintain that there is no preliminary Righteousness necessary to such a Conclusion.

“ I speak of those Teachers, who, having
 “ largely insisted on the Corruption of human Na-
 “ ture, concluded the whole World guilty before
 “ God, eloquently set forth the Necessity of an
 “ Atonement, zealously maintained the Scrip-
 “ ture Doctrine concerning the Person and Work
 “ of Christ; yet, after all, leave us as much in
 “ the Dark as to our Comfort, as if Jesus Christ
 “ had never appeared; and mark out as insupe-
 “ rable a Task for us, as if he had not finished
 “ his Work.” p. 8, 9.

This Charge may be very properly exhibited against those Teachers who leave us as much in the Dark as they found us, unless we can find out something within ourselves to distinguish us from other Sinners. But *Aspasio's* Doctrine brings Christ near to guilty Sinners, as such, for their immediate Enjoyment. Take and have, receive and possess, relate only to personal Enjoyment, is no Task, no entitling Condition; the Appropriation being fully warranted by the Truth believed, and effected by the Belief of it.

“ While with great Assiduity and Earnestness,
 “ they are busied in describing to us, animating us
 “ with various Encouragements, and furnishing
 “ us with manifold Instructions, how to perform
 “ that

“ that strange Something which is to make out
 “ our Connection with Christ, and bring his
 “ Righteousness home to us.” p. 9.

We say, Christ Righteousness is “ brought
 Home to us,” in the Gospel Declaration ; without
 the Necessity of any intervening Righteousness to
 warrant us to call it ours. We only receive what
 is freely given, that is all the strange Something we
 have pleaded for ; and that not for our Accept-
 ance with God in vertue of our Act, but only to
 know and enjoy that Righteousness as ours, on
 Account of which alone, we are accepted.

“ Setting them to work to do something, under
 “ whatever Name, to make up their Peace with
 “ God.” *Ibid.*

Not so with us, who receive and live by Christ’s
 Righteousness, with which God hath declared
 himself already well pleased.

“ Every Doctrine which teaches us to do or
 “ endeavour any Thing toward our Acceptance
 “ with God, stands opposed to the Doctrine of
 “ the Apostles.” p. 11.

But the Doctrine we plead for, teaches us to
 live by what Christ has already done, as being
 given to us for that Purpose. To say that I must
 do, or endeavour any Thing that I may be ac-
 cepted, is a Contradiction to that believing on
 Christ we plead for ; which is in Fact, neither
 more nor less, than living upon him as our whole,
 only,

only, and complete Salvation; and will, on that Account, bear the Test of the Apostle's Word, *to him that worketh not, but believeth on him that justifieth the Ungodly, &c.* As this Faith cannot be separated from the Truth believed, nor the Truth believed from Christ the Subject of that Truth, so to be justified by Faith, by Christ, or by his Blood, is the same Thing. Nor can any Doing for Acceptance be charged upon this believing on Christ, while its native Language is, *in the Lord, have I Righteousness.*

* *Palæmon's* main Argument is, "if the Work finished by Jesus Christ, is alone sufficient to Justification, then no Appropriation or Reception is necessary thereto." We reply, that, that alone is sufficient; therefore Reception or Appropriation belongs to our conscious Possession and Enjoyment of the justifying Righteousness, to the Manifestation of our Justification by it, and to the Influence of it in our Lives and Conversations.

Palæmon thinks he does not deny the Sufficiency of Christ, when he connects Faith and Salvation together, and maintains, that all who believe this Sufficiency will be saved, and all who believe it not, will perish.

He

* The Name the Author of the Letters has chosen for himself, as Mr. *Hercles*, is to be understood by *Aspasio*.

He admits, that a Work of God is necessary in the justified, that is to beget Faith, to beget in them a Persuasion of the Sufficiency of the justifying Righteousness.

He judges this cannot be a Contradiction to the one Thing needful alone, because it is wholly a Persuasion of the Sufficiency of that alone, without more. In what Light then are we to consider this farther Work of God, in persuading us of the Sufficiency of this Righteousness? Not as an Addition to the sufficient Righteousness, but only as relative to the Knowledge of it. He is justified by believing only, as he is justified by what he believes.

Neither does he think he denies the sufficient Righteousness, when he maintains Faith, Love, and self-denied Obedience, as necessary to demonstrate his Portion in this Righteousness, or that he is a justified Person. Because in these Acts, or in this Obedience, he is not doing something to be justified, but proceeding in the Way "*of painful Desire and Fear,*" in order to *know* himself to be justified.

Hence it is apparent, that he must be obliged to allow, that altho' the Work finished by Christ on the Cross, is the *sole Requisite* to Justification; yet, in this View, *something more* is necessary to the Knowledge of his Interest in this Righteousness, or of his Justification by it. And that, to maintain this, is no Contradiction to the *sole Requisite*, but
a Pro-

a Proceedure upon it. What he is obliged to plead for himself, he must also allow to us, and the Difference between us is not in regard of the *sole Requisite*, but our present *Enjoyment* of it, or the *Knowledge* of our Justification by this alone. He says, with the Multitude, “ in the Way of “ painful Desire and Fear,” till we come to the Knowledge of the Difference God has made between us and others; we say, by the free Grant of the Gospel, to the absolutely Guilty without Difference.

“ The Doctrine of the Apostles, instead of directing us what to do, sets before us all that the “ most disquieted Conscience can require, in order to Acceptance with God, as already done “ and finished by Jesus Christ.” p. 11.

A disquieted Conscience requires a Righteousness pleasing to God in *its own* Behalf. No Righteousness will quiet my Conscience, unless I consider it as a Righteousness *for me*. The Righteousness which pleaseth God, is already done and finished by Jesus Christ. *Palæmon* considers this Righteousness as respecting himself, only as far as he discovers his own Faith, Love, and self-denied Obedience. We consider it as given to the absolutely Guilty, warranting such to live by it, as so given to them for that Purpose.

Palæmon's Notion, that God hath appointed no Way, but by our Works, to be assured of Salva-

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tion

tion by Christ alone, renders his doing, endeavouring, striving, &c. scarcely different in any Thing from Doing that we may live. There are few so weak as to think they can alter God's Mind or Purpose by their Performances. But not knowing what he has purposed, they *Do*, that they may obtain Satisfaction in their Minds about their Salvation, and *Palæmon's* Doing seems to be wholly of this Sort, that is, in fact, *for* Peace with God, and not *from* it.

“ What Christ has done, is that which pleases God ; what he hath done, is that which quiets the guilty Conscience of Man as soon as he knows it.” *Ibid.*

As soon as he knows it respects him a guilty Sinner. If the Fear of the guilty Conscience, consisted only in an Uncertainty of there being any Righteousness which pleases God in the Behalf of the Elect, or the Qualified, then the guilty Conscience would be quieted as soon as it is evident there is such a Righteousness. But this is not the Case ; the Fear of the guilty Conscience is a Dread of God, because I have no such Righteousness ; because I have no Righteousness, upon which I can be assured he is pleased with me. And this guilty Conscience cannot be quieted, unless I discover the Righteousness which pleases God in my own Behalf.

As

As we conceive the Report of the Gospel of sufficient Righteousness, freely given in Jesus, suits the guilty Conscience thus understood; so we agree, that whenever we hear of this Provision of Divine Grace, we have no Occasion for any other Question but this, "Is it true, or not? If we find it true, we are happy;" and it is *Palæmon*, and not we, that stands in need of another Righteousness to quiet the guilty Conscience.

Palæmon considers "the Work of Christ as a sufficient Foundation whereon to rest the whole Weight of our Acceptance with God," p. 12. while at the same Time he asserts, that his own Part or Lot in this Righteousness, "is not so easily settled;" p. 13. but that he must wait, and work for it in the Way of "painful Desire and Fear, till he is at last crowned with Enjoyment," in a clear Discovery of his having Faith, Love, and self-denied Obedience, p. 419. We judge ourselves not left to this Uncertainty, and that without the Discovery of any such Difference betwixt us and other Men, we are allowed to receive, enjoy, and live upon Jesus Christ, as freely given to Sinners in the Gospel. Even as those who are invited to an Entertainment, are freely allowed to partake of what is set before them. *Palæmon's* View of the Gospel Report, sets him at a Distance from Enjoyment, or leaves him in Uncertainty, till his Obedience manifests a Difference

betwixt him and others. Our View is of the sufficient Righteousness, brought quite Home, so that our first Act is to live by it, that in the Strength thereof we may be influenced by Love to him that first loved us.

It is true, the Scripture “ no where ascertains “ that Christ died for me in particular.” But it allows, invites, and commands me a guilty Sinner, without more, to believe on him, live by him, &c. Phrases evidently expressive of the Appropriation, Trust, or Confidence we plead for.

Our Author says, “ That Christ died, that he “ gave his Life a Ransom for many, is, indeed, a “ Truth fully ascertained in the Scriptures—for “ the Relief of the shipwrecked and desperate.” But can it relieve any farther than it respects ourselves? And if the Gospel Declaration, concerning this Righteousness, doth not respect us any farther than as we apprehend we may be of the Elect, or that we have their Qualifications, how does it relieve the Shipwrecked and the Desperate? it rather relieves the Elect and the Qualified. This Point seems to be Mr. Sandeman’s Mystery, and he guards the Enquiry with something like, Hence ye Prophane! “ The World (says he) will always “ be objecting thus.” A plain Acknowledgment, I think, that *that* is the Question to be answered, or the guilty Conscience cannot be relieved; and
a Vindi-

a Vindication of our View of the Gospel Report, as furnishing us with the gracious Answer.

“ The Scripture often affirms the final Perdition of many, not merely Hearers of the Gospel, but who have heard and received it with Joy.” *Ibid.*

This is an Objection against depending on any Thing I at present feel, but not against complying with the divine Invitation to live by the sufficient Righteousness of the Son of God ; an Objection against the Certainty which arises from inherent Qualifications, but not against that which proceeds solely on the divine Invitation and Faithfulness.

“ Many shall seek to enter in, and shall not be able.” *Ibid.*

Because they seek not by Faith (by the *Truth* of the Gospel) but as it were by the Works of the Law.

“ Notwithstanding their great Confidence about their Acquaintance with Christ, and their Interest in him, and their Experience of his Presence with them ; he will at last say unto them, *I never knew you, depart from me.*” *Ibid.*

The Confidence of those condemned, is evidently, not a Confidence built upon the finished Work of Christ, given to them, or the divine Faithfulness pledged to Sinners in the Gospel Report ; but a Confidence on their own Attainments and Expe-

rience, wherein they judged themselves peculiarly entitled to the heavenly Admission.

Let who will be condemned, it is allowed by Mr. *Sandeman*, that every Believer of the Sufficiency of the Work of Christ, to justify the Ungodly, is justified. And it is very evident, that whoever lives by that, as sufficient for him, believes that Sufficiency, and is really saved by what he believes, though ten thousand Professors perish.

“ When they are condemned then as Hypocrites and Unbelievers, they are not condemned for want of *Aspasio*’s Faith ; and that for these two Reasons ; the First is, it was never true that Christ died for them ; the Second is, they were not faulty in this Respect, for the sacred Text describes them as rather too confident about their Interest in Christ.” p. 14.

As to the first, it is not *Aspasio*’s Faith that Christ died for them, whether they believe it or no ; and, as to the Second, they may be condemned for neglecting or rejecting the Gospel Grant of a Saviour to the Guilty ; which is the Truth *Aspasio* pleads for, and, at the same Time, too confident upon their imagined Attainments on which they found their Hopes.

“ The Gospel proposes nothing to be believed by us, but what is infallibly true, whether we believe it or not.” *Ibid.*

But

But it proposes something to be immediately received and enjoyed by us, without performing any entitling Condition whatever. We plead for such a Persuasion as is the Reception of a Gift; and what we thus receive, or assure ourselves of, depends for its Truth (or infallible Certainty) on the Veracity and Faithfulness of God, who has promised such shall not be confounded. We agree, that a Persuasion of a Proposition, true in itself, must be grounded on the Evidence of that Truth. But this is not the Case, when we are commanded to believe on, or trust in the Lord.

“ The Gospel, which foretells the final Perdition of so many of its Hearers, so many seriously and zealously exercised about it, can never warrant us, to persuade every one who hears it, that Christ died for him.” *Ibid.*

The Gospel, which foretells the final Perdition of so many of its Hearers, at the same Time warrants every Hearer to live by the Righteousness it reveals; and assures them of eternal Salvation who thus believe on the Lord Jesus Christ, or live by his Righteousness alone without more.

“ Unless we shall say, that Christ died for every Individual of Mankind, and consequently, that none of Mankind owe their Salvation wholly to his Death.” *Ibid.*

They owe their Salvation, and ascribe their Salvation, wholly to his Death, who live, and found

all their Hopes on that alone. Besides, our Appropriation relates only to our conscious Possession or Enjoyment of that which justifies, and therefore is no more liable to the abovementioned Objection, than *Palæmon's* Working to the same End, in a Way of painful Desire and Fear, till he is crown'd with Enjoyment. If a Man receives 10,000 *l.* as a Gift, does the Act exist without the Gift? And is it the Act that enriches Him, or the Riches he receives? We on both Sides plead for the conscious Enjoyment of the divine Righteousness. He, that we enjoy from our Consciousness of our Acts of Obedience, &c. We, by a Discovery of the sufficient Righteousness, granted indefinitely to the Guilty, in such a Manner, as warrants each ones particular Application. Who stands freest from the Doctrine of Self-dependance, I leave others to judge.

In the second Letter, our Author wishes *Aspasio's* Faith had been "equally precious with the Apostolic." p. 18. As the Difference between his Faith and ours is, that we believe the Righteousness which pleaseth God, is given to us guilty Sinners immediately, to live by as our own, which he does not; his Faith does not in that Respect appear to be more precious, or more apostolic.

It is true, "The Apostles never taught Men to make one Step of Advance towards God, on the Prospect that God would condescend and come down

“ down the rest of the infinite Distance to meet
“ them.” p. 23.

And this may be a suitable Argument against those who spend their Time in offering Christ upon certain Terms or Conditions to be performed by the Sinner. But this is far from being the Case in what we plead for. Christ, or his Righteousness, does not meet our believing Application, but is the Object of it, the Thing applied. - It is Christ, and his Righteousness, that is immediately received, applied, or accounted ours, as being freely given or granted in the Gospel Report. So that our Appropriation terminates in its Object, and can no more exist without Christ, than Eating can without Food. Is it proper to say, that, in eating, a Man makes only a Step of Advance towards his Food, on the Prospect that the Food shall meet Him? Just as improper to apply such Representations to the Appropriation pleaded for.

The Apostles called Men to believe on the Lord Jesus Christ, in such a manner of Address, as is inconsistent with intending thereby only such Convictions as are purely passive; only such as force themselves upon the Mind by the Evidence of their Truth. The apostolic Language is, *Repent and be baptized every one of you, in the Name of Jesus Christ, for the Remission of Sins*; Acts ii. 38. *And with many other Words did he testify and exhort, saying,*

saying, save yourselves from this untoward Generation, 40. And again, *Repent ye therefore, and be converted,* Chap. iii. 19. And again, *To Him gave all the Prophets Witness, that through his Name, whosoever believeth in Him, shall receive Remission of Sins,* Chap. x. 43. And again, *Be it known unto you, therefore, Men and Brethren, that through this Man is preached unto you the Forgiveness of Sin. And by Him, all that believe are justified,* Chap. xiii. 38, 39. And again, *Believe on the Lord Jesus Christ, and thou shalt be saved, &c.* Chap. xvi. 31. In all these Instances, there is something exhorted to, called Believing on, or in Christ; being baptized in his Name for Remission of Sins; Repenting, and being converted; something more than passive Conviction, and at the same Time, something consistent with the alone Sufficiency of Christ's Righteousness, which can be neither more nor less, than the Appropriation, Trust, or Confidence we plead for.

That, "the Promises of the Gospel are made only to Believers," will never invalidate our Plea for Appropriation, while it remains true, that the Grant of Christ, and the Salvation in Him, is made to Sinners; and in receiving the Grant, they evidently commence those to whom the Promises are made; that is, those who believe on Christ according to the apostolic Exhortation. And to Sinners, thus immediately believing on Christ, the Promises are made: First, to encourage such to draw

draw near and live with Confidence on the sufficient Righteousness. Secondly, to give them a Certainty dependant upon the Divine Faithfulness, and animating thereby to the most ready and willing Obedience.

To say no one must account the Righteousness of Christ, as belonging to Him, in any Sense, until he discovers himself a true Believer, as it excludes the Application we plead for, so in its Room it introduces all the pernicious Consequences this Author professes to avoid in his Accusation of *Aspasio*, viz. “ holding forth a preliminary human Righteousness as some Way expedient, or rather necessary, to our enjoying the Comfort and Benefit of Christ’s.” Unless *Palæmon* can make it manifest that we enjoy the Comfort and Benefit of Christ’s Righteousness, while we are, according to Him, “ working in the Way of painful Desire and Fear, till we come to that Enjoyment,” common Experience teacheth us, that Righteousness can only relieve or comfort us, as far as it respects us. That He is able to save his Elect, is no Comfort to me, further than I conceive myself to be one of them, and in this Case, I am comforted, either by a conjectural Hope, or by a Hope founded on the Difference there is betwixt me and others.

“ And to obviate the Difficulty, how shall I
 “ know that the Promise is to me! They address
 “ dress

“ dress their Brethren in this Manner : In the
 “ Name of the great God .we declare, that the
 “ Promise is to thee, and thee, O Man, Woman,
 “ whosoever thou art.” p. 23.

The Promise of Salvation, to whosoever believes on Christ, is evidently to the Sinner, as his Encouragement to come to the sure Enjoyment of the Righteousness and Salvation given in Him, by receiving, appropriating, and trusting confidently on Him as so given.

“ In His Name we call you this Moment to
 “ stretch forth the withered Hand and the withered Heart, and take hold of Christ, saying,
 “ *He is mine, and I am his.*” *Ibid.*

That may be understood thus ; “ we speak not in our own Name, as signifying our own Importance, but inform you of the glad Tidings, that it is God’s Command, and your Duty, not to wait to feel some Power or Alteration in yourself as a Ground for your Confidence, but just as you are, in Obedience to the divine Command, receive or appropriate Christ, saying, *He is mine, and I am his.*”

The withered Hand and the withered Heart, are Expressions used to signify a powerless, helpless Condition, which consisting in the Prevalence of our naturally evil Dispositions, serves to denominate us Sinners, and spoils our Hopes of living by our own Performances ; yet is no Objection against living by his Obedience who hath become
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the Righteousness of the Guilty. For it must be remembered, we are not justified by our Acts, but by the Righteousness we appropriate; and our Appropriation only serves to give us the divinely authentic Enjoyment by the Word, of that Justification of the Ungodly, and without Strength, whereby we are saved. Hence we are called not to wait for Strength to do something for the Enjoyment of this Justification, but stretch forth the withered Hand; or just as we are, to live by Christ's Righteousness, when we feel nothing but what marks us out for eternal Destruction. When *Lazarus* was made to hear, he came forth according to the Command he heard, or in Obedience to the Voice that quickened him; and when we are made to hear the Divine Invitation and Command to live by this Righteousness, we appropriate in Obedience to him that makes us hear his Voice. The Righteousness itself, is that by which we are accepted; the Appropriation respects our Possession and Enjoyment. In the latter, we may be weaker or stronger; in the former, is the invariable Ground of our Confidence.

That God has given to us eternal Life in his Son, is the apostolic Style, and the very Record which is pointed out for our peculiar Attention; and when the Word *Offer* has been made use of, and understood to convey nothing more than this important Truth, the Believer of the Record has become

become the Receiver of the Gift, or the Enjoyer of the Blessing.

“Hence we see, that *This is mine, or this was done for me*, is a Truth whose Evidence takes its Rise from the Pains I take to believe it?”
p. 26.

Its Evidence depends on the Veracity and Faithfulness of him who spake the World into Being, has provided the sufficient Righteousness, and has commanded us to give him this Honour of depending on his Word, in our Enjoyment of this Salvation.

It is not in this Case the Language of the Belief of a Truth, but of the Reception or Appropriation of a free Gift; the Belief of the Truth of the Sufficiency of Jesus Christ, and of his being freely given, goes before, and is that Knowledge of the Name of the Lord which emboldens us to put our Trust in Him. What we thus assure ourselves of, in Compliance with the Divine Invitation, &c. as it is a certain Truth in the Divine Mind, so it appears a Truth by the Divine Word, when it is evident I am begotten to this Christian Faith, Hope, and Charity. The Difference here between us is, that with *Palæmon*, *this is mine, this was done for me*, is a Truth whose Evidence takes its Rise only from a Discovery that I am distinguished from other Sinners by my Faith, Love, and self-denied Obedience. With us it is
the

the Language of a Reception, Appropriation, Trust, or Confidence, grounded upon the Divine Declarations to Sinners for that Purpose.

“ This, I must say, is indeed a very strange and “ uncommon Way of finding Truth.” *Ibid*

But such a Way of Dependance on the Divine Veracity and Faithfulness as becomes us, and gives Glory to God — It is the Reception of a Gift by a Persuasion of the Mind — It is trusting to the Faithfulness of God to make out, in this particular Case, a Blessing indefinitely promised, not assuring myself of a Proposition being true, but of eternal Salvation by a Saviour given to me.

To receive a Gift, or to partake of any Thing upon Invitation, is nothing strange or uncommon. In this Case, when the Gift is given in Divine Declarations, and the Reception of it purely Mental, an answerable Persuasion of the Mind, or (in Dependance of the Divine Veracity and Faithfulness) an assuring ourselves of the Blessing granted; what we are persuaded of is in a Way *peculiar* to itself, and very consistent before Him, who said, *whatsoever Things ye desire when you pray, believe that you receive them, and ye have them.* Palæmon will allow that Christ's Death is an uncommon Affair, as is also imputing Righteousness without Works, &c. why then should the *Peculiarity* of thus enjoying Righteousness without Works, be so much the Subject of Sneer, because
accounted

accounted *strange* and *uncommon*. — May it not rather be accounted such a Way of Dependance on the Divine Veracity and Faithfulness, as renders him his proper Glory?

“ If he (namely Christ) died for them that perish, then the Happiness of them who are saved, must be owing to something else beside his Death.” *Ibid.*

Aspasio is no farther concerned here, than as he maintains that Christ is given for the Guilty to appropriate and live by. And in this Regard, may it not be said, with as much Propriety, If an Entertainment, provided in common, is refused by some, that then the Nourishment of those who partake of it, is owing to something else besides the Food? This coming pretty near to our Lord's Representation, *John vi. 53.* A Fallacy or Impropriety charged upon the former, is also a Reflection upon the latter.

If we understand by the Happiness of them who are saved, their Redemption from the Wrath to come, and Title to future Glory; this is owing strictly to His perfect Righteousness. If we mean their present Happiness in a conscious Possession, Knowledge, or Enjoyment of this Redemption; this we may say is owing to his Death, given to be received. *Palæmon* says, to a Discovery of our Faith, Love, and self-denied Obedience.

It

It is a very just Observation; that “ in speaking of the Redemption that is in Jesus Christ, we had need keep clear of all human Systems, and hold close by the Scriptures.” p. 30.

And it is in strict Conformity to this we assert, that altho' God has given eternal Life in his Son, even unto them, who, by disbelieving it, make God a Liar; yet no Man has that Life, but he that has the Son. God gives Being to that which he commands, authorises, and thereby enables us to receive, appropriate, or be persuaded of. And if we admit of his Character as a just God and a Saviour, in justifying the Ungodly, why should we object thus giving him the Glory of his Power and Faithfulness? Thus *SARAH* received Strength to conceive Seed — because she judged him (not only able, but) faithful that had promised——And thus our Lord speaks, *Mark* xi. 22, 23, 24. Shall it be disputed whether God can give an Existence to Things that yet are not, and make out that to be true, which we, according to his Word, depend upon him for? This Confidence is due to God only, and is giving Him Glory. On the other Hand, to suppose this cannot be, and, on this Account, to set aside this Manner of believing or trusting in Him, is to rob him of his proper Glory.

This Persuasion may properly be called TRUSTING in the Lord, because it proceeds neither on

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Pre-evidence, nor inward Qualifications, but on God's bare Word of Invitation, Promise, &c. taking that as a sufficient Authority and Security. By this a proper Dependence of the Creature on the Creator is preserved and kept up. And unless it can, without Misrepresentation, be shewn inconsistent and antisciptural; all other Objections raised against it are but of small Account; and all Labour to form it into a Proposition, true in itself, whether we believe it or no, is the Labour of Diffidence and Unbelief. For it is plain, they cannot trust to God's Invitations, Commands, and Declarations; and are seeking a Reason of Hope more agreeable to themselves.

“ *Aspasio* maintains, that none have the proper scriptural Faith, but those who are taught by “ the enlightening Spirit to draw the Conclusion.”

p. 34.

Aspasio maintains, that “ when the divine Spirit opens our Eyes, &c. we discover and make use of the same Right or Warrant as is the Priviledge of the vilest Miscreant; a Right founded, not on our awakened Desires, but purely, solely, entirely on the free Grant of a Saviour.” *Dialogues*, 3d Vol. p. 202.

“ They maintain, that Reprobates have as fair “ a revealed Warrant, to draw the Conclusion, as “ the Elect have.” *Ibid.*

That

That is, that no Man need to wait to see his Election, or in other Words, any Difference between himself and other Men, to warrant his Confidence in Christ. The general indefinite Expressions, contained in the Declarations of the Gospel, such as *whosoever, any Man, He that believeth on him, &c.* fully authorizing or warranting *He, any Man, whatsoever* he be, to *believe, or trust confidently on Christ alone* for everlasting Life. Being taught of God this Truth, he lives by Christ as the Saviour of the Lost, even as being taught the Sufficiency of Christ he lives by that alone.

In the third Letter, our Author mistakes the real Question between us. It is not, “Whether or not did Christ finish upon the Cross, all that God requires, every Requisite, without Exception, to procure Acceptance for, and give Relief unto the guilty Conscience of the most prophane Wretch that lives?” p. 41, 42.

This is not disputed by us, but maintained more properly on our Side than by our Author. The Question between us, is, Whether the guilty Conscience can be relieved from the Sentence of Condemnation, by the Consideration of a sufficient Righteousness for the Elect and the Qualified? Or, Whether God hath not provided for the Relief of the guilty Conscience, by giving his only begotten Son that we might live through Him?

H 2

Giving

Giving him not only to die, but giving Him in the Divine Declarations to be believed on?

“ It must be the very same Thing which placates divine Justice, or which fully expresses the necessary Opposition of infinite Goodness to Evil or Sin, that relieves the Sinner from the Sentence of Condemnation, which is no other than the Voice of God naturally residing in the Conscience.” *Ibid.*

As it would be very absurd to suppose it placates the divine Justice without being considered by that Justice in the Behalf of the Transgressor; so it seems to be equally absurd, that it can “ relieve the guilty Conscience from the Sentence of Condemnation,” without being appropriated by that Conscience.

The Sentence of Condemnation, naturally residing in the Conscience, requires a Revelation of Righteousness, that I may as really impute to myself, as the Sin that condemns me, or the Condemnation still remains untouched. A Possibility, that I may be an Elect Person, cannot give Relief, because it may be ten to one it is not true. My Hope is only in Proportion, as I apprehend many, or few, to be elected; and after all, it is not, in fact, Christ's Righteousness that relieves me, but my conjectural or fond Hope of being one of the Elect.

Christ

Christ did finish upon the Cross that Righteousness “ which placates the divine Justice, or which
 “ fully expresses the necessary Opposition of in-
 “ finite Goodness to Evil, or Sin.” That Righteousness which alone can relieve the Sinner from eternal Death, entitle him to eternal Life, and bring Peace and Hope of everlasting Life to the most guilty Conscience. At the same Time, it would be absurd to say, Christ finished on the Cross every Requisite or Commandment relative to this Righteousness as preached or declared in the World. For Instance: *He hath commanded all Men every where to repent.* Which I understand a Repentance respective of this Righteousness, and the same with the *Commandment, that we should believe on the Name of his Son Jesus Christ.* Again, the Voice from Heaven, *This is my beloved Son in whom I am well pleased,* was attended with a Commandment to *hear Him*, agreeable to *Is. li. 1—5.* If it is again enquired, of what avail are these Commandments? It may be answered, as the Commandment to preach the Gospel to every Creature, availed to be the Saviour of Life unto Life in them that are saved, and of Death unto Death in them that perish; so the Commandment to believe on the Name of his Son Jesus Christ, avails to encourage and warrant the Sinner, as such, to trust, believe in, or appropriate and enjoy that Righteousness. I am per-

suaded *Palæmon* will not say, that Christ finished upon the Cross any of the Commandments above-mentioned. As it may be affirmed on the other Hand, that the Obedience to these Commands, is no Part of that *Righteousness* which procures Acceptance for, or gives Relief unto the, Conscience of the most prophane Wretch that lives. But *Palæmon's* Reply is, That all Obedience to these Commands, suppose the Belief of the Gospel Report. Be it so, the Commandment speaks to them, not as to Believers, or to the distinguished among Mankind, but as to Sinners or Children of Wrath, even as others. And is the divine Method of Grace in giving us a conscious Possession or Enjoyment. Which *Palæmon* seeks totally by Works.

“What is the *turning Point* from Despair to “good Hope?” *Ibid.*

The finished Work of Christ alone. How is that our Hope? As it is given for that Purpose to be the Hope of the Guilty.

“*Aspasio's* Faith rests, one Foot on the Work of Christ, and the other on human Efforts, or “the Motions of Man's Heart.” *Ibid.*

Quite a Mistake. *Aspasio's* Faith is, that the Work of Christ is given to him, on this he rests, and on no Motions of his Heart whatever.

“What gives Right to eternal Life? The “imputed Righteousness. What gives Right to
“that?”

“ that? The Work of Faith. Who have a
 “ Right to act Faith? Those who feel an Aver-
 “ sion to Sin, &c. p. 44.

This is also far from being *Aspasio's* View of the Matter: He should be represented thus; What gives Right to eternal Life? The imputed Righteousness. What gives Right to that? The Declarations of the Gospel giving it freely to Sinners as such. Who have a Right to act Faith, or appropriate this Righteousness? All the Ends of the Earth: As many as can be included in the Word *whosoever*. To any of all the Ends of the Earth were the Apostles commissioned to say, *Believe on the Lord Jesus Christ, and thou shalt be saved*. To exhort thus to a passive involuntary Conviction would be very absurd.

Aspasio's Observation is, the “ Grant is made
 “ to Sinners, in receiving the Grant we com-
 “ mence Believers” according to the above-men-
 tioned apostolic Exhortation.

“ But *Aspasio* will still insist, that these Quali-
 “ fications are by no Means the *Ground* of their
 “ Right. Let us see then, where the Ground
 “ of their Right lies? p. 46.

In the divine Declarations to Sinners as such.

“ I think the obvious Meaning of *Aspasio's*
 “ Words is this: These Persons, so qualified,
 “ have the Right exclusive of unqualified Sin-
 “ ners. *Ibid*,

It is very obvious this is not his Meaning.

“ Where then can the Ground of this Right lie, but in the distinguished Qualifications? It cannot lie in any Thing common to both; for in that Case, the unqualified would have as good a Right as the qualified.” *Ibid.*

They have so. These are *Aspasio's* real Sentiments, whatever Qualifications make a Difference between one Man and another, they confer no Right to the Kingdom of God, they confer no Right to the imputed Righteousness. For as *all have sinned, and come short of the Glory of God*, they who are justified, are *justified freely by his Grace through the Redemption which is in Jesus Christ.*

“ They have nothing in the Heaven above, nor in the Earth below, to keep their Hearts from sinking into utter Despair, but the bare Propitiation. This, and this alone, encourages them to make their Address to God.” p. 48.

Can this encourage further than they see their Interest in it, or Right to draw near to God thereby, in Virtue of his gracious Declarations? And how are they to address God? As their Friend and Father, on Account of this Righteousness? Then they, in Fact, appropriate it, and our Debate is at an End; we are agreed. Or, do they address God only as the Friend of some who are to be known in Time by suitable Qualifications?

ifications? If this is our Author's Meaning, then it is He, and not *Aspasio*, that in drawing near to God, seeks for inherent Qualifications, instead of the Imputed Righteousness.

“ By this, and this alone, God conveys the
“ first Taste of his Favour and Peace into their
“ Hearts.” *Ibid.*

Unless we conceive of the imputed Righteousness as graciously granted unto us in this destitute Condition, where is the Connection? What Taste of Favour and Peace can be admitted barely by the Consideration of Sufficiency for the Elect? Sufficient for me a guilty Sinner, without any other Consideration, is Evangelical. To wait for *something more* before we are allowed to call him Friend or Father, on Account of this Righteousness, is not at all adapted to bring us nigh to God by the bare Propitiation.

“ And it pleases me to find *Aspasio* had not
“ Courage to close this Period, without bringing
“ forth the plain Truth at last. For pointing to
“ the poor, indigent, and guilty Sinners, he con-
“ cludes, For such the Saviour is provided; to
“ such his Benefits are proposed; and on such his
“ Grace will be magnified.” p. 48, 49.

If it is allowed that his Benefits are proposed to such, the Debate is ended. We mean no more. It is undoubtedly warrantable to receive and appropriate

propriate what is provided for the Enjoyment of any, or *whosoever* among the Guilty; and proposed to our Trust and Confidence under that Name. If any other Consideration must intervene, then it is plain, the Benefits are not provided for and proposed to such, but only for, and to those who have the additional Consideration.

“As for the bare Work finished on the Cross, or the bare Report about it, however true we think it, so far have we mistaken it, that setting aside *our active* Operations about it, we do not see *what Comfort or Benefit can be derived from it.*”
p. 85.

This proceeds on a total Mistake and Misrepresentation of *Aspasio*; he is not putting the least Slight on the Report or Persuasion of the Sufficiency of the finished Work of Jesus Christ, to justify the most Guilty without more; he is here opposing a qualified Persuasion, or rather meer Profession, artfully substituted in the Room of the sufficient Righteousness, and the Sinner's living by that alone — A Persuasion, “that the Shelter of the Summer-house is free for our Use, accompanied with a high Esteem of its Accommodation, an earnest Desire after its Protection, or an habitual Tendency towards it.” *Aspasio* asks not whether a Persuasion of the Sufficiency of Christ, but “a Persuasion that the Summer-house is free for our
“Use,”

“ Use,” whether this, tho’ accompanied with Esteem, Desire, or Tendency, unless “ carried into
 “ actual Entrance and Possession,” would answer the End and Design of such a Truth, “ would be
 “ a proper Safe-guard, or indeed any Manner of
 “ Advantage as to our Persons,” that is, in Respect of Possession, Enjoyment, and Advantage from that Enjoyment. These are his very Words, 16th Dialogue, p. 348, 3d Edit. And let any one impartially judge, whether *Aspasio* is here objecting against the finished Work of Jesus? or rather is he not setting aside a fruitless Persuasion or rather Profession that the Shelter is free for our Use, with Dependence on our supposed Esteems, Desires, Tendencies, &c. that the Soul may rest purely and entirely on Jesus Christ alone? Who in the same Page he describes from the Prophet *Isaiab*, as “ a Place of
 “ Refuge, as a Covert from the Storm and from
 “ Rain.” *Aspasio* asks if a Persuasion that Christ is such a Place of Refuge and Covert free for our Use, accompanied with any Esteems, Desires, and Tendencies, will answer to such a Representation? Which is, in fact, whether we may trust in such a Persuasion, Esteem, Desire, and Tendency, instead of that Righteousness which is our appointed Refuge? It is plain, all the active Operations pleaded for, is to live by this alone, in Distinction from any other Dependence. And the Advantage arising from these active Operations,

ons, is the Enjoyment, Comfort, and Influence of this sufficient Righteousness.

If the Objector had been pleading for the intire Sufficiency of the Work of Jesus, *Aspasio* would readily agree to that, and have recommended living by that alone. But after he had so far coincided with *Aspasio*, as to allow “that all this Grace, and each of these Benefits, are free, perfectly free, for you, for me, for others;” might not *Aspasio* ask, would this bare Persuasion answer the End and Design of such a Truth, unless I was induced thereby to really use it as a Shelter? That is, to oppose Christ’s Righteousness, thus freely given unto me, to every Sense of Guilt and Condemnation, and assure myself of Salvation by that alone. As I suppose Mr. Sandeman, in his View of Things, will allow the Believer of the Gospel Report to oppose the Truth of Christ’s Sufficiency to every Declaration or Conviction of Guilt tending to Despair, and this may as properly be called *reducing* that Truth to Practice. This is what *Aspasio* calls *reducing to Practice*, the Truth of Christ being given for us to receive and live by Him as such a Gift, as a Refuge from all Curses of the Law, and Danger of Damnation, unto the End of Peace, Assurance, and Holiness. We do not consider the Gospel as barely furnishing us with good and excellent Materials to work upon, but with Blessings

to enjoy and possess as our own; and our whole Comfort, or any Part of it, does not arise from the Success of our Labour, but wholly from the Blessings so freely presented to us to take Comfort in them, and is very far from making them fit to comfort us.

“ Now it does not signify much, by what
 “ Name we call the Mean of Escape, whether
 “ we call it the Law or the Gospel; for the
 “ great Concern we have with either of these, is
 “ to obtain Righteousness or Title to Life.”
 p. 92, 93.

However true this may be of those who seek by Works in a Way of “ painful Desire and Fear till they are crowned with Enjoyment:” *Aspasio* is not chargable, whose Doctrine allows an immediate Enjoyment, without the Intervention of any Righteousness or Work whatever.

“ For — it is not the bare Knowledge of the
 “ Law or Gospel that can do us any Service,
 “ but *the Use we make of them.*” p. 93.

This is but mere Sound, for our Author pleads for the above-mentioned Use to be made of the Report, previous to the Enjoyment of the Priviledge. The Use we make of the Gospel Report, is immediately to live by the Righteousness it reveals: Whereas the Use of the Law is to do that we may live. Is not here a manifest? yea, is not here a sufficient Difference?

“ So

: “ So each one reasons thus : “ *Seeing many
 “ shall perish, and seeing the Gospel says nothing to
 “ me, but what it says to every One, what Comfort
 “ can I reap from it, unless I can find about myself,
 “ at least one Grain of Odds, casting the Ballance
 “ in my Favour, in Comparison with others, or in
 “ Comparison with what I myself have hitherto been.*
 p. 94.

: But this is not *Aspasio's* Language, which may rather be represented, *seeing the Gospel authorizes me and every Sinner to live by the Righteousness it reveals, why should I not make this Use of it? Since the Door into the Kingdom of God is thus open for Sinners, why should I any longer hesitate?*

“ But what signifies all this, says the proud
 “ Devotee, unless I can find some Reason about
 “ myself, why the Deity should distinguish me
 “ as his Favourite beyond other Men? And thus
 “ he treats the bare Truth of the Gospel with
 “ Scorn and Contempt.” Note, p. 97.

Aspasio waits for no such Reason, therefore this Representation does not affect him.

: “ In vain shall he (any Sinner) expect to hear
 “ one Syllable more from God, to encourage
 “ him to draw nigh to Him, than that *He is
 “ well-pleased in his beloved Son; that JEHOVAH
 “ is well-pleased for his Righteousness.*” p. 115.

Hath not God already said, *He that believeth on Him shall not be ashamed?* That, *He that cometh*

to

to Him shall in no wise be cast out? &c. Hath he not given Him as Bread from Heaven, that *whosoever eateth Him should live by Him*? Has he not given *eternal Life to us in Him*? Even so given to us, that *whosoever of us believe not this Record that he hath given of His Son, makes Him a Liar*? Are we to set aside these Declarations as no Encouragement to us to appropriate or to draw nigh to God, lest we should not sufficiently submit ourselves to the Divine Sovereignty? Or are we not rather to look upon them as the Declarations of Sovereign Grace; which has found out a Way consistent with the highest Justice thus to shew Favour to the Guilty, and for the Encouragement of such to believe on Him, or draw nigh with Confidence thro' the Faith of Him?

“ The Apostle John says, *This is his Commandment, that we should believe on the Name of his Son*; not that we should do any Thing to obtain Life, but that we should live by what He hath done. It is a Commandment not requiring any Thing of us, but bestowing Life by the Knowledge which it conveys.” p. 126.

If I live by what he hath done, I account what he hath done given me for that Purpose. And this is also the Use I make of it; and this Commandment, so understood, requireth nothing of us, but bestows Life by the Knowledge it conveys.

veys. So that what our Author has here said, expresses our whole Mind, and may end the Dispute.

“ *Paul*, in the deepest of all his Distresses,
 “ was relieved by that very Faith, which we
 “ modern Christians, in the Height of our
 “ Complaisance, chuse only to call, of the en-
 “ feebled and infantile Kind.” p. 128.

A Mistake this; *Paul* was relieved by a View of the Sufficiency of Grace for himself in particular, *my Grace is sufficient for THEE*. He waited for no other Righteousness to certify Him that this sufficient Grace belonged to Him.

“ If we hearken to them, the great Point about
 “ which our Faith is principally concerned, is a
 “ Matter which turns out to be true: No Book
 “ nor Man can tell how.” p. 168.

It turns out to be true in God's Faithfulness, answering to his gracious Declarations. Our Assurance or Appropriation is founded and exercised upon God's Faithfulness to answer to what he has revealed as the Ground of our Confidence. That *He has given to us eternal Life in his Son*—that in *this Man's Name is preached to us Remission of Sins*, and that *whosoever believeth on him shall not perish but have everlasting Life*. So that in the very Nature of the Thing, the appropriating Language is only the Language of Trust and Confidence, and will turn out to be Truth if
 God

God may be depended on, as he most surely may.

“ In the Gospel Offer, we are told, is presented to the poor Bankrupt, a Bond, or Bill indorsed to him, to relieve him from his Poverty.—It is not his as yet.” *Ibid.*

It is freely given to him, it is his in Right to possess and enjoy, as any Thing we are invited to partake of. It is therefore his to live upon, tho’ not his in present Enjoyment. It is not presented to him, but in common with others who perish, rejecting it as insufficient; yet it is so really presented to him, that he is welcome to live by it, or avail himself of it as his own, without performing one Act, or obtain one Qualification to entitle him to it. The Difficulty lies in a Man’s being thoroughly persuaded that this is true; which when a Man really is, he immediately lives by this revealed Righteousness without more.

“ He at last lays hold of it—so it becomes his.” *Ibid.*

It becomes his by that same Grace which has convinced him of its Truth, and influenced him thereby to appropriate and enjoy. It becomes his in Possession and Enjoyment. Not that God imputes it on Account of our Appropriation; that only serves the Use of Peace of Conscience by it, and a warrantable Enjoyment by the divine

I

Word,

Word, and to demonstrate we are those to whom it is imputed.

Mr. *Marshall*, Mr. *Boston*, and Messrs. *Erskine*, maintain, that according to the Law, "Man is bound to believe whatever God declares, and do whatever he commands; that the Duty of believing to be true what God has reported, and receiving what he has commanded us to receive, or take to ourselves, belongs to the Law; which fastens the new Duty upon us, the Moment the Gospel reveals the new Object." And if this is not true, how will the Hearers of the Gospel be condemned for despising or neglecting this great Salvation? And if this is true, why may not Gospel Ministers declare against the Rejectors of this Grace, what will be Matter of their just Condemnation? Or, in other Words, what proves, that they that perish, perish justly, and of their own Will and Choice, vindicating the righteous Judgment of God.

And is it not to be maintained consistent with this, that the Gospel is purely and intirely a Revelation of a sufficient Righteousness for the most Guilty, that where it takes place in the Heart, it is by the Sovereign Grace of Him who provided the Righteousness it treats of? That in receiving it for true, and living by it, they are fulfilling the Command of the new Covenant; they are performing of Duty; and at the same Time, the
Subjects

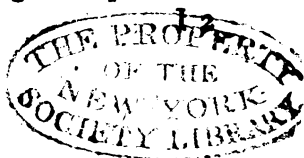
Subjects of the New Testament Promise, in having that Obedience, or Law written on their Heart by the Spirit of the Living God, as a Spirit of Grace and Truth?

“ I hope *Satan* does not chain you to your Houses, nor stake you down to your Fields on the Lord's Day.” p. 267.

This is rather to be considered as a convicting them of their sinful Negligence and willing Ignorance, than giving any Directions what we must do to be saved. In that Case we allow the Answer is, Either keep the Law yourself, or live by what Christ has already done.

“ We may now turn our Eyes more particularly to those who are most successful in propagating a perverted Gospel—These Men do indeed press very hard upon the Conscience to awaken Fear: But when they have driven the serious Hearer almost to Despair, by an awful Description of his miserable Condition, and by representing Him as utterly unable in every Respect to contribute any Thing toward his own Deliverance, they at last condescend, with no small Art and Address, to make some comfortable Exceptions from the foregoing awful Doctrine—Now is described, in a Variety of Particulars, a convenient Resource, where the Pride of the serious Hearer may exercise itself with great Hopes of Success.” p. 279.

The



The Pride of the serious Hearer, is the Conceit of his being able to do or obtain something to deliver himself, as proceeding from his Propensity to live by something he is to do, whereby he becomes Self-dependant. The Truth is, the Gift of the divine Righteousness depends on no Doing or Difference in Man. The being quickened by the Truth of the Gospel to hear the Voice of God therein, depends on the sovereign good Pleasure of Heaven. A Man hearing this Voice of God, not to the Qualified, but to the absolutely Guilty and Lost, is made obedient to the Commands and Exhortations to believe on the Lord Jesus Christ, or to live by his Righteousness, without waiting for any other ; and the Obedience that answers as an Eccho to that divine Voice, Command, Invitation, &c. is, and can be no other, than trusting, depending, and assuring ourselves of Salvation by Christ alone, in Obedience to the divine Declaration ; as *Lazarus* came forth in Obedience to the Voice that quickened him. When we bid Sinners believe on Christ, we would be understood, as exhibiting a quickening Truth, as well as a divine Command ; that is, that there is a sufficient Saviour who may safely be depended on. And in Obedience to this Voice we are not Doing that we may live, but we are living by Christ alone, in Obedience to Him who makes the Dead to hear his Voice. The
Pride

Pride of the serious Hearer may be as much excited by being told to do that they may know their Salvation, as to Do to be saved.

“ The Preacher finds it necessary to warn his Hearers to avoid all Thoughts of this Doctrine of Election at present.” *Ibid.*

That is, when Election is objected against the divine Declarations, encouraging the Guilty under that Character, and without any Evidence of Election, to live immediately by Christ’s Righteousness. For the Jaylor to have objected Election against *Paul*, when he bid him believe on the Lord Jesus Christ, would have been from the Enemy.

“ Because (says he) there is in this Doctrine no visible Ground for Faith to rest upon—no visible Resource for the Pride of any Man.” p. 280.

No visible Ground for a Sinner’s *Confidence* or *Trust in Christ alone*, which is not the Pride of Man, but essential to the Faith of God’s Elect.

“ Sometimes they take great Pains to shew us how little we do when we put forth an Act of Faith.” p. 281.

The Act we plead for, is to live alone by what Christ has done, whether we call it believing on Christ, receiving, appropriating, trusting, or whatever Name we give it; this is what we mean. Our Opponents on this Head, are those who are for

having some good Thing to be wrought in us, or done by us, before we are to be allowed to live by what Jesus has done; which is, in fact, a Denial of its being wrought for the Guilty. When they have been driven out of every Subterfuge, they at last plead, that we tell People to believe on Christ; whereas it is the Spirit's Work, and they must wait for this Working of the Spirit before they are able to believe. We do not pretend to deny, that for a Man to believe on the Son of God is the Spirit's Work, but at the same Time are assured, that when a Man is taught of God to believe Christ's Righteousness a Provision for the Guilty, he is not taught to assume any other Character as his Title to it. Nor is He taught of God to consider himself in any other Light than as guilty, and justly condemned. And therefore we farther insist upon it, that a Man, without waiting for any Thing more than what Christ has already done, is to live by *that*, as sufficient for him, and given to him in the indefinite Grant of the Gospel. And this he is to do, that is, live by Christ's Righteousness in Obedience to the divine Command and Invitation; when he feels nothing good in him, to embolden him thereto; and to depend upon it, that *that* Righteousness will not fail him. And thus far we proceed scripturally, according to the Answer given to the *Phillipian Jaylor*.

We

We have also asserted, that a Man may ask the Question, What shall I do to be saved? and yet be but upon Nature's Bottom. The Direction to that Man, is not to wait for to do something, or to get something done in him, but to believe on the Lord Jesus Christ. When it has been objected to this, that Nature cannot believe on Christ, and therefore such are not to be told so; we have answered, He that gives the Command is able to overcome this Difficulty by divine Conviction of the Truth, writing his Laws in our Hearts and Minds. And while we, thus taught of God, in Obedience to the Word, are endeavouring to believe or trust on the Lord Jesus Christ, to obtain our Certainty, and rest satisfied with this Righteousness, the Spirit of Grace and Truth may further dissipate every distrustful Suggestion, and make us fully so. And here, by believing on Christ, we mean such a trusting, confiding on Him, as we allow follows a divine passive Conviction of the Truth, that kind of Activity which is intimated in the Scripture Phrases, *Acts* xvi. 31. *John* vi. 35. and *John* iii. 23.

We cannot believe thro' our own natural Averse-ness to live by the Righteousness of another, or our Proneness to establish our own. But, at the same Time, he that is taught of God, when he acknowledges he can do nothing, he rejoices that

nothing is left for him to do, but on the contrary that he is called to live by what Christ has already done. And they who will not distinguish this Life, from an Endeavour to live by our own Righteousness, cannot be farther talked with.

As Conviction of the Truth of the Sufficiency of Christ, and his being freely given to the Guilty and Lost, is the only Conviction of Truth that is free from Self-Righteousness; so to live by this sufficient Righteousness as so given, is the only Activity that most immediately answers to the above-mentioned Truths.

Palæmon cannot deny, but *coming to Christ* has the Promise of *being in no-wise cast out*, but he judges it to be an Obedience in Consequence of Faith, or the Belief of the Truth. This, on the other Hand, is not denied him. And it may be also affirmed, that the Promise is an Encouragement of Certainty of Success to every one that comes to Him, and a divine Declaration which ascertains the sufficient Righteousness to be imputed to every particular Person answering that Character. *Coming to Christ* is allowed to be more than a passive Conviction; it is allowed to be something active in Consequence of such a Conviction; and as it cannot be any such Activity or Coming as contradicts the alone Sufficiency of Christ's finished Work, what answers to the Scripture Descriptions or Names given to this Activity, more properly than

than living by that sufficient Righteousness, instead of doing or seeking to do any Thing to add thereto ?

And as far as *Aspasio*, *Marshall*, &c. plead for, or encourage, to an Activity of this Kind, they cannot be accused justly of setting up another Righteousness — This Activity terminates in its Object, and resolves itself intirely therein. The Business to be accomplished by this Activity, is only to come under such a Certainty of Salvation by Christ alone, as is implied in the Words *Trust* and *Confidence* ; and the Nature of it is as opposite to setting up another Righteousness, as the Persuasion of Christ's Sufficiency. *Palamon* pleads for Activity in coming at the Certainty of our Interest in Christ's sufficient Work, and we plead for no more. Which therefore removes our Plea beyond the Reach of his Objections.

To plead for Appropriation as something to be added to entitle to Acceptance, is liable to *Palamon's* Objections. To plead for it, so as to make the sufficient Righteousness depend on that Act for its Acceptance with God in our Behalf, may also be accused as a Doctrine of Self-Dependance ; but to appropriate as an Effect of the Report believed, as a Means of ascertaining to ourselves eternal Life by that Righteousness revealed, and as an animating Principle of Obedience evidencing
our

our special Interest therein, is not at all liable to such Objections.

“ If Faith must be called an Instrument, and
 “ if it be at the same Time maintained, that
 “ Justification comes by Faith only ; then I am
 “ at full Liberty to affirm, that he who is pos-
 “ sessed of the Instrument, Hand or Mouth, is
 “ already justified, without regard to his using
 “ the Instrument, &c. p. 285.

Quite a mistaken View ; because Faith, or Appropriation of Christ, has no Existence in itself without its Object, as material Instruments have.

“ We shall seldom find them speaking any
 “ thing like the Language of the Gospel, with-
 “ out cautioning, mincing, or clogging it with
 “ some Exceptive, But, &c.” *Ibid.*

The Apostle says, to him that worketh not, *But* believeth, &c. There is a Believing that stands opposed to working ; and if our *But* is the *But* of the Apostle, and only respects our receiving the Record, and appropriating the revealed Righteousness accordingly, it is free from this Exception.

“ Tho’ *Theron* is divested of all *Righteousness*.
 “ of his own, of every *Qualification* and every
 “ *Recommendation*, he must yet be well provided
 “ with *Requisites*, even such as may embolden
 “ him to make the Appropriation.” y. 287.

A wide Mistake ; *Aspasio*’s Scope and Design throughout, is to shew, that nothing emboldens
 to

to Appropriation, but the divine Grant to Sinners, as such.

“ He (*Theron*) is very willing to believe that
“ he is a gracious Person.” p. 288.

How evident does it appear from the Passage here quoted, that the *Faith* or *Truth* recommended was, “ *that all was his* ;” that is by Way of the divine Grant of Heaven to the Guilty.— Quite different from believing about himself that *he is a gracious Person*.

“ And while *Theron* cannot be brought to believe, *Aspasio* beholds his Title perfectly clear.” p. 289.

Aspasio beheld his Title or Warrant to appropriate from the divine Grant made to Sinners ; not from the Pre-requisites of *Theron*.

“ I must frankly own, — that I see no more
“ Difference betwixt a careless and convicted
“ Sinner, than is betwixt a Felon ranging his
“ Round at large, and one newly apprehended
“ by the Officers of Justice : And for my Part,
“ I think it would look liker an impertinent Sarcasm, than any Thing else, to tell either of
“ these last, that he was now in a very hopeful
“ Way.” p. 293.

As Faith comes by Hearing, we hope for another when we can prevail with him only to hear. This does not imply, that there is a Foundation of Hope in them. We hope when we see people con-

concerned about their everlasting State, that this Concern will terminate in listening to the Remedy that is graciously provided.

" As if one could reap any spiritual Benefit
 " from studying the divine Law, or know how
 " pure, how extensive, how sublimely perfect it
 " is, before he knows Christ the End thereof for
 " Righteousness; as if such a One could judge
 " of his spiritual State impartially." p. 295.

Palæmon seems to forget, that in Page 51, he has intimated, that " it was for Want of comparing themselves with the divine Law, that the Pharisees made their Mistake." He that measures himself by others instead of this sublimely perfect Standard, must at last stand self-condemned *. He that measures himself hereby, will know his State to be desperate, unless relieved by the finished Work of Christ.

" *Aspasio*, then, hath found out a Path, by
 " walking wherein the Guilty may confidently
 " hope to arrive at Righteousness at last." p. 296.

Not

* If, as the Scripture affirms, *the Thoughts and Imaginations of Man's Heart are evil, and that continually*; if this Compound of Evils is only in some Measure restrained and covered in the brightest Characters amongst Men; if these Restraints are only from the various Workings of *Pride, Fear, and Shame*, in all who are not influenced by the saving Truth: How wretchedly are they mistaken, who found their Hope on self Excellencies arising from so poor and shameful an Original?

Not so, but *Aspasio* hath found himself guilty by comparing himself with the divine Law—He hath found the Difference so great, as to lead him to despair of himself—He hath found Christ the End of the Law for Righteousness, and the Principle of new Evangelical Obedience.—He testifies of this with Confidence, as a Subject wherewith he is really acquainted, and testifies of what he has experienced to be true.

“ The doubtful Faith he (*E. E.*) complains of, is that which admits of a Doubt concerning one’s own State. Now, a man may have some Doubts about this, who is very firmly persuaded of the Truth of the Gospel.” p. 334.

The doubtful Faith we complain of, is the Want of that Confidence answerable to the gracious Declarations of Salvation in Christ to the absolutely Guilty; and not a Man doubting about himself, or what he at present is. On the contrary, we maintain, that this Persuasion of a new State in Christ, implies our natural State to be quite bad, and past Recovery; and the particular Application we plead for, is flying from a bad State in our natural Situation, to a good State in the Person, Righteousness, and Blessings of Christ.

As Existence, and Consciousness of Existence, bear such a Relation to each other in the human Mind, that the former is only enjoyed by the latter;

ter; so is Justification, and the Consciousness of it. If I perceive not my Justification, it is to me as if I was not justified. If I apprehend it is so from a false Foundation, it will prove to me as a Dream which vanishes when wide awake. If a Man by some-kind of Argument, was to persuade me that I existed a thousand Years ago, though I am not now conscious of it, it would be the same Delusion, as if he was to persuade me that I am now King *George*, or the King of *Prussia*. For a Hundred such Existences is, in fact, a hundred Men. Every Man's own Consciousness ascertaining himself to himself in Distinction from any other. In like Manner, if a Man was to use Arguments, to persuade me that I was justified long ago, when I was not conscious of it, he could propose no other End, his Labour could no otherwise terminate, than in persuading me that I am now justified. And that which is brought to prove, that I am one of those who were justified long ago, when I was not conscious of it, may as well give me a Consciousness of my present Justification, without all that round-about Labour. Unless it is, that while we are considering these pre-existing Justifications, we are apt to slip ourselves in for a Share, upon a Foundation that will not bear a present Scrutiny. The Scripture, therefore, does not thus metaphysically subtilize, it does not thus separate our Justification from the

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Consciousness of it. He that is justified, by the finished Work of Christ, without any Consciousness of a Difference between himself and others, is justified as ungodly ; has Peace with God by that which justifies him ; and is justified by his Faith, that is, not by what he does, but by what he believes : And the additional Confirmation, by the Fruits of Faith, or Consciousness of our not being deceived in our Justification by Faith, is called by the Apostle *James*, Justification by Works, without bearing any Contradiction to the alone Righteousness by which we are justified. If my Justification arises to me from the Difference there is betwixt me and others, I may be said to be justified, or enjoy Justification by that Difference. If the Spring of my Hope arises to my View from the Report making me welcome to the finished Work of Christ, as the Righteousness provided for the Guilty to live by, then I am justified, or enjoy Justification by Christ's Righteousness given to me, in Opposition to any Thing done by me, or performed in me. If my personal Justification, and the Consciousness of it, stand so nearly related, it is not at all improper that the Ground of our Acceptance with God, and the Ground of our Consciousness of that Acceptance, should be of the same Kind. So that if I am accepted with God by the Work of Christ alone, given to me, I am to know

know my Acceptance with God just upon the same, and no other Foundation. If it were not so, the favourite Something might be set up, and the Pride of Man as fully gratified under the Name of Marks and Evidences, as it is under the Name of entitling Conditions ; and we are as effectually taught to draw near, with a *God I thank thee, I am not as other Men*. The sufficient Righteousness justifies a Man, or gives him a Consciousness of his Acceptance with God, when he knows it is graciously given to him, so that he is made welcome to draw near to God on that Account. He that believes to the Peace of his Conscience, believes this, and does not rest in an uncertain conjectural Hope. Says *Palæmon*, a Hope grounded on the Sovereignty of God—say we, not unless that Sovereignty has declared a Ground of Hope for us ; otherwise, we rest in bare Conjecture. But hearing that Jesus has fulfilled all Righteousness for the Justification of those Guilty ones who believe in his Name, from a Conviction that the Doctrine is true, we assure ourselves, in Dependence of the divine Veracity and Faithfulness, that the Privileges are our own ; or that we shall not be confounded in so trusting to Jesus.

“ *Paul* call upon some whom he himself looked
 “ upon as Believers, to examine themselves whether they were in the Faith ; and he exhorts
 “ others, about whom he observed the surest
 “ Tokens

“ Tokens of their being true Christians, to give
 “ all Diligence to remove every Doubt concern-
 “ ing their State.” p. 334.

When *Paul* bid the *Corinthians* examine themselves, &c. he plainly intimates their being in the Faith a self-evident Matter, and that to be in the Faith, and to have Christ in them, as the Peace of their Consciences, and Hope of Glory, is the same Thing; and this was the surest Evidence that he had been a Minister of Christ unto them. He is not here calling them to remove the Doubts concerning their own State, by a Discovery of their Faith, Love, and self-denied Obedience. It is also very improbable, that the Apostle should (as *Palæmon* says) have the surest Tokens of their being Christians, and yet call them to doubt of it.

“ I am sorry to see *Aspasio* so much carried
 “ away with their (*i. e.* the popular Preachers)
 “ Diffimulation.” He points out to *Theron* his Danger and Remedy in the following Manner:
 “ If you fail in one Point, or in any Degree, you
 “ are Guilty of all. If your Conformity be not
 “ persevering as well as perfect, you incur the
 “ Penalty, and are abandoned to the Curse,” unless you find Mercy by what Christ has already done. No; but “ unless renouncing all your personal
 “ Performances, you place all your Affiance on
 “ a Saviour’s Atonement, and a Saviour’s Righteousness.” p. 334.

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They who endeavour to renounce their personal Performances, as an entitling Performance required of them, act inconsistently; but they who evidently renounce their own, from a Gospel Discovery of the Redeemer's Righteousness, and live alone by that, in Virtue of the divine Declarations, are taught of God, and find Mercy by what Christ has already done.

“ This good Conduct of ours, by which we are said to escape the Curse.” Note, p. 334.

So we are, according to *Palæmon*, to take Care that we have no Affiance or Confidence in Christ's Atonement, or Righteousness, because that is escaping the Curse by some good Conduct of our own!

“ *Were (says Aspasio) that firm and joyful Reliance on Christ Jesus, in any Degree proportioned to his infinite Merits and inviolable Promises?* ”
 “ And if (says *Palæmon*) I cannot find Acceptance with God, but in being conscious of perfect Conformity to this new Law, then I am in as great Danger as before.” p. 335.

Aspasio moves this very Question, not to obtain a Pre-requisite, but to manifest the Necessity of a better Righteousness than our Reliance, considered as a Performance or Work of ours, that we may rely upon the sufficient Work of Christ, without recurring to any other.

The

The Gospel Declarations are not to be separated from our Saviour, his Atonement, or Righteousness. Nor can our Affiance, Knowledge, or Enjoyment thro' that Report, be separated from either. Is Christ's Righteousness presented to me as a Security from the Curse of the Law? My Affiance therein, or Knowledge thereof, is Christ, my Security, enjoyed by me, and manifested to me. The Apostle was not so curious as to distinguish and divide with our Author, when he said, *I count all Things but Loss*, not for the Excellency of Christ, in Distinction from the Knowledge of him, but *for the Excellency of the Knowledge of Christ Jesus my Lord*, and this he styles, *not basing on his own Righteousness*.

“ My Expectations were greatly raised by the
 “ beautiful and affecting Description of the *Royal*
 “ *Stag Chace*, in *Dial.* 9. till I saw the Sinner's
 “ Relief described as coming to him by Means
 “ of such Conflicts and Struggles, &c. p. 337.

Aspasio does not mean struggling to believe the Report, but struggling for that *Rest*, which comes at last in a Way they thought not of; that is, by the Report. The Reasons of the Soul-Struggles described, are Ignorance and Self-Righteousness, seeking other Methods of Relief than by the Declaration of eternal Life given in Christ; and it frequently proves, that after many useless Struggles in divers Ways, the Soul thus finds Rest.

K 2

“ They

“ They knew their Interest in Christ’s Death,
 “ by the Effect that his Death had upon them.”

p. 339.

Christ’s Death hath its Effect upon us when we draw near to God thereby ; which is, in Fact, when we appropriate it.

“ They imagine, that something besides the
 “ bare Truth, may contribute more or less to-
 “ ward their Escape.” p. 339.

They are clear of this Charge, who escape by what that Truth declares.

“ The Gospels leads a Man to the greatest Re-
 “ verence for, and Submission to the divine So-
 “ vereignty, without having any Claim upon God
 “ whatsoever, or finding any Reason why God
 “ should regard him more than those that perish.”

p. 34.

Palæmon maintains, that all who acknowledge the Truth of Christ’s Sufficiency have the Promise of Salvation. He does not imagine a Dependance on this Promise opposes the most absolute Submission to the Divine Sovereignty ; but is rather a Dependance on the Promises of Sovereign Grace. And if we are persuaded of a Grant of this sufficient Righteousness to the Guilty, why may not this be admitted as fully consistent with the same Submission to the Divine Sovereignty ?

“ The Divine Sovereignty appearing, that
 “ Grace might be shewn to the Worthless ; and
 “ the

“ the Divine Justice appearing in justifying the
 “ Ungodly,” it is very readily acknowledged,
 leaves a Man intirely at the Mercy of God for
 his Salvation. Here no Man’s Pride is flattered ;
 “ no Man can find any Ground to presume, that
 “ the Deity regards him more than others. And
 “ the Relief a Man finds by this Discovery, is
 “ that God can be just, and justify him as he at
 “ present stands without more, or while he finds
 “ nothing about himself in the Way of Wish,
 “ Desire, or otherwise, but what renders him ob-
 “ noxious to the Divine Displeasure.” p. 346.

The Question that remains is, whether God has
 not intended a farther Relief for such guilty help-
 less ones, even to assure them of their particular
 Salvation in believing, trusting, and confiding, in
 this sufficient Righteousness, as given freely to them
 to be thus depended upon ? Whether there is not
 a Word, Promise, Call, or Testimony, to this
 Purpose ? And whether Christian Obedience is
 not influenced by an Assurance thus obtained ? At
 the same Time we can also readily agree, that
 “ no Man can warrantably be assured that he is
 “ already a Christian, a Believer in Christ, or that
 “ he is an Object of the peculiar Favour of God,
 “ but by being also conscious, on good Grounds,
 “ that his Practice, in Obedience to the peculiar
 “ Precepts of Christianity, is influenced by that

K 3

“ same

“ same Truth, which influenced the Lives of the
“ Apostles.”

Now, if there is such a *Word, Promise, Call,* or *Testimony*, as above-mentioned, it is very distinct from, though not contrary to the Declarations concerning the *Purpose* and *Election* of God ; and affords a visible Ground for our confident Dependance on that Righteousness, as Sinners, without finding any Reason about ourselves, why God should regard us more than others : Whereas the Doctrine of Election, in the Nature of it, is not of itself capable of affording us this Relief.

It is true, “ this *Word, Promise, Call,* or *Testimony*, leaves it as much a Secret what particular Person shall be saved, as the Doctrine of “ the divine *Purpose*, or *Election* does.” p. 348, But does not leave the Sinner so much without a Warrant to appropriate. Notwithstanding the Doctrine of Election, *Palæmon* will allow, that *by him, all that believe are justified.* So also it is said, *he that cometh to him, shall in no-wise be cast out, he that believeth on him shall never be confounded.*

In this View of Things, we are fully warranted “ to represent the Deity, as keeping secret his “ gracious Intentions” to beget this or that particular Person, by the Word of Truth ; and, at the same Time, “ revealing his gracious Intentions” to save all those, or any, whosoever they be, that without seeing any Difference at all
be-

between themselves and others, shall, upon the bare Invitation and divine Promise to the Guilty, live, trust, or depend on his Son and his Righteousness, graciously provided as a Refuge unto such. And while we “are busy in prompting
“our Hearers to live thus by Christ alone, as
“given freely and indefinitely to the Guilty; we
“have Reason to shew no small Concern, lest
“*Satan* tempt them” to think, that because God’s People are chosen to Salvation, they are not allowed to feed upon the Bread of Life, till they know themselves to be distinguished from other Sinners as God’s Chosen. Hereby Salvation, to the absolutely Guilty, is denied; and the People are taught to hope for eternal Life, only by that which distinguishes them from the rest of Mankind. This is building Wood, Hay, and Stubble, on the precious Foundation, Christ the Saviour of the Lost.

“They tell us, *that God hath made a Grant, or
“Deed of Gift of Christ, and all his Benefits, to
“Sinners of Mankind.* But when we inquire into
“this again, we find it turns out to be a Gift of
“Benefits to Multitudes who are never benefited
“thereby.” p. 350.

And what of all that? Could there be no such Thing as Manna given to, or rain’d daily round the Camp of *Israel*, because some despised it, and longed for the Flesh-pots of *Egypt*? Must it fol-

low that there is no such Gift, because Multitudes neglect and slight it? Or, because, like *Palæmon*, they will not be persuaded there is such a Gift? Shall our Unbelief make the Gift, the Faith, or Faithfulness of God, of none Effect? It remaineth nevertheless a Truth, that whosoever believeth on him, or receiveth the Gift, shall not perish, but have eternal Life. And why may not they miss of the Benefit of this Gift who thus reject it, as the Word preached never profited, not being mixed with Faith in them that heard it?

“ It might, with equal Propriety, be said, that
 “ there is a Grant of Life made in the Law, and
 “ that the divine Willingness to bless Men is
 “ therein expressed ; keep the Commandments
 “ and thou shall live.” p. 351.

It might so, the Difference lies here, the Grant of Life in the Law, requires Conditions to be previously performed, before we may presume to account the Blessing ours. The Gospel bestows Life in Christ without any Condition, or as a free Gift, to be immediately enjoyed.

In p. 352, several Instances of the Faith of those who were healed by Christ, are adduced to evidence, that they only believed Christ's Ability to cure them. To this I answer, that in those Instances they waited for a proper Ground, or Declaration to proceed upon, in believing that he would ;

would; and for that Purpose they made Application to him. And where they had Ground for concluding the Event, they were as certain of *that*, as of his Ability. And Faith in those Cases, includes *that* Certainty. 1 Cor. xiii. 2. *If I had all Faith, so that I could remove Mountains,* comp. with Matt. xvii. 20. *When he saw he had Faith to be healed,* Acts xiv. 9. and in Luke v. 19, 20. They neither doubted his Ability, or Willingness. In our Case, the Grant of a Saviour to the Guilty is declared, as well as the Sufficiency of his Righteousness; hence we make God a Liar, if we do not proceed on the Truth of both.

“ The Leper, like the two blind Men, was
 “ fully persuaded that Christ was able to relieve
 “ him. Yet, as he had no Claim upon him,
 “ he referred his Request entirely to his Sovereign
 “ Pleasure, In the full Assurance of Faith
 “ he was at Christ’s Mercy, who was no ways
 “ obliged to apply his healing Power to him.”
 p. 352.

But this is no Argument against that Appropriation, which proceeds entirely upon the gracious Declaration, and Grant of that Sovereign good Pleasure. If the Sovereign good Pleasure has declared the Guilty as such, so welcome to what is already done, that *whosoever believeth on him shall have eternal Life*; he hath no other Application

plication to make, or to wait for. We may be without any Claim upon God to do for us any Thing that he has not already done, or to give us any Right unto what is already done; but as far as he is pleased to declare himself, it is our Business assuredly to believe, trust in him, or hope in his Mercy. And that Appropriation which proceeds wholly upon his gracious Declaration, is consistent with the utmost Submission to sovereign Grace.

“ Sovereign Grace interposed, providing a
 “ Righteousness for the guilty World.” p. 353.
Palæmon should say, to ascertain his Meaning,
 “ providing a Righteousness for some of the guilty
 “ World.”

“ When once the Gift of Righteousness is
 “ made known to a Man.” p. 353.

Can the Gift properly be said to be made known to a Man, unless he knows to whom it is given? A Gift to No-body, is no Gift. A Gift to the Elect, or to the Qualified, is not a Gift to the guilty World, but to them that are chosen out of it, and distinguished from it.

“ He that believeth on the Son of God, hath the
 “ Record in himself,—the Record that God gave
 “ of his Son.” *Ibid.*

Palæmon slips over the Record here treated of, viz. *That God hath given to us eternal Life, and this Life is in his Son.* This the Apostle points unto,

as

as what is to be particularly regarded, *and this is the Record*, &c. Nor should the Testimony, that he is well-pleased in Him, be understood in any Sense exclusive of it.

“ In like Manner, all his Children in the Faith
 “ believe the divine Word for Righteousness,
 “ without perceiving any Shadow or Symptom of
 “ it about themselves, without feeling or being
 “ conscious of any Thing about themselves, to
 “ concur with the divine Word, to make out
 “ their Righteousness.” *Ibid.*

This Description suits *Aspasio* much better than *Palæmon*, who waits for a Discovery of his Faith, Love, and self-denied Obedience.

“ If we look into the Scripture, must we not
 “ say, that all the good Works which shall be re-
 “ compensated at the Resurrection of the Just, are
 “ produced by the Influence of the Divine Spirit
 “ dwelling in the Hearts of those who believe?
 “ Yet such is the Connection betwixt every good
 “ Work and its Reward, that, according to the
 “ Scripture, the Justice of God, not to say his
 “ Grace, is concern’d to make it good, *Heb. vi.*
 “ *10. God is not unrighteous to forget your Work and*
 “ *Labour of Love. — Whosoever shall give you a Cup*
 “ *of Water to drink in my Name, — verily I say*
 “ *unto you, he shall not lose his Reward.* Justice,
 “ as well as Grace, will appear in the last Judg-
 “ ment; then due Regard will be had to every
 “ Man’s

“ Man’s Works. But in the Justification of
 “ Sinners, God has no Respect to any Man, as
 “ better than another. He considers Men, when
 “ he commends his Love to them, as ungodly,
 “ and without Strength, that is, without any
 “ Will to be better. And all who find Mercy,
 “ are brought to view themselves in that same
 “ Point of Light, wherein God beheld Men
 “ when he gave his Son to die for them. They
 “ do not find themselves prepared, or made fitter
 “ than others for Mercy, by any Work of the Di-
 “ vine Spirit upon their Minds ; but they find
 “ their first Taste of Comfort by hearing of him,
 “ *who through the eternal Spirit offered himself with-*
 “ *out Spot to God.*” p. 257.

Then they find their first Taste of Comfort in-
 dependant of any previous Discovery or Discern-
 ment of their Faith, Love, or self-denied Obe-
 dience. And their first Taste of Comfort is, not
 that there is a sufficient Righteousness provided
 for the Elect, or the Qualified, but that there is
 a sufficient Righteousness provided for the Guilty
 to live by, without waiting for any farther Dis-
 covery.

“ The popular Doctrine supposes, that Unbe-
 “ lievers may be seriously engaged in praying for
 “ the Holy Spirit to help them to Faith, and ex-
 “ horts them accordingly ; which is as absurd as
 “ to suppose that a Man may be desirous of being
 “ in-

“ influenced by the Spirit of a Truth, which, at
 “ present, he neither believes nor loves. For I
 “ reckon it must be granted, that no Man loves
 “ the Gospel before he believes it.” p. 360.

If we only understood by the Gospel that we were welcome to do something, or to wait and pray for something to denominate us Christ's People, then we might be complaining for want of this Power, praying for it, and perhaps falsely comforted with the supposed Will for the Deed; and all the while there is no Willingness to live entirely by what Christ has done. — But this is not the Case: When *Aspasio* consider'd Appropriation as essential to Faith, and pressed it accordingly, he understood by Appropriation, a living entirely by Christ's Righteousness alone, without waiting for any other.

“ When our Systems describe Faith to us, as
 “ a saving Grace bestowed on us, by which we
 “ make use of Christ for Salvation; are we not
 “ led to think of some Grace necessary to our
 “ Salvation, beside what appeared when Christ,
 “ by the Grace of God, tasted Death for the
 “ Sins of Men?” p. 361.

But in as much as *Aspasio's* whole Plea is to live immediately by that Grace alone, without waiting for any other; he stands clear of this Mistake.

“ They

“ They seem to forget that Christ is in Heaven,
 “ and we on the Earth—that the only Way
 “ wherein we can receive Benefit from Christ, is
 “ by the Report concerning Him conveyed to our
 “ Ears.” p. 363.

If the Report, in this particular Case, invites and authorises us to live by Him, and the Righteousness which he performed, who is gone to Heaven; we may, notwithstanding he is gone to Heaven, receive the Report for true, and also lay hold of, or live by the Righteousness it thus reveals and conveys to us.

“ When he comes to know that he may be
 “ justified, he finds immediately a Covert from
 “ the Storm.” p. 364.

But according to *Palæmon*, he does not find this to be a Covert *for Him*, till he discovers his distinguishing Qualifications; whereas *Aspasio* finds a Covert for the guilty Sinner, without any such Distinction:

“ If now we understand by the *Storm*, the
 “ Wrath that is to come, the Believer, knowing
 “ that Christ hath done enough to deliver from
 “ it, loves Him, takes hold of Him, or flies to
 “ Him.”

How?

“ In obeying his Commands, and frequenting
 “ every Mean of Correspondence with Him.”
Ibid.

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He that loves Him, takes hold of Him, or flies to Him, obeys his Commands; and is inclined to frequent every Means of Correspondence with Him; but to give us this as the Meaning and Import of those Scriptural Phrases and Representations, more becomes Mr. *Locke*, or Archbishop *Tillotson*, than the Evangelical *Palemon*. He may be assured, if he abides by this Doctrine, the Offence of the Cross will soon cease. The primitive Christians were taught to obey, because *Jesus had delivered them from the Wrath to come*, 1 Thess. i. 10. They fled to Him as the Righteousness provided for the Guilty and Destitute; and by the Enjoyment of Him, under this Character, they were disposed to all other Obedience.

“Accordingly we find *Barnabas* exhorted those
“at *Antioch*, in whom he saw the Grace of God;
“that with Purpose of Heart they would cleave
“unto the Lord. The Consequence of which
“was, they assembled together in the appointed
“Church Order, and denied themselves in sending
“Relief to their Brethren in *Judea*.” p. 365.

Did they not assemble as Members of Christ, and Partakers of his Righteousness? Did they not cleave to Him as the Lord their Righteousness? Or did they only fall into the appointed Church Order, in order to escape the Wrath to come? If so, what is now become of the sufficient Righteousness? or, in short, of all the apostolic Exhortations

hortations, which constantly proceed upon the Certainty of Salvation by Christ, as the Principle of all the Obedience they call for.

“ See what Effect the Knowledge of Christ had
 “ on *Paul*, and what was his steady Purpose :
 “ *Yea doubtless, and I count all Things but Loss, for*
 “ *the Excellency of the Knowledge of Christ Jesus*
 “ *my Lord.*” Ibid.

Paul says, *My Lord*, the Thing we plead for, and counts himself apprehended of *Christ Jesus*. So that it is plain, he ran not as uncertainly, he fought not as one that beateth the Air. And as his Assurance did not allow him, or lead him to trifle, or slacken his Diligence in pressing forward to the desired End ; so on the other Hand, his pressing forward was far from being the Result of his Uncertainty ; far from being animated with a View to know by his Performances, whether the divine Sovereignty had interposed in his Behalf ?

Palæmon does not approve of *Aspasio* saying,
 “ You must endeavour, diligently endeavour, to
 “ believe.” Ibid. But we may plead in his Excuse, that *Aspasio* is not here pressing to receive a Report as true without Evidence, but to appropriate and live by the revealed Righteousness ; to obtain and maintain thereby that Certainty of Acceptance with God, which was necessary to animate and incline to all Evangelical Obedience, and is included in every apostolic Exhortation.

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Wherefore as ye have always obeyed—as ye have received Christ Jesus the Lord, so walk in Him—work out your own Salvation—fight the good Fight of Faith, lay hold on eternal Life, &c. And thus understood, we may allow with *Palæmon*, that “by such Arguments God worketh in them that believe, both to will and to do, not any Thing in order to Justification, but all those Things wherein their Salvation is evidenced.” p. 367.

“If a Friend of mine should see me chearful, on hearing something New, and I should tell him, I was comforted by an Act of Faith; would he not say I trifled with him, and readily ask what good News I had heard, that he might partake in my Satisfaction?” p. 369.

But this Representation does not reach those who plead for an immediate and constant Living upon the complete and perfect Righteousness of Jesus Christ. They are comforted by *his* Acts, and their own has no other Concern in it.

“Faith, with its Effects, is in Scripture often signified by one Expression, and accordingly connected with Salvation, as when it is said, *Whosoever shall call on the Name of the Lord shall be saved.* Now, tho’ we cannot say that a Believer is saved on Account of his Prayers; yet we may say, that he is saved on Account of what he believes, and by which he is encouraged to pray. It is easy to see Love and Hope.

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“ expressed in all the Prayers of Faith recorded
 “ in the Scripture ; yet it would be absurd to in-
 “ fer from thence, that Prayer, Love, and Faith,
 “ are Requisites in order to Justification : For, if
 “ we agree with the Apostles, we must still main-
 “ tain, that Justification comes by Faith, and not
 “ by Works, not by any Thing we do in Obe-
 “ dience to any Law whatsoever.” p. 370.

And at the same Time it must be acknowledged,
 that Faith is Duty and Obedience to the Divine
 Law, and in this Sense a Work : For, as our
 Author has observed, p. 354. “ Will not that
 “ Law which Christ came to fulfil, the Law
 “ which requires Love to God with all the Heart,
 “ condemn all who by their Unbelief make God
 “ a Liar ? Does not the Spirit of God convince
 “ all whom he brings to the Knowledge of the
 “ Truth, of Sin, because they believe not on
 “ Christ ? In fine, is there any Thing contrary
 “ to the Gospel of the Glory of the blessed God,
 “ not condemned by the Divine Law ?” How
 can these be reconciled, unless we admit that
 Faith is so far a Work, Duty, or Obedience,
 as has been above-mentioned. Yet, as *Palæmon*
 maintains, we are justified only by *what we be-*
lieve. We are justified by Faith as we are pleased
 with a Sight, that is, with *what we see*. And
 God justifies us by Faith when he gives us this
 Sight or Faith, whereby we are thus justified.

And

And thus to be justified by Christ's Blood, and to be justified by Faith, is the same Thing.

If *Palæmon* will abide by what he says, p. 371, that "the Scriptures point forth the Freedom of Divine Grace to the setting aside all human Distinctions, in such Language as this, *If any Man will come after me; — Let him that heareth say come; and whosoever will, let him take of the Water of Life freely,*" p. 371; we are then agreed, this is the Foundation of all we plead for, that Sinners, as such, are made welcome to take of the Water of Life freely.

"If the Scriptures describe Believers as Pilgrims, and Strangers on Earth, as running the Christian Race, denying themselves for the Sake of the heavenly Inheritance, and accordingly *flying for Refuge, to lay hold upon the Hope set before them*; our Preachers, ever mindful of their Acts of Faith, are ready to exhort us to put forth the Acts of *flying to Christ, and laying hold on Him.*" p. 372.

The Passage alluded to is *Heb. vi. 18, 19. That by two immutable Things, in which it was impossible for God to lie, we might have a strong Consolation, who have fled for Refuge to lay hold upon the Hope set before us. Which Hope we have as an Anchor of the Soul, both sure and stedfast, &c.* WHO HAVE FLED is an Act passed, and bears a manifest Reference to flying from the Revenger of Blood to

the Cities of Refuge, *Numb.* xxxv. 27. to which City the Man-slayer being fled, was, while there, secure ; not in his Act, but in the Priviledge of the City wherein he now dwelt ; and waited unto the Death of the High-Priest, as the Hope set before him. The Hope set before us, the Apostle tells us we yet see not, *but with Patience wait for it, Rom.* viii. 25. But how can we with Patience wait for it, if it is not at present the *Anchor of the Soul, both sure and stedfast* ? Or, as the Apostle says in another Place, *I so run, not as uncertainly.* Yet as his Security lay in that Righteousness of Christ alone, he kept *his Body* (all his temporal Concerns) *under Subjection* thereto, even as the Man-slayer abode in the City of Refuge, knowing there was no Safety for him elsewhere. When a Man performs his Acts of Obedience, that he may thereby gain himself a conscious Title, Possession, or Enjoyment, of the Favour of God, it is but of little Moment whether he stiles it the Favour of God by Christ, or by any other Name. His Way to come at it is still the same, by his own Obedience. Nor can this be flying for Refuge to Christ, but rather chusing my own Performances as my Security, and betaking myself to them.

“ If *Barnabas* exhorts those in whom he saw
 “ the Grace of God, with Purpose of Heart to
 “ *cleave unto the Lord*, after the Example of the
 Be-

“ Believers who were said to be added unto the
 “ Lord, when they were added to the Society of
 “ the Disciples, keeping his Commands, then
 “ we are told that justifying Faith is a *cleaving to*
 “ *Christ*. Ibid.

It will answer our Purpose, and convey our whole Meaning, to say, The Faith which justifies cleaves to Christ; and in exhorting to cleave to Christ, we exhort to continue in the Faith. The Phrase, *Believers were the more added to the Lord*, is very evidently neither more nor less than that many more were begotten to the Faith. As to what Relation these Phrases may also bear to Fellowship in the Gospel, see the Answer to p. 365. in p. 159.

“ But *Aspasio* tells us, in this Page, that it is
 “ the Office of Faith, *to take and use the inestimable Gift*. If in this, or any other Part of the
 “ *New Testament*, more be meant by *receiving*
 “ *Christ*, than knowing Him, or believing on
 “ Him, then I am ready to shew, that more than
 “ *Faith* is meant, namely, Faith with its Fruits
 “ and Effects.” p. 373.

By *receiving Christ* more may be meant than *knowing Him*, but not more than *believing on Him*. We may be said to *know* a Thing when its Evidence forces itself upon the Mind; but to *believe on Christ*, is, in the Scripture Sense, the Subject of Exhortation. If *Palæmon* will confine himself

to mean by Faith no more than a passive Conviction of Truth, it shall be allowed him that by *believing on Christ*, more than he means by Faith is intended. The same may be said of the Phrases *laying hold, leaning, &c.* more is allowed to be meant by these Expressions than *Palæmon* means by Faith. At the same Time it may be affirmed, that these Expressions of Activity “do not contribute their Quota” to our Justification, since we are justified by the Righteousness received, trusted, or leaned upon, and not by our Act. We are justified by *what we receive*, even as *Palæmon* will allow we are justified by *what we believe*.

“The Faith of the Gospel is indeed the Basis of Trust.” p. 374.

If so, we are agreed again, for this *Trust* we call *believing on Christ*. If the Faith of the Gospel is the Basis of Trust, it is of Appropriation, for how can I trust in that wherein I am not allowed to take any Share? If we are not allowed to trust in the Redeemer's Righteousness when absolutely guilty, the Faith of the Gospel is not the Basis of Trust. In *Palæmon's* View, the Gospel only shews us the Possibility of the Salvation of the Elect, and cannot therefore be the Basis of Trust to a Sinner, but the Discovery of his Obedience as giving him Hopes that he is one of the Elect, is, in Fact, the Matter wherein his *Trust* is founded.

“If

“ If one approaching to a frozen Lake or River, over which he has Occasion to pass, tells me, that he has been assured, by good Information, that the Ice was sufficiently strong to support him; and yet, after all, proves timorous, and averse to make the Trial, *by venturing his Person freely upon it*: I plainly perceive he has no Faith in the Report he heard; because he does not *trust in it*; or, which is the same Thing, he cannot trust, rely, confide in, or venture himself upon the Ice.” *Ibid.*

There cannot be a more apt Illustration of what we plead for. And he that ventures his eternal Concerns on the all-sufficient Righteousness of Christ, with the same Confidence that he that believes the Ice will bear him ventures his Body upon that, will not be averse to run the Risk of his Interest and Reputation also for the Sake of it. We can therefore have no Objection to *Palamén* when he says,

“ If one tells me, that he believes the Gospel, and yet proves averse to risk his Interest or Reputation in the World for the Sake of it; I immediately perceive, that whatever he speaks with his Mouth, he does not in his Heart believe the Gospel, because he puts no Trust in it.” p. 375.

“ Perhaps it will now be enquired, are no Rules to be observed, no Means to be used,

“ no Works to be exerted by the human Mind
 “ or Body, in order to Justification? The An-
 “ swer is ready; Yes, very many. And they
 “ may be thus shortly summed up: Be perfect,
 “ keep the Commandments, and thou shalt live.
 “ The Obligation of the Law is eternal, and
 “ cannot be loosed.—But, perhaps, another State
 “ of the Question will be demanded, and that
 “ Faith should be more directly respected there-
 “ in: Well then, let it stand thus: Ought not
 “ a Man to be at Pains to attain the Persuasion,
 “ that all the Pains he takes are good for nothing,
 “ except to inhanse his Guilt? Here, methinks,
 “ we are landed at downright Absurdity. For
 “ who will labour in hopes of being convinced,
 “ that all his Labour is to no Purpose, unless to
 “ his hurt?” p. 387, 388.

This we may allow to be very well stated, with
 Respect to the Persons whom it concerns. But
 the Question between our Author and *Aspasio*,
 really stands thus: Are no Rules to be observed,
 no Means to be used, no Acts to be exerted by
 the human Mind or Body, to arrive at the Cer-
 tainty of our own particular Justification? *Palas-*
mon says, Yes, a great many, as many as will
 serve to demonstrate that we are elected. *Aspasio*
 says, Only thankfully to receive or accept the
 Blessings as freely given: And all the Direction
 given by *Aspasio*, respects this Question, and not
 the

the Sufficiency of the finished Work of Christ to justify the most Guilty.

“ The Design of the Passage (*Rom. x. 19, 20, 21.*) is plainly to shew, that Faith comes not
 “ by any human Endeavours, or the Use of any
 “ Means, even under the greatest Advantages
 “ that Men can enjoy, but of that same Sovereign
 “ good Pleasure which provided the grand Thing
 “ believed.” p. 390.

Here is then, notwithstanding all *Palæmon's* Exactness, a *something more* than the finished Work of Christ, a something called Faith, which he tells us comes “ of that same Sovereign good Pleasure
 “ which provided the grand Thing believed.” *Palæmon* will reply, he means no more than believing that which is provided is sufficient, nor do we mean any more by Appropriation, than *receiving* that which is sufficient, as believing it to be freely given to us for that Purpose.

“ I would here subjoin by Way of Postscript to
 “ this, some Reflections on the *Assurance* or *Appropriation* said to be essential to saving Faith.

“ While various Terms and Distinctions are
 “ coined by popular Preachers on this Subject,
 “ great Neglect is shewn to a very plain and obvious Distinction, which *Paul* makes betwixt
 “ the Assurance of Faith, and the Assurance of
 “ Hope.” p. 393.

Upon

Upon a Review of the Scriptures to see what Foundation there was for this Remark, I gathered the following :

I. In Regard to Faith. *Being justified by Faith, we have Peace with God, thro' our Lord Jesus Christ,* Rom. v. 1. *All Joy and Peace in believing,* Rom. xv. 13. and not by what *Palæmon* styles Assurance of Hope gathered from a Discovery of our Faith, Love, and self-denied Obedience.

The Language of Faith is not barely concerning others, the Elect, &c. *But We believe, that through the Grace of our Lord Jesus Christ, We shall be saved,* Acts xv. 11.

Faith is described, *Heb. xi. 25, 26.* to be so far the Assurance of eternal Life by Christ, as to be on that very Account, *the Victory that overcomes the World.*

They that died in Faith, *not having received the Promises, but having seen them afar off, and were persuaded of and embraced them, and (therefore) confessed they were Strangers and Pilgrims on the Earth,* Heb. xi. 23. Did they not appropriate these Promises? Or did they only consider them as belonging to the Elect, and themselves uncertain whether they were of the Number, till they could discover it by the Discovery of their Faith, Love, and self denied Obedience?

The Assurance of Faith proceeds upon *having Boldness to enter into the Holiest by the Blood of Jesus—*
by

by a Way consecrated for us—and having a High Priest over the House of God, Heb. x. 19, 22. And can all this be in a fixed Uncertainty, or without Appropriation? Can I draw near as having a Way consecrated, or as having a High Priest over the House of God, and at the same Time don't know whether I have or no?

If we are condemn'd for asking doubtingly, *James* i. 6, 7. and for little Faith in Providence, *Matt.* vi. 30. does not the opposite Character imply a Certainty of divine Favour and Regard by Sovereign Grace, independant of a Discovery of our previous Obedience?

Rom. xiv. 23. *Whatsoever is not of Faith, (i. e. whatsoever Action is not of Confidence of Acceptance with God) is Sin.* Does not this Scripture make Confidence essential to Faith?

Rom. iv. 5. *To him that worketh not, but believeth on him that justifieth the Ungodly, &c.* Is not this inconsistent with waiting to be godly before I dare put my Trust in Him?

We cannot call on Him in whom we have not believed, *Rom.* x. 14. that is, we cannot call in Faith, nothing doubting, as above, *Jam.* i. 6.

It is the Divine Commandment to believe in his Name, 1 *John* iii. 23, and it is the Strength of Faith against Hope, of what we see or feel, to believe in Hope of what God has freely given and promised.

Eph.

Eph. iii. 12. In whom we have Boldness and Access with Confidence by the FAITH of him. Can this be where there is no Appropriation?

Gal. v. 5. We, thro' the Spirit, wait for the Hope of Righteousness by FAITH. Can this be said in Uncertainty? or in a conditional Certainty depending on our Performance?

Can the Dead live by *believing on Him*, according to *John xi. 25.* if they are to wait till they feel Life first?

2. In regard to Hope, we are told, that not our Performances, but God's Promise and Oath are the *strong Consolation* of them who have fled for Refuge to lay hold of the HOPE set before them, which Hope we have as an Anchor of the Soul, both SURE and STEDFAST, and which entereth into that within the Vail. *Heb. vi. 18, 19.*

We are told to hold fast the Beginning of our Confidence — the Confidence and Rejoycing of the Hope, firm unto the End, *Heb. iii. 6.*

As we have not seen and yet have believed, so we are said to Hope for that we see not, and patiently wait for it; *Rom. viii. 25. We are saved through Faith; Eph. ii. 8. We are saved by Hope; Rom. viii. 23. We are said to purify ourselves by this Hope; 1 John iii. 3. To have our Hearts purified by Faith; Acts xv. 9. To purify our Souls in obeying the Truth through the Spirit, unto the unfeigned Love of the Brethren; 1 Pet. i. 22. We are said to be all the*
Chil-

Children of God by Faith in Jesus Christ; Gal. iii. 29. to be begotten again to a lively Hope, not thro' a Discovery of our Obedience, but by the Resurrection of Christ from the Dead; 1 Pet. i. 3. And the God of Hope fills us with all Joy and Peace in believing; Rom. xv. 13. And being justified by Faith, we rejoice in the Hope of the Glory of God; Rom. v. 2.

When we are exhorted, 1 Pet. iii. 15. *to be ready always to give an Answer to every Man that asketh us a Reason of the Hope that is in us*, I apprehend our Faith, or that Truth we believe, is that Reason, and not our own Righteousness or Qualifications. Upon this Review of these Scriptures, it appears to me, that *Palæmon's* Refinement upon the Scripture Phrases to the excluding Appropriation, or Certainty of Salvation from Faith, and ascribing it wholly to a Discovery of our inherent Qualifications, under the Name of Assurance of Hope, is not so scripturally founded as he has imagined.

“ The Assurance of Hope is enjoyed only by those who give all Diligence to obtain it.” p. 393.

That they are exhorted to shew *the same Diligence to the full Assurance of Hope unto the End*, is true. We are also to hold fast the Beginning of our Confidence stedfast unto the End.

“ The

“ The first of these (the Assurance of Faith)
 “ was called for in a Man’s first Profession of the
 “ Faith, upon his first hearing the Gospel, in or-
 “ der to his being acknowledged for a Christian.”
Ibid.

Hope is also called the *Hope of our Calling by the Gospel*, Eph. i. 18. not the Hope of our Obedience, or Hope arising from our Qualifications. And upon a Man’s first hearing the Gospel, when he was first begotten again by the Word of Truth, he is said to be *begotten again unto a lively Hope, by the Resurrection of Christ from the Dead*, 1 Pet. i. 3. Christ is said to *dwell in our Hearts by FAITH*, Eph. iii. 17. and *Col. i. 27.* as our HOPE of *Glo-ry*. And if He is not thus in us, we are said to be not young Professors, or young Christians, but *Reprobates*.

“ The Assurance of Faith is likewise necessary
 “ to the drawing near to God in his Worship.”
 P. 394-

We are likewise said to *draw near to God by the better Hope*, Heb. vii. 19. *which Hope we have as an Anchor of the Soul, both SURE and STEDFAST.*

“ The Assurance of Hope again, is an Enjoy-
 “ ment proposed to them who believed.” *Ibid.*

A stedfast Continuance, full Assurance, and Increase in the Faith, is proposed to them also.

“ The

“ The Assurance of Hope, then, holds Pace,
 “ first and last, with the Work and Labour of
 “ Love.” *Ibid.*

The apostolic *Hope* held Pace, first and last,
 with the apostolic Faith ; and Love or Charity
 follow'd both. The Apostles do not teach the
 Order to be *Faith, Love, and Hope*, because I,
 Love ; but *Faith*, in the revealed Righteousness,
 is the Spring of *Hope* ; and *Love* flowing from
 both. *Now abideth Faith, Hope, and Charity ;*
these three, as the Root, and not the Fruit of our
 Obedience.

“ There was no Christian, however eminent,
 “ in the Days of the Apostles, but needed the
 “ Exhortation, to give all Diligence for main-
 “ taining and confirming the Assurance of Hope.”
Ibid.

Nor was any Christian so far advanced, but he
 might be exhorted to be *strong in the Grace which*
is in Christ Jesus, and *continue in the Faith grounded*
and settled.

“ They often called on Men to examine them-
 “ selves.” *Ibid.*

They declared Remission of Sin immediately in
 Christ's Name, as the Truth whereby we pass
from Death to Life. They did not teach People
 to find Remission of Sin by the Way of their inhe-
 rent Dispositions, or Works ; but when the Apo-
 stle *Paul* was called upon for a Proof of Christ
 speak-

speaking in him, he bid the *Corinthians* examine themselves for that Proof, for if they had not received Christ, they were *Reprobates*, and if they had, they were his *Epistle of Commendation*, agreeable to what he had said, Chap. iii. — xiii. 5.

“ No Man, then, can be charged with the Sin
 “ of disbelieving the Gospel, for doubting, if he
 “ be a good Christian. *Ibid.*

But he may for doubting whether Christ is given to him in the divine Declarations to Sinners ; or, whether he may trust to those Declarations ; or, for doubting whether he may venture his eternal Concerns upon Jesus Christ alone, without, and before any Discovery of his Excellency above other Men.

“ Yea, we find the Apostles ready to quash the
 “ Confidence of those who were ready to conclude
 “ their State was changed, by such awful Sentences as this : *He that saith I know Him, and keepeth not his Commandments, is a Liar, and the Truth is not in Him.*” p. 395.

They who professed the Faith and Hope of Christians, and were evidently not influenced by the Christian Love, to observe the Commandments of Him in whom they professed to believe, were undoubtedly the Subjects of this Censure ; which may well be admitted without any Contradiction to the *Hope* of a guilty Sinner by *Christ alone*.

“ The

“ The Apostles frequently declare their Assurance of Faith, and of Hope in the same Passage.
 “ While they express their Faith in Christ, they
 “ are at the same Time confident of their Interest
 “ in Him.” *Ibid.*

This proves, that either the Apostle’s Christian Hope, stood in a nearer Connection with their Faith, and sprung more immediately from their Doctrine, than *Palæmon* will admit of; or else that He is more accurate than they in describing it.

“ This joint Assurance they sometimes express
 “ in Fellowship with all that follow their Foot-
 “ steps, and often, in Language plainly, distinguish-
 “ ing the Apostles themselves from other
 “ Professors of the Faith.” *Ibid.*

The 1 *John* v. 11. is not of this Sort: *This is the Record, which, he that believeth, hath in himself; he that believeth it not, maketh God a Liar, because he believeth not the Record which he gave of his Son.* . And THIS IS THE RECORD that God hath given, not to us Apostles, exclusive of others; not to us who can say, God, I thank thee, I am not as other Men, but to us, Guilty, Sinners, Lost, &c. To us, as numbered with them, who in not believing it, make God a Liar. *God hath given to us eternal Life, and this Life is in his Son.* So given Him, that *he that hath the Son hath Life, and he that hath not the Son of God, hath not Life.*

M

It

It being only to be received, possessed, or enjoyed in receiving, possessing, and enjoying of Him.

“ The same Spirit, acting as the Comforter, is given only to those who are already the Friends of Christ. — To this Purpose, *Paul* says, *Gal.* iv. 6. *And because ye are Sons, God hath sent forth the Spirit of his Son into your Hearts, crying Abba, Father.*” p. 397.

That is, and because ye, while Enemies, have received through the Gospel, *the Adoption of Children by Jesus Christ*, Eph. i. 5. Because, also, according to the Fulness of Time, ye are Sons; the Church being come out of her Non-age. As a Proof of this, it is evident, God hath not given you *the Spirit of Bondage again to Fear*, but *he hath sent forth the Spirit of his Son into your Hearts*, whereby ye obtain such a Discovery of Salvation to the Guilty, as enables you to cry *Abba, Father*.

“ The Holy Spirit then acts a two-fold Part, as he breathes in the Gospel. He reconciles Enemies, and he comforts Friends.” *Ibid.*

He reconciles and comforts Enemies in the same Instant, and by the same Truth, so the Distinction is not properly founded. Besides, the Consolation we have by Christ to the End, is of the same Nature with the Beginning; the Grace that is manifest in Christ Jesus to the Guilty. Not but that we have also the additional Consolation of

of those Sayings which relate to our witnessing and suffering for the Truth.

“What then shall we say of those Pretenders to the apostolic Consolation, whose very Profession of Christianity, instead of being any Loss to them, spreads their Reputation for Piety, and procures them Esteem and Reverence from the World?” p. 398.

We will say, their Consolation is not Apostolic, that the Offence of the Cross has ceased with them, or that they are of the World. But it is very plain, *Aspasio's* Appropriation, or that Trust wherein he is comforted, has not had this Effect; however he may have been honoured on other Accounts.

“In latter Times, not a few have, from the Hand of Church Authority, supported by secular Power, endured the same Sufferings which the Apostles met with from the *Jews* and *Romans*, and accordingly enjoyed the same Consolation. It was very natural for such of them as were Writers, to commend the Faith, which thus wrought by Love.” *Ibid.*

They suffered as maintaining the Certainty of Salvation by Christ alone; and did not ground their Certainty upon their Sufferings; altho' they were far from being discouraged thereby, but endured them with additional Consolation. Their

Assurance gave the Offence and caused their Sufferings.

“ Shall we say that these Friends of Christ would
 “ have approved of that Assurance of an Interest
 “ in Him, which Men now pretend to acquire by
 “ some *Heart-Work*, in a full Consistency with
 “ their worldly Ease and Reputation.” p. 399.

Nor does *Aspasio* plead for such an Assurance ;
 what he pleads for is founded only upon the divine
 Declarations to guilty Sinners : and is far from
 having the Approbation of the Devout and Honourable of the World, however they may profess to esteem his Writings on Account of the Elegancy of the Style, or some Particulars foreign to his main Intention in them.

“ The modern Assurance — proceeds on the
 “ Principle, that the simple Truth believed, affords no Joy nor Comfort.” p. 402.

This cannot be our Case who plead for the Joy and Comfort of the sufficient Righteousness, as given freely to the Guilty in these evangelical Declarations. See Remark on p. 346, in p. 122.

“ Will the News of a plentiful Importation of
 “ Corn, in the Time of Famine, give Joy to many
 “ ready to perish, and revive even the poorest with
 “ the Hope that they may be fed ?” *Ibid.*

Will the Joy and Comfort of this News be set aside by understanding that the Corn is freely given
 for

for us to live upon without Money or Price? Will not this rather enhance the Joy? Does not the poorest receive Comfort from such Tidings, because they expect either to be able to buy some, or to have some given them? See Remark on p. 429.

“ Yet no Man knows certainly, but his present Day may be his last.”

But the Joy created by the News above-mentioned, proceeds on a contrary Supposition, viz. That he shall live, and be sustained by it. Besides the Bread of Life concerns a Day that will never have an End, therefore this Uncertainty is foreign to the Purpose.

“ And however diffident the Convert” (that is, the Convert of *Aspasio*’s Stamp) “ be, he is still supposed to be possessed of some Degree of Assurance, provided he blame himself for the Want of it.” p. 403.

He is supposed to live by Christ alone, as his sufficient Righteousness, who condemns every Word, Work, or Thought, to the contrary, or who fights this Fight of Faith against all Oppositions and Trials, inward or outward. But though we may make such an Allowance, this is not our Point. The Question is not so much about whether I believe, let that make itself evident. The proper Question to be always con-

M 3 sidered

sidered and rested in, 'is this : Does God give to guilty me, eternal Life in his Son ? Is this the Spring of my Hope, and the Source of my Love and Obedience ? Do I live, not by my Notion that I am a Believer, but do I live by this ?

“ They (the Devils) believe, they hate, and
 “ yet they tremble at that Truth which Christ's
 “ People believe, love, and find Salvation in.
 “ With them are ranked all those of Mankind,
 “ who knows as much of the Truth as inclines
 “ them to hate and pervert it.” p. 405.

Yet it cannot be said of the Devils, they have the same Confidence. It cannot be said of the Devils, that they receive or appropriate the Divine Righteousness as freely given to them, or that they see any Foundation for it.

“ In this View, the same Truth is the Saviour
 “ of Life unto Life unto some, and of Death un-
 “ to Death unto others. In this View, the
 “ same Truth is the Object of Contempt and
 “ Chagrin to some, and of Love and Joy to
 “ others.” *Ibid.*

True it is so, but not by both believing it alike for themselves.

L E T T E R VI.

“ We are now then to consider Faith as a Principle of Life and Action.” p. 406.

• *Palæmon*

Palamon is here obliged to admit of a different Consideration of Faith. If he considered it in Justification as a Principle of Life and Action, he would have been involved in the Mistakes he has been opposing. If on the other Hand he denied Faith to be a Principle of Life and Action, he would overthrow the Principle of the Christian Obedience he pleads for. Now since he is thus obliged to take up this Distinction for himself, why should he not allow it to *Aspasio*? Why should he not allow, that Appropriation, although it is an Act, or Work exerted by the human Mind, in Consequence of the Belief of the Gospel, and as a Principle of all other Christian Obedience; yet we are not justified by our appropriating Persuasion, but by the Righteousness we appropriate, even as *Palamon* says, we are justified by what we believe, and not by Faith, as a Principle of Life and Action. See Obs. on p. 483.

“ And here we must carefully distinguish between all Works by which Men would pretend to acquire Faith, and those which Faith produces: For if we will contend that Justification comes by Faith without Works, and that there is no acceptable Working but what follows upon this, and yet maintain that Faith is acquired by Works, we undoubtedly reason in a Circle,—and however seriously and devoutly

“ we may be occupied in this Kind of Reason-
 “ ing, it is evident we are employed in nothing
 “ else but solemn Trick and Dissimulation ; un-
 “ less it may be pled in our Behalf, that we are
 “ imposing on ourselves, by the same Means by
 “ which we impose upon others.

“ Men are justified by the Knowledge of a
 “ Righteousness finished in the Days of *Tiberius* ;
 “ and this Knowledge operates upon them, and
 “ leads them to work Righteousness. *If ye know,*
 “ *says the Apostle John, that He is righteous, ye*
 “ *know that every one that doth Righteousness is born*
 “ *of Him.* Faith is not acquired but is obtained,
 “ as *Peter* says, (*τοῖς λαχούσι*) *To them who have*
 “ OBTAINED BY LOT like precious Faith with us.
 “ Of two Criminals justly condemned to die, if
 “ one escapes by a favourable Throw of the
 “ Dice, and the other dies for his Crime, we see
 “ Mercy in the Deliverance of the former, and
 “ no Injustice in the Death of the latter. Two
 “ Men may be employed with equal Diligence
 “ in studying the Scripture, and with equal Se-
 “ riousness in praying for divine Assistance ; the
 “ one may come to know the Truth, and the
 “ other may grope in the Dark all his Life-time.
 “ He who comes to know it, plainly perceives
 “ that he has found what he was not seeking af-
 “ ter : He plainly sees, that his most serious De-
 “ votion

“votion was pointed in direct Opposition to what
“now comforts him.” p. 406, 407.

Nevertheless the Truth being declared, they may, like the noble *Bereans*, search the Scriptures, *whether these Things are so?*

“Thus the Word of Life is held forth in the
“World—serving as a Mean of divine Appoint-
“ment, to lead some to the Faith, and render
“others inexcusable.” p. 408.

This is a proper Reply to *Palæmon's* own Objection, p. 350. “that the grant of the Gospel is
“a Gift of Benefits to Multitudes who are never
“benefited thereby.” It serves as a Means of divine Appointment to lead some to Faith, and leave others inexcusable.

“The Change made upon a Man by the Be-
“lief of the Gospel, may be thus illustrated :
“When *Lazarus* was revived to the Enjoyment
“of this mortal Life, neither his Will, nor his
“Power were concerned in the obtaining of Life.
“Yet his Life could no otherwise be continued
“and enjoyed, but in his voluntary Exercise of
“it. As soon as he revived, the Principle of
“Self-preservation, with all its Hopes and Fears,
“behoved immediately to be set in Motion. No
“sooner was he possessed of Life, than the active
“Love of it behoved to take Place. Accordingly
“no sooner does a Man begin to know the Grace
“of God in Truth, than Love to it takes Place
“in

“ in his Heart. Love is the Activity of that
 “ Life which a Man obtains by Faith, for Faith
 “ worketh by Love.” *Ibid.*

But what is all this to the Doctrine of working in painful Desire and Fear, till we come to the Enjoyment of Life, or the Knowledge that we have Life? *Lazarus* had no Principle of Self-preservation before he was conscious he had a Self to preserve, nor had he any Love of Life before he enjoyed it. In like manner we can have no Love to that Grace of God we know not, nor desire to preserve that Life we never enjoyed.

“ If a Man of low Condition, is by a royal
 “ Patent enobled, and entitled to a Place in the
 “ politest Assemblies, he cannot enjoy the Plea-
 “ sures of his Promotion, but in as far as he
 “ loves and studies to learn the Manners suitable
 “ to his Rank and Company.” p. 409.

And his Motive to this Improvement of these Manners is, that he is promoted to a Station he desires to enjoy more perfectly. So we being called to the Adoption of Children by Jesus Christ, toil no more in the Way of painful Desire and Fear, to attain to a Consciousness of the Privilege, but as Partakers of it, are influenced thereby

“ The Apostle *John*, speaking of Obedience to
 “ the New Commandment of Love, says, *Be-*
 “ *loved, if our Hearts condemn us not, then have*
 “ *we*

“ *we Confidence towards God; that is, if, not-*
 “ *withstanding our natural Bias against the Gos-*
 “ *pel, with its remaining Effects giving us daily*
 “ *Disquiet, our Heart condemn us not as desti-*
 “ *tute of Love to that Truth which the World*
 “ *hates, then we have Confidence towards God;*
 “ *even as much Confidence as the Testimony of*
 “ *our own Conscience can give us.*” p. 414.

This is plainly not the Confidence which the Truth itself affords a guilty Sinner, but Confidence “that we are not destitute of Love to that Truth the World hates.” The former is our Life, the latter is only an additional corroborating Comfort.

“ Yet this is but one Witness, and needs to
 “ be supported. For in this Case one may be
 “ liable to Doubts, lest even his own Conscience
 “ should be partial in his Favour.”

If we have Confidence in Christ by the Truth itself as we are guilty Sinners, if I am conscious that the Truth, or, which is the same Thing, my Faith, and Confidence in it, works by Love; if our Hearts condemn us not in this Matter, then have we Confidence towards God. First, because we are conscious we proceed on Divine Authority: Secondly, we prove the blessed Effect of the Truth. These then are two Witnesses inseparably united. The first a Divine Truth, the Testimony of the Divine Spirit, than which there cannot

not be a greater Ground of Certainty ; the latter is the Consciousness of the Effect of that Truth.

“ Here then the Spirit of Truth, who never
 “ fails to bear Witness to the genuine Effects
 “ thereof, gives his Testimony as a second Wit-
 “ ness supporting the former. Thus *Paul*, after
 “ he had said, *As many as are led by the Spirit of*
 “ *God, they are the Sons of God* ; adds, *The Spirit*
 “ *itself beareth Witness with our Spirit, that we are*
 “ *the Children of God.*” p. 415.

The Apostle *Paul*, after he had said, *As many as are led by the Spirit of God, they are the Sons of God* ; adds, *For ye have not received the Spirit of Bondage again to Fear ; but ye have received (i. e. by the Gospel Truth) the Spirit of Adoption, whereby we cry, Abba, Father* ; and then follows the Words, *The Spirit itself* (which ye received in the hearing of the Gospel, emboldning us guilty Sinners to cry, *Abba, Father*, thro’ the Divine Righteousness freely given to us ; this Spirit received in the Gospel) *beareth Witness with our Spirit, that we are the Children of God*, and not of them who deceive themselves with vain Thoughts.

It is already granted, p. 397, that “ the Spirit
 “ of Truth never speaks one Word or Sentence
 “ to any person beyond what is written in the
 “ Scripture.” And what is written in the Scrip-
 ture is either the Declarations of free Salvation to
 Sinners in Jesus Christ, or divine Assurances of no

Disap-

Disappointment to them that believe on Christ, or an Account of the genuine Effects of Faith. In the first we are taught to apply what is said to ourselves as Sinners : In the second we are encouraged to believe on the Lord Jesus Christ, in Assurance of Salvation by Him without Disappointment ; In the last we are informed of the genuine Effects of this Truth, or Faith, corresponding to what we find and feel to be true, when we believe according to that which is written.

“ And this he (*i. e.* the Spirit) does by shedding abroad in the Heart such an abundant Sense of the Divine Love, as leaves no Room for, so casts out, the anxious Fear of coming short of Life everlasting.” *Ibid.*

The Love shed abroad in the Heart, is that manifested in Christ dying for the Ungodly when Enemies and without Strength. Not Love manifested to the Qualified. For *if when we were Enemies we were reconciled to God by the Death of his Son* (given freely unto us) *much more being reconciled,* as is apparent to us in what we believe, and in its genuine Effects, we have a Hope (that maketh not ashamed) that *we shall be saved by his Life.* That he who gave us Righteousness while Enemies, will save us for ever who are thus reconciled to him.

“ Thus

“ Thus that Love to the Truth, which formerly wrought in a Way of painful Desire, attended with many Fears, is perfected by being crowned with the highest Enjoyment it is capable of in this mortal State.” *Ibid.*

I do not read in the Scripture of any Love to the Truth of the Gospel so described. *Herein is Love, not that we loved God, and he crowned us with Enjoyment, but that he loved us, and sent his Son, his only begotten Son, into the World, that we might live thro' him. Sent his Son to be a Propitiation for our Sins. If we who are of this Truth love one another, his Love is already perfected in us. And we have known and believed the Love that God bath to us. Herein is our Love made perfect. He that feareth, and is not emboldened by the Truth to venture his everlasting Concerns upon Jesus Christ alone, is not made perfect in Love. We love him because he first loved us, purifying our Souls by obeying the Truth through the Spirit; unto the unfeigned Love of the Brethren, as its proper and genuine Effect.*

“ Jesus Christ who loved his Father with a perfect Heart, even while sorrowful unto Death, received the highest Proof of his being the beloved Son of God, when being exalted at the Father's Right-hand, and being made most blessed with a Sense of his Love, he experienced Fulness of Joy in his Presence.” *Ibid.*

But

But he knew he was the Son of God before he had this highest Proof; he, though sorrowful unto Death, had none of the anxious Fear of coming short of his Glory, but was animated by that Glory. *For the Joy that was set before him he endured the Cross, despising the Shame.* He received the Word in its Accomplishment as the highest Confirmation of the Veracity of what his Father had spoken. But surely he shewed himself intirely satisfied with the bare Testimony, when he answered the Tempter, *Man shall not live by Bread alone, but by every Word that proceedeth out of the Mouth of God.*

“ The Report of this, draws them who believe
“ it to love him, and suffer for his Sake. To
“ such Jesus Christ promised Fellowship with
“ Him in the Fulness of Joy.” *Ibid.*

That *Fulness of Joy* must be in the Life to come, according to *Psal. xvi. 11.* For in this Life we walk by Faith and not by Sight, and Hope which is seen is not Hope. And it is also acknowledged, that Jesus himself did not enter into this Joy till he ceased from this World.

John xv. 10, 11. If ye keep my Commandments,
“ ye shall abide in my Love, even as I have kept my
“ Father’s Commandments, and abide in his Love.
“ These Things have I spoken unto you, that my Joy
“ might remain in you, and that your Joy might be
“ full.” *Ibid.*

The

The Commandments here spoken of are to believe, and love for the Truth's Sake. The Love and Joy, is that which is manifested by the Word in this Life; and which neither *Life, nor Death, nor Angels, Principalities, nor Powers*, nor any Kind of Suffering nor Affliction, shall be able to separate us from. Nevertheless we yet but hope for the Fulness of Joy that Jesus is now arrived at, with *Hope that maketh not ashamed*, but animates us to be followers of Jesus, *enduring the Cross, despising the Shame*.

“ When the saving Truth first shines into the
 “ Hearts of Men, the Effect is suitable to the di-
 “ vine Promise, *Jer. xxxii. 40. I will put my*
 “ *Fear in their Hearts, that they shall not depart from*
 “ *me*. This Fear dwelling in their Hearts, checks
 “ and recalls them when ready to be utterly led
 “ away by their former evil Inclinations. They
 “ are preserved from falling away, by the Fear
 “ of falling away.” p. 419, 420.

This is no more than a Fear of Caution, consistent with the utmost Confidence of the Sufficiency of Christ, and the Veracity and Faithfulness of God. Consistent with a firm Persuasion, that nothing shall be able to separate us from the *Love of God which is in Christ Jesus our Lord*. The slavish Fear which ariseth from Uncertainty, and is seeking after a differencing Something to remove our Torment, is so far from preserving us from falling,

falling, that it is rather a Proof we are not satisfied with the sufficient Righteousness, with the sufficient Ground of Faith and Hope, and have at present no Part or Lot in the Matter.

“ It is evident, that to have the Holy Spirit,
 “ as the Comforter and Earnest of the heavenly
 “ Inheritance, is an Attainment far beyond any
 “ Influences of the Spirit that are common to
 “ those who believe for a Time, and those who
 “ believe to the Saving of the Soul. Yea, be-
 “ yond the regenerating Work of the Spirit by
 “ which Men are at first brought to the Know-
 “ ledge of the Truth, and taught to love it.”

p. 420.

“ *To find by Experience* (in the Effects of the Report on our Minds) *the Truth of what they formerly believed on Testimony*” (which is what *Palæmon* declares himself to mean, p. 416) is certainly an Attainment of another Kind, than the Joy and Comfort of the Truth itself. But that a conscious Certainty that “ *I depend on the Promise of Christ, and run all Hazards for his Sake,*” is what the Scripture means by the *Comforter* and *Earnest* of the heavenly Inheritance, does not so evidently appear. Because, 1. This is not taking of things of Christ, but taking of our Things, and shewing them to us. 2. It is not the Spirit’s bearing Witness itself with our Spirits, but bearing Witness by the Medium of our Obedience.

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3. It

3. It would be speaking more to us than what is written in the Scripture. 4. This Consciousness, and the Joy accompanying it, was an Attainment of the People of God before the Resurrection of Christ, as really as it has been since; whereas the Comforter promised was to be the Consequence of Christ's Ascension to his Father, and was first performed on the Day of Pentecost, *Acts* ii. 33. Lastly, To wait for an Attainment far beyond the Knowledge of the Truth, or, which is the same Thing, of the Power of Christ's Resurrection; serves, in fact, to set aside that Resurrection as insufficient, so to deny the one Thing needful, More especially as according to *Palæmon*,

“ It (this supposed Attainment) must be distinguished from any Joy or spiritual Delight which necessarily attend the obtaining of Faith, or its beginning to work by Love.” And “ that it is vain and absurd to call Men to be assured of their being Children of God, when they are not enjoying it.—That it cannot further appear that any Man has known the Grace of God in Truth, than he gives all Diligence to the End, in order to obtain it. p. 420. Now the grand Arcanum in *Palæmon's* Doctrine is, How a Man can live entirely by the *one Thing needful*, and yet be so diligently employed in labouring for so important a *Something more?*

“ It

“ It is also plain, that the Promise of the Spirit as the Comforter is common to all those who follow the Faith and Practice of the Apostles.” *Ibid.*

It is plain, they were comforted by the Spirit of God, in the Joy of the Truth concerning Jesus the Saviour of Sinners, and had also the additional Comfort of those confirming Declarations concerning the Children of God and their Blessings, which are recorded for that Purpose. But that we are taught to wait for any other Attainment, under the Name of the Spirit, as the Comforter, does not appear.

“ Their (the Jews) Appropriation was the great Spring of all their Pride, of all their Disaffection to the true Gospel, and all their Ruin.” p. 434.

The Jews Appropriation was upon the Ground of the Difference between themselves and others, which we readily agree has this Effect, that, “ the more Men excelled in this Way, they proved the more hardened Enemies to the true God, and the eternal Happiness of Mankind.” p. 422. But what is this for an Objection to that Appropriation which proceeds intirely on the free Grant of Heaven to the Guilty, excluding all such Difference? *Aspasio* is still left to affirm of his Appropriation, that “ nothing will be so powerful to produce holy Love, and willing Obedience,

“ to exalt our Desires, and enable us overcome the
“ World.”

Who stands nighest to the Jewish Appropriation, *Aspasio* or *Palæmon*? *Aspasio*, who in *Dial.* 16, Vol. III. compares “ those who advise us to prove
“ our Title to Comfort by genuine Marks of Conver-
“ sion, and teach us on this Column to fix the Capital
“ of Assurance, unto those who would fix the Dome
“ of a Cathedral upon the Stalk of a Tulip,” or *Palæmon*, who judges this “ talking prophanely.” p. 425. Neither do I see how this is talking prophanely, until it is first proved, that the Marks whereby we suppose ourselves entitled to Comfort rather than others, is the Deity in which we are to put our Trust. *Aspasio* rightly judges, that this is placing a most weighty Affair upon that most slight and uncertain Foundation, what we feel, or do, instead of the Rock Christ, given to guilty Sinners. Does not the Holy Ghost prove a Comforter, by manifesting to us, guilty Sinners, the Things that are freely given of God; taking of the Things of Christ, and shewing them to us? And must not every genuine Mark of Conversion have its Foundation here?

“ He that heareth my Word and believeth on Him
“ that sent me, hath everlasting Life, and shall not
“ come into Condemnation, but is passed from Death
“ to Life, John v. 24. Here we see how Men
“ pass from Death to Life.” p. 426.

The

The Word that Jesus hath spoken, and the Declaration the Father hath made, is the first and surest Ground of undeceivable Certainty. The Dependence hereon proceeds intirely on the *Truth and Faithfulness* of God ; and that Dependence is the Assurance we have pleaded for, and they who thus depend, our Lord declares *have everlasting Life*, are already *passed from Death to Life*.

“ Here we see how Men pass from Death to
 “ Life. *John* declares how they come to know
 “ this ; while plainly pointing at the Words of
 “ Jesus, he says, *We know that we are passed*
 “ *from Death to Life, because we love the Bre-*
 “ *thren.*” Ibid.

There is no Foundation for the Distinction here made by *Palæmon*, viz. *That our Lord only declares how Men pass from Death to Life*, and *John only declares how they come to know this*. It is plain, that our Lord’s Declaration runs in the same Strain with that of his Disciple ; our Lord says, He that heareth my Word — *is passed from Death unto Life*. *John* says, He that loveth the Brethren, *is passed from Death unto Life* ; where is the Difference ? Both are Declarations of who are passed from Death to Life, therefore both alike in that Respect ; our Lord intimates, the Life-giving Word the Matter believed by all who are passed from Death to Life ; his Disciple in-

manifests, the proper and genuine *Effect* of that Word on all who believe. "*We know* (says *John*, we have an additional Proof, that the Word of Jesus is true) *that we are passed from Death unto Life, because we Love the Brethren.* It is plain, that they abide still in Death who abide in the hating murdering Spirit of the World; and more especially, who cannot love them who are of the Truth for the Truth's sake. On the other Hand, the uniting Life-giving Tendency of the Truth, appears to us who are of it, since it causeth us thus to love one another for the Truth's Sake, and proves what Jesus said, that *he that heareth his Word, and believeth on Him that sent Him, is passed from Death to Life.*"

Jesus saith, He is passed from Death to Life *that heareth my Word, and believeth on Him that sent me.* *John* saith, *We know he has passed from Death to Life who loves the Brethren.* The only Difference is, Jesus declares, the Priviledge by that whereby we enjoy it; *John* gives Proof in the Love of the Brethren, as a demonstrative Effect, that Jesus's Words are true.

"By this Proof, Men come to know, that the Joy they had upon their first believing, was not the Joy of the Hypocrite." *Ibid.*

The Joy true Believers have on their first believing, is the Joy of the the Truth. If that we
rejoice

rejoice in is found to be true, our Joy is proved genuine.

“ And so their Joy is made full.” *Ibid.*

Our Joy is not made full by a Discovery of itself, but by farther Confirmations of that Truth which begat and supports it. The Believer gives an Account of his *Faith* and Joy when he gives an Account of what he believes and rejoices in. And it is made full by a farther Supply, or Confirmation, of the Truth and Faithfulness of God on which he depends.

“ By this they come to know it was the genuine
“ Truth of God, and not any human Counterfeit
“ and Corruption of it, which they at first be-
“ lieved.” *Ibid.*

The genuine Truth of God makes itself manifest to be such at our first believing, 1 *Theff.* ii. 13.—
1 *John* i. 10. and thereby begets Faith, Joy, and every other Effect. He that waits for such Effect, to know whether he has the genuine Truth or no, may finish his Enquiry, by reminding himself that he is in this Enquiry very evidently but upon the Search, and therefore has not found Truth as yet. He may also be convinced his Search is wrong and preposterous, as if a Man that should make an Enquiry after what was proper Food, should, instead thereof, be waiting to know by certain Effects, whether he had eat any or no. The noble *Bereans* inquired after Truth, by searching

the Scripture to see whether *these Things were so ; therefore* (it is added) *many of them believed*. The Truth was made manifest unto them as the Truth of God. And when this was the Case, they did not wait for the Joy of it with its Effects, to know whether it was so or no.

“ Thus they receive an additional Knowledge
 “ and Certainty about the Truth, in the Way
 “ of Experience, by perceiving that it works
 “ effectually in them, producing its genuine Ef-
 “ fects.”

If the Experience of the Effects of the genuine Gospel, produces only an additional Knowledge and Certainty from Experience, as the first Knowledge and Certainty came by divine Evidence of the Truth itself ; this is all we plead for, then we are again agreed.

“ As often as the Apostles speaks of their In-
 “ terest in Christ, and Life eternal, or use any
 “ Language to that Effect, we shall find that
 “ they either speak of themselves separately, or
 “ in Conjunction with those only who are pos-
 “ sessed of the same unfeigned Faith and Love
 “ with them.” *Ibid.*

That the Apostles wrote their Epistles to professed Believers, may be very readily admitted. As on the other Hand, that the Apostles did not live by Christ alone, under the Notion and View of themselves as guilty Sinners, but only through a
 Medium

Medium or Discovery of their own Faith, Love, &c. will be very difficult to be proved, however confidently asserted.

“ *Hereby we, who love the Brethren, perceive the Love of God, because he laid down his Life for us.* We who are conscious of the Effects, and enjoy the Fruits of the Atonement, know that God first loved us, and had a peculiar Regard to us in providing the Atonement.” p. 428.

The Effects and Fruits of the Atonement, are Sinners *Peace with God*; their *Access to the Holiest of all* thereby; if it is allowed that we enjoy and are conscious of these, we are again agreed. But if *Palæmon* means only being conscious of “*Working in the Way of painful Desire and Fear, till we are crowned with Enjoyment,*” there cannot be a plainer Deviation from the Intent of the Apostle. The Apostle says, *Hereby perceive we the Love of God, because he laid down his Life for us.* *Palæmon* says, *Hereby perceive we the Love of God, because we are conscious of the Effects, and enjoy the Fruits of Atonement.* The Apostles lead us to think he laid down his Life for us who were justly doomed to eternal Death. *Palæmon* leads us to think he laid down his Life for us, who can say, *God I thank thee, I am not as other Men; who can find some Reason about themselves, why all the great Things spoken and*
“ *done*

*“ done by Jesus, should bear its peculiar Direction
 “ towards them.”*

Besides, how does it appear, we love the Brethren, when those we call so, are seeking the Reason of their Hope, Certainty, and Assurance of eternal Life, wholly in their own Love and Obedience? Consequently are not in this Respect the *despised Few*, but of the same Mind and Judgment with every natural Man.

“ He who perceiving the divine Love to Sin-
 “ ners of all Sorts, without Distinction, mani-
 “ fested in the Atonement, is thereby led to love
 “ the Atonement, and the divine Character ap-
 “ pearing there, and so to enjoy the promised Com-
 “ fort resulting thence to the Obedient.” p. 428.

If the promised Comfort is suspended for want of Obedience, or depends on Obedience as its Condition, the divine Love is far from being manifested to Sinners of all Sorts without Distinction.

“ And thus by happily experiencing the Truth
 “ of the Gospel.” *Ibid.*

He does not experience the Truth of the Gospel, but only the Effect of that Doctrine that tells him, if he is willing and Obedient, he shall eat the Good of the Land. Whereas, the Truth of the Gospel, relieving the Guilty without Condition, animates thereby to all the Obedience it calls for.

“ So

“ So he labours neither first nor last to acquire
 “ any Requisite to Justification ; but all his La-
 “ bour proceeds on the Persuasion that the Ato-
 “ nement itself is the sole and sufficient Requi-
 “ site to Justification.” *Ibid.*

All his Labour proceeds on the Persuasion that
 however sufficient the Atonement may be for the
 Elect, yet he is not allowed to account it of any
 Use to him a Sinner, or to trust or depend upon
 it, but to be at an intire Uncertainty about it,
 until he discovers his Works of Obedience to
 such a Degree, as to conceive himself to be an
 elect person.

“ So he knows, that all his Holiness, as well as
 “ all his Happiness, comes intirely of that Grace
 “ which provided the Atonement.” p. 439.

Far from it, all his Holiness, as well as all his
 Happiness, according to *Palæmon's* Representati-
 on, comes intirely of the painful Desire and Fear,
 lest he should have no Part in that Grace which
 provided the Atonement.

“ The Merchant who, being encouraged by
 “ some credible Intelligence Providence has fa-
 “ voured him with, from an unexpected Quar-
 “ ter, sets out at all Hazards on some new
 “ Branch of Traffic, will be greatly animated
 “ to proceed, when he finds his Labours crown'd
 “ with Success.” *Ibid.*

But

But our obtaining Salvation is not like a trading Merchant setting out at all Hazards on a new Branch of Traffic; this is Salvation by Works indeed! *Matth. xiii. 45.* describes the Merchant as finding one Pearl of great Price, which puts an End to all future Merchandizing.

“ He who so knows the bare Report thereof,
 “ as to love it; and to run all risks upon it, shall
 “ in no wise lose his Reward.” *Ibid.*

True, but *Palæmon*’s Christian rather runs all Risks in order to know his Part in the Atonement, than on the Account of the bare Report of Salvation to the Guilty.

“ The Passages in the Dialogues which appear
 “ to me to deserve the greatest Censure, are those
 “ two, which in a very confident Manner deny;
 “ the one, the Comfort attending the simple Re-
 “ port of the Gospel; and the other, the addi-
 “ tional Comfort attending the self-denied Obe-
 “ dience to it.” *Ibid.*

These Passages have been considered, and it appears that neither are denied, but confirmed by *Aspasio*’s Doctrine. We proceed on the Report in Appropriation, so it is the very Basis of our Comfort. We are confirmed by the Effect of the Enjoyment, that our Enjoyment, or the Foundation of it, is not a Fancy.

“ And all this is done, in order to rest, I can-
 “ not say our Comfort, but a good Opinion of
 “ our

“ our State, on what is neither Faith nor Obedience.” *Ibid.*

Not so, but to rest our Souls on Christ alone, and neither on our Faith, Obedience, nor good Opinion of our State.

“ For according to the popular Doctrine, Men
“ living for a Course of Years together in Unbelief, consequently neither loving the Gospel
“ nor enjoying the Comfort of it, are allowed to
“ consider themselves all the while as regenerate,
“ provided they have once in their Life-time
“ exerted a certain Act.” p. 430.

It may be so according to the *popular* Doctrine, but according to the *unpopular Doctrine*, which *Palamon* excepts against, we depend upon no Acts but the perfect Obedience of Christ.

“ I shall now take some Notice of a Treatise
“ highly esteemed by the Votaries of the popular
“ Doctrine : I mean, *The Gospel Mystery of Sanctification.*” *Ibid.*

This Book was so far from being highly esteemed by the Votaries of the popular Doctrine in *England*, it was hardly known till *Aspasio* recommended it, (see p. 33.) and since that disapproved of by many devout People : Because, 1. It proves that the most earnest Desires and Endeavours after Obedience to the Law, may be in the natural State of Man. 2. That the New Life, New State, or New Creation, is inseparably in Christ ;
so

so that we have no such Priviledge, but in enjoying Christ himself thro' the Report of the Gospel.

3. That there is no Furniture for the Obedience of Love, but in partaking of this Reconciliation, or New State in Christ. 4. That no Conditions, or Performances, are to be placed between the Sinner and the Saviour, but the first Step of practical Religion is to trust on Christ alone, as given to us for the sure Enjoyment of Himself and his Salvation.

“ This Author supposes his unconverted Reader, when beginning to be concerned about Religion, to propose for this End such an Obedience to the divine Law, as may be acceptable to God.

He rightly supposes, that Men who are yet in their natural State, may attain with great Zeal to great Heights of legal Obedience, and as *Paul* and others be very earnest after it, counting it their truest Gain. And like *Paul*, at the same Time, totally unacquainted with, yea Enemies unto real Christianity, and the Obedience of Love to the Truth, and to God manifested thereby.

“ According to this Author then, Christ is not the End of the Law for Righteousness, but the best Means one can make use of for enabling him to perform that Righteousness which is the End of the Law.” *Ibid.*

He

He (as the Apostle does) directs unto that Love which is the fulfilling of the Law, by the Enjoyment of that Righteousness which is the End of it, by enjoying that new State of Peace and Reconciliation with God which is inseparably in Christ; or, in fact, his View is, to recommend the Gospel of our Lord Jesus, as a Principle of Obedience in Opposition to that preliminary Grace, which, as *Palæmon* well says, p. 445.

“ *However much it has been christianized, is at Bottom the same Thing with that divine AFFLATUS, Influence, or Energy, by which it was supposed Philosophers and Heroes of old became good and great Men.*

“ Accordingly the well disposed Reader is led forward to his desired End, in Consequence of the same good Dispositions that led him to use the Means.” p. 431.

Not so, however fair the Directions may seem to promise at first to him that is naturally desirous to keep the Law that he may live; yet no Man is made a Disciple to these Directions, but by being converted from this false Hope, to the Hope of the Gospel. No Man is disposed to use the Means of Reconciliation with God by Christ alone as a Principle of Obedience; but he that is converted from the false Hope of obtaining Life by any Obedience he can render, to live alone by what

what Christ hath already done, as the Spring of his Hope, and the Source of his future Obedience.

“ But why all this round about Course? Why
 “ should we seek to repress any Man’s Impetuo-
 “ sity to fulfil the Law? Why should we retard
 “ his Course, by intangling him in a Labyrinth
 “ about the Use of Means?” *Ibid.*

Men, naturally desirous to keep the Law, that
 that they may live, may, and do as Mr. *Marshall*
 observes, “ *rush blindly upon immediate Practice,*
 “ *making more Haste than good Speed, crying with*
 “ *Israel of old, All that the Lord saith we will do.*
 “ *At the same time there is no such Heart in them.*”
 But thro’ as natural a Propensity to those Things
 which are contrary to the divine Law, they con-
 tinually fail in the Obedience they have so strongly
 purposed. “ *And some of these, when they have*
 “ *misspent many Years in striving against the Stream*
 “ *of their Lusts, without any Success, do at last fall*
 “ *miserably into Despair, and turn to wallow in the*
 “ *Mire of their Lusts, or are fearfully swallowed*
 “ *up with Horror of Conscience.*” As all their Re-
 ligion or Impetuosity to fulfil the Law, is founded
 on a miserable mistaken Hope, to live by their
 own Obedience; so Mr. *Marshall’s* Aim is to
 throw down that *false Hope*, by proving that there
 can be no Obedience acceptable to God, till we
 are first made *accepted in the Beloved*; or, in other
 Words, till we first live by Christ’s Obedience
 alone,

alone, and are influenced thereby. His Hope to live by his own Obedience is criminal, it is therefore no matter how soon we repress his Impetuosity, and retard his Course; and when he understands his Reconciliation with God by Christ alone, to be the Principle, or Means of Gospel Obedience, he will not be intangled in a Labyrinth, but made free by the Son of God.

“ As for the Gospel, it was only intended to
 “ relieve those ill disposed People who despair of
 “ ever doing any Thing to render them acceptable
 “ to God, by any Assistance whatsoever. *Ibid.*

And Mr. *Marshall's* Design is to shew, that those *well-disposed* People who hope to live by their own Obedience, are, in fact, at the same Time, those *ill-disposed* People who will never be really obedient till they despair of ever doing any Thing to render them acceptable to God, by any Assistance whatsoever; and in that Despair of themselves, live alone by what Christ has already done.

“ It (the Gospel) was never intended to be an
 “ Auxiliary to those good People who are desirous to give acceptable Obedience to the divine Law. p. 431.

But it was intended to remove their Mistake, that they may be obedient from a more divine Principle; that is, Reconciliation with God by Christ alone. And this, it is evident, is the main Design of Mr. *Marshall.*

O

“ All

“ All such (who are desirous to give acceptable
 “ Obedience to the divine Law) wheresoever
 “ they are, shall undoubtedly be Happy, without
 “ having any Occasion to trouble their Heads
 “ about the Gospel.” p. 431, 432.

All such who are of this Character uniformly,
 and without Contradiction. But it must be al-
 lowed, that there are many, even every natural
 Man has a Propensity to live by his own Obe-
 dience, or to Do, that he may Live. At the same
 Time, he is desirous of those Things which are
 contrary to that Obedience, whereby he forfeits
 the Character, and becomes guilty before God.

“ Let us now observe the Use of Means to
 “ which our Author directs, *Direct.* 11. p. 208.
 “ Endeavour *diligently* to perform the great Work
 “ of *believing* on Christ.” p. 432.

That is, in Mr. *Marshall's* Sense, endeavour
 diligently to live by Christ alone, to be satisfied
 with Him, to assure your Soul of Salvation by
 Him, -by what he has done and suffered, that you
 may in this Way have a personal conscious En-
 joyment of him and his Fulness, in which Fulness
 we enjoy Reconciliation with God, and every
 Blessing tending to the Obedience of Love. Was
Palamon to direct to personal conscious Enjoy-
 ment of Christ, he would tell us about working
 diligently, working in the Way of painful Desire
 and Fear, till we were crowned with Enjoyment

in

in a Conviction that we were distinguished from others, by having Faith, Love, and self-denied Obedience. Where lies the Difference between the Two, but that the latter says, Do that you may live; that you may be crowned with Enjoyment? The other says, Live by Christ, that you may do? Enjoy as Sinners, that you may live as Saints.

“ It is necessary that we should endeavour it; “ (*i. e.* to believe on Christ) and that before “ we can find the Spirit of God working Faith “ effectually in us, or giving Strength to believe.”

Ibid.

Mr. *Marshall* here considers Faith as a Duty required by the Law, which *Palæmon* also asserts, p. 354. At the same Time, he so explains himself, as it is evident Faith neither justifies, nor sanctifies, as a Duty; but by Christ alone believed on. And it is also evident, he means not the divine passive Conviction, but an Obedience to the apostolic Exhortation. A “ trusting on a Saviour “ as discovered by a Testimony (which as he says) “ is properly *believing on Him.*”

He opposes at the same Time, the popular Notion, that we must wait for God to give us something called Faith, before we are to attempt to believe, or live by his Righteousness; whereas, in whomsoever Faith is wrought, they immediately live by Christ alone, they wait for nothing, they

see nothing to be waited for, but they see Christ's sufficient Work, and the Grant of it to the Guilty, a sufficient Ground for immediate Trust and Confidence.

“ Only (says Mr. *Marshall*) I shall prove, that “ we are bound, by the Command of God, thus “ to assure ourselves; and the Scripture doth sufficiently warrant us, that we shall not deceive “ ourselves in believing a Lie, but according to “ our Faith, so shall it be to us, *Matth. ix 29.*— “ Here (says *Palæmon*) is the great Whirl-pool “ of the popular Doctrine.” p. 433.

A very great Mistake to call this the popular Doctrine, whereas Mr. *W—d*, Mr. *W—y*, and Numbers more, such as has been named, are full as great Adversaries to it as himself. Nor is any Point more universally opposed, than that of assuring ourselves of Salvation, only from the Grant of a sufficient Righteousness in Jesus Christ to the Guilty.

“ When we have thus, according to our Author, wrought ourselves into a new State.” *Ibid.*

This Representation is not just; would it be proper, when a Man receives a Present, or Gift, to say that he works himself into it? It is true he may meet with some Opposition in the Enjoyment of that which is freely given him. And in this Case, the Scripture prevents *Palæmon's* Reflection,

fection, by exhorting us to work out our own Salvation, &c.

“ According to him there is no Practice of Holiness, but what proceeds from the Persuasion of our State being changed. *Ibid.*

Rather from our Persuasion of our Reconciliation with God by Christ alone, arising not from the Conceit of our being better than others ; or having done something towards it ; but as given freely in Christ Jesus.

“ This Persuasion (of his State being changed) is his Faith.” *Ibid.*

No such Matter, Mr. *Marshall's* Doctrine, or the Truth believed in, his Faith is, that there is a new State prepared in Christ for the Guilty, which we are divinely authorized to enter into and enjoy, without any Works at all. As on the other Hand, *Palæmon's* Doctrine leaves him working in painful Desire and Fear, till he be crowned with Enjoyment.

“ If we hearken to this Author, we must set out in the Service of God, from the Confidence of our being in a better State than other Men.” p. 434.

Is it not highly consistent that we should set out in the Service of God, with the Furniture God hath provided us ? If God hath given to us eternal Life in his Son, is not our first Obedience to receive and enjoy the eternal Life that is in him ?

This does not consist in any Persuasion that we are better than other People, that there is any New State in Christ for us rather than for others ; but it consists purely in what is inseparably in Christ Jesus given to us in him, and only to be enjoyed in enjoying him. So that the whole is, we must set out as Followers of our Lord, from the Confidence of the eternal Life given freely to us in Christ Jesus.

“ He makes no Account of the grand Things testified of Christ, as any way sufficient to lead us to Holiness, without a good Opinion of our own State.” p. 435.

Palæmon should say, if he would give a just Representation, That Mr. *Marshall* makes no Account of all that Holiness which is not influenced by the Reception and Enjoyment of that New State, and eternal Life, which is freely given to the Guilty, in Christ Jesus. Mean while the Opinion we have of our own State, is, that it is stark nought, and cannot be mended. This is far from having a good Opinion of it.

“ Thus the ancient Gospel, which from the Beginning turned many from Idols to serve the living God, is now set aside.” *Ibid.*

The ancient Gospel held forth the New State, and eternal Life given in Christ, which we plead for.

I have

I have nothing to say in Defence of myself from the Charge in p. 448. of patronizing my Creed by the Names of fallible Men. I acknowledge my Fault. If I have not the Doctrine of the Apostles, what signifies having all the World on my Side ; and if I have them to keep me in Countenance, it ought to be little Concern, tho' the whole World are against me.

“ The Use these People (*i. e.* the People in Fellowship with *W. C.*) have for Christ is, to give them Strength to do something toward their Justification.” p. 449.

Our Appropriation stands in no Opposition to free Justification by Christ alone, but rather to *Palæmon's* coming to the Knowledge of it only, in a Way of painful Desire and Fear.

But *Palæmon's* main Objection to this Reception, or Appropriation of Christ, and eternal Life in Him is, that “ *this is doing something toward our Justification.*” To what has been already said, I would only add the following Illustration. A Man has a large Estate fallen to him by Inheritance or Legacy ; he is now informed that he need do nothing toward his Maintenance at all, for he has a Sufficiency to live upon, and that it would dishonour his Benefactor, and be a Disgrace to him to think of it. The Man believes this, and accordingly sets down to a plentiful table provided, under a Notion that all Things be-

ing ready, he has nothing to do but to EAT OR ENJOY. Upon this, a Virtuoso in Criticisms, like *Palæmon*, informs him, that to eat, is to do something towards his Maintenance, that the Victuals, and in short every Thing, is his, without any Act of his at all. So that if he imagines himself under any Necessity of Eating, he dishonours his Benefactor, and denies the Estate his Benefactor has given to him, as tho' it was not in itself enough to maintain him without doing something towards his own Maintenance. What Answer would this Person in all Likelihood return? Very probably he would say, You speak extremely absurd, for if I eat not, all my Right and Title to it will be of no Service to me, I starve, I die in the Midst of Plenty; besides I love to eat *. The Case is as parallel as possible; our

* If any object, that this Representation relates only to personal Enjoyment, and Manifestation to our own Consciences, it may be granted, and it may be also affirmed, that the Whole of God's Revelation bears this Design. The Scriptures were never designed to inform God about our Justification, but to inform us. And whenever any, who dislike the Scripture Account, endeavour to scheme out another, what is their Design, to inform God, or to inform Man? If one tells me, I am justified (according to his Scheme) whether I am persuaded of it or no, is not his Design at the same Time very evidently to persuade me that I am justified, or to manifest my Justification according to his Scheme? Shall I not rather let God be my In-

our Lord says, He is *the Bread of God come down from Heaven to give Life to the World, and that except we eat the Flesh of the Son of Man, and drink his Blood, we have no Life in us.*

This Objection of *Palæmon's* is such a fine spun Cobweb of Criticism, that he seems to have caught himself in it while he was endeavouring to entangle us. "Is it possible (says he) after what we have seen, for any one to maintain, that these People *look for* Acceptance with God only thro' the Sacrifice of Christ, once offered for the Sins of many?" p. 450.

Now to *look for* Acceptance with God only thro' the Sacrifice of Christ, is the very Thing we plead for, and he has been opposing. His Argument has been, "The Sacrifice of Christ is sufficient of itself. To appropriate, or to *look for* Acceptance with God on that Account, is evidently to do something towards our Justification; this is to set up in its Stead another Sacrifice of their own preparing and offering."

"He

Instructor? And when I ask the Question, *Wherewith shall God be pleased?* He answers, *I am pleased in my Son.* When I enquire further, How I shall know my own Interest herein? He tells me, *He gives me eternal Life in Him;* and so makes we welcome to call it my own without more. Is it not the Height of Disaffection to this, to say, I will call it my own upon some other Account; but not because he either bids me, or gives it to me?

“ He who maintains that we are justified only
 “ by Faith, and at the same Time affirms with
 “ *Aspasio*, “ That Faith is a Work exerted by
 “ the human Mind,” undoubtedly maintains,
 “ if he has any Meaning to his Words, that we are
 “ justified by a Work exerted by the human
 “ Mind.” p. 483.

May not *Aspasio* as readily retort, He who main-
 tains that we are justified only by Faith, and at the
 same Time affirms with *Palæmon*, “ That Faith
 “ is a Principle of Life and Action,” undoubtedly
 maintains, if he has any Meaning to his Words,
 that we are justified by a Principle of Life and Ac-
 tion? The Answer that retrieves him out of this
 Difficulty, will also serve us. See Remark on p.
 406, p. 155.

I have now considered all that I apprehend we
 are concerned with in Mr. *Sandeman*'s Perform-
 ance, not with a Design to manifest his Blemishes,
 or to defend *Aspasio*'s; but to preserve the impor-
 tant Truth he contended for, from the Objections
 arising through evident Mistakes and Misrepresen-
 tations. Not pleading for a *Manner* of Believing,
 either *Active* or *Passive*; but pleading against the
 private Interpretation of those divine Declarations,
 which are the Sinners only Ground of immediate
 Trust and Confidence in that sufficient Righteous-
 ness. It is no Pleasure to me to find a People to
 whom my Heart inclines on Account of their ap-
 pearing

pearing Attachment to this Sufficiency of Christ, at the same Time, so inclined to explain away those divine Declarations, and tell us, that "God " may, if he pleases, have Mercy upon me," is all the Conclusion that the Guilty and Destitute can draw from what God has revealed. Now in this Case, are we not to take heed, lest under the Notion of purer Faith *we depart from Trusting in the living God* (to a labouring in painful Desire and Fear) *through an evil Heart of Unbelief?* And as there is a natural Propensity in Man to Self-dependance, is there not a proportionate Averseness in him to trust on the bare Declarations of the divine Word? And may not this be the Source of those pharisaic Attempts Mr. Sandeman has so justly detected, of the Objections that stand between us; and also of those laboured Inventions of others, to make out that Men are saved by Christ in a Way of natural necessary Connection; hereby, at once, setting aside the divine Sovereignty, Declarations, Promises, or Trust therein. I shall only add, that if what we have pleaded for is (without Misrepresentation) proved a Contradiction to the Sufficiency of the finished Work of Christ, then, and not till then, I shall see a Necessity for understanding the Scriptures on this Subject in another Light than I do at present, and shall make my public Acknowledgment accordingly.

A Far-



A Farther

DEFENCE

OF

THERON and *ASPASIO*,

Against the

Objections contained in the LETTERS and
DIALOGUES of Mr. *Joseph Bellamy*, Mi-
nister at *Bethlem* in *New England*.

MR. *Bellamy* supposes *Theron* is arrived at
New England, and is there become di-
stressed, converses with *Paulinus*, is convinced of
the Errors of *Aspasio's* Doctrine, and is at last
converted according to the Doctrine of *Paulinus*,
or rather *Saulinus* *.

The first Dialogue treats of *Love to God*. It
being a leading Principle with *Aspasio*, that the
Love of God manifested in Christ Jesus, begets
evangelical Love and Obedience in all who dis-
cover

* Under the fictitious Name *Paulinus* Mr. *Bellamy*
includes himself, as judging he maintains the same
Doctrine that *Paul* preached. As he appears to me
an Opposer of *Paul's* Gospel, I cannot allow him the
Name *Paulinus*, and therefore I rather use his proper
Name *Bellamy*.

cover it. Mr. *Bellamy* aims at razing this Foundation, by asserting, that we are to love God *for his own Loveliness*; by which he means a Love abstracted from all Considerations of our Happiness or Misery, from all Considerations which imply Self-Love. But is there any such Loveliness conceivable by us? Is any Action, Disposition, or Tendency, beautiful or lovely, but as it tends to procure Happiness to others, and manifests an Opposition to whatever would obstruct or prevent it?

The *Loveliness* of God, as far as we can conceive of it, is his being the chiefest Good, his Disposition to make his Creatures happy, and his infinite Opposition to what is contrary to that Happiness. If Mr. *Bellamy* doubts of this, let him endeavour to give us some Idea of the Loveliness of God, without any Idea of his Goodness *; let him give us an Idea of his Goodness, separate from
a Dis-

* What we call lovely or beautiful, what is amiable in God's Justice, Holiness, Sovereign Authority, All-seeing Eye, his Decrees, Commands, Judgments and Doings, all manifest his Glory as the greatest Good or Happiness of the whole; and opposing whatever is contrary thereto. As we cannot reasonably conceive otherwise of God, even tho' many of his Ways are past our Understanding, so we cannot but esteem Him the chiefest Good, and the Fountain of all that is Good. Could we admit the Thought of him otherwise, we might dread his Power to make us miserable, but could not think him amiable.

a Disposition to give Being and Happiness to his Creatures, and to oppose whatever is contrary thereto. If this Loveliness or Glory is manifested as he says "in his Word and in his Works," p. 12. it would be well for him to ask himself, Whether he can conceive of, or describe, such Loveliness in any Word, or Work, that has not a Tendency to procure Being and Happiness to his Creatures; or to oppose, or revenge whatever tends to obstruct it? He may also ask himself, If he can conceive of this Loveliness, separate from his own particular Happiness, otherwise than by a Consciousness of Guilt, of his being and acting contrary to the Will of this Fountain of Happiness or chiefest Good?

As to *Self-love*, no Man is framed for loving his own Destruction, nor can it be any Man's Duty. It is his Duty to love himself, or it is not his Duty to love his Neighbour, for the Rule of a Man's Love to his Neighbour, is *to love his Neighbour as himself*; to deny one's self in this Respect is contrary to the Word, and also to the original Constitution of reasonable Creatures; for *no Man ever yet hated his own Flesh, but nourisheth and cherish it*, Eph. v. 29. It is also a Man's Duty to love God as he is the Creator, Preserver and chiefest Good for all but those, who by Transgression make the chiefest Good their chiefest Enemy.

When

When this is the Case, the Obligation of the Creature to the Creator, or chiefest Good, does not cease, nor can the Conscience be free from the Obligation. But here arises a Disorder through Sin, which none but the Creator can rectify. His Duty of Self-preservation, and Love to himself, clashes with his Obligation to love the Creator, Preserver, and chiefest Good, with all his Heart, Mind, and Soul. Nor could we have apprehended how this Disorder could ever have been rectified, if the infinitely merciful JEHOVAH had not found out a Way (consistent with the Display of infinite Justice) to be *merciful to our Unrighteousness in Christ Jesus*. He who is taught of God to discover this, is blest with an effectual Motive or Inducement to love God, even “the ineffable
“Glories of the Deity, as he has manifested
“Himself in his Word and in his Works,” yet at the same time not separated from, but connected with “his Love to Him in particular.” He cannot therefore agree to the Question as Mr. *Bellamy* chuses to state it, p. 12.

Mr. *Bellamy*, setting aside this Regeneration by a Gospel Discovery, as too selfish, labours to prove that there are some People, whom he esteems as the only Regenerate, who while they are under the Dread of God as their Enemy, being conscious they are the proper Objects of the Wrath of this infinite Goodness, at the same Time can
love

love and delight in that wherein they discover their own eternal Destruction. *Theron* is introduced, p. 194, as an imaginary Instance of this imaginary Conversion, who, after much Labour and Pains in Fasting, Prayer, Meditation, Smiting on his Breast, lying prostrate on the Ground, he at last obtained the desired Summit; “and
 “said within himself ere he was aware,” out of the Delight which he had in “his very Heart” to this glorious God that threatned him with eternal Destruction, “Let all Heaven for ever love and
 “adore the infinitely glorious Majesty, altho’ I
 “receive my just Desert, and perish for ever!” This is a Species of Love beyond what *Adam* had in *Paradise*, beyond the Apostles*, the Scripture Saints †, and even Jesus Christ himself, who for THE JOY THAT WAS SET BEFORE HIM, *endured the Cross, despising the Shame*; and I may also add, it is contrary to our original Constitution, and to the Law of God; since the Standard of Love to our Neighbour is, as has been observed, the Love we owe to ourselves; and our Love to God is not to be as to an inanimate Picture, but as to our chiefest Good, in whom *we live, and move, and have our Being*.

Mr.

* See 1 John iv. 18, 19. 1 Tim. i. 5. † Eph. iv. 32. v. 1, 2. 2 Cor. iv. 16, 17. Heb. x. 34. 1 Cor. xv. 58. 1 John iii. 3. Hos. xi. 4.

Mr. Bellamy is so sanguine about this Attainment, that he tells us, that "there is, yea, there can be no Difficulty in the Way of the Practice of this Duty, but what lies in the Badness of our Hearts," p. 17. A Difficulty easily surmounted! He tells us, p. 131, 132. "We have only to get clear of a *worldly Spirit*, a *self-righteous Spirit*, and *spiritual Deadness*, and then all is easy." So little does this Man know either his own Heart, or what he talks about!

Having told us, p. 17. that "were our Hearts *right*, we should love God for his own Loveliness;" which is only saying, If we were not fallen Creatures, we should love God without the Gospel, having no Occasion for it. From this he very logically infers, that "in Regeneration our Hearts begin to be right; therefore, then, even at that Instant, we begin to love God for his own Loveliness." p. 17, 18.

He here puts the Change upon us, by the Jingle of the Word *right*. The *Rightness* of Regeneration is not the *Rightness* of the original State of Man, but it is a Sinner living by the Saviour's Righteousness, and loving God for his own Loveliness as thus discovered by the Gospel, every divine Perfection being discovered as harmonizing in the Salvation of the Guilty by Jesus Christ. The Scripture Account of Regeneration is, that *we are begotten again to a lively Hope by*

the Resurrection of Christ from the Dead.—That of his own Will begat be us by the Word of Truth, and that we are born again of that incorruptible Seed, even that Word of Truth which by the Gospel is preached unto us. So that the Gospel is the Seed which begets God's Children in Regeneration, as well as the Food that nourishes them; and Mr. Bellamy's Scheme of being regenerated to love God antecedent to any Discovery of his Love or Loveliness by the Gospel, is contrary to Truth.

It is allowed that we ought to love God according to the Display he has made of his Glory unto Man in his original State, and that the Obligation does not cease because Man is fallen; but as it is utterly impossible and contrary to the Principle of Self-preservation, for Man to be in love with his own eternal Destruction, so God hath in Sovereign Mercy seen fit, not to support Mr. Bellamy's Scheme, and alter our original Principles, but to manifest his own divine Perfections in a Character suitable to the State and Condition of fallen Man, *i. e.* as merciful to his Unrighteousness, saving the Lost, justifying the Ungodly; giving his only begotten Son that we may live through Him, &c. This does not infer that the Law is too rigorous, and that the Gospel was provided to vindicate God's Goodness in sending such a severe Law. No, far from it, this is only Mr. Bellamy's forced Conclusion. The Gospel is
a Pro-

a Provision of sovereign Mercy manifesting and supporting the Justice and Equity of the Law. The Heart of every Man is naturally framed for acknowledging and approving of the Sentence of the Law as holy, just, and good, (without any “regenerating Influences of the Holy Spirit” as Mr. B— speaks of in p. 27.) This the Devils themselves do and must acknowledge, but it is impossible for Men or Devils to delight in that Power and Purity which threatens them with everlasting Destruction.

As “all Mankind have not the Knowledge of God according to the Gospel,” we readily admit they cannot be under Obligations to love Him from that Discovery. It does not follow that they either do or can love Him according to their original Obligations, tho’ they are conscious they ought, and self-condemned that they do not.

To say with Mr. *Bellamy*, p. 14. that the Discovery of the Love of God in Christ cannot be had untill we begin to love God according to these our original Obligations, is saying, that the Discovery of the Love of God by the Gospel, cannot be had till there is no Occasion for it. For what Occasion have Men that love God according to their original Obligation, with the sovereign Mercy in Christ Jesus revealed for the Hope of the Guilty and utterly deficient? Such are entitled

to Life in their own Name, on the Foundation of their own Love, whenever they can be found.

He tells us farther, that “ it is easier for an impenitent Sinner to commend God’s Law, in a firm Belief he is delivered from the Curse, than to love it as being in its own Nature *holy, just and good.*” Note, p. 14. This seems to carry with it the Supposition, that some Work is to be done, some Disposition to be obtained, previous to Justification, and of two that present themselves to his View, he prefers the hardest. I would remark here, that if his impenitent Sinner, without the Gospel, can be brought to love the Law, as being in its own Nature holy, just and good, he stands in fair Way for obeying it also, and is very evidently not one of those whom our Lord Jesus came to *seek and to save.* The Truth is, an impenitent Sinner neither loves Law nor Gospel, he dreads the one and despises the other, till the Revelation of the divine Righteousness for the Justification of the Ungodly engages his Heart to both.

But Mr. *Bellamy* on the contrary says, “ We must approve the Law as holy, just and good, glorious and amiable, with Application to ourselves, before we can *with all our Hearts* believe the Gospel to be true. And this Reasoning (he tells us) demonstrates the absolute Necessity of Regeneration, as antecedent to the
“ *first*

“first Act of Faith,” p. 23, 24. This Reasoning proves, that our Author is ignorant of the apostolic Regeneration which began with believing the Gospel to be true. We must distinguish between loving and delighting in the Law, and barely acknowledging or approving of it as holy, just and good. Every Man, as well as Mr. *Bellamy's* regenerate Man, is obliged to acknowledge and approve the Law to be holy, just and good. It is the Justice, Purity and Power of God that is the Dread of the guilty Sinner, and the Cause in this Case of Enmity; *Sin*, as the Apostle says, *working Death in us by that which is good*. In this Case no Man does nor can delight in the Law of God, and every Man must remain inevitably shut up, till by the Gospel he discovers this same righteous God taking Vengeance on his only Son for the Manifestation of sovereign Mercy, in saving, not Mr. *Bellamy's* qualified regenerate Man, who very metaphysically delights in the Object of his Dread, before, and in Preparation to his believing the Gospel; but the absolutely Guilty and Destitute, who have nothing to recommend them to the divine Regard, but the Redeemer's Righteousness alone.

It is true, no Man believes the Gospel to be true, who does not believe the Law in all its Rigour to be holy, just and good; and why? even because they are so intimately and inseparably

connected together. If Christ died at all, he died to suffer the Rigour of that Law, and all his Obedience was to it. If he is a Righteousness for the Guilty, it is for the Guilty by that Law, and to deny that Law would be to deny that Righteousness itself and all Hope by it. But the same inseparable Connection is an Argument against Mr. *Bellamy*, both here and in his Directions for Conversion, p. 27. “Wherefore the awakened Sinner, under a lively Sense of the Dreadfulness of eternal Damnation, with particular Application to himself, must (thro’ the regenerating Influences of the Holy Spirit) be brought to approve the Law in all its Rigour, as holy, just and good, as being really amiable and glorious in itself, before he can so much as believe (in a Scripture Sense) the Gospel to be true;” and therefore he would have the Law preached till it was amiable and glorious in itself in the Sinner’s Eyes, or till the Sinner delighted in it with all his Heart, and then to this good Sinner, that so delights in the Law, he may venture safely to preach the Gospel.

But suppose, instead of all this self-justifying Labour, we cease from our own Inventions, and let the Apostles be heard; we shall find, that keeping this inseparable Connection of Law and Gospel in their Eye; they manifested the Righteousness of the Law in the very Grace of the Gospel; so

so that he that believed the one believed the other, and they that delighted in the one delighted in the other. The Difference is, they preached with Success Salvation to the Guilty. Such, were *begotten by the Word of Truth, to love Him that had begotten them, and they who were begotten of Him.* Mr. Bellamy's Converts are supposed first to delight in the Law without the Knowledge of the Gospel, and being thus secured from all the Damage the Gospel can possibly do them, they may then be very cautiously let into the Secret. What high Thoughts must such Men have of the Gospel! Surely if there are any such Teachers to whom Jesus Christ is a *Stone of Stumbling* and *Rock of Offence*, it is these Men who thus *stumble at the Word*, and are so totally opposite to the Justification of the Ungodly, as not knowing the Power of the true Grace of God.

Mr. Bellamy tells us from 2 Cor. iii. 18. that "a Sight of the Glory of God is what moves us to love Him," p. 31, 45. But was not the *Glory of God* the Apostle speaks of, *the Light of the Knowledge of the Glory of God in the Face of Jesus Christ*? Is not this *the Glory of his Grace* in saving by the Manifestation of the highest Justice and most perfect Righteousness the most worthless Criminals, and that without the least Recommendation in themselves to the divine Regard? And is not Mr. Bellamy endeavouring to diminish

this high Display of *the Glory of God in the Face of Jesus Christ*, by qualifying his justified Man with a preparatory romantic Delight in God while his Enemy; whereby he becomes eminently distinguished from those ungodly Wretches, that have not this wonderful Affection to what threatens them with eternal Destruction? Is this being merciful to our Unrighteousness? Is it not rather being merciful to our Merit or distinguishing Righteousness? Is this justifying the Ungodly and saving the Lost? God, according to this Account, is just and merciful, not in Perfection, but so as there appears another Reason for such a Man's Justification than the Righteousness of Christ, even this metaphysical Abstract Delight in God. And what God must Mr. *Bellamy* and his metaphysical Converts have their Delight in? Must it not be one who tho' he is so just and pure as not to save without some Satisfaction by his Son, yet he is not such a Sovereign in his Grace as to justify the absolutely Guilty and unqualified, but first takes Care to furnish them with the proper inwrought Qualifications, and then justifies them accordingly? But this is not the same God that is preached by the Apostles. This is not the *God that is above*.

In p. 33. he tells us, "It is infinitely unreasonable that God should forgive us, till we make our proper Acknowledgments, and ap-
" prove

“ prove his Law”—and as he judges in a reasonable Way, and is himself a Judge of what is reasonable and unreasonable in God’s Forgiveness, he farther tells us, “ Nor, till we DO THIS, can we possibly look to God thro’ Jesus Christ for Pardon, as ABSOLUTELY OF MERE FREE GRACE.” Hence, according to the reasonable Conclusion of Mr. *Bellamy*, we are to DO SOMETHING as a preparatory Condition of Pardon, as ABSOLUTELY OF MERE FREE GRACE !

To reason us into his Scheme he says, “ If we were Enemies to God, in the Temper of our Minds, previous to one Thought of his being our Enemy, a Persuasion of his Love, ’tis self-evident, will never reconcile us to him,” p. 34. Notwithstanding all which puzzling Logic we may affirm, that as that Lust which causes our Guilt, causes our Enmity and Dread to those divine Perfections which would otherwise be our Happiness; so the New Testament Discovery of God as merciful to our Unrighteousness in Christ Jesus, removes our Guilt, and the divine Perfections again become the Object of our Complacency and Delight.

“ Who are they, what is the Character of the Men, who use this confident Language? *We have known and believed the Love that God bath to us.* Were they Saints or Sinners? p. 37.

They

They were both. A Saint is a Sinner living thro' the divine Righteousness revealed for the Hope of the Guilty, loving God under this Character as merciful to his Unrighteousness, and keeping his Commandments as influenced by this Love. When they are thus using the Language of Faith they appear undoubtedly Believers; but what was it they believed? did they believe with Mr. Bellamy that there was a preparatory Righteousness to the Righteousness of Christ? No, far from it; they believed that while they were yet Sinners, and without Strength, Christ died for the Ungodly; their Faith was not that the Godly, but that the Ungodly are justified by his Death; and they describe the Love of God in this Language, *Herein is Love, not that we loved God, but that he loved us, and sent his Son to be the Propitiation for our Sins.* They love him for this Love, and because he thus *first loved them.*

Who speaks these Words? and who are they spoke to? serves sometimes as a Shift against the plain Sense of a Text. The whole Bible was wrote by Men under the immediate Inspiration of God. Does every Thing they have wrote there relate to, or include Persons under that Inspiration? The Persons wrote to (in the New Testament especially) were the Saints, or professed Believers. Does it follow, that nothing is said there but what relates to them under that Consideration? For Instance, when

when *John* writing to the Church says, that God sent his Son to be the Propitiation for our Sins, does it include them as Believers who had received the Atonement, or as Sinners who stood in need of it? Undoubtedly as Sinners. And this their Language concerning his Love to them as Sinners, is the Language of Believers, and distinguishes them from *Pharisees*, who ground their Apprehensions of God's Love from their Excellencies above other Men.

Mr. *Bellamy* uses p. 39, 40, what he thinks to be an Argument, to prove that we begin to love God before we know his Love to us; but it rather may be considered as a Specimen of that hideous Jargon which has thro' the Device of Satan took Place of the apostolic Testimony concerning Jesus and Remission of Sins, and Salvation to the Guilty in his Name. "Antecedent to
" the first Act of Grace they (the Apostles) had only
" committed Sin; every Act was a sinful Act before the first gracious and holy Act: And therefore, according to their own Rule, they were
" not the Children of God but the Children of
" the Devil, till they had performed at least one
" Act of Grace. And until they knew they had
" performed an Act of Grace, according to their
" own Rule, they could not know their State
" was changed for the better. But in the first
" Act

“Act of Grace”, the Sinner’s Heart is really
 “reconciled to God thro’ Jesus Christ.” Would
 one think that this Man had ever had a Bible
 in his Hands; if he has, he has read these Words
 of the Apostle to little Purpose, *How shall we call
 on him in whom we have not believed, and how shall
 we believe on him of whom we have not heard, &c.*
 But Mr. Bellamy thinks he has been giving us the
 Sense of 1 John iii. 8, 9, 10. *He that committeth
 Sin is of the Devil.* If he had attended to the
 Scripture Account of the Sin of the Devil, he
 might have understood this Text much better.
Satan abode not in the Truth himself, and has
 proved a *Liar and Murderer* in his Opposition to
 it ever since. In like Manner, *Whosoever trans-
 gresseth and abideth not in the Doctrine of Christ
 himself, and hath not the Love of the Brethren who
 are of that Doctrine for the Truth’s Sake dwelling
 in them, is of the Devil, who sinneth thus from the
 Beginning.* The Obedience to the Command-
 ment

* It is evident Mr. Bellamy means by this Jargon,
 not any Act which flows from knowing the Grace of
 our Lord Jesus Christ, who tho’ he was rich, yet for our
 Sakes became poor, &c. which is the true Grace of God
 wherein Christians stand; but he means the first Act,
 by which they might conceit themselves possessed of a
 supposed Grace or inherent Excellency, recommend-
 ing them to the divine Regard above others, and there-
 by judge themselves entitled to the Blessings of eternal
 Life.

ment to believe on the Name of his Son Jesus Christ, or to live by his Righteousness, and love one another, being the Law written by the Spirit of the Living God on the Hearts of all the New Testament Children, and therefore the Law whereby the Children of God are manifested and the Children of the Devil. But till Mr. Bellamy knows what is Truth, this Language of the Apostle will appear as uncouth to him as his Jargon does to us.

His main Argument is, That "it is inconsistent with the whole Tenor of the Gospel, that a Sinner is actually entitled to the Love of God, as his reconciled God and Father, before he believes in Christ," p. 40. not understanding that Sinners discover the Love of God in what they believe, and not in their having performed the Condition of believing. Altho' Sinners are condemned that believe not, yet at the same Time 'tis Sinners, and such only, that are justified, not by what they do, but by what they believe; and in this apostolic Sense we can agree with him in the apostolic Words, that we are justified by Faith. Moreover, a justified Sinner in what he believes discovers the paternal, sovereign, redeeming, and electing Love of God in Christ Jesus. So to divide these into four sorts of Love, may serve Mr. Bellamy to puzzle himself and others, but it is of no Force with them who believe and know the Truth.

The

The Distinction between loving God for himself, and because he is good to us, running on from p. 45 to 50, is without proper Ground; God's Glory in the Gospel whereby we discover his Goodness to us, being the most striking and amiable Display of all his divine Perfections, as has been already observed.

Our Difference in Respect of FAITH IN CHRIST, which is the Point in Controversy in the 2d *Dialogue* of Mr. Bellamy, will be readily discerned by attending to his Answer to *Theran's* Question, p. 120.

“ Pray, what is there contained in the Gospel,
 “ which may be sufficient to encourage a Sinner
 “ to return to God through Christ, with full
 “ Assurance of Acceptance through him?” To
 this Mr. Bellamy replies, “ These three Truths
 “ are set in the clearest and strongest Light, in
 “ the glorious Gospel of Jesus Christ.

“ 1. That the Goodness of God, the supreme
 “ Governor of the World, as manifested in
 “ Christ, is *self-moving* and *infinite*. It needs no
 “ external Motive, no Goodness in us, to draw
 “ it forth into Exercise. Yea, it can surmount
 “ infinite ill Desert,—self-moved. This is de-
 “ monstrated in God's *giving his Son*, of his own
 “ mere Motion, to die for a World so ill de-
 “ serving,—infinitely ill deserving—that no Ato-
 “ nement appeared to him sufficient to secure the
 “ Honour

Honour of his Law and Government, but the
 Blood of his own Son. Let me believe with
 all my Heart, that God hath done *this Deed*,
 a Deed infinitely superior to the Creation of
 Millions of such Worlds as this, all which,
 with one Word speaking, *Messiah* could have
 created in a Moment—I say, let me believe
 with all my Heart, that God, of his own mere
 Motion, has given his Son, one equal to him-
 self, to die for such a World as this; and at
 once I have the fullest Conviction of his Self-
 Goodness, and infinite Grace. It stands in a
 Light brighter than the Sun at Noon-day.

2. God can, *consistently* with the Honour of
 Himself, of his Law and Government, and
 sacred Authority, *pardon* and *save* those, who,
 strictly speaking, are infinitely ill deserving,
 through *Jesus Christ* his Son. His Honour is,
 in every Point of Light, effectually secured by
 the Mediation and Death of his Son. The
 Dignity, the infinite Dignity of the Son of
 God proves this to the enlighten'd Soul. The
 Resurrection of Christ from the Dead is a vi-
 sible Demonstration of it. And God himself,
 in plain Words, declares it to be true—That
 he can now be *just*, and yet *justify him that be-
 lieveth in Jesus Christ*, Rom. iii. 24, 25, 26.—
 Now, if the Goodness of the Divine Nature is
 infinite and self-moving, and if he can, con-
 sistently

“ sistantly with his own Honour, pardon and
 “ save the infinitely ill-deserving through Jesus
 “ Christ his Son, the only Question that remains
 “ is, Who may, among all the Sons of *Adam*,
 “ trust in this glorious Mediator, return home to
 “ God through him, and through his Merits and
 “ Atonement look to the free Grace of God for
 “ Pardon and eternal Life ?—But

“ 3. It is most expressly declared, that *who-*
 “ *soever will, may come*, Rev. xxii. 17. and *he*
 “ *that cometh shall in no wise be cast out*, John vi.
 “ Yea, Orders are given, that these glad Tid-
 “ ings should be carried all round the World,
 “ the Gospel preached to every Creature, *Mark*
 “ xvi. 15.” p. 120, 121, 122.

Thus far *Aspasio* and his Friends can join with Mr. *Bellamy*, unless he has spoke what he neither understands nor believes to be true. And the remaining Difference must be in regard to the genuine Sense and meaning of *Coming to Christ, Trusting in this glorious Mediator, Returning home to God through him*. By these Expressions he declares himself to mean some Act, or Excellency, which is preceded by a being regenerated by the Law, abstractedly, and without any Discovery of the Grace of the Gospel, and so regenerated as to effect a loving God as discovered thereby for his own Loveliness appearing in the very Rigour of it.

Mr.

Mr. *Hervey*, by such Expressions, understood neither more nor less than what they genuinely import, according to the gracious Declarations of this Almighty Sovereign. If these Declarations are, that *he hath given his only begotten Son, that whosoever believeth or trusteth on Him shall not perish but have everlasting Life*—that this only begotten Son hath so answered the Demands of Justice, so satisfied and pleased Him, that he can now *be just, and the Justifier of the Guilty or Ungodly*, and that he hath laid Him in Zion for a Foundation of Confidence, declaring, that *whosoever believeth or trusteth on Him shall not be ashamed, confounded, nor disappointed*: Then any Sinner, *whosoever* he be, hath sufficient Warrant immediately, and without any Condition, or entitling Qualification, confidently to believe in, trust, or depend on *Jesus Christ*, for everlasting Life. In this Sense, and in this Sense only, Mr. *Hervey* pleaded for a particular Application to himself, of what was given to immediate Trust, Reception or Enjoyment, in general and indefinite Terms. In this Sense, and in this Sense only, did he use the Words *for me — in my Stead, &c.* as respecting the Obedience and Death of Christ; and to this, he reckoned the *Belief of the Truth* of the Gospel to be previous, as *knowing the Name of the Lord* is previous to *trusting in Him*. He did not consider his Trust as entitling him to everlasting Life, but he considered rather

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that

242 *A farther* DEFENCE of

that he had a Christ and everlasting Life given for him a Sinner to trust in and depend upon. And when he urged *believing on Christ*, as the Apostle did to the Jaylor, he was to be understood thus, as meaning the same with the Apostle; that is, not that the Jaylor was to work himself up to this Trust or Confidence as the Condition of being saved, but that he had a sure Foundation whereon he might most confidently depend without Fear of Disappointment.

Mr. Bellamy has therefore misrepresented him in Pages 3, 54, 80, 117, 119, 135, as teaching *Theron* to *believe all his*, as a conditional entitling Performance previous to trusting in Christ; for, on the contrary, he is maintaining an immediate unconditional Dependence on Jesus Christ, as given for that Purpose in the divine Declarations. When Christ is considered as *a Gift*, this Trust is considered as the *Appropriation or Enjoyment of the Gift*. When Christ is considered as dying for the Guilty indefinitely, this Trust says, *for me*. When we are considered at *a Distance from Christ or God*, this Trust is considered as *coming to Christ, or coming to God by Him*. When Christ is considered as *the Bread of God come down from Heaven to give life to the World*, this Trust is considered as *eating Him or living by Him, &c.*

He has also misrepresented him in Pages 58, 59, 62—67, 75, 87, 89, 90, 100—105, 110—114,

120,

120, 123, 126, 127, as Teaching *Theron* to believe all his without "Scripture, Sense, or Reason." Whereas he is maintaining only such an *assuring* or *satisfying* ourselves from the Divine Declarations, as is in the very nature of *Trusting*, *Confiding*, or *Believing on Christ*, such as is fully warranted and supported by those Declarations *.

He is again misrepresented in Pages 3, 55, 76, 112—114, 116, as teaching *Theron* to say and believe, that *all is his*, from some other Testimony of the Spirit than that which is in the Scripture. This may be the Case; and I believe is, with some who plead for Assurance of their own Salvation; but it is very evident Mr. *Hervey* pleaded for no other *Confidence* or *Trust* than what takes its Rise from the *Divine Grant* and *Invitation to Sinners*, which we find in the *written Word*.

He is also misrepresented p. 56, 115, 116. as charging the Sin of *making God a Liar*, in not believing "our Sins in particular are laid on Christ and are forgiven, and that we in parti-

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" cular

* In all ordinary Cases of *Trust*, we assure ourselves, that what another Person *promises* or *assures us of*, will be as he says or promises. And in this particular Case where the Promise of God is to him that trusteth on Christ for everlasting Life, there *Trusting*, in the very Nature of it, is, and must be, an *assuring ourselves* of what is true, not in *itself* independent of the Divine Engagement, but in the *Faithfulness of Him* who hath promised such shall not be disappointed.

244 *A farther* DEFENCE of

“ cular shall be saved.” Whereas it is only asserted, that we make God a Liar *if we believe not the Record he has given of his Son, That he has given, or presented to us, eternal Life in Him, as a Foundation of immediate Reception, Trust, or Confidence.*

The Gospel is also grossly misrepresented by Mr. Bellamy, in p. 4, 5. where “ *the Cares of the World coming in upon Theron, and choaking the Word that it becomes unfruitful,*” the Fault is laid upon *the Word itself*, as tho’ the Gospel he had taught was “ all mere Delusion ;” this can manifest nothing else but Mr. Bellamy’s Ill-will against the Gospel ; for otherwise can any Man of common Sense say, that *the Cares of the World coming in and choaking the Word*, is any Argument against the *Truth or Efficacy* of that *Word*, which, in those who are taught of God to abide by it, hath its proper Effect.

The Confidence of the Christian is also misrepresented, p. 5, 159. where *Theron*, the supposed *Believer* in Christ, is described as going on for many Months believing “ Pardon is mine,” and all this Time “ unconscious of any sanctifying Operations in his own Breast ;” whereas every one that believes on Christ (not because he is conscious of sanctifying Operations, but) because God has spoken to Sinners, and given a Foundation for their Confidence, every such one is
con-

conscious of the sanctifying Operation of that Truth.

To these Misrepresentations I may add a capital Mistake of Mr. *Bellamy's*, running thro' Pages 83, 85, 86, 88, 91, 94, 95, 97, 98. in Respect of the Scriptural Grant of Christ to Sinners. He judges, if Christ is given at all, it must be either absolutely, or conditionally; if absolutely, he is ours in Possession; passed over to us; and all the Blessings he hath obtained are ours, whether we believe it or no; and as this is not the Case according to the Scripture, he judges the Gift to Sinners can be *only* conditional: Whereas it is evident, that Christ is a Gift to the World clear of this Alternative; He is a Gift to be unconditionally and immediately received and enjoyed; as Food given to be eaten is not given in any other Sense, or to any other Purpose. Hence the Grant is made to Sinners, to any, or who-soever of the World; and at the same Time it cannot be inferred, that any are Partakers of the Blessings, but they who believe and receive what is given. It is in this Sense only that *Aspasio* says,

“ Pardon is mine, Grace is mine, Christ and all
 “ his spiritual Blessings are mine: Why? because
 “ I am conscious of sanctifying Operations in my
 “ own Breast? Rather because God hath spoken
 “ in his Holiness; because all these precious Pri-
 “ viledges are consigned over to me in the ever-

Q 3

“ lasting

“ lasting Gospel, with a *Clearness* unquestionable
 “ as the Truth, with a *Certainty* inviolable as the
 “ Oath of God.”

As to the twelve Queries, beginning Page 62. which Mr. *Bellamy* thinks so much “ to the Point “ in Hand,” the 1st, 2d, 3d, 4th, 9th, 10th, 11th and 12th, all proceed on the mistaken Supposition that we plead for the Belief of “ a Proposition no where contained in the Bible, without Evidence, and not true.” Whereas the Point maintained by us, is an immediate Trust and Confidence in *Christ alone for everlasting Life*, grounded upon very evident divine Declarations. I therefore pass by the above-mentioned Queries, and proceed to

Query 5. “ Is not this the constant Character “ of self-deceived Hypocrites, that they have a “ *redl Persuasion in their Hearts* of the Love of “ God to their Souls, and a confident Expectation of eternal Life, without any real Evidence? *Matth.* vii. 21—27. *Luke* xiii. 25, 26, “ 27. and xviii. 9, 11.” p. 68.

Ans. They that, as in the Texts mentioned, trust in themselves, that trust in their own Excellency above others, tho’ it amounts even to *casting out Devils, and doing many wonderful Works in Christ’s Name*, are undoubtedly Self-deceived Hypocrites; but they who, as guilty and on a Level with others, trust only in the Lord according to the
 divine

divine Declarations *, *shall be as Mount Zion.*
This also answers p. 104, 108.

Query 6. "Is not this Faith analogous to that
" which the Devil tempted our Saviour to exer-
" cise?" p. 70.

Ans. This is the first Time I ever heard it as-
serted, that the Devil tempted our Saviour to exer-
cise Faith. The Scripture Account is, that he
tempted him to Unbelief, *If thou be the Son of*
God? &c.

Query 7. "If the Devil attempted thus to de-
" lude our blessed Saviour himself, by misapply-
" ing a precious Promise, has he not Courage?
" has he not Power? has he not Will? to at-
" tempt to delude poor Sinners in a like Man-
" ner?" p. 71.

Ans. But he has neither Will nor Power to
delude them, by teaching them to trust in the
Lord Jesus Christ alone for Salvation, upon the
divine Promise that such *shall not be confounded.*

Q 4

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* The Declarations we mean are *If. ix. 6.* com-
pared with *Luke ii. 10.* and explained by *Rom. ix. 33.*
1 Pet. ii. 6. *John iii. 16.* compared with *John vi. 29,*
32, 35, 37, 40, 47, 51, 53, 54, 57, 58. *1 John v.*
11, 12. *John x. 9.* *Acts xiii. 38, 39.* *xvi. 31.* *1 John*
iii. 23. and many to the same Purpose. If any can
prove the genuine Import of these Texts afford no
Foundation for immediate Trust and Confidence upon
Jesus Christ for eternal Life, as freely given in Him
to the Guilty; it will be then Time for us to look out
for another Foundation.

He appears rather as an Angel of Light in teaching Souls to mistrust of these gracious Declarations.

Query 8. "Did ever Christ or his Apostles de-
" fine Faith to be a *real Persuasion that Christ*
" *died for me in particular, and that Pardon,*
" *Grace and Glory are mine ?*" Ibid.

Ans. Christ and his Apostles never puzzled themselves and their Hearers with Definitions of Faith. They preached the glad Tidings of Salvations to the Guilty and Lost, and invited such to come, to receive, to trust and confide for eternal Life, according to the divinely gracious Declarations ; and that is all we have pleaded for ; the particular Application or Assurance, is the Trust or Confidence itself,

In p. 75. Mr. Bellamy is puzzled, because sometimes he apprehends " they say, *We have the clearest*
" *Evidence for this Belief,* and sometimes they
" say, *We have no Evidence from Scripture, Sense,*
" *or Reason.*" It is plain he has not understood what he has attempted to confute. We have the clearest Evidence for *what we believe,* and in *what we believe* ; we have a *sufficient Authority* for immediate *Trust and Confidence in Christ alone for eternal Life by him.* And in trusting in Him for everlasting Life, we assure ourselves of what can only be made out by Him that bids us trust in Him, and promises that in so trusting to *Him alone* we shall not be confounded.

The

The Gospel of our Lord Jesus Christ considers all Mankind as perfectly on a Level before God, so that they who are justified, made Children, Heirs, &c. are *justified, &c. freely by God's Grace through the Redemption that is in Jesus Christ*. On the contrary, Mr. Bellamy's whole Religion is founded on a previous Distinction among Mankind, and his Attention to a supposed Excellency above others in them who are relieved by the Gospel, prevents him from understanding the plainest Declarations of Scripture, even as the same Notions prevented his Predecessors from knowing *Him whom the Father had sent*, and caused them to *stumble at his Word* and crucify him. Hence he supposes, that the Gospel does not *make*, but *finds* the Distinction amongst Men, of *Children of God*, and Children of the Devil, and also that being *ingrafted into Christ, married to Christ, &c.* is this inwrought Excellency, by which Excellency they are known to be the Persons to whom this Gospel, and all its Blessings, is sent, and appertains. Hence it is he argues, p. 78. "If we must be in Christ" (that is, be made Partakers of this inwrought differencing Something, which he sometimes dignifies with the Names *Grace, true and living Faith, &c.*) "before we
"are interested in his Benefits, we must know
"that we are interested in Christ" (or that we have this Something in us) "before we can know
"our

“ our Interest in his Benefits.” And when he is told of the divine Grant to Sinners, in *John* iii. 16. 1 *John* v. 11, 12, &c. his Argument runs thus, “ If the Grant is not absolute it does not
 “ make Pardon mine, nor give me a Right to
 “ believe it mine; if it is absolute, it makes Par-
 “ don mine before I believe it; and so I am ju-
 “ stified before Faith.” How easy is it to answer, the Grant is not to the previously qualified, but to Sinners indefinitely, to any, whosoever, &c. to their immediate unconditional Enjoyment, in a Way similar to Eating, Receiving, Putting on, &c. and called *Believing on* or *in Christ*, *Trusting in Christ*, *Confidence*, &c. and repeated Assurances are given that whosoever so eats, receives, believes in, trusts or confides in Christ, shall not be disappointed in what they trust Him for, but shall have everlasting Life by Him accordingly.

If Mr. *Bellamy* should yet remain insensible to the Nature, or Possibility of this Gift, I would recommend him to the following Experiment for his Conviction. The next Time he is invited to dine with his Friend, let him make Trial of his own Argument, by saying, “ Sir, if your
 “ Grant of this Entertainment is not absolute, it
 “ does not make the Food mine, nor give me
 “ any Right to eat it; — If it is absolute, it makes
 “ the Entertainment mine before and whether I
 “ eat it or no; and therefore as I do not chuse
 “ to

“ to eat it myself, I intend to give it away.”
Your Friend would soon know how to distinguish here, and inform you this was a Gift clear of your Alternative: He would inform you, that as he had granted it only to your Enjoyment, it was yours in no other Sense, and to no other Purpose; and as you did not eat any yourself, you stood no otherwise interested in it.

• We shall now consider the Scriptures, against the plain Sense of which Mr. *Bellamy* sets up his imaginary *Something*.

• “ God so loved the World as to give his only
“ begotten Son.—To what End? That whoso-
“ ever believeth in Him should not perish, but have
“ everlasting Life.” p. 92. What is it to believe in him? To trust in him.—What are they to trust in him for? *Everlasting Life*.—And who are allowed thus to trust? Any, *whosoever, the World, &c.* But such are under the Wrath of God? They are so, they are therefore allowed by this Declaration to trust in him, and his Righteousness, for Deliverance and eternal Life.

• “ *This is the Record, that God hath given to us*
“ *eternal Life.* — But — *this Life is in his Son.*
“ *Therefore, He that hath the Son hath Life, and*
“ *he that hath not the Son of God hath not Life,*”
1 John v. 11, 12. How have we the Son? By the Doctrine of Christ revealing him as given
to

to be received, as the *Lord our Righteousness*, or to be trusted in, for everlasting Life.

“*Thro’ this Man is preached unto you Forgiveness of Sins,*” Acts xiii. 38, 39. Who were allowed to *believe in* or *trust in Christ* for this Forgiveness? They to whom it was preached. And who were justified by it? *All that believe*. What, without any differencing Excellency in them above others? We don’t read of any, they were justified by *what they believed*, by *what they trusted in*, for Remission of Sins, and neither more nor less on Account of any differing Excellency in them.

“*Again—The Promise is to you.*—And what then?—*Repent and be baptized every one of you in the Name of Jesus Christ, for the Remission of Sins,*” Acts ii. 38, 39.—What was the Repentance *Peter* intended? To repent of crucifying Christ which he had given to be believed on for everlasting Life, *vers.* 36. And what was the Baptism

* It has been objected that “the Particulars here exhorting to (in these and other Passages of a like Nature) contain much more than the Trust and Confidence we plead for; even the whole Duty of the Christian Life.” *Ans.* This cannot be admitted, because, 1. The meanest Capacity may discern a Violence done to these Texts in so understanding them. 2. The Duties of the Christian Life presupposes us to be Christians, but these Exhortations were to *the World*, and not to the *Church*, or Society of Christians; they were Exhortations to *Sinners* as such, and not to the *Saints*.

Baptism of the Remission of Sins? To be baptized, trusting in Him for that Remission *.

But, says Mr. Bellamy, "were their Sins already forgiven? No. Repent and be converted, that your Sins May—not because they are, but that they May—be blotted out." *Acts* iii. 19. Give me Leave also to ask, When? The Answer is, *When the Times of Refreshing shall come from the Presence of the Lord, and he shall send Jesus—whom the Heavens shall contain till the Time of the Restitution of all Things.* So that it very evidently proves too much in the Way Mr. Bellamy has quoted it, for then their Sins are not forgiven till Christ's second Coming, which is evidently contrary to the whole Tenor of the Gospel. It therefore very evidently imports, that they may be found among them who have their Sins blotted by Jesus Christ, when the Books are opened, and the Dead are judged according to what is written therein.

"Except

* The Repentance that John the Baptist preached was, *That they should believe on him which should come after him, that is, on Christ Jesus, Acts xix. 4. He was the Voice of one crying in the Wilderness, Every Valley shall be filled up, and every Mountain and Hill shall be brought low, that all Flesh, being upon a Level, might see the Salvation of God, Luke iii. 4, 5, 6.* The Guilty, who had no Righteousness to boast of, came to John's Baptism, acknowledging their Sins, and

254 *A farther* DEFENCE of

“ *Except ye repent, ye shall all likewise perish,* Luke xii. 3, 5.” This was directed to those who, like our Author, were placing their Dependence in the Excellency God had bestowed upon them above other Men, and consequently the Repentance intimated was such as was afterwards exemplified in *Paul*, of which we have a Description in *Phil.* iii. 3,—11 *.

He allows, p. 93. “ The whole Congregation of *Israel* were welcome to take the *Manna* and *Eat*. And ’tis true (says he) that all Mankind are welcome to receive Christ, the true Bread, and eat, and live for ever.” Here one would think he had given all up, but he has got his convenient Reserve. You must not think that *Eating* is *Receiving, taking Possession, Immediate Enjoyment, Appropriation* or *Trusting*. No, no, he means no more by *Eating* than that previous inwrought Excellency, or some Act of Grace, as he calls it, flowing from that Excellency above other

and were well received by him, *Matth.* iii. 6. But when he saw the *Pharisees* come to his Baptism, who gloried in their inherent Excellency, he said, O Generation of *Vipers, who hath warned you to fly from the Wrath to come*; and vindicated his Charge by shewing, that notwithstanding all their seeming Piety, they were destitute of the *Fruits meet for Repentance*, such as was afterward exemplified in *Paul*, as above-mentioned, *Matth.* iii. 7, 8, 9. And this Repentance may be also called, as in *2 Tim.* ii. 25. *Repentance to the Acknowledging of the Truth.*

other Men, which he deceivingly calls by the Name of “uniting to Christ, by a true and living Faith,” and which, as he has nothing else to exhibit on every Occasion, must stand for *Eating, Coming, Trusting, Being in Christ*, and in short, every Scripture Phrase that bears any Relation to living by the Righteousness which our Lord Jesus wrought out for the Guilty.

In p. 98. we come to those “figurative Descriptions of Faith, which occur in the holy Writ.” *Receiving him* is called by the Evangelist *believing in his Name*, John i. 12. and Mr. Bellamy allows it to be trusting in his Mediation, Merits and Atonement, “for Forgiveness and eternal Life ;” which would end the Dispute, did he understand and mean accordingly, but he speaks elsewhere as a Man totally ignorant of trusting in the Lord, in this Case. Of Christ, as compared to the *brazen Serpent*, he allows we are “to look to him for Healing,” but it is very evident he means looking to his own Excellency above others, or to his Acts of Grace, his Compliance with the Conditions of what he calls the Gospel, p. 99. “As a Bridegroom (he says) we are as chaste Virgins to be espoused to Christ.” Whereas the Apostle had *espoused the Corinthians*, as guilty Sinners, to one Husband Christ, to one only Righteousness as their Hope, and he was *jealous over them, that he might present them*

them as a chaste Virgin unto Christ, i. e. least some such one as Mr. Bellamy should corrupt them from pure unmixt Simplicity, of this only Hope of the Guilty, to some supposed Excellency in themselves above others, 2 Cor. xi. 8.

Compared to “a City of Refuge we are to fly “to him for Safety.” But it cannot be called *flying to Him*, to trust in ourselves, instead of trusting confidently upon him as the Refuge granted to us for that Purpose. Is he compared to *Bread* and to *Water*? We are not to live upon the thin Diet of our abstracted Love to God for his own Loveliness according to the Law, exclusive of the glad Tidings of the Gospel; but we are to feed upon him confidently as our *Meat and Drink to everlasting Life*.

In a Word, Is he the great High-Priest? We are to draw nigh to God, not thro’ Mr. Bellamy’s Excellency, or differencing Something, but as guilty Sinners with others *draw nigh to God thro’ Him*; and we leave him to judge what this *looking to Him, espousing Him, flying to Him, feeding upon Him, and drawing nigh to God by Him* is, if it is not the Trust and Confidence we have pleaded for. But on the contrary, if we believe with Mr. Bellamy, we must suppose that *David, Job, Habbakkuk, Paul*, and the *Council at Jerusalem*, trusted in the Lord because “they all knew themselves to be sincere godly Men, from a Con-
sciousness

“scioufulness of their own inherent Graces.” p.100. and that they were as destitute of the true Grace of God in *justifying the Ungodly* as himself.

Mr. Bellamy observes, in p. 104. “I ought to believe it (*i. e.* the Salvation granted) mine *precisely in the same SENSE*, in which the Grant makes it mine. Thus, if the Grant makes it mine as being a Child of *Adam* ; then I ought to believe it mine as knowing I am a Child of *Adam*. If the Grant makes it mine only as being in Christ, then I ought to believe it mine, only as knowing that I am in Christ. If the Grant only makes a common Interest mine, then I ought to believe a common Interest only to be mine. If the Grant makes a *saving* Interest mine, then I ought to believe a *saving* Interest mine.” Here he imagines, as has been before observed, that the Distinction between a *Child of Adam* and *being in Christ*, is found, and not made, by the Gospel. The Grant it shall be allowed conveys no more than a *common Interest* before Faith ; but what is this *common Interest* ? Is it not that *any Man*, or *who-soever believeth in Him bath everlasting life* ? Is it not that *any Man*, without Mr. Bellamy’s distinguishing Something, is welcome to trust in, and live by Jesus Christ immediately, with assurance from God, *that he shall not perish in so trusting, but have everlasting life*. Suppose some worth-

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less, good for nothing Wretch, that ought to perish, believes this, and enters into life, while the excellent Mr. *Bellamy*, with his mathematical and metaphysical Dividers sink down to Eternity, between the two Stools of *common Interest* and *saving Interest*, then indeed, then, will it be too late for him to be corrected in his Mistake.

Notwithstanding all his ridiculous Representations in the same Page, it may be allowed, that
 “ It is not ours before we believe, and yet we
 “ are allowed to trust on Christ for it. We may
 “ have no Evidence of its being already ours from
 “ Scripture, and yet our Trust on Christ for it
 “ be wholly founded on Scripture. When God
 “ has not told us our Sins are forgiven, we make
 “ God a Liar if we believe not that we may confidently trust on Christ for that Forgiveness.
 “ And in believing this, we believe the Report
 “ of the Gospel, and in so trusting, we trust in
 “ him for what the Gospel has sufficiently warranted us to believe in him for, with Assurance
 “ of eternal Life.”

And will not what Mr. *Bellamy* allows in p. 106. serve to condemn him in what he ridicules, where he says, on *Mark xi. 24.* “ The Apostles
 “ had sufficient Evidence for believing that God
 “ would perform the *miraculous Works*, as they
 “ knew that God Almighty stood engaged to effect the *miraculous Works* which he had commissioned

“missioned them to declare should be done,” *Mark xi. 20,—24.* And has not the same God as really engaged to answer to the Trust and Dependance of every guilty one who trusts not in himself but Christ alone, or in God thro’ Him, for eternal Life?

And is not *James’s asking in Faith, nothing wavering*, to ask in Faith of being heard, a Dependance on God to make out what otherwise would not be made out?

Mr. *Bellamy* tells his *Theron*, p. 107. “That in 2 *Cor. v. 20*, you are invited to be reconciled to God; and not, to believe that God is reconciled to you.” One would think by this Distinction, that he had never read these Words immediately following, given as the Ground of the Invitation, and as what is believed by all who comply with it, *for he hath made him to be Sin for us who knew no Sin, that we might be made the Righteousness of God in him.* Those who are reconciled to God by this Motive, are reconciled, to depend, not on themselves, but him and his Righteousness, for all their Salvation. Others, not reconciled to this Hope of Salvation by Christ alone, are like our Author, doing their utmost against it, and thus resisting the Holy Ghost and fighting against God.

Thomas expressed the Language of this Faith and Confidence, when he cried, *My Lord and*

my God; the Proof of it by his Resurrection was subservient to this; this was Evidence for his Faith, and the Reason of his Hope; not as it stood alone, but as it manifested the Truth which *Thomas* expressed when he cried, *My Lord and my God*. There should be no separating the Resurrection of Christ from what it was to prove and testify.

It is gross Misrepresentation of Mr. *Hervey* to understand these Words, “ The Divine Spirit “ brings Christ and his Righteousness nigh to us “ *in the Promise of the Gospel*; clearing at the “ same Time our *Right* and *Warrant* to inter- “ meddle with all, without Fear of vicious In- “ tromission,” as pleading for some private Testimony. Nothing can be more evident in that very Place, and in the whole Tenor of his Writings, than that he was totally against any other *Operation*, or *Voice*, than by and in the *written Word*, and describes the Work of the Spirit of God in these Words, in Opposition to the contrary prevailing popular Notion about the Spirit’s Work. The Work of the Holy Spirit which Mr. *Hervey* intends, is to *open our Understandings to understand the Scriptures*, and that, not by some other Testimony, but by the Scriptures themselves.

Mr. *Bellamy* is obliged, in p. 114. to acknowledge that Mr. *Hervey* says, “ I know of no “ other justifying Faith but that which relates to “ the

“ the Gospel, and believes its Report.” And having found this Report to be the Truth of God for his everlasting Hope, he judged it became him “ to watch and pray, fight and strive, against “ every mistrustful Suggestion, and against every “ deceiving Argument or Appearance, that tended “ to lead him from a Dependence on the Work “ of Christ and Word of the Lord, tho’ like “ *Agag*, ever so delicately dressed ;” and not to trust in his having “ once believed,” as Mr. *Bellamy* misrepresents. p. 115.

In regard to the “ parabolical Picture of a real “ Christian, given by our blessed Saviour, in “ *Matt. xiii. 23.*” p. 127. I think it stands thus, “ *He that received Seed into the good Ground, is “ he that beareth the Word and UNDERSTANDETH “ it.*” What Word? *The Word of the Truth of the Gospel*; the Word that warrants a guilty Sinner without more, to trust in, and live by Jesus Christ alone. *Which also beareth Fruit.* What Fruit? The Fruit of *Love to the Truth.* *Them that are of it, God characterised by it, &c.* and thus it brings forth in some THIRTY, in some SIXTY, and in some an HUNDRED FOLD.

Mr. *Bellamy* having a more important Apprehension of his own good Dispositions, than of Salvation to the Guilty and Unqualified, tells us, p. 129. that “ the Way in which he is to return “ to God, all lies open, plain before him.” By

the Phrase *return to God*, he tells us in a Note, he means “ exactly the same with those Words in “ *Ez. xxxiii. 11.*” and finds Fault with Mr. *Hervey* that “ there is nothing of the Nature of Repen-
 “ tance *before* Forgiveness in his Scheme.” Here I must observe, that he is under a great Mistake in imagining this to be *a returning home to God thro’* JESUS CHRIST: It is very evidently endeavouring to return to God by his own Righteousness, and when this lies so plain and easy before him, that “ all the Difficulty is over,” he need not be much concerned about the Way of Salvation by Jesus Christ, for the Promise of Life in *Ezekiel* stands connected with what he professes to have already got, or with what now lies plain and easy before him. The Provision of *Salvation by Jesus Christ* is not for those who are entitled to Life according to *Ezek. xxxiii. 11 **. but for those

* It pleased God to make himself known to the national *Israel*, by the peculiar Character of a *jealous God*, who in clearing would not clear, visiting the Sins of the Fathers upon the Children to the third and fourth Generation: This was pointing to Salvation by the promised Messiah; teaching them his divine Prerogative in transferring Guilt, saving the Guilty, and yet taking Vengeance: By which Character he distinguishes himself from all Idols, as a *just God and a Saviour*. The *Jews*, who were unhumbled to this divine Sovereignty, by which alone guilty Man can be saved, complained when they felt the Weight of their Fathers

those who are absolutely Guilty and Destitute of every other Hope. The Repentance our Saviour and his Apostles taught, was, to repent of every other Hope or Dependence than by Christ alone; and none were ever brought to this apostolic Repentance, but by the real Belief of that Gospel Mr. Bellamy so much dislikes.

As to Mr. Bellamy's twelve Properties of true Faith, p. 133.—137. they are a dull Repetition of the Misrepresentations and Mistakes that have been already answered. I shall therefore only observe, that we are *saved by Faith*, as we are saved by *what we believe*, and by *what we trust in*, for everlasting Life. Mr. Bellamy, instead of believing and trusting in that which saves the most Guilty, is occupied in considering the excellent

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Fathers Transgressions, that *the Way of the Lord was not equal*, ver. 17, 20. and murmuring said, ver. 10. *If our Transgressions and Sins be upon us, and we pine away in them, how should we then live?* To which the Lord replies, ver. 11. *As I live I have no Pleasure in the Death of the Wicked, but that the Wicked turn from his Way and live: Turn ye, turn ye from your evil Ways, for why will ye die, O House of Israel.* Hence every one that objected the divine Prerogative of transferring Guilt, to spare the Guilty, had the Promise and Oath of God, that if they *did well they should be accepted*, if not, *Sin lay at their Door*. Every Man is welcome to avail himself of these Declarations; but what is all this to the Salvation of the Guilty by Sovereign Mercy in Christ Jesus?

Properties of what he calls Faith, as he supposes it proceeds from “divine Life imparted, in a habitual Change wrought in him, a holy Act,” &c. This is far from “an intire Dependance on the free Grace of God through Jesus Christ.” He is about as much profited by considering his Faith as “a holy Act,” as if he was to consider it a square, a round, or a triangular Act; the Gospel which begets true Faith is a Revelation of the divine Life-giving Righteousness, and not something believed in consequence of our previously having Life without it; and the Change the real Christian has undergone, consists in his being begotten by the Word of Truth, as a guilty Sinner, not to live by his inward Change, but to live by the all-sufficient Righteousness, to trust in that alone, and what he lives by, he loves, and it is the Spring of all his Obedience.

But Mr. *Bellamy's* Christ, is this supposed habitual Change; this he tells us, p. 136. “gives us a Covenant-Right to the Holy Spirit, so that we may have divine Grace at any Time for asking; but before this Work is wrought we have no Right—God is at absolute Liberty, we lie at his sovereign Mercy.” So that as the Children of Truth are encouraged to Confidence by the divine gracious Declarations of the Gospel, he is encouraged by this good Conceit of his own Excellency.

Upon

Upon the whole of this Dialogue I think if Mr. Bellamy's Theron had had the *Word of God abiding in him*, he could not have been thus seduced by the *Wicked one*, as to be engaged in the Pursuit of the vain Dream, his Instructor has set before him, to supply the Place of Christ the Saviour of the Guilty, and God herein *merciful to our Unrighteousness*, producing unfeigned Love and willing Obedience.

In regard to *Assurance*, the Subject of his third Dialogue, Mr. Bellamy tells us, that *Sanctification* is the only Evidence, not meaning as our Saviour and his Apostles, a being *sanctified by the Truth*, but as comprehending what he calls "Regeneration and Conversion, first Conversion and progressive Sanctification, divine Views and holy Affections, Grace in the Heart and an holy Life and Conversation; all under one general Name." He adds, "When I say this is the only Evidence, I mean that this is the only Thing wherein *Saints* and *Sinners*, in every Instance, differ." p. 140.

Here he very plainly tells us, that his Assurance is only founded on the Difference there is betwixt him and other Men, and is therefore no other than the Assurance of the *Pharisee*. The real Christian's Confidence is evidenced to be genuine by Love to that Truth which manifests him to be a Sinner even as others; which manifests

testa Salvation to the Guilty by Jesus Christ, from sovereign Mercy alone. The Truth that God is *merciful to our Unrighteousness* in his Son, justifies the Ungodly and saves the Lost. He, whose Works are Works of Love to this Truth, to them that are of it, and God as characterised by it, has the Evidence that he is a *Christian*; even as he, who, on the contrary, is labouring to establish the Difference betwixt himself and others as the Ground of his Confidence, has the undoubted Evidence of his being a *Pharisee*.

Aspasio's Doctrine was, that Christian Confidence, that is, a Sinner trusting to the divine Righteousness for eternal Life, was influential to every good Word and Work. That "it makes
" all the Powers of our Soul like the Chariots of
" *Aminadab*, ready, expedite, and active in Duty." But (instead of this Christian Confidence) "to
" be poring on our own Hearts to discover by
" inherent Qualities our Interest in Christ," had a direct Tendency to prevent rather than to promote such Evidence. He did not therefore go on as Mr. *Bellamy* represents, p. 50. "*unconscious*
" of sanctifying Operations in his own Breast," but conscious of the sanctifying Operation of that Truth Mr. *Bellamy* despises; that Gospel, which taught him to say, "Pardon is mine, not because
" I am conscious of sanctifying Operations in my
" own Breast, but because God hath spoken in
" his

“ his Holiness, and given his Son to the Guilty and
 “ Lost, that WHOSOEVER believeth on Him might
 “ not perish, but have everlasting Life.” This
 Truth he proved had a sanctifying Operation,
 whereas the “ poring on our own Hearts” to
 find out sanctifying Operations, have quite the
 contrary Tendency.

If Mr. *Bellamy's* *Theron's* Evidences were “ like
 “ the Stars at Noon, or as a Glow-Worm in
 “ the Night,” p. 154. it was not because he was
 living by what Christ had done for the Guilty and
 what God had given in Him, but he was now
 got into the Way Mr. *Hervey* had cautioned him
 against; he was now got into a Way of “ poring
 “ on his own Heart,” and Mr. *Bellamy* is acting
 the Part of the Enemy, in laying the Fault upon
 the Gospel.

Mr. *Bellamy* tells us, p. 160, That *Abraham*,
Moses, *Job*, *David*, *Asaph*, *Hezekiah*, *Peter*, and
 others, who in the Scriptures express themselves
 in Language of Assurance, “ were all certain of
 “ their own Sincerity,” and I may add, so were
 many of the *Pharisees* that crucified our Lord :
Paul was certain of his own Sincerity at the Time
 he was a Persecutor, and bears Record of his
 Brethren in the same State, that they had a Zeal
 of God. Mr. *Bellamy* may be conscious of his
 Sincerity in writing his Book, and I may be as
 sincere in giving it an Answer. If our Sincerity

is

is not for the Truth, we are the more injurious. Nor can any Man be farther from the Salvation of the Guilty by Jesus Christ, than he that grounds his Assurance upon his Sincerity. It is evident the Scripture Saints, when they express the Language of Assurance, had another Kind of a Foundation than a Consciousness of their own Sincerity: Abraham *saw Christ's Day afar off and was glad*; Paul says, *This is a faithful Saying, and worthy of all Acceptation, that Jesus Christ came into the World to save Sinners, of whom I am Chief, &c.*

Mr. Bellamy would have us believe, p. 163. that the Apostles maintained his Scheme, and that then there was no Professors who brought a Reproach upon Christianity in the Sight of the World; whereas nothing is more evidently untrue than both these Suggestions. The Apostles were troubled with many who were disorderly; among whom they also accounted those who coveted the World's Esteem: A Fault Mr. Bellamy seems to be ignorant of, for he tells us further, "It was this Doctrine that prejudiced the Papists against the Reformation in *Luther's* Time; " it was this that prejudiced *England* against experimental Religion in *Cromwell's* Time; and " it is this that has brought *vital Piety* into such " general Contempt in *New England*." p. 164. And what was it brought our Saviour and his Apostles into such general Contempt as they were?

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It was this very Doctrine of Salvation to the Guilty. And who were the Persons that were so highly prejudiced? Such good, zealous Men, as *Saul the Persecutor*, the devout and honourable *Pharisees*, and *Mr. Bellamy of Bethlem in New England*.

Our Saviour's Sermon on the Mount is as far from *Mr. Bellamy's* Notions as the Scripture Account of Salvation is to the Foundation of his Hope. To give an Instance or two, *The poor in Spirit* are those who being truly conscious of the Vengeance due to Sin, have their Mouths stopt before the most High. But with *Mr. Bellamy* it is one who is more excellent than his Neighbour in his fancied Humility. They *that mourn*, are they that suffer Affliction for the Gospel's Sake. With him it is those who mourn because they cannot get forward in their Excellencies above others, or because the World has not that Esteem for them which they desire and think they deserve. In short, the whole Sermon must be either understood, or misunderstood, according to what we hold for Truth.

As to "seeing our Need of Christ," a Man may easily see his Need of some Remedy to relieve him out of his Danger or Distress, but till he knows the true Christ, in Distinction from all false Representations, he has no Sense of his Need of him, nor is under any Apprehensions of Danger in being without him. For we cannot possibly see
our

270 *Directions to the Readers of*

our Need of that which we do not understand, nor believe to be true. When such People, after much Seeking and Distress, are relieved by the Knowledge of the true Christ, they may be said to have sought one Remedy, but found another. Mr. Bellamy does not seem to see his Need of the true Christ that saves the Guilty and Destitute, while he is directing Theron to as many Things under the Pretence of obtaining this necessary Qualification, as will qualify a Man to live by his own Obedience.

Having thus considered the whole Sum and Substance of Mr. Bellamy's verbose Performance, I shall conclude this Defence with Directions to the Readers of Theron and Aspasio, in Respect to the Amendments which were intended by Mr. Hervey, had he survived another Edition.

VOL. II. p. 269. l. 14. read, " This, he says,
" as it was wrought in the Name and Stead
" of the Guilty, Enemies and Rebellious, was
" wrought out in my Name, and in my Stead ;
" that is, in a Name and Character that un-
" doubtedly belongs to me, and, according to
" the Declarations of divine Grace, sufficiently
" authorises me to draw near to God thereby."
VOL. III. p. 248. l. 23. " Not one among all
" the numberless Productions which tread the
Ground,

“ Ground, or stand rooted to the Soil, wants any
 “ Convenience that is proper for its respective
 “ State. And the same heavenly FATHER has
 “ provided for the most Guilty, the Righteousness
 “ which is absolutely necessary to his present
 “ Comfort, and his final Happiness: ”

P. 249. l. 15. “ Consider those stately Poppies,
 “ &c. observe the young Ravens, &c. He accom-
 “ modates the former, tho’ incapable of asking;
 “ he attends to the latter, tho’ insensible of their
 “ Benefactor. He also regards our pressing Wants;
 “ he has also superceded our earnest Petitions by
 “ such free and unmerited Gifts, as it is both his
 “ Delight and his Honour to bestow.”

P. 251. l. 27. “ So that nothing is required,
 “ in order to our Participation of CHARITY and
 “ his Benefits. We receive them as the freest
 “ Gifts; as Matter of mere Grace.”

P. 253. l. 17. “ The Man without the Wed-
 “ ding Garment, &c. Your former Mistakes,
 “ and present Objections, tend to place you in
 “ the State of this unhappy Creature. The re-
 “ turning Prodigal came with no Recommenda-
 “ tion either of Dress, of Person, or of Character.
 “ None but his Nakedness and Misery; his Ac-
 “ knowledgement was Vileness, which had every
 “ aggravating, not one extenuating Circum-
 “ stance.”

P. 255. l. 18. “ If there be any Qualification,
 “ I think,

272 *Directions to the Readers of*

“ I think, it is our extreme Indigence ; and this,

“ I presume, you are not without.”

P. 256. l. 7. “ Sanctification, Heavenly-
 “ mindedness, and a Victory over our Lusts, are
 “ not the Qualities he *requires*, but the Blessings
 “ which he *confers*.”

P. 259. l. 8. “ The greatest *Unworthiness* is
 “ no Objection in Christ’s Account ; it is as
 “ much disavowed by the Gospel, as *equivocal*
 “ Generation is exploded by the Discoveries of
 “ our improved Philosophy.”

P. 262. l. 24. “ From the King, *whose Name*
 “ *is the LORD of Hosts*, let us expect (if he
 “ vouchsafes to shew us any Mercy) not barely
 “ what corresponds with our low Models of Ge-
 “ nerosity — much less what we suppose pro-
 “ portioned to our fancied Deserts — but what
 “ is suitable to the unknown Magnificence of
 “ his Name, and the unbounded Benevolence of
 “ his Heart. Then we shall no longer be afraid,
 “ assuredly to trust to the gracious Declaration,
 “ *that CHRIST JESUS is made of GOD to us*
 “ *Wisdom, and Righteousness, and Sanctification,*
 “ *and Redemption* : That HE hath given Himself
 “ for Us, hath given Himself to Us, with all the
 “ Blessings of his Purchase, of his SPIRIT, and
 “ of eternal Life.”

P. 265. l. 7. “ That we all deserve this
 “ Misery is beyond Dispute. We are also told,
 “ that

“ that the LORD JESUS has satisfied divine
“ Justice.”

P. 266. l. 8. “ You are *still corrupt*; does this
“ exclude you from being the *very Person* for
“ whom the Saviour’s Righteousness is intended,
“ and to whom it is promised ?”

P. 267. l. 3. “ And sure it cannot be a fan-
“ ciful Persuasion of our Health which renders
“ us proper Objects of his recovering Grace.”

P. 269. l. 16. “ I behold it (*Theron’s Title*)
“ perfectly clear, not because you long or pray
“ for it ; but because the all-sufficient Righte-
“ ousness is granted to you a *Sinner* in the Record
“ of the Gospel.

P. 270. l. 5. “ *If any Man*, however unworthy
“ his Person, or obnoxious his Character, *thirst* ;
“ thirst for something to make Him happy, let
“ him not seek to that which satisfieth not, but
“ let Him come to me the Fountain of living Wa-
“ ters, and drink his Fill.

“ That Clergyman,” &c.

P. 171. l. 21. “ They are to be enjoyed by
“ *every one*. No Exception is made.”

P. 272. l. 15. “ To Us, says the Prophet, a
“ Child is born.”

P. 273. l. 16. “ Since the LORD JEHOVAH
“ has given Us his SON and all his unutterable
“ Merits ; and also seals this grant unto us in
“ every sacramental Ordinance ; why should We

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not

274 *Directions to the Readers of*

“ not confide in it, as firmer than the firmeft
“ Deed? and far more inviolable, than any
“ Royal Patent?

“ *Ther.* My fervant never,” &c.

P. 289. l. 3. “ It feems to be quite out of my
“ Reach.”

Afp. “ That is becaufe you ftill imagine fome-
“ thing is to be done by you, to intitle to this im-
“ maculate and perfect Righteoufnefs; you give
“ no credit to thofe Declarations of Heaven,
“ which brings it near to your View and home
“ to your Condition. Remember rather the
“ Words of our LORD, *Come unto me, all ye*
“ *that are weary, and heavy laden, and I will give*
“ *you reft.*”

P. 290. l. 5. “ Nothing fhort of thefe Mer-
“ cies, can afford any fatisfaction to the guilty
“ Confcience, or *true* fatisfaction to the reftlefs
“ Soul.

“ Say not then, my dear Friend, that Chrift,
“ and the Bleffings of his Purchase, *are beyond*
“ your Reach. They are now, even now, at
“ your Door.”

P. 292. l. 2. “ If you heard his Voice, you
“ would believe on Him agreeable thereto. You
“ then open the Door, and *he fups with you,*
“ makes his abode with you, manifests his Sal-
“ vation, and communicates his Bleffings. If
“ you believed his promifing Word, you would no
“ longer.

“ longer hesitate to believe on Him accordingly.
 “ You then *sup with Him*. This will be refresh-
 “ ing to your distressed Soul, as the most sumptuous
 “ Banquet to the famished Stomach and craving
 “ Appetite. *Expunge all from here to the Words*
Ther. “ This I believe — That I am a lost Sin-
 “ ner ;” &c.

P. 293. l. 7. “ He that believeth on the Son
 “ hath a Chimerical ? Far from it ; a real sub-
 “ stantial Happiness ; even everlasting Life.

“ Can you doubt of his Willingness to save the
 “ Chief of Sinners ? Or his Sincerity in his De-
 “ clarations ? Then go to Mount *Calvary*.

P. 294. l. 10. “ What a Stranger was I then,
 “ to the Blindness of my Understanding, and the
 “ Hardness of my Heart ; to my Bondage under
 “ Unbelief, and my natural Averseness to the
 “ Way of Salvation by Grace through Faith !

Asp. “ Are you sure this is not now your case ?
 “ This Sentiment, though ever so just, will not
 “ palliate your present Infidelity ; since the Great
 “ Jehovah has declared the Grant of his Son to
 “ you a Sinner, since he has thus given you eter-
 “ nal Life in Him ; since he has warranted your
 “ immediate Reception and Enjoyment by his
 “ Commands, Invitations and Promises, you
 “ make him a Liar in all ; you reject his Word
 “ as not to be depended on, every Moment you
 “ thus unbelievably hesitate.” *Expunge from here to*
S 2 *Ther.*

Ther. "But is not Faith the Work of God's
" Spirit? How, or in what manner, &c."

P. 296. l. 1. "I very much question, whether
" I shall ever be able to attain it."

Assp. "The true Belief, *Theron*, has no Exis-
" tence without its proper Object Christ, and is
" never to be considered in the Light you speak
" of, that is, as a most refined and exalted virtue.
" When upon the divine Grant in the Word,
" you behold Christ, as your given Righteous-
" ness and Strength, then you truly believe, you
" believe God's Truth which can never deceive,
" you receive the Gift which enriches you with
" Grace and Glory. But permit me to ask,"
&c.

P. 321. l. 11. "If you rely on the All-suffici-
" ency of his gracious Declarations as the Foun-
" dation of immediate Trust or Confidence, as
" well as the All-sufficiency of his Power."

L. 18. "Let the most wretched Sinner, and
" most afflicted Soul, *Trust in the Name of the*
" *Lord.*"

In Note, p. 331. l. 6. "We only affirm, that
" an appropriating Perswasion of Salvation by
" Christ alone, is that Confidence, which pro-
" perly answers to the divine Report, and Grant
" of a Saviour to be believed on for everlasting
" Life."

P. 343. l. 89. *Asp.* “The *If* is what I greatly
 “ question, but of this I am certain that you are
 “ still inclined to spare *Agag*.”

P. 344. l. 8. You ask, whether the state of
 “ these Persons is *safe* and their Faith *real*? I an-
 “ swer; what Evidence is there of their *Safety* or
 “ their *Faith* while Christ the only Security is ne-
 “ glected, and the free Grant of Him to Sinners
 “ thus disbelieved? besides why should, &c.”

P. 345. l. 14. “GOD has freely loved me so
 “ as to give his Son unto me; Christ has graci-
 “ ously died for me, to take share in His Death
 “ as my own; and the HOLY GHOST sanctifies
 “ me in the Belief and appropriating Confi-
 “ dence, arising from these precious Truths.”

P. 348. l. 21. “When the Divine SPIRIT,
 “ speaking in the Gracious Declarations of the
 “ Gospel, manifests the Grant of Christ to me a
 “ Sinner, then am I enabled to receive and ap-
 “ propriate His Death as the Desert of my Sins,
 “ and his Obedience as the Matter of my Justi-
 “ fication.”

P. 349. l. 1. “May I firmly believe on Christ
 “ for everlasting Life, may I firmly believe that in
 “ this infinitely meritorious Redeemer I have
 “ granted unto me Pardon and Acceptance, &c.”

P. 353. l. 11. “I do more than pardon my
 “ dear *Theron*. I feel for Him, and I sympathize
 “ with Him; not, because he has not sufficient

“ Evidence from God’s Word, for trusting in Christ
 “ for everlasting Life ; but because I have also felt
 “ that perverse Tendency in my own Heart, to
 “ mistrust the infallible Word of my God, as
 “ though he was less to be depended on than
 “ fallible Man.”

In like manner p. 157, 158, 207, 208, 220, were to be corrected, and all other Passages in his Writings which might be understood, as making Thirstings, Awakenings, earnest Prayers, Sorrows, Tears, good Desires, or Sense of Unworthiness, as the Encouragement for Confidence. This Mr. *Hervey* acknowledged was inconsistent with his main Design, which was to come to God by Him only, who was able to save to the uttermost ; but he had been drawn sometimes into this Way of expressing himself by too great a Regard for the current Customs ; and not considering, that till the divine relieving Truth appear in View, the Wishes, and Desires of the Distressed are as much pointed against the Salvation of the Guilty, as the Carelessness of the Profane. He was sensible that “ the Gospel-history gives us no Instance of
 “ an Unbeliever diligent to obtain Faith,” and therefore intended to expunge every thing that tended to encourage such Mistakes.

When he took notice of “ a speculative As-
 “ sent to all the Principles of Religion” he intended by it such agreeing with the current Opinions,

nions, as will stand consistent with Sentiments, quite subversive of the saving Truth. Not such a Knowledge of the Truth as the Apostle speaks of, when he says, *Ye know the Truth, and that no Lie is of the Truth*. He well knew, that there was no Man, but he, that is taught of God, could be satisfied with the Apostolic Account of Salvation, and would have informed *Theron* had he had another Opportunity, “ that if he attempted to do
“ any thing easy, or difficult, under the Notion of
“ an Act of Believing, or any other Act, in order
“ to His Acceptance with God, he only thereby
“ heaped up more Wrath against Himself.

He was also sensible, that a Man may be very useful and amiable amongst Men, and at the same Time an utter Enemy to the Grace of God’s Kingdom—That he had been too forward in Commendations of those, who were no Friends to Apostolic Christianity. His Design was only to commend what was amiable in every one, passing over their Blemishes—In this Design he acknowledged, he was carried to an Extreme. When he says of *Erasmus* and *Locke*, that they sat at the Feet of Jesus, he only meant to express in an elegant Way, that they betook themselves to the reading of the Scriptures, and not to vindicate their Notions.

And he counted it an Observation well worthy Regard, that “ it may be maintained by some, that
Con-

Conversion is carried on by Grace assisting Nature; and by others, that this Matter is wholly conducted by irresistible Grace; and yet both Sides may be equally disaffected to that Doctrine, which maintains the Work finished by Christ on the Cross, to be the only requisite to Justification *.

—And that while many Christian Teachers maintain, that no Man can be eminently virtuous without divine Energy, they say no more than Heathen Philosophers have said before them.”

These Remarks and Observations may be sufficient to direct the intelligent Reader of *Theron* and *Aspasio*, to avoid needless Objections, and also to improve that Performance more agreeably to the Scriptures and the Author's own Mind. And the Public may be assured, that if these Improvements are not regarded in the future Editions of his Works, either in the same Words, or Words to the same Purport, they are far from being genuine.

* To little Purpose, then, has the Editor of his Letters endeavoured to reconcile the *Arminians* and *Calvinists*. Mr. *Hervy* concerned not himself with their Dispute, but counted it a Diversion from his principal Point. This, therefore, serves only to manifest the Editor's extraordinary Ignorance of that Point.

P O S T S C R I P T.

“ **T**HE great Impropriety of recommending
 “ Mr. *Hervey* and his Writings, by In-
 “ sinuations tending to depreciate those Doc-
 “ trines, which it was at once the Labour and
 “ Delight of his whole Life to propagate,” has
 been already well observed: And it would have
 been still more agreeable to have found it a Mat-
 ter as conscientiously regarded in Practice. The
 Gentlemen who have undertook in Two Vo-
 lumes, entitled, *A Collection of the Letters of the*
late Rev. Mr. James Hervey, to “ introduce the
 “ Public into Mr. *Hervey*’s Company, and shew
 “ us this great Genius in an undress,” have un-
 drest him indeed! They have done their best to
 strip him, not only of what he esteemed most va-
 luable, but of every Possibility or Plea of Defence
 against his Opponents; and have so disguised
 him, by introducing their own Sentiments under
 the Sanction of his Name, that neither Friends
 nor Opponents can allow it to be the genuine
 Mr. *Hervey*. There are Three that seem prin-
 cipally concerned in this unworthy Attempt.
 1st, The Writer of his Life, who tells us, “ that
 “ Bishop *Fowler*’s Book on the Design of Chri-
 “ stianity, has been lately reprinted to obviate
 “ the Tendency or Misapplication of Mr. *Hervey*
 “ and Mr. *Marshall*’s Principles, and that the
 “ Rea-

“ Reason that Mr. *Hervey*’s Opinion had no
 “ pernicious Consequence, was his having so
 “ excellent a Mind.” See p. xi.—li. 2dly, The
 Editor, who very justly disapproves of the Ob-
 servations made by the Writer of his Life, but at
 the same Time would persuade us, that Mr. *Her-
 vey* only meant “ by coming to Christ, believing on
 “ Christ, &c. what an Arminian would have
 “ stiled the essential Duties of a deep Repen-
 “ tance, and an earnest Resolution of Amend-
 “ ment.” Vol. II. p. v. The third Person is one
 Mr. Y— of *Gattacre*, with whom Mr. *Hervey* dis-
 ferred both in respect of *Faith* and *Holinefs*, but
 corresponded with him for the Sake of his inge-
 nious Criticisms on the Original Tongues. This
 Gentleman has also been very diligent to intro-
 duce his own Sentiments and disguise Mr. *Her-
 vey*’s as much as possible. And to get the Author
 of the *Defence of Theron and Aspasio* out of his
 Way, insinuates that Mr. *Hervey* by no Means
 approved of his Sentiments, but only commended
 him because he thought he wrote sensibly. As I
 intend, with God’s Leave, to do my Friend Jus-
 tice, in a Review of the two Volumes that are
 published, I shall content myself for the present
 with demonstrating the Falsity of the abovementioned
 Insinuations, by the following clear and
 easy View.

Mr.

*Mr. Hervey's Agreement
with the Author of the
Defence of Theron
and Aspasio.*

*Mr. Hervey's Disagree-
ment with Mr. Y—,
the Author of the Note
in p. 292. Vol. ii.*

*In respect of Faith and
Holiness.*

*In respect of Faith.
Lett. lii. Vol. ii. March
19, 1755.*

“**A**RE you the Au-
thor that has
given us an Abridgment
of *Mr. Marshall's* Truly,
I think you have well
bestowed your Labour,
and well executed your
Work.—As you have so
thoroughly studied the
Point, and so often taught
the Doctrine, you must
easily see where the Essay
lies most open to Objec-
tion, and where the Point
might receive additional
Strength.” P. 17, 18,
*of the Letters prefix'd to
this Defence of Theron and
Aspasio. [Apr. 15, 1755].*

“The Doctrine which
you approve in my Essay,
and have clearly dis-
played and fully proved
in your own Writings, is
not relished by every Bo-
dy.—I am not shaken in
my own Opinion by these
Attacks; but I should be
glad to deliver it more
clearly,

“**I** Confess myself oblig-
ed to your Candour,
as well as to your Judg-
ment, for excusing me,
though I have not abso-
lutely acquiesced in all
your Remarks—I hope
what I have written con-
cerning Faith, will oc-
casion some calm and
friendly Debates; I want
to have that Subject sift-
ed, cleared, and stated.
I must own, I am strong-
ly inclined to side with
our Reformers; I cannot
but think they adhere to
the Simplicity of the
Gospel.”

Lett. lxxxvii. Sept. 20,
1755.

“I have sent you the
third Edition of *Theron
and Aspasio*; you will ob-
serve, that I have made
some Alterations in Dia-
logue xvi. and that I still
adhere to my first Opini-
on with regard to Faith.”

Lett.

clearly, and establish it more firmly, in another Edition." *Apr.* 22, 1755. P. 21, 22.

"My only Aim, I trust, is to find out the Truth as it is in Jesus; which at present I am convinced is with you. There is so much Clearness and Simplicity in your Doctrine, it is so suitable to the Goodness of God, and so eminently conducive to the Comfort, Recovery, and Happiness of a Sinner, that I cannot be persuaded to relinquish it." P. 25.

"Your Answers are so consistent, so comfortable, they very much tend to strengthen my Mind. We seem now to have a favourable Opportunity of diffusing these sacred and delightful Truths — The Lord Jesus, the Wonderful Counsellor, direct us in this truly important Affair." *May* 8, 1755. P. 26, 27.

"As to the Doctrine under Consideration, I have given a favourable and attentive Ear to all that is said against it; and yet the more it is attacked, the more I am convinced of its Truth.

The

Lett. cxvii. *Jan.* 3, 1758.

"Your fourth Paragraph has most exactly stated the Difference which subsists betwixt yourself and *Aspasio*, relating to Faith. The Forbearance and Candour with which you treat this Difference, does not give up a Jot or Tittle of your own Opinion."

In respect of Holiness.

Lett. lii. Mr. *Hervay* makes Enquiry into this Correspondent's Sentiments in the following Manner: "I proposed to have closed the Plan of *Theron* and *Aspasio*, with an explicit and pretty copious Treatise on Evangelical Holiness or Obedience; — if your Thoughts should happen to take such a Turn, be so good, dear Sir, as to suggest, what you think the most adviseable and advantageous Way of managing this important Point." When this Correspondent sent him his Plan on the Subject, he makes the following Reply to him: "My best Thanks for your Plan, I proposed to follow the Tract of Mr. *Marshall*, in his

The Lord Jesus enable me to deliver and testify, with Clearness of Sentiment, and Meekness of Temper, what I am persuaded in my own Conscience is the true Gospel of Grace! — Truth, the Truth of the Gospel, is my Pearl! wherever I find it, thither (without respect to Names or Persons) would I resort, and there would I abide.”

May 31, 1755. P. 28, 29.

“ Mr. *W*——d has been with me, and went away last Week. We had much talk concerning you. I told him what I thought of your Conversation and Doctrine. What I could urge seemed to make no Impression. I assure you, my Esteem for you is not diminished. I am more and more persuaded, that your Method of stating that grand and precious Doctrine, the Doctrine of Faith in Christ, is the Truth of the Gospel.”

Sept. 9, 1755. P. 35, 36.

“ If you have Mr. *Y*——’s Objections, (*i. e.* Objections against *Marshall*) examine them attentively; and I hope you will be enabled to obviate what is material. — I should be glad if you could, after you have digested your Notes, give me your Company, that we may talk them over. Now is the Time, in all

Pro-

his Book entitled, *The Gospel Mystery of Sanctification*. You are acquainted I presume with this valuable Piece of experimental Divinity. If you have that Treatise (*Marshall’s* I mean) I should be much obliged for your Opinion of it.”
Lett. liii. May 21, 1755.

Sept. 10, 1755. Lett. lvii. Mr. *Hervey* sends this Gentleman his own Plan for the Supplement to *Theron and Aspasio*, beginning with the following Words:— “ Pleasure and Happiness of Christ’s Religion, (for I am of the same Mind with Mr. *Marshall* in his Treatise of Sanctification, namely, that we must partake of the Comforts of the Gospel, before we can practice the Duties of the Law.”)

Probability, to make *Marshall* a well-known spreading Book." *June 17, 1756. P. 49, 50.*

"Yesterday I received your Letter, and am much obliged to you for it: Pray don't mention Mr. Y—'s Name, nor shew his Letter. I hope to adhere to the Truths of the Gospel; but yet I would live in harmony of Affection, and friendly Intercourse at least, with those that differ.—I will read your Treatise (of *Marks and Evidences*) over again with my best Attention. For, I assure you, it always does me good. I will also compare it with your Remarks on Mr. * Y——, which, in my Opinion, are solid and satisfactory." *P. 50.*

Dec. 2, 1758, one of his last Letters; wrote within about three Weeks of his Death. "I fully assent to your Opinion. Think you have proved the Warrant for a Sinner's Application of Christ, very satisfactorily.—Have you got some complete Sets of all your Works? If you have, I wish you would lodge about four of them at Mr. R——'s. I promised a worthy Clergyman a Set, some Days ago." *P. 65.*

Mr. *Hervey* thus being admitted to speak for himself, is it not as clear as the Sun at Noon-Day, that he perfectly harmonised with the Author of the *Defence of Theron and Aspasio*, and as widely differed from the Gentlemen who have concerned themselves in these Publications since his Death? And give me Leave to ask, where is the Friendship to Mr. *Hervey*, or pretended Value for his Writings, when they scruple not to utter the most arrant and slanderous Falsehoods in order to remove his real Sentiments to what they call "the Antinomian Side of the Question?" And, under the Sanction of his Name, to

* Mr. *Hervey*, by Agreement, got Mr. Y—'s Objections to this Treatise, and the Remarks he here mentions are Remarks on these Objections. See p. 40.

to introduce their own Fancies, about which they themselves cannot agree; for in their Observations it is very evident they contradict one another? Where is the Ingenuity, Candour, or Integrity of these Proceedings? setting aside their Piety and Good Works, for which they would have one believe they were very much in Earnest. But this is evident, that their Works are Works of Dislike and Opposition to that Truth, which formed Mr. *Hervey's* Christian Character, and on which he ventured his everlasting Concerns. A few more Instances of the apparent Disagreement of these Gentleman's Principles and Mr. *Hervey's*, are as follow :

Mr. HERVEY.

The Gentlemen concerned in the Publication of the Letters.

On Downname's Christian Warfare.

On Downname's Christian Warfare.

" I Think he draws a little Veil over the Grace of God, not suffering it to blaze out in its full Lustre and Glory. Don't you think he is somewhat inaccurate in stating the Nature of Justification." Mr. *Hervey's* Letter to Mr. Y—, p. 397. Vol. ii.

" T Here is none like it—He is as clear as the Sun; and no Reader, who gives Attention to what he reads, can possibly mistake him." Mr. Y—, Note, p. 287. vol. ii. Whence it appears, that in Mr. Y—'s Judgment Mr. *Hervey* gave no Attention to what he read. He would not have told him so while he was living.

On Preparations for the Sacrament.

" I cannot say I much admire any of those Books. They are, I think, loose rambling

" Mr. *Marshall's* Treatise on Sanctification could answer no such End; tho' it

rambling indistinct Companions, and tend rather to bewilder than inform the Judgment. I prefer the little Account of this Ordinance in Mr. Marshall on Sanctification, to all those prolix Treatises." Mr. Hervey's Letter, p. 328, 329.

it might, in Mr. Hervey's Esteem, give the best general Account of the Nature and End of the Sacrament. Note p. 328. Vol. ii.

On the Righteousness of Christ Imputed.

The Gentlemen concerned, &c.

Mr. HERVEY.

"The Righteousness of Christ is, in the Book of God, *imputed* or set down to the Account of all who are *finally* justified and saved, as that by which the Debt is ballanced." Note, p. 417. Vol. ii. So that Christ only helps us to ballance Accounts at last.

tension, before that infinitely pure God, in whose Sight the very Heavens are unclean? But I chuse to ask him, (what may seem less offensive) has he never read of the Righteousness of Faith*? --- of being made righteous by one Man's Obedience†? --- of Righteousness imputed without Works‡? Mr. Hervey's Letter, p. 362. Vol. ii.

"This, says Dr. — is my firm Faith, *that if we do well we shall be accepted thro' the Merits of Christ.*" --- "I might ask the Doctor, whether he does well? Dare he avow this, even before me his Fellow-Worm and Fellow-Sinner? How then will he maintain the Pre-

How Faith is imputed for Righteousness.

Says Mr. Hervey, "Why should we not suffer him (Paul)

Say They, "When any particular Person believes,

* Rom. x. 6.

† Rom. v. 16.

‡ Rom. iv. 6.

(Paul) to be his own Interpreter? He declares, that the Cause of his own Justification was, not the *Grace of Faith*, but the *Righteousness which is of God by Faith*; not the Act of Believing; but that grand and glorious Object of SINNERS Belief, *The LORD our Righteousness*. Faith was counted to him (*Abraham*) for Righteousness, as these Windows are reckoned the *Lights* of your House: If an Apostle affirms, we are justified by Faith; Faith itself declares, *In the Lord have I Righteousness*. Put these Passages together, and you will have the true Sense of our Doctrine, and the true Doctrine of the Gospel. *Dialogue X.* vol. ii. p. 64, -66.

lieves, this is set down to his Account, as a most important Article, or as a Memorandum (if I may so express it) in the Book of God's Remembrance, that such a one is now actually become a Believer, and therefore is now entitled to Justification and Life by Christ. In this Sense his Faith is imputed to him for Righteousness." *Note*, p. 417. Vol. ii.

What gives a Man a Claim to Christ and his Merits?

• Says Mr. *Hervey*, "The vilest of Men have just the same Right to Christ and his Merits as the best of Men; a right founded not on their awakened Desires, not on any Thing in themselves; but purely, solely, and entirely, on the free Grant of a Saviour." *Mr. Hervey's Letter*, p. 375. Vol. ii. "This Blessing (of Reconciliation to God) has no Manner of Dependence on our Performances of holy Duties, because it is procured not partially, but

Say They, "Faith is imputed to him for Righteousness; as that, which, according to the gracious Constitution of the Gospel, gives a Man a Claim to that which Christ has paid; and which God has graciously allowed as a valuable Consideration in Regard to which he may honourably pardon, &c. *Note*, p. 418. Vol. ii.

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wholly

wholly procured by the Death of Christ." *Mr. Hervey's Lett.* p. 34. Vol. ii.

"Both Grace and Faith stand in direct Opposition to Works; all Works whatever: Whether they be Works of the Law, or Works of the Gospel; Exercises of the Heart, or Actions of the Life; done while we remain unregenerate, or when we become regenerate; they are all and every of them, *equally* set aside in this great Affair." *Dial.* Vol. i. p. 176.

"This is that glorious Gospel, which human Learning could never have discovered, which carnal Reason cannot understand; which the Wisdom of this World accounteth Foolishness; which the Envy of the Devil, and the Pride of Man, will always oppose." *Dial.* Vol. i. p. 284.

On Holiness.

Says <i>Mr. Hervey</i>, "The Divine Power, saith <i>St. Peter</i>, has given us all Things pertaining to Life and Godliness. How? Thro' the Knowledge of Him who has called us to Glory and Virtue thro' the Knowledge of Christ, as calling us to the Enjoyment of eternal Glory, which he has procured for us by his Blood. <i>Mr. Hervey's Letter</i>, p. 389. Vol. ii.	Say They, "Holiness is a Divine Principle; without the <i>sincere Prevalence</i> of which, no Man shall see the Lord. It is the great End of the Gospel, as well as the Law. <i>Note</i>, p. 336. Vol. ii.
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"Do they, who would decry Faith, and extol their Good Works, distinguish themselves by the Practice of them. — I will be bold to say, that on an impartial Examination, the Majority will be found on the Side of those who embrace the Doctrine of the Imputation of Christ's Righteousness, and who expect Salvation by him alone." *Mr. Hervey's Lett.* p. 436, 437.

On imputing not Christ's Righteousness, but its Effects.

Says <i>Mr. Hervey</i>, "shall	Say They, "To promote
---	------------------------------

“ Shall we say these Benefits are imputed ? --- To talk of this Imputation, I think, is an Affront to sound Sense ; as I am sure, to be *put off* with their Imputation, would be a fatal Disappointment of our Hopes ; and these Benefits are not imputed but imparted ; they are not reckoned to us, but as really enjoyed by us ; ours they are, not barely in the Divine Estimation, but by proper and personal Possession.” *Dial.* x. p. 61.

mote and advance which, the Grace of our Lord Jesus Christ, and his Holy Spirit, has been revealed and imputed to us.” *Note*, p. 336.

So instead of Christ's Righteousness being imputed, they say, the Grace and Holy Spirit is imputed ; meaning thereby to introduce their own Righteousness instead of Christ's, under these Names.

Thus it appears evident, that these Gentlemen differ from Mr. *Hervey*, in all the most important Points of the Christian Religion ; and are advancing the very opposite Principles, it was his whole Labour to prevent taking Place of the Truth of the Gospel ; and that under the Sanction of his Name : And endeavouring, at the same Time, without any just Cause, to stigmatize those with Reproach, who would stand up in Defence of Him and the Truth he contended for. Is this Conduct Friendship to Mr. *Hervey* ? Honesty to the Public ? or any Credit to their own Principles ? If they don't chuse to enter the Lists as public Opponents to him, could they not let him and his Principles rest together ? Are these Men fit to have any further Concern with Mr. *Hervey's* Works ? And is it not highly necessary for the real Friends to the important Truths he contended for, to prevent these Men's Designs, and rescue Mr. *Hervey's* valuable Writings from their Interpolations ? It may also be highly proper, after what we have seen, to restore the following Re-

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marks

marks to their right Owners. “ Here it may be
“ proper to observe, that his (Mr. *Hervéy*’s) own
“ Candour, and the frequent Sollicitations of others,
“ induced him to be more indulgent than he ought,
“ and gave him rather too favourable an Opinion.
“ For which he has been misrepresented by the Art-
“ full, and abused by the Malevolent. Having no ill
“ Designs himself, he sometimes did not sufficiently
“ guard against the ill Designs of others ; of this his
“ Letters to those who have done their utmost
“ against his Doctrine, under the Sanction of their
“ Correspondence with him, is an Evidence. There,
“ I think, he should not have been so complaisant.
“ And altho’ these pretended Friends have taken
“ so much Pains to make the World believe he
“ agreed with them, it will be impossible for any
“ one to think so, who will not shut his Eyes against
“ plain Evidence to the contrary ; or so long as his
“ Works shall live to proclaim his Principles, and a
“ Friend shall remain to counter-act the unchristian
“ Practices of those, who want to set his Life and
“ Practice in Opposition to his Doctrine.”

It appears by the Letters prefix'd to this Defence, that an Improvement of Mr. Marshall's Book was intended, to obviate as much as possible all Objections; which, thro' the pressing Importunities of the Printer, and Mr. Hervey's Hopes of accomplishing a fourth Volume of Theron and Aspasio, was not executed. The following is a Plan of such Improvement, where, by changing the fourteen Directions into the Form of Assertions or Propositions, the strongest Objections are enervated.

A S S E R T I O N I.

THAT Practice and Manner of Life, which the Scripture calls Holiness, Righteousness or Godliness, Obedience, true Religion, is not attained by our most resolved Endeavours, but is given thro' the Knowledge of Him' that has called us to Glory and Virtue.

A S S E R T. II.

No Man can love God, till he knows him, nor till he knows him to be his everlasting Friend. Therefore the Spring of true Holiness, is a well-grounded Persuasion of our Reconciliation with God, and of our future Enjoyment of the everlasting heavenly Happiness, and of sufficient Strength given in him for all that he calls us unto.

A S S E R T. III.

These Endowments, so necessary to the Obedience of Love, are contained in the Fulness of Christ, and are enjoyed only by Union and Fellowship with him.

A S S E R T. IV.

The Means or Instruments whereby the Spirit of God accomplisheth our Union with Christ, and our Fellowship with him in all Holiness, are the Gospel, whereby

whereby Christ entereth into our Hearts, begetting us to the Faith whereby we actually receive Christ himself, with all his Fulness, unto the Hope of eternal Life by him. And thus, by the Influence of the Spirit of Truth, we unfeignedly believe the Gospel, and also believe on Christ, as he is revealed and freely promised to us therein, for all his Salvation.

A S S E R T. V.

The Practice of true Holiness is not attained by any Endeavours of our natural State, but is a Blessing of that New State given in Jesus Christ, and partook of by Union and Fellowship with Christ thro' Faith.

A S S E R T. VI.

Those that endeavour to perform sincere Obedience to all the Commands of Christ, as the Condition whereby they are to procure for themselves a Right and Title to Salvation, and a good Ground to Trust on him for the same, do seek their Salvation by the Works of the Law, and not by the Faith of Christ as he is revealed in the Gospel: And they shall never be able to perform sincerely any true holy Obedience by all such Endeavours.

A S S E R T. VII.

We are not to imagine that our Hearts and Lives must be changed from Sin to Holiness, in any Measure, before we may safely venture to trust on Christ for the sure Enjoyment of himself and his Salvation.

A S S E R T. VIII.

True Holiness of Heart and Life, hath its due Order where God hath placed it, that is after Union with Christ, Justification, and the Gift of the Holy Ghost. It is not therefore to be expected but in that Order, as what accompanies Salvation.

A S S E R T.

ASSERT. IX.

It is only by the Comforts of the Gospel revealing a just God and a Saviour, that God works in us to will and to do of his good Pleasure.

ASSERT. X.

The Comforts of the Gospel, necessary to Christian Obedience, contain sufficient Grounds of Assurance of our Salvation, not because we believe, but in a Way of immediate Trust and Confidence. Therefore, instead of seeking other Methods of Peace and Holiness, we must endeavour to believe or trust on Christ confidently; perswading and assuring ourselves, according to the Divine Declarations, that God freely gives to us an Interest in Christ and his Salvation, according to his gracious Promise.

ASSERT. XI.

It is therefore belonging to the practical Part of the Christian Life to maintain the same immediate Trust and Confidence in Dependance on the divine Faithfulness not to suffer us to be confounded, that so our Enjoyment of Christ, Union and Fellowship with him, and all Holiness by him, may be continued and increased in us.

ASSERT. XII.

The Scripture calls upon Christians to walk no longer according to the Principles or Means of Practice that belong unto the natural or original State of Man, but only according to that New State given in Christ, which we receive by Faith, and the Principles and Means of Practice that properly belong thereunto; and to strive to continue and increase in such a Manner of Practice.

ASSERT. XIII.

All Ordinances of Divine Appointment, for the Establishment and Increase of our Faith and Love,
are

are to be considered only in this Way of believing in Christ, and walking in him according to this New State given in him.

ASSERT. XIV.

That we may be confirmed in Holiness only by believing in Christ, and walking in him by Faith, according to the former Assertions, we may take Encouragement from the great Advantages of this Way, and excellent Properties of it.

F I N I S



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JAN 25 1956

