

Volume 10

A Letter to the Rev. Caleb Evans, M.A.

MASTER OF THE SEMINARY AT BRISTOL,

"But there is a spirit in man: and the inspiration of the Almighty giveth them understanding." JOB XXXII, 8,

Reverend Sir,

Having read and considered the circular letter drawn up by you, read and approved by the Association met at Horsley, in Gloucestershire, July 3rd and 4th, 1789; and finding myself, and some doctrines which I believe to be true, levelled at; I have presumed to make a few remarks on the performance; and humbly inscribe them to your Name, and submit them to your perusal. You inform us;

'There are two extremes in religion, which are too often fallen into by Christian professors, against which we think it our duty to guard you. The one is fiery, ungovernable, ill-natured zeal and bigotry; and the other, cold indifference. Tempers of mind which are both of them highly dishonourable to God and religion, and very injurious to our own souls.'

Pray, Sir, did you ever see or hear of any man that ever fell into more fiery, ungovernable, ill-natured zeal, bigotry, and I add, wrath and indignation, too, against any mortal living, than

Mr. Evans fell into and discovered against William Huntington, when he preached at Bristol? And, pray, what provoked him? Nothing in the doctrine that he could overthrow; nor in the life of the preacher, that he could condemn. It must have been the crowded audience, and the power of God, that kindled his indignation: and, if so, his hatred had no other cause than that which the world may plead against the sovereign grace of God. Example, Sir, goes before precept. When thou teachest another, teachest thou not thyself also? He who binds a burden on other men's shoulders should touch it first with his own finger. The man who gets into Moses's chair, and bids others observe his precepts, while they are obliged to shun his works, exposes himself to the old taunting proverb, Physician, heal thyself.

'Let those who are in danger of the first of these evils remember the words of our divine Master to his disciples, when they were for calling for fire from heaven to consume the Samaritans; Ye know not what manner of spirit ye are of! You think, perhaps, as though our Lord had said, that you are actuated only by zeal for me and my honour, but you are really influenced by a spirit of pride and self-importance. And is not this too often the case with fiery zealots now? Come, see my zeal! says Jehu; but self was at the bottom, and his zeal was more for his own glory than that of the Lord of Hosts. It is good to be always zealously affected in a good thing; but we should take heed that our zeal do not degenerate into rancour; and that we do not violate the mild and benevolent spirit of the gospel, under the plausible pretence of zeal for the truths of it.'

There is nothing upon earth that staggers me more than the consciences of some professing men. Had I been left to myself to discover in the pulpit such malice and indignation against any man, that I believed in my conscience to be a child of God, as Mr. Evans did against me, I could no more

have sent such a paragraph as this into the world, than I could have expected to be saved without pardon, or hope for heaven without grace. My conscience would have condemned me for hypocrisy in every line, and made me lay down my pen: and so would yours, if she had done her office; and, as she did not, these smooth things of yours betray no small degree of insensibility, distance from God, and hardness of heart. Did you remember the words of your divine Master? Did you know what spirit you were of? Was you not influenced by a spirit of pride and self-importance, like Jehu? Was not self at the bottom? And was not your zeal and malice for your own glory, instead of the glory of the Lord of Hosts, when you fell, like lightning from heaven, upon the person, ministry, and reputation, of the coalheaver? Do you not, Sir, condemn your conduct by your own pen, and expose yourself to the judgment of the Lord out of your own mouth? For you can shew no just cause or impediment why I should fall under all your degenerate rancour, and be finally, excluded from the mild and benevolent spirit of the gospel, that you contend for, under your plausible zeal for the truths of it.

'But oh! beware of the opposite fatal extreme of cold indifference. Let no pretence of charity betray you into an indifference to truth. Load not with anathemas those that differ from you about what is truth, but do not give them reason to despise you for your indifference to what you profess to receive as truth. Without pretending to judge the state of any individual who does not receive as truth that which you do, you cannot slight or be indifferent about truth itself, any one known truth, without offering the highest insult to the God of truth, and precluding yourselves from those important advantages which those who receive it in the love of it are sure to derive from it.'

It is a good thing, Sir, to guard the saints against a cold indifference; but the doctrine of this letter will never stir up the

hallowed fire of a lukewarm professor. Nothing can warm a cold heart, rekindle an expiring spark, or inflame the smoking flax, but a spiritual union with him who is Israel's holy flame, and Zion's refiner's fire. All fire that is not fetched from this altar will prove but sparks of our own kindling. You enforce heat without union: *"If two lie together, they have heat; but how can one be warm alone?"* When Jesus communes with us by the way, and opens to us the Scriptures, then it is that our hearts burn within us: but you are calling for warmth without union, communion, or fellowship; and, to tell you the truth, reverend Sir, this letter of yours is as much influenced by the climate of the frigid zone as any heart ever was in the Laodicean church of old. I would advise you, therefore, to procure a live coal from the altar first yourself: it is that which makes a minister a flaming fire; and, when a burning and a shining light is set on the candlestick, it will give a light to all that are in the house, and set the smoking flax in a flame. There is no communicating the sweet influences of Pleiades without removing the frozen bands of Orion, Job xxxviii. 31.

Seven times, in this short quotation, you enforce the word, truth. But pray, Sir, what is truth? A sevenfold knowledge, communicated by the promised light of seven days, Isa. xxx, ,26, will keep a saint from indifference about the truth. The first is, a cordial reception, in meekness, of the ingrafted word of truth, with a persuasion that it is in deed and in truth the word of God; being attended with the spirit and power of truth, who sheds abroad in the heart the everlasting love of the God of truth, which sweetly draws the soul to him that is the way to the Father, the truth of the bible, and the life of the saint; and all this accompanied with the true witness of the Spirit, in the court of conscience, that such a happy soul is justified, adopted, and sealed up by the Spirit of God to the day of eternal redemption; having the knowledge of the true God, which is eternal life. This is truth in the abstract, truth in the heart, and in the head; in the power of it, in the light of it, and

in the experience of it, in the love of it, and in the enjoyment of it. If you do not discover and enforce the powerful application and operation of the Spirit of truth upon the hearts, minds, and consciences of men, as well as the word, how shall we know a true preacher of the kingdom of God, which is in power, from a mere pretender to it, who endeavours to make it stand in word? You know, reverend Sir, that Balaam prophesied truth, while he was united to the father of lies, in the very bond of iniquity: and others did the same in the apostles' days; on which account Paul calls, not for the speech of them that are puffed up, but the power; for the kingdom of God is not in word.

'Is the gospel a faithful saying, and worthy of all acceptance, and shall we receive it as though it were of no importance whether we receive it or not? Shall we pretend to receive it, and yet scarcely think it worthy an inquiry what it is, what truth it contains, what hopes it inspires, what prospects it opens? Are there heresies which, without rashly pronouncing upon any individual who may fall into them, are in their nature and general tendency destructive, and shall we not be anxious to discover and avoid them? Are there truths revealed which are the wisdom of God, and the power of God unto salvation, and shall we not be desirous to know, embrace them, and feel the energy of them working in us?'

Shall we receive the gospel as though it were of no importance? &c. This Shall we, Shall we not, savours too much of the old cask. Arguments, bottomed on the old foundation, and enforced by the energy of free-will, never do any execution like those that are discharged from God's quiver. When you have spent all the forcible weapons of free-agency, then make use of a few from the sovereign and absolute will of God, and you will soon make way through the joints of the sinner's harness. A hardened sinner, or careless professor, will esteem such artillery as straw; and a brazen

brow will repel them as rotten wood. If the reinforcements of free-agency had served you as they did Peter, we should have had a pure language from you, like that of the true circumcision, who rejoice in Christ, and have no confidence in the flesh. It is for want of being emptied from vessel to vessel that so much of the old lees appears in the cup: and for want of the springing well in the heart, the dregs of the old fountain make the streams run turbid: that which flows from the fountain of life through the throne of God and the Lamb, is clear as crystal, and may well be compared to a sea of glass, because it discovers every spot or wrinkle, both in body and soul; and so you would have said, if you had looked through it, as Paul, Daniel, and Job, did. The first was struck blind; the second had all his comeliness turned to corruption; and the last abhorred himself, and repented in dust and ashes.

Are there truths revealed which are the wisdom of God, and power of God unto salvation? And shall we not be desirous to know, embrace them, and feel the energy of them working in us?

The gospel, which testifies of Christ, who is the wisdom of God, and the power of God to salvation, is certainly revealed; but you will never desire to feel the energy of it working in you with a holy desire, until you are quickened by the Holy Ghost to feel the need of it. The dead, unawakened, unalarmed sinner, bids God depart from him, and tells him he desires not the knowledge of his ways. I cannot conceive how a man can be a minister of Christ, if he never experimentally knew, nor was ever quickened to feel, this energetic power of truth working in him. Can a man be a minister of the gospel who never embraced it? Can he be a minister of the Spirit without being endued with power from on high, by receiving the Holy Ghost? Does a desire to know, embrace, and feel this energy, make an Evangelist? I suppose not. It is not a desire after these things that makes a minister of Christ, or a member of

Christ: it is the desire accomplished that is sweet to the soul; and it is that sweetness that makes a man both a member and a minister. He must eat Ezekiel's roll before he can handle the law lawfully, Ezek. 1; and digest John's little book, Rev. x. 9, before he can preach the gospel evangelically. Without knowing, embracing, and feeling this energy, a preacher is no more than a mere impostor; and a member is no better than a withered branch, or an active hypocrite.

'Are there those who hold the truth in unrighteousness, believe a lie, and receive the gospel of the grace of God in vain, and shall not we take heed to ourselves, lest we fall into so awful a condemnation? Are there any of you, brethren, either with respect to principle or practice, sinking into lukewarmness and indifference? Suffer us to sound an alarm amongst you. How long halt ye betwixt two opinions? If the Lord be God, follow him; but if Baal, follow him.'

If a man holds the truth in unrighteousness, or receives the gospel notionally into his judgment, while he remains in an unjustified state, the father of lies has certainly the possession of his heart; yet it is the truth, not a lie, that he is said to hold: nor will a hypocrite's taking heed prevent this awful end. Some are before of old ordained to this condemnation, Special grace and good heed always go together: it is the gracious man that takes heed to his ways.

'Are there any of you, brethren, either with respect to principle or practice, sinking into lukewarmness and indifference? Suffer us to sound an alarm amongst you. How long halt ye between two opinions? If the Lord be God, follow him; but if Baal, follow him.'

Are lukewarmness and indifference two opinions? Can either of these be called opinions or sentiments? And can any man be persuaded in his mind that either of these your opinions is God? Are not lukewarmness and indifference one and the

same thing? And are they not rather fleshly and devilish sensations than opinions? And which of these two opinions is God? If lukewarmness be God, we are to follow that; but if indifference be God, we must follow that. Lukewarmness and indifference are neither God nor Baal. These might as well be called carnal ease or sloth as opinions, and sensations instead of principles; and as to people's holding lukewarmness in practice, they rather hold it in death; for such souls, with respect to religion, are motionless. Away with Morpheus! and away with Baal! God never slumbers nor sleeps; nor is Satan ever idle. You have sounded an alarm, indeed! and an uncertain sound it is; and who shall prepare for the battle? For you have not told us which of these opinions is God, nor which we are to follow; and therefore we must go halting on, until you sound a second alarm, which, it is to be hoped, will be more clear, and give a more sure warning. I perceive there is a deal of difference between divinity distilled at a seminary, and that which is drawn from the alembic of an experienced, savoury, unctuous heart. But we must go on, ..

'Surely it is high time for us all, ministers and people, to awake out of sleep, to contend earnestly for the faith once delivered to the saints, to hold fast the form of sound words in a spirit of gospel meekness and love, to become valiant for the truth, and to direct our constant, warmest zeal, to the promotion of truth and holiness. Is not the enemy busy sowing tares? And shall we sleep? Shall we be less zealous in sowing good seed?'

It is certainly high time to awake out of sleep, when the alarm has been sounded; and it is absolutely necessary to tell the people which of your opinions is God, that they may know which to follow when they have bestirred themselves; and whether this imaginary deity be talking, and must be attended to; or pursuing, and must be joined with; or on a journey, and

must be waited for; or peradventure in a sleep, and need an alarm to wake him, as well as the people. You have alarmed them, and called them forth to contend earnestly for the faith once delivered to the saints; but have not told them which of your opinions is the object of faith; nor have you given any account of the Spirit of faith, the doctrines of faith, or the grace of faith, flowing from either of those opinions. They are to hold fast the form of sound words; which we must look a little farther for, for as yet we have found but few sound words, less sound divinity, and but little sound sense. Sound words are like nails fastened by the Master of assemblies, given forth from one Shepherd; and they must come to the heart in power, in the Holy Ghost, and in much assurance, to make a sound divine. Such souls, and only such, will hold the form of sound words, or keep the good thing committed to them by the Holy Ghost, which dwelleth in them. Telling people to be valiant for the truth, and to direct their warmest zeal in the promotion of truth and holiness, without sending them to the Lord Jesus for strength, armour, and fortitude, and for mercy and grace to help them in every time of need, is acting like an Egyptian taskmaster demanding brick without straw; and telling them to direct their warmest zeal, without sending them to the altar of fire, and pointing out that wisdom and arm of power that has promised to direct their work in truth, and hold them up in their goings, is only setting them to beat the air. You should, Sir, have set the Saviour before them, who is the truth, and made of God sanctification to his people; and enforce the necessity of the Spirit of truth, who sanctifies the elect, and makes them meet for the inheritance of the saints in

'Is not the enemy busy in sowing tares? and shall we sleep? Shall we be less zealous in sowing good seed?'

If the seedsman has nothing to encourage him, but this Shall we, Shall not we, he will soon fall asleep in the field. It is God that gives seed to the sower, and bread to the eater; and that

sends the seedsman forth, instructs him to discretion, teaches him, and works with him. All this comes forth, not from We, nor from Shall we, but from the Lord of Hosts, who is wonderful in counsel, and excellent in working. When the Egyptians wept to Pharaoh for bread for their household, and seed for their ground, he sent them to Joseph; and you should send them to Christ, not to themselves. We, is not the Trinity; nor is, Shall we, the will of God. His powerful will must influence our Shall, or we shall do but little good.

'The two grand objects of your zeal should be truth and holiness, the one rising up out of the other, and both inseparably connected together.'

I think the grand object of a saint's zeal should be the glory of God. "*Phinehas was zealous for my sake,*" saith Jehovah: "*He was zealous for his God,*" Nor does holiness rise up out of truth. God is holiness and truth; Christ is the Holy One and the truth; the Holy Ghost is the Spirit of truth and holiness; and God's word is true and holy. "*Sanctify them through thy truth, thy word is truth.*" Truth and holiness come to the elect together, and both spring up and influence the life and conversation of the saint together. Truth comes to the elect in power, in the Holy Ghost, and in much assurance; and they spring up together. Holiness does not rise up out of truth, and leave truth at the bottom: holiness always takes truth with it; and, whether as an abiding principle or an influential power, they always abide or act in connexion.

'There are some who are for ever dwelling, in a dry, systematic, jejune, unedifying manner, upon what they call the doctrines of the gospel; but the spirit, the life, the power of the gospel, they are strangers to. And accordingly you will find such congregations, for the most part, made up, not of humble, godly, spiritual, active, useful, benevolent Christians; but of sour, ill-natured, carping, conceited bigots, and subtle

casuists; no more, in their spirit and temper, like their blessed Master, than the gloom of midnight is like the beauty and splendour of the cheerful opening day.'

If this Letter had contained any thing like the pure doctrines of the gospel, I should have thought the author had been writing against himself; for this is as dry, unsystematic, jejune, unedifying, an epistle, as ever I perused in my life; there is neither spirit, life, nor power, in it. A good man's heart is generally known by the good treasure that comes from it, and a spiritual man by the spiritual fruit that he bears; but who can say that this Letter is either weighty or powerful, without belying his conscience, and giving flattering titles to the author? How can a people be humble, godly, spiritual, active, useful, or benevolent, when they have nothing to work upon but a miscarrying womb, nor any thing set before them but a dry breast? A false gift, saith the wise man, is like a cloud without rain; it can only disappoint the thirsty and dry land. If the preacher be humble, godly, spiritual, active, useful, and benevolent, the flock will partake of his grace; it will be, Like people, like priest: but, if he be an instrument without life, what can they be but a congregation of the dead? Dropping such dry fragments as these upon a lifeless people, is like committing the body to the ground; it is the dead burying the dead. A congregation made up of sour, ill-natured, carping, conceited bigots, and subtle casuists, no more, in spirit and temper, like their blessed Master than midnight gloom is like the cheerful day, can never belong to Christ. How then can the Saviour be the blessed Master of such a herd as this, who have no likeness to him, either in spirit or in temper? No more like him than midnight gloom is like the cheerful opening day. If a people he not at all like Christ, they can have nothing of his image; if not at all like him in spirit, they cannot be partakers of his Spirit; and, "*if any man have not the Spirit of Christ, he is none of his.*" Then how can he be the blessed Master of such? And, if no more like him than midnight gloom

is to the opening day, they cannot be children of the day, nor children of light: they must be children of the night, and of darkness; they are subjects of the devil's kingdom, never being delivered from the powers of darkness, nor translated into the kingdom of God's dear Son.

Others, again, through an apparent zeal for holiness, too much seem to neglect the grand, leading, heart-reviving doctrines of the gospel, and insist upon nothing but duty and obligation. They erect a superstructure without a foundation to support it. They seek for fruit without making good the tree that is to bear it. They expect the end without duly using the means: they might as well seek grapes from thorns, or figs from thistles. The doctrines of the gospel must be explained, understood, and applied to your hearts by the good Spirit of God, before you can bring forth fruit unto God, or shew forth his praise. Truth and holiness are what God hath joined together, and we should never, therefore, think of putting them asunder.'

This looks a little like sound doctrine; this is not so much tainted with the old cask as the greatest part is. There can be no true holiness, either in heart or life, till the soul-reviving doctrines of the gospel are applied to the heart by the Holy Ghost; nor can the superstructure go up on our most holy faith till faith mix with the word, and love unite the living stone to the glorious foundation. Insisting upon nothing but duty and obligation, enforcing moral duties, and bringing believing souls under an obligation to the yoke of bondage, as their only rule of life, is making them obligated and indebted to the law, and to the works of it, instead of the grace of God: whereas we know that we are debtors to grace, and are to be saved to the praise of his grace; and he will display the riches of it, even in glory, by Jesus Christ. But these are not the means which God hath appointed to obtain the glorious end: grace begins the work at first, and makes them meet to be partakers of the

inheritance at last. I send thee, Paul, says the Saviour, "*to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified, by faith that is in me.*" Here we have deliverance from blindness of mind, and from the devil himself; forgiveness of all our sins, the glorious inheritance, and sanctification, or a meetness for it, also; and all this by faith that is in Christ. Driving believers to the law, and setting that continually before them as their only rule of life; insisting upon nothing but dry duty and obligation; is building a superstructure without a foundation, as you justly observe, because it is drawing souls from an union with the foundation that God has laid in Zion, in order to gender their minds with the rock of Horeb. It is, as you assert, seeking fruit without making the tree good; and expecting a glorious end by means of the law, instead of making use of the means of grace. And they may as well expect grapes from thorns, or figs from thistles, as any fruit in that legal way of duty and obligation, to the moral law. The doctrines of the gospel must be explained, understood, and applied to the heart by the powerful Spirit of God, before any fruit can be brought forth to his glory; and the sinner must be created anew in Christ Jesus, and be a vessel formed for the Lord, before he can shew forth his praise: and this new creation consists in being renewed in knowledge; it is a new creation in Christ, a creation after his image, in righteousness and true holiness. He, therefore, who has a savoury, experimental knowledge, of God, has the righteousness of faith on him, and the Holy Ghost in him, and he is a new creature; "*and as many as walk according to this rule,*" that is, who walk in the light of the knowledge of God, in the faith of his righteousness, and in the Spirit, they walk in newness of life, "*mercy on them, and peace, and upon the Israel of God.*" Truth and holiness are to be found in such souls, and in no other. This last quotation, Sir, is a morsel of tolerably well-worded Antinomianism.

'It is lamentable to observe how much the progress of the gospel is obstructed by those who profess the greatest zeal for the advancement and spread of it. We confess, brethren, we cannot witness without a kind of secret horror the shocking manner in which the gospel is mutilated, tortured, and disfigured, by the Socinians on the one hand, and debased and put to open shame by the Antinomians on the other. May God help you in the Spirit of Christ to bear your steady testimony against both.'

It is lamentable, Sir, to see such men as the Socinians labouring so hard against the only Rock of salvation; and exerting all their parts, abilities, learning, time, and talents, to lava foundation for their hope in the dust: for, if the Saviour be not the self-existent, independent, and eternal Jehovah, he cannot redeem his brethren, nor pay a ransom to God for them. Vain is the salvation of man: no man can quicken his own soul. Trust not in man, saith the Lord; no: in the son of man, in whom there is no help. He who denies the divinity of Christ, and yet calls him a Saviour, and puts his trust in him, is cursed of God for making flesh his arm; and he who trusts in absolute, unincarnate Deity, flies to a consuming fire, and makes his bed in hell. The new and living Way is consecrated through the veil of his flesh, and it is only within that veil that hope can find an anchorage. Denying the Saviour to be God, is charging the family of heaven and earth with idolatry; and God with being the author of it, who has expressly commanded the angels of heaven, and the daughters of Zion, to worship his first-begotten. And, if he be not God to all intents and purposes, all are cursed by the eternal law who have obeyed the divine mandate, in falling down and worshipping him. But though the Socinian's neck cannot submit to the sceptre of Christ's grace, yet the time shall come when every knee shall bow to the iron rod of his justice: all that dwell in the wilderness shall bow before him, and his

enemies shall lick the dust; those generations of vipers shall share in the Serpent's doom.

But, is it not more strange, Sir, that we hear of Socinians and Arians bearing the title of Doctors of Divinity? If Christ be not God, it could not be the Spirit of him in Noah, and in all the prophets and apostles, that penned the Bible; and, if he be not God, the Scriptures cannot testify of him, nor can his word be spirit mid life. If the author be no more than a creature, the doctrine can only be natural. If the author be not divine, the doctrine cannot be divinity. Then what becomes of D. D. Doctor of Divinity? It falls to the ground, and makes room for N. N, Natural Novice, or Novice of Nature. However, they fulfil the Scriptures as well as others. Some are of old ordained to this condemnation; some shall stumble and fall, and be broken, and be snared, and be taken. The wise are to be caught in their own craftiness; false prophets must come; and strong delusions are to be sent, and credited, that all may be damned who oppose the truth, and take pleasure in unrighteousness. The prescience of God is the seal of the sure foundation; the elect shall never be finally deceived, nor can they ever be lost. It is lamentable to see such blasphemous heresies published; yet the lamentation, mourning, and wo, is the heritage appointed to such heretics; it is to be the portion of their own cup.

But, as to their torturing and disfiguring the gospel, the gospel still remains what it ever was. The crafty systems that are distilled from their brains is no more like the law of faith than the Alcoran is like the book of life. The everlasting Gospel will remain in the hand of the Spirit, and in the heart of the elect, to be the power of God to salvation, to the end of time; and will shine like the sun, without any adulteration or disfiguration, when Arians and Socinians are gone to their place; having filled up their measure, and brought on

themselves the swift destruction denounced against all who deny the Lord that bought them.

What you have said, Sir, against the Socinian, is just: but it is not enough- to insist upon an "*acknowledgment of the mystery of God; and of the Father, and of Christ,*" Col. ii. 2; but upon the experience and enjoyment of "*the love of God, the grace of our Lord Jesus Christ, and the fellowship of the Holy Ghost.*" This must be known and felt by every soul that enters the kingdom of God. Destitute of this, sinners are without God, without Christ, and without hope in the world: they are earthly, sensual, and devilish; having not the Spirit; knowing nothing but what they know naturally; and it is at the peril of their souls to take God's covenant in their mouth.

To dispute them out of all their profession, their religion, their assumption of the ministerial office, and out of all claim upon God, Christ, and the word, by calling for their experience, mission, and commission from God, is a more effectual way than following them through the regions of darkness, where Satan appears in the front, his armour-bearer in the centre, and the witness of truth in the rear: whereas the soldier of Christ should stand fast by the standard, and call for a reason of his hope, and the experience that wrought it; and palm him upon the kingdom of Satan if he be destitute of it.

'The Gospel is mutilated, tortured, and disfigured, by the Socinians on the one hand, and debased and put to open shame by the Antinomians on the other. May God help you in the Spirit of Christ, to bear your steady testimony against both!'

I do not know what sort of Antinomians you have got in that part of the country; but, if they debase the gospel, and put it, or Christ, to an open shame, they do despite to the Spirit of grace, are certainly entangled in the great transgression, and must be nigh unto cursing. But some who are called

Antinomians in London are quite of another cast: they are charged with exalting Christ at the expense of Moses; instead of exalting him at the good pleasure of God, who hath so highly exalted him, as to give him a name above every name, that of Moses not excepted. Exalting Christ above Moses; contending for the doctrines of the gospel; enforcing the Spirit's work on the soul; and insisting upon good works, springing from union with Christ, the influence of the Spirit, and being performed under the dominion of grace; together with a service in the newness of the Spirit, worship in spirit and in truth; and all this without the works of the law, or even calling it the saint's only rule of life, are the heavy and dreadful charges which are brought in against some who are called Antinomians in London. You charge your sort with debasing the gospel, but, in this metropolis, they are charged with debasing the law, calling the covenant of grace the better covenant, setting the law of faith above the law of Moses, and the works of faith above the works of the law. Moreover, if any preacher dare to assert that the whole of the law's requirements is holiness, righteousness, and love to God and man; for which it promises life; but that it cannot give either life, or any qualifications for it; he is an Antinomian. And, if it be insisted upon that holiness comes by the Spirit; righteousness by imputation; love to God by the Holy Ghost; that they receive everlasting life by faith, which is the gift of God through our Lord Jesus Christ; and that "*the righteousness of the law is fulfilled in such who walk not after the flesh, but after the Spirit,*" then they are said to make void the law through faith. This is the judgment of our London evangelists at present: so that the righteousness of God, and eternal life, revealed in the gospel, applied by the Spirit, and received by faith that worketh by love, does not establish the law; nor is the righteousness of it fulfilled in such souls, but Antinomian leaven has fermented them;

'But, perhaps, we have more reason to guard you against the poisonous influence of a corrupt Antinomian leaven, than the more open attacks of Socinianism. Antinomianism comes to you under the guise of an angel of light, and is therefore the more dangerous. It pretends to exalt the free and sovereign grace of God, to reduce the creature to nothing, and make God and Christ all in all. Now this is very right; The grace of God is free and sovereign; we are all become guilty before God; and it is by grace alone we are saved through faith, not of works, lest any man should boast; But wherein does salvation consist? Is sanctification no part of it? Or, is sanctification not the work of God's ' Spirit in us, as our catechism asserts; but the holiness of Christ imputed to us, as the Antinomians maintain?'

But, according to your judgment, Antinomian leaven, which sets Moses at the foot of Jehovah the Saviour, is worse than the open attacks of Socinianism, which debases him to the level of a creature, if not to that of a vile impostor. This leaven comes under the guise of an angel of light, and is the more dangerous; In London, Sir, Antinomianism is called black, rank, devilish, and damnable; and, if it bears those dark colours, it cannot be compared to an angel of light; The legal preachers who brought the Corinthians into bondage, who tried to devour them, took property of them, exalted themselves against them, and smote them, either with the scourge of the tongue or the fist of wickedness, 2 Cor; xi; 20, Paul calls ministers of Satan; and says they were transformed into the likeness of the ministers of Christ, as Satan is into that of an angel of light, 2 Cor. xi; 13, 14.

'It pretends to exalt the free and sovereign grace of God, to reduce the creature to nothing, and make God and Christ all in all;'

If Antinomianism does this, it is from God, and is certainly worthy of a better name. The doctrine that exalts sovereign grace, lays the ax to the root of a proud legalist, his honour in the dust, and makes God and Christ all in all, must be the pure Gospel of Jesus to all intents and purposes; and this you own is right; But this, you say, it pretends to do; If you can condemn either the doctrine or the life of such an Antinomian, have at him, expose him, and down with him; but if you cannot overthrow his doctrine, prove him a liar, nor condemn his life and walk, you must judge of the tree by its fruit, of his faith by his works, take your notions of his heart from his conduct in life, and leave his pretensions, or sincerity, to the searcher of hearts, lest you become, not a doer of the law, but a judge.

Salvation consists both of justification and sanctification, and both are promised: "*Thy people shall be all righteous, the work of my hands,*" and, "*I the Lord do sanctify them,*" And the Spirit of God, who reveals the righteousness of Christ to faith, sanctifies the believing soul; as It is written, "*But ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God,*" If any Antinomian denies sanctification by the Spirit of God, he denies a blessed doctrine of the Bible; and the happiness of the saint, which consists of a strong consolation by the Spirit of holiness; and, if he asserts, according to your charge, that the holiness of Christ is imputed to the believer, I think he makes use of an unscriptural phrase; which I shall not take upon me to defend, for I am satisfied with speaking as the oracles of God; I do not remember ever to have read of imputed sanctification: yet it must be allowed that the believer finds both righteousness and sanctification in his Covenant head; Christ is made of God unto us wisdom, righteousness, sanctification, and redemption; And it is plain, that he by his suffering without the gate, sanctified the people with his own blood;

'But, is it not as much the design of the free ' grace of God in Christ Jesus to purify a peculiar ' people, zealous of good works, as to justify them freely, and magnify the law, and make it honourable, in their justification?'

Wherever the grace of God appears, it teaches men to deny ungodliness and worldly lusts; and to live soberly, righteously, and godly in the world. Gracious souls are not only zealous of good works, but careful to maintain them, for necessary uses. We cannot shew our faith but by them; By our light shining before men, and by their perceiving the works of our faith, is our heavenly Father glorified. This no good Antinomian will ever deny, though some who excel in these things are stiled black Antinomians;

'The promise of the Spirit being the fruit of Christ's mediation, the purchase of his death;'

I do not understand this; nor do I remember that either the promise or the Spirit is ever said to be purchased; We have destroyed ourselves, and in the Lord is our help. We were in captivity, and it was a great ransom that delivered us; We had sold ourselves, and we were redeemed without money; We are bought with a price; and, when our bodies have slept their time in the grave, and the redemption of the body appears, we shall then bear the name of a purchased possession, which is called the redemption of the purchased possession; for the Lord's portion, inheritance, or possession, is his people; and this inheritance he bought, this possession he purchased: but I never read that the promise, or the Spirit, is either bought or sold. Christ ransomed us from captivity, and God gives us the Spirit of adoption; He redeemed us from death, and God gives us the kingdom;

'But, are not these blessings of justification and sanctification, in their nature, essentially different? Is not the one, as our catechism very properly defines it, the act of God's free grace

towards us; the other, of God's free grace in us? Is not the one a complete act, the other a progressive work?'

Justification is God's act towards us, sanctification the work of God's grace in us. I do not understand this distinction of act and work, nor do I believe it to be scriptural. We are justified by faith; and it is God who fulfils in us the good pleasure of his will, and the work of faith with power; This is the work of God, that we believe on him whom he hath sent; God brings his righteousness near to the sinner; he imputes it to him, and covers him with it; It is God that justifieth; and this he calls, not his act, but his work: *"Thy people also shall be all righteous; they shall inherit the land for ever; the branch of my planting, the work of my hands, that I may be glorified;"*

'Is not the one a complete act, the other a progressive work?'

I believe all God's work is perfect; nothing can be added to it, to make it more so; nor taken from it, to make it less so: and that the weakest believer who holds the head is God's complete workmanship, and is complete in Christ; though, as considered in the body, he hath not already attained, neither is he already perfect, because he hath not attained unto the resurrection of the dead, Phil; iii; 11, 12. As to sanctification being a progressive work, it is best to consent to the wholesome words of our Lord Jesus Christ, lest we set poor, weak believers, to inquiring how long this progressive work is to be on the wheels, what part of it is wrought, what measure of it is required, and how much remains to be done: and, like Sarah, with her bondwoman, they begin to forward the business by the works of the flesh, instead of lying passive to be worked on: *"He that believeth shall not make haste;"* but, *"he that hasteneth with his feet, sinneth;"*

We read of a growth in grace and knowledge, of a building up on our most holy faith, and of growing up into Christ Jesus, and that in all things. This growth ought to be enforced, with-

out limiting the work of sanctification to a lingering progress; We may warrantably assert, that sanctification, as well as justification, is God's work, and sometimes an instantaneous work. The thief on the cross was justified, and made meet for paradise, in a few hours; If God cuts short his work in righteousness, he does it in holiness also: "*There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die an hundred years old;*" Whom God calls he justifies, sanctifies, and defends: "*And he that is feeble among them at that day, shall be as David; and the house of David God, as the angel of the Lord before him.*" These things will lead the babe in grace to be thankful for what God has done; and teach him to submit to his sovereign will, whether it be for a quick dispatch or a gradual progress;

'Few will deny the necessity of personal holiness and good works; but there are many who, by their doctrine, degrade both the one and the other, and brand those with legality who express the least concern about them;'

If, by personal holiness, you mean the indwelling of the Holy Ghost in believers, as well as Christ being made sanctification to them in the purpose and covenant of God, you speak right; but, if you mean any kind of holiness, internal or external, which God is not the efficient cause of, it is something in opposition to what is called true holiness, which is either ceremonial or conceited; It is best to leave the word personal out of the question, lest ignorant people deify themselves, as there is none holy but the Lord; and call believers holy brethren, partakers of the heavenly calling, and of the Spirit of Christ; and say, that the bodies of God's saints are the temples of the Holy- Ghost; as God hath said, I will dwell in them, and walk in them. And whosoever denies this, either in heart, life, or doctrine, is a subject of the devil's kingdom; for, except a man be born again of the Holy Ghost, he cannot see, much less enter into, the kingdom of God.

Surely no good man, by his doctrine, will degrade good works; Good works are things that are profitable unto men; and, as self is the main concern of most men, they seldom degrade those by whom self is profited. "*Every man is a friend to him that giveth gifts.*" But any faithful minister may degrade a mere pretender to good works, as the Saviour did the Pharisees: Whatsoever they bid you observe, that observe and do; but do not after their works, for they say, and do not; If people are branded with legality for expressing any concern about good works, it is to be feared that they are not so concerned to perform them as they are to express them. Good works are never dumb, nor do they want a trumpeter. Many good works Christ sheaved from his Father, and told the recipients of his mercies to conceal their benefits; but, the more he charged them, the more they spread it abroad. Good works will praise the workman in the gates, without obliging him to sound his own trumpet. He has nothing to do but to go on with his works of faith and labours of love: all who partake of his benefits will bear witness of their benefactor's charity, even before the churches; He who degrades the works of faith is a daring rebel; and he that expresses a concern about them, and never performs, is a varnished hypocrite.

'If any man be in Christ, he is a new creature; Without holiness no man shall see the Lord. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.'

Can any man be in favour, in covenant, and in union with Christ, and not be a new creature? And can any man be a new creature, and be without holiness? And is there any other way of being sanctified, or made holy, than by being made a partaker of Christ, who is our sanctification; and by the Spirit, who renews and sanctifies all that believe? for we receive the promise of the Spirit through faith; Does an external observation of, and conformity to, the letter of the law, perform

this Or, do the works of faith, labours of love, and patience of hope, spring from this new creation in Christ, and from the prolific and renewing operations of the Holy Ghost? It is God who creates us anew, sanctifies us, and works in us both to will and to do; and such souls can just as soon live in sin, and without the performance of good works, as the Spirit of God can fail from the elect, or his covenant of promise be broken, which saith, "*They shall never cease from yielding fruit;*"

'He that saith, I know him, and keepeth not ' his commandments, is a liar, and the truth is not in him.'

It is necessary, Sir, to tell believers what you mean by his commandments: Whether you mean the letter of Moses's law, which killeth, 2 Cor; 6; or whether you mean the Father's commandment by Christ, which is life everlasting, John xii. 50; Because there is a material difference between a legal commandment and an endless life, Christ is not after the former, but after the latter; "*a priest, not after the law of a carnal commandment, but after the power of an endless life;*" This distinction, Sir, is necessary: for, though it be a truth, that "*he who saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him;*" so, on the other hand, he that subverts the soul of a believer, saying, Be circumcised, and keep the law of Moses, is a liar also, for God gave him no such commandment, Acts xv. 24;

'And, in the last day, Christ declares he will say to all such, depart from me, I never knew you, ye workers of iniquity; Would any one of this complexion dare to say, in that day, Lord, I knew that, if thou vast pleased to make me. holy, I should be so; and, if not, I could not make myself so? or, Lord, I thought thy holiness was imputed to thy believing people, and that none but blind legalists were greatly concerned about personal holiness and good works? Oh, with what shame will such wretches then appear! with what universal contempt will

they then be covered! Their mouths will be for ever stopped; and their damnation, we have reason to fear, as sure, as it will appear to an assembled world awfully just!

Before all these fall under the sentence of damnation, it will be necessary to examine whether the trumpet has given a certain sound, and the watchman delivered his soul by a faithful warning: if not, the blood of these Antinomians will be required at the watchman's hand; Have you shewn them the spirituality of God's holy law, its vast demands, the curse of it, the perfection it requires, and the necessity of flying from the wrath revealed in it? Have you pointed out Christ, his precious blood, and the Holy Ghost, as the only sanctification for saved souls? Have you insisted on an application of the atonement, living faith, Gospel hope, efficacious grace, and an union with Christ, as the only way to obtain purity of heart. and good works? Examine your Letter, reverend Sir; and, if you have not, the Antinomians, in their desperate state, speak more consistent with the oracles of God than the watchman himself; according to what you have put in their mouth;

'Lord, I knew that, if thou wast pleased to make me holy, I should be so; and, if not, I could not make myself so;'

This is truth: it is the Lord our God that sanctifies us. The Ethiopian cannot change his skin, nor the leopard his spots; no more can they who are accustomed to do evil, do good; The Pharisees made clean the outside of the cup and platter, and appeared a nation pure in their own eyes, but they were never washed from their filthiness; therefore publicans and harlots went into the kingdom of heaven before them. If you drive them to the works of the flesh, or to the works of the law, for holiness, sanctification, or good works, their sin lies at your door. "*Who can say, I have made my heart clean.*" Can a corrupt tree bring forth good fruit? or, can a man sanctify or purify himself? They who purify and sanctify themselves, and

they that eat mice and swine's flesh, shall both be consumed together, saith the Lord, Isa. lxvi. 17;

'Lord, I thought that thy holiness was imputed to thy believing people;'

If the Antinomians make such a reply as this, it is to be feared that the preacher had run among them before he was sent, and was no more than a letter-learned novice; for, if he had been a pastor according to God's own heart, he would have fed them with knowledge and understanding, Jer; iii. 15; and not have sent them to the bar of God with such an unscriptural plea as this; Besides, God hath promised, that if a man stand in his counsel, and cause the people to hear the word from his mouth, that he shall turn them from the error of their way, and from the evil of their doings: but, if men thrust themselves into the office, they can only travel, and bring forth wind; for, how can it be expected that they should work any deliverance in the earth, when God says he is against those who steal his word; and adds, "*They shall not profit the people at all?*"

'Lord, I thought thy holiness was imputed to thy believing people; and that none but blind legalists were greatly concerned about personal holiness and good works;'

This is a farther confirmation of the ignorance both of the tutor and the pupil: for how could any man, properly instructed in the way of the Lord, ever have imagined that a blind legalist is a zealot for personal holiness and good works, when the Scriptures declare that the legalist is under the law; has the veil upon his heart; is under the curse; cannot please God; is in the flesh; enmity itself; not subject to the law of God, nor can be; a child of wrath; condemned already; who bids God depart from him, he desires not the knowledge of his ways; is under the law; and the motions of sin, which are by the law, work in his members to bring forth fruit unto death; twice dead, plucked up by the roots! A likely matter that such a blind

legalist should be concerned for personal holiness and good works, when he knows not what the work of faith, labour of love, or patience of hope, is; no, nor the root they spring from, nor the grace that teaches them, the decree that ordains to them, the living Vine that produces them, nor the faith and love which send them forth! Such a blind legalist can only be zealous for dead works at most; and we know that there can be no serving the living God, nor escaping his wrath and damnation, unless the conscience be purged from these, Heb. ix. 14.

You may well lament, Sir, but you have no room to marvel: for who can wonder at poor, simple souls, being led away by these wretched Antinomians, when an old established minister, the son of a minister, a master of arts, a master of 39 a seminary of learning, a tutor of the prophets sons, and a spiritual potter, who undertakes to fit vessels of mercy for the Master's use, sends forth to the churches of God, and the world at large, such inconsistent, undigested, unconcocted, and unconnected--What shall I call it? Gospel? God forbid! Law? By no means; it is nothing like it. It is "*philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ;*" Pardon, reverend Sir, my plainness, as I have not handled you in the like violent manner that you did me at Bristol; but, indeed, you cannot lament more over the people's attachment to Antinomianism, than I marvel at your doctrine; But, why need I make an apology? A real lover of personal holiness and good works has, doubtless, learnt to do as he would be done unto; and can be no more offended at my plain dealing, than I was at the violent manner in which he dealt with me;

'They willingly lived in sin, and abused the Gospel to the purposes of their own licentious hearts, instead of using it as the means of grace and holiness. This, this will be the awful subject and ground of their condemnation; They will then see,

that whatever they could or could not do, they certainly could have done very differently from what they did; and that they are justly condemned for not doing it; their sins not belonging to God, but themselves;'

The man who willingly lives in sin, and abuses the Gospel to the purposes of his own licentious heart, instead of using it as the covenant of grace and dispensation of the Spirit, by which the grace of God, and the Spirit of inspiration, come, must be one of the vilest characters that ever existed, and his state more deplorable than that of Heathens and Pharisees; and, dying so, he can never escape the doleful regions of utter darkness.

'They will then see that they could have done very differently from what they did, and will be condemned for not doing it;'

For not doing what the law requires, the legalist will fall under the curse of it; and, as an opposer or abuser of the Gospel, after hearing it, he will undoubtedly fall under the dreadful damnation denounced against hypocrites and unbelievers. No man in his senses can ever charge his sins upon God. Evil cannot dwell with him. "*Far be it from God that he should do wickedness, and from the Almighty that he should commit iniquity.*" "*God cannot be tempted with evil, neither tempted he any man*" to sin; Though it be said that he tempted Abraham, yet it was not to evil, but to a trial of his faith and love, when he commanded him to offer up his son for a burnt-offering, when he intended to accept the will for the deed, and receive him in a figure, but not in the fire;

'Another poisonous doctrine, tending to obstruct the genuine influence of the Gospel, and to nourish a secret spirit of licentiousness, is this: That, as God's love to his people is from everlasting, it must have existed when they were sunk in sin and sensuality, in as high a degree, and in the same manner, as it will when they are brought to glory; and that the

sins of believers, therefore, are no evidence at all of their not being interested in the love of God. This ignorant, shocking doctrine, has been often openly maintained, and is still oftener secretly insinuated; and yet how glaring the absurdity as well as impiety of it!

That God's love to his people is from everlasting, cannot be denied; and did exist when they were sunk in sin and sensuality most certainly; but what you mean by its existing in as high a degree, and in the same manner, as it will when they are brought to glory, I do not understand. The Scriptures inform us that God is love, and that he is without variableness or shadow of turning; and Christ says, "*Thou hast loved them as thou hast loved me;*" But then it was in Christ Jesus that he loved them, and chose them; yea, he put them into his hands, and gave them life in him; on which account "*both he that sanctifieth, and they who are sanctified, are all of one;*" He made us accepted in the beloved; and loved us with an unalterable, unchangeable, and invariable us love, in him, from everlasting; and commended his love to us, in that, while we were sinners, Christ died for us; when we were enemies, we were reconciled by the death of his Son; yea, when without strength, Christ died for the ungodly; In this God is said to commend his love towards us; and one would think that his love was manifested in the superlative degree, when he sent his Son, out of his own bosom, to die for us.

If God's love did exist in as high a degree when we were sunk in sin and sensuality, as at any other time, it must be on the account of our being considered, in Christ, objects of God's love and choice, accepted in the Beloved: but, as considered in ourselves, we were by nature the children of wrath, even as others; aliens from the life of God, and enemies in our minds by wicked works; without God, and without hope, in the world; though, at the same time, preserved in Christ Jesus to future vocation; Nor could God take any pleasure in us while in such

a state, though he took notice of us, and bid us live in our blood, till our breasts were fashioned, and our hair grown, Ezek; xvi; 6, 7; until the set time for our espousals; at which time his skirt was spread over us, the covenant revealed, and we became his: his love was then perfected in us; though, in Christ, it was perfect toward us from all eternity.

If this be the meaning of the persons you censure so highly, it does not appear to me to be an iniquity to be punished by the Judges; but, if you mean, they talk of God's love to them, and make a profession of Christ, and yet live in sin and sensuality, they are not worth disputing with, they declare their sin as Sodom, the shew of their countenance witnesseth against them, and every tender conscience will shun them, as they Would a fiery flying serpent;

'And that the sins of believers, therefore, are no evidence at all of their not being interested in the love of God; This ignorant, shocking doctrine, has been often openly maintained, and is oftener secretly insinuated; and yet, how glaring the absurdity, as well as impiety of it!'

If, by the sins of believers, you mean the old man, the body of sin, under which Paul, and all the children of God, have more or less ever groaned, being burdened with them; this is no evident token of perdition, but rather of salvation, and that of God. The keen sensations they have of their own corruption is a proof of their being quickened: they must be enlightened to see, quickened to feel, and raised to hope, before they will groan for deliverance; I hope, Sir, you are not a fleshly perfectionist? Who can say, I have made my heart clean, I am pure from indwelling sin? "*There is not a just man upon earth that doeth good, and sinneth not*" in thought, word, or deed. If we say we have no sin, we deceive ourselves, and the truth is not in us; In many things we offend all, Mr. Evans himself not excepted. The corruption that works in a real believer's heart

is no evidence against his interest in the love of God; but contrariwise, the struggles of the old man chew the resistance of the new. The Shulamite felt the combat before she was called a company of two armies; Rebekah felt a contest before she was informed of the two nations. But, if you mean a course of sinning, under a profession of faith, being no evidence against an interest in the love of God, it is a sufficient proof that they are strangers to Jesus, who bears that name because he saves his people from their sins; You should have inquired whether they mean the old man of sin dwelling in them, or a course of sinning practised by them, is no evidence against their interest in the love of God; or else you might have represented Paul, from his own confessions, in as bad a light as you have done these;

'What is the object of God's electing love, but the communication of holiness and happiness? Are not the elect spoken of as elected through sanctification of the Spirit unto obedience, and that they may be conformed to the image of their Saviour?'

The first object of God's election was Christ; and in him the elect were chosen, sanctified, or set apart; "*for both he that sanctifieth, and they who are sanctified, are all of one.*" And to these chosen souls the word and the Spirit always come in power; "*As for me, this is my covenant with them, saith the Lord: my Spirit, that is upon thee, and my words, which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth, and for ever;*" This powerful application of the word by the Spirit manifests God's choice of them in eternity, and is a choosing them out of the world in time; and their election is made known, both to themselves and others, by this sanctification of the Spirit, and the obedience of faith; faith being a fruit of the Spirit, and the Spirit of grace making them obedient to the faith; Those whom

God hath predestinated to the adoption of sons receive the Spirit of adoption in time, and are brought into the bonds of the everlasting covenant, and conformed to the image of the second Adam.

'How can we argue that, because God, of his free love determined to make his chosen people holy, that our being manifestly and prevailingly unholy, and having never experienced nor evidenced an inward divine change, is no proof at all that we are-not interested in this love?'

If either you, or those you accuse, are manifestly and prevailingly unholy, and never did experience nor evidence any inward divine change, neither you nor they can be in a state of salvation; If God turn a man from Satan to himself, and from disobedience to the wisdom of the just, and inwardly renew him in the spirit of his mind, it is that he may be holy, and without blame, before him in love. Without this inward change of heart, and a life consistent with it, a man can have no evidence of God's love to his soul; nor can he know either love or hatred by all that is before him, Eccles; ix. 1.

'Or, how can I possibly have any evidence of this love until I am made a partaker of the fruits of it?'

It might have been rendered thus: 'How can I prove my election, or predestination to the adoption of sons, without being made a partaker of the Spirit of adoption?' "*Because ye are sons, God hath sent forth the Spirit of his Son into your heart, crying, Abba, Father.*" And how can I prove that I am a partaker of the Holy Ghost, without evidencing it by the fruits of the Spirit; the first fruit of which is love; the second, joy, peace, &c; But if you will have it stand as you have arranged it, you never can possibly have any evidence of this love until you are, not only a partaker of the fruits of it, but until you manifest the same to the church of God, by fearing his name, hating covetousness, loving your neighbour as yourself, giving

one coat of the two to him that has none, clothing the naked, feeding the hungry, and receiving the poor home to your house: and, if you can find bread without it, in taking the oversight of a flock, not by constraint, but willingly; not for filthy lucre, but of a ready mind. But if, on the other hand, I find a man who shews the least sign of avariciousness; if fond of money; if, like the antediluvian professors, he will marry a daughter of Cain for lust, beauty, or any independency of God; and is busy in gathering together and heaping up; I am at once convinced that his trust is in uncertain riches; the root of all evil is still in his heart; Mammon is his master; where his treasure is, there is his heart; the friendship of the world is in the man; he is an enemy to God, and first cousin to Simon Magus. He may say, "*Go, be ye warmed;*" but he loveth only in word, not in deed, nor in truth: and how dwelleth the love of God in him?

This last quotation is mere nonsense; for it amounts to this: How can I believe that there is a fruit tree growing, till I eat the fruit of it? whereas the tree must be planted, and grow too, before it can bear fruit;

'How can I possibly have any evidence of this love until I am made a partaker of the fruits of it?'

Love, when shed abroad in the heart, and when it casts out fear and torment, is an evidence of itself; for "*he that loveth is born of God,*" and the fruits of it are love to God and to his saints; the former makes the tree good, and the latter proves it to be good.

'The distinction which has been so ably illustrated and defended by our brother Hall, sen. in ' his excellent publication entitled, 'Help to Zion's Travellers,' betwixt the natural and the sovereign love of God, is of more importance than many imagine.'

Is this distinction insisted on in any part of Holy Writ? or is it a new doctrine coined at Athens, so famous for hearing and telling some new thing? "*God loveth the stranger, in giving him food and raiment;*" lets his sun rise on the evil and the good, and sendeth rain upon the just and unjust: they are all supplied by the bounty of his hand, and supported by his power; his kindness extends to the unthankful and the evil; and his mercy, says the Psalmist, is over all his works. But, is the sovereign love of God unnatural to God, who is love? or, does the natural love of God act without divine sovereignty? I trow not; for I think divine sovereignty is displayed in all that he does; it is seen in every part of his dominion and government, whether it respects his kingdom of glory, grace, providence, or power, in heaven, earth, or hell; God always acts and works as a sovereign: he creates and destroys, chooses and refuses, loves and hates, as a sovereign; His sovereignty is deeply stamped upon all these things; and into which we must resolve what we cannot account for, unless we would act as the Arminian does, debase him to a level with ourselves, divest him of sovereignty, cite him at the bar of carnal reason, call for an account of his matters, and contemn both his counsel and him that we may be righteous; The divine nature must accompany sovereign love, and sovereignty must attend natural love, if with propriety it may be so called.

'The natural love of God can only have for its object that which is agreeable to the nature and perfections of God, as the most excellent, the best of beings'

Then this natural love can have no objects to fix on but the elect angels, and the spirits of just men made perfect; for they come nearest to the nature and perfections of God of any; "*God loveth the stranger, in giving him food and raiment:*" he loved Israel, and called him out of Egypt; but not with this

natural love, for there was no more in Israel agreeable to the nature and perfections of God than there was in the stranger.

'The sovereign love of God is the direction of his natural love of mercy, benevolence, and compassion; in such a manner, to such objects, and for the accomplishment of such purposes, as his infinite wisdom may best approve;'

Sovereign love directs natural love; the love of sovereignty directs the love of nature, or the love that is natural. Love that is purely natural, or flows purely from nature, generally runs with a rapid current; and so it must in God, who is love; yet sovereignty appears in it. But, why love should direct love, or sovereign love direct natural love, I know not. These are things which I do not understand; they are too high for me, I cannot attain unto them: nor did you, Sir, get them of God' upon your knees; they were not obtained in answer to prayer. Were you to receive the word at God's mouth, you would be better understood;

'The one may have the worst of sinners for the objects of it, but the other can only delight in such as are transformed into the divine image.'

Sovereign love may have the worst of sinners for the objects of it. Blessed be God, then, for this sort of love, and blessed be God for a comfortable foretaste, and a most sure part and lot in it, for this is unchangeable and everlasting. If the worst of sinners may, be the objects of sovereign love, what love is the moralist entitled to? And if natural love be confined to the heavenly inhabitants, who are the most holy; and sovereign love to the worst of sinners; what love is that which hath the stranger for its object, in giving him food and raiment? Natural love can only delight in such as are transformed into his own image; So the everlasting love of God fixed on the elect in Christ Jesus, who made them acceptable in the Beloved, and draws them to Christ in time, is not natural, nor can he delight

in them, either as considered in Christ or in covenant; though I think God can delight in them as considered in Christ, even before they are transformed into his image, notwithstanding you say he cannot. "*Thou shalt no more be termed forsaken, neither shall thy land any more be termed desolate; but thou shalt be called Hephzi-bah, [my delight is in her] and thy land Beulah [married]: for the Lord delighteth in thee, and thy land shall be married,*" Isa. lxii. 4. Here is delight before wedlock, and consequently, before regeneration, or transforming anew. "*The Lord had a delight in thy fathers, to love them.*" It is this way of arguing, not consenting to the wholesome words of our Lord Jesus Christ, nor speaking as the oracles of God, that has overrun the world with so many Arians, Socinians, Deists, and Devils, as now exist in it. God tells the preacher to stand in his counsel, speak as his oracles, and cause the sinner to hear the word from his mouth;

'Or we may call the one a love of compassion and benevolence, leading the great God to shew compassion to sinners, and particularly in making them holy in and by his blessed Gospel and Spirit, in order to their being happy; and the other a love of complacency, as made holy, and thereby happy.'

It is doubtless a wonderful blessing to the world, that there are such learned men in it, who can find out the Almighty to perfection; dive into the various affections of his heart; divide and subdivide him; and tell mankind how many sorts of love he possesses; which of these loves it is that leads the great God; what objects he can, and what creatures he cannot, delight in;

'The one is a love of compassion, leading God; the other of complacency, delighting in them;'

The first a forerunner, the latter a satisfaction arising in the mind on viewing some action worthy of his approbation. I

believe God loved his people, as chosen in Christ, from everlasting; made them accepted in the Beloved; viewed them complete in him, as their covenant head; commended his love to us in the death of him; and cloth perfect his love in us when he draws us to Christ, and unites our souls in the bond of love to him; Such souls were the objects of his love and delight, as considered in Christ, from eternity, though by nature they were the children of wrath, even as others; for Christ himself was the beloved Son of the Father; and his Son in truth and love even when all the waves and billows of his wrath went over his head. If Hephzi-bah was the Lord's delight before her espousals; if he calls them his sons and daughters before the north and south give them up; and, if he made them accepted in the beloved, and viewed them complete in him; it must be something like a love of complacency and delight from first to last. God sees no sin in Jacob, the everlasting Father; nor perverseness in Israel, as they stand in him. They sit in heavenly places in Christ, and are without fault in him even before the throne; though, as considered in themselves fallen creatures, it is otherwise.

'All men share, in a great degree, in the one; but none can have any evidence of their interest in the other but such as have the divine image and superscription upon them. By their fruits alone can we know them.'

All men share, in a great degree, in sovereign love; but none can have any evidence of their interest in natural love but such as have the divine image and superscription on them. I think the scriptures entail sovereign love upon the elect: "*I have loved thee, and not cast thee away,*" as he had done others. When thou wast in thy blood, in the open field, neither suppled nor swaddled, I passed by thee, and thy time was the time of love. "*I spread my skirt over thee, and covered thy nakedness: I swore unto thee, I entered into covenant with thee, saith the Lord God, and thou becamest mine,*" Ezek. xvi;

8. Nor do all men share, in a great degree, in this sovereign love: "*Jacob have I loved, but Esau have I hated;*" And Truth hath told us, that the reprobate, which are the greatest number, and the bond woman's family, who hath many more children than the married wife, have no part or lot in his sovereign and eternal love; for they are to be called, not great sharers in his love, but the people of his wrath, against whom he hath indignation for ever.

We may as well put these two loves together. We will call this natural love the love of God, or divine love, flowing from God, who is a divine person, Heb; i; 3; and then insist, that this love is sovereign and free: *Jacob have I loved, but not Esau. " I will heal their backslidings, I will love them freely;*" God, as a master, loves the servant, in giving him food and raiment; but says, he shall not abide in the house for ever: but, as a father, he loves the son and heir with an everlasting love; and says, he shall abide for ever. This is settling the matter much better than talking of two loves, sovereign and natural; and of the one having the worst of sinners for its object; the other the family of heaven, which is perfect; lest we set some people to inquiring what love falls to the moralist, and what to the stranger; and so multiply loves till we fairly bewilder ourselves; We may, however, safely affirm, that no man can have any evidence, much less assurance, of a part in this divine, sovereign, and everlasting love of God, until it be shed abroad in his heart by the Holy Ghost given unto him;

'But the worst of all errors in the Antinomian heresy is setting aside the law as a rule of life.'

We have read, in this epistle, of Socinians trampling on the Lord's divinity, and making him a mere creature; of some debasing and disfiguring the Gospel; of their abusing it to their own vile and base purposes; and of ripening themselves for an awful condemnation thereby: but neither denying the

Saviour's Godhead, nor debasing and disfiguring the gospel, is materially a crime or error when compared to this. The letter of the law goes beyond, and is more valuable than either the divinity of the lawgiver, the grace of God, or the dispensation of the holy Spirit; for the worst of all errors is setting aside the law as a rule of life; Before these worst of heretics are consigned over to perdition, it will be necessary to inquire whether these six words - 'the law the rule of life'; be in reality the great Shibboleth of the gospel; on the confidence, or rather the confession of which, hangs the everlasting wo or welfare of immortal souls; This error is the worst of heresies; consequently, the advancers of it are the worst of heretics; and an heretic, after the first and second admonition, is to be rejected; for he is subverted, and sinneth, being condemned of himself, Titus iii; 10, 11; Some have been saved without ever hearing a sermon from this natural text; witness the thief upon the cross, and all others who have ever been enabled by grace to believe: "*He that believeth shall be saved, and he that believeth not shall be damned;*" If he that believes shall be saved in the Lord with an everlasting salvation, and shall not be ashamed nor confounded world without end, Isa; xlv 17, faith certainly is the only rule by which a-man can obtain salvation; He that believes, saith the Saviour, hath life; then, without all contradiction, faith is the rule of life. "*We walk by faith, not by sight,*" saith the Apostle: then certainly faith is the rule of walk. "*I live by the faith of the Son of God,*" says Paul: then, without controversy, faith in Christ was the rule by which he lived; "*The law is not of faith,*" says God: of works it treats, and for works it calls; and "*they that are of the works of the law are under the curse,*" for it is the ministration of death; Then, to the legal workmonger, it will be the rule of death, instead of life: . "*For the law which was ordained unto life I found to be unto death.*" He who believes is justified from all things, and obtains justification unto life: then believing is the rule by which he obtains life; and grace provides that rule, and enables him to obey the same. We have received grace for

obedience unto the faith. If it be true that he who believes shall be saved, but he that believes not shall be damned, I think the grand hinge of the gospel is faith. It matters not whether a man can say, the law is the rule of life, but whether he believes with the heart unto righteousness, and makes confession with the mouth unto salvation; And if it be true, what the Scriptures assert, that he who believes is justified; hath everlasting life already; is to walk by faith, live by faith, work by faith, or produce the works of faith and labours of love; to believe to the saving of his soul; to be faithful unto death; and that Christ will give him the crown of life, as he did to Paul, who fought a good fight, finished his course, and kept the faith; how can such a believer be said to hold, by adhering to the doctrine of the Saviour, the worst of heresies, and be the worst of heretics, when God declares that all shall be damned except such believers?

Nor are your six wordsó

'the law the rule of life;'

..the grand hinge of the law; for the weightier matters of the law are judgment and the love of God. The law requires strict justice between man and man; but nothing short of the grace and fear of God will make our officers peace, and our exactors righteousness; The law requires love to God and man; the gospel gives it: *"I will circumcise their hearts to love me, that they may live;"* and we are taught of God to love one another. *"He that loveth dwelleth in God, and God in him;"* and he shall be saved, for *"charity never faileth,"* But *"he that loveth not, knoweth not God;"* and *"shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."*

Nor is the law once called the believer's rule of life: if it was, I should certainly enforce it as such; as it is the desire of my soul, and prayer to God also, that I may declare the whole

counsel of God; Some in old time, which were certain of the sect of the Pharisees, rose up, saying, that it was needful to circumcise the brethren, and command them to keep the law of Moses, but they were said to tempt God, in putting a yoke upon the neck of the disciples, Acts xv. 5; 10; and it is expressly affirmed, that God gave them no such commandment. And I will boldly venture to affirm, and appeal to your own conscience for the truth of it, that God never gave you any such commandment; that he never put such words into your mouth, nor bid you go and speak thus, Numb; xxiii; 16.

Pray, what do you mean by setting aside the law? Does preaching the faith of Christ make void the law? Does not the doctrine of faith set forth Christ as the end of the law for righteousness to every one that believeth; and that the righteousness of the law is fulfilled in them who walk, not after the flesh, but after the Spirit? And, what would you have more than the righteousness of the law fulfilled? fulfilled by Christ himself, and fulfilled in the believer by God? Does not the faith of Christ establish the law, as magnified and made honourable in the heart of the Mediator? And is not the testimony of this bound, and the law of faith sealed, in the heart of every real disciple? If faith establish the magnified law in the heart of the Saviour, and the righteousness of it be fulfilled in the spiritual man, the doctrine of faith can never set it aside; Pray, how have you established the law? In no sense whatever. You have told us, that the law is magnified and made honourable in our justification; but I rather think the law was magnified and made honourable by the perfect obedience of Christ; God was well pleased for his righteousness sake. But the obedience of the Saviour is one thing, and God's work of imputation is another. By Christ was this righteousness wrought out and brought in; to me it is imputed, and becomes mine. By the former the law was magnified and made honourable; by the latter the

righteousness of the law is fulfilled in me; The former was Christ's work; the latter is the Father's; The first was completed by the Saviour; the latter fulfilled in me, This is one branch of your establishment of the law; and the second is like unto it;

'The law is the rule of life.'

I answer, What law? Is it the law of truth that was with Levi? Mal; ii; 6; The law of kindness? Prov. xxxi. 26. The perfect law of liberty? James i; 25. The law of faith? Rom; iii; 27; The law of life? Prov. xiii; 14; The law of the Spirit of life in Christ Jesus, which makes us free from the law of sin and death? Rom; viii; 2; Or is it the law of Moses? If you say, Yea, it is the law of Moses that the believer is under, as his rule of life,' then the believer is just where he was before; the old yoke is on him; he is neither redeemed from it nor delivered from it; he is under wrath, and in bondage; and Moses accuses him still; But, if you reply, nay, but he is under Moses's law to Christ;' then Moses is the saint's only lawgiver, and Christ is his second master; though the believer is to call no man master, for one is his master, even Christ. We know that the Galatians went to the law, to perfect by their life what God had begun by his Spirit: but they were not ministers of Christ who sent them there; nor did that persuasion come from him that called them. Nor does this doctrine of yours come from him much that called me; nor do I believe that you ever got much of your doctrine or teaching from God's if you had, we should have had less of...

'We, Shall we, and Shall not we.'

When a man has a believing view of Christ, and finds union with him, he leaves, 'We,' behind; he never brings such a stinking savour of the flesh away with him: "*If any man come unto me, and hate not his own life, he cannot be my disciple;*" Does the pronouncement of these six words,...

'the law the rule of life,'

..establish the law? not according to the Scriptures, for I do not find such a text in them. If this be establishing the law, then every blind guide in the world who has got Moses's veil on his heart establishes it, for he knows nothing else; and every bond child has it established in his heart also, for he adheres to nothing else. Both the blind leader and the blind led will tell you that the law is their rule of life, and that they expect life and salvation by the works of it, and no other way; for this is the way that seems right to them; the other is too high for a fool: " The way of life is above to the wise, that he may depart from hell beneath."

"The law and the prophets were until John; since that time the kingdom of God is preached;" Which kingdom stands not in the letter of the law; nor is a real preacher of the kingdom a minister of the letter, but of the Spirit: nor does the kingdom stand in word, but in power, in righteousness, peace, and joy in the Holy Ghost. *"The law was given by Moses, but grace and truth came by Jesus Christ;"* Grace to deliver us from the old yoke, that we might not be under the law, but under grace; and truth to make us free from the bondage of the law, and from the fear of death. *"Receive the truth, and the truth shall make you free:"* and, if the Son makes us free, then are we free indeed; And such are cautioned against legalists, and counselled to stand fast in their liberty, and not be again entangled with the yoke of bondage. And need enough there is of this caution and counsel, when there are so many elder sons who never at any time transgressed the commandment; envying the kid, the kiss, the ring, the shoes, the robe, and the music and dancing, of the converted prodigals.

"Hearken unto me," saith the Lord, *"my people; give ear unto me, O my nation! for a law shall proceed from me, and I will make my judgment to rest for a light of the people; My*

righteousness is near, my salvation is gone forth." Pray, what law is this? Is it the law of Moses? No; that was in being long before. What, then, is this law that was to proceed from the Saviour? The Saviour was to bring forth judgment unto victory, and the isles were to wait for his law. His testimony was to be bound up, his law was to be sealed among his disciples: they were to be called a people in whose heart is God's law; and, having this law in their hearts, none of their steps are to slide. This law is called the Lord's judgment, which is to rest for a light of the people. But, is this light the law of Moses, which was a light to the feet and a lamp to the path of Old Testament saints? Or, is it the law of faith; the ministration of the Spirit, who is the Spirit of burning; the cloven tongue of fire, that consumes the love of sin, and brings salvation from the guilt and reign of it? Is this law the smoking furnace, or the burning lamp? Gen; xv. 17; Is it the law which is the lamp without oil, that every bond child and hypocrite takes? (for God doth not work miracles, nor minister the Spirit, by the works of the law, Gal; iii; 5;) Or, is it the law of faith, which reveals God's righteousness as the light, and his salvation as a lamp that burneth? Isa. lxii; 1. This is the lamp, Sir; and this lamp you must have in your heart, otherwise your lamp will go out with a stench, and the vessel be consigned to everlasting darkness, notwithstanding your outcry for holiness, and representing others as Antinomians; Outcry, I say; for I hear of no outcry from your good works themselves.

Twice the Holy Ghost has mentioned the believer's rule of walk: "*Let us walk by the same rule.*" "*And as many as walk according to this rule, mercy on them, and peace, and upon the Israel of God;*" And I defy you, and all the divines in the world, to prove that the Holy Ghost means the law in either of those places; yea, he excludes it from the rule in both chapters. However, God hath promised mercy and peace upon every Israelite who walks according to that rule: and he

shall enjoy it who thus walks, though he be called the worst of heretics; and he who walks not according to that rule shall be damned, though he should bring a thousand rules of his own.

'Some of them blend together and confound the permissive and preceptive will of God; by which means they really throw all sin, if they pursue the principle, from themselves upon God;'

This is another new-fangled morsel from Athens. I do not read the words permissive will in the Bible; nor the word permit, with its relatives, more than five times throughout the Scriptures: "*I speak this by permission, not by commandment;*" "*I trust to tarry a while, if God permit;*" "*And this will we do, if God permit.*" "*Agrippa said, thou art permitted to speak.*" "*But it is not permitted to a woman to speak.*" But, what is permissive will? If this new-coined word is brought in to set forth the entrance of sin into the world, the havock it has made, the evil it has done, and the legions it has deceived and destroyed; we can make a shift without it, and adapt a scriptural phrase which is more proper; lest we begin to multiply wills, as well as loves; The word, suffer, will do; call it, therefore, the sufferance of God: "*We also are men of like passions with you; and preach unto you, that ye should turn from these vanities unto the living God, which made heaven and earth, and the sea, and all things that are therein: who in times past suffered all nations to walk in their own ways,*" Acts xiv. 15, 16; "*And about the time of forty years suffered he their manners in the wilderness,*" &C; Chap; xiii. 18. Pupils may well confound permissive and preceptive will, if the tutor confounds his disciples with a multiplicity of loves and wills, brought in by human wisdom, and used by those who are wise above what is written. God's preceptive will, or rather God's will of commandments, has respect to God as a master: "*If I am a master, where is my fear? saith the Lord of Hosts unto you, O priests!*" Mal; i. 6; This master's will of

commandments is given to the bond woman and her children, who are in a state of servitude; and all who are under this yoke are servants. And to the law, and what was written therein, the Saviour, in his days, always sent every self-important inquirer, as to his proper rule, with a - "*What is written in the law? How reatest thou? If thou wilt enter into life, keep the commandments;*" that is thy rule of life. "*This do, and thou shalt live;*" "*He that doth those things shall live in them.*" This is the Divine Master's will concerning the servant, and is the servant's rule of life, and for life; and a dreadful yoke it is, whether he feel the galling weight of it or not; and under this he must for ever remain, unless God work in him "*the good pleasure of his will, and the work of faith with power:*" which will in Christ is the easier yoke and lighter burden; and, when revealed, the case is altered; This good pleasure flows from our heavenly Father's will of purpose, and promise in Christ Jesus; and to such God speaks on this wise; "*If I am a Father, where is mine honour? saith the Lord;*" And again, "*Thou shalt call me, My Father, [not, My Master] and shalt not turn away from me,*" Jer; iii. 19; Such are redeemed from under the law, that they may receive the adoption of sons; and, because they are sons, God hath sent forth the Spirit of his Son into their hearts, crying, Abba, Father. "*Wherefore, thou art no more a servant, but a son; and, if a son, then an heir of God through Christ,*" Gal. iv. 7; Thus the son is no more a servant: He shall call me, My Father, says God. A free son he is, and an heir of God: and you may entangle him with the legal yoke of bondage again, if you can, but he never shall be a bond servant; for as soon as God's free Spirit operates on him, your yoke, as well as Samson's cords, will fly like tow; he will leap like a hart; and be more like a hind let loose, than a fool in the correction of the stocks, or a criminal in the cords of his sins;

'Men that blend together and confound the permissive and preceptive will of God, throw all sin, if they pursue the principle, from themselves upon God.'

If men blend or confound the sufferance of God, in suffering the entry and reign of sin, with his law of commandments, they throw all sin from themselves upon God; That God suffered the entrance of sin is clear, because sin did enter, and death by sin; and the law was added because of transgression, that sin, by the law, might become exceeding sinful; that the reprobate might see his just doom beforehand, and the elect their need of a Saviour. But, though God suffered sin to lie at man's door, that is no excuse for him who opened the door, and let it in, when he was expressly commanded, by the will of precept, to shut it out; no more an excuse for man, than God's promise of safety to all who sailed in Paul's ship was an encouragement for some of them to fly out when he suffered a storm to wreck the vessel; Neither he who let sin into the world, nor those who, under colour, would have fled out of the ship, could charge God with their folly, or throw their sins upon him: they were both actuated by the freedom of their own will, though the mariners were compelled to abide, and Adam suffered to go on; Adam had God's preceptive will before him, before his permissive will, as you call it, suffered the entrance of sin; and every fleshly child of free-will has got the same before his eyes, that he may not throw the sin upon God, who by commandment forbids it; but take it to himself, who willingly commits it.

'A very popular writer and preacher of this stamp, in order to prove that the moral law is not the only rule of life, if it be any at all, asks, with an air of confidence, if our Lord would ever have said to Peter, had the moral law been intended as the only rule of life, before the cock crow twice, thou shalt, putting the word shalt in capitals, deny me thrice?'

I do not know who this popular writer and preacher is of whom you speak; but, certain it is, that Peter was delivered from the yoke of the law, and the curse of it too, for the Saviour had pronounced him blessed before he fell. Had he been a child of

the flesh, and under the law, he would have been without hope, and without help; and, consequently, would have risen no more; for, "*Wo to him that is alone when he falleth, for he hath not another to help him up;*" But, as he was delivered from the law, and the curse of it, and was in union, communion, and fellowship, with the Son of God, when Peter fell, the Saviour lift up his fellow; The devil was too much for Peter; but two shall withstand him: he cannot pluck the elect out of the Saviour's hand, nor out of the Father's hand; nor shall the Spirit of God ever be taken from them, and the threefold love of God is a cord that is not quickly broken, Eccles.iv; 12.

It is clear that our Lord never sent any of his elect to the law; nor did he call it their rule of life; nor did he ever say any thing to encourage self; the proud doer he always sent to the law; the humble supplicant and the serious inquirer were always pointed to faith; their usefulness and fruitfulness were to depend on their union with him, and abiding in him; and, as for Self, We, or Shall we, its impotence was often set forth, and its aid for ever rejected; "*Without me you can do nothing.*" "*He that will come after me, let him deny himself, and take up his cross, and follow me.*" But this doctrine was not enough for Peter; he must make an application of it in the fiery trial; "*Though all men be offended because of thee, yet will I never be offended.*" "*Though I should die with thee, yet will I not deny thee.*" Peter stuck to Self, and the Lord withdrew his arm. I will, was Peter's bulwark; which, in the devil's sieve, was only chaff. Peter would not deny Self; nor would Self own the Lord, although Peter had been blessed by the Saviour, as is clear: "*Blessed art thou, Simon Barjonah, for flesh and blood hath not revealed this unto thee, but my Father, which is in heaven.*" Which blessing must unavoidably have brought Peter from under the curse of the old covenant; Yet, it appears to me that there was in. Peter a cleaving to the law, as his rule of life, by the self-confidence that he boasted of,

"Though all be offended, I will never be offended:" for, as Paul says, *"Where is boasting, then? It is excluded. By what law? Of works? Nay, but by the law of faith."* So that Peter's confidence sprang from his legal adherence to the law; and his boasting of more steadfastness than the rest of the disciples must come by that covenant, for it cloth not exclude boasting; it could never spring from the doctrine, nor from the Spirit, of the Gospel; both are averse to this; as it is written, *"Before the cock crow twice, thou shalt deny me thrice."* And your rule, Sir, would do no more for you than it did for Peter, if you were to be tried as he was. That king walks boldly against whom there is no rising up.

'As though Peter had been yielding as much obedience in cursing, and swearing, and denying his Lord, as ever he did when performing an act of obedience to any precept of the moral law. And, if so, his tears must either have been crocodile ones, or very criminal ones, when he went out, as he presently did, and wept bitterly. And yet, these are the men whom many are ready to cry up as the only preachers of the pure gospel!'

The Saviour did not speak to Peter here as a lawgiver, nor was he enforcing the law; but spoke as a King and Sovereign, being jealous of his own power and glory; which he will never give to another, by admitting a copartner; the Scriptures having, before Peter's fall, pronounced a curse on him that maketh flesh his arm; and branded him with the name of a fool that trusts in his own heart; together with a number of curses to them who continue not in all things written in the book of the law, to do them. That which follows, I find, is your own inference.

'As if Peter had been yielding as much obedience in cursing, and swearing, and denying his Lord, as ever he did when performing an act of obedience to the moral law.'

All the obedience that ever Peter performed in a state of nature, was, I believe, little worth; for he ranks himself among the revellers, banqueters, and abominable idolaters. It appears, by his resolutions, that he was going at that time to perform an act of obedience to the moral law: this may be seen by his confidence and boasting, which Paul says that covenant does not exclude, though the other really does. However, Peter clave to the law; and he found, as the Galatians did, that Christ profited him nothing in that way; he fell from grace, from supporting grace; though not from the habit of grace, nor from the bond of the covenant, nor from the faithfulness of the covenant Head: "*I have prayed for thee, that thy faith fail not; and when thou art converted [from thy legality, self-confidence, and fleshly boasting,] strengthen thy brethren;*" not by sending them to the law for self-confidence and vain trust, lest they fall into the devil's sieve, as you will shortly do; but by pointing them to my powerful arm and faithfulness, which will most surely lift thee up when fallen, and abide faithful when thou dost not believe. And Peter remembered this; for, when certain of the sect of the Pharisees said the believers must be circumcised, and keep the law of Moses, Peter withstood them to the face, telling them, that God, who knew their hearts, bare them witness, giving them the Holy Ghost; and had purified their hearts by faith; that they tempted God in putting that yoke upon them; and that he believed that, through the grace of the Lord Jesus Christ, they would be saved, even as the apostles themselves, Acts xv. 8 --11.

I do not believe that Peter's tears were either crocodile ones or criminal ones. He had cause enough for grief and compunction when he reflected on his having made so glorious a beginning in the Spirit, and then foolishly attempted to be made perfect by the flesh. However, Peter gained more by his fall than he had done by any of his preceding acts of obedience to the moral law. This prophecy was fulfilled in

Peter, and many others, "And some of them of understanding shall fall, to try them, to purge, and to make them white, even to the time of the end." But this trying, purging, and making white, comes not from the law, nor does any act of our obedience thereto procure it; but, in mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.

'Many there are, who do not at all scruple to assert, that believers have nothing at all to do with the law, as a rule of life, any more than as a covenant of works. We trust you have not so learned Christ. If you have truly drank into the spirit of the Gospel, you will be so far from considering it as a burden to be under the law to Christ, that you will esteem it as a privilege.'

I desire to declare what the word of God does, and nothing else. The Holy Ghost declares, that "*whatsoever the law saith, it saith to them who are under the law.*" That the believer is not under the law, but under grace, Rom. vi. 14. That the Son of God did redeem them that were under the law, that they might receive the adoption of sons, Gal. iv. 5. And that those who are led by the Spirit are not under the law, Gal. v. 18.

We are under the law to Christ, says Paul, 1 Cor ix. 21. But, what law is that which, in Christ, the believer is under? "*A law shall proceed from me,*" saith the Saviour, "*and I will make my judgment to rest for a light of the people.*" This law and judgment is called a testimony bound, and a law sealed, among the Lord's disciples, Isa. viii. 16. Which testimony is the Gospel; the bond of which is love; and they are disciples who receive the true testimony in the love of it. The law is the law of faith; the seal is the Spirit of God: The day "*ye believed, ye were sealed with that holy Spirit of promise.*" Here is the law and judgment proceeding from Christ; ' and this is a testimony bound, a law sealed, among his disciples. This testimony and bond, this law and seal, is the everlasting

Gospel in the hand of the Spirit; and under this law Paul was to Christ: for this is the law that is in the Saviour; He is not a priest *"after the law of a carnal commandment, but after the power of an endless life."* In being under this law of faith, in the hand of the Spirit, Paul glories, and calls it being not under the law but under grace: *"For the law of the Spirit of life, in Christ Jesus, hath made me free from the law of sin and death."* This is the law of faith; this is the dispensation of the Spirit and life in Christ Jesus, which made Paul free from the reigning power of the law of sin that was in his members, Rom. vii. 23-25; and from the ministration of death, written and engraven in stones, 2 Cor.iii.

There is not only a being made free, but a deliverance also from the law, and that for God's glory and our good: *"But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of Spirit, and not in the oldness of the letter."* Men can make no more of the law of Moses than what is called the letter; and a killing letter; they cannot get the Spirit nor life from it, do what they will. It is opposed to the dispensation of the Spirit, and proved that it cannot give life. Men may make it their only rule of life, walk, conduct, and conversation, or what they please; they can call it no more than living, walking, and serving, in the letter; to which the life of faith, a walk in newness of life, a service in the newness of the Spirit, an union with Christ, and a good conversation in him, are opposed. Nor does this evangelical doctrine, or doing the work of an evangelist, lead the evangelized to a licentious life. If sin hath not dominion over a man, it is because he is not under the law, but under grace. Nor has Christ, in magnifying the law and making it honourable, altered the nature of the law: it is a covenant of works still; a killing letter, and the ministration of death, still; a yoke of bondage, and will entangle a foolish Galatian still, ..

'I came not to destroy the law; I came to give my people an easier yoke, and a lighter burden: but you that cleave to the letter, you that do not believe Moses's killing writings, how shall you believe my words? You have one that accuses you, even Moses, in whom you trust; and, dying under that dispensation, heaven and earth shall pass away before one jot or tittle of the law shall fail.'

But, you add..

' We trust you have not so learned Christ.'

It should have been worded thus; We trust you have not, so learned Moses. The subject in hand is the law, and the doctrine you are defending is that of the law's being the believer's rule of life; but, whether the believer is to get life from this rule, or by this rule, or from a Saviour's fullness by faith, we are not informed: whether a supply of the Spirit, and grace to help in every time of need, are to be obtained by eyeing and living by this rule; or by looking to Jesus, and living by the faith of him; is not as yet made known to us. But, you should take care not to confound things: you have charged some with confounding permissive and preceptive will together; and you, Sir, do little less, when, in the character of a minister of Moses, enforcing an obedient life, or a service in the oldness of the letter, you conclude with an evangelical phrase,..

'We trust you have not so learned Christ,'

.. when the leading subject of your discourse is none other than Moses. No man who has tasted that the Lord is gracious will ever think it hard to be under grace, under the law of the Spirit of life to Christ: he knows that, whatever the Saviour commands he gives him power and grace to obey; for in this consists the easiness of his yoke, and the lightness of his burden.

'These empty declaimers talk of believers being under no other law than the law of love. We ask them, love to what? Love to their own lusts, or their own whims and fancies, and unscriptural, licentious principles? If they mean love to God, we ask them how they can express love to God if they do not love his law? And what ground can there be for their loving his law, if they have nothing at all to do with it? And, if it be not a rule of life to them, what can they have to do with it?'

If we are to judge of a man's heart-treasure by what comes out of his mouth, or flows from his pen, we can never say of Mr. Evans, that he comes forth to the world, or to the church, in the fullness of the Gospel of peace: for, if a folio volume of such doctrine as this was to be distilled into the spouse's flagon, it would not amount to one reviving cordial of comfort, nor stay a love-sick soul from fainting. Sending believers to the Law, is not comforting them with apples, nor staying them with flagons. The promises of the Gospel, and the love of Christ, which is better than wine, proceed not from Mount Sinai, but from Zion: and with these they must be fed, for they are heirs of the promises, and the bridegroom's spouse and friends; and, if debarred of the new wine, and the new bottle, there will be no more spirit in them. With deference to Mr. Evans; not to call him an empty declaimer: yet, surely, a more empty declamation than this elaborate Letter of his can nowhere be met with.

'Some talk of believers being under no other law than the law of love.'

God loved his people, in Christ, from all eternity; draws them to Christ in time; sheds abroad his love in their heart by the Spirit; and promises never to take his lovingkindness from them: and, when this is manifested to our hearts, he tells us we have found grace in his sight, and favour with God. And, pray, what is this grace and favour but the manifestation of

love? Thus, to be under grace, or kept in the love of God, is one and the same thing; so that if they say, we are under no law but the law of love, such an assertion is consonant with the Bible, which says, "*Ye are not under the law, but under grace.*" And again, "*If ye are led by the Spirit, ye are not under the law.*" Which Spirit is the Spirit of love, and of a sound mind; and the first fruit of the Spirit is love; and "*he that dwelleth in love dwelleth in God, and God in him.*"

But, why such should be called empty declaimers, I know not, since love is the fulfilling of the law: it is the old commandment's greatest requirement, and the new commandment's best treasure; love to God and our neighbour is the grand

hinge both of the law and the prophets. I think he is an empty declaimer who takes up a profession, or takes the lamp of the law, when destitute of the oil of joy, which springs from love: for, if a man hath all knowledge, understands all mysteries, and speaks with the tongue of men and angels, and hath not charity, or love, he is but as sounding brass, or a tinkling cymbal; and, though not an empty declaimer, is, nevertheless, but an empty sound.

'We ask them, Love to what? Love to their own lusts, or their own whims and fancies; and unscriptural, licentious principles?'

If you see an Antinomian making a flaming profession, when, at the same time, he is proud and haughty; a hater of, and declaimer against, those whom he knows in his conscience to be good; a lover of Mammon; aiming at wealth, or an independency on divine providence; following the antediluvian professors, in making an affinity with the offspring of Cain, or the children of the devil, either to gratify the lust of the flesh, the lust of the eye, or the covetous spirit of Mammon; and, at

the same time, ridiculing ministers of the Gospel, whom Christ hath sent, traducing them as licentious, under a cloak of personal holiness and good works, you may well say that such men are in love with their owl lusts; and that all their harangues about the law are nothing but their own Whims and fancies, for they hold unscriptural notions, and live in the practice of licentious principles. But, you do not inform us that you have seen any such fruits as these brought forth by those against whom you exclaim; and, I trust, you never will, that the uncircumcised may not triumph.

'If they mean love to God, we ask them how they can express love to God if they do not love his law?'

The Christian loves the law of faith after the inner man, for he is a new creature. He is renewed in the spirit of his mind; and has this law put into his inward parts, and written in his heart, which, when placed there, is called the law of the wise, which is a fountain of life. And this law, put into their inward parts, is the covenant of grace, the law of the Spirit of life, or the law of faith, whichever you please; and is attended in the believer's heart, and doth produce in his life every thing that the moral law requires. The dispensation of the Spirit makes a man spiritual, as the law is spiritual; and holy, as the law is holy, The righteousness of faith makes us just, as the law is just; the Spirit of love draws us to love God, and all who love him in sincerity and truth; which are the law's requirements. The treasure of grace in a good man's heart makes him good, as the law is good; and the Spirit, by the Gospel, brings that life and immortality to light in us which the law promised to the doer, but never gave. Such a soul delights in the law of God after the inner man, Rom. vii.; and with the mind serves the law of God, Rom. vii. 95; for he has got in him, by the Spirit, all that the law requires; and, while he serves in the newness of the Spirit he serves the law of God. But he who serves in the oldness of the letter, serves the law of sin also; for such as

are in the flesh cannot please God; the motions of sin, which are by the law, working in their members, do bring forth fruit unto death. The spiritual man has got the atonement in his heart, which is the substance of the ceremonial law; and faith, which is the great thing of the Gospel; and love, which is the fulfilling of the moral law: therefore such a new creature may well delight in the law of God, and in true holiness in heart and life, after the inner man; and to such souls God speaks, and to none else; "*Hearken unto me ye that know righteousness, the people in whose heart [not in whose head, nor in whose mouth, nor in whose hook, nor in whose pocket] is my law.*" Separate the law from the heart of the Mediator, or I from the operation of the Holy Ghost on the heart, and you act as a minister of the letter, set your audience to serve in the oldness of it, entangle them in the yoke of bondage, and veil them with ignorance; which veil will hang on their minds till their faces be turned to the Lord; and instead of bringing them to delight in the law after the inner man, the law will stir up the corruptions of their carnal minds, which are naturally enmity against God, and not subject to his law, nor, indeed, can be; and there can be no delight in that enmity, nor any delight in a killing letter, nor in a law that worketh wrath. And this the law really does, if once viewed out of the heart of the Mediator, or once separated from the operations of the Holy Ghost. In the Spirit the saint must live, in the Spirit he must walk, in the Spirit he must worship, and in the newness of the Spirit he must serve, if ever he enters heaven, or sees the face of God with acceptance.

'We might further ask, if the law of God be not a rule to them, what is a rule to them?'

The good-will of God in Christ Jesus is the saint's rule; which is called the mystery of his will, and is the mystery of faith, and the law of faith: and, if the father's will be not the child's rule, nothing is; and, if the law of faith be no rule, it is not worthy

the name of a law; nor is it likely that men will be punished with everlasting destruction from the presence of God for not obeying it; nor can the saint be said to receive grace for obedience to the faith, if the law of faith be no rule of obedience. The good-will of God in Christ Jesus, made known in the mystery of faith, which is the law of faith, is the saint's rule; for it is by the Father's will that we live, walk, and work, by faith. To this the Holy Ghost bows the stubborn sinner's will. *"Thy people shall be willing in the day of thy power."* *"Son, go work to-day in my vineyard;"* that is my will. *"I will not,"* says the rebel, that made the cross; *"but, afterwards, he repented, and went."* This was a commandment that had life, and was attended with the grace of repentance. *"Son, go thou, work today in my vineyard. I go, Sir;"* said the self-important bond child, but went not. And which did the will of his father? This hath been asserted by the best of prophets; *"This is the will of him that sent me, that every one that seeth the Son, and believeth on him, may not perish, but have everlasting life."* This, Sir, is the Father's will; and this is the Son's rule: by purifying faith, which worketh by love, he is to live, to walk, to work, to pray, to stand, to fight, to overcome, and to die at last: *"Be thou faithful unto death, and I will give thee a crown of life."* The believer is not to draw back to the yoke of bondage, nor to perdition, but to believe to the saving of the soul. And this, Sir, is so perfect a rule, that, without it, it is impossible to please God; for, *"whatsoever is not of faith is sin."*

'What standard is there of sin and holiness, vice and virtue?'

This is debasing the Gospel with a witness. Is the Gospel no standard of sin and holiness, vice and virtue? If it be not, how can a man be guilty of the great transgression, or the unpardonable sin, by doing despite to the Spirit of grace, if the law of the Spirit of life be no rule? How can men be punished with everlasting destruction for not obeying the Gospel of our

Lord Jesus Christ, if the Gospel of the grace of God be no rule? How can the infidel be damned for his unbelief, if the law of faith be no rule? Or, how can the believer be rewarded with the crown of life, if the law of faith be no rule? Surely, the Judge of all the earth will not do wrong in rewarding the faithful and punishing the infidel. If the Gospel be no standard of sin and holiness, the Gentiles who have fled to that standard for reconciliation and rest will be disappointed, and the rebel who has refused it can have nothing to fear; for, according to your account, it is no rule of life or obedience, nor any standard of sin or holiness, vice or virtue: then the holy and the virtuous cannot be saved by obeying it, nor the vicious sinner be damned for rejecting it. However, it is a dispensation that makes manifest the counsels of the heart; quick and powerful; and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of joints and marrow; and is a discerner of the thoughts and intents of the heart, Heb. iv. 12, that brings in the alarmed sinner guilty, condemned of all, and judged of all; and makes him cry out, and report that God, of a truth, is in the preacher. It is a law that discovers a lascivious look to be adultery; anger in the heart to be murder in the abstract; a glass for the natural man to see his face in; a sea of glass, to discover every spot or wrinkle; reveals covetousness, -as the root of all evil; the self-righteous to be further from the kingdom of heaven than publicans and harlots; an outward appearance of holiness to be the varnish of the worst of hypocrites; the sin of unbelief to be the basis of damnation; and a covetous man to be the worst of idolatersówhich the law of Moses forbids, but never discovers as the dispensation of the Spirit does, which convinces the world of sin, of righteousness, and of judgment. Nor did Paul find out the evil of lust effectually, though the Law had said, "*Thou shalt not covet,*" until the light of the Gospel, from the face of the Saviour, shined round about him: for, before this light came, and the commandment in the blaze of it, he was alive without the law; and, as touching the

righteousness of it, he thought himself blameless. You do, Sir, with reverence be it spoken! mutilate, disfigure, and debase, the glorious Gospel of the Son of God!

'And what becomes of the glory of the Gospel, as magnifying and making honourable the Law?'

The Law was made honourable by the obedient life and passive death of the Son of God; who trod the wine-press alone, when of the people there was none with him. When there was none to help, nor any to uphold, then his own arm brought salvation unto him, and his fury it sustained him; and, as there was no hand to help, nor people to uphold, there are to be no sharers in the glory of the conquest, though many share in the spoils: *"My glory will I not give to another, neither my praise to craven images"*

If Christ came to take away the law as the rule of life, is he not the minister of sin? And is not the law made void through faith?'

No: for Christ came to reveal God's will of purpose and promise, which terminates in glory to God in the highest, on earth peace, and good-will toward men. He came to reveal a better rule: *"For the law made nothing perfect, but the bringing in of a better hope did, by the which we draw nigh unto God."* If this rule brings glory to God, peace upon earth, and good-will to men; makes them perfect, and brings them nigh unto God, as reconciled through Christ, which the law never revealed, nor ever did; how can the glorious Redeemer, the author of it, be the minister of sin? The ministration of sin in the Scriptures is not applied to Christ, nor to those who preach him; but to such as blend his Gospel with legality. *"Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ; even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law*

shall no flesh be justified. But if, while we seek to be justified by Christ, we ourselves also are found sinners; is, therefore, Christ the minister of sin? God forbid! For, if I build again the things which I destroyed, I make myself a transgressor. For I, through the law, am dead to the law, that I might live unto God. I am crucified with Christ: nevertheless, I live; yet, not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me. I do not frustrate the grace of God; for, if righteousness came by the law, then Christ is dead in vain," Gal. ii. 16-21.

Christ cannot be the minister of sin: but the question is put to those who represent him as such; who frustrate the grace of God by their legality, and debase the Gospel by an outcry for good works before folks; but in heart, in power, and in practice, are inferior to others: nor have I a single doubt but Mr. Evans is inferior, in all these respects, to many of those whom he accuses.

Nor is the law made void through faith: for it is established in the hand of a just Judge, in the heart of the Mediator, as magnified and made honourable; and in the fleshly tables of every believing heart; as written by the Spirit of the living God: the righteousness of the law is fulfilled in such who walk, not after the flesh, but after the Spirit. If it is thus established by the preaching of faith, and the righteousness of it fulfilled in the believer, how can it be made void Why, you write, Sir, like one who never had one glimpse of the Gospel mystery. I am obliged to speak to you as unto carnal, as unto a babe in Christ; for you seem to be not only unskilful, but altogether Unacquainted with the word of righteousness; and I question not that several Antinomian old women, who usually sit under my ministry, are able to dissect and anatomize this whole body of legality.

'And yet, what can be spoken of with more horror than this; " God forbid! we establish the law?"

Don't be shocked, Sir, nor tremble; for God will make you tremble much more before he takes you to heaven: Satan's sieve, or some fiery trial, will consume all this hay, straw, and stubble, before you are eternally saved. I have shewn you copiously how the law is established; and do you establish it any other way, if you can. Calling it the believer's rule of life has never established it yet, nor ever will. The righteousness of the law is fulfilled in the believer, not by him; it is fulfilled in him by the work of God, not by his own works. If your notion establishes the law, then the Pharisees, who told the believers to be circumcised, and keep the law of Moses, were the only people that did it; but these were charged with coming in only to spy out the liberty of the saints, that they might bring them into bondage. Nor will you ever establish the law by the good works of the saints this way. Good works do not spring- from God's will of commandments, but from his will of purpose: " Created in Christ Jesus, unto good works, which God hath before ordained, that we should walk in them." Nor do they spring from the ministry of the letter, but from the ministry of the Spirit, by whom we are furnished unto all good works. Nor is the law the grand teacher of good works, but it is the grace of God that teaches us to deny ungodliness and worldly lusts; and to live soberly, righteously, and godly, in the world. Nor is man the active agent of good works; but God, who works in him both to will and to do. Nor must the self-important, I, or We, or Shall we, run away with the glory of good works: "*I laboured more abundantly than they all; yet, not I, but the grace of God that was with me.*"

'If the law be no rule of life to a believer, his breach of it can be no sin; and his pretending, therefore, to boast of the blood of Christ, as having ensured to him the pardon of his sins, when he can have none since he first believed, upon his

principles, to be pardoned; is a piece of 'impiety on the one hand, or hypocrisy on the other, which wants a name to describe it, there is so much complicated guilt and impiety involved in it.'

Making the law of faith, and that of the Spirit of life, not worthy the name of a law, so no rule is another debasement of the Gospel; consequently, counteracting these laws can be no sin. At the great day, however, the following books will be opened.

The heathens are a law to themselves, their thoughts and consciences accusing or excusing one another. These sin without law, and shall be judged without law, when the book of Conscience is laid open, and the thoughts of their hearts are made manifest.

The blind legalist, who is under the law, and sins in the law, shall be judged by the law, when the roll of the Pentateuch is unfolded; and the awful contents of lamentation, mourning, and wo, are discovered.

He who hears the Gospel and believes not, or is not obedient to the faith, is condemned already. This is his condemnation, that light is come into the world, but he hugged the old veil, he loved darkness rather than light, because his deeds were evil. He believes not, and shall be damned. He obeys not the Gospel of our Lord Jesus Christ, and shall be punished with everlasting destruction from the presence of the Lord, and the glory of his power, 2 Thess 1. 8. 9.

He who blasphemes against the Holy Ghost, sins against the greatest law, and the last Lawgiver; for he sins against the law of the Spirit of life, which is the sin unto death, and the great transgression; and this will appear when the book of life is opened. But, how an unbeliever can be damned when the law of faith is no rule of life, or of obedience to life, is to me a

mystery. And how one disobedient to the Gospel can be punished -with everlasting destruction, when it is no law to be obeyed; or how any man can be guilty of the great transgression, or the unpardonable sin, if the law of the Spirit be no rule; is what I cannot comprehend, and it is what this author can never explain. If the believer and professor of faith have no rule of life except the moral law, the Judge of all the earth, if he proceeds in judgment according to the above account, will hardly do right. And I will leave the righteous to judge where this reproach is likely to fall; and whether this advocate for the law does not mutilate, disfigure, and debase the Gospel of Christ, and the ministry of the Spirit, worse than any Antinomian ever debased the law? In all the treatises, ancient or modern, which I have ever read on this subject, I have invariably seen the propriety of the Holy Spirit's assertion, that those who desire to be teachers of the law turn aside to vain jangling, knowing neither what they say nor whereof they affirm, 1 Tim. 1. 7.

Nor has this author established the law on any one of its own proper foundations; neither in the hand of Justice, nor in the heart of the Mediator, who is both our Ark and Mercy-seat; nor in the hand of the Spirit, the heart of the saints, or the souls of the damned. I defy the whole world to prove that he hath established either the law or the Gospel. We are told that the law is the believer's rule of life; and that, if it be not, the believer, or hypocritical professor, for such are intended by Antinomians, can have no sin to be pardoned: consequently, neither the law of the Spirit, nor the consciences of Heathens, are either laws or rules; and therefore the damnation of both must be unjust; it cannot be a righteous judgment; nor can the hypocritical tribe, or heathen part of the world, be judged in righteousness.

And further, if the believer and the infidel, the son and the servant, have both one rule, the just God must be just to that

law; and, as it is the saint's only rule, he must, as a just God, deal with the believer according to his sins, and reward him according to his iniquity; for that law will by no means clear the guilty, nor will truth and justice allow of passing by the transgression even of the remnant of God's heritage. But, if the good-will of the Father, in the mystery of faith, be the Son's rule, he can, in mercy, correct them in measure, and not leave them wholly unpunished. By this will the Father of Spirits can with truth and justice chasten them for their profit, that they may be partakers of his holiness: and these chastisements are called proofs of their sonship; and he never will take his mercy from them; nor will he ever impute sin to them in a legal way; nor shall these purged ones have any more conscience of sins in this way. The Father of mercies, and God of all comfort, deals thus with his children. But Justice, by the legal rule, will never do so; nor shall a jot or tittle of that law ever fail. The former is the voice of the Father in the promises to the heirs of promise; the latter is the voice of Justice to the slave: What the Law saith, it saith to them that are under it.

This author's rule made nothing perfect, but the bringing in of a better did. By this author we have seen what vain jangling does. Here is nothing said to the purpose, nor any thing affirmed; neither the Law established, nor the Gospel. The mystery of faith is debased, as being neither law nor rule; and the killing letter exalted above all. The rod of Christ's strength, out of Zion, rules no more in the midst of Jerusalem: the rod is still in the hand of Moses; and Mr. Evans props up his arm, that our spiritual Joshua may defeat Amalek. Blessed be God for his testimony bound, his law sealed, in the heart: and to pure records of that law and testimony, let us go, and they who speak not according to that word of life have no light in them; and we shall find our great apostle, who knew, what he said, and whereof he affirmed, giving the believer his only rule of life in a few words.

First, He purges out all such legality from the rule.

Secondly, Describes the real saint.

Thirdly, Sets his rule before him. And,

Fourthly, Affirms that mercy and peace shall be upon him. Which no advocate for the law could ever do.

First, He purges out all legality: "*As many as desire to make a fair shew in the flesh [instead of the spirit], they constrain you to be circumcised [to reconcile the world to religion], only lest they should suffer persecution for the cross of Christ [or be called Antinomians]. For neither they themselves, who are circumcised, keep the law [nor can they, unless the Spirit of God be in their hearts]; but they desire to have you circumcised, that they may glory in your flesh,*" Gal vi 12, 13, as having made you reformed and conformable proselytes, instead of converted saints. By circumcision, they aimed at bringing the Galatians in debtors to fulfil the whole law. "*Circumcision is nothing, and uncircumcision is nothing, but the keeping the commandments of God,*" for life is what they meant. He next describes the real saint.

Secondly, "*For, in Christ Jesus, neither circumcision availeth any thing, nor uncircumcision, but a new creature.*" This new creature is one renewed in knowledge, and created anew in Christ Jesus: which creation stands in justification by imputation, and in regeneration by the Holy Ghost; as it is written, "*Created anew in Christ Jesus,*" "*after the image of him, that created him, in righteousness and true holiness.*" These three things, Knowledge, Justification, and Sanctification, are such as avail a man, and entitle him to heaven. It is life eternal to know God, and Jesus Christ, whom he hath sent. He that believes is justified freely from all things, and shall never come into condemnation; and they who are partakers of the Holy Ghost have got a Comforter that shall

abide with them for ever: and this law of the Spirit is a fountain of life; a well of living water, springing up into everlasting life. This is the man that is in Christ, and is a new creature; and these are the things which avail, though circumcision does not. By what law is this man justified, or made righteous? I answer, By the law of faith. By what law is he made a partaker of true holiness? By the law of Moses? Nay; God ministereth not the Spirit by the works of the law, but by the hearing of faith. Paul, who advanced these things, knew what he said, and whereof he affirmed, though our author does not.

Thirdly, What is the rule of this new man in Christ? Paul says, " In Christ Jesus, circumcision availeth nothing, nor uncircumcision, but faith, that worketh by love." Thus the law of faith is the renewed man's rule; nor did this apostle ever set any other before him. The ministers of circumcision, it is true, had sent some of them to the old rule for personal holiness and good works, or to make a fair shew in the flesh; and the Galatians thought to be made perfect by the flesh. However, they went, as Israel did against the Amalekites, without God. The Saviour went not with them to that rule: he staid behind with his Gospel; and wrought miracles, and ministered the Spirit by the hearing of faith.

Fourthly, Paul shews the safety of this new creature in Christ, who is blessed with this faith that worketh by love: "*As many as walk according to this rule, mercy on them, and peace, and upon the Israel of God.*" The sure mercies of David, and the peace of God, which passeth all understanding, be upon every new creature in Christ; who walks not by sight, but by faith; who treads in the steps of the faith of our father Abraham; a faith that worketh by love to God, and to all who love him in sincerity and truth.

'His pretending, therefore, to boast of the blood of Christ, as having ensured to him the pardon of his sins, when he can

have none since he first believed, upon his principles, to be pardoned; is a piece of impiety on the one hand, or hypocrisy on the other, which wants a name to describe it, there is so much complicated guilt and impiety involved in it.'

Take heed, Sir, that you do not involve yourself in the worst of guilt and impiety, by thus debasing the law of faith. You have asked, If the law be not a rule of life, what standard can there be of sin and holiness, vice and virtue? And now, if the law be not a rule of life, a believer can have no sin to pardon. These are such awful questions, attended with such vile reflections, as I never read before. I will bring them to the touchstone. "*A law shall proceed from me,*" saith Christ, "*and I will make my judgment to rest for a light of the people.*" Is this law, which is the Lord's judgment, which shall rest, or remain, for a light, no standard? and is sin against this, no transgression? I think such are the worst of rebels: "*they are of those that rebel against the light; they know not the way thereof, nor abide in the paths thereof,*" Job xxiv. 13. "*And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil,*" John iii. 19. If the spiritual man sins, he sins against light and knowledge; against the testimony bound, the law sealed, on his heart; and grieves the Spirit by which he is sealed: he sins against the good-will of the best of Fathers, who is offended at the provoking of his sons and daughters; he sins against the law of the Spirit in Christ Jesus; and against the strongest tie of all, namely, the everlasting love of God. The consideration of such base ingratitude, when charged home with fatherly severity, as the sins of David and Peter were, cuts the believer deeper, and gives him a more noble and effectual wounding, than all the shafts of Sinai, should God heap mischiefs, and spend his arrows, upon him, Deut. xxxii. 23.

A bond child is never humbled by an arraignment at the bar of Justice: such cry not when the Lord bindeth them; but look up, and curse both their King and their God, Isa. viii. 21. It was against the law of faith, or the Saviour's judgment, that rests for a light, that Peter sinned; and this the Lord let him know, when, by a penetrating glance of his eye, he arraigned him. Peter understood it. The Lord need do no more than turn and look upon Peter, that shall wound him, and melt him too. Nathan aggravated the circumstances of David's crime, though he lived in Old Testament times, more, by repeating God's goodness and manifold gifts to him; 'And if that had been too little, I would have given thee such and such things; than by arraigning him at the bar of the Law. David sinned against the love of God, which is both the old and the new commandment, and which commandment is life everlasting; sinning against which brought David to the pains of hell; until a fresh manifestation of it sent him forth, like a child weaned of his mother.

Surely, gentlemen who write as this author does can never be experimentally acquainted with those high obligations, filial, tender, delicate, noble, and powerful, ties of the law of the Spirit of life, which bind the heir of promise so fast to the Father of mercies, and God of all comfort! God writes his law in the hearts of his children; and I thought this had been the better standard of vice and virtue; and that sins against this, had been the worst crimes, according to the deep sighs, heavy groans, and humble confessions, of Bible saints. Sure I am, that he who is made free from the law of sin and death by the law of the Spirit of life in Christ Jesus, will be glad to kiss the Son, and cleave to this Sovereign; nor ever wish to break his bands asunder or cast his cords from him.

I think the Father's will of purpose and promise in Christ Jesus is the more perfect rule for us; and, when revealed in the mystery of faith, and applied by the Spirit, is a complete

standard of vice and virtue. And submission to this is the first act of obedience: "*Thy people shall be willing in the day of thy power.*" Every cross, trial, disappointment, or chastisement, is to bring the believer humbly resigned to the sovereign will of God; while your rule, Sir, works wrath; and the bond child is as far from Gospel submission as the Father of Lies himself. The Saviour's highest act of obedience lay in submission to his Father's will. "*Not my will, but thine be done.*" Nor is this act of obedience attributed to his servitude, but to his Sonship. It is not coupled with a, "*Behold my Servant, whom I uphold;*" but with a, "*Though he were a Son, yet he learned obedience by the things which he suffered.*" Nor was this highest act of obedience given to the rule of the moral law, or to the preceptive will of God, as you call it; for that law does not require a just man to suffer or die for a "*I come to do thy will, O God.*" He took away the first, God having explored both burnt offerings and the service of the Pharisees in the oldness of the letter, and established the second. It was the good-will of his Father, in purpose and promise, to which he bowed his dying head: "*Father, into thy hand I commend my spirit.*" And by this will, "*we are sanctified, through the offering of the body of Jesus Christ once for all,*" Heb. x. 10.

'His pretending to boast of the blood of Christ having ensured to him the pardon of his sins, when he has none.'

This is strange language! A believer cannot be ranked among the just until he has received the pardon of his sins: his blessedness consists in having his iniquity forgiven, and his sin covered; and his blessedness is confirmed by the good-will of God, in not imputing sin to the enlarged debtor any more, having imputed it to his surety: "*Blessed is the man to whom the Lord will not impute sin.*" Cometh this blessedness by your rule? Nay, but by the law of faith.

Pray, Sir, what is the Law? It is holy, just, good, and requires love. And does not the Father's will of purpose, or his decree, secure all these things to the elect? "*Whom he did foreknow, he did also predestinate to be conformed to the image of his Son,*" which image consists in righteousness and true holiness. The Holy Spirit, to make us holy; the gift of righteousness, to make us just; goodness laid up, to make us good, Psal. xxxi. 19; and the security of everlasting love, to draw us to Christ; are the four things which the law requires; and these are the things which the decree brings forth, Zeph. ii. 2.

Does not the covenant of grace secure these four things to us? I believe it does. "*He that remaineth in Jerusalem shall be called holy,*" Isa. iv. 3. "*Thy people also shall be all righteous,*" Isa. lx. 21. "*My people shall be satisfied with my goodness saith the Lord,*" Jer. xxxi. 14. And I will circumcise their heart to love me, Deut. xxx. 6. Thus these things are found, held forth, and freely given to the elect, in the better covenant of promise.

And are not these things laid up for us in Christ Jesus? He says, "*Thy law is within my heart;*" and Paul says, it is the law of the Spirit of life, in Christ, that made him free. By his blood he shall sprinkle many nations; he received the promised Spirit of the Father, and poured it out, to make us holy; he is the end of the law for righteousness, to make the believer just; we receive the good treasure of grace from his fullness, to make us good; and the love of Christ constrains us to love God and one another. Here are the four weighty matters of the law included in the law of the Spirit of life in Christ Jesus.

And does not the of faith, when sealed on the believer's heart by the Spirit of God, produce these effects under his own influence? I think he does. He is the Spirit of holiness; he testifies of and reveals the good treasure of grace in the heart,

and sheds abroad the Father's love there. Thus the believer is holy, as the law is holy; just, by faith, as the law is just; good, by grace, as the law is good; loves God, as the law requires: and is a spiritual man, as the law is spiritual. These four things, which the law called for, which we could never produce, and which that dispensation could never bestow, are secured to all the elect in the irrevocable decree of God; which, when made known, is the good-will of him that dwelt in the bush; attended with glory to God in the highest, on earth peace, and good-will toward men.

As these things are held forth in a free, unconditional promise, the covenant of promise is called the better covenant, established upon better Promises.

When considered as treasured up in Christ, it is called by Paul, the law of the Spirit of life in Christ Jesus.

When revealed to the believer, it is called putting the law in his heart, and writing it in his mind, or on the fleshly tables of his heart, by the Spirit of the living God; which makes the saint a living epistle, known and read of all men.

Submission to the sovereign will of God in Christ is the saint's rule to which he first bows.

When these things are written in his mind, he is "*not without law to God.*"

When made free from bondage by the application of these things, he is "*under the law to Christ.*"

When these things are enjoyed under the operation of God's Spirit, the righteousness of the law is fulfilled in him who walks, not after the flesh, but after the Spirit.

This is the man, and no other, who loves the law of God after the inner man; for it is written on his mind; and with the mind he serves the law of God, by serving in the newness of the Spirit, and not in the oldness of the letter. This is the man that knows righteousness, the man in whose heart is God's law; he is zealous for good works, and performs them; worships in Spirit and in truth; walks in newness of life; serves with spiritual service; and produces the works of faith, labour of love, and patience of hope. All other professors are nothing but empty trunk-makers; criminals in chains, chattering about merit; bastards, jangling about the law; or sounding brass and tinkling cymbals, giving sound without life, Holiness righteousness, goodness, and love, are the weightier matters. Separate these, or attempt to fetch them from any other source than the purpose and promise of God, or from the Mediator's heart, the Spirit's hand, or the saint's mind, and you are no minister of the Gospel, but a vain jangler, or a spy, that entangles the saints in bondage; and, exclusive of these things in the purpose and promise of God, in the heart of Christ, or the hand of the Spirit, make the law any thing else but a covenant of works, a killing letter, or a yoke of bondage, if you can; I defy you. Let any rule of life be set before the saint but this, and the Spirit says you tempt God, subvert the souls of believers, bewitch them, imprison the children of the free woman, and render Christ unprofitable to them. Bring the believer under any other law to Christ; enforce any other law upon his conscience; set him to hold any other law to God; and to live, walk, or work, by any other rule than the above; and then publish it to the world; and, by God's help, I will undertake to prove that the whole of the performance is no more than vain jangling vain philosophy, inconsistency, unconcluded, unaffirmed notions, unscriptural fancies, and downright nonsense.

That I might have an opportunity of disputing this point with you, I have addressed this letter to your name; and shall

subscribe it with my own, that you may know who your antagonist is, and where to find him; and that the Christian world may have an opportunity of judging between the taught of God, and those of man; ministers of the Spirit, and those of the letter; the learned philosopher, and the illiterate divine; the man of word, and the man of power; the master of arts, and the spiritual fool; the parson-maker, and the parson made. And, before you come forth again, take counsel, lay your schemes deep, and push your arguments home; lest God should enable me to speak like the piercing of a sword, and so get between the joints of your harness, and discover to the Christian world that this leading champion was never brought to Jehovah's banner, much less equipped for the front of the battle.

I have sufficiently proved, that what you term Antinomianism, which is involved with so much complicated guilt as to want a name to describe it, is the everlasting Gospel of the blessed God; and do you overthrow these arguments, prove me a liar, and make my speech nothing worth, if you can; and you may depend upon having the last word in this controversy, if you are the longest liver.

I am not ashamed of the Gospel that Christ hath taught me; I wish to publish the whole of it: and, if it appears that I am called and sent of God to preach his word, I must confess that I think nine parts out of ten that are called Gospel ministers in our days, never were, either called of God to the knowledge of the truth, the fellowship of his Son, or to the ministry of the word. And, with reverence to the gentility and learning of Mr. Evans be it spoken, by this performance of his, it does not appear that ever he was either called by the Holy Ghost to a savoury knowledge of the truth, the fellowship of Christ, or to the ministry of the Spirit. I wish it may appear that he is. We are allowed of Christ, Sir, not only to judge them that are within, but to try the spirits, and even them that say they are

apostles, and prove them liars if they are not. "*The Spirit of the prophets is subject to the prophets.*" Let Mr. Evans publish, according to the oracles of God, his high vocation to the knowledge of the truth, the fellowship of Christ, the ministry of the Spirit, and to the higher office of qualifying vessels of mercy for the Master's use, or fitting out ministers of man and by man, which I know conscience and pride will never suffer him to do, lest he should be put to shame, if he does, I will, by the help of God, consider the performance, return an answer, and expose myself as an impostor for ever, if he disputes me either out of my rule, or out of the good hope through grace that God, in the multitude of his mercy, hath favoured me with.

'If the law be no rule of life to a believer, what privilege can it be, any more than duty, to delight in the law of God after the inner man? Or what ground of pleasure can arise from the hope of awaking in the Divine likeness?'

If the law be the believer's rule of life, the tenor of which is, this do, and thou shalt live; it can be no privilege, for the law worketh wrath, and the strength of sin is the law; for, where there is no law, there is no transgression. And, as to the duty it requires, its demands are such a yoke as neither the apostles, nor the fathers, were able to bear. And this Mr. Evans would allow also, if ever the commandment had come to him, to revive his sin, rout the consequential, We, and slay his legal hope.

Nor can the believer ever delight in the law of God after the inner man, as a covenant of works, and as a killing letter; which is the unlawful way in which you have handled it with respect to believers. The substance of it must be viewed in the purpose of God, the promise of God, the fullness of the Mediator, the hand of the Spirit, and in the mind of the saint, before he can take any delight in it.

Nor can he ever expect to awake in the Divine likeness by that rule.

But, like the proud Pharisee, the blind legalist, the carnally-secure hypocrite, go on in a state of insensibility, hoping in the law, and bearing about that lamp without oil, till it goes out in obscure darkness: and he, instead of awaking in the Divine likeness, lift up his eyes in hell.

'A notion more corrupt, more false, more full of evil and dangerous consequences, cannot in feet the human mind.'

Then, according to this paragraph, the only way of escaping all corruption, false doctrines, perilous evils, and dangerous consequences, which infect the human mind, is by confessing that Moses's law is the believer's only rule of life; which you shall never prove while I can read the Bible. This assertion amounts to this, that grace, to escape corruption; truth, to escape falsehood; goodness, to escape evil, and dangerous consequences; come from the law: but, as for the grace and truth that came by Jesus Christ, the dispensation of the Spirit, it is neither a standard of sin or holiness, vice or virtue: that the sins of all believers against the law of the Spirit can be no sins, for there can be none to pardon unless the law be a rule; and that believers sinning against light, love, mercy, truth, and grace, are not culpable; nor can they want any pardon, for it is no rule of life, walk, work, or obedience; the only rule and standard of all which is the law, and that was given by Moses.

'The peace it brings is a false peace; and will be found, in the end, to be only the prelude of destruction. It may be sweet to a corrupt heart for a moment; but in the end, it will bite like a serpent, and sting like an adder.'

The Antinomian is charged with holding doctrines, that exalt the grace of God, debase the sinner, and make Christ all in all; only it is in pretence; and with calling faith, and the law of

love, the only rule of believers; which brings a false peace, and is the prelude of destruction, which is only sweet to a corrupt heart for a moment; but, in the end, the law of faith and love will bite like a serpent, and sting like an adder. Then, where is peace, deliverance from destruction, from the sting of death, and the deaf adder, that stoppeth her ears, to come from? If it comes from the law of Moses, which is your only rule of life, why does Paul say, "*The sting of death is sin, and the strength of sin is the law; but, thanks be to God, which giveth us the victory through our Lord Jesus Christ?*" If the eyes of the blind are opened, the ears of the deaf unstopped; if the lame man leaps as an hart, and the tongue of the dumb sings; it is not because the fiery law is revealed, but because the waters of life break out in the wilderness; and the streams of love, righteousness, peace, joy, and praise, flow in the desert.

'This is the will of God, even your sanctification.'

True, Sir; but they will never obtain sanctification by your rule of life. Christ took away the law of commandments contained in ordinances, and nailed it to his cross, that he might establish the good will of purpose and promise: for your rule "*made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God,*" who sanctifies us. "*Then said I, Lo I come to do thy will, O God! He taketh away the first.*" God wills not burnt offerings, nor a service in the oldness of the letter, that he may establish the second, that requires faith and a spiritual service: which good-will of God wills us the body of Christ, and the gift of the Holy Ghost; "*by the which will we are sanctified, through the offering up of the body of Christ once for all.*"

'And the great design of the truth of God in Christ, revealing to you a free and full salvation, is that you may be sanctified by it

here, and be glorified by it in the perfect sanctification of your souls hereafter.'

I wish every minister of the letter, every bond child, and every Arminian, who are strangers to the high obligations of faith, and the cords of eternal love, would let the Gospel alone, and stick to their own rule; which is so plain, that he who runs may read it; "*This do, and thou shalt live;*" and not set the law forth as the believer's only rule of life; insinuating, that sanctification, personal holiness, and good works, are to spring from an outward observance of that; that the law of faith is no standard of vice or virtue; and that sins against it can be no sins that want pardon; for without the legal rule there is no transgression; and accuse those who talk of faith and love being the rule of life, as contending for love to their lusts, whims, fancies, and licentious, unscriptural principles; and that enforcing the law, or God's preceptive will, as the only rule to obtain sanctification and good works, entitles a man to the name of Orthodox; while all who cannot put into their mouth, stamp with their feet, bite with their teeth, and cry, peace! peace! must bear the scandal of empty declaimers, lovers of lust, Antinomians, and Heretics; and that by men who have neither light knowledge, power, nor experience; nothing to recommend them, or entitle them to pre-eminence, but their own noise! After all this, he tells us that;

'The great design of the truth of God in Christ, in revealing to us a free salvation, is, that we may be sanctified by it, here, and be glorified by it, in the perfect sanctification of our souls, hereafter.'

This, Sir, is coming over to the Antinomian heresy; allowing the sufficiency of the Gospel; and involving your soul in all the complicated guilt which you have charged them with. Degrading Gospel ministers, in defence of the bond child's rule, and then concluding with the very faith held by the

heretics; is making the dispensation of the Holy Ghost a trap to entangle the just, and a mask to veil the hypocrisy of the author.

'That you may be preserved faithful unto the day of the Lord Jesus, shine as lights in a dark world, adorning the doctrine of your God and Saviour in all things, &c.'

If the law is the only rule of life, and fountain of sanctification, why do you wish them to abide faithful? The law is not of faith, but of works, for "*he that doeth those things shall live in them.*" And how can you expect them to shine as lights in the world, when you have intimated that the light of the Gospel is no standard either of vice or virtue? What standard can there be of vice and virtue, say you, if the law be no rule of life? You have set Moses before them, and then tell them to shine in Christ; though the Scriptures declare that, to this day, when Moses is read, the veil is upon their heart. In reading the Old Testament, the veil remains; which veil is done away in Christ. To expect people to be faithful to Christ, by exalting the Law, and debasing the Gospel; to shine as lights, when you have brought them to blackness and darkness; and to adorn the doctrine of the Saviour, when you have told them that it is no standard of vice and virtue; is, I conceive, building again what you have before destroyed, and making yourself a transgressor.

Your conclusion confirms all that you have charged the Antinomians with, overthrows all that you have said about the law, and proves the Author a vain jangler.

'We most affectionately commend you to God, and to the word of his grace, which is able to build you up, and give you an inheritance among them that are sanctified in Christ Jesus. And remain your affectionate brother, &c.'

If this conclusion be true, half the preceding arguments are false. How can you commend them to the word of God's grace, when it is neither a rule of life, nor a standard of right and wrong? And the contenders for it, you say, are in love with their own lusts. How can this word of grace be able to build them up, if personal holiness, good works, and sanctification, come by enforcing the legal rule? And, if they are to receive an inheritance by the word of God's grace, how can enforcing the grace of God involve people in such complicated guilt, as you affirm it does? And, if this sanctification is in Christ Jesus, why is the believer driven to seek it in Ezekiel's roll? Faith, purity, and good works, Sir, always go together. He who enforces faith, will soon perceive the fruits; he who possesses faith, will shew it by his works. God purifies our hearts by faith, and faith produces good works; on which account they are called Faith's works, in contradistinction to the Legalist's dead works; which appear to me to be the only works you contend for. Enforcing the law's requirements from the purpose of God, the covenant of promise, the fullness of Christ, the hand of the Spirit, and the experience of the just, shall never be excluding the law, setting aside the law, or making the law void. The good-will of purpose and promise secures the demands of the law to the chosen vessel's mind and heart by an irrevocable decree, which cannot be called excluding it. The righteousness of the law is fulfilled in them who walk after the Spirit, which cannot be called setting the law aside; and preaching the faith establishes the law, which cannot make it void. This good-will of God in Christ Jesus secures not only salvation and glory, but is the grand cause of all the usefulness and faithfulness, good words and good works, that have ever been wrought or brought forth in the world, either in the saints or by the saints. They shall be willing in the day of my power, Psalm. cx. 3. "*I will put my laws within them.*" "*They shall keep my commandments, and do them.*" "*They shall not depart from me.*" "*I will direct their work in truth.*" "*I will do them good with*

my whole heart and whole soul." *"They shall love me, that they may live."* *"Thou shalt call me, My Father, [and My God,] and shalt not turn away from me."* *"The righteous shall hold on his way."* From the belly will I bear you; to old age and hoary hairs will I carry you, Isaiah. xlv. 4. This is the doctrine that wounds the devil in his interest, and shakes the sandy foundation of the hypocrite: it brings glory to God in the highest, and on earth peace; which Satan cannot endure. Therefore the Pharisees were stirred up to traduce Christ, as paying no regard to the law in not keeping the Sabbath-day; and Paul, as affirming, *"Let us do evil, that good may come."* And, in our day, enforcing this irrevocable decree in Christ, and the branches of it, which are productive of every good fruit, is called licentious principles; and the maintainers of them are styled Heretics, Antinomians, and lovers of their own lusts; and all this under a mask of holiness and good works; which the devil knows none but Christ can give. Nor can my accusers shew any more power, knowledge, experience, holiness, or good works, by ocular demonstration, than I can, unless it be in word: *"All the ways of a man are clean in his own eyes, but the Lord weigheth the spirits."* The time will come when the heretic and the sound divine will be weighed in an even balance; and, whatever advantage a disciple of Moses may have in the balance of human judgment, sure I am that the believer shall never be found wanting in this. Therefore *"talk no more so exceeding proudly; for the Lord is a God of knowledge, and by him actions are weighed."*

We live in a time when things are upside down. In the Apostles' days, the work of an Evangelist was much insisted on, and a Christian sound in the faith was highly esteemed; but, since men have set up the trade of heaping to themselves teachers, matters are much altered. A man may be sound in the faith; sound in spirit, practice, and principle; be born again of the Holy Ghost; live in the fear of God, and in union with Christ; be circumspect in his life, and useful in his day; be

owned and honoured of God as a preacher, and have a thousand seals to his commission; and yet be nothing but an Antinomian: he may walk in faith and love, as Christ hath loved him; which is walking in the commandments of God blameless; and yet set aside the law, and make it void, by a life of faith. The question is not, now, Whether a man be found in the faith? nor, Whether he handles the law lawfully? But, Whether he can say, and will maintain, that the law of Moses is the only rule of life for Christ's disciples? A man who can frequent a playhouse, play at trapball, be a gamester, a musician, or a mere impostor, may keep the pulpit, receive the right-hand of fellowship, and be deemed orthodox, if he can but enforce and maintain this point; and throw out the word Antinomian against those enthusiasts who contend for the Spirit's work; though, at the same time, he himself knows no more of the law than he does of the Gospel. Nor has any one that has written against me ever set the law forth in its proper light, handled it lawfully, or done justice to it; and, I may add, they never will, unless God establish their hearts with grace, and guide them by his Spirit.

Almost every week produces something new on this subject. It hath been lately advanced in public, that the evangelized law is the believer's only rule of life. A multitude of opinions, though widely different, by the slight and cunning of their authors, have produced a strange phenomenon, like Israel's jewels consolidated into Aaron's calf: An evangelized law is brought forth; that is, they have evangelized the ministration of death; and, by the sovereign influence of human wisdom, the nature of it is quite altered: it is now attended with a gospel power, to influence, quicken, enlarge, and evangelize, the human mind. So that this, as the better covenant, has the pre-eminence over the law of faith; and the works of this law shall reign, through this human transubstantiation of substances, or transmigration of powers, to life eternal! This is another branch of vain jangling.

While one thus legalizes the gospel to evangelize the law, others are nibbling at Providence, allowing faith to lay no warrantable hold there. Some have preached, and others published, that the believer has no right to ask, or pray, for temporal things. These things are promised; but they must not be prayed for; nor must God be inquired of to fulfil his promise, or to do these things for us. For a poor saint to say, Give us, this day, our daily bread, is declarative of an earthly mind. To cleave to God, as one's only overseer and provider; and say, *"If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace, then shall the Lord be my God,"* this is not acting like the saint. If God sent a famine, we must make no inquiry, like David; nor once ask the Gibeonites, either to pray, or bless the people of the Lord, that the famine may be removed; nor ask God to deliver us from strange children; and that our sons may be as plants grown up, and our daughters as the corner-stones of a palace: *"That our garners may be full, affording all manner of store; that our sheep may bring forth thousands, and ten thousands, in our streets; that our oxen may be strong to labour; that there be no breaking in nor going out; that there be no complaining in our streets. Happy is that people that is in such a case; yea, happy is that people whose God is the Lord."* God had promised by Moses that they should eat old store, and bring forth the old because of the new, Levit. xxvi. 10. And David prays God to send the store promised. And Agur presumed likewise: *"Two things have I required of thee; deny me them not before I die: remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me; lest I be full, and deny thee; and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain,"* Prov. xxx. 7-9. But these Old Testament saints had the pre-eminence; it must not be so done in our days, though many of this sort of men take a worse step to get

a supply; and others indulge a worse spirit, than that of prayer, in keeping what they have already hoarded up.

I wish Mr. Evans would receive the law from the Saviour's mouth, and lay up his words in his heart, Job xxii. 22. I believe he would find that law to be the law of faith, and that word to be the word of life; and, so far from representing the law of faith as no rule of obedience, he would acknowledge that the everlasting commandment of God calls for such obedience, as it is written, *"Now to him that is of power to establish you, according to my Gospel, and the preaching of Jesus Christ; according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations, for the obedience of the faith."*

This circular Letter will never bring glory to God, nor produce any good works in men: nor do I believe that it will ever do honour to the Author, 2b3 the Judgment of the Association, or the Moderator. I conclude my Address with that distance and respect due to the gentleman and the scholar; and subscribe myself a minister, not of man, nor by man; and, whether a Heretic or an Antinomian, by the grace of God,

I am,

What I am,

W. H. S. S.

The Barber

The Barber - I

or,

Timothy Priestly Shaved as Reflected from His Own Looking
Glass

Addressed in part to Timothy Priestly Himself

Timothy, When first your proposals for printing the Christian's Magazine were published, the expectations of professors were wound up to a most extravagant height. Many of them expected the mysteries of Heaven to be fathomed, and the wonders of the deep to be discovered; yea, nothing but treasures from your Magazine, both new and old. Your pregnant and fragrant proposals set such an edge on their appetites, that they expected, as soon as your stores were opened, the mysteries of heaven would have been displayed, and the skies would have poured down righteousness. There was little or nothing to be heard among us, but the expectations of Mr. Priestley's monthly entertainments. But, alas! alas! instead of a gospel banquet, a feast of fat things, we art put off with nothing but new moon feasts: for, surely, never was a Christian's Magazine opened that exhibited less spiritual stores, less ammunition and artillery, less force of truth, and less strength of argument, than those published by Timothy Priestley. Nor do I believe that any, in this age, has confounded the wise, and puzzled the godly, more than he has done; for, after all the numbers that have been published,

and read, it may with propriety be said, that eye hath not seen, nor ear heard, neither hath it entered into the heart of any man living to conceive, what Mr. Priestley means nor what those things are that he has laid up in his Magazines for those that buy and read them!

The generality of the wise agree, that he writes neither law nor gospel: he has neither judgment nor experience; it is neither free-will nor free-grace; he displays no wisdom nor wit; it is neither the letter of scripture nor the power of godliness; there is no divine revelation nor sound reason; neither natural religion nor spiritual religion; nor does the author discover either natural abilities or acquired; there is no human learning, nor divine teaching. So that our wise men are all at a loss, and not one at a point.

We all agree that our Author labours; but whether in the flesh, or in the wind, it is hard to tell. He fights, but neither with the sword of the Spirit, nor the sword of war: he heats the air. He sounds; but whether the ram's horn, or the conch, we cannot as yet find out. He runs; but it is at such an uncertainty, that we are all at a loss to find out his beat, or where his haunt is.

Some say, that he writes profound mysteries; which they gather from his being so unintelligible, that his sense and meaning exceed the comprehension of all mankind. But one would be led to think, that if he dealt in the mysteries of the gospel, wisdom's children would have some little insight into them, because it is promised that our teachers shall not be moved into a corner any more, but that our eyes shall see our teachers, Isaiah 30, 20. At present, however, we must wait till it shall please God to discover which way our Author is gone, or to make him manifest in our consciences: which will be but a fulfilment of the promise; for, as yet, he is hid from the eyes of all living, and kept close from the fowls of heaven. He keeps our wise men all at bay; all at a loss, and not one at a

point; whether to call his productions the effects of insanity, or intoxication. For my own part, if I might be allowed "to give my judgment, as one that hath obtained mercy of the Lord to be faithful," I believe they are a composition of both. I must confess, that Mr. Priestley was altogether a barbarian to me, till this treatise of his, called the Christian's Looking-glass, was put into my hands. In this glass is discovered the soul-beggary, emptiness, and nakedness, of the Author: but no great good can accrue to us from a sight so unseemly; nor can he expect to bring any honour to his office, by exhibiting to public view what the instinct of an idiot would prompt him to conceal.

Some people think that this Looking-glass discovers something of legerdemain; but I rather think it is tintured with the wonderful influence of Animal Magnetism; intended chiefly to put hypocrites into a crisis, that Satan, without opposition or resistance, may plunder their consciences of all natural fear and feeling.

It has been by earnest solicitations, and for the sake of weak and timorous souls, who are easily deceived and led astray, that I have consented to handle the Physiognomy reflected from this Looking-glass. The Author of it is Timothy Priestley, called the Minister of Jewin Street; and he calls it 'The Christian's Looking-glass; or, the timorous Soul's Guide. Being a Description of the Work of the Holy Spirit upon the heart. Intended for the Relief of the Disconsolate. I believe from my heart, that there never was a hypocrite, impostor, or apostate, whose portrait stands drawn or recorded in the sacred annals, but what would have admired his beauty and comeliness, if he had been favoured with a peep into this glass. And, as to its being the timorous soul's guide, I must venture to tell the timorous, that if he has no better, no surer, no safer guide than this Looking-glass, he shall never find the door of hope, the path of life, nor the portals of heaven.

I thought once, when I heard him in conversation, that he talked like a Christian: but alas! alas we must go back again, and pray for labourers more sound, more savoury, and more faithful; for as for this Timothy, we know not what is become of him.

The glorious text lugged into this Author's Looking-glass, and which, it is pretended, is to be opened up and explained, is in John iii. 6. "That which is born of the flesh, is flesh; and that which is born of the Spirit, is Spirit." But surely never was a text more obscured, distorted, injured, wrested, perverted, and butchered, than this. This is not the first time that this sacred passage has fallen among thieves: if we can rescue and recover the sense of it, it will be doing a good work. The few remarks that I intend to make on this new-manufactured glass, will be with as little quotation from the glass itself as possible; not choosing to fill my pages with hay, straw, and stubble. The reader will observe, that what little I take from Timothy's glass will have "Quote" at the beginning, which stands for Quotation; and my reply to the same will be prefaced with "Answer

Quote: The great Head of the Church has crowned with success my public labours for a great many years.

Answer: If ever God set the broad seal of Heaven home upon any one soul now living, under such doctrine as this, I am greatly mistaken; and I believe that I may venture to add, that the book of God has led me into this mistake. They that speak a vision out of their own heart, when they have seen nothing; and they who steal the word every one from his neighbour; and they who run unsent; God says, shall not profit his people at all. They may, in one sense of the word, cast out devils, but they never can minister the Spirit of God, being only ministers of the letter, or of men. A blind guide may make converts such

as himself; but a soul truly converted to God, and by God, differs widely from such converts; and I think he differs too from Mr. Priestley, or from any convert of his. If you have any one real seal in the land of the living, that God has given you under the ministry of the doctrines of this book, I should like to see his conversion published, and should like to publish what the scriptures call conversion at the same time; and let the Church of God at large have the satisfaction of comparing them together, and of passing their judgment upon both. But this is a work which, I believe, Mr. Priestley will never trouble himself about; and therefore I shall hold fast this persuasion, that God will never own, nor honour, such confusion and falsehood as this book contains. Such it is, and such I will make it appear.

Quote: A flaming torch, how useful to a benighted traveller!

Answer: And so is a lamp of salvation to a weak believer; but a watchman that cannot understand a wandering star, and a blind guide, is a most dangerous guide, and a perilous leader: he removes his neighbour's landmark; he causes the blind to wander out of his way. And so does this wretched Looking-glass: there is not one inch of the path to heaven either cleared, cast up, or made plain, in it. This glass "darkeneth counsel by words without knowledge." Here are reasonings with unprofitable talk, and speeches wherewith a man can do no good, Job 15. 3.

Quote: How welcome a safe guide! How fatal a false one!

Answer: My answer to Timothy is; 'Thou art the Man!'

Quote: The word of God is like a Dispensary, or Apothecary's Warehouse.

Answer: And a Quack Doctor is a dangerous man in it, for it cannot be expected that he should know one drug from another. False judgment, in the dialect of scripture, is hemlock. The Balm of Gilead is allowed to be a healing medicine by all that have been favoured with a divine application. This Looking-glass abounds with the former, but not the latter.

Quote: I never was forced into this service by any.

Answer: You own that they were neither the wisest of men, nor the best of men, who wished you to make such a public appearance some years ago: and I think your judgment is just; for no man of common sense, none but base men and fools, would ever have advised you to any such thing. And, as to God, the confusion of this glass is sufficient to prove to a demonstration, that he had no hand in it. It is all Timothy's own; he is the sole Author; for we are well assured that God is not the Author of confusion. And, for my own part, it is matter of grief to me, to see the name of so holy and wise a Being appear in it, or stand affixed to it.

Quote: It is an eternal honour to bring an handful of goat's hair into such an infinitely glorious building, which is to stand for ever.

Answer: If such a trifle as an handful of goat's hair, brought into the temple of the Holy Ghost, entitles a man to eternal

honour, what honours, suppose you, is he worthy of, though a wolf, who brings such a valuable article as a sheep's skin into the church of God; which, every fellmonger will tell us, is far preferable to the hair of a goat?

Quote: I hope this piece will be as welcome to the great head of the church, who has long exercised compassion himself, as the crawling forth of Mephibosheth to meet and welcome David, who saw his friendly heart far more nimble than his heels.

Answer: The comparison appears just: but, if the type of Mephibosheth meets with no better reception from Jesus, than the antitype met with from David, it will be but a cold one at best; as it appears on record; "Why speakest thou any more of thy matters? I have said, thou and Ziba divide the land." There is a proverb that says, "A wise servant shall have rule over a son that causeth shame, and shall have part of the inheritance among the brethren." But still this sharer of the inheritance is but a servant, not a son; and "the servant abideth not in the house for ever, but the son abideth ever." Judas was one of those servants: he had part of the inheritance; "he took part of this ministry with us;" but a livelihood, the bag, and a gift of speech, was the only part that fell to his share. I hope our friend Timothy will never be found, in the great day, to be only a sharer of the inheritance which fell to the family, or house, of Saul. The household of David, and the inhabitants of Jerusalem, differ widely from that: Saul never reigned in Zion, nor in Jerusalem, only at Gibeah.

Quote: Some, who seem to be partakers of this change, give sufficient proof they were never plants of our heavenly Father's planting.

Answer: Our Timothy himself gives us no account in this glass, nor any proof that any change ever passed upon him; nay, he is so far from it that he cannot tell us what the change is, nor give a just description of any one part of it, nor of any thing belonging to it; nor the operations of it, the sinner's sensations under it, the effects of it, nor the glorious ends of it.

Quote: That which I wish particularly to aim at is, to demonstrate to the Christian himself; the change made in his understanding is such as is peculiar to a child of God, and that God is the sole author of it.

Answer: Timothy Priestley begins his description of the new birth first at the head, but God begins at the heart. The first thing that appears in a new-born infant is not an understanding: this doth not discover itself properly till the child comes to full age. Nor did the Spirit of God begin his first work at the Apostles head; they received the word of eternal life in their heart, were quickened by the Spirit, believed in the Saviour, were the children of God, and followed their Lord and Master to his death. But it was after his resurrection from the dead that "he opened their understandings, that they might understand the scriptures." This is a bad aim, Timothy. Thou shouldest have begun at the heart, and then have proceeded to the understanding, and at last have finished at the feet. The first thing God does, is to make bare his arm. He brings the blind byway that they know not. The next thing is to give them an understanding: He makes darkness light before them. And the third is, he prepares their path: He makes crooked things straight. These are the things God has promised to do, and not to leave those in whom they are done.

Quote: All those who are born of the Spirit have their understandings enlightened in such a manner as distinguishes them from all the unregenerate in the world.

Answer: Is this true, Timothy? Does an enlightened understanding distinguish a man from all the unregenerate in the world? Then what a blessed state was Balaam's, and what a glorious end must he have made! The man whose eyes were opened; who heard the words of God, and saw the vision of the Almighty, and knew the knowledge of the Most High, and saw him; falling into a trance, but having his eyes open, Numb. xxiv. 3, 4, 16. But if Balaam, with all his light and understanding, perished, what becomes of Mr. Priestley's criterion? And if Balaam's illumination did not save him, what will become of the Author of this Looking-glass, who is so far from seeing the visions of the Almighty, that he does not appear to have light enough to discern any one mystery, doctrine, or truth, in all the bible; nor even to know what himself says, what he means, what he aims at, or whereof he affirms!

Quote: God, who gives as a Sovereign, gives to all his people such an ability to discern spiritual Objects, which the wisest men in the world, in natural things, are totally strangers to.

Answer: Then Balaam was none of the Wise men of this world. Nor the seventy elders of Israel; for they all saw the God of Israel; but upon these nobles he laid not his hand, Exod. xxiv. 10, 11; nor did any of them, except Joshua and Caleb, enter the promised land. All these had ability to discern spiritual objects, and the greatest of all objects, and yet appear to be nothing else but the wise men of this world. This is a wretched criterion, Timothy; and all the use it can be of, must be to encourage the daring and presumptuous, and to

confirm and settle in carnal security the most accomplished hypocrites in Zion.

Quote: This gift is a peculiar favour, and wholly undeserved; and is a positive pledge of their having been everlastingly loved.

Answer: If this enlightened understanding is a positive pledge of a man's being loved with an everlasting love, how awfully mistaken, how supreme in seduction, and what a sea of blood will be required at the hands of Paul, the great apostle of the Gentiles, who tells us, that though a man speak with the tongue of men and angels; and though he have the gift of prophecy, and understand all mysteries, and all knowledge; and though he has all faith, so that he could remove mountains; yet, if he have not charity, he is nothing, 1 Cor. xiii. 1, 2. And yet Paul is so confident in his assertions, that he tells us to let him be accursed, whether man or angel, that shall preach any other doctrine than that which he hath preached.

Quote: If all who are enlightened would more particularly consider the darkness they were once in, they would be more sensible the change made in them could originate in none but God. This would be an effectual means to humble them, and prevent them from overlooking that infinite kindness which is manifested in bringing them from that darkness.

Answer: A man may be enlightened to see ten times more than ever Mr. Timothy Priestley saw, and yet be as ignorant, and as destitute of a saving change of heart, as Simon Magus himself; who, after his confession and profession, was manifested to be in the gall of bitterness, and in the bond of

iniquity. Paul will allow, that men may not only be enlightened, but taste of the heavenly gift; be made partakers of the Holy Ghost; taste the good word of God, and the powers of the world to come; and yet fall away, so as never to be renewed to repentance, Heb. vi. 4-6. These persons are described as going a great many leagues farther than the Author of this Looking-glass ever went; and yet, it is allowed that such may be found without oil in the vessel. There may be tasting where there is no eating, and light in the head when there is no unction in the heart. "The lamp of the wicked shall be put out."

Quote: If all who are enlightened would consider the darkness they were once in, it would be an effectual means to humble them.

Answer: Paul says, no, it will not. He declares, that the light of knowledge carries the sinner quite the contrary way: "Knowledge puffeth up, but charity edifieth." Timothy Priestley's effectual means of humbling is Paul's declarative means of puffing up. Paul the aged must be wrong, or our priestly Timothy cannot be right. For my own part, I choose to take side with the apostle. Jesus we know, and Paul we know; but as for this Timothy, we know not whence he is.

Quote: What evident proof do the wicked give of their darkness! The loudest calls do not alarm them; the most awful providences leave them as secure as ever; the kindest invitations are lost; neither the horrors of the damned, nor the crowns of the saved, will turn them from their sins.

Answer: Loud calls, awful providences, invitations, horrors, and crowns, are not God, though they may be of God, and from God: nor do the scriptures represent the above things as

sufficient to turn men from their sins. It is Jesus, and he alone, who shall save his people from their sins. Nor will our Timothy's doctrine ever effectually turn any man from the power, love, or dominion, of sin. This poor wooden sword will neither cut Rahab, nor wound the Dragon. When Paul was sent to turn sinners from darkness to light, and from the power of Satan unto God, it was to be done by faith which is in Christ: and for this work Paul was armed with spiritual weapons, equipped with the whole armour of God, and furnished with the dispensation of the Spirit: and in the demonstration of the Spirit, and of power, Paul approached, and attacked the rebel's conscience; and before this power the elected sinner could never stand, but was sure to fall before it. But what spirit, or power, is there in our Timothy's Looking-glass? Just as much as there is in my lady's powder-puff.

Quote: If he is brought to see all his righteousness as filthy rags, and led to depend wholly on that righteousness which is of God by faith;

Answer: The Christian must not only be brought to see all his righteousness as filthy rags, but to feel it. He must be quickened to feel, as well as enlightened to see; he must have life, as well as light. This head religion will never do, Timothy. The sinner must feel the insufficiency of his own righteousness, and the wrath and curse of God revealed against all his unrighteousness: yea, it must be seen by him, and felt in him. The commandment must come home, before he will hunger and thirst after righteousness, or cry for the balm of Gilead, and the physician there. Jesus says, "The whole need not the physician, but they that are sick." Christ was sent into the world to bind up the broken-hearted, to preach deliverance to captives, and to set at liberty those that

are bound and bruised. The sinner must not only be 'led to depend wholly on that righteousness which is of God by faith,' but God's righteousness must be brought near to him, and be apprehended by him and the righteousness of the law must be fulfilled in him, before he can have either justification toward God, or peace of conscience.

Quote: If his desires are now to walk in the Spirit, and not fulfil the lusts of the flesh;

Answer: Desires to walk in the Spirit, and not to fulfil the lusts of the flesh, will not satisfy the awakened sinner. It is not desires after Christ that will give satisfaction, any more than a desire for victuals will fill a hungry belly. The bread of life, and the fatted calf, must be brought forth, killed, and eaten; and the best robe brought out, in a more clear manner than this glass represents it; and be put on too, before the weary soul can find rest. It is not a desire to walk in the Spirit, but the witness and seal of the Spirit, that brings comfort to the troubled breast, and establishment to the wavering heart: "The desire accomplished is sweet to the soul," but "hope deferred maketh the heart sick;" and "a wounded spirit, who can bear?" "The soul of the sluggard desireth, and hath nothing." This doctrine is calculated to set poor sinners down short of the promised rest; and he that ends his days in it, will fail of the grace of God. Not one truth is opened up, or explained; not one doctrine cleared, or fairly stated; no sense of sin, godly sorrow, or evangelical repentance, described, enforced, or insisted on; no characteristic of a Christian fairly drawn in all this Looking-glass. Not a morsel of wholesome food, nor one page of sound divinity, can I find in all this mirror for Christians, in all this guide of the timorous. And I doubt not but many hypocrites, in the great day, will have cause to curse the

hour they ever rested in the reflection of this glass, and the hour they first trusted in this guide.

Quote: If he now, as a new-born babe, desires the sincere milk of the word.

Answer: But then the thing is, how he is to know whether he be a new-born babe, or not? Mr. Priestley's text is, "That which is born of the flesh, is flesh; and that which is born of the Spirit, is Spirit." And all that he has brought from the last clause of his text is a ray of light in the understanding, not in the heart; what they who lift up their eyes in hell have experienced as well as he, and that with a more deep and more lasting impression of the importance and necessity of a spiritual birth than ever he did. This description of a new birth is such as is seldom seen. There is no account of God's begetting us of his own will, by the word of truth; no powerful convictions enforced, nor insisted on, to make an incision in the carnal mind, that the engrafted word, which is able to save the soul, might be received with meekness; no account of the reception and operation of the incorruptible seed, by which the children of God have been born and brought forth in all ages, no account of receiving the seed into good ground, into an honest and good heart; nor any line drawn between the stony, thorny, and way-side hearers, and the husbandry of God. Here is no account of the conflicts between light and darkness, truth and error, grace and corruption, revealed wrath and the hopes of mercy, no sense of the intolerable burden of guilt, nor of the application of the atonement; no account of the forgiveness of sins, of being brought nigh to God by the blood of Christ; no fear of death, nor dread of damnation, nor of perfect love casting it out. All the features that our Timothy's christian has got, is an eye, and that is neither strong nor good: it neither sees clear, nor right. And,

as for this timorous soul's guide, the guide is as blind, as confused, and as much at a loss to find the way to the city, as the timorous soul itself. The christian described in this glass is neither born of God, nor knows God.

Quote: The very desire of the light of God's countenance is a positive proof of the soul's being renewed.

Answer: This desire seemed to be very strong in Saul, when he went to the witch of Endor, and complained to the Devil in Samuel's mantle. The most weighty matter of his complaint is, "God is departed from me, and answereth me no more, neither by prophets, nor by dreams." Nor was Balaam without this desire, when he wished to die the death of the righteous, and that his latter end might be like his. Nor was this desire weak in Cain, when he said, "My punishment is greater than I can bear. Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth." All these seem to me to have had strong desires after the light of God's countenance; and yet they were neither renewed in the spirit of their minds, nor were their desires ever granted.

Quote: Let such bless the name of the Lord, that cannot sit down contented with a form, without the power.

Answer: Here is no power enforced nor described in all this Looking-glass. And as for the restlessness of such a sinner, it is no more than the experience of every hypocrite, when he is pushed from his false hopes, forced from his sandy foundation, plunged in black despair, and given up to a fearful looking for of judgment and fiery indignation; and yet he is the last man in the world whose heart is in tune to bless God.

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Quote: If all who are enlightened would more particularly consider the darkness they were once in, they would be more sensible the change made in them could originate in none but God. This would be an effectual means to humble them, and prevent them from overlooking that infinite kindness which is manifested in bringing them from that darkness.

Answer: A man may be enlightened to see ten times more than ever Mr. Timothy Priestley saw, and yet be as ignorant, and as destitute of a saving change of heart, as Simon Magus himself; who, after his confession and profession, was

manifested to be in the gall of bitterness, and in the bond of iniquity. Paul will allow, that men may not only be enlightened, but taste of the heavenly gift; be made partakers of the Holy Ghost; taste the good word of God, and the powers of the world to come; and yet fall away, so as never to be renewed to repentance, Heb. vi. 4-6. These persons are described as going a great many leagues farther than the Author of this Looking-glass ever went; and yet, it is allowed that such may be found without oil in the vessel. There may be tasting where there is no eating, and light in the head when there is no unction in the heart. "The lamp of the wicked shall be put out."

Quote: If all who are enlightened would consider the darkness they were once in, it would be an effectual means to humble them.

Answer: Paul says, no, it will not. He declares, that the light of knowledge carries the sinner quite the contrary way: "Knowledge puffeth up, but charity edifieth." Timothy Priestley's effectual means of humbling is Paul's declarative means of puffing up. Paul the aged must be wrong, or our priestly Timothy cannot be right. For my own part, I choose to take side with the apostle. Jesus we know, and Paul we know; but as for this Timothy, we know not whence he is.

Quote: What evident proof do the wicked give of their darkness! The loudest calls do not alarm them; the most awful providences leave them as secure as ever; the kindest invitations are lost; neither the horrors of the damned, nor the crowns of the saved, will turn them from their sins.

Answer: Loud calls, awful providences, invitations, horrors, and crowns, are not God, though they may be of God, and

from God: nor do the scriptures represent the above things as sufficient to turn men from their sins. It is Jesus, and he alone, who shall save his people from their sins. Nor will our Timothy's doctrine ever effectually turn any man from the power, love, or dominion, of sin. This poor wooden sword will neither cut Rahab, nor wound the Dragon. When Paul was sent to turn sinners from darkness to light, and from the power of Satan unto God, it was to be done by faith which is in Christ: and for this work Paul was armed with spiritual weapons, equipped with the whole armour of God, and furnished with the dispensation of the Spirit: and in the demonstration of the Spirit, and of power, Paul approached, and attacked the rebel's conscience; and before this power the elected sinner could never stand, but was sure to fall before it. But what spirit, or power, is there in our Timothy's Looking-glass? Just as much as there is in my lady's powder-puff.

Quote: If he is brought to see all his righteousness as filthy rags, and led to depend wholly on that righteousness which is of God by faith;

Answer: The Christian must not only be brought to see all his righteousness as filthy rags, but to feel it. He must be quickened to feel, as well as enlightened to see; he must have life, as well as light. This head religion will never do, Timothy. The sinner must feel the insufficiency of his own righteousness, and the wrath and curse of God revealed against all his unrighteousness: yea, it must be seen by him, and felt in him. The commandment must come home, before he will hunger and thirst after righteousness, or cry for the balm of Gilead, and the physician there. Jesus says, "The whole need not the physician, but they that are sick." Christ was sent into the world to bind up the broken-hearted, to

preach deliverance to captives, and to set at liberty those that are bound and bruised. The sinner must not only be 'led to depend wholly on that righteousness which is of God by faith,' but God's righteousness must be brought near to him, and be apprehended by him and the righteousness of the law must be fulfilled in him, before he can have either justification toward God, or peace of conscience.

Quote: If his desires are now to walk in the Spirit, and not fulfil the lusts of the flesh;

Answer: Desires to walk in the Spirit, and not to fulfil the lusts of the flesh, will not satisfy the awakened sinner. It is not desires after Christ that will give satisfaction, any more than a desire for victuals will fill a hungry belly. The bread of life, and the fatted calf, must be brought forth, killed, and eaten; and the best robe brought out, in a more clear manner than this glass represents it; and be put on too, before the weary soul can find rest. It is not a desire to walk in the Spirit, but the witness and seal of the Spirit, that brings comfort to the troubled breast, and establishment to the wavering heart: "The desire accomplished is sweet to the soul," but "hope deferred maketh the heart sick;" and "a wounded spirit, who can bear?" "The soul of the sluggard desireth, and hath nothing." This doctrine is calculated to set poor sinners down short of the promised rest; and he that ends his days in it, will fail of the grace of God. Not one truth is opened up, or explained; not one doctrine cleared, or fairly stated; no sense of sin, godly sorrow, or evangelical repentance, described, enforced, or insisted on; no characteristic of a Christian fairly drawn in all this Looking-glass. Not a morsel of wholesome food, nor one page of sound divinity, can I find in all this mirror for Christians, in all this guide of the timorous. And I doubt not but many hypocrites, in the great day, will have cause to curse the

hour they ever rested in the reflection of this glass, and the hour they first trusted in this guide.

Quote: If he now, as a new-born babe, desires the sincere milk of the word.

Answer: But then the thing is, how he is to know whether he be a new-born babe, or not? Mr. Priestley's text is, "That which is born of the flesh, is flesh; and that which is born of the Spirit, is Spirit." And all that he has brought from the last clause of his text is a ray of light in the understanding, not in the heart; what they who lift up their eyes in hell have experienced as well as he, and that with a more deep and more lasting impression of the importance and necessity of a spiritual birth than ever he did. This description of a new birth is such as is seldom seen. There is no account of God's begetting us of his own will, by the word of truth; no powerful convictions enforced, nor insisted on, to make an incision in the carnal mind, that the engrafted word, which is able to save the soul, might be received with meekness; no account of the reception and operation of the incorruptible seed, by which the children of God have been born and brought forth in all ages, no account of receiving the seed into good ground, into an honest and good heart; nor any line drawn between the stony, thorny, and way-side hearers, and the husbandry of God. Here is no account of the conflicts between light and darkness, truth and error, grace and corruption, revealed wrath and the hopes of mercy, no sense of the intolerable burden of guilt, nor of the application of the atonement; no account of the forgiveness of sins, of being brought nigh to God by the blood of Christ; no fear of death, nor dread of damnation, nor of perfect love casting it out. All the features that our Timothy's christian has got, is an eye, and that is neither strong nor good: it neither sees clear, nor right. And,

as for this timorous soul's guide, the guide is as blind, as confused, and as much at a loss to find the way to the city, as the timorous soul itself. The christian described in this glass is neither born of God, nor knows God.

Quote: The very desire of the light of God's countenance is a positive proof of the soul's being renewed.

Answer: This desire seemed to be very strong in Saul, when he went to the witch of Endor, and complained to the Devil in Samuel's mantle. The most weighty matter of his complaint is, "God is departed from me, and answereth me no more, neither by prophets, nor by dreams." Nor was Balaam without this desire, when he wished to die the death of the righteous, and that his latter end might be like his. Nor was this desire weak in Cain, when he said, "My punishment is greater than I can bear. Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth." All these seem to me to have had strong desires after the light of God's countenance; and yet they were neither renewed in the spirit of their minds, nor were their desires ever granted.

Quote: Let such bless the name of the Lord, that cannot sit down contented with a form, without the power.

Answer: Here is no power enforced nor described in all this Looking-glass. And as for the restlessness of such a sinner, it is no more than the experience of every hypocrite, when he is pushed from his false hopes, forced from his sandy foundation, plunged in black despair, and given up to a fearful looking for of judgment and fiery indignation; and yet he is the last man in the world whose heart is in tune to bless God.

Quote: But the christian who makes this objection is wholly different; his light is not common.

Answer: Then I would be glad to know the difference between the light that shone upon Balaam, and that which shone upon Paul; between the glory of the God of Israel, which was seen by the elders in the wilderness, and that which was seen by Moses in the bush; and whether the light of the great God our Saviour, which will be seen by every eye at the great day, is not of the same nature, and will not appear far brighter than any light which our Timothy has ever yet beheld?

Quote: By special and saving grace, he can no more sit down and rest in a form of godliness, than a hungry man can content himself with seeing a well-spread table which he is debarred from partaking of: therefore want of knowledge, not of grace, is the cause of his complaint.

Answer: It is true, a partaker of special grace can never rest in a form of godliness; but our Timothy's christian has no more than a head belonging to him. It is desires after grace, not grace, that are to be the undoubted pledge of his safety. But the last clause of this quotation contradicts all that Timothy has said before: for the intention of this glass is to establish them in desires after food, not in being satisfied and filled with the bread of life; and our Author has neither discovered the table spread, the provision of it, nor enforced the necessity of fullness and satisfaction at it.

Quote: Want of knowledge, not of grace, is the cause of his complaint.

Answer: Paul says, "It is a good thing that the heart be established with grace:" and tells us to look diligently, lest any fail of the grace of God: but as to knowledge, it puffeth up. Hence I conclude, that the want of grace, the want of life, and love, not knowledge, is the cause of his complaint.

Quote: Saul, afterwards king Saul, might remember a great change, and the time of it; but the consequence proved it to be no saving one.

Answer: One would think, that if Saul could remember the time when, and the manner how, he was turned into another man, Mr. Priestley's christian, who has nothing but a head, and has nothing in that but light, might remember the time when, and the manner how, he was turned into a new man. The regeneration of a saint must make as deep an impression as the reformation of a hypocrite. One is called a new creation, and the other no more than a turn. And certainly it must require more power to turn a stubborn sinner from the power of Satan to God, and from disobedience to the wisdom of the just, than to turn a farmer into a sovereign, or a coward into a hero. The one is the effect of common providence; the other is the good-pleasure of God's will fulfilled in us, and the work of faith with power.

Quote: The revelation of God's salvation to sinners was given not at once, but by gradual and slow degrees; and so it is often in grace.

Answer: Unless salvation comes home to the heart, as it did to the gaoler, to Zaccheus, and to Israel at the Red sea. Then it comes unexpectedly, suddenly, and at an instant. And so it has come to the eternal safety of the elect in every age, without any of our Timothy's slow degrees. 'And so,' he says, 'it is often in grace;' making a proper distinction between salvation and grace. But, as salvation is all of grace, one would think the experience of the former was the effect of the latter; and that salvation and grace can no more be divided, than Timothy's christian can be united to the Author of eternal salvation.

Quote: Those who have been privileged with a good education, and have been kept from open sin, seldom can tell in so particular a manner as others who have been brought up in sin and darkness.

Answer: Paul is a singular instance to disprove this lie; who was privileged with a good education; and so far kept from open sin, that, as touching the righteousness of the law, he was blameless; and yet he could tell in a particular manner the time when, the place where, and the manner how, he was converted to God: and so could Abraham, Jacob, David, Isaiah, and all the prophets, who had as good an education, and were kept as much from open sin and darkness, as ever Timothy's christian was. I never knew till now, that a good education was attended with keeping a man from sin and darkness, seeing man is nothing but darkness and sin. This cannot be proved by any one text in the Bible, unless by the following, "God hath hid these things from the wise and prudent."

Quote: Let such as are perplexed with this fear remember, it is not so much how the light came, as what they are brought to see by this light.

Answer: It appears to me, that the importance of the matter lies in knowing how this light came, and where it came from; whether from the God of Heaven, or the god of this world, who is sometimes transformed into an angel of light. Some souls are light in the Lord; while the light that is in others, the Saviour says, is darkness; and adds, "How great is that darkness!" It is necessary, therefore, to know where the light came from, and how it came; and whether it shines into the head, to make a man see and talk, as it did into the head of Balaam, whose lamp is sure to go out; or whether it is a reconciled God shining into the heart, "to give us the light of the knowledge of the glory of God in the face of Jesus Christ." The former makes a prating fool, the latter a gracious soul.

Quote: This objection is not easily removed. We are always more ready to lend an ear to what mortals say, than we are to attend to the word of God.

Answer: This is verified in every affected reader and follower of Mr. Priestley: for the whole of this book, except the scripture texts quoted, is nothing but the sayings and carnal reasonings of a poor uninspired mortal. There is not one page in it that is consistent with the oracles of God, nor with the experience of a genuine Christian. The Spirit of God had no hand in it, nor did he ever dictate any thing like it.

Quote: God works as a sovereign. Some, when they are savingly called, are a long time before they are led to see into

the doctrines of the gospel. Others are taught them in a small space of time.

Answer: This is verified in the Author of this glass; for God has not given him eyes to see, not a heart to understand, even to this day. And though some real saints may make a creed sooner than others, or be led to see into the doctrines of the gospel; yet, I believe, when Jesus Christ is manifested to and revealed in the soul, that he is the truth of every doctrine; yea, the whole sum and substance of the everlasting gospel. If he is formed in the heart, the word is sure to take root. It is not a speculative knowledge of it, that constitutes an heir of promise; but Christ in the heart, the hope of glory.

Quote: Why does the believer love and follow after this light?

Answer: Your Christian is not alone here; ancient hypocrites have done that as well as he. The novelty of it has led many to love it, and follow it too. There were many that were willing to rejoice in John's light for a season. If they rejoiced in it, they must have had an affection for it. Joy doth not spring from envy, nor malice. The wayside hearers did the same; Demas did the same; and yet they all forsook it: and I think the Author of this Looking-glass will do the same.

Quote: The light, however, that has come into his mind, proves itself to be the sovereign and saving teachings of the Holy Spirit of God.

Answer: Light in the head is not the whole of God's teaching: the sinner must have the knowledge of salvation by the forgiveness of sins. God gives his children an heart to know him, for he pardons them whom he reserves. Life and power

must attend the voice, before the sinner will know his Divine Teacher: "They shall know in that day, that it is I that do speak. Behold, it is I!" And the way by which they are brought to know it, is by the quickening energy that attends the voice: "The dead shall hear the voice of the Son of God, and they that hear shall live." Many who have committed the unpardonable sin, have sinned against greater light and knowledge than what is reflected from this glass; for I can find nothing but darkness and confusion in it.

Quote: Could such see themselves in the glass of the word of God, they would, instead of spending their time in suspicions about their state, be employed in giving thanks to him who has commanded the light to shine into their hearts.

Answer: If this head christian could see himself in the glass of God's word, he would soon discover the false reflections of Timothy's glass: and would throw it away, with the hoods and veils. The last clause of that quotation is wrongly worded. It is head knowledge, or rather head confusion, that you have been insisting on. Heart-work has not been so much as touched, nor enforced, nor any one part of it described. Not one discovery in that chamber of imagery has been made; not one sensation nor real view of an awakened sinner has been either described, stated, proved, or cleared.

Quote: If he has given thee eyes to see thy own nothingness, and is enabling thee to see more and more of the excellency of the Lord Jesus, he has done great things for thee; he hath done more for thee than if he had given thee ten millions of worlds.

Answer: Then Judas must be in an excellent state; for he not only saw, but felt, his own nothingness, when he cast down the money in the temple: and he saw and knew the excellency of the Lord Jesus, when he said, "I have sinned in that I have betrayed innocent blood." The rich man, when he lifted up his eyes in hell, saw his own nothingness, and the excellency of Abraham's bosom; and yet no great things had been done for him. This twofold view, Timothy, will not do, without the appropriating hand of faith, to bring the excellent Saviour into the empty heart. A sight of man's nothingness, and Christ's excellency, which is your criterion of great things, would have sunk the Psalmist into black despair, if the hand of his faith had not caught hold of the excellent object seen: "I had fainted, unless I had believed to see the goodness of the Lord in the land of the living." Our Timothy settles his Christian where David found no standing.

Quote: If thy gift in prayer be but small, thy prayer will be the language of thy heart: a frame of mind no hypocrite ever knew.

Answer: Is this true? Is the smallness of a man's gift in prayer a proof that his prayer is the language of his heart? And can this small gift be called heart-language? And can this small gift be called a frame of mind, and a frame which no hypocrite ever knew? The Apostle tells us, that a man may be zealous of spiritual gifts, may have the gift of prophecy, and speak with the tongue of men and angels, either in prayer or in preaching, and yet be nothing but sounding brass, or a tinkling cymbal and does a small gift in prayer secure a soul, when the greatest gifts will not? The more excellent way, the way of charity, which is the way to heaven, is opposed to all gifts, small and great: it is a measure of the Spirit of grace, not a

small gift, that produces a frame no hypocrite ever knew. This criterion of a Christian is Paul's mark of a hypocrite.

Quote: There are some who fear all their knowledge will prove spurious, because they never had such a law-work as they hear some others have had. Measuring ourselves by others, and overlooking the word of God, has been a common mistake.

Answer: The law was added because of transgression, that sin by the law might become exceeding sinful. It is to be preached to them that are under it, that every mouth may be stopped, and the whole world might become guilty before God. This is the lawful use of it. Christ's commission was to proclaim liberty to those that were bound with legal bondage; he binds up none but the broken-hearted; he preaches deliverance only to captives; he is a physician only to those that are sick. Every one that is under a law-work, sees and feels that he has no righteousness: it is the killing power of the law that makes them hunger and thirst after righteousness; and such are filled, while the rich are sent empty away. God teaches the sinner out of his law; and "Every one that hath learned of the Father cometh unto me," saith the Saviour. The sinner will never fly for refuge till wrath is revealed against him. Christ is a hiding-place from the storm, a covert from the tempest, a river of water in a dry place, the shadow of a great rock in a weary land. He calls them that labour, and are heavy laden. The sinner will never prize the Saviour's easy yoke till he has felt the galling yoke of the law. He will never call the Saviour's burden light, till he has felt the burden of his sins heavy, which revives, and becomes exceeding sinful, by the force of the commandment, and the revelation of wrath.

Our Timothy's Christian has a just right to fear, for he is under the yoke of bondage to fear, nor will this Looking-glass bring

him out. Perfect love must cast out fear, before he will be delivered from the law. A free spirit must succeed bondage, before an elect sinner can be satisfied. This glass may serve to sear his conscience, and the devil may work by it to blind his eyes; but all must be laid open again; truth! truth! must make him free; and if Christ make him free, he shall be free indeed. This explaining away the utility of the law, and setting the hypocrite down short of a sight and sense of the law and sin, is a bad piece of work, Timothy. Jeremiah says, "It is good for a man to bear the yoke in his youth;" and to put "his mouth in the dust, if so be there may be hope." "It is good that a man should both hope, and quietly wait for, the salvation of the Lord."

Quote: Measuring ourselves by others, and overlooking the word of God, has been a common mistake.

Answer: It really is: and so many poor sinners will find it, in the great day, who overlook those scriptures which I have quoted in my last answer, and compare themselves with Timothy, as he appears in this glass; which they will find at last to be not only a common, but a fatal and irretrievable mistake. However, there is a great number in London who are kept from this mistake; who dare not make themselves of the number, nor compare themselves with some that commend themselves: nor even with this Timothy in his glass; for if we did, we should be fools; though, no doubt, numbers will. "But they, measuring themselves by themselves, and comparing themselves among themselves, are not wise," 2 Cor. x. 12.

Quote: Many of Zion's travellers have been alarmed by this folly, and have created themselves many an hour's sorrow.

Answer: It should have been; Many an hypocrite in Zion has been, and will be, alarmed, sooner or later, by this folly of comparing themselves with such who are only blind guides, and perverters of Scripture; who walk in craftiness, and handle the word of God deceitfully. For it is a mystery to me, how a man comes to Mount Zion, who never was pursued by blackness, darkness, the sound of a trumpet, and the voice of words, seeing Christ is only a covert from the tempest; and how he should come to God, the judge of all, and never find himself arraigned, neither by law nor conscience, is as great a mystery. Timothy's Christian will never come to the Mediator of the new covenant till he finds an angry God, and his wrath revealed against him, in the old: nor will he ever come to the blood of sprinkling that speaks peace, till the wrath and curse of God declare and wage war in his soul.

Quote: The remarkable Daniel Burgess, in answering this objection, says

Answer: Timothy, having charged his Christian with folly, for comparing himself with others, is going now to plunge him into the foolishness of comparing and trying the goodness of his state by a saying of Daniel Burgess. Now for the saying itself

Quote: 'The farmer never finds fault with his ploughman for his not having plowed the ground sufficiently deep, if his corn do but grow well.' Says he to the doubting soul, 'Look more at the corn, and less at the plough.'

Answer: We will try the validity of this saying; and I am sure it will neither stand the test of common sense, nor yet of the word of God. Pray, how is the farmer to know whether his corn will grow well or not, before his ground be plowed? And

if, before the seed-time, he sees the ploughman has not gone a sufficient depth for the seed, and he expects his corn to grow well, he must be a fool. And, if it does grow well, it is a miracle, for God hath prospered his carelessness and indiscretion, which is not common. "Doth the ploughman plow all day to sow? Doth he open and break the clods of his ground? When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cumin, and cast in the principal wheat, and the appointed barley, and the rye, in their place? For his God doth instruct him to discretion." But who instructs Daniel Burgess's farmer, I know not: his dilatory method comes not from the Lord of Hosts; for he is wonderful in counsel, and excellent in working, Isa. xxviii. 29. Now let us try this shallow plowing by the word of God, and it will appear as far from truth as it is from common sense. "Plow up the fallow ground of your hearts," says God, "and sow not among thorns." Fallow ground is plowed three or four times over; and the plough is to go deep enough to root up legality; hypocrisy; self-righteousness; infidelity; and the love of money, the root of all evil. These thorns are all to be turned up. We are not to sow among thorns; and it must be deep plowing to root up all these. The way-side, the stony ground, and the thorny ground, were all sharers in this shallow plowing; and, for a time, the corn seemed to grow well: but it all withered away, and all for want of the plough going sufficiently deep. Christ says, "Forthwith they sprang up, because they had no deepness of earth: and when the sun was up, they were scorched; and because they had no root, they withered away." Our Timothy's shallow plowing, which is to settle his Christian, is here declared by the Saviour to be the first means of the apostasy and final damnation of hypocrites. I have heard a person, raving mad, running over the scriptures, who has spoken more truth, and better sense, than the Author of this Looking-glass. Not that I believe such doctrine as this will be of no use; it will undoubtedly separate the vile from the precious. This glass, or fan, will collect the chaff from every barn-floor in the

neighbourhood: for I should think, there is not an arch, not an accomplished, not a profound, not a restless hypocrite, in all the metropolis, but will fly for refuge to, and take sanctuary under, the prolific and expanded wings of Timothy Priestley; where they may be sure of shallow plowing, slight healing, no legal convictions, but all bolsters, pillows, plaisters, smooth things, and pleasing songs, even to the end of the chapter!

Quote: While the soul is looking to the law for salvation, there is a necessity the law should be set home. Paul was looking for salvation by it, therefore it was applied with power.

Answer: All men are born under the law; all are, by nature, the children of wrath; all have the veil upon their hearts; and, by nature, no man knows of any way of salvation but by the works of the law. The way of salvation by grace is a way that is hid from the eyes of all living, till God appears, whose prerogative it is to make known the path of life. Now as salvation by works is the only way that is seen by the light of nature, and as this is the way that seemeth right unto a man, though the end thereof be the ways of death, it is a mystery to me, how our Timothy's Christian, who is veiled with darkness and ignorance, should come by so much more knowledge, discernment, and wisdom, than Paul had in his natural state: for thus it follows

Quote: Paul was looking for salvation by the law therefore it was applied with power: but many who are trained up under the gospel did never expect salvation by it.

Answer: There never was a man in the world, let him be trained up how, or under what he might, that never expected salvation by the law. Let a carnal sinner be trained up under

the gospel, all that he can attain to is a little speculative knowledge, and perhaps he may learn to prate a little; but still he is under the law, and holds his notions of truth in an unjustified, unrighteous state; and in all his unrighteousness's, both original and actual. And if such an one stands in no need of a law-work, and is vain enough to think that the law will never bring him to a reckoning; sure I am that the law reveals its most dreadful contents against such an one; "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness," Rom. i. 18. This, Timothy, is making void, and setting aside, the lawful use of the law; and is rank Antinomianism, and the effect of a bad spirit.

Quote: Nothing is more common than for those who have had great terror by the law, to look on none to be Christians, but those who have gone through the same terrors themselves have experienced.

Answer: The sinner will never see, nor feel, his sin, till the law comes home to his heart; "By the law is the knowledge of sin." Nor will he ever see the way of salvation from sin, unless he has some brighter light than this Looking-glass affords. God declares, the terrors of the law shall find the sly sinner out. He shall know the severity, as well as the goodness, of the Lord. To the law he must go, as well as to the testimony of the Lord. The saint who dwells on high; whose place of defence shall be the munitions of rocks; whose eyes shall see the King in his beauty, and the land that is very far off; even his heart shall meditate terror! Then where is this scribe got?

Quote: Though frequently such are seeing more and more into their own emptiness, and also into the fullness which is in Christ; a sure sign of growing.

Answer: One would think that a man whose knees are weak through fasting, and whose flesh failed of fatness, could never call looking through the window of a cook's shop, a sure sign of his growing fat. These views would have sunk David in despair, if it had not been for faith: "I had fainted unless I had believed to see the goodness of the Lord in the land of the living." Sinners, in the great day, will see enough of their own emptiness, and of the fullness of glory in the Saviour; which will be no sign to them of growing, unless it is growing desperate. The Apostles tell us, that it is receiving out of Christ's fullness, and grace for grace, that is a sure sign of growing in grace.

Quote: It is a pleasing circumstance to meet with a person thirsting after greater attainments: and as carnal security and insensibility are the common badge of the hypocrite, such complaints as these are never made by them.

Answer: All hypocrites are thirsting after great attainments of some sort or other. Simon Magus thirsted for the gift of the Holy Ghost; Judas to be purse-bearer to the King of kings; Saul to be deemed a favourite of God, and for Samuel to honour him before the people as such; Jehu to be a zealot for the Lord, and a reformer of religion; and our Timothy thirsts to be deemed a standard of truth, a touchstone for sincerity, a Looking-glass for the Christian, and a guide to the timorous. But notwithstanding all their thirsting, the former were only promoted to shame; and the latter is left to betray his ignorance, and to discover his own nakedness. Nor are carnal security and insensibility the badge of every hypocrite. Some are given up to desperation; some to a fearful looking for of

judgment; and others to violent persecution of the just, as Saul was. Nor are complaints peculiar to the saints; for there are more complaints among the hypocrites in hell, than there are among the saints in the church.

Quote: When the Spirit of God convinces the soul of sin, he never stops there, but goes on to convince of righteousness and judgment.

Answer: If the Spirit convinces of sin, one would think he must shew the sinner the law, for sin is the transgression of the law. And if he convinces him of righteousness, he must make him see and feel the scantiness of his own obedience in that glass, and under the workings of the law; for that is the eternal rule of righteousness. The poor sinner will never see nor feel his scanty covering, till he sees the commandment to be exceeding broad.

Quote: When the Spirit of God convinces the soul of sin, he never stops there, but goes on to convince of righteousness and judgment.

Answer: If the Spirit convinces of sin, one would think he must shew the sinner the law, for sin is the transgression of the law. And if he convinces him of righteousness, he must make him see and feel the scantiness of his own obedience in that glass, and under the workings of the law; for that is the eternal rule of righteousness. The poor sinner will never see nor feel his scanty covering, till he sees the commandment to be exceeding broad.

This quotation disannuls all that Timothy has enforced before, and makes a law-work absolutely necessary. I have got the

name of an Antinomian, and of being led by a bad spirit: and I should think that both the charges were just, if I had been given up of God, or left to myself to publish to the church and world at large, such a piece of deception and confusion as this.

Quote: Even the common light of the gospel brings the natural man a light others have not, who never heard of it.

Answer: It does not appear so by this Looking-glass; for the Author has not common light, nor any light at all, neither into the law, nor the gospel. Nor did it appear so in the Saviour's days; for God hid these things from the wise and prudent, cast them into a deep sleep, closed their eyes and made their ears heavy; and for judgment Christ came into this world, that those that see might be made blind.

Quote: It is a great thing to be satisfied with the light we have received by the Gospel, is of a saving nature, such as no hypocrite in the world ever had.

Answer: I would be glad to know what light this is which no hypocrite ever had. Saul saw the safety of David, and his own future ruin; he knew when God was with him, and when he left him. Balaam saw the Almighty, and knew the knowledge of God: he saw the destruction of Amalek, the valour of Israel, the glorious rise of the future star of Jacob, and the afflictions of Eber. And others are allowed to have all knowledge, and understand all mysteries, and yet these persons were nothing. And these things are ten times more than ever Timothy saw; for he is like the untimely fruit of a woman, which never saw light.

Quote: Let it be observed, this is not a gift for a moment, but of an everlasting nature: the understanding will never be dark, as it was before this change; nor the soul be ever in a state of condemnation again.

Answer: This light in the understanding sets the sinner out of the reach of condemnation; though God says, the lamp of the wicked shall be put out, and the light of his fire shall not shine. And as for Timothy's Christian, as here described, he is no child of God, nor any thing like one. There is not one mark, criterion, or characteristic, in this piece, but the Bible will furnish us with the same, as being found upon ancient hypocrites; I say, not one. What, therefore, is to secure this Christian from condemnation? Repentance, faith, pardon, justification, and reconciliation, are neither insisted on, described, nor applied to him; nor will Timothy ever be able to describe these things, unless God shall give him grace.

I should like to see Timothy's testimony, or a treatise of his conversion: I think it would exercise every faculty of the curious; confound the judgment of the critical reviewers; and exhibit such a medley, as would afford a merry Christmas to the melancholy.

Quote: That divine work which is wrought in the poor soul, may be called that which is born of the Spirit; the real effects of the creating power of the Holy Ghost upon the soul.

Answer: This would puzzle the wise. Here is mention made of a divine work: this work is wrought; this work, wrought, has produced a, 'that;' and the mysterious, 'that,' is what is born of the Spirit; and this curious, 'that,' which is said to be born, is the real effects of creating power. If the Spirit operates upon a

soul he regenerates and renews it, and such a soul is said to be born again; if the Spirit puts forth a creating power, a new creature would most likely be formed by such a power; such are said to be created anew, in Christ Jesus, unto good works; such a renewed person, united to the Saviour by the bond of covenant love, is said to be in Christ, and a new creature in Christ Jesus. But we must go to Timothy for an explanation.

Quote: It is a superior work to that which restrains a man from sin; for, by this, a man is possessed of a new nature. This seed will remain to the end: it is a plant of the Father's planting.

Answer: This work which is superior to that which restrains a man from sin, possesses the man with a new nature. One would have thought it would have been sufficient to make the man a new creature. However, this new nature is called a seed, and this seed is called a plant; not to take notice of any difference between seeds and plants. But how this work is performed, and what are the sinner's sensations under it, we are not informed; and what this new nature is, whether human or divine, that we must find out; and whether this seed be the word, the Spirit, grace, or the change itself, we are left in the dark. In the former Quotation, this seed is called a work wrought, and real effects; and the work itself is called, 'that,' which is born. So this work has produced a birth, and this birth has produced a work, for it is the work that is born. This part of the timorous soul's guide is enough to perplex, entangle, confuse, confound, and mislead, the whole family of wisdom. And dreadful must the case of that timorous soul be, who has no better guide than this glass! Such authors, and such productions as these, load the Christian religion and name with reproach. Pray, what could a man of wisdom, much less

a novice, or green disciple, make of such a pedigree and genealogy of the new creature, as this, which is to be, found in the fifty-third page of this glass; that divine work, which is wrought, which is, 'that,' which is born, which is real effects, which is creating power, which is a superior work, which is a new nature, which is a seed, which is a plant? God saves us by the washing of regeneration; which consists in purging stubbornness and rebellion from the will; gross darkness from the understanding; carnality and enmity from the mind; corrupt and vile affections from the heart; insensibility, guilt, and dead works, from the conscience. And to regenerate or renew a man by the Holy Ghost, is to produce submission and resignation in his will; to enlighten his understanding with the light of life, to see and feel the spirituality of the law, and his lost estate; to see salvation in the Saviour, and to have the knowledge of it by the forgiveness of sins; to influence his mind with faith, and entertain it with heavenly things; to shed abroad God's love in the heart; and to give him the enjoyment of a purged and pure conscience, and the voice or witness of the Spirit bearing witness therein and thereto that such a soul is justified by his faith, and is a child of God by adoption and grace. I would advise thee, professor, whoever thou art, who art admiring thyself in this glass; and thou timorous soul, whoever thou art, who art seeking directions from this guide; to throw away this false mirror and deceitful guide. And thou, Timothy the founder and manufacturer of this glass, come thou, in company with thy Christian, and thy misguided weakling, to the law, and to the testimony, to the word of God, the touchstone and standard of Heaven; did you, or either of you, ever receive the word, not as the word of man, but, as it is indeed and in truth, the word of God? Did it come home to your heart in the demonstration of the Spirit, and of power? Were the thoughts of your hearts made manifest? Was you, or any of you, convinced thereby, and judged thereby; and was your proud heart humbled? Was you brought to fall on your face before God, and to report that God is the supreme and

internal speaker of a truth? If you are all strangers to this power, you are deceived, and deceiving one another; and must "err, not knowing the scriptures, nor the power of God." "The kingdom of God is not in word, but in power." The scriptures are clear and conclusive, therefore attend to that divine glass. The scriptures cannot be broken, the Saviour's word shall never pass away; therefore come to this sure guide: the young man must cleanse his way by taking heed thereto. Attend, therefore, to a scriptural pedigree and genealogy of a new creature in Christ. If the word of God never came to your heart with power, you cannot say, "God, of his own will, begat us with the word of truth." And if the sword of the Spirit never cut you to your heart, the caul of your heart, the veil of your heart, was never rent; you have had no true sight nor real sense of sin to humble you; nor can you say, we have received with meekness the engrafted word, which is able to save our souls. The word must come with power, and in the Holy Ghost, to the lifeless soul, before there can be any spiritual life, motion, or activity, toward God. His children are "born again of incorruptible seed, the word of God, which liveth and abideth for ever." The word of God, when attended by the Spirit of power, is the word of life. "Faith comes by hearing," while the devil and infidelity oppose themselves to faith, hence come conflicts and soul exercise, attended with slavish fear and torment: "He that feareth, hath torment; he that feareth, is not made perfect in love." "Thine heart," says God, "shall meditate terror." "The pains of a travailing woman shall come upon him;" Zion herself shall be in pain to bring forth. The followers of Christ in his personal ministry, who spoke as never man spake, had sorrow as a woman in labour has sorrow; but he saw them again, and their hearts rejoiced. And Christ must be revealed in you; and, if you are his elect, he will manifest himself to you; and then, but not till then, will perfect love cast out fear; and not till then will the birth be made clear: "Everyone that loveth is born of God, and knoweth God; he that loveth not, knoweth not God, for

God is love;" and he that dwelleth in love, dwelleth in God, and God in him. Let no man deceive you, nor deceive one another, "for because of these things cometh the wrath of God upon the children of disobedience." Thou must prove thy own work, Christian, and then thou shalt have rejoicing in thyself alone, and not in another. The witness of men is not sufficient; the witness of God is sure, Nor must thy faith stand in man's wisdom, much less in his craftiness; but in the power of God it must stand. Let no Timothy trust in his own heart; let no Timothy deceive thee, Reader. "He that trusts in his own heart is a fool;" and he that trusts a false guide is no better. "Trust ye not in a friend; put ye not confidence in a guide: keep the doors of thy mouth from her that lieth in thy bosom." The saint is begotten by God himself; he is quickened by the word of life and Spirit of power. Corruptions oppose the grace of the Spirit, and grace opposes corruptions: the former must yield, and the latter prevail. "Sin shall not have dominion; grace shall reign." Pardoning love, by the Spirit, casts out fear and torment, enlarges the straitened soul, and ushers it into the glorious liberty of the children of God. Such an one has the earnest and witness of the Spirit; the word is rooted in him, lives, grows, and prevails, as an incorruptible seed. And a principle of grace, wrought by the Spirit from the Saviour's fullness, and lodged in the soul, is the seed of God, which cannot sin; and, with the allowance and consent of which, the believer himself cannot sin, because he is born of God. "It is no more I," says Paul, "but sin that dwelleth in me." This is the man that is a plant of our heavenly Father's planting, which shall never be plucked up. But, as for Timothy and his Christian, they neither see God nor themselves; they have no views nor experience either of law or gospel, sin or grace: there is neither pulling down nor building up, neither rooting up nor planting, seen or described in all this dark lantern.

Quote: But those whose hearts are changed by grace, see a pleasure in religion superior to any this world can pretend to.

Answer: Timothy's Christian, with all his changes, with all his fluxes and refluxes, is allowed no more than an eye; he can only see a pleasure in religion; the feeling part Timothy cannot come at, nor touch on, for the want of quickening grace. He beats about the bush, he gropes about the mount, he peeps here, and mutters there; but, to save his soul, he cannot come to the mark, nor be at a point, in any one truth that is essential to salvation. God resists him, and keeps him at a distance; and his own conscience knows it. Your eyes do not see, Timothy; you see nothing, in comparison to that which some of the ancient hypocrites have seen. Job's seeing eye was not enough; he must feel his captivity turned. The eyes must see, the ears must hear, and the hands must handle, the word of life; eternal life must be laid hold of; Christ must be received into the heart by faith. Seeing is believing, but feeling is the truth.

Quote: That religion must be true that springs purely from choice, and which is the element the soul can only find real pleasure in.

Answer: Then the religion of Simon Magus, and of the Nicolaitans, and of Arius, and of John Wesley, and of Timothy Priestley, must be true; though there does not appear to me to be a grain of grace or true in either of them; and yet all their religion sprung purely from choice, and from a choice purely their own: for none of all these have ever yet dropped any one hint sufficient to satisfy the righteous that either their religion, or their persons, were of God's choosing. And in the religion that sprung from their own choice they took real pleasure. The scriptures say, such "take pleasure in unrighteousness;" and where else can they find it? Not in God, for the carnal mind is

enmity; nor in the truth, for it is hidden from their eyes; nor in the power of religion, for they never felt it; nor in the Saviour, for they never knew him.

Quote: Fear and terror may, for a season, cause a man to appear as if his motives were heavenly and spiritual; but religion, which comes from no higher a cause than this will soon vanish, and leave a man worse than he was before.

Answer: Then those poor wretches to whom God comes near, in order to bring them to a reckoning, must be badly off; for they tremble even at his word: and yet he says he will look to such, and dwell with such. God's elect, sooner or later, are sure to feel something of this. Fearfulness and trembling seized the Psalmist. A horror of great darkness fell upon Abraham. Hezekiah and Job did not escape it. And yet, their dreadful fear, and yet their religion, came from a higher cause than Timothy's glass ever knew. "For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people; saying, say ye not, a confederacy, to all to whom this people shall say, a confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of Hosts himself; and let him be your fear, and let him be your dread." Paul knew the terrors of the Lord, as well as his love. God's saints see his goodness and severity. As is his fear, so is his wrath. They sing of mercy and of judgment. But our Timothy's Christian is trained up under the Gospel: he never looked to the law for salvation; nor has he ever found it in the Gospel. Here is no account of the covert; and the reason is, because he has never felt the storm.

Quote: Nothing is more common than for creatures to act according to their kind.

Answer: It is true, in one sense. Nevertheless, I have discerned in a certain Looking-glass that there are creatures in the world that would act, if they could, contrary to their nature; and appear to be of a kind, with which there is no more comparison than between a man and a monkey: the latter is only an ugly likeness of the former. There are serpents that would appear as doves; there are goats and wolves that would fain appear to be sheep; there are asses that would like to be thought oxen that tread out the corn; there are fools who would wish to be thought Wise; hypocrites would like the name sincere; impostors would fain appear to be ambassadors; and ministers of Satan have been called apostles. This is not very uncommon. Timothy himself, in the compass of his great knowledge, must have seen, if not have felt, something of this.

Quote: Where there is a growing in grace and knowledge, there will be an increasing desire to see more clearly into all divine truth, and a greater sensibility of the necessity of the assistance of the Holy Ghost to open the understanding.

Answer: It is necessary that a man be a partaker of grace before he be set to growing. This Christian has only seen his own emptiness, and the Saviour's sufficiency. 'An increasing desire to see clearly,' will not do: it is not a desire, but the desire accomplished, that is sweet to the soul. It is not a desire to see divine truth, that will constitute a saint. Behold, God desires truth in the inward parts, Psal. li. 6. Nor will 'a greater sensibility of the necessity of the assistance of the Holy Ghost to open the understanding' do: he must be quickened by the Spirit, be brought into liberty by the Spirit, and have the seal, the witness, and the earnest, of the Spirit; or else, so far from his being a regenerated child of God, he will be as ignorant of it, as far from it, as destitute of it, the

nature of it, the account of it, or the common notions of it, as Timothy's glass itself. I doubt not but this close shaving will offend many a reader, of this. My answer to such is, it was not thou, reader, that called me, commissioned me, or sent me. Gainsayers' mouths must be stopped, or they will subvert whole houses. Let me stand or fall to my own master: he shall shew, in the great day, who is influenced by a bad spirit, and who by a good one; who is the deceiver, and who is a true guide; and who bears a false testimony for God, and who a true one; William Huntington, or Timothy Priestley. One of the two is most surely wrong, and the author of palpable deception.

Quote: As a sailor, in a storm, is supposed to use all the skill he is master of, so should a christian on his knees. All his light and knowledge ought to be in full exercise.

Answer: Light is God, for God is light; and the Christian is not able to exercise this great light as he can wave a torch or a taper. It is not in his power to command the light to shine out of darkness, nor to shine into it: he has no power nor authority to command the sun, nor the day-spring to know his place. And as to his exercising his knowledge, it is of but little use, seeing knowledge puffeth up; nor has such a dead sinner much encouragement to exercise his knowledge upon God, seeing God allows a hypocrite to have all knowledge, and yet be nothing. But why do I go such a round to answer this, seeing Timothy's Christian, and Timothy himself, have neither light nor knowledge to exercise?

Quote: It is not the multitude of our words, but how our minds lay hold on an invisible God.

Answer: Neither the carnal nor the renewed mind can do this: it is peculiar to faith to lay hold; and it must be the faith of God's elect, or that faith which is of the operation of the Spirit of God, or else it cannot take hold. And I add, the mind must not only be enlightened, but it must be influenced by the Spirit of faith, and be purified by faith; yea, and the object must be presented to the mind, before any hold can be laid: the Lord must take hold of us, or our hold of him will be of little use. Nor is an invisible God, or unincarnate divinity, the first object of our hold: the real child of God knows that the son of man, the covenant head, who is called the covenant, the skirt of that Jew, the man made strong, is the object of hold. They "shall take hold of the skirt of him that is a Jew;" "Let them take hold of my covenant;" "Let him take hold of my strength, and he shall make peace with me." This is not coming by the door; this is not going, in the consecrated way, through the veil of Christ's flesh: this is casting anchor, but not considering the veil. "No man can come to the Father but by me." This, Timothy, is climbing up the wrong way. Not one page in all this devilish glass but what is pregnant with confusion and deception. If my reader thinks me censorious or false, let him point out any one page, and I will confine my razor to that.

Quote: The believer has his mind wholly taken up with the general doctrines of the gospel. He may see those so clear and distinct, as to be puffed up with high notions of his own attainments: but this is the fault of his corrupt nature. A little knowledge puffeth up; but great knowledge lays the soul low.

Answer: Here we have a believer, whose mind is wholly taken up with gospel doctrines: he sees them clear and distinct. This believer's doctrines are afterwards called his notions, and his attainments; yet this believer is wholly taken up with these doctrines, and sees them both clear and

distinct; therefore his knowledge must be great. However, Timothy having asserted that this clear and distinct viewer is puffed up, he then settles the point, by declaring that a little knowledge puffeth up, but great knowledge, such as seeing things clear and distinct, lays the soul low. I will not say, that he builds again that which he destroyed, and so makes himself a transgressor; but this I will say, that he himself disproves what he before asserted, and so makes himself inconsistent, though not a transgressor.

Paul had great knowledge, and he fetched some of it from the third heaven; and had a messenger of Satan sent to buffet him, lest he should be exalted above measure through the abundance of the revelations. And if our Timothy had some of the same devil's stirrup-oil, his mouth would be stopped from speaking lies. Nevertheless, there is some truth in what Tim says, if he will take it to himself; for he has but little knowledge, and yet is greatly puffed up. Had he great knowledge, either of God or himself, he would curse this Looking-glass, and repent in dust and ashes for his folly in sending it abroad into the world; and I think he will do it, either in the land of the living or beyond the grave.

Quote: As in many other cases, it is only the sincere Christian who is exercised with such fears.

Answer: Timothy having formerly asserted, that the religion which rises from no higher cause than fear, will soon vanish, and leave a man worse than he was before, now declares, that 'it is only the sincere Christian who is exercised with such fears.' To which I reply, that the Christian who sees himself in this mirror, and the timorous soul who trusts in this guide, are not alone, nor singular, in this respect. Other hypocrites, as well as these sincere souls, have had these fears about them: "The sinners in Zion are afraid, fearfulness hath surprised the

hypocrites. Who among us shall dwell with devouring fire? Who among us shall dwell with everlasting burnings?" Hence it appears that ancient hypocrites, as well as modern; Judas the traitor, as well as Timothy's Christian; have been exercised with the same fears; and that not without some real ground, nor yet without a just cause. And I wish that Tim and his Christian were exercised sharply therewith: they might keep them back from presumptuous sins, so that they might not have a complete dominion over them; though they would not, in another sense, be upright before God, nor innocent from the great transgression.

Quote: Sometimes the Christian will find much difficulty in his mind what person to pray to. Satan, if permitted, will be very active at such a season, and tempt the believer to go by the light of fancy, and not by the word of God.

Answer: I know not how he should be otherwise than perplexed with difficulty what person to pray to. The lawful use of the law is denied, in which the Father teacheth us; the manifestation of Christ is neither enforced nor described, by which alone the Saviour is known; nor the real operations of the Holy Ghost in any sense laid down or displayed; therefore the Reader must be as much perplexed as the glass itself: for, as the Author cannot describe the operations of any one person in the Trinity, it is not likely that his readers should know the way to, or how to address, either of them. But should God, in the displays of grace, ever bring any of them to experience the love of God, the grace of our Lord Jesus Christ, and the fellowship of the Holy Ghost, they would then see and know, not only what Paul means by "making all men see what is the fellow ship of this mystery, and what the riches of the glory of this inheritance in the saints;" but they would likewise see what are the deceptions and damnable delusions

of Timothy's glass also. If Timothy's pupil goes by the light of fancy, he will act just as his tutor does; for he himself has no other light than what is reflected either from the devil, or his own imagination, neither of which can be called the true light which now shineth: for the darkness, according to this glass, is by no means past; but rather the shadows of the evening are stretched out. This glass reflects a wonderful composition. By the Author's setting aside the lawful use of the law, an ingredient of Antinomianism appears. By his directing the sinner's mind to lay hold of an invisible God, an ingredient of Deism is exhibited. By his allowing the Christian no more than a sight of spiritual objects, one would think Swedenborgianism was intended, And as the Christian of this glass has neither feeling nor application described, one would think that Sandemanianism was aimed at. And by the safety of those who are of little knowledge, one would think Popery, or Ignorance, the mother of devotion, was to be established. But as great knowledge lays the soul low, one would be led to conclude that the kingdom of God in word, not in power, is to be exalted and established by this wonderful mirror. If the Author of this Looking-glass be not an unenlightened, unconverted, unregenerated, uninstructed, uninspired, and unrenewed professor; and if he be not an uncommissioned, uncalled, unsent, unqualified minister; let him, for his own honour, and for the glory of God, publish a reason of his hope, and an account of his call to the office he holds: for I must confess that I stand in doubt of him. This is commanded by the King of kings, and is what the laws of Zion allow; "Give an answer to every man that asketh you a reason of the hope that is in you;" "The Spirit of the prophets is subject to the prophets;" We are to "try the spirits, whether they are of God." And to try them which say they are apostles; and to prove them liars, if they are not. These things being a divine grant, I call upon thee, Timothy, for a reason of thy hope, and for thy commission from God as a guide to the timorous. I am warranted, by the word of the Lord, to call for this; and as a

citizen of Zion, I use my liberty, assert my rights, and call for thy confession.

Having spent 64 pages in poring upon the understanding, and seen nothing; and having toiled all the night, and taken nothing: we are going now to let our light shine, and to let down our net for a draught. You shall now see us hammering and mauling our second general head.

Quote: Having taken notice of the change made in the understanding by regeneration, I would, secondly, shew how those who are born of the Spirit are said to be made partakers of the divine nature. This is not by a participation of the divine essence, which is incommunicable to any creature.

Answer: In this last quotation, Reader, you may see the devil, and Timothy too. Take notice here, the Christian is allowed to be a partaker of the divine nature, but not of the divine essence. Here is a difference made between divine nature and divine essence: the former we may have; the latter is incommunicable. The scriptures declare, that we are made partakers of Christ, and partakers of the Holy Ghost. Timothy seems, to me, to deny the Saviour and the Holy Ghost to be essentially God, because the saints are not partakers of the divine essence. One would think that the essence and quintessence of deity must be holiness; and Paul says, God chastens us for our profit, "that we might be partakers of his holiness." By this clause Timothy unintentionally gives us to understand that nothing divine has ever yet been communicated to him, which is what I firmly believe both in my heart and conscience. I should be glad for Tim, to shew what he means by divine essence, and the difference between what he calls divine nature and divine essence. Peter's meaning is, that the Holy Ghost is promised in the word of God; and, when we embrace the promise in faith, the Spirit

comes as a comforter into the heart; "We receive the promise of the Spirit through faith." This doctrine seems to be calculated to deceive and entangle those who received not the truth in the love of it; who are given up to believe a lie, that they might be damned. Those who are thus given up of God, I expect not to undeceive: it is for the sake of elect sinners, who may be deceived by this glass, that I take this work in hand. In the two last quotations, Reader, are three scraps of the damnable delusions of Doctor Priestley. This Timothy is a snake in the grass; he is rotten at bottom, and empty throughout: but, by the help of God, I will unease him, and expose his secret treasures of darkness.

Quote: Nor is it by a personal union with the divine nature.

Answer: I don't read the word personal in the Bible. We may well content ourselves with speaking as the oracles of God. The head and the members, the vine and the branch, the foundation and the building, the king and his subjects, the lamb and his wife, are in union: which is an union of persons, if not a personal union. And these two are one; two are one flesh. "We are of his flesh, and of his bone. This is a great mystery, but I speak concerning Christ and the church." "He that sanctifieth, and they who are sanctified, are both of one." "He that is joined to the Lord is one spirit." This is Bible language. And again, "He that dwelleth in love dwelleth in God, and God in him." "I in them and thou in me, that they may be made perfect in one." These things declare a blessed oneness, and a glorious union. We have fellowship with the Father, and his son Jesus Christ; and we have communion with the Holy Ghost. And how we can have communion with the Holy Ghost, without any union, is a mystery that I cannot find out, and a mystery that Timothy's glass can never explain. If the Holy Ghost dwells in the believer, one would think there

must be a union with him, and a close union too. Paul says, we are partakers of the Holy Ghost; and declares, that the Holy Ghost is Jehovah: "Now the Lord is that Spirit; and where the Spirit of the Lord is, there is liberty."

Quote: But those who were by nature children of wrath, and might be said to be of their father the devil, on account of their natures, by this change are renewed in the spirit of their minds.

Answer: That which has been all along called a light in the understanding, is now called a renewing in the spirit of the mind. The aforesaid light, and the aforesaid understanding, which now appear to be a renewing in the mind, is introduced and held forth instead of spiritual, vital, and heart-felt, union with the Lord. Let the devil alone for this: he knows what he is at, though Timothy does not.

Quote: And by the Holy Spirit they have put upon them the new man, which after God is created in righteousness and true holiness; therefore may be said to be partakers of a divine nature.

Answer: This quotation requires some degree of wisdom. 'By the Spirit they have put upon them the new man.' Take notice here, Reader, that there is nothing said, revealed, applied, or done, by the Spirit: his name is only mentioned or brought in, just for a cloak or a blind; he is not represented as saying, revealing, bringing, applying, or doing, any thing. The sinner is the grand agent in the whole of this business. 'By the Spirit they have put upon them the new man:' but whether Timothy's new man be put upon their heads, or their shoulders, we are not informed. However, this man is not Peter's hidden man of

the heart; for Timothy's new man is put upon his Christian. Paul speaks of putting on the new man; but he is only directing a regenerate person how to behave himself: "Put off, concerning the former conversation, the old man, and put on the new man;" let him appear in your conversation, But our Tim is shewing the work of regeneration itself; and tells us that his believer puts upon him this new man of his: but who made this new man, where he came from, and how Timothy's Christian came by him, and where he has placed him, is what we must find out. But we are farther informed, that this new man, which Timothy's Christian puts upon himself, is created in righteousness and true holiness. If in righteousness, one would think it must be something revealed in him, instead of his putting it upon him; For it is "with the heart man believeth unto righteousness:" and, if Timothy's new man "is created in true holiness," one would be ready to conclude it must be the holy and blessed Spirit of God, for I know of no true holiness but what is divine. Only we must observe that the new man of the scripture is wrought in the believer while Timothy's new man is put upon his Christian, and that by himself.

As this 65th page is a dangerous and damnable bog, I must spend some time here; and therefore I will dissect every inch of it in order to get to the bottom of it, lest any of Christ's sheep should happen to fall in it. And for this labour I expect but little thanks; for when graceless professors take shelter under, and measure and compare themselves with, a blind guide, they huddle together like pigs in a pound, and are ready to laugh the Hebrews to scorn: but, when the word of truth exposes the cheat, and makes manifest the folly of the deceiver, the hypocrites are as fierce as the Philistines of Gath. From this class I expect no mercy.

Quote: The nature such have, before regeneration, is called sensual, carnal, and earthy: now being changed, they are, in their measure, spiritual, heavenly, and holy.

Answer: Tim having described these two grand branches of a divine change; the first, is seeing a man's own emptiness, and the Saviour's fullness; the second, is the sinner's putting upon himself a new man; now proceeds to shew the effect; which is, that they are spiritual, heavenly, and holy. Who would think that a carnal, sensual sinner, by seeing his own emptiness, and putting Timothy's fancied man upon him, could have such a treasure in him, especially as the Saviour, the Spirit, and holiness, have no place in the soul?

Quote: The change is from darkness to light, from enmity to love, from sin to holiness, and from death to life.

Answer: All this Tim took from my writings: I will not say he stole them, because it may be he bought the book. But I know my own doctrines, and I know they are badly applied here; for there is neither light, love, holiness, nor life, in all this Looking-glass, nor yet in the Author of it; if there had, it would have been discovered: for it is out of the abundance of the heart the mouth speaketh. "Counsel in the heart of man is as deep waters; and the words of wisdom a flowing brook." The ointment of the right hand will betray itself; Prov. xxvii. 16. How Tim's Christian should have light without the candle of the Lord searching the innermost parts of the belly; and how he should get love without dwelling in God, and God dwelling in him, I know not; and how he should have life, without the Lord of life and glory living in him, is what I cannot get at, and it is what Timothy cannot bring out.

Quote: All kinds of creatures have natures peculiar to themselves, and the end for which they are designed of God: so there are a peculiar people, of whom God may say, "This people have I formed for myself: they shall shew forth my praise."

Answer: So they have: both hypocrites and devils have a nature peculiar to them, and are overruled to answer God's designs, though they mean not so. And it is true God has a peculiar people, of whom he may say, of whom he hath said, and does say, "This people have I formed for myself: they shall shew forth my praise." But Timothy's Christian is one of his own forming. A man with a dark lantern on his head, and a new man upon him, differs widely from a vessel of mercy, or from one of the Lord's new creation. God doth not make a man a monster, but a new creature.

Quote: Few are aware how near to God such a change brings a man. Paul says, "we, who were afar off, are made nigh by the blood of Christ."

Answer: Paul is treating of the purgation of sin by blood: Tim is talking about the words, change and regeneration, by the Spirit. By Tim's change we are made nigh by blood, and yet few are aware of it. It is sin that separates between God and the soul. The sinner's conscience must be purged by atoning blood: and he must have the knowledge of salvation from sin by the forgiveness of it, and be renewed in the spirit of his mind afterwards, or else he must die in his sin, and perish. Regeneration, but no pardon! no repentance! Strange doctrine this; and more strange still to be brought nigh, and not to be aware of it! The self-lost, self-condemned, dejected, weary, heavy laden, wounded, perishing sinner, who is brought nigh to God, to obtain pardon, peace, rest, quietude, righteousness and strength, hope and happiness, life and love, will soon be

aware of it, feel it, know it, exult and rejoice in it, and be thankful for it, and be telling everybody of it: but this soul-change, the power and experience of religion, Timothy Priestley knows nothing of; and his own conscience knows it.

Quote: Isaac's being heir was on account of his being the son of Abraham.

Answer: Paul says, no; "Neither because they are the seed of Abraham are they all children." The rich man who lifted up his eyes in hell was a son of Abraham; and so was Ishmael, as well as Isaac. It was because Isaac was an elected heir of promise, a child of God by pre-adoption, that he was made heir of Abraham's blessing and substance. "The children of the promise are counted for the seed."

Quote: Many truly gracious persons pass much of their time groping in the dark; but this is chiefly owing to a defect in the understanding.

Answer: And the chief cause of the aforesaid groping, and defects in their understanding, is because blind guides pretend to lead them. If the Spirit of God, which is as a candle, burns and shines in the preacher, he becomes a burning and a shining light, and gives light to all that are in the house; yea, the whole body, that he ministers to, shall be full of light: but when a wolf; or an hypocrite, gets into such an office, his eye is evil, and the whole body is full of darkness. Can publishing such confusion as this be called sowing light for the righteous, or gladness for the upright in heart, when there is not one page sound, not one scripture explained, nor one text quoted, but what is falsely applied, or perverted, in the whole book? If Timothy denies the charge, let him point out one; and, if God

will, I will answer him. Let the timorous soul censure me, and let the hypocrite revile me as much as he may, I insist upon it, in the face of heaven and earth, that this book is nothing but deception, and can only betray the ignorant blindfold into the hands of Satan; for, by the doctrine of this glass and this guide, he shall never see his interest clear in this world, nor God with acceptance in the next. I will not say that Timothy writes in a bad spirit; but this I will say, that this book is dictated by a lying spirit; for there is not one evidence drawn up, nor one criterion in it, but what contradicts the bible, and the bible contradicts that.

Quote: As the Holy Spirit is not at all honoured by the carnal, so he is only by the Christian as he grows in experience.

Answer: I would be glad to know what experience. In your account of a change in the understanding, the sinner sees his own emptiness, and the Saviour's fullness; and I insist upon it, that every desperate and despairing hypocrite sees the same, but he cannot apply it; and the damned themselves, in the great day; will see the same. Not one humbling view of actual transgressions; no sight or sense of secret sins being set in the light of God's countenance; no sight nor sense of the native enmity and desperate wickedness of the human heart; no sight of the spirituality of God's holy law; no sight nor sense of the terrible majesty of an angry God; nor yet of our sins being sensibly removed, and cast behind God's back; in all this piece of deception, falsely called a glass and a guide. Then what experience has he? None, nor any hope; for it is experience that worketh hope.

Quote: We are exhorted to be angry, and not sin.

Answer: Then we must be angry at nothing but sin: and in this sense God is angry; for he is angry with the wicked every day. Being encouraged by this quotation, I may proceed with the Barber; for I am angry with nothing in Timothy, nor with any thing in his book, but what I know to be lies and deception, which appear to me to be sin: For, "He that speaketh flattery to his friends, the eyes of his children shall fail."

Quote: The man that conquers his spirit, does more than he that takes a city,

Answer: I am glad that I am permitted to shave a man who is not moved with choler. `Grace will, in the issue, mollify the most lion-like temper.' I believe it will; and teach a man to rend his own heart, sooner than rend his neighbour's garment; and if Timothy had conquered his pride, this book had not appeared abroad.

Quote: The seaman's compass may toss in the storm; but, when the wind ceases, it will not rest until it stands due north.

Answer: But the believer has got a compass that no storm can toss, though the believer may: nor will his compass ever let him rest at quiet, till his eyes can behold the sun, and be at a point about the state of his soul.

Quote: It is the art of the adversary to put us upon examining ourselves in a storm.

Answer: If ever Timothy did examine himself, it must have been at such a time; for he is in the storm yet; nor does he appear to have been out of it: nor do I believe the adversary ever troubled him much; for the criterions of this book appear to me to be the devil's own manufactory, and we are informed that Satan is not divided against himself.

Timothy has spent 64 pages upon the understanding of his Christian; his Christian I call him, for a real one is quite another man; and he has brought him to see his own emptiness, and likewise to put upon himself a new man: and then he has represented him as being a partaker of the Holy Ghost. And, notwithstanding all this toil and labour, Tim has some doubts upon his mind, whether this Christian of his has any real life in him or not: for my part, I am certain he has not. However, in order to make sure work of it, Tim, now proceeds to his resurrection, or to raise him from the dead, though one would have thought, that a soul must have been alarmed, awakened, and quickened, antecedent to his being spiritually born, or brought forth into the liberty of the children of God. To talk of quickening to life, after the birth is over, is to expose our judgment to the criticisms of all the old matrons in the nation. Regardless, however, of the opinion of these old women, we shall proceed to a resurrection, in which our sense and meaning shall appear as conspicuous as the sun at midnight, and our judgment in the thing as clear as a cloudy day. From what part of Timothy's text this resurrection is drawn, I do not know, nor has he told me.

Quote: I come now to the third thing proposed: to shew why this great change is compared to a resurrection, or raising us up again.

Answer: Here is not one spiritual or experimental description of a resurrection. Here is no description of the great trumpet

being blown, to awake the sleepy conscience; no description of the Spirit of life from God entering, and quicken the dead sinner, in order to set him upon his feet; no description of the veil of ignorance, the shackles of guilt, and his filthy rags; those head-bands, feet-bands, and grave-clothes, that are wrapped about the sinner being taken off; no account of the piercing, cutting, heart-searching, sin-manifesting, voice of the Son of God; which, Paul says, "is quick and powerful, and sharper than any two-edged sword; piercing even to the dividing asunder of soul and spirit, and of the joints and marrow; and is a discerner of the thoughts and intents of the heart," Heb. iv. 12. This heart-work and deep ploughing are left for the servants of Christ to describe. Tim's productions are to please men. However, this I know, that if hypocrites do not condemn a servant of Christ for his faithfulness, Christ will condemn him for the want of it: "Woe unto you when all men speak well of you, for so did their fathers of the false prophets."

Quote: If we could discern the soul as distinctly as we do the body, and see the change made in it by the power of God, we should be struck with as much surprise as in seeing Lazarus come from his grave.

Answer: The reason why you cannot see the soul as distinctly as the body, is, because the word and Spirit of God have not searched your heart, nor tried your reins, nor made manifest the counsels, thoughts, and intents of your heart. If these things had been done in you, you would have found that there is nothing in your soul but what would have been made manifest by this light, which doth appear. Nor can you expect to see a change in your soul, when you know that there never was any change made. That which brought Lazarus from the grave was power communicated, and that to the glory of God.

The few lines at the bottom of page 87, which express the opposition of the sinner's soul to a work of grace, were pilfered out of my book entitled, 'The Justification of a Sinner, and Satan's Law-suit with him.' And, indeed, it was my 'History of Little Faith,' that first gave rise and birth to this dim Looking-glass and blind guide for timorous souls.

Quote: Lazarus, when raised from the dead, might walk among the tombs with a peculiar feeling; and think, when among the dead, what himself was but the other day. We should take such walks every day, and never forget the hole from whence we have been digged.

Answer: That, Timothy, is as much as can be expected from you; but if the devil was cast out of your heart, you would not be found groping or lodging among the tombs. Souls that are effectually risen with Christ, do not seek the living among the dead; they know he is not there, but risen. Lazarus's tomb is the hole of the pit whence Timothy and his Christian were digged. I think the womb of Sarah, and the tomb of Lazarus, are two distinct things. The first was quickened to bear the living, the other opened to receive the dead.

Quote: If the Christian gets one peep at the infinite and everlasting love, which is the cause of such a change, how will it engage his thoughts! animate him in every duty! how support him in every difficulty!

Answer: Cain had not only a peep at this love, but an open view of it, in the acceptance of Abel and his offering. Esau had the same peep when Jacob had got the blessing. And Saul peeped at it also, when he saw that the Lord was with David, and the devil with him. And yet neither of those peepers were

animated in duty, nor supported in difficulty. A real saint beholds with open face the glory of the Lord: but peeping and muttering are palmed upon devils and wizards, Isa. viii. 19.

Quote: We shall perfectly see the design and the end of our being raised again at the general resurrection: but why do not we see this, as we might, if we were more engaged in the study of it?

Answer: It is a poor spiritual resurrection from a death in sin, and hardly worth the name, if the risen soul sees neither the design nor the end of it. However, Tim perhaps, may wait till then; for, as yet, he sees nothing of it. Nor will engaging in study effect it: it is Almighty Power displayed, and not man's thinking, that brings it about.

Quote: In all the work of God's hands, something of his design may be seen.

Answer: Solomon says, No. "No man knoweth either love or hatred by all that is before him;" though a child of God knows both, by what God has done in him.

Quote: Suppose the prodigal had understood animate him in every duty! how support him in every difficulty!

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Quote: In all the work of God's hands, something of his design may be seen.

Answer: Solomon says, No. "No man knoweth either love or hatred by all that is before him;" though a child of God knows both, by what God has done in him.

Quote: Suppose the prodigal had understood the design of God in bringing him to himself, what a change would have taken place in his frame!

Answer: Understanding a future design does not change the frame. The devils know that the Judge will bring them to his bar at the great day; yea, they believe, and tremble, which is more; yea, they have some guess at the time when, and

asked the Lord, if he were come to torment them before the time? and yet this produces no change in their frame. That which changes the sinner's frame, is the Holy Ghost given to the believer, who is essentially God; and that which purifies the heart is faith, which is "the substance of things hoped for, and the evidence of things not seen." Future designs are understood by many, but this faith is found in but few.

Quote: Go to a man in prison for debt, and capital crimes. Suppose his body full of sores. Shew this man, in a mirror, his debts paid, his crimes pardoned, his body cured, and himself made heir of an immense fortune; and all this from a peculiar regard the king had for him. Inform him, the king had a fixed intention to make him the first nobleman in the kingdom. Tell him, he must come out of this prison, and converse with this king to the end of his life, how would such a man feel?

Answer: Just as Israel did when his sons told him that Joseph was alive: "Jacob's heart fainted for he believed them not." And as the Apostles did, when the woman told them the Saviour was risen, whose words were taken for idle tales. And Timothy's supposed debtor would say in his heart, that all men are liars unless the bearers of such good tidings could work faith in the debtor's heart to believe them. It is not seeing things in a mirror, but the accomplishment of the things themselves, that would produce good feelings, and enable our supposed debtor to confess the bearers of such tidings to be good men, and that the word in their mouth was truth.

Quote: If we understood more fully the resurrection of Christ, and knew more how we are raised together with him, we should see more than a pledge of all this in him who is the mark and prize of our high calling.

Answer: If the Saviour was not the quickening Spirit, the Lord from Heaven, when he descended, 1 Cor. xv. 45, 47; if he was not essentially God, when he was made flesh, John i. 14; if he was not the Mighty God, the Everlasting Father, when a child born, and a son given, Isa, ix. 6; if he was not Immanuel, God with us, when upon earth, Matt. i. 23; if he was not the Most Holy, when he was anointed, Dan. ix. 24; if he was not the Prince of Life, and Lord of Glory, when put to death, Acts iii. 15. 1 Cor. ii.; if he was not the Holy One which did not see corruption, Psalm xvi. 10; if he was not declared to be the son of God with power, by his resurrection from the dead, Rom, i. 4; if he was not the Lord of Hosts, mighty in battle, when he ascended up on high, and led captivity captive, Psal. lxxviii. 1 S; xxiv. 28; if he is not the first and the last, the Almighty, and King of Glory on his throne, Rev. xxii. 13; if he be not the omniscient God, who makes all the churches know that he searches the reins and the hearts, Rev. ii. 23; if he be not the omnipotent God, who bears up the pillars of heaven and earth; if he be not the omnipresent God, who is with his people always to the end of the world; if he be not a distinct person from the Father, who is to be honoured by all men with equal honour, John v. 23; if he be not equal with his rather, and that without robbery, Phil. ii:6, his resurrection will be of no more use to Timothy's Christian than the resurrection of Lazarus. No man can redeem his brother from the grave, nor pay to God a ransom for him; the redemption of the soul is precious, Psal. xlix. 7, 8. To talk of being risen with Christ, being a new creature, and partakers of the Holy Ghost, without being assured of it, is strange language! By God's help, Timothy, I will bring you forth to the light. "If ye believe not that I am, ye shall die in your sins." "The mystery of God, of the Father, and of Christ," must be acknowledged; and fellowship with this mystery, must he seen and felt, Timothy. The Father's love must draw the sinner to the Son. Eternal life must be communicated to the soul, when Christ, who is our life is received by faith; and the Spirit must bear his witness

within the believer, before he can have any fellowship with this mystery, and insight into it, or experimental knowledge of it. You do err, Timothy, not knowing the scriptures, nor the power of God. Jesus Christ is the first and the last, Timothy. He had a glory with the Father, as an equal to him; not of the Father, as a dependant on him; and that before the world was, John xvii. 5. In the purpose of God, in the covenant of grace, and as considered future Man, or Covenant head, he was set up from everlasting to be King and Mediator, or mediatorial King, by an assumption of human nature, which he then agreed to assume in future; for in no other sense can the first and the last, the self-existent I am, and the Most High God, be said to be set up. But, as for the damnable delusion of Doctor Priestley; and of which our Timothy sends forth a stinking savour; namely, that of 'the human soul of Christ pre-existing,' it is a most damnable error, and never had any foundation or existence even in the conscience of devils, for they know better; but only in the hearts of Satan's children, with whom any thing goes down, because they are out of hell. "In six days the Lord made heaven and earth, the sea, and all that in them is." So that Christ's human soul could not pre-exist from eternity; for nothing was made but in those six days: neither heaven, nor earth, nor any thing else, was made till time and creation began. Besides, it is said of the Eternal Logos, that "all things were made by him, and without him was not any thing made that was made." So that, otherwise, he must make himself; and then the question will be, Who is that Maker? The scriptures declare, that "for of him, and through him, and to him, are all things."

You secretly stick fast in this damnable bog, friend Timothy; nor do I expect to bring you out, unless it be to discover you, that you may not lead others into it

Quote: What is that life we shall live with him, who is the Lord of life, in the upper world?

Answer: Christ is here called the Lord of life, but then it is in the upper world. Why this curtailing? Why this keeping things back that are so profitable? Why this walking in craftiness, and handling the word of God deceitfully? Why this cunning, this damnable deception, Timothy? Why hast thou kept back part of the price of the potter's field?" The scriptures declare that it was the Prince of Life, and Lord of Glory, that was put to death for us, Acts iii. 15; 1 Cor. ii. 3. Why is the word, glory, left out? And why is he, under this title, the Lord of life, confined to the upper world? The Holy Ghost says, "The God of the whole earth shall he be called," as well as the Lord of Hosts, and King of Glory, in heaven, Psal, xxiv. 7, 9.

I am reproached as being influenced by a bad spirit, let it be so; and am called an Antinomian, and I have no objection to that: but I would not be found, in the great day, to be the author of, and to have my name stand affixed to, such a damnable piece of craftiness, lies, and deception, as this Looking-glass, for a million worlds. I doubt not but many poor, weak believers, who read this, may wish that I had treated this Author as a reverend Divine, a servant of the Lord, a fellow-labourer, a brother in the faith, or as a Christian at least. If I had proceeded thus, I must have acted the hypocrite, as this Author has done; I must have belied my own conscience, and have filled my pages with confusion, lies, and deception; because I do not in my heart believe him to be either a servant of the Lord, a brother, or a real Christian. In this respect, we are not to answer a fool according to his folly, lest we be like unto him. As a poor sinner saved, I dare not measure nor compare myself with him, nor does the Holy Ghost call such men the servants of the Lord, the angels of the churches, or the officers of them; but rather the filth and

fag-end of a nation: "The prophet that teacheth lies, he is the tail," Isa. ix. 15.

Quote: We are exhorted to set our affections on things above: but how shall we, if we neglect looking at these things by faith?

Answer: Man's affections are natural, vile, and corrupt. God's love must be shed abroad in the heart first. "God is love." God must dwell in the saint, and the saint in God, before he can set his affections on things above; and this you know nothing of. Faith is the work of God: it is his arm put forth and revealed that enables a man to believe the gospel report. But then this power, this arm revealed, must be known and felt.

Quote: Those very complaints prove he is quickened, and passed from death to life.

Answer: The fool troubles his own house; and "He that is cruel, troubleth his own flesh." Fools, because of their iniquities, are plagued: some have howled upon their beds, and others have been possessed and worn down by the devil. All these are full of complaints; and yet their complaints were no proof of their being quickened, nor of their passing from death to life, but rather from life to death. God had many complainers and murmurers in the wilderness; especially those against whom he swore, in his wrath, that they should not enter his rest. It is being purged from guilt, which is the sting of death; and being delivered from the law, which is the ministration of death; and receiving Christ into the heart, by faith, that brings a soul from death to life, so as never more to come into condemnation: and surely such a soul is not a complainer!

Quote: Those great joys which many have when they are in their first love, is not on account of the understanding being particularly concerned in it; it is a joy founded in sense, which is very uncertain.

Answer: This first love and great joy, which are so very uncertain, are preferred by the Lord to every thing else. "I know thy works and thy labour, and thy patience, and how thou canst not bear them which are evil. And thou has tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted. Nevertheless, I have somewhat against thee, because thou hast left thy first love. Remember, therefore, from whence thou art fallen." Timothy tells us that joy, which springs from first love, is a joy founded in sense, and is very uncertain. However, the apostle John gloried in it; our eyes have seen, our ears have heard, and our hands have handled, the word of Life, 1 John i. 1. And sure I am that Jesus blessed the seeing eye, the hearing ear, and the loving soul; and I think the word, sense, implies all these: for if seeing, hearing, and feeling, is not sense, I do not know what is. And Paul says, let a man have all knowledge, and understand all mysteries; if he hath not charity, he is nothing; "Charity never faileth." So that Timothy's very uncertain criterion is the apostle's never-failing evidence.

Quote: In all appearance, it will be found to be only the effect of force and fear, not of will and choice.

Answer: When the commandment came to Paul with power, force was felt; and, as soon as he trembled and feared, he departed from evil: a divine power made him willing, and then

he willed that which was good. And when Ananias informed him that God had chosen him, he was influenced to choose the good part; "You have not chosen me, but I have chosen you," saith the Saviour. Paul's conversion was the effect of force, fear, will, and choice; and all was of grace.

Quote: Nothing will bring a man to seek his happiness in God, in this world, but real grace.

Answer: "When it is seen that Moab is weary on the high place, then he shall come to his sanctuary to pray; but he shall not prevail." "Ye shall seek me, and shall not find me," John vii. 34. "Ye shall seek me, and shall die in your sins." "Many, I say unto you, will seek to enter in, and shall not be able." All these seek for happiness in God, but find it not; therefore are not partakers of real grace.

Quote: The splendid professor may soar aloft in the air; but, like the crow, he comes to the earth for his food.

Answer: It is peculiar to the real saints to soar aloft. God is said to bear them as upon eagles' wings; and it is added, "They shall mount up with wings as eagles: they shall run and not be weary; they shall walk and not faint." Nor is Tim's splendid professor obliged to come to the earth for his food; the Devil, who is the prince of the power of the air, and who keeps his court there, can just as well feed him in the air as upon the earth.

Quote: The evangelist mentions some "They went out from us, but they were not of us; for if they had been of us, they would, no doubt, have continued with us."

Answer: To go out of a church that is planted and watered by the ministry of an evangelist, is a scriptural mark of reprobation; but to forsake the ministry, the doctrines, and the rule or government, of such a man as Timothy Priestley, appears to me to be a mark of real grace, for it is obedience to the Father's will; "Cease, my son, to hear the instruction that causeth to err from the words of knowledge." And it is added, by way of threatening, that "the companion of fools shall be destroyed."

Quote: A covetous man, in a dangerous disorder, especially in extreme pain, will part with his money to a physician or surgeon, rather than lose his life or limb; but this is purely force.

Answer: How can it be purely force, when it is at every man's option whether he will have a doctor or not? Besides, you say he will part with his money rather than lose a limb; and if he does this willingly, how can it be force? There is the force of truth, and often force of argument, and always the force of divine power, used in bringing every elect sinner to God. "Compel them to come pain;" "Bring them in;" "They shall come after me in chains." There is force in all these expressions; but, for the want of regeneration, Timothy cannot describe it, therefore his aim is to set it aside. If he had said, I forced myself into the vineyard, and I forced myself to publish this glass, just as Saul forced himself to offer an offering, he would have said the truth; and his own conscience would have borne witness to it.

Quote: It is love that is the cause why we see ourselves.

Answer: I should have thought that light had been the sole cause of self-discovery. "Whatsoever maketh manifest is light." The word, ourselves, should have been left out: for Timothy never had one real view of his own heart; nor of the desperate evil of sin; nor of the spirituality of the law; nor of the glory of God in the face of Jesus Christ. We need no other proof than this Looking-glass.

Quote: The unregenerate man, whatever effect terror or conviction may have on him, will only comply with religion on account of something future, such as an escape from eternal punishment.

Answer: Paul began here: he knew the terrors of the Lord, and therefore persuaded men. The Psalmist began here also; "Fearfulness and trembling hath taken hold upon me, and I am afraid of thy judgments." This was part of Noah's religion. He was warned of God of future things, of things not seen as yet: and being moved with fear, he prepared an ark to the saving of his house: and by this he condemned the world. Such souls fear, and depart from evil. They foresee the evil, and hide themselves; while the wicked pass on and are punished. John's pupils had fear and torment, till perfect love cast it out: all sincere souls comply with religion, on account of something future; to escape hell, and obtain heaven, is all they have in view.

Quote: Could any one assure him he should overcome all sin, and never turn back to folly, it would be more than taking a thorn out of his foot; it would be a salvation above all salvations.

Answer: It is true: to assure a man of his own salvation is a greater miracle than that of drawing a thorn out of the foot. The latter may be done with a pair of pliers, or pincers; but the former is the work of omnipotence put forth, communicated, and displayed; it is Almighty strength made perfect in human weakness. And salvation from sin is greater than all salvations. It is the first revealed branch of it. Jesus shall save his people from their sins, from devils, from wrath, from death, and from hell, and saves them to heaven. Tim has illuminated his christian, put a new man upon him, raised him from the dead, and regenerated him; and yet he tacitly owns that he is not saved from sin, and that he has not faith. This is evident, because Tim wants some man to assure him that he shall overcome sin; and, by doing this, the miracle would be greater than drawing a thorn out of his foot. I should like to take a thorn out of Timothy's hand; for I am sure these abominable lies and confusion, which are called an account of regeneration, will wound, perplex, entangle, and pierce, many a poor seeking sinner. "As a thorn goeth up into the hand of a drunkard; so is a parable in the mouth of fools," Prov. xxvi. 9,

Quote: The false convert moves like a machine which has a weight, or spring, which is the cause of all the motion.

Answer: One would think this is a description of a sound convert; for he is like a machine under the work of regeneration: it is God that worketh all his works in him, and he hath both a weight and a spring in him: he has the weight of a daily cross on him, and a spring of living water in him, which keeps him in motion.

Quote: Take that off, and all the wheels are motionless.

Answer: I say, no: the convert that has got a weight on him, and a spring in him, cannot lose them; they cannot be taken away: therefore the wheels will not be motionless; for the spirit of the living creature is in the wheels.

Quote: But he who is born of the Spirit has a principle of life within himself.

Answer: If he has got a principle of life within him, Christ, who is the life, and the living God, must take up his residence in him; and such an one is dead, yet Christ liveth in him.

Quote: It is impossible for artists to imitate nature, both in shape and motion; but to give such an image life, and an appetite for food, only an Almighty Jehovah can do this.

Answer: Here is wisdom! The nominative is 'It is impossible for an artist to imitate nature in shape and motion:' but when the artist has done this impossible work of imitating nature, and has produced an automaton figure, in imitation of nature both in shape and motion, then Tim avers, that to give such an image life, and an appetite for food, only an Almighty Jehovah can do this. How wickedly and scandalously does this novice bring in the sacred name of Jehovah, in talking of almighty power giving life and appetite to an image, possibly carved and made by the impossible skill of an artist!

Quote: Satan can imitate the work of God.

Answer: It is plain he tries at it by this wretched Looking-glass; for surely the devil never worked more in order to

imitate God's work, and deceive the simple, than in the dictating this book. Nevertheless, his cloven foot is not hid, for it appears in every page. Blessed be God, we are not ignorant of Satan's devices; for there is no more imitation or comparison between the regenerating work of God upon the soul, and the account of it in this book by Timothy Priestley, than between light and darkness, Christ and Belial. Satan is no more hid under the gown and wig of Timothy Priestley, than he was under the petticoat of the witch of Endor. The devil is the devil still, whether he comes in long clothing, a rough garment to deceive, or in the attire of an harlot. Yea, the scripture character of him appears in this very book. It is his business to draw ignorant souls, into sin, and then to father it upon the instruments instead of himself; and it is verified in this Looking-glass: Timothy Priestley's name stands affixed to it, whereas any discerning Christian may see, with half an eye, that the devil, and none but the devil, was the sole and whole author of it. Thus are the sons of men ensnared in an evil time. The penman of this book may be pitied; but as for the principal Author, who can recommend him to mercy: None but Mr. Winchester.

Quote: But Satan cannot give a man an appetite for spiritual food.

Answer: This is verified in the Canaanitish woman, who begged for a crumb of the children's bread that fell from their master's table, her daughter being grievously vexed with the devil. And I think that, if our Timothy and his christian were vexed in the like manner, they would be driven to hunger, and to seek the bread and water of life with as much earnestness as the rich man tormented in hell begged for a drop of water to cool his tongue. A sinner, sensibly in the tormenting hands of the devil, can no more fill his belly with Timothy's doctrine,

which is nothing but the east wind, than the man in hell could satisfy his drought with devouring flames.

Quote: The love of fame has done surprising things; and such things may be done without any principle of grace in the heart.

Answer: This is verified in our Timothy, fame and money have produced all the surprising things that he has held forth in the pulpit, and published to the world. I am not alone in my judgment; Tim's conscience is on my side, and is of the same opinion with me. Paul, knowing the terrors of the Lord, persuaded men; which terrors, Timothy says, leave a man worse than they found him. The love of Christ constrained Paul; but God is love. And nothing which is essentially divine, or divine essence, can be communicated! Therefore our Tim is neither drove to persuade by terror, nor constrained by love. Hence I conclude, from Timothy's own premises, that love of fame, of idleness, and the love of money, are the only weights and springs that keep him in motion; and that when these fail, all his wheels will be motionless; "And if it be not so now, who will make me a liar, and make my speech nothing worth?" Job xxiv. 22. Our Tim has got a son training up for the same business with himself, which cannot spring, I think, from a principle of grace. For even I, who am declared, and that by divines, even such as Timothy Priestley himself, to be of a bad spirit, which is far enough from a principle of grace, would sooner put a child of mine to a chimney-sweeper, a night-man, to a peter-boat, or even a hangman; yea, would sooner see them in a pillory, than I would see them in a pulpit mocking their Maker, destroying of souls, and exposing themselves to a treble damnation, by thrusting them, or permitting them to thrust themselves, into the priest's office for a morsel of bread. And if a man of a bad spirit has such fear

and feeling, what proof of a principle of grace does our Tim give, who does such things?

The Barber - II;

or,

Timothy Priestly Shaved the Second Time

by the Reflection of his Second Glass.

The Operator - WILLIAM HUNTINGTON, S. S.

"thou, son of man, take thee a sharp knife, take thee a barber's razor" Eze. 5:1

And the Lord Shall Shave with a Razor *"the head, and the hair of the feet: and it shall also consume the beard."* Isa. 7:20

Quote: THOUGH the salvation of a soul does not depend on a persuasion of being interested in Christ, yet the importance of assurance is such, that it is impossible to enjoy much comfort without being possessed of it in some degree.

Answer: I think that, in an experimental sense, the salvation of a sinner does depend on God's giving him faith ; for he that believes shall be saved, and he that believes not shall he damned. Faith and salvation, unbelief and damnation, always go together. And he that has no persuasion, has no faith, consequently, no salvation is applied to him; for faith is persuasion. "Abraham was persuaded, that what God had promised, he was also able to perform." And Paul says, "Let every one be persuaded in his own mind." And every gracious soul must be persuaded, that he that hath begun the good

work in him, will carry it on; otherwise he can have no rest in his soul. And it is clear that all the apostle's comfort arose from his persuasion of interest in Christ, which is the real joy of faith: "I am persuaded, that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." But the distressed soul that has no persuasion of interest in Christ, and who without assurance, Timothy says, it is impossible should enjoy much comfort; is described by God himself, as the furthest of all men in this world from any comfort at all: "Thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have no assurance of thy life. In the morning thou shalt say, Would God it were even! And at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see." If this evidence, reader, has any meaning at all, it amounts to this, that there is a possibility of being saved without faith, because salvation does not depend on a persuasion of interest in Christ. But then, it is impossible that much comfort should be enjoyed without the assurance of faith. The greatest matter of all may be had without even a persuasion, but the lesser matter requires assurance. You see, reader, that Timothy and I begin to let our light shine before men: and if the reader has strength of eyesight to pursue such burning and shining lights as we are, let him follow us, and he shall see such mysteries as never have appeared in this world till the birth of Timothy; no, not since Jupiter fell from the moon.

Quote: An experimental Christian can no more depend on grace received, than he can expect his body to be nourished this year, by that which supported him the last.

Answer: The plain English of this assertion is, that the everlasting love of God shed abroad in the heart, accompanied with believing, pardoning, justifying, repenting, regenerating, sanctifying, and adopting grace, for this is grace, can no more be depended upon by an experimental Christian, than the body can depend this year on the food which nourished it the last; which can be nothing but its excrements or dung! What can be the wicked design of this author, by such an assertion, but to stagger the believer at the grace of God! Where God gives grace, he will give glory. He that obtains the one shall have the other. "We receive grace for grace;" sanctifying grace, for glorifying grace; grace in a militant state, to fit us for grace in a triumphant one : the one is the earnest of the other. God manifests his grace in our salvation here, that he may display the riches of his grace in glory hereafter. Grace received shall reign, through the obedience of Christ, to eternal life, as sure as sin reigned unto death, by the transgression of Adam.

Quote: It is my particular design, in this publication, to prevent the Christian from building his comforts on uncertain frames and feelings.

Answer: All real divine comfort must spring from frames and feelings, for the soul that has no feeling is dead. What comfort can a soul get but from the quickening, pardoning, renewing, comforting, and sin-subduing operations of the Holy Ghost, who is the saints comforter; and who sheds abroad the love of God in the heart, which is the blessed effect of pardon, and the eternal bond of eternal union? Real feelings, or what John calls handling the word of life, is the quickening, or life-giving influences of the Spirit, under a believing view of Christ, which always attend justification unto life. He that hath none of these frames and feelings, the kingdom, with him, stands in word,

not in power; or his faith stands in the wisdom of men, not in the power of God. But we know that the elect sinner is internally changed, and externally kept by a divine power; the dominion of grace stands in power, and by the power of God is the saint kept through faith to salvation. The professor who hath no feeling sense of this power, may have a name to live, and that is all; for Christ declares he is dead. The awakened soul in his miserable moments can get no comfort, if he never had any divine quickenings. David in his lowest frames fetched his comfort from former feelings: "This is my comfort in my affliction, thy word hath quickened me." This quotation, reader, is intended to remove the faith of God's people from its proper base, which is the power of God; and to set the seeking soul down in carnal security, without the experience or enjoyment of either life or love. Woe be to them that are at ease in Zion. Timothy errs for the want of understanding, and for the want of frames and feelings; or, as the Saviour says, he errs, not knowing the scriptures, nor the power of God. The hypocrisy or deception of this quotation lies in the word, uncertain. He calls them uncertain frames and feelings; but everlasting life, and the everlasting love of God, when revealed in the soul of a sinner, are the most certain things that ever were known, experienced, enjoyed, or felt, under the sun.

Quote: The most eminent Christians, who have been indulged with the greatest manifestations of divine love, cannot be satisfied with these.

Answer: I think it is the manifestation of divine love, and nothing else, that can satisfy a sensible sinner; for the love of God is the first fruit of the Spirit: it casts out all fear, and all torment, and is the effect of pardon and reconciliation; and our love to God is always reflected from it. "Where much is

forgiven, the same loveth much;" "and where little is forgiven, the same loveth little." Those who have their hearts circumcised to love God shall most surely live; for they that love God are born of God, and know God: yea, he that loveth, dwelleth in God, and God dwelleth in him, and charity never faileth. Even when prophesy shall cease, when tongues shall fail, when faith shall be turned into sight, and hope into full fruition; charity, or the love of God, shall always be the same; for God is love: and if this will not satisfy Timothy's eminent Christian, what can? The whole drift of this Looking-glass is to stumble and stagger the faith of a Christian at the surest evidences, and to build up impostors and hypocrites on false ones.

In the first quotation, Timothy tells us, that our salvation does not depend on our persuasion of interest in Christ.

Secondly, He tells us that the Christian cannot venture on grace received.

Thirdly, He is not to build his comforts on uncertain frames and feelings. And,

Fourthly, He cannot be satisfied with the greatest manifestations of divine love.

What would a poor weak believer, in his first love, do with such assertions as these? It, is tearing the breast of consolation from his mouth, and kicking him into the devil's den of unbelief. And where must that timorous soul end his journey, but in everlasting darkness, who follows such a guide? The promise of eternal love is the first landmark; and to walk in love, as Christ hath loved us, is the more excellent way. And God himself says, "Cursed be he that moveth his neighbour's, landmark; and cursed be he that maketh the blind to wander out of the way."

Quote: Nor will they rest their assurance wholly on such seasons.

Answer: Why not, Timothy? Faith worketh by love, and charity believeth all things; and if a saint cannot rest his assurance on the greatest manifestations of divine love, what can he rest it upon, seeing our faith is not to stand in the wisdom of men, but in the power of God? And, of all power, love is the sweetest, the strongest, and the most sure. Paul lays love as the very basis of assurance. "Now the end of the commandment is charity, out of a pure heart and a good conscience, and faith unfeigned."

Quote: But will repeatedly try themselves by the true touchstone, the word of God; and, without they discover an agreement with that unerring rule, they obtain no satisfaction.

Answer: But the greatest manifestations of divine love are sure to agree with that rule; insomuch that, if a man hath all knowledge, if he understands all mysteries; and if he has all faith, so that he could remove mountains; and if he speak with the tongue of men and angels; yet, if he hath not charity, or the manifestations of divine love, he is nothing; he is nothing but sounding brass, or a tinkling cymbal. "Now abideth faith, hope, charity, these three;" but the greatest of these are the manifestations of divine love. Observe here, reader, that Timothy makes the kingdom to stand in word, not in power!

Quote: That assurance is the most agreeable to scripture which is not built on a few single circumstances, but has the whole word of God for its basis.

Answer: These single circumstances, according to Timothy's foregoing account, are a persuasion of interest in Christ; the grace of God; frames and feelings; and the manifestations of divine love. And sure I am, that the soul that hath an experience of these circumstances, as Timothy calls them, has the whole scriptures of truth on his side, and shall be eternally saved; and he that is destitute of these circumstances, and dies so, shall be damned, for his faith stands on the letter of scripture, and not in the power of God. And we know that the kingdom of God is not in word, but in power, in righteousness, peace, and joy in the Holy Ghost; all which must be experienced, known, and felt.

Quote: There is a peculiar satisfaction in having an opportunity of being the means of comforting any of Christ's lambs.

Answer: There are none of Christ's lambs that will ever understand this book, not that will ever get one beam of light or grain of comfort from it: it is not calculated nor intended to be of any use to them. The intention of it is to encourage the foxes, and nourish the young cubs The lambs lie in the chief shepherd's bosom; but if you stagger their faith at the love of the shepherd's heart, by preaching down persuasion of interest in Christ; the grace of God; frames and feelings; and the manifestations of life and love; instead of comforting the lambs of Christ's fold, this is quenching the smoking flax, offending the weaklings of the flock, breaking the bruised reed, making the righteous sad, and robbing them of the breasts of consolation, and that by nothing but lies. Timothy tells them, indeed, to build their faith on the whole word of God; but lambs live on the sincere milk of the word. And there is a difference between the word and the milk of the word; between a promise and the blessing in the promise; and

between the word and the refreshing power of the word. The gospel comes to some in word only; and to others, in power, in the Holy Ghost, and in much assurance. Some hold the truth in unrighteousness; and others keep it by the Holy Ghost, which dwelleth in them: the former is a dry breast, the latter a cherishing nurse; the former is a prating fool, the latter is a living witness.

Quote: Christ himself paid particular attention to such in his sermon on the mount, Matt.v. 3, 6.

Answer: So he did; and ordered his apostles, before they entered on this work, to tarry in Jerusalem till they were endued with power from on high: but, instead of Timothy's waiting in Jerusalem for this essential qualification, he has not had patience even to tarry in Jericho till his beard be grown. He has undertaken to be the timorous soul's guide to heaven, without being acquainted with one footstep of the flock, or with one inch of the way: for he himself tells us, in this book, that if he was at as great an uncertainty about natural things as he is about spiritual things, he should hesitate whether he had any real existence, or no.

Quote: I know that many serious persons, when it hath pleased God to exercise their faith and patience with heavy affliction, have been chiefly distressed for want of assurance.

Answer: And there is in such souls just cause for distress, because they doubt of their justification; for they know that God has said, that the effect of righteousness shall be peace and assurance for ever. And again "In returning and rest shall ye be saved; and in quietness and in confidence shall be your strength." And such poor souls will be seeking, longing,

groaning, and panting, till they are in some measure persuaded, or assured, that they have a part and lot in the dear Redeemer; and such wretched books as these are calculated to set them down on this side Jordan, that they may fall in unbelief, and come short of the promised rest: for it is impossible that such a jumble of confusion and falsehood as this can either discover faith, or encourage it; and, as God is not the author of it, we are sure that he will never acknowledge it, nor honour it in any other sense than to expose the nakedness and shame of the author.

Quote: Indeed, Christians who follow not the advice of the Holy Ghost in making their calling and election sure, are frequently found, like ships at sea, without an anchor.

Answer: And the reason is, because there are so many false lights and wandering stars, that perplex, puzzle, and confound, the inexperienced mariner. Besides, if professors were to follow the advice of the Holy Ghost, Timothy would have no followers at all, because his way is diametrically opposite to the way of the Spirit. In this case, he must soon leave off preaching, and writing too: for persons that have made their calling and election sure, would never hear Timothy preach a second time, nor read the second volume of his Looking-glass. It is the simple that believe every word; the itching ear that is charmed with every uncertain sound; the unwary that follow every 'Lo here!' and 'Lo there!' and the confused that are ever learning, and never able to come to the knowledge of the truth. The Athenian, who is in perpetual want of some new thing; and the uncircumcised in ears, who knows not what is piped or harped; together with the alarmed formalist, who wants a crutch; the professor, who is chafed at the power of godliness, and wants a plaster; the bond-child, who wants a roller; and the conscious hypocrite, who wants a

pillow: it is this sort that Timothy must have an eye to; his skill and his untempered mortar must be used entirely among these. While there are such as these in the church, Timothy will have work enough; but, when they are gone; he must go. The builder, that cannot produce his genealogy from the book of life, is unfit for the service of the temple; his employ lies in repairing the dung-gate, Nehem. iii. 14.

Quote: Every wave seems to threaten their destruction; and they are, in storms, at their wit's end.

Answer: And no wonder, when they are launched into a profession by preachers who have no hope, nor experience that worketh hope; and such poor deluded souls setting sail for the haven of rest, without one gale of the Spirit, any knowledge of the voyage, or one idea of the port; no doubt, sooner or later, the tempest of Sinai will fall on them: nor can it be expected that they can have any hope of being saved, when conscience bears witness that neither sun, moon, nor stars, have ever appeared on them.

Quote: Besides all this, it is an advantage of which few are aware; that is, for a man, when he is at a throne of grace, to be fully persuaded he is one for whom Christ is now interceding.

Answer: If there are but a few Christians that are aware of the advantage of Christ's intercession, there can be but a very few of them that are taught of God: for the awakened sinner that has felt the sword of justice, and the curse of the law against him; and who, at the same time, feels himself barred out from God by an hard heart, and shut up in unbelief; will not only be aware, but be assured, the first moment that ever he finds access to God, or freedom with him, that it is by the faith of the great Mediator, or Intercessor; for it is by his blood that we

are brought nigh; and the way in which we approach is through the vail of his flesh; and by the faith of him we have access with confidence. So that to be ignorant, or not aware of this, is to be far from God by wicked works, to be without Christ, without hope, and without help, in the world.

Quote: Paul having such clear conceptions both of nature and grace, was the reason why he speaks with such confidence of all true Christians being more than conquerors through him that loved them.

Answer: Paul's confidence, friend Timothy, and the certain conquest of all true Christians, will never satisfy the timorous soul that you undertake to guide, if he be quickened by the Spirit of God. He must have an evidence, an earnest, or the witness in his own heart; for he is entangled with such suspicions and jealousies about his state, that he will call all into question without it, even though he hath received the word in an honest and good heart; and, perhaps, say in his heart that all men are liars, Timothy himself not excepted. He dares not trust himself: nor will he trust friend Priestley; for, if he receives the witness of men, he knows that the witness of God is greater. This witness is promised to all that believe, and he will never rest satisfied till he hath it. Paul's experience may encourage him, and be a support to him; but, at the return of his fits, he will give all up for lost, until he can say, as Paul did, "I know whom I have believed;" or else, that Christ "loved me, and gave himself for me." Guide seeking sinners to these things, Timothy, and to make their calling and election sure. Tell them, as Paul did, to examine themselves, and prove themselves, whether they be in the faith; and that they must know, how that Christ is in them, except they be reprobates. Then, but never till then, shalt thou be a safe guide to a timorous soul.

Quote: Our war with sin would not so much discourage us, if we understood the nature of grace.

Answer: Understanding the nature of grace, if that is all, will be of little encouragement to a timorous soul, while guilt sticks fast in the conscience, and every besetting sin reigns in the mortal body. It is not understanding the nature, but feeling the purging efficacy and sin-subduing power of grace, that will encourage the soul in his war. A commander in the field, who hath ever so good an understanding in the science of war, will reap but little encouragement from this, while he is flying before the enemy. The kingdom stands not in man's understanding, but in the power of God. Paul says, that a man may have all knowledge, but knowledge puffeth up; and understand all mysteries, and yet be nothing. This evidence will be of little use in the war, Timothy. If he is a conqueror, it is not by his understanding, but through him that hath loved him.

Quote: Paul's idea of the glorious cause of such a change in his will, made the effect more pleasing. In himself and others he saw the virtue of that covenant made with Christ, in which the promise was given. to him, "Thy people shall be willing in the day of thy power."

Answer: This evidence will not satisfy the timorous soul. For there are many that would fain be born again; but this birth is "not of blood, nor of the will of the flesh, nor of the will of man, but of God." And there are many that would be saved; but salvation "is not of him that willeth, nor of him that runneth." It is necessary to shew the difference between the will and desires of natural men, and those of a soul humbled to will and choose under a divine power; and what that power is, and

how it operates: for until the native enmity, stubbornness, and rebellion of the heart, be stirred up and discovered by an application of the law, the sinner will remain a stranger to his perverseness and non-subjection to God; and until evangelical repentance, produced under the operation of sovereign love, move him, he will never be willing in a spiritual sense. "Son, go work today in my vineyard." There is the command, but without power. "I will not," saith he. There is the rebellion of the sinner, and his wicked answer. "But afterward he repented, and went." There is the display of divine power, and the glorious effect. And "did the will of his father." There is the good-will of God, and the obedience of faith. Never call such a Looking-glass as this, 'A description of the work of the Holy Spirit upon the heart;' for that blessed Spirit had no more hand in it than I had: he never sets such unsavoury trash upon wisdom's table; nor aggravates the appetite of a sensible sinner, pierced with the evil arrow of spiritual famine, with the swine's husks, nor with the white of an egg.

Quote: To see a person willing and desiring the very things to which, when in his unregenerate state, he had the utmost aversion; proves the cause to be divine, and that it could only originate in the will of God: which must, of consequence, prove such a person to be loved with an everlasting love.

Answer: Balaam willed and desired to die the death of the righteous, and that his last end might be like his. But his willing and desiring did not originate in the goodwill of God: nor was he loved with an everlasting love; if he had, he would never have sought to enchantments, nor have wished to have cursed the heritage of heaven for money. Many will, desire, and seek after Christ, but to no purpose: "Ye shall seek me, and shall not find me," "and shall die in your sins." Others are desiring, craving, and "ever learning, and never able to come

to the knowledge of the truth." The willing and desiring of all these did not originate in the goodwill of God, or were they loved with an everlasting love. These are false evidences; and are calculated, and made use of by Satan to settle the seeking sinner on his native lees, that he may rest in his desires, sleep in carnal security, fail of the grace of God, and come short of the promised rest. The title of Timothy's book should have been, 'Opium for foolish Virgins.' Such chemical preparations as these lulled them to sleep without oil, till the midnight cry alarmed them; and then they went to those preachers for oil, who had so highly approved and extolled their lamp: and while they went to buy, the bridegroom came; and those that pretended to sell, as well as they that went to buy, were both shut out. Which shews that a seducer does not get so nigh the entrance of heaven, as the seduced: the latter came ignorantly to the door, knocking; and hoping the best; but the former were so conscious of their villainy, that they dared not shew their faces.

Quote: Though an experimental knowledge of the complaints of Christians may be an evidence of a person's being taught of God, &c.

Answer: The sensible sinner must have his complaints remedied, Timothy; his grievances redressed, his wounds bound up, and the oil and wine poured in, before he will have any satisfactory evidence of the good Samaritan's love to him. Beware of this evidence, reader: For when sinners in Zion are afraid, when fearfulness surpriseth the hypocrite, and they cry, "Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?" they are as full of complaints as the real Christian, and fuller too.

Quote: Paul was therefore as confident, that with his mind he served the law of God, as with his flesh the law of sin; and notwithstanding the great opposition he met with from his corrupt nature, he found by experience the law of his mind to be an immutable principle, not a mere accidental frame.

Answer: If God had sent Paul into the field of battle to war with his corruptions, equipped with no better armour than Timothy describes, Paul had run at uncertainty, and fought so as to beat the air. But God enlightened Paul, pardoned him, regenerated him, filled him with the Spirit, armed him with his whole armour, called him a chosen vessel, told him he was with him, blessed him with the abundance of grace, strengthened him by his Spirit's might, and renewed him day by day. And every soul that is saved must experience something of this, if his soul is raised to hope. But Timothy's timorous soul hath nothing of this; his panoply is a few willings and desirings, which is the armour of Solomon's sluggard, who desireth, and hath nothing: and, should the aforesaid timorous soul ever be made an happy partaker of Paul's grace, he would soon quit the shadow of Timothy's ministry, and bless the God of heaven for discovering so dangerous a guide.

Quote: As the will is a leading faculty in the soul, so a man may be as sensible what it is that he wills, as what the thing is that he hears and sees. And being sensible that no exhortations or convictions can possibly make any real change in the will, he has an undoubted evidence that nothing short of an almighty power could have effected that change.

Answer: This undoubted evidence is not to be trusted, friend Timothy. The certain man that said to Christ, "I will follow thee whithersoever thou goest," is lost in the crowd, and we hear no more of him. "All that the Lord hath said, will we do, and be

obedient," saith Israel. But all this amounted to nothing. God willed Moses' visit to Egypt, but Moses willed another to go in his room. There are wicked men that will good things, and there are good men that will bad things. God willed Jonah a journey to Nineveh, but Jonah willed a voyage to Joppa. God willed the repentance of Nineveh, but Jonah willed it's ruin ; and said, he did well to be angry in the defence of his will. Man's will and God's will seldom lie straight together. Friend Timothy, by his preaching, and writings, wills to appear a minister of the gospel, and a guide to ignorant souls: but the will of God, in suffering him to preach and write, appears to me to be this, that he may discover himself to be what he really children may see him, and shun him; that I have no doubt but he will be discovered in and in the end, to many who now stick to him, as well as to me; and that he may be made manifest to Israel, is the sole cause of my appearing in the character of The Barber

Quote: By the contents of this chapter we are taught to have a particular eye to our wills. There is a necessity for this, in order to have a clear knowledge of our state. Therefore it is of great importance to the Christian to understand what the will is before regeneration, and the change that then takes place. By this means he will discern as evident a hand of God in his being made willing, as in the change which we see was made in Paul.

Answer: Here we are informed, that to be willing to be delivered from sin, and with the mind to serve the law of God, brings a person to a clear knowledge of his state, and to an evident discernment of the hand of God, which will appear as plain as the conversion of Paul. I could at this time bring two persons to friend Timothy, who are so willing to be delivered from sin, and with the mind to serve the law of God, that I

verily believe they would part with the whole world, if they had it, pluck out their own eyes, and give them to Timothy, and suffer every bone in their bodies to be broke on the wheel, for one beam of hope; much more to be persuaded that the good band of God is with them, and that the goodness of their state is as clear as the conversion of Paul. And I acid, that all the above bodily sufferings would be but a flea-bite to what they daily feel in their minds: and they are not driven into this willingness to be saved by what Timothy calls an accidental frame; for they have been thus willing for years. One of them has lain at the pool above thirty years: it came on the person when a child. They have puzzled and wearied all the divines that they have hitherto consulted; and, for my part, I should like to see Timothy try the validity of this evidence of his upon them. But alas! they find it is not of him that willeth, nor of him that runneth; but of God, who will have mercy on whom he will have mercy. The grand question with them is, not whether they will be saved? this they could answer without hesitation; but it is, whether they may be saved, or whether God will save them? Let them be persuaded of this, and the work is done. And I bear Timothy record, that he would willingly be a partaker of the grace of God; and that he would willingly publish such a description of it to the world as I should not be able to overthrow. This appears by his forwardness to write; but he cannot describe one branch of it, if it were to save his soul: therefore I appeal to him for confirmation of this truth, that "it is not of him that willeth."

Quote: The Christian's will is to be heavenly and holy to serve God on earth as those in heaven.

Answer: Many will this who are carried down the stream, and taken captive by Satan at his will, even over the strongest convictions, vows, and resolutions, the thoughts of which

make them howl upon their bed. Such a soul wants something more than a will; he wants to be pardoned and kept by the mighty power of God through faith to salvation; to be renewed in the spirit of his mind; and to be attracted heavenward by a sense of eternal love, which alone can produce heavenly mindedness, the effects of which are life and peace. This willing, Timothy, only leaves the sinner without the door. Suppose a man beholds an amiable woman, and would wish to make her his own, his will makes choice of the object, and his intense desires go out after her; but will this satisfy him? Nay, he may will, desire, despair, grow sick, and die of love. What such a lover wants, is as large a share of her affections as she has of his, to be put in full possession of her person by marriage, and to have the enjoyment of her, without a rival. Even so a distant view of the heavenly Bridegroom made the Psalmist faint, till he was revealed and applied to his faith. "I had fainted, unless I had believed to see the goodness of the Lord in the land of the living." We cannot be satisfied with willing Christ, but with embracing him; not only to choose him, but to know that he has chosen us. It is not enough to desire him: Wisdom says, it is the desire accomplished that is sweet to the soul. Yea, there must be a mutual affection; a strong sense of his love to us, as well as a lingering desire after him, in order to quench the flames of jealousy, which must terminate in a real marriage, to have and to hold on both sides; or else the poor longing soul will be fainting, swooning, and sinking, till there be no spirit left, as bad as the Queen of Sheba. And this God has promised; "As a young man marrieth a virgin, so shall thy sons marry thee; and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee," Isa. lxii. 5. When this is the happy and blessed case, we can say as the spouse does; "My beloved is mine, and I am his:" and short of this God's elect will never be satisfied. And as to Timothy, and the timorous soul that he has undertaken to guide, it is the blind leading the blind; and without the

interference of God the Holy Ghost, there is no doubt but they will both fall into the ditch.

Quote: If the distressed believer be as sensible that his temptations cannot alter his state, or make the least change in his will, how much would it encourage him in his Christian warfare!

Answer: The Christian is not likely to be made sensible that there is any truth in all this, while he sees how dreadfully temptations have biased the will even of the best of men: yea, even to make Job choose strangling rather than life; and Jeremiah to make no more mention of God, and to fly from his work, rather than contend with the swellings of Jordan; and Jonah to be angry even unto death, rather than lose his reputation; and Moses to be killed out of hand, rather than see his wretchedness, Numb. xi. 15. And I am of opinion, that if friend Timothy had succeeded and prospered in the vitriol manufactory at Manchester, it would have biased his will; insomuch that the Christian would not have been favoured with this Looking-glass, nor the timorous soul with this guide; and it is a thousand pities that this favour was ever conferred at all.

Quote: Some tried souls will bring in this objection; 'I fear all my strugglings within are only occasioned by an enlightened conscience, and that I am not made a partaker of a new nature.' I would answer, If this be really the case, you never had any real love to spiritual things; and all your attention to any thing of a religious nature has merely arisen from a fear of hell. **Answer:** This witness is false. There may be some love to spiritual things, where there is not a new nature; and there may be an attention to things of a religious nature, from other

motives than the fear of hell. They that heard the word, which is a spiritual thing, and anon with joy received it, must have had some love to it; for love is the root of all joy. Herod, who heard John gladly; and the Jews, that rejoiced in his light for a season; attended on things of a religious nature: and so far from their attention arising merely from the fear of hell, it arose from nothing but joy and gladness.

Quote: If we were as much at an uncertainty about natural things as we are about spiritual, a man might be hesitating whether or no he is possessed of natural life.

Answer: This, reader, is an honest, ingenuous, and true confession; and this is all the truth that I have found in it, except the scriptures. That Timothy is altogether at an uncertainty about spiritual things, appears plain in every page, and we cannot deny it; and that the timorous soul, that follows him, is the same, appears evident also, by his suffering himself to be led by so blind a guide. But what could embolden a person, at such an uncertainty about spiritual things, to write a spiritual Looking-glass for Christians, a spiritual directory for ignorant souls, and a description of spiritual operations, I cannot tell! I wish the timorous soul would leave Timothy, and follow Paul; for he is at a point. "So run I," says Paul, "but not at an uncertainty; so fight I, but not like one that beats the air." Paul ran for the prize, and won it; he fought for the crown, and gained it.

Quote: Many, who are troubled with nervous disorders, are disconsolate; and ascribe that horror and dread which they feel to the want of faith, which is really brought on by the want of health.

Answer: When Christ and the soul are in comfortable union, the spirit of a man will sustain his infirmity; " but a wounded spirit who can bear? I take it, that horror and dread are brought on, more for the want of God's comfortable presence than by the want of bodily health. If the God of all comfort is with the believer, he will not be afraid of " the terror by night, nor for the arrow that fleeth by day; nor for the pestilence that walketh in darkness, nor for the destruction that wasteth at noon-day."

Quote: How inconsistent would it be for a man, in a hard frost in January, to imagine it will be frost and snow in June, and all the year round?

Answer: If God awakens the north wind of the law against a sinner, and brings on him the cold damp of eternal death, and the dread of damnation, he has no ground to believe that the wind will ever change. And sure I am, that such a soul is deeply convinced that, whether the tree fall toward the north, or toward the south, whether under the law, or under the gospel, where the tree falleth, there it shall be, Eccles. xi. 3. As death leaves the sinner, judgment finds him; but if the warm south wind blows on the heart, and the graces of the Spirit are produced and begin to flow out, the poor soul will be able to prove his own work; and then he will have rejoicing in himself alone, and not in another, Gal. vi. 4; much less in this nonsense of Timothy's, who is at such an uncertainty about spiritual things as to be at a point in nothing.

Quote: Nothing is more common with some, when they experience an hard and unrelenting frame of heart, than to begin immediately to draw the most gloomy conclusions; as if this difficulty was never to be removed, and that they should

never experience a happier frame to their dying moments: whereas the frame itself, if understood, would make a man expect a more agreeable season. Why complain of such a frame?

Answer: An hard and unrelenting frame of heart is easily understood by those who are plagued with it: nor can a poor awakened sinner see ground to expect a better season; for he knows that God " hath mercy on whom he will have mercy, and whom he will he hardeneth." Therefore there is just cause to complain of such a frame. A meek and lowly Saviour, and an hard and unrelenting heart, can enjoy no union or communion. Besides, such a sinner knows, that to be given up to hardness of heart is the infallible mark of a reprobate; that, except they repent, they must perish; and that those who are brought into the bond of the covenant, have the stony heart removed, and an heart of flesh given; yea, a new heart and a new spirit: and, till this is done, they can have no assurance of their life. This is the cause of their complaint, Timothy; and for a minister to endeavour to set a sinner down, contented with an hard impenitent heart, is assisting the father of lies, and doing the work of a devil.

Quote: The reason why persons give way to such suspicions, is not on account of their want of love to religion, but ignorance of the nature of it.

Answer: I think, the reason that such souls give way to such suspicions is the want of love to real religion; for love "beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth." While this love to religion is enjoyed, there is no room for groundless suspicions. But Timothy tells us, that it is being ignorant of the nature of love that makes the sinner suspect. Love, whether to religion or a carnal object, is so predominant a passion, that there are

none that are smitten with it who are ignorant of the nature of it. The first divine impression that is ever made on a soul within the bond of the covenant, is pardoning love; nor can a sinner ever be persuaded that his state is good, till this be enjoyed: for they know that the elect are loved with an everlasting love, and with loving-kindness they are drawn to Christ; and until union with Christ takes place, they are in their sin, and without Christ in the world. The former quotation was intended to set the sinner down contented with an impenitent heart; and this latter is to settle him in a cold one. Pay no regard to this blind Timothy, reader. A cold heart is a bad sign: "Because iniquity shall abound, the love of many shall wax cold; but he that endureth to the end, the same shall be saved." Timothy may settle thee, swaddle thee, plaster thee, and bolster thee, as much as he will, in thy luke-warm state, and thou mayest love to have it so: "Nevertheless, I have somewhat against thee," saith the Lord Jesus Christ, "because thou hast left thy first love. Remember, therefore, from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." This text looks hard at Jewin Street; and if that candlestick stands commendable before God, with such a light as Timothy in its socket, the Lord hath never spoken by me. If the eye of the preacher be evil, the whole body that he preaches to must be full of darkness.

Quote: We never desire to live under the influences of the Holy Spirit, till our natures are renewed.

Answer: This is another false evidence. The foolish virgins desired, begged, and sought, the anointing unction of the Holy Spirit, when they were as far from being renewed as our friend himself. Every convinced and convicted sinner, who sits under

the gospel, desires this; and yet he is not renewed till after regeneration is passed on him. Paul places renewing after regeneration; "but according to his mercy, he saved us by the washing of regeneration, and renewing of the Holy Ghost," Tit. iii. 5.

Quote: Therefore it is evident, when no kind of natural amusements will yield content, and nothing but spiritual pleasures are sought after, such persons must have tasted that the Lord is gracious.

Answer: This is another false evidence. The profoundest hypocrites on the frontiers of hell have gone five steps farther than this evidence: they who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come; and yet fall away, so as not to be renewed again unto repentance, Heb. vi: 4-6. A man that is starving with hunger, or famishing with thirst, cannot he kept from perishing by tasting; he must eat, swallow down, digest, and concoct, or die: so tasting will not save the soul. "Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." Christ must be eaten, and lived upon, as the only food, nourishment, and life, of the soul. The atoning blood of Christ is, a glorious balm and banquet for a wounded conscience; the fullness of his grace a choice entertainment for a starving mind; and his everlasting righteousness as sweet a morsel to a self condemned soul: and that those poor sinners know, who have been long spending money for that which is not bread, and their labour for that which satisfieth not, Isa. lv. 2. Witness those who buy Timothy's books.

Quote: Satan understands better how to perplex and distress the Christian, than the believer knows how to defend himself. The old proverb is repeatedly verified, He will distress where he cannot destroy. And, being a cunning adversary, he understands where, and in what part, to attack the unwary soul.

Answer: This witness is true. And surely there never was a more stupendous exhibition of the cunning of Satan, than in the performance now under consideration. The title-page, A Looking-glass for Christians, and a guide for timorous souls; is as complete a net as could possibly be set at the mouth of the hole, to excite the unwary to crawl into the burrow. Many weak and unwary souls understand something of Satan's violent rage, and fiery darts. But, when he is transformed into an angel of light, the poor soul has little or no suspicion of him: and, when he appears in a minister, transformed into the likeness of a minister of righteousness, Satan is less suspected still; and when he publishes to the church at large a guide for timorous souls, it appears an impossibility that the devil should deal in what are called Christian evidences. This is an attack upon the unwary, where Satan would never be once suspected. Nevertheless, even this branch of manufactory is carried on by the father of lies; for I will insist upon it, that there is not one real, sound, true evidence, fairly stated, cleared, or proved, in both the volumes. Any person is at full liberty to take up his pen, and prove me a liar, if he can: I shall never be at a loss to defend my assertion, while I can read the bible.

Quote: But how much does the true Christian differ from these? Because he enjoys not that comfort his soul desires, he suspects his state. But could he be indulged with the light

of God's countenance, this would be more to him than all the world.

Answer: A desire to enjoy the light of God's countenance, does not make a man to differ from the worst of hypocrites. Every despairing sinner, that lies at the head of every street, like a wild bull in a net, full of the fury and rebuke of the Lord, desires this; Cain himself not excepted: "Behold thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth," &c. Gen. iv. 14. This evidence is a false one, Timothy. Many desire God's countenance, and seek him too, who will never find him: "Ye shall seek me, and shall not find me; and where I am, thither ye cannot come."

Quote: Shall those, then, suspect themselves, who are overwhelmed with the fear of not having true grace, when nothing under heaven could afford them any pleasure, in comparison of that of being assured of their interest in Christ? This frame is a positive proof that Christ is precious to them.

Answer: In this quotation we have glaring self-contradictions, and palpable falsehoods. The first contradiction is this: that persons are not to suspect themselves, though they be overwhelmed with fear that they have not true grace. The other contradiction is: they have no assurance of interest, and yet they have a positive proof that Christ is precious. I think the soul that is overwhelmed with the fear of being a graceless professor, instead of such a frame being a positive proof that Christ is precious as a Saviour, he is driven to entertain hard thoughts of him, as an angry judge. Besides, Esau was overwhelmed with fear of not having the blessing of grace; but this was no positive proof of his title to it, much less possession of it, for he was rejected, and found no place of repentance, though he sought it carefully with tears. Souls

that can take no pleasure in the world, nor in the church, are halting sinners: they halt, not only between two opinions, but between two sensations. They can take no pleasure in the world, because of an accusing and condemning conscience; nor in the house of God, because of unbelief. Fear, terror, and torment, attend them in the company of the world; and rebuke, reproof, and trembling, in the congregation of the righteous. And sure I am, that all such poor sinners will agree with me in this, that Timothy tells lies in the name of the Lord; for souls overwhelmed with fear, and destitute of interest, have no positive proof that Christ is precious to them.

Quote: A thorough persuasion that we are in a frame of mind that no unregenerate man in the world ever was in, is a proof of our being born of God,

Answer: This is another false evidence. The wise man says, that "the fool rages, and is confident;" and yet he is not born of God; if he was, God would not call him a fool. Those who said, "Stand by thyself, come not near to me, for I am holier than thou;" were persuaded that they had got such a frame of holiness as nobody else had, and yet they were nothing but a smoke in God's nose. The Pharisee was persuaded in the temple, that he had got such a frame of mind as other men had not, nor even the Publican; and he thanked God for it: nevertheless, the Publican went down to his house justified; and the other, with his excellent frame, went home debased, like an ignorant, proud, boasting devil, as he was. Job's hypocrite went a great deal further than Timothy's Christian; for he was so fully persuaded that he excelled the world in his frame of mind, that his excellency touched the heavens; but all came to nothing. "The joy of the hypocrite is but for a moment. Though his excellency mount up to the heavens, and his head reach unto the clouds, yet he shall perish for ever,

like his own dung. They that have seen him, shall say, Where is he?" This is the end of his excellent frame; and his persuasion or confidence shares the same fate: "his confidence shall be rooted out of his tabernacle, and it shall bring him to the king of terrors."

Quote: But though the change be thus evident, how often does that suspicion creep in, and spoil all! 'Is it a saving one?' It must be a saving One, when it is attended with such concomitants as are not possible to be found among any of the unregenerate.

Answer: Saul had brighter evidences by far than any that Timothy has set before his timorous soul. He was changed, but his change was not a saving one. His house was emptied, swept, and garnished, in such a manner as Timothy's Christian, here described, never was. He was anointed of the Lord; turned into another man; had another heart given to him; the Spirit of God came upon him; he prophesied among the prophets; the Lord was with him; the Lord touched the hearts of them that favoured his cause, and followed him; and the Lord wrought salvation for Israel by him; which are such concomitants attending the change, as are not to be found in Timothy's timorous soul, according to his description of him. And as to his troubles and complaints, he had as many of these as Timothy can describe. He knew the hiding of God's countenance; God left him, and he knew it. He understood soul distress: he was sorely distressed on the account of it. He was inured to temptation, and the buffetings of Satan; and an evil spirit troubled him, tempted him, and haunted him: he knew what it was to have his prayer shut out; he got no answer from God, neither by dream, by Urim, nor by prophet. All which is going a great deal further than Timothy leads his Christian; and, after all, being given up of God, he fled to the

witch of Endor, and fell by his own sword. O Timothy! "you dig a pit for your friends,". Job, vi. 27.

Quote: Those who are savingly taught, see an interest in Christ to be of such infinite importance, that the very suspicion of a mistake is tolerable.

Answer: Balaam saw this, who was never savingly taught, though he saw and knew more than friend Timothy ever did. He saw the need of interest in Christ; Let me die the death of the righteous; and the suspicion of having none was intolerable. "Who shall live when God does this? I shall see him, but not now; I shall behold him, but not nigh." Multitudes will see an interest in Christ to be of infinite importance, and their rejection to be intolerable, as well as Timothy's Christian's. "Many, I say unto you, will seek to enter in, and shall not be able."

Quote: But when he is in the bottom, he never imagines all the ground he has to travel over will be thus low. Experience teaches the traveller, that though he be now thus low in the valley, he yet shall soon be on the rising ground again.

Answer: Our friend does not seem to understand the mystical hills and dales of the narrow way. The Christian that is in the bottom, or low in the valley, is where he would ever wish to be, while on this side of Paradise; for he knows, that when Christ withdraws from the palm tree, he is sure to go down into the garden. When the towering cedars are torn with violent winds, the dwarf shrubs in the valleys are undisturbed. The man that rides upon the red horse, stands among the myrtle trees that are in the bottom, Zech. i. 8.

Quote: David had experienced the powerful teaching of the Holy Spirit; whereby he had not only seen the truth, but had felt the power of it upon his heart: a sure criterion of his being interested in all the blessings of salvation.

Answer: That David was interested in all the blessings of salvation, none will deny: but, if our friend Timothy cloth not describe this power, how is his poor timorous soul to know the difference between those who are blessed with a saving power, and those who are made partakers of the Holy Ghost, have tasted the good word of God, and the powers of the world to come, and yet fall away? Heb. vi. 4, 5.

Quote: We do not find any of King Saul's expressions which intimate any thing of this nature; yet he was a man of great spirit, and appears to have had great courage and skill; for he had a heart given him to defend the kingdom by the sword: but any inroads or encroachments made on the worship of God, seemed not to affect him. Gallio like, he cared for none of these things.

Answer: This is not all true of King Saul. He proclaimed a fast to the Lord, when he had wrought a great salvation for Israel; he rebuked his whole army for sinning against God in eating with the blood; and was so enraged at the devil's inroads and encroachments upon the land of Israel, that he cut off those that had familiar spirits, and wizards, out of the land, except the witch of Endor: and all this in his zeal for God; who saith, "Thou shalt not suffer a witch to live." But when his zeal for religion was blown over, and he was given up to desperation, he was as furious against the priests of the Lord as he was formerly against the wizards. However, in this act, he did more

execution with the sword of war, than our friend is likely to do with the sword of the Spirit.

Quote: David's heart is seen in his language. "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the delight of the Lord, and to inquire in his temple."

Answer: This evidence will not do, friend Timothy. David's faith, the pardon and forgiveness of David's sins, David's broken and contrite spirit, his godly sorrow, and genuine repentance, are all left out; all which are essential to salvation. Sinners must believe, or be damned; be forgiven, or die in their sins: be brought to contrition, or no Christ in the heart; to a godly sorrow, or no spiritual birth; to repent, or perish. Delighting and inquiring in God's sanctuary, is no saving evidence. Hypocrites may do this, as well as the righteous; and many have done it who will never be saved. "Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God they ask of me the ordinances of justice; they take delight in approaching to God."

Quote: If we had eyes given us to see what David saw, we should not be surprised to hear a king speak in such a strain.

Answer: True, friend Timothy: but God has not given you eyes to see, nor ears to hear, nor an heart to understand, to this day. This humble acknowledgment, and ingenuous confession, of yours, confirms what I have said, and must say of you, that you are too blind a guide to lead a timorous soul. How great, then, must the presumption of that person be, who assumes the office of a leader and pastor; who affects to be a

star in the hand of the Saviour, a candle in the Lord's house, a burning and shining light in the heavens of grace; who writes comments on the scriptures, spiritual magazines for the church at large, Looking-glasses for saints, and waymarks for timorous souls? And at the same time confesses, that if he was as much at an uncertainty in natural things as he is in spiritual, he might hesitate whether he had any personal existence or no. And here he tacitly owns, that God has not given him eyes to see; and yet endeavours to let his light shine before men. "If the light that is in thee be darkness," according to your own confession, "how great is that darkness!"

Quote: Saul did not see that in which God delighted.

Answer: Yes, he did: he saw that God delighted in righteousness, and that God delighted in his saints. "And Saul lifted up his voice and wept; and he said to David, Thou art more righteous than I." "And now behold, I know well that thou shalt surely be king, and that the kingdom of Israel shall be established in thine hand." " Blessed be thou, my son David, thou shalt both do great things, and also shalt still prevail."

Quote: Samuel's company was lightly esteemed by Saul.

Answer: This is evident, by Saul's risking his soul in the hand of the devil himself to obtain the company even of the spectre, or phantom, of Samuel. And so far was Saul from lightly esteeming Samuel in his lifetime, that he was almost desperate when he forsook him, and cleaved to David.

Quote: When the kingdom was secured to himself, Samuel might retire to any place he pleased.

Answer: This appears plain, by Saul's waiting for Samuel seven days; and his running the risk of God's displeasure in forcing himself to offer an offering because he came not.

Quote: Two persons shall come from the same habitation to the worship of God: their religious sentiments alike, but their souls as different as life and death. The heart of one breathing this language, 'My soul thirsts for God!' The other moves on toward the place with no more principle than the door on it's hinges. And can we behold this without glancing at the astonishing cause? "Whoso is wise, and will observe these things, even he shall understand the lovingkindness of the Lord." Indeed, those who attend not minutely to the cause, neglect giving glory to God; and while they indulge a selfish principle in being desirous of enjoying comfort, and at the same time regardless how God is considered and glorified, their comforts are diminished by their unscriptural conduct.

Answer: Here is a history and a mystery! The history is two persons, from one house, coming to worship God: their sentiments are alike; but they differ as much as life and death. The one thirsts for God, who is the God of all comfort: the other indulges a selfish principle in being desirous of enjoying comfort, which is thirsting for God. The living man, who thirsts for God, is one who observes these things; the dead man, who is desirous of enjoying comfort, is regardless how God is considered and glorified. The living man is approved, as attending minutely to the cause. The dead man, who has no more principle than the door on it's hinges, is charged with indulging a selfish principle. The firm conclusion is, the living man understands the lovingkindness of the Lord, and the dead man has his comforts diminished by his unscriptural

conduct; all which amounts to this: the first is taught to know what lovingkindness is, and the second loses some part of the lovingkindness that he has enjoyed. And now we are called upon to discern the difference between these two men, and to glance at the astonishing cause. For my part, as far as I can discern, taking all the circumstances together, I should choose the state of the dead man.

Quote: There is scarcely any thing in which true Christians differ more evidently from common professors, than in this their attendance on publick worship.

Answer: This is a false evidence. The foolish and wise virgins took each of them their lamps, and went forth together to meet the bridegroom. They slumbered and slept together till the midnight cry was made, and then all those virgins, foolish as well as wise, rose together in order to trim their lamps; these all attended the publick worship of God together; and the difference was so evident between the wise and the foolish, as Timothy says, that none but God who searcheth the heart could discern it. Judas attended public worship as well as the apostles, and the difference was so evident between him and the rest, that they knew not till the last hour who the traitor was, nor even then, till Christ gave him the sop.

Quote: The unregenerate having never felt their lost condition by nature, or discerned the worth of spiritual things, will evidently appear to be possessed of none of those motives which influence the true believer.

Answer: Cain, Judas, and Balaam, felt their lost condition; and the latter discerned the worth of spiritual things. To die the death of the righteous, which is dying in faith and peace,

and to have one's last end like their's, which is salvation and glory, these are spiritual things, and Balaam discerned them as such, and desired them too; but it was no more an evidence to him of his obtaining them, than Tim's last evidence is to his timorous soul that he is a christian; and the different motives which influence the possessor, and professor, will be just as easily discerned by a weak believer, as the difference there was in the soil of the stony and good ground, until the sun scorches the one, and ripens the other. The timorous soul thinks as a child, and understands as a child, and consequently believes every word; and while this is the case, such as Timothy may guide him, and lead him where he pleases; but when he becomes a man in understanding, and able to judge of himself what is right, then he condemns his blind guide out of his own mouth, and flees from him as he would from a serpent.

Quote: As it is by the difference there is in the complexion of men, that we are able to distinguish one man from another; so there is something in every man whereby we may form a judgment of what spirit he is.

Answer: A man may be known sometimes by his speech, as well as by his complexion; and we can judge better of his spirit by his words, than by the colour of his hair. I have ere now, blessed he God for eyesight, seen a world of darkness and confusion under a white wig; and I have seen the haunt of a lying spirit, by a train of false evidences. "A good man out of the good treasure of the heart, bringeth forth good things, and an evil man, out of the evil treasure, bringeth forth evil things. O! generation of vipers," saith the Saviour, "how can ye, being evil, speak good things; for out of the abundance of the heart the mouth speaketh." But I know that there is not in every timorous soul this judgment; and therefore it is my desire to be

eyes to the blind, and feet to the lame, Job xxix. 15; and that by making use of my eyes and legs, they may see a blind guide, and run from him.

Quote: It would appear singular, to see a man attend a market regularly, and to go a considerable distance from his habitation, and we sensible at the same time that he had not the least prospect either to buy or sell, nor had any particular end in view; yet such unaccountable folly is common among professors.

Answer: I do not believe that any man would attend this market of Timothy's who had no end in view: many go to market not with any prospect either of buying or selling. Some go to meet their friends, and others to know the price of things; some for the sake of company, others to see and be seen, and some perhaps for nothing else but to spend a market penny. Nor do I believe that there are any professors guilty of such unaccountable folly, as to have no particular end in view in all their profession. Some go to shew their new clothes, others to shew their beauty; some who love money had rather spend an hour in God's house than spend it in an alehouse, because of expense; some go to meet sweethearts, and others to pick up business; some to hear an organ, others to hear singing; some make a profession to get a professing wife that has found favour in their eyes; some to pacify an evil conscience; others to merit heaven by what they call a discharge of their duty; some, as the Saviour says, to be seen of men; and others will attend the worship of God for nothing else but the loaves and fishes.

Quote: There is nothing in which men act so irrationally as in religion.

Answer: This is a real truth. For men that are asleep in their sins to assume the office of watch-men, and to sound an alarm to the carnally secure; for a dead man to hold forth the word of life: for one that has not eyes given him to see, to undertake the guidance of souls to heaven, where millions have lost their way; and for men at an utter uncertainty about spiritual things, to describe the operations of God on the souls of his saints, which have puzzled thousands that have felt the deepest sensations under them, is acting so irrationally as one would think none could but lunatics and idiots; and yet many act this irrational part, though at the peril of their souls.

Quote: A man will not apply to a physician unless he be necessitated; he will not part with his time or money without some motive; if, through mistake, he does this once, it shall suffice, he wishes not to repeat his folly: but how many poor carnal creatures continue their folly year after year, and without any conviction of either folly or danger! Men who are possessed of great abilities in natural things, yet will continue from youth to old age in this folly; and this is not the case of some who are singular; but they are particular and singular persons, who act rationally in this important part of their conduct: important it is, for what part of a man's conduct will be attended with such eternal consequences?

Answer: Here, reader, is another history, and another mystery. Here is a man who acts in nothing so irrationally as in religion; he continues his folly year after year, without any convictions either of folly or danger; this man is endowed with great natural abilities, and he continues from youth to old age in this folly; and this is not the case of some who are singular, but of particular and singular persons, who act rationally in this. important part of their conduct.

Our difficulty, reader, in this mystery, lies in this: To find out the difference between the ease of some persons who are singular, and that of particular and singular persons: the next difficulty is, to find out how a person who acts so irrationally in religion, as he does in nothing else, can act so rationally in this important part of his conduct, which is religion, and which is, according to Timothy's account, going from year's end to year's end without any sense of his folly. In the first five pages Timothy lost both his Christian and his timorous souls; and in these last five pages he seems, like Abraham's ram, to be hung by the horns. However, I have not lost sight of my friend, though he has lost sight of himself.

Quote: This, however, renders it the more easy to distinguish between the formal and the sincere worshipper.

Answer: We must pay particular attention to this, reader, that we may live and learn. The difference between an irrational worshipper, who is rational in his worship; and between some persons who are singular, and singular persons; make it easy to distinguish between the formal and the sincere soul. This must pass for another undoubted evidence of Timothy's Christian; and to us an undoubted evidence of the author's uncertainty in spiritual things.

Quote: Worship is a kind of touchstone; in and by this may be perceived who those are that worship in the Spirit, and who those are that are secure in the form.

Answer: This is no criterion, Timothy. Judas, Demas, Alexander the coppersmith, Phygellus, Hermogenes, and Hymeneus, these were not secure in a form, nor did they worship God in the Spirit; they preached, prayed, and

worshipped with spiritual gifts, and yet were nothing but outer-court worshippers: nor is it a matter to be so easily discerned by the weak and timorous, I mean the difference between men of great spiritual gifts, and men of real spiritual grace.

Quote: Many who understand by experience something of David's frame, yet are timorous, and fear to conclude themselves true worshippers.

Answer: And there is cause enough for it. For we see clearly in the word of God, that despairing hypocrites have had their horrible and terrible frames, under a sense of sin and wrath, as well as the saints; and that the way-side hearers have had their joyful and zealous frames; and such frames as these pass current in our days among many preachers and professors for the genuine experience of a work of grace, though we know it is not that experience that worketh hope: for the experience of pardon, of godly sorrow, of repentance, and of a broken and contrite heart, is not to be found in it.

Quote: I would recommend it to such to take particular notice how impossible it is for unregenerate men, though zealous for the form of religion, to worship God in the Spirit, as they evidently see Christians worship; and to observe that nothing short of a real change can fit carnal men for worshipping God.

Answer: This will produce no satisfactory evidence, friend Timothy. Many made this a criterion respecting the state of the Sardine church: they took particular notice of her worship and worshippers; and they thought, as Timothy does, that nothing short of a real change could fit them for such worship as she paid to God, and they judged her to be a warm, zealous, and lively church, and spread her fame and name far

and near as such, but they were all wrong: "And unto the angel of the church in Sardis, write, These things saith he that hath the seven spirits of God, and the seven stars: I know thy works, that thou hast a name that thou livest, and art dead." And as this was her real state, it is plain that her observers and admirers, who spread her fame, must be as destitute of light as she was of life, or as blind as she was dead. Besides, it is not every babe in grace that can see the difference that there is between those who worship God in the Spirit, and those who worship with only spiritual gifts: the one is a sheep, the other is nothing but a wolf in a sheep's skin. We have a great number of preachers and professors in London, who pass for spiritual worshippers among many simple souls; and I think we shall have no small harvest if a third part of them are found at last to be of the highly-favoured number that worship God in spirit and in truth.

Quote: The understandings of such are not only dark, but their internal frame of heart is all together unfit for such an exercise.

Answer: This is not true: the stony ground and thorny ground hearers, heard the word, and with joy received it, and sprung up into a profession suddenly, and their frames carried them on so rapidly that they outran all the rest, and fairly distanced the real godly themselves; but when they came to trial, the last was first, and the first last.

Quote: The objections some serious Christians are ready to make on account of finding themselves so frequently out of frame for worship, is only to make it evident that though their state is immutable, yet their frame is very uncertain; and this is what all experience.

Answer: The foolish virgins found themselves out of frame for worship when their lamps went out, and so did the stony ground hearers when their joys withered away; and so did the Arminian friend when detected at the feast for appearing without a wedding garment; but this is not that part of the experience of God's children that worketh hope.

Quote: The reason why such numbers go on their way drooping, with their hands hanging down, is, in some measure, occasioned by their not attending to that experience which is recorded in the word of God.

Answer: Timothy himself affects to attend to the experience recorded in the word, but he cannot discover nor describe it, and all for the want of experience in his own heart; for it is the heart of the wise that teacheth his mouth: besides, the kingdom stands not in the word of experience, nor does it stand in the letter, but in the power of the Spirit as felt on the heart.

Quote: If we lightly esteem the means which God himself hath appointed, no wonder if the enemy gets an advantage over us.

Answer: Many are led lightly to esteem the means of grace, because there is no grace to be found in the means; what refreshment can be expected from a cloud without rain; what sure navigation from a wandering star; or what satisfaction from a well without water?

Quote: A Christian may be as sensible of the desires of his soul, as of the cravings of his body, but he frequently sees not how these prove himself to be born of God.

Answer: This doctrine would be rejected by every woman in the pains of child-birth in all the world; she desires and cries for deliverance, but friend Timothy would find it hard work to persuade her that the birth is over; and, when once she is delivered, she will give a better account of it than he can. Even so every troubled soul, that hath fear and torment, longs and desires for pardoning love, which casts out fear, and makes the birth clear. But their desiring this is no proof of their birth; nor can it be, for they are not born again, nor will they be till the desire is accomplished, until the soul comes forth of its bondage, straits, and difficulties, under the influence of the spirit of love. Some desire and have nothing, Prov. xiii. 4; and others desire and die. "The desire of the slothful killeth him." Rest not in a few desires, reader, but look diligently, lest you fail of the grace of God.

Quote: All objections which may arise from the temptations of Satan, and the remains of unbelief, cannot drive him from this, that he is not the man he was.

Answer: The man out of whom the evil spirit went, appeared not to be the man he once was: and when the house was empty, swept, and garnished, it looked better still; but the last state of that man was worse than the first. Satan may go out, where he is neither cast out, nor kept out; there may be an enlightening of the head into gospel doctrines, and a reformation in the conduct, where there is no inward renewing in the spirit of the mind, nor change of heart, which consists in removing it's obduracy, or stony quality, by contrition, godly sorrow, and gospel repentance.

Quote: David complains that his soul cleaves to the dust. It is evident that this is the language of a child of God; for the more the unregenerate man cleaveth to the earth, the more he is in his element, especially if he has prosperity in his pursuits; for him to complain of his heart cleaving to the earth, would be inconsistent. His delight being only in the things of this world, it is impossible he should feel such soul complaints; he is a total stranger to soul necessities, or spiritual pleasures.

Answer: The thorny-ground hearers, and those that tasted the powers of the world to come, were not total strangers to spiritual pleasures; nor were they strangers to earthly cleavings of soul, when the cares of this life, and the deceitfulness of riches, sprung up; nor were they without their sensations and complaints, when the word was choked in their hearts; for there must be strong struggles, and sharp oppositions, before the word of God in such a hearer is choked or overrun with carnal cares or the deceits of riches; and God makes such a hypocrite feel this, that he may leave him without excuse. Timothy sets to work to guide the timorous soul, without ever pointing him to the gate at the head of the way, or describing the entrance; and attempts to establish his Christian, without ever describing what a real Christian is: but he never shall be a safe guide for a Christian to follow, nor a good minister of Jesus Christ, till he can describe conversion, regeneration by the Spirit, justification by faith, the application of the atonement, and the forgiveness of sins through it; evangelical repentance, and liberty of soul, by the Holy Ghost. Converted the sinner must be, or he shall never be healed, Isai. vi. 10. Regenerated he must be, or he cannot see the kingdom, John iii. 4. Justified by faith he must be, or die under the curse of the law. Cleansed from sin by the blood of Christ he must be, or die in his sin; and, except he repent, he shall perish. Without an unctuous experience of

these things, in some degree, no man living shall be saved; God declares it, and the scriptures cannot be broken.

Quote: This proves that the man who speaks from his heart this language, namely, that his soul cleaves to the dust, must be born of God: it is only the Christian who can, with any propriety, adopt the language.

Answer: Then the young man in the gospel bids fair for a part in this birth; for he had a strong desire to inherit eternal life, but he found his soul cleave to the dust; and he could with propriety adopt this language, and speak it from his heart, for he went away sorrowful, or filled with grief and sorrow. I think David must have had some other experience to prove his birth to be of God, besides that of earthly-mindedness; for a spiritual birth is made clear by the Spirit's union with the soul, and not by the soul's union with the dust.

Quote: This language being so common to all, ought rather to prove to the Christian, that such as are speaking in this strain, belong to that company who have spoken it in every age.

Answer: The language of a soul cleaving to the dust, is not common to all and every individual of God's family: "Asa's heart was perfect with the Lord all his days," 1 Kings, xv. 14. Nor was it a common complaint among the primitive saints, who called nothing that they possessed their own, but sold their possessions, and laid the money at the apostles' feet, and distributed it as every one had need: these had all things common, the one as well as the other; which shews that this language was not common in that age, unless Timothy has an eye to Ananias and Sapphira; these found their poor souls cleave to the dust, and they were laid dead in the dust for it.

Quote: Offer a Christian in this distressed situation any thing which adorns the body, or suits the appetite, or enriches his estate, his drooping spirit is not at all alleviated by any of these.

Answer: Nor was Judas's distress alleviated with any of these things: when his spirit drooped, and his distress came on, he threw down the thirty pieces of silver in the temple, and departed; and evil days have made many hypocrites say of all worldly pleasures and riches; ' My soul hath no pleasure in them,' as well as Timothy's Christian. We must have some account of a better experience than that of cleaving to the dust, and loathing worldly riches, before we shall be satisfied. God often gripes a worldly professor in his conscience and bowels, till he makes him loath and discharge all that he had swallowed down. "His meat in his bowels is turned; it is the gall of asps within him. He hath swallowed down riches, and he shall vomit them up again: God shall cast them out of his belly."

Quote: The difference between an antipathy to the power of religion, and an earnest desire after the life and spirit of it, is so great, that when properly noticed, it is of great advantage to the real Christian.

Answer: Slaying the prejudice, or the antipathy, of a sinner, is what Saul and all his messengers experienced when he and his men went to Ramah to take, if not to kill, David. The Spirit of God fell upon them all; insomuch that they not only lost their prejudice, and forgot their errand, but they fell to prophesying; and as for desiring the life and spirit of religion, it is what every despairing hypocrite in Zion desires. This labour, Timothy, will never clear the ground of a doubtful child

of God. He doth not want to know how much he differs from the most secure worldling, or the most violent persecutor. This is obvious enough to him, let him be as weak in faith as he may. But he wants to know how grace has made him to differ from the most accomplished hypocrite that ever, appeared in sheep's clothing. It is the attainments of hypocrites that puzzle and stumble him, and not the insensibility of the dead, nor the desperate rage of persecutors; and, until thou canst do this, thou wilt never be a fit guide for a timorous soul.

Quote: It is neither the sweet and charming voice of the gospel that will draw him, nor will the dreadful effects of sin drive him, to seek for happiness in God. All this proves how much the true Christian differs from the man of this world.

Answer: Those that shall seek Christ, and not find him; and those that will to enjoy him, and find it is not of him that willeth; and those that run for the prize, but find it is not of him that runneth; were under some sort of drawing, or else why all this labour in vain? And those that shall seek to enter in at the strait gate, and shall not be able; and those that are first in their own eyes, and last of all in God's account; and those that cried, "Lord! Lord! open to us!" who are sent away as unknown to Christ; all these seem to be driven by the dreadful effects of sin and apprehensions of wrath, to seek for happiness in God, but have never found it: which sufficiently proves, that Timothy's Christian differs nothing from the worst of hypocrites.

Quote: Remember, that soul must be spiritually alive that experiences spiritual sensations.

Answer: Paul's hypocrites, in the Hebrews, tasted the good word of God, and the powers of the world to come, and were made partakers of the Holy Ghost. These had both taste and feeling, which are spiritual sensations. And Judas felt the violence of Satan, the wrath of God, and the pains of hell; which are dreadful, though spiritual sensations. And, add to this, they might have all knowledge, and understand all mysteries; and yet so far from being, as Timothy says, spiritually alive, that Paul adds, they were instruments without life, giving sound. All these things may be, where a broken heart, repentance unto life, the forgiveness of sins, justification by faith, and true poverty of spirit, which are things that accompany salvation, never were given. I know two men at this day, that have formerly exceeded Timothy's Christian in all the evidences that he describes, as much as the prophet Balaam exceeds him in vision and knowledge; and yet at this time appear to be the most fatal apostates that lie within the compass of my knowledge.

Quote: Thus, we see, there are many of the complaints of God's people, which as fully prove them to be born of God, as their most elevated joys.

Answer: There may be elevated joys where the spirit of love never took up his eternal abode; and such souls may hear the word with pleasure, and run for a while with rejoicing; but if the Spirit of God be not in their heart, to feed these joys, such joys will wither away from the sons of men, Joel i. 12. And there may be numberless complaints where the soul is not born of God. "Therefore thus saith the Lord God, behold my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed: behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl

for vexation of spirit. And ye shall leave your name for a curse unto my chosen," Isa. lxx. 13, 14. Here is hungering, thirsting, shame, and confusion, crying and howling for inward vexation; all which are heavy complaints; but these complainers were not born of God.

Quote: The difference between the frame of mind, expressed in this text, and that dead frame in which thousands and ten thousands of worldly professors live, is as much as between life and death.

Answer: If David had no other proof of his being quickened and made alive to God, but that of his soul cleaving to the dust, the goodness of his state had been badly proved. To be heavenly-minded, is life and peace; but to cleave to the dust, must be a clamp and death to all comforts. Nor did David discover this frame of his to be as different from that of a worldly professor, as between life and death; but ranks himself rather among the dead, than among the living. "I am forgotten, as a dead man, out of mind. I am like a broken vessel." "He hath made me to dwell in darkness, as those that have been long dead," Psalm cxliii. 3.

Quote: The true believer has an experimental acquaintance with the necessity of the operations of the Holy Spirit; the carnal professor has no understanding of any such thing.

Answer: Saul had an experimental acquaintance with the necessity of the operations of the Holy Spirit; for the Spirit of God had come three different times upon him, and each time he prophesied; and when he left him, and Satan began to trouble him, he felt this necessity deeply, and complains of it: "The Lord is departed from me, and answereth me no more;"

which shews, that Saul, though a carnal professor, had some understanding in these things.

Quote: It must be of great advantage to the Christian, when he can perceive, that even his complaints are undeniable evidences of his being a child of God.

Answer: There have been many grievous complaints of a religious nature, where there was no spiritual birth. The elder son brings forth many complaints: " Lo! these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid that I might make merry with my friends."

Quote: "Draw me; we will run after thee." It is impossible for any of the fallen race, while they remain in ignorance and enmity, either to understand this language, or pray this prayer. If we take a view either of the formal professor, or the men of the world at large, we shall find them as distant from such a frame of mind as this prayer demonstrates, as death is from life.

Answer: This is wisely judged, and well managed, friend Timothy; and I will that thou pursue this method constantly. If ever you deviate from this method, you will be discovered at once.²⁸⁹

Always set the formal professor, and the men of the world, before your Christians; and when they see these poor creatures in your glass, in all that dishabille in which you set them forth, your Christian will shine. Let these be your fat and lean kine; concave and convex; for should you ever attempt an honest exhibition of an accomplished hypocrite in Zion,

then your Christian and timorous soul, like the Hebrews before the Philistines, must all creep into their holes.

Draw me, and we will run after thee, is such language as the formal professor and the worldling cannot understand; and it is such a prayer as these can never pray. True, friend Timothy; but the hypocrite may have all knowledge, and understand all mysteries; and speak with the tongue of men and angels, and have all faith, so as to remove mountains, and yet be nothing. And I know full \veil, that many a hypocrite that has received the word with joy, has prayed this prayer, even to be blessed and drawn with a sense of God's love; for there are some that would give all the substance of their house for love, but it would be utterly contemned.

Quote: When persons are ignorant of that which is most universally known to all experimental Christians, it is evident, such persons must be total strangers to real christianity; and while we prove, to a demonstration, the universal ignorance of all unregenerate men, the Christian is more and more enabled to perceive the difference which God has made in himself: for the change which is made by regeneration is spiritual, by which a Christian is capacitated to form a judgment both of himself and the world "He that is spiritual judgeth all things."

Answer: This universal ignorance cannot be proved. Some hypocrites are allowed to have all knowledge; and we see evidently, that nine preachers out of ten currently pass for ministers of Christ and his gospel, who are nothing but carnal, unconverted men. And although a Christian may be enabled to form a judgment both of himself and the world, yet the arch hypocrite, who is an amphibious creature, between the saint and the worldling, which is the monstrous offspring of a mongrel minister, all head, and no heart; who speaks half Hebrew, and half Ashdod; which the Saviour calls a wolf in

nature, but a sheep in appearance; will still puzzle and perplex the judgment of the truly simple soul. Judas deceived all the apostles; Ahithophel deceived David; Simon Magus deceived Peter; the foolish virgins deceived the wise; the Arminian, in his own righteousness, deceived all the guests at the feast, except the king himself; Jehu deceived Jonadab; Ananias and Sapphira deceived a whole church; Saul deceived Samuel; and the Author of the Christian's Looking-glass has deceived an hundred; and, if it were possible, such would deceive the very elect Besides, Timothy's description of regeneration has not the least resemblance of the work itself; and as for the change that he describes, it sets the soul down far short of the attainments and blazing figure of a profound hypocrite in Zion.

Quote: The desires of the heart are even felt in the language by those who have spiritual understanding; and such divine breathings are rarely so much as heard by Christians; but their efficacy is experienced by those who hear them.

Answer: Many have the bowels of natural affections stirred, and their passions moved, by the prayer, and preaching of a graceless orator; and they may be zealously affected, but not well. The Spirit of God came upon Saul and all his company, when they heard Samuel and the prophets prophesying, which quenched their thirst for David's blood, and set them all to preaching; which experience and change greatly exceed all that our friend Timothy describes.

Quote: For as iron sharpens iron, so these tend to rouse and quicken those who have experience. Grace, in exercise, is like some excellent perfumes; you cannot come near them, but you partake of their sweet flavour.

Answer: It should have been, their fragrance. Many are perfumed by the gospel, who were never cleansed; and many are embalmed, who will not be preserved. The soul must be washed, salted, suppled, and swaddled, if ever it be saved. This tasting, and partaking of sweet flavour, will not do. The lamb must be eaten, and the bitter herbs with it, before a soul can be either purged from his sin, or assured of his life; "Except ye eat of the flesh of the Son of man, and chink his blood, you have no life in you."

Quote: There can be no honest complaint, where there is no sense of want or pain; therefore, though a hypocrite may utter a prayer in words like the sincere soul, his heart goes not along with his words.

Answer: There may be a sense of want and pain too, where there is no faith; and the heart may go with the words, when faith never went with the heart. The foolish virgins were sensible of their want, when they said, "Lord! Lord! open to us;" and Esau's heart went with his words, when he sought the blessing carefully with tears.

Quote: It is evident, from universal experience, that grace is more certainly described by wants, desires, and complaints, than by the highest joys with which any of the children of God are favoured.

Answer: This will not be credited by many that are in want, complain, and desire deliverance. An awakened sinner, who is quickened to feel his guilt, and the plague of his heart; who is in bondage, under a sense of wrath,, and bowed down and tormented with the fear of death, and the buffetings of Satan, is sensible enough of his wants, and is full of complaints and

desires; but you will never make him believe that he is a partaker of grace, till perfect love casts out fear; till his pardon is sensibly obtained, his liberty proclaimed, and his soul filled with joy and peace, in believing. The quickened sinner knows that he must be born again, and he will not rest contented till he is. Complaining and desiring belong to the labour, but joy and peace belong to the birth. The former are the snares of death, the latter the earnest 'of life.

Quote: David never gave such positive proof of his being a spiritual man, as the did in his deepest complaints.

Answer: If the scriptures had exhibited nothing of David but his deep complaints, we should be ready to doubt of his deliverance. I think David never gave a more positive proof of his being a partaker of the Spirit, than when he prevailed with God in prayer, obtained the remission of his sins, came up out of the horrible pit, had an open vision of Christ, was enabled to believe in him, found his heart fixed, saw for himself the path of life, and said, "Thou hast loosed my bonds." " Now the Lord is that Spirit, and where the Spirit of the Lord is, there is liberty." The man in whom these things are, is most surely a spiritual man; but there may be deep complaints where those things of the Spirit never were, nor will be.

Quote: A Christian, who humbly depends on the assistance of the Holy Spirit, will hold on his way to Zion, when many flaming professors will sink into oblivion.

Answer: Timothy tells us, that the Christian that depends on the Spirit, will hold on his way to Zion. I think the sinner must come to Zion, and be made a fellow citizen of it, before he can experimentally know any thing of the Spirit, much less depend

on him. Yea, he must come not only to Mount Zion, but to God, the judge of all; to Jesus, the Mediator of the new covenant; and to the blood of sprinkling also; before he can be ranked with the general assembly, or the church of the first-born. We hope our dear friend Timothy will never sink into oblivion, for he is by no means a flaming professor, for he emits neither light nor heat.

Quote: What is the reason persons, who differ so much from the world, cannot see that they are not of it? If they experienced joys as frequently as they feel their wants, they would have no fears about their state.

Answer: In page friend Timothy informs us, that 'it is evident, from universal experience, that grace is more certainly described by wants, desires, and complaints, than by the highest joys with which any of the children of God are favoured.' But, in this last quotation, he is altered in his opinion; and tells us, that 'if they experienced joys as frequently as they feel their wants, they would have no fears about their state.'

Quote: Job does not seem to call in question his state.

Answer: Nor does Job seem to be far from it, when he said, "Thou destroyest the hope of man." My transgression is sealed up in a bag, and thou sewest up mine iniquity. "Thou wilt not acquit me from mine iniquity." I am afraid of all my sorrows; I know that thou wilt not hold me innocent."

Quote: Though there be few who have travelled any considerable time in the way to Zion, but have adopted Job's language; yet they have an advantage Job was not favoured with: he had not the experience of a man set before him, who had been in a situation similar to his own.

Answer: Elihu filled almost three chapters in setting the experience of other men before the eyes of Job. Man, says he, "is chastened also with pain upon his bed, and the multitude of his bones with strong pain; so that his life abhorreth bread, and his soul dainty meat. His flesh is consumed away, that it cannot be seen; and his bones, that were not seen, stick out. Yea, his soul draweth near unto the grave, and his life to the destroyers. If there be a messenger with him, [a good guide to the timorous soul] an interpreter, one among a thousand, to shew unto man his uprightness, then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom. His flesh shall be fresher than a child's; he shall return to the days of his youth; he shall pray unto God, and he will be favourable unto him; and he shall see his face with joy, for he will render unto man his righteousness. He looketh upon men; and if any say, I have sinned, and perverted that which was right, and it profiteth me not, he will deliver his soul from going into the pit, and his life shall see the light. Lo! all these things worketh God oftentimes with man." All this is the experience of other men, which was set before Job.

Quote: But now, he that once mounted up as on eagles' wings, is sunk in the mire of sloth and worldly affections: a change he once thought impossible. It is in this frame, that the believer can say, " In me, that is, in my flesh, dwelleth no good thing."

Answer: That text is badly matched. Paul was not sunk in the mire of sloth when he said it; for he was always bearing about in the body the dying of the Lord Jesus: and, so far from being sunk in worldly affections, he declared that the world was crucified to him, and he to the world. And who can suppose, that two creatures, so dead to each other's charms as Paul and the world, could be so sick of love to each other, or so sunk in affection? A professor, thus fallen, may say with a witness, In my flesh dwells nothing good, nor in my soul either.

Quote: This is winter season to the soul, cold and dark: is it then any matter of surprise to hear one, in such a situation, cry out, Oh! that I were as in months past!

Answer: This is winter, indeed, friend Timothy; and such a season as, I hope, no child of God will ever get into, "To be carnally minded, is death;" but, to be sunk in the mire of sloth and worldly affections, is death and damnation too. He that loveth the world, or the things of the world, the love of the Father is not in him, 1 John 2, 15. It is an infallible mark of an apostate; "Demas hath forsaken me, having loved this present world." It is the criterion of an enemy to God; " Whosoever therefore will be a friend of the world, is the enemy of God."

Quote: This complaint is not confined to the closet; it is like the plague, every part is affected by it.

Answer: If this plague of being sunk in sloth and worldly-mindedness, was confined to the closet, the Christian might run away from it without being infected either in body or soul. But Timothy says, every part is affected by it: that is, every other part of the body, as well as the closet, is affected, or in

love, with this plague of sinking into sloth and worldly lusts. This quotation calls for Timothy's note, or evangelical explanation, much more than the bible does.

Quote: How great the change! Now all arguments with his lukewarm heart lose their force; all relish for the word seems gone; the service, that once was far too short, is now intolerably tedious.

Answer: A professor's heart thus lukewarm, that has lost all relish for the word of God, and that finds the service of God intolerably tedious, is in a Laodicean church state, and among the number of them that Christ hath vomited up from the bowels of his mercy. "So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth," Rev. iii. 16.

Quote: It is a wonder that such, when they are not wholly left to an obdurate and insensible frame, to hear such an one cry out, Oh! that I were as in months past!

Answer: That pious lamentation of Job is by no means to be unlawfully joined together in unholy matrimony with the heart of Tim's Christian, who is sunk in sloth and worldly affections, who has lost all relish for the gospel of Christ, and finds his divine service intolerable; for Job had by no means lost all relish for the word of God, but asks his friends, "Cannot my taste discern perverse things?" And again; "Can that which is unsavoury be eaten? or is there any taste in the white of an egg? How forcible are right words! but what doth your arguing reprove? And again, "I have esteemed the words of his mouth more than my necessary food." Which shews plain enough, that Job had not lost all relish for God's word. Nor was he

slunk in sloth, for his spirit made diligent search after his God: "Oh! that I knew where I might find him, that I might come even to his seat." And so far was Job from being sunk in worldly affections, that he never sinned with his lips, nor charged God foolishly, when he had stripped him of all that he had in the world; but says; "The Lord gave, and the Lord hath taken away. Blessed be the name of the Lord." If our friend Timothy goes on to publish a similarity between the ancient saints of God, and his imagined Christian, which never had any existence but in his own head, I must, however unpolite, be under the necessity of forbidding the bans.

Quote: Though the Christian, at such seasons, cannot pray or read, and hear the word, with that satisfaction he wishes, yet he retains a high esteem for divine ordinances.

Answer: If this be true, that Timothy's Christian retains a high esteem for divine ordinances, he cannot be wholly sunk in worldly affections; and I think it is impossible that he should lose all relish for the word of God, and yet have so high an esteem for the preaching. What I highly esteem, I must have some affection for; and, if I have any spiritual love to it, I cannot have lost all relish for it.

Quote: Good and bad fruit cannot be more easily distinguished, than religious and carnal affections, when properly tried by the word of God.

Answer: All believers will not set their seal to this assertion; especially when they are in a situation similar to that of David, who was so reduced to humiliation at the pious counsel and prophecies of Abigail, that he loved her as a saint, blessed her in the name of the Lord, and blessed her advice and counsel;

and soon afterward loved her with another affection, and wooed her for a wife.

Quote: Let it be observed, that nothing is more common than for persons, who love the same kind of diversion, to unite together, whether those pleasures are natural or spiritual. This verifies the old proverb: Birds of a feather will flock together.

Answer: And as sure as the jackdaws always flock with the rooks, and the swallows keep company with the martins, so sure will the foolish and wise virgins flock together to the end; and the wheat and the tares grow together until harvest.

Quote: But the affection mentioned in this verse, differs wholly from all natural regards.

Answer: And the difference is so small, that weak believers have not been able to distinguish it. Natural affections in Peter ran so high to his Lord and master, that he rebuked him then he foretold him of his sufferings. And it was the same with his pious mourners, who wept when they saw him carry his own cross; and their natural affections met with a check for it: "Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children;" for, if they do these things in a green tree, what shall be done in the dry

Quote: It is a thing impossible, for a Christian to distinguish between natural affection and the love he experiences for the people of God? The regard he feels to Christians arises not from any natural ties, nor worldly advantage.

Answer: The regard that the Galatians felt to the false preachers of the circumcision, did not rise from natural ties; for the one were Jews, and the other Gentiles; nor did it rise from worldly advantage; for the Galatians were losers both spiritually and temporally, and yet they zealously affected them, though not well; and supplanted Paul to that degree, that they viewed him as their enemy for telling them the truth. Many a minister of the letter, fired with unhallowed zeal; and many an eloquent orator, who has been dexterous at moving the passions; and many an Arminian, in his sheepskin, and under a specious pretence to candour; have affected the children of God in their infant state of grace, as much, or more, than any real minister of the gospel, or real believer in Christ, till God has discovered them. And even then, when they were discovered, and were obliged to separate from them, they felt themselves both halt and maimed, when they had plucked out their right eyes, and cut off their right hands, till God has given them better members. And, for my part, I doubt not but our friend Timothy zealously affects many; but, if God should discover his doctrine as clearly to them as he has done to me, their love would turn to as much hatred as the love of Amnon to his sister Tamar.

Quote: However, it cannot be denied, but that John did write these words; and for this very end, that the children of God might know that they had eternal life: therefore, to apply the text to the very same purpose which the Holy Ghost had in view, is to me very satisfactory.

Answer: To catch hold of a single text, and apply it to such a Christian as this of Timothy's as an undoubted evidence of the grace of God, without consulting the context, or the whole drift of the apostle's reasoning, is not applying a scripture to the very same purpose that the Spirit had in view. John says,

indeed, that " we know that we have passed from death unto life, because we love the brethren:" but then I must be born again, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And I must know my sonship, or else I cannot call the saints my brethren, nor are they brethren to me; and, if I am not born again, I can be no more than a bastard, or a false brother, to them. "Every one that loveth him that begat, loves him that is begotten of him;" but, if I am not begotten of God, God is not my Father; and, if I am not born of the Spirit, the Lord's children are not my brethren. In the above passage, John tells me, that I must be begotten of God, and love him too, before I can love them that are begotten of him. Moreover, John not only enforces the begetting, but he describes the birth also; but Tim's Christian has had neither conception nor birth: nor is the description, nor the genealogy, that Timothy gives of him, to be found in the bible. "He that loveth," says John, is born of God, and knoweth God." Let the Christian first prove his birth, and then he will easily prove himself to be of the brotherhood; and the Spirit, which leads into all truth, will doubtless lead him to claim this evidence.

Quote: As the Holy Ghost is called, by way of eminence, the saint's comforter, and one of his methods of comforting is by describing spiritual affections, and those as differing entirely from all kinds of natural regards; and the discerning of this is that which assists the Christian to understand his own state, in such a manner, that he may say, I know that I have passed from death unto life, because I love the brethren.

Answer: The King of the Chaldeans loved Daniel; Potiphar loved Joseph; David loved Ahithophel: and an hypocrite, that receives the word with joy; who rejoices in a preacher's light for a season, and finds his legal spirit set to work, who springs up into a sudden profession, who for a while believes, would

sometimes, under such joys, pluck out his own eyes, and give them to a minister of Christ, and yet afterwards hate him for telling him the truth, or for trying to recover him from the error of his way. Thou canst not describe the difference between spiritual and natural affections, friend Timothy; and therefore I wish you would let the timorous soul alone, and look a little into thine own heart, and see how this evidence of loving the brethren appears there; for, if matters are not right in our own heart, we shall not be able to set others right. You know, that I have smote you for your errors: can you say, with David, it is a kindness? I have reprov'd you for your false evidences: has it been an excellent oil, which has not broken your head? And have your prayers been for me in my calamity? An answer of conscience to this, in the affirmative, is the best criterion of love to the brethren. But how did this evidence shew itself in you, friend Timothy? Did you not go to the reverend Rowland Hill, (with reverence and respect be his name mentioned,) and ask him, what you should do, and whether you should publish an answer to my Barber? And did not that good man advise you to let me alone; telling you, that I should knock you about the head with my coalsack, till I had made you as black as the devil himself? And did you not get that holy man to come and preach, I will not say a sermon, in your pulpit, to vindicate your book of false evidences, and to traduce your just reprov'er? "Rebuke a wise man, and he will love thee," says Solomon; but where is your love to me? "He that rebuketh a man, afterwards shall find more favour than he that flattereth with the tongue." But I am become your enemy for telling you the truth; therefore drop this evidence of loving the brethren, Timothy, for it does by no means discover itself in you; and thou must be inexcusable, O man, for wherein thou judgest another, thou condemnest thyself, Rom. ii. 1.

Quote: This is a positive proof that there is not merely a want of love in every unrenewed man, but a dreadful enmity not easily to be described; and this should be a striking proof to those who are possessed of christian love, and confirm them in this, that their being made partakers of such a change, could never have originated with themselves.

Answer: Friend Timothy must give christian love a better definition than this, if ever the timorous soul, that he undertakes to guide, be satisfied with this positive proof, or be confirmed by this criterion. Joash, king of Judah, shewed as strong a love to Jehoiada the priest, as Timothy has described in his book; but, after the death of the priest, the king slew his son, even when he was prophesying under the immediate influence of the Holy Ghost, 2 Chron. chapter xxiv. An hypocrite, when the unclean spirit is gone out of him, and he feels his soul charmed, and his prejudice slaughtered by the word, when his head is enlightened, when a reformation has swept the house, and the heart is garnished with fiery zeal and a double task of legal works, such a sinner will be so joyful in a preacher's light, and be so charmed with his gifts, that it is no wonder if he bring oxen and garlands, and attempt to do sacrifice; but, when the unclean spirit returns to his house, it is not to be wondered at, if he stone him and drive him out of the city.

Quote. Let any of those who are born of God,, meet an old acquaintance, who had formerly been walking after the course of this world, but begin& to ask the way to Zion. This is so far from raising in them any thing like resentment, it kindles a flame of love in them immediately. He who thus loveth, is born of God.

Answer: The timorous soul may be as much mistaken in this point, as Jehonadab was with respect to Jehu, when he said unto him - "Is thine heart right, as my heart is with thy heart?"

And Jehonadab answered, It is. If It be, give me thine hand. And he gave him his hand; and he took him up to him into the chariot," 2 Kings, x. 15. Here Jehonadab was deceived; who, in all probability, had as good a judgment in things divine as our Timothy's timorous soul: and Jehu went a deal further in religion than simply asking the way to Zion; for he was destroying the enemies of God, and purging his floor from idolatry. The love of some professors is like the violent passions, of some carnal lovers, soon hot, and soon cold. The more Paul loved the Corinthians, the less he was loved. "All my inward friends abhorred me," says Job: "and they whom I loved are turned against me."

Quote: Ruth had got such a taste for the things of God, that the whole kingdom of Moab was nothing, when compared to that of Israel.

Answer: This is an evidence that suits our friend Timothy; for he has got such a taste for the offerings of God, that all his surplice fees in Ireland were nothing to him, when compared to the free-will offerings in England. Dublin, that was once his city of refuge, was abandoned for an open door in London; but, if the harvest had been in Ireland, and nothing but the gleanings in England, we believe that our friend would have cast in his lot with Orpah.

Quote: The wide difference there is between enmity and love, is that which has caused this scripture to be so comfortable to many. A child of God, in desertion, may lose sight of many of his evidences, but he will scarcely ever wholly lose this.

Answer: The servant, who took his fellow-servant by the throat, saying, Pay me that thou owest, and cast him into

prison till he should pay the debt, Matt. xviii. 28. 30; and the nine disciples, who were filled with indignation against James and John for their mother's request, Matt. xx. 24; had lost sight of this evidence; and so doth many a backslider, when stung with guilt, under a sense of his base ingratitude; and when provoked to jealousy, and fired with inward rage at the happiness of those who abide in their simplicity, and stand fast in their liberty. All that God loves, he rebukes and chastens. Friend Timothy, we must have a little account of your timorous soul's chastisement, before we can conclude that he is not a bastard. He must pass under the rod, before he can be brought into the bond of the covenant; he must be pardoned, before he can love much or little; faith must purify the heart by an application of the atonement, before faith can work by love: and your timorous soul must be begotten of God himself, before he will, or can love this Father, or love him that is begotten of him.

Quote: It may be compared to a mark which the shepherd puts upon his sheep, which he burns so deep, that though every other badge is worn out by the briars in the wilderness, this will remain, being burnt deeper than the wool. It is read, even in the skin itself.

Answer: This is wonderful and elegant! I do not know what country our friend Timothy kept sheep in, nor who the shepherd was that he learnt his art of; but, if he burnt his mark in the flock as deep as Timothy describes, he was a cruel, merciless wretch, let him be who he may. I know they mark sheep with tar, or red ochre, but I never heard before of burning marks in them. Timothy's shepherd has not the least resemblance of the Chief Shepherd of Israel; for he never burns them in the hand, as Jack Ketch burns thieves, nor sears their consciences with a hot iron: he only marks them in

their foreheads with a timid from a writer's inkhorn, Ezek. ix. 3. 4.

Quote: It is of little weight with me what any man's opinion is about scripture evidences. I have been witness to men who have run into one extreme to avoid another, till they have been as far out of the path of scripture, as conceit and bigotry could possibly drive them.

Answer: Conceit and bigotry can never drive any person further from the path of truth, than blindness and ignorance has driven our friend Timothy. I have followed him closely for many miles, and observed him very minutely; but I never could find the print of his heel in one of the footsteps of the flock yet, nor do I think that I ever shall; for he owns himself, that, if he was at as great an uncertainty about natural things as he is about spiritual, he should doubt, or hesitate, whether he had any real existence or no; and it is not likely that such a groper for the wall should find out the path of wisdom, which is hid from the eyes of all living, Job, xxviii. 21.

Quote: Some of these will cry out, I am for none of your marks.

Answer: And well they may cry out against Timothy's marks, when he talks of burning them deeper than the wool with a red-hot iron. A burnt child dreads the fire; and it is a proof of its wisdom to cry out in time. So much for love to the brethren, and the comparison of it, to burning the flesh with a hot iron.

Quote: Those scripture evidences, which the Holy Ghost has left on record, are in general both easy to be discerned, and very conclusive.

Answer: They are much easier to be discerned in the Bible, than they are in Timothy's Looking-glass; for, instead of setting the saint's evidences in a fair light, he has uttered things which he understands not, and so darkened counsel by words without knowledge.

Quote: I would advise those who are timorous, to consider, it is not in our power to love whom we choose. Love does not originate in the will.

Answer: If it is not in our power to love whom we choose, yet we seldom choose any that we do not love; and, though love does not originate in the will, but in the affections, yet the affections generally lead the will: the will makes choice of the object which the heart affects.

Quote: If all who experience they love the brethren, were as fully persuaded that an effectual and saving change had passed on them, many, who are hanging down their hands, would be filled with joy, and would be giving thanks unto the Father, for translating them from the kingdom of darkness, &c. Ah, how many would wish to unite in these words! But fear deprives them of the pleasure.

Answer: Here we have two or three more mysteries, reader. The first mystery is this: the above persons experience the criterion of loving the brethren, which mark is burnt so deep, that it may be read in the skin: and yet these persons are not persuaded that a saving change is passed on them; on which

account, they go with their hands hanging down, instead of rejoicing and giving thanks to the Father. The first difficulty lays in this: how persons should have such love, and yet no persuasion, seeing persuasion is faith, and "charity believeth all things." The other difficulty is this: how our friend Timothy can expect people to rejoice, and give thanks to the Father, without faith or persuasion, seeing God fills his people with joy and peace; but then it is only in believing. And it is far more mysterious, that these persons are expected to give thanks to the Father for translating them out of darkness, &c. when they have no persuasion that such a change or translation has ever taken place on them: but, if we go to our friend Timothy, he will set us to rights at once. He tells us, that the reason these lovers of the brethren cannot rejoice and be thankful, is, because fear deprives them of that pleasure. But, then, one would be almost ready to ask, how persons of such love came to have so much fear, seeing there is no fear in love, but perfect love casteth out fear.

Quote: But those who have had genuine affections for the people of God, will find that fire alive even in dying circumstances.

Answer: It is strange, that these lovers of the brethren should find the fire of love alive in them in dying circumstances, when fear deprives them of all that pleasure, even in the midst of health!

Quote: Some, who have been the greatest enemies to the doctrines of free grace, and whose principles filled them with prejudices against the sovereignty of God, have been constrained to acknowledge, that such changes cannot possibly have any other origin than free and distinguishing

love; which has obliged some to acknowledge, that there must be an election of some individuals, though they cannot fall in with the Calvinist system.

Answer: Here are some persons who are the greatest enemies to the doctrines of free grace, who have been constrained to acknowledge, that such changes cannot possibly have any other origin than free and distinguishing love, which has obliged some to acknowledge that there must be an election of some individuals, which is Calvinism; though they cannot fall in with the Calvinist system, which is the election of some individuals.

Quote: When religion is made our element, and we can no more live without it than the fish without water; when religious pleasures are the highest of all our enjoyments; then we may be assured we have not only chosen God, but he also has chosen us.

Answer: I should choose to state it thus: that when the sinner can prove his faith and repentance to be genuine, and that the gospel is come to him, not in word only, but in power, in the Holy Ghost, and in much assurance; and when, by these things that accompany salvation, he has made his calling and election sure; then religion is made his element, and he can no more live without it than a fish without water. Religious pleasures will then be his highest enjoyments: but, until he has proved himself to be in the faith, he can take no real pleasure in religion, because his faith cloth not work by love, nor does his faith put on an imputed righteousness, the effect of which is peace; which love and peace in us are productive of all spiritual pleasures.

Quote: We can, with greater satisfaction, say, that religious subjects are our delight, than we can persuade ourselves that we are interested in them.

Answer: It is strange to me, that persons should find delight in religion without faith or persuasion of interest. The Psalmist did not find it so with him, for he declares, that he had fainted, unless he had believed. Timothy's Christian gets his delights where David got his faintings.

Quote: Christian, take particular notice of thy choice. A saving work on the soul is more certainly known by the choice of the person, than by either joys or terrors.

Answer: That is right, Timothy: be sure always to cut at the power of godliness. Never suffer your Christian to rest in divine joys; for you know, that God's kingdom stands in righteousness, peace, and joy; and that the fruits of the Spirit are love, joy, peace; and that God fills his people with joy and peace in believing. Stick to this, that a Christian's safety is more certainly known by his own choice, than by divine joys, However, we will examine man's choice, and God's joys, and set each before our reader, and let him see which he prefers. "Choose you. this day whom you will serve," says Joshua; "whether the gods which your fathers served, that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but, as for me and my house, we will serve the Lord. And the people answered and said, God forbid that we should forsake the Lord"... "The Lord drave out from before us all the people, even the Amorites which dwelt in the land: therefore will we also serve the Lord." Here, reader, is their choice, which was voluntary and free: there was neither compulsion nor force in it; but gratitude to God for bringing them out of Egypt, and dispossessing the Amorites, prompted them to make this choice. But Joshua was not satisfied with

this darling evidence of our friend Timothy's, but rather withstood it. "And Joshua said unto the people, Ye cannot serve the Lord: for he is an holy God: he is a jealous God; he will not forgive your transgressions, nor your sins," Joshua xxiv. 19. Joshua insinuates here, that they must be pardoned sinners who serve the Lord acceptably; and when sin, which separates between God and the soul, is removed, the sinner comes to Zion with songs and everlasting joy upon his head, and obtains joy and gladness, when sorrow and sighing flee away. Now, which evidence would my reader choose, man's choice, or the joy of the Lord, which is man's strength? Sure I am, that the soul that is a stranger to the terrors of the Lord, and to the joys of the Lord, could never yet sing of mercy nor of judgment; nor does he know the power of either law or gospel. Let him choose what he may, he is dead in trespasses and sins.

Quote: That choice, that is the effect of grace, is habitual and permanent. Amidst all the waves of this tempestuous sea, it will always steer the soul to anchor under the rock of ages.

Answer: Man's choice is habitual, says Timothy: but suppose the soul should get into one of Job's frames, and choose strangling rather than life, where is the habit of it then? 'It is permanent:' but suppose the soul, like Jonah, should choose to run away, where then is its permanency? But what is still more, 'this choice will always steer the soul to anchor under the rock of ages.' But that anchorage is not good: to anchor under the rock is too low. Hope must anchor in that which is within the veil; it must anchor in the Godhead, which dwells within the veil of the manhood. If Timothy had said, that God's choice is habitually the same, and permanent, I should have liked it much better.

Quote: Hypocrites and formal professors may mimic some expressions; but there are some scriptures which are neither understood by them, nor scarce ever noticed.

Answer: If to mimic the expressions of the saints, and to be without understanding in the scriptures, be the marks of an hypocrite, or a formal professor, our friend Timothy bids as fair to be a stage-player as any man that I ever saw or read. That he mimics the expressions of a Christian, cannot be denied; and that he has no understanding in the scriptures, is as evident, for there is not one text opened or explained in both his volumes. Nor is there one text that he has applied, that is applicable to the subject to which he has applied it: himself has tacitly owned, that God has not given him eyes to see; and this acknowledgment is true.

Quote: "I will go in the strength of the Lord God; I will make mention of thy righteousness, even of thine only." It is evident to me, that it was the design of the Holy Ghost in having such experience as this text contains, recorded, that Christians should read their own characters in the language of David, and others, to the world's end.

Answer: Now reader, we will look at Timothy's sense of this text, and the mysterious use that he makes of it. First, "I will go," says the Psalmist, "in the strength of the Lord:" this is an holy resolution of the mind. "I will make mention of thy righteousness, even of thine only:" this is an evangelical confession of the mouth. Now, what does our Timothy make of this resolution and confession? Why, he makes experience of it: for thus saith Timothy; ' The design of the Holy Ghost in having such experience recorded, is that Christians may read their characters, in the language of David, to the world's end.' Thus, reader, David's resolution and confession are called experience; and afterward, this experience is called David's

language, in which Christians are to read their own characters to the world's end. Tim. makes no difference between word and power, though one is life, and the other is wind. Experience, reader, consists in the remission of sin, and the bestowment of peace; in deliverance from bondage, and being brought into liberty; in delivering from the curse of the law, and receiving life in Christ by the gospel; in being delivered from enmity, and slavish fear; and being blessed with the Spirit of love, which reconciles the soul to God. This is experience which worketh hope, and this work of experience is God's work: but resolutions and confessions are not experience; nor are they God's works, but the performances of men. Thus much for Timothy's nonsense upon this text.

Quote: Foolish virgins may arrive at the theory of religion; but the experimental knowledge of this text is a lesson which God himself can only teach.

Answer: If the foolish virgins arrived at the theory of religion, they have greatly outsailed Timothy; for he has lost his point, and is quite out of soundings. But the conclusion is, ' the experimental knowledge of this text is a lesson which God himself can only teach;' the sense of which is, that God himself can teach no more than the experimental knowledge of that one text.

Quote: Why art thou esteeming it so great a favour to be enabled to believe? Though it may be but at some particular seasons thou hast been helped, in some measure, to adopt the words of the Psalmist; "I had fainted, unless I had believed, to see the goodness of the Lord in the land of the

living." Those who esteem it such an infinite mercy to be helped to believe, are true believers.

Answer: Timothy's Christian hath not been enabled to believe; for his faith has never been discovered nor described, nor has one act of faith been put forth in all the regions that Timothy has led him through. And as for Tim's Christian's seeing the goodness of the Lord, this is a contradiction of what went before; namely, an acknowledgment that God had not given Timothy and his Christian eyes to see. Nor are those true believers, who esteem it such a mercy to be helped to believe. A hypocrite may see this help in another, while himself is destitute of faith: the foolish virgins saw the faith of the wise, and begged a share of their oil, esteeming it the greatest of mercies; but themselves were not true believers.

Quote: What unregenerate man is animated by beholding that there is in Christ all that a poor soul can possibly need? It is the child of God only that desires nothing so much as to be assured that Christ is his.

Answer: Balaam was animated by beholding what there is in Christ, when he speaks of the shout of a king in the camp of Israel, the safety and blessing of them that put their trust in him; and wished to die the death of such. Nor are they all children of God, who desire nothing so much as to be assured Christ is their's. "The soul of the sluggard desireth, and hath nothing." Some would give all the substance of their house for the love of Christ; and others shall not only desire him, but they shall seek him, but never find him: and others shall pray, "Lord! Lord! open to us!" which shews the intenseness of their desires, and yet they will never be admitted to the participation of Christ's love. This is another false evidence, Timothy.

Quote: Is it not evident, to a demonstration, that to the unconverted man, he is as a root out of a dry ground? There is nothing in Christ that appears desirable to him.

Answer: Christ is a root out of a dry ground to the converted, as well as to the unconverted; for although he is the living and life-giving root, that gives life and being to all creatures, and that gives spiritual and everlasting life; yet, as touching his manhood, and the human nature from whence he sprung, he is a living root out of a dry and barren ground, as all human nature, in its fallen state, is. And if there is nothing in Christ that is desirable to the unconverted man, how comes it to pass that so many shall seek him, and not find him? Yea, many shall seek to enter into his presence by the strait gate, and shall not be able; and others shall knock, and call too, and yet be rejected.

Quote: There is nothing in which Satan tempts a soul more, than in the method of seeking for assurance.

Answer: Yes, there is. Satan tempts and perplexes the believer more about his sonship, than he does about the assurance of faith. God has many children in the faith, who are seldom blessed with the full assurance of faith; and, if the devil does tempt the soul about assurance, sure I am that he never perplexes the weakling more than when he tempts him to hear preachers, and read authors, upon the subject of assurance, who themselves are destitute of faith.

Quote: As he is particularly averse to the believer's being in the possession of such a pearl as assurance, he practises all his cunning to prevent his obtaining it.

Answer: And never does Satan practise more cunning than when he appears in long bands, long robes, and a white wig, leading the unwary soul to affect his false instrument, and rest in a false evidence, which is trusting in a lie. In this way Satan beguiled the Israelites, by the instrumentality of his false prophets; and brought the poor deluded wretches to credit their report, and to hope for the confirmation of their predictions, when there was no more truth in their prophecies than there is in Timothy's evidences. Satan uses all his cunning, as our friend Timothy says, but then it is by false teachers: hence they are compared to foxes, which is one of the most cunning creatures among all the tribe of vermin. "O Israel, thy prophets are like the foxes in the deserts. They have seen vanity, and lying divination, saying, the Lord saith; and the Lord hath not sent them: and they have made others to hope that they would confirm the word." This hope of Israel, and the faith of Timothy's Christian, bear one and the same stamp; and I am sure, their evidences, and themselves, will never be confirmed by the God of heaven, only by the god of this world.

Quote: Those who seek it any other way than that which the Holy Ghost has prescribed, are sure to experience great perplexities.

Answer: And sure I am, that those who seek the assurance of faith among Timothy's evidences, will be perplexed enough. I would say to such, "Why seek ye the living among the dead:" assurance is not here, nor was it ever.

Quote: Many who have had great experience, have been kept much in the dark the greatest part of their travel, on account of their want of knowledge how this is obtained.

Answer: Persons who have had a great experience, must have some knowledge of God's fulfilling the good pleasure of his will in them, and the work of faith with power; or else their experience is nothing, worth. And such as have experienced this, are sure to be brought to know, and feel too, that assurance does not spring from themselves, but that it is obtained by the donation of God, who is the giver of every good and every perfect gift. But Timothy's man of great experience has. been kept much in the dark almost through all his travels;. which serves to shew us, that the faith of this man is not like the faith of God's elect: For those that believe in Jesus shall not abide in darkness, but shall have the light of life. The word, travel, wants an explanatory note.

Quote: Some have been tempted to look for extraordinary visions: this is frequently occasioned by hearing some poor deceived creature tell something of the marvellous, in order to make others admire them as heaven's favourites.

Answer: ' Some have been tempted to look for visions.' Here Timothy frankly owns, that he and his Christian are both of the world; for Christ says, "The world seeth me no more, but ye see me;" then there must be vision, or they could not see him any more than the world. And he adds, I will manifest myself to them that thou hast given me out of the world; though he doth not to Timothy. "The world seeth me no more, but ye see me: and, because I live, ye shall live also." Here are both light and life: ye see me, and shall live. God says, Your old men shall dream dreams, and your young men shall see visions; and I will shew wonders in the heavens above, and in the earth beneath. But then these dreams, visions, and wonders,

are only to be seen by those servants and handmaids upon whom God pours out his Spirit, Joel ii. 28, 29. But, as Timothy and his Christian have not seen the Saviour, they cannot have this Spirit; it must, therefore, be as Tim. says, nothing but a temptation of the devil that has led his Christian to look for visions. But we are informed, that this temptation was occasioned by hearing some poor creature tell something of the marvellous. This curious phrase, something of the marvellous,' wants Timothy's note, or comment, more than the Bible does. But they are poor deceived creatures who have seen and told these visions: such poor creatures as Abraham, on the plains of Mamre; Lot, at the gates of Sodom; Jacob, at Bethel; Moses, at the bush; the seventy elders, in the wilderness; Joshua, in the plains of Jericho; whole families, at Bochim; Gideon, in the barn's-floor; Manoah and his wife, in the corn-field; David, in the floor of Atad; Solomon, in Gibeon; Isaiah, when he saw his glory; Daniel, by the river Chebar; Jot, when his eyes saw the Lord; Ezekiel, in Babylon; the three disciples, on the mount; the five hundred brethren, at once; Paul, who was born out of due time; and Mr. Hart also, whom Timothy succeeded. And, indeed, the vision and light of faith, in all the elect of God, makes the whole church of the living God to consist of these poor deceived creatures, who have told something of the marvellous, in order to make others admire them as Heaven's favourites. However, to give the devil his due, we must clear our friend Timothy from all charge of seeing visions: this appears by his confusion in every page; therefore, he cannot say it is a precious thing for his eyes to behold the sun. Notwithstanding Timothy's contempt of visions, "Thus saith the Lord God: Woe unto the foolish prophets that follow their own spirit, and have seen nothing," Ezek. xiii. 3. "Where there is no vision," says God, "the people perish." If this be true, what is to become of Timothy's Christian? and, if Timothy has had no vision, what is to become of him, and those who attend his ministry? "Where there is no vision, the people perish." And sure I am, that

those who have no open vision in this world, will have an awful one in the next; I mean, when the blind have led the blind, till they both fall into the ditch: Then they will lift up their eyes in hell, and see our spiritual Abraham afar off, and the elect of God in his bosom: and let Timothy and his timorous soul look to this.

Quote: Others have, for years together, refused taking the least comfort to themselves, because they have not experienced such seasons of joy as they have heard some speak of.

Answer: If Timothy's Christians have refused to take the least comfort to themselves for years together, it is because such as Timothy, and not God, have tendered comfort to them; and it is a proof also, that God does not own, bless, or make application of the tenders of any such miserable comforters. This observation and confession of Timothy's serve to confirm us that his preaching has been in vain, and that his Christian's faith is vain; like people, like priest: So I beheld "...the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors there was power, but they had no comforter: wherefore I praised the dead more than the living," Excl. iv. 1,

Quote: Those who have experienced very uncommon manifestations of divine love, ought to be very cautious how they speak of these before weak Christians.

Answer: The whole church tells us, that God appeared of old unto her; saying, Yea, I have loved thee with an everlasting love. And Paul and John make their holy boast of it, and triumph in it; and sure I am, this will never hurt real believers:

it may provoke them to jealousy, and to emulation; and may serve to add diligence to their searches, and fervour to their prayers, which will only help them to find Christ the sooner, and to prize him the more when they have found him. It is the fox, the hypocrite in Zion, who is wrapped up in his sheep's skin as snug as a bug in a rug, that cannot bear to hear of the manifestations of divine love. This lays him open: he spurns at the music and dancing, and is as desperate at love as Timothy is at vision.

Quote: While one has been gratifying his own pride in relating something of the remarkable joys he has been indulged with, another has been, at the same time, drawing the most gloomy conclusions.

Answer: This was verified in the elder soil, at the return of the prodigal; and in Joseph's brethren, at the hearing of his dreams; and in Paul's countrymen, at the hearing of his conversion; and in Stephen's accusers, at the sound of his voice, and the rays of his face; and, likewise, in our friend Timothy, at the hearing of visions. Nevertheless, we must do as the poor Gadarene was ordered to do: Go into the city, and tell how great things Jesus has done for us, and how he has had mercy on us; whether Timothy and his Christian will hear, or whether they will forbear; for we cannot but speak the things that we have heard and seen. And thus saith the Lord: "Behold, ye despisers, and wonder, and perish, for I work a work in your days, a work which ye shall in no wise believe, though it be told you." Which work is not the work of creation, nor the work of redemption, but the work of faith in the heart. Paul's audience on the stairs of the castle, when he spake of the power and grace of God in his conversion, drew very melancholy and dreadful conclusions; crying out, "Away with such a fellow from the earth, for it is not fit that he should live."

Quote: The language of this text, "I will go in the strength of the Lord God," &c. is the universal experience of all Christians.

Answer: The last use that was made of this text was, that Christians should read their characters in it to the world's end. But now the language of David, in this resolution, contains the universal experience of all Christians; so that, to go in the strength of the Lord, and to make mention of his righteousness, is at once to grasp the universal experience of all saints and all souls. Thus Timothy has wound up the whole skein into one ball: however, the Christian will want to experience some light as well as support, and some comfort as well as strength; strength will make the Christian stand, but love will make him run, fight, and conquer too.

Quote: Though they are hoping, that such strength as their necessities call for, shall be afforded them, yet they find as absolute a necessity to apply to God for assistance, to help them to lay hold on a promise, as strength to go through the difficulty.

Answer: Here Timothy tells us, that they want help to lay hold on a promise: I think they want the word of God to come with power in the Holy Ghost, and with much assurance. The Lord of life must speak the word home to the heart, so as for the sheep to hear his voice and live. Faith comes by hearing, and hearing by the word of God, but not by such preaching as Timothy's, and the word must dwell richly in the saint; it must be rooted in an honest and a good heart, and this good thing must be kept by the Holy Ghost which dwelleth in us. "The words of the wise are as goads, and as nails fastened by the

master of assemblies". This nailing and fastening is better than Timothy's hand-hold.

Quote: These are lessons the carnal are wholly ignorant of.

Answer: The carnal are ignorant of Timothy's lessons; and he might in truth have added, so are the spiritual also: for I am sure, that all the gospel ministers in the world, and all the children of God, put them all together, could never fix the sense of Timothy in his lessons; and the reason is, because there is no sense to fix. And sure I am, that the author cannot help us out; for he has told us, that he is at the greatest uncertainty in spiritual things; and, where all is uncertain, nothing can be sure.

Quote: None could mention, with propriety, their going in the strength of the Lord, without some humble hope, that God would graciously afford them his assistance, and the words imply as much; experience increases this hope.

Answer: Our friend Timothy does not understand his text. He sends his Christian forth, in humble hope that God will afford him assistance, which is, hope of future aid; for what is seen is not hope. And he tells us, that the text implies as much; that is, it implies hope of future assistance: but I think David had got that strength in possession, that Tim's Christian has in hope. "I will go in the strength of the Lord God." It does not say, that he went forth in expectation of it, but he went forth in it, in the possession of it.

Experience increases this hope,' we are told. The plain English of this mystery amounts to this: Timothy's Christian goes forth in humble hope of future assistance; this is implied

in the text: and, when he gets this expected assistance, then it is experience which increases his hope. But then I should be glad to know, as it is experience that worketh hope, what that experience was that wrought his humble hope in him, before he went forth at first. Our author can give no answer to this question, reader; and, where there is nothing to be had, the king must lose his right.

Quote: This is not the language of a Christian, at his first entering into the field, but of those who have been taught more lessons than the A, B, C, of Christianity.

Answer: Here, reader, we have got fighting, schooling, weapons, and hornbook, all together. Timothy's Christian goes forth into the field of battle, which requires some scientific knowledge, and then returns to learn his alphabet.

Quote: Those who have frequently experienced help in difficulty, may, like Samuel, setup these stones of Ebenezer.

Answer: That wants a note. Ebenezer signifies the stone of help. To set up stones, of stones of help, is such nonsense as ill becomes a commentator on the Bible.

Quote: Carnal and unregenerate men will no more plead nor live upon the word of God, than the dead in their tombs.

Answer: Carnal, and unregenerate, are synonymous terms; pleading, and banqueting, are badly matched.

Quote: The Christian finds, by experience, that those are very unsuitable companions for him, whose hardness and ignorance may be known by their spirit, and even felt in their words.

Answer: Timothy knows the fruit by the tree, and not the tree by it's fruit. The hardness and ignorance of a man may be known by his spirit, instead of his spirit being known by his hardness and ignorance; and may be felt in his words: it should have been by his words: I think the above hardy, ignorant person, has ere now dealt some reproof to our author, which has been attended with some sharpness; for it sticks in his stomach to this day.

Quote: Those only are wise who are jealous over their own hearts.

Answer: They are wiser by far, who know the pardon of their own sins. The former are wise to suspicion, the latter are wise to salvation.

Quote: That knowledge which the believer has of the impossibility of his standing in his own strength, is not mere theory, but a real sense of his weakness, and that frequently dearly bought, by ignorantly attempting to go in his own strength.

Answer: And he must have a sense of God's power as well as of his own weakness, or else Satan will hold him captive. I wish our friend Timothy's sense of feeling were but as keen as my eyesight; for I am sure that I can see his weakness, but I doubt he never felt it; if he did, I think he would never attempt to preach or write again. However, as yet he has come forth in

his own strength, to all intents and purposes; for there is not the least weight of God's power, either in truth or argument, nor any description of it, as ever felt or experienced by Timothy. His doctrine runs one way, and he another: he is enforcing divine power, by arguments that are pregnant with nothing but human weakness; and, while he is debasing human frailty in his Christians, he exhibits nothing but human frailty in himself.

Quote: This is not to be wondered at, if we consider, that such men are wholly ignorant of the spirituality of God's law, by which the believer judges of himself.

Answer: The chief work of a believer lies in working out his own salvation, in proving himself whether he be in the faith, and in making his calling and election sure; and, if he goes to the law to judge of himself in these matters, he is likely to come away with his matters undecided; for election and calling, faith and salvation, are not of the law, nor is the law a proper touchstone to try the Christian's faith in Christ by. The phrase, ' Judge of himself, ' wants a note.

Quote: The longer the Christian is spared, the more he feels the necessity he stands in of that perfect robe which covers all his defects, and that righteousness in which he sees he magnifies the law, and makes it honourable.

Answer: This robe, and this righteousness, like Pharaoh's dream, is one and the same thing, therefore the copulative, and, should be left out; but the believer, by putting this robe on, or by wearing it, does not magnify the law, nor make it honourable. This was done already to his hand. This work was completed by the Saviour, and the glory of it he will never

give to another. Besides, putting Christ's righteousness on, and walking in it, is not a work of the law, but a work of faith; and therefore must be tried, not by the rule of works, but by the rule of faith. If an eminent master tailor was to make a handsome coat, with the best of workmanship, and give it to our friend Timothy; his putting it on, and wearing it, can never be called making it: it would be falsehood in him, and ingratitude to his benefactor, to assert any such thing; and so it is here. Christ alone magnified the law, and made it honourable, by which a righteousness was wrought out that God accepted, and to us God imputes it; the Spirit shews it to us; and faith puts it on; by which the righteousness of the law is fulfilled in us: but it never was, nor can be, magnified by us.

Quote: It is highly agreeable to God, for Christians to speak freely of those things to their fellow-travellers. David, the man after God's own heart, could say, "Come, ye that fear the Lord, and I will tell you what he hath done for my soul."

Answer: I wish our friend Timothy would set the example, and tell us what the Lord hath done for him: but there is not one hint dropped of this throughout both his volumes; and no wonder, for where nothing is done or said, nothing can be told without telling lies.

Quote: When those who are advanced in life, and grown in grace, freely mention their difficulties, and especially those which they have met with from their own hearts, it has been of the greatest encouragement to others.

Answer: Our friend is more fond of hearing mourning and weeping, than he is of piping and dancing. John's ministry suits him better than that of the Saviour: but the lively

Christian will not imitate him; for he had rather speak of the goodness of God to his soul, than tell of the difficulties he has met with from his own heart; he had rather have the physician uppermost in his thoughts, than his stinking wounds.

Quote: But this is far from being the case, when a man boasts of his experience, to gain applause, and to make the ignorant wonder, and even to make the timorous look upon themselves as nothing, when compared with such highly-favoured beings as they imagine themselves to be.

Answer: Our friend can never touch upon experience, without being, like Daniel's he-goat, moved with choler: and no wonder, for a graceless preacher can never love nor like a gracious professor; for these are the only people that can see through them, discover them, and expose them to others. But this experience, Tim. says, is all imagined. However, a man's own experience is his testimony. Paul's experience of receiving Christ at his conversion, was his qualification for the ministry, the basis of his doctrine, and his witness for Jesus in every court of judicature; and he that is destitute of it, is without Christ in the world, and has no other witness than what is given by fools.

Quote: How often do we see such blazing stars fall from a station, which appeared by far the most lofty in the religious horizon, down into the dreadful quagmire of sin; and, in that state, both live and die.

Answer: If it is experience that throws these stars down from their horizon, our friend Timothy will go nigh to stand his ground; for there is no experience comes from his heart, nor the common theory of it from his head. He may fall like a thief

in the candle; but he will never fall like a star, for there is no light in him.

Quote: As the proud boasting of such distresses many, so their fall shocks many more, and fills them with dread and horror.

Answer: According to Timothy's account, these experimental souls have, like Samson, killed more at their death, than they did in their life: telling their experience distressed many; and their falling away shocked more. This false representation of the final apostasy of experimental Christians, is intended to prejudice the minds, and bar the ears, of ignorant persons, against every minister that enforces and insists upon the vital power of godliness.

Quote: It is God's determination, that no flesh shall glory in his presence.

Answer: Has God determined that no man shall tell his experience, nor glory in his goodness, when felt and enjoyed? God has determined no such thing. "Thus saith the Lord: Let not the wise man glory in his wisdom, neither let the mighty man glory in his might; let not the rich man glory in his riches; but let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord, which exercise loving, kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord." This is a divine grant to the experimental Christian, and to no other; who is to glory in this, that he understands and knows God, by the pardon of his sins, by the support of his hand, and by God's love shed abroad in his heart; and that he is the Lord, which delivers him from the cruel dominion of all other lords, and reigns and rules

in his heart; and that exercises lovingkindness, in forgiving our iniquities, and healing all our diseases; and who exercises judgment, for all that are oppressed, and upon the ungodly, in the behalf of his cause and those that favour it; and righteousness, in the condemnation of sinners, in the justification of his saints, and in his correcting them for their good.

Quote: So diametrically opposite are weak Christians to these, that I have frequently seen such of so timid a disposition, that they have been afraid even to mention those very comforts which they could not deny having received.

Answer: If Timothy's weak Christians were of that number, in whose hearts the Lord had ordained strength, to perfect praise, that he might still the enemy and the avenger, they would scarcely have been able to have kept matters in their own breast. The high-priest, as well as Timothy, charged the Lords disciples to hold their peace about the experience of power; but the Saviour answered, If these hold their peace, the stones would immediately cry out: and no wonder, when the Lord had ordained strength, in these infants' weakness, to perfect praise. Timothy's weakling cannot be a freeborn citizen of Zion, because he is not joyful in his King; nor can he be a good soldier of Jesus, because he is not valiant for truth; but a dumb man, in whose mouth are no reproofs. He that tells others what God has done for his soul, confesses Jesus before men, and him will Christ confess before his Father, and before his angels; but Tim's Christian is a silent sparrow, alone on the house-top, and all for the want of that water that makes the lame man leap as an hart, and the tongue of the dumb to sing.

Quote: Satan may be compared to those hardened wretches who live near to the sea-coasts, and hang out false lights on the surrounding hills, on purpose to mislead the unwary mariner, in order to enrich themselves with the spoils of a shipwreck.

Answer: Our friend, as he has described himself, must unavoidably be one of these false lights, for he calls them poor deceived creatures, that have seen visions; and, as he would hardly rank himself among these poor creatures, we must conclude, that God hath not shined into his heart, to give him the light of the knowledge of the glory of God, in the face of Jesus Christ. He must, consequently, be still in the dark, for it is only in God's light that we see light; and it is visible that Timothy's writing and preaching is not sowing light for the righteous, nor gladness for the upright in heart: and the reason is, because this prophet finds no vision from the Lord, Lam. ii, 9 therefore, he must speak a vision out of his own heart, and not out of the mouth of the Lord, Jer. xxiii. 16. And what can such persons be, but what the scriptures call wandering stars?

Quote: If permitted, he will use his utmost art to perplex and distress Christ's lambs; and, if possible, make all those suffer shipwreck who have set sail for the heavenly world.

Answer: And if men have not, in the open vision of faith, been enlightened into the mysteries of the kingdom, I cannot see how they can feed the sheep, or lambs either. They cannot be pastors after God's own heart, because such are to feed his people with knowledge and understanding. But Timothy has no vision; the sun of righteousness, according to his own account, has not shined on him: and, if he has not found access to God, under the light of his countenance, how can he lead the flock in and out, so as to find pasture? And what

service is a blind watchman, or a shepherd that cannot understand? However, if Timothy's Christian should make shipwreck, who is foolish enough to embark for heaven in his evidences, he could not be charged with making shipwreck of faith; for there is nothing like faith in them.

Quote: All this proves the necessity there is for gracious persons to be well acquainted with the word of God; and to pay more regard to the experience therein recorded, than to any thing they may hear from poor mistaken mortals.

Answer: Well done, Timothy! never deviate from this rule. When you mention experience, always couple it with final apostasy; and when the light of faith falls in your way, call the possessors of it poor deceived creatures; and all that preach it poor mistaken mortals; and, by spitting upon every spark that comes from the altar of burnt-offering, you will be the better able to walk in the light of your own fire, and in the sparks that you have kindled, Isa. 1. 11. It is needful, as Timothy observes, that a Christian should be well acquainted with the word of God; but he is likely to remain as dark in the mystery as the Ethiopian eunuch, unless some brighter light than Timothy get up into the chariot and guide him.

Quote: The feelings of the believer, which may be discerned in this scripture; which is, "I will go in the strength of the Lord God," &c. will be found a true light to many, while the fancied experience of some will be to the unwary as the ignis fatuus, which endangers the lives of those it leads astray.

Answer: Various are the revolutions that this text has sustained, and various are the good purposes David's resolution has answered. First, It contains a choice

experience for those who went forth, hoping for future assistance, which hope is implied in the text. Secondly, It is for Christians to read their characters in even to the world's end. Thirdly, It is the universal experience of all Christians. Fourthly, The feelings of a believer may be discerned in this scripture. And, Fifthly, It will be a true light to many, when the fancied experience of some will be to the unwary as the ignis fatuus, Will-o'-the-wisp, or Jack-o-lantern, which endangers the lives of those it leads astray. Who could think, that the resolution of one saint could perform so much, and Timothy perform so little? However, we may here perceive what Tim means by experience: he means nothing by it, but the description of it in the letter of scripture, not as felt in the heart; for power felt, is fancied experience; vision, is deception; and feeling, is the mistake of poor mortals. However, Timothy is not one of those burning and shining lights which shine in vision, for he has not cast one ray of light upon any one text that he has mangled. Nor can we call him one of the experimental ones, who is acquainted with power: it is truly the speech of one that is puffed up, and nothing else.

Quote: When I am weak, then am I strong. The true believer has not only an understanding of the method of salvation given to him, but such an acquaintance with scripture as is peculiar to those who are taught of God.

Answer: Then our friend Timothy is not one of God's pupils, for he has not described one true notion of the method of salvation; and, as to Timothy and the scriptures, they seem to be utter strangers to each other. There is not any understanding, acquaintance, familiarity, or intimacy, between them: one would be ready to conclude, that they had never seen each other before.

Quote: This knowledge of spiritual weakness Paul himself lived a total stranger to before his conversion; and, were all the children of God to keep a distinct idea how ignorant they once were of themselves, it would be a proof to them, that their having now an understanding of the scripture, is an evidence of spiritual life.

Answer: This is another pillow, to bolster up and establish the hypocrite in Zion: for Paul declares, that a man may have all knowledge, and understand all mysteries, and have all faith, so as to remove mountains, and to speak with the tongue of men and angels, and yet be nothing but sounding brass, or a tinkling cymbal; or, as he elsewhere explains it, be nothing but an instrument without life, giving sound. Understanding is a proof and evidence to Tim's Christian of divine life; but Paul's hypocrite goes three steps beyond him, and has no life at all. Either Paul deceives us, or Timothy tells lies, one of it.

Quote: Many have called in question the truth of their faith, because they have found it fail them in times of their greatest need.

Answer: If faith fails in times of greatest need, there is just ground to call it in question, and to reject it too, as the vain confidence of a hypocrite; for the faith of God's elect never fails: it is maintained by the Spirit of God, and supported by the intercession of Christ. "I have prayed for thee, that thy faith fail not,"

Quote: This sense of weakness is a greater evidence of genuine faith than that which those have, who pass on year after year, and are utter strangers to themselves, and their own inability to stand in a time of difficulty.

Answer: It is impossible that any person, who is an utter stranger to himself, and to his own inability, can have any evidence at all of genuine faith; and Tim's Christian, whose great evidence of faith springs from a sense of his own weakness, or of his faith failing him in times of greatest need, has no more faith, or scriptural evidence of faith, than the other.

Quote: Such persons appear to be, according to Paul's expression, bastards, and not sons; to be then wholly insensible of our weakness, is a mark of a hypocrite.

Answer: In this, reader, Timothy shews us a mystery. The mystery is this: Here is a Christian, for such Timothy calls him, whose faith fails him in times of greatest need. This Christian is compared to another Christian, who is wholly ignorant of himself. Tim's Christian has the greatest evidence of the two; which great evidence of genuine faith springs from it's failing in times of greatest need. And the conclusion is this: he who is not sensible of his weakness, or whose faith doth not fail, is a bastard, and not a son; for, if faith fail not, it is the mark of a hypocrite. Faith, failing in times of need, and human weakness, are made to mean one and the same thing.

Quote: Why, then, should any distress themselves by calling in question the truth of their own faith, on account of having seen their own weakness on some particular occasions? This is nothing new, but that which the people of God have experienced in every age.

Answer: Faith failing in times of greatest need, and human weakness, are still continued as synonymous terms, though there is a deal of difference between faith and nature, and

between weak faith, and human frailty. ' Why, then,' says Timothy, 'should any distress themselves, by calling in question the truth of their faith?' I think they have cause enough to be distressed. The Psalmist cried out, when his heart and flesh failed; but if heart, flesh, and faith, all fail together in times of greatest need, there is ground for the greatest distress: for, although Timothy says, that the people of God have experienced this in every age; yet I know, that there is not one proof, in all the book of God, of the saints' faith ever failing them in their greatest calamities.

Quote: Impatience increases our troubles: yet all this tends to shew us how weak we are.

Answer: Timothy is weak enough, God knows; for such weak arguments, weak evidences, and weak proofs, never appeared in the world till Timothy took pen in hand.

Quote: I cannot leave this subject without adding an Appendix; in which I shall enlarge chiefly upon those perfections in the divine nature, which are manifested in the person, sacrifice, and priestly office of Christ; also, on those promises which particularly tend to lead the timorous soul to that foundation which God has laid in Zion. End of the Second Part. T. P.

Answer: My reader will observe how the above quotation is worded. Timothy will enlarge upon those perfections in the divine nature, which are manifested in the person of Christ, &c. For some perfections of the divine nature, to be manifested in Christ, is one thing; and for every perfection of Jehovah, in the highest sense, to be possessed by Christ, as God over all, blessed for evermore; and for all this glorious

fullness of the Godhead to dwell in Christ bodily, is another thing. When this wonderful Appendix comes out, reader, if God spares my life, I will write an Appendix to my Barber; which shall consist in an examination of Timothy's enlargements on the perfections of Christ; and in citing one half of his Christian evidences, to contradict the other half, that my reader may see, at one glance, the consistency of this Timothy.

The Funeral of Arminianism

William Huntington

TO THE REVEREND WILLIAM HUNTINGTON,

Dear Sir,

THE money enclosed is by way of subscription, to defray the expenses of publishing your sermon, preached this morning, which we would beg leave to call "The Funeral of Arminianism."

Requested by

Yours sincerely, in the Cause of truth

J. BEST,
J. DAVIDSON,
JOHN BRAYNE,
G. TERRY,
J. ALDRIDGE.

Sunday Noon, March 13, 1791

Dear Friends,

I AM willing to comply with your request: but, as the text never struck my mind till last night going to bed, it could not be supposed that I could be very concise in the delivery of so long a subject; nor can it be expected (as I could not sit down immediately to pen the subject while it was fresh on my mind,

but was obliged to preach another discourse before I began to write this) that I can retain, by strength of memory, every particular of a discourse nearly two hours long, so as to express it verbatim as it was delivered. I believe you will have the substance of it, with a little more conciseness or method, and with a good deal less power.

However, I shall confine myself as much as I possibly can to my text. I shall use plain dealing; and, such as it is, I hope you will receive it from one who serves you in Christ Jesus, with as much or more satisfaction than you can express yourselves to be served, by so unworthy a servant as,

WM. HUNTINGTON.

TO

THE READER.

If my reader inquires the reason of my preaching and publishing the Funeral of Arminianism while it is still alive in the world, and as likely to live as ever, &c., my answer is, I know that Arminianism must die, sooner or latter, to make way for the everlasting Gospel of Christ: and therefore I am come before-hand, not to anoint it to its burial, but to preach its funeral; for it is all the fashion, now-a-days, to preach funerals over great bodies, whether it be the body of the beast, or the body of Christ. The ancient Prophets were often beforehand with their funerals. The Prophet Isaiah preached the funeral-sermon of the King of Babylon some hundred years before he was born; you have his funeral discourse in his fourteenth chapter.

The Prophet Nahum preached the funeral of Rabshakeh, the wicked counsellor; and of the King of Assyria, his master, and attended by prophecy even to his grave, Nahum, i. 14.

Daniel preached the funeral of the Man of Sin, and of his mystical body of Papists, Dan. vii. 11.

And the Lord Jesus Christ preached the funeral of all the Scribes, Pharisees, and Hypocrites; and he provided means for them to fill up their measure, declared they should never find him, and promised them the damnation of hell. And we know that all doctrinal lies, and all liars, must be buried, sooner or later; therefore any body may preach the funeral of a system of falsehood, if they do but stick close to the truth. I shall abide by my text; and I hope my reader will well weigh the subject.

Thy faithful servant in the Gospel,

W M. Huntington

Winchester Row, Paddington,

March 14, 1791.

The Funeral Of Arminianism

"The vile person shall no more be called liberal, nor the churl be said to be bountiful. For the vile person will speak villainy, and his heart will work iniquity, to practise hypocrisy, and to utter error against the Lord; to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail The instruments also of the churl are evil: he deviseth wicked devices, to destroy the poor with lying words, even when the

needy speaketh right. But the liberal deviseth liberal things, and by liberal things shall he stand," Isaiah, xxxii. 5, 6, 7, 8.

This chapter begins with the glorious reign of the Lord Jesus Christ.

"Behold, a King shall reign in righteousness!" The word behold is affixed to it, which stands as a handpost to direct us to Him that is the Way, the Truth, and the Life. The use that is made of it is, in the general, to point us to something of the greatest importance: as when the Saviour's Conception and Incarnation are mentioned, they are ushered in with a-

"Behold a Virgin shall conceive and bear a Son!" When salvation from sin, by his Sacrifice, and the Blood of his Cross, is pointed at, it is with a-

"Behold the Lamb of God, that taketh away the sin of the world!" At the first entrance of Divine Power into the heart of a sinner, or a backslidden saint, it is with—

"Behold, I stand at the door, and knock! A King shall reign in righteousness." Jesus is King over all the earth. His reign of Providence is universal. He is heir of all things. All power is given to him. And he has power over all flesh; and for this end," that he may give eternal life to as many as the Father has given him."

But, as King of Grace, he reigns only in Zion: that is his metropolis, the city of the Great King; and upon that holy hill it hath pleased God to set him.

He is a King that loves righteousness, and hates wickedness; and is sure to reward the former, and severely punish the latter. And. as he is a righteous King, so all his subjects are righteous persons: "Thy people also shall be all righteous; they shall inherit the land for ever; the Branch of my planting,

the work of my hands, that I may be glorified," Isa. lx. 21. His kingdom is set up in the hearts of his people; and all his subjects are reconciled by his blood, justified by his righteousness, and renewed by his Spirit. Hence his kingdom is said to be in "righteousness, peace, and joy in the Holy Ghost." It is the application and experience of these things that makes a man a loyal and a joyful subject of this King. Add to this, that he sets up an umpire of grace in the hearts of his people; which, by the will of God, and through tire righteousness and obedience of himself, shall reign to eternal life, as sure as ever sin reigned unto death by the disobedience of Adam. To the fulness of grace in this King, my dear friends, we must look, whenever Satan tempts, or sin prevails.

"And princes shall rule in judgment," In allusion to the Seventy Elders in the Wilderness. The Lord Jesus appointed, once and again, seventy disciples, and sent them forth, two by two. And, in allusion to the Twelve Princes of the Twelve Tribes, he chose Twelve Apostles, who, under him, were to be the chief founders of, and rulers in, the Gospel Church. Not that the dignity of a prince is confined entirely to them: no; this honour have all his saints. This character is applicable to all the Saviour's seed, according to the promise, "Instead of thy fathers, shall be thy children, whom thou mayest make PRINCES in all he earth," Psalm xlv. 16. In ancient times, there was much said about the fathers of the Messiah: he was to be the son of Adam, of Noah, of Abraham, of Isaac, of Jacob, of Judah, of David, &c.; but after his incarnation," instead of thy fathers, shall be thy children, whom thou mayest make Princes in all the earth." The title is applicable, therefore, to every poor sinner who is humbled in the dust, who supplicates a throne of grace by humble prayer, and obtains mercy from the God of our salvation. "He raiseth up out of the dust, and lifteth up the beggar from the dunghil, to

set them among princes, and to make them inherit the throne of glory," 1 Sam. ii. 8.

"Such princes shall rule in judgment:" not in the world, but in the church, like the "princes of the sanctuary;" they being a "royal priesthood, or kings and priests." The ministers of the gospel are rulers over the household of faith, to give them a portion of meat in due season; and the members are to try lesser causes, and to judge between brother and brother, without going to law before the unbelievers. And this ruling is to be—

"In judgment," according to the sentence or judgment of God in his word; and by righteous persons, whose judgment is past, and who have gone from death to life, or passed from a condemned to a justified state by faith. And it is to be done under the influence of the Spirit, who is to guide into all truth, shew the sentence of scripture in the case, and so be "a Spirit of judgment to them that sit in judgment, as well as of strength to them that turn the battle to the gate."

"And a man shall be an hiding place from the wind:" which sometimes signifies war and commotions, which often fall upon a nation for the abuse of the gospel, and rejection of a Saviour; not to purify and try, as is sometimes the case, but to destroy. "A dry wind, neither to fan nor to cleanse." By wind, sometimes, error is meant—false gales, raised up by the devil, in order to blow the smoke of the bottomless pit into sinners' eyes, that they may not behold the way of the vineyards, nor find their way to the city. Hence the divine caution, "Be not blowed to and fro with every wind of doctrine;" for it is a good thing that the heart be established with grace. As false doctrines are compared to wind, the devil raises them, in imitation of the power of the Holy Ghost, which is compared to the blowing of the wind; and with a glorious rushing, like the wind, he descended on the day of Pentecost, when he filled

the Apostles with his power and grace. This Power the devil tries to imitate. He gave the Pope not only his doctrines, and his seat, and great authority, but his power also, which was sufficient to puff' up whole nations; it worked and fermented in the souls of the deluded like new wine, and made them so drunk, that they could not see where they were going; it blinded their eyes, and made them call evil good, and good evil; and, in the end, filled the kingdom of the Beast full of darkness. These false gales have caused wonderful operations and emotions among the Arminians. The preachers, under the influence of the Spirit of Error, with a blind zeal, and empty oratory, have so worked upon the passions of their audience, as to move the hair of their head, and make the blood rankle in their veins: some have rolled their eyes, others have cried out; some have kicked up, and others have tumbled over. These are commonly called good times; and those who can perform this sort of work are deemed powerful men, though, in an unconverted state, destitute of the grace of God, and enemies to the truth as it is in Jesus. From public calamities, and from these dangerous blasts and gusts of contrary winds, which, if it were possible, would deceive, blind, and mislead, the very elect, I know of no hiding-place but the Lord Jesus Christ; who is to be an hiding-place from the wind-

"And a covert from the tempest:" by which is meant the wrath of God, roused up and awaked by sin, and revealed in the law against it. At the giving of the law, clouds and darkness appeared, betokening hot displeasure against the works of darkness: the curses pronounced against transgressors were attended with rolling thunders; and the flashes of fire on the mount represented the divine vengeance against sin. Thus God answered Israel in the "secret place of thunder."

Upon the Lamb of God, our surety, this heavy storm fell with all its weight; after which the clouds cleared up, and the glory

of a reconciled God shone forth in the face of Jesus Christ. We have no refuge from the Avenger of Blood, nor covert from the above storm, but the Saviour. When the law awakens and pursues the elect sinner, this Refuge is set before him; and hither he must fly, if he will escape, for his life, for he can never be safe till he arrives here. As the Lord Jesus is a covert from the tempest, so he is to be-

"As rivers of water in a dry place." The fiery law revives the fire of sin: the ashes of dead works, and the legal covering of the sinner, under which his sin lies hid from his eyes, blow away, and the whole frame of nature seems all on fire; at which times the fiery darts of Satan often fly thick and fast, which all together are ready to scorch the poor sinner up. Sinai stands in a barren wilderness; and the sinner finds himself in a dry land, where no water is, and he may go to the troughs of a hundred called sheperds before he find; any water. But God says, when the poor and needy seek water, and there is none, and their tongues fail for thirst, he will hear them: and, just as the rock was smitten in the wilderness to refresh Israel, so the Spirit points the poor sinner to the Rock of Ages for spiritual drink; or, as Hagar was directed to a well, where she filled her bottle to save her son from famishing by thirst, so the Spirit directs the sinner to the Well of Salvation, where he may drink and live for ever.

Many old watering-places are now become dry; the Philistines have stopped up almost all the wells that our blessed Isaac opened; and we have too many who set themselves to dig wells without proper staves, and without any direction from the Lawgiver, so that nothing springs up nor flows out. Many who began with the name of Christ, without the spring of the Spirit in their hearts, begin now to put even the common notions of him and his doctrines out of their heads: his name is sometimes dropped from their mouth, and that is all, which shews that even his name is kept at the threshold; and

matters will get worse and worse. We are going into one of the darkest nights that ever overwhelmed the Christian world since the Sun of Righteousness first rose upon it, and are got a great many years into it; the cloudy and dark day gathers thicker and thicker, and a most dismal night is coming on. But Christ will make a way to his own, and Faith will find her way to him; he has promised that he will not suffer the souls of the righteous to famish. He is the Well of Salvation, and-

"As the shadow of a great rock in a weary land." Great struggles will be made by the Man of Sin to regain his lost territories in Great Britain; which work has long since been begun. The Arminian Sister, as some call her, is an handmaid to the Whore of Babylon, and the harbinger of Popery; they are united in the foundation, and self-righteousness is the chief corner-stone in which they both unite; and, as to other trifles, such as dolls and beads, jumble them together with classes and perfect bands, and they will agree and unite from the foundation to the top-stone, and so escape the violent storm that will fall upon Zion and her witnesses, Rev. xi. 7, 8. But there is another storm impending, that shall most surely overtake them; especially apostates, impostors, and hypocrites; for it shall only "hurt those men who have not the seal of God in their foreheads," Rev. ix. 4. This appears to be the time when "they shall wear out the saints of the Most High:" and, as the greatest part of the saints are in this land, it bids fair to become "a weary land;" but Christ will be "the shadow of a great, rock in it." He is great and immovable; and it is against him that such persons level their united force, against whom we are sure they will dash themselves to pieces; for this Shadow shall afford his people a place of retreat, if not screen them from the dreadful violence.

The Prophet having given an account of what Christ is to tire coming sinner, and to the tried saint, now proceeds to shew

the work of grace upon the hearts of those who fly to this Covert from the storm.

"The eyes of them that see shall not be dim." They shall see sin in the light of the law, anti salvation in the light of the gospel. They shall see their lost estate, and the suitableness of the Saviour. They shall see law from gospel, and a blind guide from a shining light.

"And the ears of them that hear shall hearken." The deaf ears shall be unstopped: anti they shall hear the word, and feel the power of him that speaks it; and be brought to try the word, as the mouth tastes the meat. They shall know the joy and sound, and distinguish it from an uncertain one. And, above all, such souls, shall take heed how they hear, and beware of the leaven of the self-righteous Pharisees; which, of all characters, are the most arch deceivers, and their doctrine is the most opposite to Christ and the grace of God. The Sadducees were a most wretched set of beings, who denied the existence of angels and souls departed, the resurrection of the dead, anti future rewards and punishments; consequently denied the Bible, and, in fact, made the Author of it a liar; yet even against these Christ never inveighed in so dreadful a manner as against the self-righteous, hypocritical Pharisees, on whom he pronounced more woes in one chapter, than there are against the devil himself in the whole Bible.

"The heart also of the rash" [or hasty] "shall understand knowledge." The rash seems to be such of God's elect who, through a blind zeal, violently oppose the gospel; as Paul did ignorantly, in unbelief; or as the Ephesians opposed Paul in behalf of Diana; who where counselled to do nothing rashly, as Paul and his companions were neither robbers of churches nor blasphemers of their goddess. It is the heart, not the head, of the rash, that shall understand knowledge. Experimental

knowledge by the Spirit, not knowledge in the theory, is what is meant: and this understanding of knowledge is to understand the knowledge of God. Let not the wise man glory in his wisdom, nor the strong in his strength, nor the rich in his riches: "But let him that glorieth, glory in this, that he understandeth and knoweth me; that I exercise righteousness, loving kindness, and tender mercies, in the earth; for in these things I delight, saith the Lord." Which knowledge, in brief, consists in an experience of his powerful arm, in being quickened by his powerful voice, knowing his salvation by the pardon of sin, and his goodness in Christ by the sense of his love.

"And the tongue of the stammerer shall be ready to speak plainly," or elegantly. This stammerer, as I conceive, is not one who stutters or stammers literally. I do not recollect that the Lord healed any of these, though he opened the mouth of the dumb, and the eyes of the blind; but rather poor, troubled, trembling sinners, who are in the dark, and in much doubt about their state, whose muddled language is neither pure nor plain. These, when their eyes see clearly, and their ears hear to profit, shall, under the influence of the Spirit, who creates the fruit of the lips, and speaks by them, be ready to speak plainly about the safety of their state: they shall be at a point, speak with confidence and boldness, and use great plainness of speech, about a work of grace out of them, and the great truths of the Gospel revealed to them. And these plain speakers are opposed to those who conceal their inward thoughts and secret bane under their tongue, and mutter in evasive and equivocal terms, so as to be construed to any thing, and understood any how. When they lie in wait to deceive and beguile the simple and unwary, God's servants shall use plain speaking, and nothing of his counsel shall be kept back; but the whole shall be declared, and that without shunning, or "keeping back part of the price."

In this my introduction, we have the saint and the servant of God fully described, and their characters fairly drawn. In their dignified character, they are princes, the offspring of the King of Zion: persons who rule in the church of God in judgment, as persons in a justified state. Being in Christ, they are secured from the errors of men, and the storm of wrath. Christ is the fountain that supplies them, and the rock that screens them. They are neither blind nor dim-sighted; they have eyes to see a blind guide, and ears to hear and distinguish between the oracles of truth and a false director: they are not sportsmen of the field, but men of the tent; not "cunning hunters, but plain dealers, who use great plainness of speech," and declare plainly what they were by nature, and what they are by grace, and who it was that made them to differ.

Having now seen what Christ is to them, and what he has done for them, we have in my text, which next follows, the use they make of their enlightened eyes and circumcised ears. They are to use their knowledge aright; and not to judge according to personal appearance, nor according to the sway of corrupt affections, but to "judge righteous judgment;" to take the state of a person's heart by what proceeds from his mouth, and so judge of the influence he is under by the truth or falsehood that he utters; for "by thy words thou shalt be justified, and by thy words thou shalt be condemned," Matthew, xii. 37. Hence these princes are to call men and things by their proper names; not to call darkness light, nor light darkness; nor to call evil good, nor good evil; nor to put sweet for bitter, nor bitter for sweet; nor to call holiness sin, nor sin holiness. They are not to call a false spirit a good one, nor a true spirit a bad one; nor to say to a wicked man, "Thou art righteous;" nor to say to these princes, "Ye are ungodly." They are not to condemn the just, nor to justify the wicked; for they that do either, are an abomination to God; much less to call Christ Beelzebub, and Simon Magus the Great Power of God. Men and things are to bear, and be called by, their

proper names; so that the infants and unstable in Zion may not be left to halt between two opinions, but go by Zion's judgment. So says my text-

"The vile person shall no more be called liberal, nor the churl said to be bountiful. For the vile person will speak villany, and his heart will work iniquity, to practise hypocrisy, and to utter error against the Lord; to make empty the soul of the hungry; and he will cause the drink of the thirsty to fail. The instruments, also, of the churl, are evil: he deviseth wicked devices, to destroy the poor with lying words, even when the needy speaketh right. But the liberal deviseth liberal things; and by liberal things shall he stand, or be established."

In handling these words, I am determined, by the help of God, to be particular upon every point.

1. To give you a description of a "vile person," who is to go by his proper name, "and not to be called liberal."
2. Of "the churl," who is not to be palmed with the name "Bountiful."
3. That a vile person is to be known by his vile doctrine—the vile person "will speak villany."
4. All that proceeds from his mouth, springs from the irreconcilable enmity of his heart against the Lord Jesus. "His heart will work iniquity, to practise hypocrisy, and to utter error against the Lord."
5. His drift, in all this, is, "to make empty the soul of the hungry; and he will cause the drink of the thirsty to fail."
6. We will consider the instruments that he uses in the mischief, and the quality of them—"The instruments of the churl are evil."

7. The ultimate end he aims at is the eternal ruin of the just, even against their own testimony. "He deviseth wicked devices to destroy the poor with lying words, even when the needy speaketh right."

8. We will consider the character of a prince, or one of a princely spirit, who rules in judgment. "He deviseth liberal things."

9. His firm standing, or establishment, in his liberal device. "By liberal things shall he stand."

And, lastly, draw a few inferences from the whole.

First, then, I am to give you a description of a vile person. who is to go by his proper name, and not to be called liberal.

I am sensible that all men are by natural corruptions vile; but my text speaks only of professors in religion. Saints and hypocrites, ministers of Christ, and ministers of Satan, are the only characters here meant. Hence one sort are called "Princes that rule in judgment;" the others are "persons that practise hypocrisy." The one "deviseth liberal things, and speaks plainly;" the other "works iniquity, and speaks villany." The King of Zion is the grand subject of debate in my text; and it is plain that there are no neutrals where he comes: men must be for him, or against him; they must gather with him, or scatter abroad; love him, or hate him. Here are some princes, and some vile ones: some are ruling in judgment under him; others uttering errors against him. The one feeds liberally; the other makes empty the soul of the hungry. The one instructs the poor, and teaches him to speak truth; the other "destroys him with lying words, even when he speaks right." The vile person, therefore, is an unrenewed, unconverted, uninspired preacher, who is in his sin, and under the influence of Satan; one whom the devil uses in his interest to deceive the simple, by perverting the word of God, and in leading sinners into

rebellion against Christ, and against the grace of Christ, which alone can save them from sin, and from the punishment due to it. Hence they are said first to creep into houses, and then to pervert whole houses, in order to lead captive silly women laden with sins, and with divers lusts and pleasures, ever learning, but never able to come to the knowledge of the truth. Such were Eli's sons; they were vile persons; sons of Belial: they knew not the Lord. Hence the heavy chargeñ "For I have told Eli, saith the Lord, that I will judge his house for ever, for the iniquity which he knoweth: because his sons made themselves vile, and he restrained them not. And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever," I Samuel, iii. 13, 14. The Lord told Jeremiah, "If thou take forth the precious from the vile, thou shalt be as my mouth," Jer. xv. 19. And we find the vile persons that the prophet had to deal with, and to separate the precious from, were in particular the false prophets; "who told false dreams, and comforted in vain;" "who told the people" they should have peace, and made them trust in a lie;" "who broke the yokes of wood, and made them yokes of iron; who opposed the prophet Jeremiah in almost every message, smote him, and put him in the stocks, Jer. xx. 3. They withstood him to the face, and contradicted him and his message both, with a "Thus saith the Lord, within three years will I break the yoke of the King of Babylon;" when it was decreed and declared, that seventy years were to be the time of their captivity; and, even in Babylon, they went on with the same practice of hypocrisy; and wrote to Shemaiah, in the priest's office at Jerusalem, that God had appointed him an officer in the house of the Lord, "to put every person that was mad, and made himself a prophet, into the prison, and into the stocks;" and charged him with not executing his office, because he had not reprov'd Jeremiah, or laid him by the heels, Jer. xxix. 26. Hence it appears, that these vile persons are lying prophets, forgers of false doctrines, and deceivers of the people; and as they are vile in

heart, and speak villany, vile they shall be in their end. "I will make thy grave (says God), for thou art vile," Nahum, i. 14.

Such persons are not to be called Liberal, lest, by perverting their names, we betray the simple into their hands to be zealously affected by them, and so be misled by them, and destroyed. This command to call these persons by their proper names, is not given to the children of the world, nor to hypocrites, or to the children of falsehood. These will speak of false preachers, as their fathers did of false prophets. The world loves its own; and there is a woe to the preacher when all men speak well of him. A good name from the world is a sure sign of a false teacher: hence the woe is entailed on all preachers that obtain the world's good report. This command, to call the vile person by his proper name, is given to the princes who rules in judgment, and to the household of faith, ruled by them; who, as soon as they hear this "vile person utter error against the Lord," or "speak villany," are to mark him and call him a vile person from the villany that he speaks, and detest and contemn him as such: "For by his words he shall be condemned." Nor can they be called true citizens of Zion, or loyal subjects and faithful rulers under Zion's King, except they do. "He that abides in the Lord's Tabernacle, and dwells in his Holy Hill, is one that walks uprightly, and worketh righteousness, and speaketh the truth in his heart. In whose eyes a vile person is contemned, but he honoureth them that fear the Lord," Psalm xv. The second branch of this first head is-

He is not to be called liberal. God, who has fixed his name, calls him a vile person; and we are to know him to be such an one by his doctrine, and to call him by his proper name as soon as we hear him speak, or publish his villany. Not but that a false preacher may be as profuse with his lies as a prince is with the truth: yea, and more so; for good seedsmen sometimes "sleep while the devil, by these men, is busy

sowing tares;" and the more they labour, the heavier their punishment.

Liberal, in my text, implies free. A liberal soul is one renewed and upheld by a free Spirit; who, in my text, is a spiritual prince, the son of a King, and of a queen, by adoption and grace; a tree-born son by a spiritual birth; a son of a free woman; a free citizen, made free by the truth, whose heart is enlarged by divine love. But this vile person is not renewed by the Spirit, but under the influence of Satan. He that utters error against the Lord, cannot be made free by the truth. "The liberal soul shall be made fat, and he that waters shall be watered also himself." But a false witness is a cloud without rain, a well without water: his end is to deceive, beguile, starve, and destroy the souls of the poor with lying words, or by speaking villany, and uttering error against the Lord; and, as he "makes empty the soul of the hungry, and causes the drink of the thirsty to fail," it is perverting his name to call him liberal. Nor is the distribution of the alms of such a deceiver to be called liberality. Sinners love sinners; the deceiver loves the deceived. All he aims at, in his alms, is to gain a good name, or human applause; or as a bribe to obtain heaven; or to open a way to enthrone himself in the affections of the poor, that he may circulate his errors among them, and betray their souls into the hand of the father of lies. "God loves a cheerful giver:" but this vile person is not an object of his love; nor can he be the cheerful giver that God approves, because he is an enemy to him, and utters error against him. A vile person God calls him; and says, he shall not be called liberal.

Secondly, We were to consider "the churl," who is not to be dignified with the name Bountiful."

I believe this account to be taken from the affair of Nabal and David. When David sent his servants to greet Nabal, in his name, at the time of sheepshearing, when himself and his

men were in great distress and want, he railed on them asking them, "Who is David? and who is the son of Jesse? There are many servants who break away from their masters now-a-days. Shall I then take my meat and my drink, that I have prepared for my shearers, and give them to men whom I know not whence they are?" This was the return David met with for guarding his flock with his soldiers from thieves and wild beasts; and for being a wall to the shepherds, and to the sheep, by night and by day David was to be the father of Christ, and was one of the greatest types of him in all the Bible. His followers, who joined themselves to him, consisting of such as were in distress, discontented, and in debt, were emblematical of the poor, to whom the gospel is preached; and of troubled, distressed, and discontented souls, who are deeply in arrears both to the precept and penalty of the law; who betake themselves to the King of Zion, who becomes the Captain of Salvation over them. And, just as churlish Nabal railed on David, calling him the son of Jesse, so this vile person, this churl in my text, rails at Zion's King; he speaks villany, and "utters error against him." And as Nabal, by refusing sustenance to David and his troops, endeavoured to starve them all together; so these vile ones refuse to submit to, or honour, the King of Zion: they bring no presents to him; they neither feed Christ, by ascribing glory to him, nor his members themselves with the word of truth, but aim at starving them both; or, as my text says, "they utter error against the Lord, to make empty the soul of the hungry, and to cause the drink of the thirsty to fail:" they rob Christ of his glory, and his people of their bread. A churl, literally, is an unpolished countryman and so the churl in my text is unpolished, unrenewed by grace, a countryman; not of the heavenly country, not a citizen of Zion. He is in the flesh, not in the Spirit. No scholar: he is not taught of God; he is destitute of divine tuition, which is true learning and polite literature in the best sense. The churl is a selfish niggard. And so is the churl in my text. He is self-willed, and a cursed child.

Self is his god; self is his righteousness, his first cause, and last end. He is born of the flesh, and ends in the flesh. He loves himself above God; and seeks the honour for himself that is due to God, and to him only. He sets up his wisdom above the word of God, by" uttering error against him." He enthrones himself in the consciences of poor weak people, which is the sole prerogative of God; and speaks villany, and practises hypocrisy, to do it. And he claims the honour and praise of his people, which is due to none but the Most High; and makes use (as my text says) of evil instruments, to get it.

As Nabal was in the holy land, and among God's professing Israel; so this Nabal is in the professing world. And as Nabal is called a son of Belial, so this false teacher is called, in God's word, a child of the devil, and a minister of Satan. Nabal is his name, and folly is with him; and he is as drunk with the wine of spiritual fornication, as Nabal, of old, was with liquor, and such vile persons shall die as insensible in their errors, as he died stupid in his drunkenness.

This churl shall not be palmed with the name "Bountiful." God has not given him a bountiful heart, nor a bountiful eye. His heart is deceitful; he practises hypocrisy. His eye is evil, it is set against the Lord, and against the poor; and though he crouches and humbles himself, it is that the poor may fall by his strong ones, by the devils that help him; for "he seeks to destroy the poor with lying words (with doctrines of the devil), even when the needy speaketh right." He hates the Lord, and the poor in spirit; he has nothing for these; no honour for God, nor food for his people; his bounty never reaches to the poor and needy. Nabal's feasts were for his drunken companions; so this churl triumphs with them, made drunk with error. His food was prepared for his shearers; so this churl hates all but those who aim to starve the Lord's flock, and to strip his sheep of their beautiful clothing: the everlasting righteousness of Jesus imputed to them, and which is upon all the Lord's

saints, and which this churl knows, and it makes him desperate. He shall not be called "Bountiful:" his soul has not returned to its rest, nor has God dealt bountifully with him; he has not committed to his trust the true riches, treasures of grace, the precious promises, the benefits of the cross, and the glorious truths of the gospel. The doctrines of God are not put into his earthen vessel, therefore he cannot have perfect charity. He has not received the gift; therefore he cannot minister the same, as a good steward of the manifold grace of God. A man that utters error against the Lord, who makes empty the soul of the hungry, and seeks to destroy the poor with lying words, shall not be called "Bountiful." A Churl, Nabal, a Son of Belial, or a Child of Folly, are his proper names, and by these he shall be called.

This leads me to consider my third head, which is to shew—

That a vile person is to be known by his vile doctrine. The vile person will speak villany. My text does not describe this vile person by any outward, atrocious crimes, such as open profanity or immorality; the devil would be divided against himself, if this were the case: the unclean spirit goes out here—he is described and called a vile person, from his speaking villany; and a churl, by his being in the flesh, trusting in himself, and being a self-seeker. His heart is said to work iniquity, which is to be concluded from his practising hypocrisy; and that which describes his soul, and completes his character, is his "uttering error against the Lord;" by which he makes "empty the soul of the hungry, causes the drink of the thirsty to fail, and aims to destroy the poor with lying words." Hence it appears, that a good man is to be known by the good things which proceed out of the good treasure of his heart; as the evil man, out of the evil treasure of his heart, is said to bring forth evil things: which the Lord's question confirms, "How can ye, being evil, speak good things?" And, indeed, if the heart be made good by grace, the conversation

and life must be good also; for a good tree cannot bring forth evil fruit, nor can a corrupt tree bring forth good fruit. Hence it appears, that a gracious heart is to be known by gracious words, which minister grace; a good heart, by the good and wholesome truths of the Spirit; a true heart, by the words of truth and soberness; and a sound heart, by sound doctrine and sound speech, that cannot be condemned. A spiritual man is to be known by his being a minister of the Spirit, by whom God communicates the Spirit of grace to others, which is God's seal to the commission of the man, and a sure sign of himself being sealed. A man in Christ is to be known by his good conversation in Christ. A whited wall, a painted sepulchre, the prudent in their own sight, the pure in their own eyes, a grave that appears not what it is, a platter clean on the outside, an outward appearance of righteousness, a form of godliness, blind zeal, neglecting of the body, voluntary humility, will-worship, and straining at gnats, are all to be found on the Pharisee, who is farther from the kingdom of God than publicans or harlots. He may use fair speeches; but, if he does, it is to make merchandize of souls: he may honour God with his lips in prayer, and other ways, but his heart is far from him: he may walk circumspectly in appearance, but it is in craftiness; and say, "Stand by; I am holier than thou!" and yet be a smoke in God's nose: and he may handle the word of God, but it is deceitfully; yea, be rebuked for declaring God's statutes, and taking his covenant in his mouth, because he hates instruction, and casts his word of truth behind his back. When he uses fair speeches, it is not his natural conversation; it is not according to, nor consistent with, the inward state of his soul, the bent of his will, and the principles of his heart. The habitual, the accustomed, the native language, of a vile person, is villany, lying words and uttering error against the Lord; and all that he aims at is his own applause, and the damnation of God's elect; or, as my text says, to "destroy the poor with lying words." A man in the flesh must send forth a stinking savour: his scent remains in him, he is upon his lees,

his "scent is not changed," Jer. xlviii. 11. He cannot savour the things that are of God, but those that are of men: he cannot make manifest the savour of the knowledge of Christ Jesus. Christ is not all in all with him, self is so far from being denied, that self-will, self-righteousness, and self-seeking, are all in all.

Self-willed are they (says God), cursed children;" and by such vile persons the sovereign and good will of God in Christ Jesus is opposed, while the self-will of man, or free agency, is exalted. This is a damnable error uttered against the Lord. The self-willed are the self-sufficient and self-righteous, who trust in themselves that they are righteous, and despise others that Christ has made so; and who appear outwardly righteous before men, but God knows their hearts: and such persons ridicule the perfect obedience of Christ, call it imputed nonsense, and set up their own dead works, performed under the sentence of death and damnation, in opposition to it; and so Israel of old sought righteousness, and failed, while the elect attained to it.

Thus a vile person is to be known by his villany; an enemy to God, by the error that he utters against him; his hatred to the King of Zion, by his opposition to his reign; his living in the flesh, by his fleshly savour; his being a self-willed, cursed child, by his doctrines of free-agency; his being a self-righteous Pharisee, by his debasing the righteousness of the Lord, and exalting his own; and his hatred to God's elect, by his trying to destroy them, not with carnal weapons, but with false doctrine; or, as my text says, with "lying words," even when the "needy speaketh right." They speak right in opposing his errors and villany, and by calling upon him, as he calls himself a preacher, for the pure gospel to feed their needy souls with, which is the provision of God's house, and what he has provided for the poor and needy. The gospel, and

the promises of it, are the breasts that the free mother is always to suckle her children with.

This vile person often deceives by a counterfeit experience. Being a bond-child under the law, he calls his legal bondage a work of special grace; and sometimes he will talk about being "shook over hell," but can never describe salvation from it, nor his being shook out of his lies and self-righteousness. The motions of sin which are by the law, and which work in his members to bring forth fruit unto death, are called the plague of the human heart. The perpetual lashes that conscience gives him for his villany, or errors against the Lord, are termed the law in the members warring against the law of the mind. When there is a cessation for a while from the rebukes of Heaven, and the accusations of conscience, then this vile one is perfect in the flesh, has obtained the second blessing, and "walks in the peaceable paths of wisdom." When he feels himself in the arms of the devil, and the wrath of God at his heels, this is the fight of faith with Satan, and the "hiding of God's countenance." If the poor and needy bear their testimony against him, this is the contradiction of sinners, and a "taking up and bearing the cross;" and when he is justly buffeted for his faults, or rebuked by the just for his lies, this is called "suffering persecution for righteousness' sake." Thus he denies, and is an enemy to, all righteousness, but his own. Resisting the truth, is called opposing errors; and setting himself against the testimony of the just, in behalf of his own falsehood, is called "contending for the faith once delivered unto the saints." When the affections of nature are stirred, or the passions moved, this is called the operations of the Spirit. If the wrath of God flashes in his face, this is called knowing the terrors of the Lord, which drives him to persuade men; and when he can represent glorified saints in the great day, with all their present passions, weeping over their lost children and friends, till the audience cry out—"This is powerful preaching!" and when conscience confounds him for his villany, it is called

strong oppositions against the good work he is engaged in. And when God sensibly fetters his soul, as he did Balaam's, it is called the oppositions of the flesh; which lead him to enforce the doctrines of mortification, by abstaining from meat every Wednesday and Friday, at least. Thus the vile person is to be known by the doctrine that he advances: his habitual, his accustomed, his native language, is villany. This leads me to my fourth head; which is to shew that all-

Which proceeds from his mouth springs from the irreconcilable enmity of his heart against the Lord Jesus Christ. "His heart (saith my text) will work iniquity, to practise hypocrisy, and to utter error against the Lord." Here we have—

I. The inward labour of his heart; it works iniquity.

2. The production hammered in that forge is practised in hypocrisy. And,

3. What is prepared in the heart, and practised by the tongue, is levelled at the King of Zion; "he utters error against the Lord." I shall begin—

I. With the workings of his heart. That which leads him first into a profession, as a hypocrite and a false teacher, is He perceives that a child of Zion's King is a prince; and that he "rules in judgment" in his royal, venerable, and ever adorable Father's household. He sees that the eyes of these princes are not dim: hence he is pleased with them, he follows them, and at times rejoices in their light; but it is only for a season. He admires the fluency of speech, and plain speaking, which these princes use, who, in my text are said to speak plainly, or "elegantly;" and finding that these princes are had in honour, he aims at the honour of their office, which is double honour; feigns to be one of the family; and, like Simon Magus, would buy the Holy Ghost, in order to cut a figure, by commanding the Power of Heaven to work miracles to gratify his humour,

that he might gain a name, by running away with the glory of the power, which is due to God only. In process of time, he finds that the gospel system levels the sinner in the dust, and keeps him there; that it excludes all boasting; that the greatest labourer is nothing; that free grace must have the honour of all that is done in these princes, or done by them; that those who honour Christ, he will honour, and none else; that the mean man must be bowed down, the haughty humbled, and the Lord of Hosts only exalted; that the wise man must become a fool; that the weak are to say, "I am strong;" that the perishing, self-condemned sinner, is nighest the gate of life, and the most self-righteous Pharisee the farthest off, and that a humble and meek soul comparable to a little child, is greatest in the kingdom of heaven, while he that makes flesh his arms is cursed of God, and lighter than vanity; that the last are the first, and the first last; and that many be called who were never chosen at all; and he that thinks himself to be something, is nothing in God's account, but only deceives his own heart, and his religion is vain. This dispensation he finds, of all under heaven, is the least calculated to gratify, feed, or humour a carnal, ambitious, and aspiring mind. Hence he begins, at times, to shift his mask, and utter a little of his inward iniquity; or (to keep to my text), he begins to practise the iniquity that his heart worksñwhich the Royal Family begin to perceive, and reject, being jealous of their heavenly Father's honour, and wishing themselves to be nothing, so that the King may be all in all But the hypocrites in Zion, which often are the majority, appear to approve and applaud the bane, or, as my text says, the lying words that he speaks. Hence he proceeds with caution, till the princes appear quite obstinate, and the contrary party call out for Barabbas. Now the net that has been spread has caught the fish, and the end is answered. Zion's King allows of no rival, his doctrines admit of no boasting; therefore hostilities must be commenced against Jesus. His decrees, sovereignty, his discriminating grace, his particular redemption, his resisting the proud and

favouring the humble, gall the soul, chafe his mind, and work him up to desperate rage. Now violence must be offered to his doctrine, and a company of rebels must be mustered together against his princes, in order to oppose their testimony, and so to pave a way for the exaltation of flesh and blood, and carry on the war begun between Cain and Abel, renewed between Hagar and Sarah, revived between the Pharisees and Apostles, and which will be finished by Christ himself.

This churl is conscious that the Lord has done nothing for him, nor wrought any glory in him. And Satan knows it too; therefore the unclean spirit goes out of the man; he willingly withdraws, that the churl may garnish his own house; and put a glory upon himself, by sweeping and decorating the clay cottage, and by white-washing the walls of it. His heart having thus worked iniquity, he now begins-

2. "To practise hypocrisy." First, he reprobates the princes of Zion; who are grieved at him, discover him, see through him, oppose him, resist him, and bear their testimony against him; by which testimony, according to my text, "the needy are said to declare the truth, or to speak right," even when he aims to "destroy the poor with lying words." This open rebellion of his alienates the hearts of the Royal Family from him. At which the curious worldling begins to admire him; the bond-children approve and applaud him; the hypocrites in Zion stick close to him; and, at last, the bastard calvinist, lean towards him, and gradually follow the greater multitude, and the voice of fame, and at last go over to him. He being destitute of all spiritual power, endeavours to make up that deficiency by an external order of his own devising, which secures the honour to himself, and keeps his slaves in subjection; and having no inward glory from the Saviour, he makes a splendid external show. All internal glory is God's own work, and bears the image of God; but the external decorations of a graceless man is the work of his own arm, performed, after the devil is

gone out of the house, and it bears the image of man. This is the vitals, the liver, the bowels, the heart, the spring and rise of "Arminianism." He now finds that his followers and admirers require something new in order to entertain them. Having never tasted the old wine, new must be had: and fearing they will depart or go over to the sanctuary service, he sets up his "calves at Bethel and Dan;" and knowing that the gospel secures the whole glory of salvation to the King of Zion, he is obliged to oppose Christ's person publicly, and oppose his own lies to his doctrine, as an Arminian of old did, by declaring to professing Israel, that his calves were the gods that brought them out of the land of Egypt. Hence it appears, that the practice of hypocrisy must end, according to my text, in the third particular, which is in—

"Uttering error against the Lord." The Lord must give way, in order for this vile person, this churl, this practiser of hypocrisy, to enthrone himself; which my text says is done by "lying words," and "speaking villany." This sovereignty of the Lord is the first thing struck at; for, while that stands, man can be nothing but a mere subject: and, while the Lord does as he pleases with his own, human merit has neither room to challenge, nor ground for boasting; free-will can lay no claim, nor urge a plea. It is necessary, therefore, that the vile person in my text utter something against this formidable obstacle: for, while the Lord God of Israel is one Lord, who works all in all, there is neither room for a co-worker, nor for co-works. Besides, this declaration of divine sovereignty makes human activity and strength nothing at all; it cuts off both feet and hands, and renders man as helpless as clay in the hand of the potter. It declares, that the heavenly race is not to the swift, nor the victory of faith to the strong, nor heavenly wisdom to men of skill, nor the bread of life to men of understanding. In order to make a way for the wisdom, activity, and skill, of Nature, to stir her powers, shake her limbs, and act her part, something of villany must be uttered against this self-abasing,

this soul-humbling attribute. Hence the Most High, in the display of his sovereign grace, is charged with tyranny; and what is said of God's purpose of election is unparalleled—

"I could the Devil's law receive,
Unless restrain'd by Thee:
I could (good God!) I could believe
The horrible decree!"

In this quotation, the author owns that he never had the "faith of God's elect;" and that God never enabled him to believe in sovereign grace: which is really true.

This decree of Heaven, which God the Father, God the Son, and God the Holy Ghost, have published and declared in the Divine Oracles, and which is the secret that was revealed to the hearts of his prophets in all ages, and which secret is with the righteous, is here called the Devil's Law. If this decree be the devil's law, it is easy to see where the reproach falls, and to what this vile speaker has compared his Maker. "Out of thy own mouth," says the Saviour, "will I judge thee, thou wicked servant. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." The fool is to be condemned for his folly; and the wise child, for his wisdom, is to be justified.

In the above quotation, the reader may see what is meant in my text by a vile person, who speaks villany, whose heart works iniquity, who practises hypocrisy, and who utters error against the Lord, to destroy the poor with lying words, or frighten them from hearing of sovereign grace, from making their calling and election sure, and from rejoicing because their names are written in heaven, by hearing this vile person call these doctrines the Devil's Law.

In this my text we see the embryo, conception, formation, birth, maturity, public appearance, and open rebellion, of Arminianism. The next thing that stands in the way is particular Redemption, which is a clear truth of the everlasting Gospel. God has chosen Zion, not the world; and says, "Zion shall be redeemed with judgment, and her converts with righteousness:" and none of these shall ever perish; it is not their Heavenly Father's will that they should; he has sworn that he will not be wroth with them, nor rebuke them. They are redeemed from under the law, and from wrath to come, and shall never be damned. "Deliver him from going down to the pit," says God, "for I have found a Ransom." They are ransomed from the power of the grave, and redeemed from death. Christ says, "I lay down my life for my sheep." But to some he said, "You are not of my sheep: you believe not, because ye are not of my sheep." These are redeemed ones, called the first fruits unto God, not the vintage of the wicked: they are redeemed from among men. All men are not redeemed; they are sheep, not goats. None could learn that glorious song of redemption but those redeemed, and called out of the nations. "Thou hast redeemed us out of every nation, kindred, people, and tongue, and hast made us unto our God kings and priests, and we shall reign on the earth." This is the redemption that the Bible reveals, and the redemption that all the prophets, apostles, and servants of Jesus Christ, ever preached; and this vile speaker, in my text, calls them all, prophets, apostles, and all children of the devil that advance it.

"Hear the old hellish Murderer roar"

'For all, the Saviour did not die,

For only you, and not one more,

My children, who believe my lye!

His children answer to his call,

And shout 'Christ did not die for all!'"

How can a faithful servant say, that all are delivered from going down into the pit, when Christ says, the gate that leads to destruction receives many? And how can they say, that all are redeemed from death, when the Lord says, they are but few who find the gate that leads to life? And how can they say, as this vile speaker does, that "many are in hell for whom Christ died," when the scriptures declare, that "the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their head;" and that they shall obtain joy and gladness, and that sorrow and sighing shall flee away? which, according to common sense, is so contrary to weeping, wailing, and gnashing of teeth, lamentation, mourning, and woe. This I will say, that those who are among the spirits of just men made perfect, hold particular redemption; for they say, "Thou hast redeemed us from among men;" and will sing this song in the new heaven and in the new earth. Whereas universal redemption was never believed, even in hell; can you make them believe that they are redeemed from death, and ransomed from the pit, who are already in it, and enduring the sentence of eternal death? Never! Till this vile person in my text can bring them all to Zion with songs; which will at once remove the gulph fixed, and cause everlasting torments and everlasting destruction to have an end. In this doctrine of theirs, the price is paid for all, but sure to none.

Thus, reader, the sovereignty of Jehovah is charged with tyranny; and the free-will of man, with his lenity, is exalted. His absolute choice of his people is called the devil's lie, and a horrible decree. The perfect righteousness which is the Surety wrought out, and which our Great Creditor accepts and imputes to the debtor, is styled imputed nonsense. Predestination to adoption and future glory is no security; for

we may be "children of God to-day, and children of the devil to-morrow." This vile speaking reflects upon the invariableness of God, the immutability of his counsel, the eternity of his love, the stability of his covenant, and the veracity of his oath and promise; and reflects the same upon the atonement of Christ, the sufficiency of his sacrifice, the value of his intercession, and upon the whole work of the Spirit of God. Thus the vile person in my text works iniquity, practises hypocrisy, speaks villany, and utters error against the Lord: which leads me to consider—

Fifthly, His drift in all this. "It is to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail." The things which the hungry soul hungers after are

1. Righteousness, which the Spirit convinces him of, and which he makes him feel the need of, both from the sentence of the law, and from the accusations of his own conscience. An unrighteous man is condemned by the law, an unrighteous man is condemned by his conscience, an unrighteous man cannot face his Judge, an unrighteous man cannot stand in the judgment, an unrighteous man cannot stand in the congregation of the just, an unrighteous man cannot enter the kingdom of God; and by nature, God says, "there is none righteous, no, not one; there is none that doeth good." The awakened sinner sees and feels this; and, therefore, hungers and thirsts after righteousness; and the Saviour says, "Blessed are such, for they shall be filled."

2. He hungers after Christ, the bread of life; and that which sharpens his appetite is the fear of death, and dread of damnation; the fear of perishing in his sins, and the fear of eternal banishment from the presence of God, and the glory of his power. Such poor awakened souls have sometimes a beam of light darting in, and a gleam of hope starting up; but these often soon withdraw again, and all is dismal. Such an

one runs from place to place; crying in his heart, "Who will shew us any good?" These vile persons in my text often get hold of such; and, instead of preaching Christ, they tell him to work out his salvation; but do not tell him, that God works in him either to will or to do. They bid him arise, and shake himself from the dust; but do not enforce the promised arm of the Lord. They bid him up, and be doing; but deny that God works all our works in us. They tell him to set in as a co-worker with the Spirit; but what is a poor wretch, who is covered with sin, and destitute of power, to do, or to get, from such doctrine as this! How can the prodigal be received, but in the best robe, which is not brought forth! How can he be fed, unless the fatted calf be set forth as killed before him, or unless satisfaction for sin by the sacrifice of Christ be described and enforced! How can he be wedded without the ring of eternal love! Or how can he sit as an approved guest at the marriage-feast, without a wedding-garment! And how is he to make his calling and election sure, if the whole counsel of God is kept back! In short, how can a soul be brought nigh to God, to love God, or even to entertain a thought worthy of him, under a man whose heart works iniquity, whose tongue practises hypocrisy, and who speaks villany, utters error against the Lord, and seeks to destroy the poor with lying words! So far is such a vile person from feeding the hungry, that he robs, plunders, and takes away, the very food from those that are fed; or, as my text says, he makes empty the soul of the hungry; that is, he strips him of what he has got; he plunders him, blinds him, staggers him, stumbles him, confounds him, embitters him; and brings him into bondage to the law, to the flesh, to sin, and to the accusations of Satan; and sets him down, like the prodigal, with the swine, or the wild asses in the wilderness: and, if he can zealously affect such a hungry soul, he will lead him in his chains wherever he pleases, until such time as the Spirit of God operates upon his heart; then he bursts his bonds, and knows, by sad

experience, what it is "for the Philistines to be upon him." This churl will not only make empty the soul of the hungry, but—

"He will cause the drink of the thirsty to fail." The drink of the thirsty soul is the efficacy of the Saviour's blood, or the atonement of Christ received and enjoyed under the operations of the Spirit of grace. The water of life is the quickening energy of the Spirit; and the river of God's pleasure is the love of God in Christ Jesus, which is felt under the influence of God's Spirit, and which fills the soul with joy, peace, and divine consolation, in believing. But as pardon and eternal peace with God, through the blood of the Lamb, are denied by this vile person; and as the everlasting inhabitation of the Spirit is opposed and denied also; and the doctrine of the eternal love of God reprobated; and the gift of eternal life exploded, by asserting that all these things may be forfeited and lost—the dreadful consequences attending such errors must be, that divine refreshment, the pure stream of life and peace, will be rarely found; the Spirit is grieved, and ceases to operate. Such persons, speaking evil of the truths and ways of God; hypocrites increasing; the world applauding the candour and lenity of vile men; weak souls halting between two opinions, or between right and wrong; bastard Calvinists, who formerly favoured such, but recanted, and bore a testimony against them, returning like the dog, and licking up the old vomit; losing their legal zeal and all their eye-sight; appearing afresh to favour Cain's old cause, and beginning to bring forth their strong reasons against the King of Jacob, and going gradually over to the children of the flesh. And, on the other hand, those who bear their stedfast testimony against their lying words; being reproached with rancour, spleen, a bad spirit, and the want of charity. Times will get worse and worse; the light will gradually withdraw; the sun will go down over the prophets; the shadows of the evening will stretch out; grievous wolves will creep forth, who will not spare the stock; the truths of everlasting gospel, by the villany of these men, will be

brought into contempt; and the inhabitants of two cities may, and will, ere long, go to a third city, to drink water, and not find a pure spring when they come there. All that these vile persons aim at, is to conceal the bread of life, and to obscure the pure light of the gospel (which is a perfect glass, and in which we discover what they are), and so to bring on a "famine, not of bread, nor of water, but of hearing the word of the Lord." When God is insulted, the Saviour opposed, and the Spirit grieved, the life and power of the gospel will be insensibly withdrawn, and a minister of the Spirit scarcely found. However, "when the poor and needy seek water, and there is none, and their tongue faileth for thirst; I," saith the Lord, "will hear them; and I, the God of Israel, will not forsake them." We come now—

Sixthly, To consider the instruments used in this mischief, and the quality of them. "The instruments of the churl are evil." The instruments of a good minister are—

1. The Shepherd's crook; commission, power, and authority, from Christ, and the arm of the Lord attending the shepherd in his work; which serves to catch and hold fast the lost sheep of the house of Israel; and to take hold of and bring back strayed ones which are gone from the fold.
2. A wholesome tongue seasoned with salt, which serves to communicate the words of grace: which tongue is a member of the body, and in the Lord's service; it is an instrument of righteousness.
3. The weapons of our warfare, or spiritual instruments of war; such as, the helmet of a good hope, the shield of faith, the sword of the Spirit, the breast-plate of righteousness, the girdle of truth, &c. &c.
4. A set of warm, zealous, lively members of the church; who are sound in faith, of a sound mind, and sound in the truth;

who win others by their good conversation in Christ, hold forth the word of life, are instrumental in bringing sinners to the knowledge of the truth.

"But the instruments of this churl are evil." He was never converted to God, never born of God, nor commissioned or authorised by God. It was pride that puffed him up into the pulpit; and the father of lies furnishes him for it, and keeps him at it. He divines by a lying spirit; and holds his goats in the bands that holds him, namely, the cords of his sins. An arrogated office, an assumed authority, the influence of a spirit of deception, and his artful bonds of classes and bands, are the "instruments of this foolish shepherd" (Zech. xi. 15), by which he rules. The joints and bands that hold Christ's body together, and all the body to the Covenant Head, are spiritual, and not carnal, and such bands as this vile speaker absolutely denies. His evil tongue is the sharp razor by which he works deceitfully; or, as my text says, with which he speaks his villany, and utters error against the Lord. The instruments, or weapons, of his warfare, are, first, a "brazen brow;" that is the helmet of this hypocrite. Self-righteousness, and a seared conscience, are his breastplate; confidence in the flesh is his shield, and the bond of iniquity his girdle. His deceitful tongue is his bent bow for lies; and his vile speeches, or bitter words against God, are his arrows. The last sort of tools, or instruments, are such as are under the same spirit of deception; who are armed with prejudice against the truths of God; who will see with no other eyes but his; and who will sacrifice both conscience and common sense, rather than incur the displeasure of this "anointed bramble, who is to be the only shadow of all the trees in Shechem," Judges, ix. 15. Which leads me,

Seventhly. To consider the end he aims at. It is the ruin of the just, even against their own testimony; or, as my text says, "to destroy the poor with lying words, even when the needy

speaketh right." Hence we may see, that uttering error against the Lord, speaking villany, and lying words, are the ruin and destruction of souls. "The leaders of this people," says God, "cause them to err; and they that are led of them are destroyed." Such are led to make lies their refuge; to take shelter under a misrepresented God; who, as they say, is no Sovereign; who is mutable, and changes according to the lazy or working frame of the fallen creature; who chooses and refuses the sinner, according to the worthiness or worthlessness of him; who is so fickle in his love, as that he may be in his favour to-day, and be drowned in perdition to-morrow; who can save from hell without full satisfaction made to offended Justice; and who can justify a man by an imperfect obedience. Thus he thinks God is just such an one as himself; and under such deceptive conceptions of the Most High he takes his refuge.

Christ is falsely representedñAs, that satisfaction made to Justice, by his sacrifice, is not an eternal security from vindictive wrath; that his active obedience, which he calls nonsense, is useless and needless, and can justify none; that his Spirit wants a co-worker; and that his omnipotent hand is not a safe and an eternal hold. Thus by setting forth a false Christ, whose satisfaction is invalid, whose righteousness is useless, whose grace is insufficient, who is mutable in his mind, changeable in his will, weak in his government, wavering in his counsel, and fickle in his love, he hides himself under falsehood; and, by exalting fallen man, he brings the sinner to trust in another lie. "Surely men of low degree are vanity, and men of high degree are a lie," Psal. lxii. 9. In exalting the freedom of man's will, the sufficiency of his own obedience, the power of his own arm, his capability of attaining to perfection, and making his salvation to depend on, and his standing to consist in, certain conditions, which were never contained in the Scriptures of Truth, and which in the Gospel he could never point outñThis is his attempting to

destroy the poor with lying words: which shews us, that forgers of doctrinal lies, those who trust in a lie, and all who make lies their refuge, and who under falsehood hide themselves, are, as well as the Pharisees of old, of their father the devil, and will perish in their own deceivings. For "into the heavenly Jerusalem shall nothing enter that loveth and maketh a lie;" yea, all sorcerers, whore-mongers, and liars, shall have their portion in the lake of fire. These are some of his wicked devices.

To destroy the "poor with lying words." The spiritually poor are such as cannot pay their own debts, and so fly to the Surety; who can have no confidence in the flesh, nor find a home in themselves, and so embrace the Rock, for want of a shelter; who cannot work out a righteousness of their own, and so fly" to Grace and the gift of Righteousness," Rom. v. 17; who are humbled to beg the bread of life at Mercy's door; and who live dependent on the gracious bounty of their God for ever), supply, who of his unmerited goodness has provided for the poor. These are the poor persons that he aims to destroy with lying words, even against their true testimony; or, as my text says, "even when the needy speaketh right." The needy are such as depend on the Lord for wisdom, strength, and direction; for supporting, quickening, comforting grace; and for every promised supply of help and strength, to enable them to live to God, to discharge every duty, and to perform every good work. This serves to shew us, that such are not trusted with a stock in hand, nor left to stand or fall by the improvement of their own talents.

These needy ones speak right, when they tell others what God has done for them, revealed to them, and wrought in them; and so contradict his lying words by their own testimony. They speak right, when they tell such vile persons that God never sent them; that they are deceivers, and are deceiving themselves and others; and that they are trying to

starve or destroy God's poor and needy. And they speak right, when they call for, and demand, the sincere milk of the word, the pure bread of life, the wholesome truths of the gospel, and to be fed with knowledge and understanding. And if he does not, cannot feed the sheep, he is an hireling, or a thief, and ought to be put out of the fold; but, if the goats keep him in, let the sheep come from them. "He that does not believe, ought not to speak:" he that is not in the covenant, should not take it in his mouth. What has he to do to declare God's statutes, who has no law in his heart?

Which brings me to consider the Prince that rules in judgment, whose eyes are not dim, and whose circumcised ears hear the Lord's voice, and who hearkens to the joyful sound; who understands knowledge, and whose tongue speaks plainly all the sentiments of his heart: who conceals no part of the counsel of God; who is at a certainty about the state of his soul, and at a point in his doctrine; who speaks in faith, and with confidence; and who declares the whole counsel of God. Or,

Eighthly. According to his last character drawn in my text, he is one of a liberal device. The liberal soul deviseth liberal things. As the son of a King, he has a tincture of divine royalty in him; as a prince, he is one of a princely spirit: he is a noble, and has a nobleness of mind; a ruler, and rules in judgment, magnifying his office, and living up to his royal character. He receives every good and perfect gift from the King of heaven, who gives liberally, and unbraideth not. And, therefore, he keeps public days, a good table, and an open house, to all comers and goers, and all at the sole cost and charge of his royal Father and Sovereign, who is heir of all things, and who detests a niggard, a miser, a covetous servant, a contracted spirit, and a narrow heart, in his household. "He is a liberal soul, and is made fat; and as he waters, he is watered also himself. Freely he receives, and he freely gives." He endures

all for the elect's sake; he spends all he has for the good of his fellow-citizens, and would spend more, if he had it: he would gladly spend, and be spent, for the good of others, 2 Cor. xii. 15. He does not spin out his text on a wheel, for fear of wanting Cordage for the tabernacle; nor refuse to pursue his melody, fearing a future want of wire for his harp. A perpetual spring is a perpetual supply. He shall not be care fill in the year of drought; nor shall he know when heat cometh. He deals not out his matter by the ounce; nor watches the clock like the hireling that waits for the shadow. He speaks fully upon each subject; and, if his incomes are great, he continues his speech till midnight, and after this breaks bread, and talks till break of day, and trusts in his Father for a fresh supply. While the cruse springs, he pours away till the vessels are full, and the oil stays, without any reserve for a rainy day, or without any fear of standing still for the want of provision, or of shutting up house for the want of remittances: He gives a portion to seven, and also to eight, without considering the evil of famine or war that may in future be in the earth. The independant, who keeps house at his own expence, or is at board-wages, must proceed with caution, and not live beyond his income; but the Heir of Promise lives at the expence of the Giver of all things; and the more he spends, the more he has. "He that scatters shall get increase; and he that withholds more than is meet, it tendeth to poverty."

The things which his heart devises to bring forth, are, the free and unconditional promises of the Gospel; the free gifts and blessings of the Covenant of Grace; the promised Spirit, which is freely promised and freely given; a free salvation and justification, freely by the grace of God; freedom and liberty from the Law; freedom from the destroying power of sin, from Satan, from death, from wrath, from hell and damnation; and freedom of access to God, freedom and boldness with Him, and a full and free welcome to him, to Christ, and to the waters of life; to take all freely, without money and without

price. When he deals in these things, he knows what he says, and whereof he affirms; for all these things are the liberal gifts of God. These are the inward devices of a prince that deviseth liberal things; who is of a free spirit, and blessed with an enlarged heart; who receives freely, and preaches free Grace, and is a minister of the Spirit, and a good steward of the manifold grace of God: while the churl is close-fisted, narrow-hearted, mealy-mouthed, and wholly shut up: especially, if any of these princes are present; crying out, "We are not all of a colour! there are enemies here!" his heart is never enlarged, nor his mouth opened, unless his audience consists of the blind, the ignorant, pharisaical, and the hypocritical. To these Ziphites, to Doeg the Edomite, or to the Witch of Endor, Saul's heart is enlarged, and his mouth is opened; but to David and his friends it is always closed, even to his own son Jonathan, and to his daughter Michal, if either of them favour the cause or person of the son of Jesse.

This Liberality in my text is not temporal liberality: for a man may give away all his goods, and yet be nothing; nor is a prince or a ruler established by that, though it is a good knit. But, to return to the Churl, indeed, he has no liberal things in his heart; and, therefore, cannot devise to bring such things forth. They deal in If's and But's; in free-will, moral righteousness, human perfection, casual grace, uncertain vocation, and precarious redemption: all of satanic original and human device, contrived and opposed to the counsel and will of God. But the latter will stand when the former gives way. There are many devices in a man's heart; but the counsel of the Lord, that shall stand. Such poor churls have the old veil on their mind, and the legal yoke on their neck; the shackles of guilt on their spirit, and the fear of death in their heart; while God rebukes them, and resists them, for their pride and presumption; and they oppose God for their rebukes. Not so the Prince: he digs into the mines of the glorious mystery; and, when he finds a vein of Gospel truths,

all linked together with the chain of will; and, 'You shall; Yea, yea; and, Amen—here he knows what he says, and whereof he affirms: he finds firm standing himself, and sure ground for others; he preaches the Gospel according to the Divine command, does the work of an evangelist, and makes full proof of his ministry.

Having considered the liberal things of this prince, I come now—

Ninthly. To treat of his foot-hold, his standing, or establishment. "By liberal things shall he stand:" which shews, that the vile person who utters errors, and speaks villany, shall not stand in his own righteousness; he falls at the feast, for want of a wedding garment. He that makes flesh his arm is cursed of God, and shall not stand in the judgment. The house built on the sand shall not stand. Those that build a tower, without counting the cost, will find their language confounded and their building demolished: but the liberal, by liberal things, shall stand. God chose him in Christ, called him to Christ, and he preaches Christ; and, as the dearly beloved of God, he shall stand fast in Christ. He is a partaker of grace; has been a good steward of the manifold grace of God; and has access into this grace wherein he stands, and must stand. He is a justified person, and shall stand in the judgment; and, as a righteous person, he shall stand in the general assembly, in the great congregation of the righteous; he shall see God for himself, and not for another: and stand in his own testimony, and not in the testimony of another. He has been made free by the truth, and has preached the truth as it is in Jesus; "and the gates shall be opened, that the righteous nation, and all that keep the truth, may enter in."

"As he is to stand by liberal things," it implies that, by the liberal gifts of God, by his free grace in Christ Jesus, he shall stand or be established; and not by his own works, however

many; nor by his own fruits, however good; how much less by the works of the law, or his observations of it! nor by the conditional promises of that covenant which establishes nothing but the perfection of its author, and the eternal punishment of the transgressor. The preachers of it know not what they say, or whereof they affirm; and, if they cannot establish their own doctrine by it, it is not likely that themselves should be established by it. By faith the prince stands in this world; and, by the riches of grace in glory by Christ Jesus, shall he stand in the next. It is God that founded Zion, not man; and the Highest himself shall establish her, and all her princes too, not the creature.

You have heard, in this subject, what God says of false teachers. He has here given us an account of their inward workings, and outward practice; of their hatred to him, and their aim at the ruin of us. The inward working of their hearts is iniquity. Their open practice is hypocrisy. The object of their hatred, God; they utter error against him. The ruin of the saints: they "destroy the poor with lying words;" which shews that false doctrine destroys souls. Their proper names, according to my text, are Vile persons; erroneous men. Churls; enemies to Christ, who speak against him. And liars, who speak lying words. They are not to be called liberal, nor bountiful. Their doctrine is called iniquity, villany, hypocrisy, errors, and lies. To starve the just, and to quench the Spirit, are to be the dreadful effects of their cursed deception: "They make empty the soul of the hungry, and cause the drink of the thirsty to fail."

My dear friends, "I am jealous over you with godly jealousy. I have espoused you to a good husband, that I may present you as a chaste virgin to Christ. But I fear lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ, by adhering to them that preach another Jesus, for if ye

receive another Spirit that ye have not received, or another gospel that ye have not accepted, ye may well bear with such." Dear friends, beware of these papists in disguise; beware of these Arminians; beware of these Scribes and Pharisees, hypocrites; and beware of the leaven, of the candid leaven of them, which is hypocrisy.

Nor let the voice of fame, the applause of the world, in the least sway you. The hypocrites admire false teachers, as the Saviour tells you: they will speak well of them; so did their fathers of the false prophets. These vile persons, as my text calls them, are generally styled, by worldlings and hypocrites, men of candour; men of liberal sentiments; men of moderate principles; men of philanthropy, of charitable judgments; men open, and of generous minds. But God, who is the best judge of their hearts, gives them other names: and the children of Zion are not to call them, nor yet their sentiments, liberal.

The Pope has obtained as many good names as the Arminian. He is called Papa, Universal Bishop, Head of the Church, Key-keeper of Heaven, Our Lord, his Holiness, Christ's Vicar on Earth, Peter's Successor, &c. &c. But he is nothing the better for all these—he is the man of sin, the mystery of iniquity, still. The Church of Rome is called the Holy See, the Holy Church, the Holy Mother, the Bride, the Lady of Kingdoms, the Queen of Nations—but she is not one morsel the better than her Arminian sister, who justifies herself as much as she; and who justifies her, by building upon the same foundation. The former canonize those that are the most profound in deception, as the latter perfect the selected or perfect band.

My text tells you, my friends, that vile persons are to be known by their villanous speeches, and lying words which is, uttering error against the Lord. If the Arminians have a will of their own to choose Christ, let them describe the Christ that they have

chosen! and, if he be not a Sovereign, and the Lord our Righteousness, it is an idol of their own imagination. If the Free-agent has a power to come to the Lord, let him point out one that ever came by this power, without being drawn by the Father. If salvation be not wholly of free grace, let him show us one that ever was saved any other way: and, if salvation be conditional, let him show us what the condition is, and where it is. If human works have ever saved any, either in whole or in part, then it is of him that willeth, and of him that runneth: and let him show us who this wiliier and runner is, that got the prize. If imputed righteousness be not the only justifying righteousness of all God's saints, let them show us one that ever got to heaven without it. And, if their fleshly works are sufficient, or must be added, let them tell us who they were that obtained righteousness as it were by the works of the law, and did not stumble at that stumbling stone. And, if redemption by Christ, which is redemption from death and the pit, be universal, let them prove that the gate which leads to destruction has admitted none. And, if Christ laid down his life for any more but the sheep, let them point out the redemption of the goats. And, if falling from grace be true, let them show "when the righteous were forsaken." Psalm xxxvii. 25, "and where the righteous were cut off," Job xxix. 19. And, if they are perfect in the flesh, how they come to die the common death of all men: or, "who ever perished, being innocent," Job xxix. 19. And, if they deny that they hold any such doctrine, then let them inform us upon what foundation their perfect band has stood for so many years. And, if all these doctrines are not doctrines of devils, lying words, the practice of hypocrisy, errors against the Lord, and intending to destroy the poor and needy; then let them prove me a liar, and make my speech nothing worth.

Some of you will say, "This close preaching, this harsh dealing will never do. Prophecy smooth things, prophecy deceits. A little more candour: you will drive away half your

congregation." As the Lord liveth, my greatest fear is, that I shall not drive away the rotten-hearted, the Bastard Calvinists, from among you! I would sooner preach to fifty pious souls, than to ten thousand hypocrites, whose faith is vain, and who are yet in their sins, though I had a thousand pounds yearly for so doing. I want none in communion with us, who do not love the Lord Jesus Christ in sincerity, and in truth: nor shall I ever be "as the Lord's mouth, unless I take forth the vile from the precious." and if honest and faithful dealings; if declaring, without shunning, the whole counsel of God, will do it; I am determined (God helping me) to effect it.

Our Arminian swears, that he is moved by the Holy Ghost, and subscribes the same articles that I did. Let us compare them with his doctrine.

Original sin standeth not in the following of Adam (as the Pelagians so vainly talk), but is the fault and corruption of the nature of every man that naturally is engendered of the offspring of Adam, &c. &c. This is an article which the Arminian subscribes. How does this agree with the doctrine of Perfection, or the basis of the Perfect Band?

The condition of man, after the fall of Adam, is such, that he cannot turn, and prepare himself, by his own natural strength and good works, to faith, and calling upon God, &c. This article the Arminian subscribes. How does this agree with Free-will and human Power to choose or refuse, come to Christ, or stay away?

We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings. Wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort. This is another article which the Arminians subscribe. How does this agree with what the vile person in my text calls "imputed nonsense?"

Predestination to life, is the everlasting purpose of God, whereby, before the foundations of the world were laid, he hath constantly decreed by his counsel, secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. This article the Arminian subscribes; and what a conscience must men have, to swear in God's name, and subscribe with their hands, to this article, and never believe in it! yea, call it the devil's law, and a horrible decree! And, if this decree "brings men by Christ to everlasting salvation, as vessels made to honour, then where is the doctrine of falling from grace of being children of God to-day, and children of the devil to-morrow and of many being in hell for whom Christ died?"

The vile person in my text obscures the justice, truth, holiness and immutability of God, and misrepresents him. He sets forth a false Christ, who is not a Sovereign in his reign; who is not the everlasting Righteousness of his people, as a Surety; who is not immutable in his love, as God; and as having not perfected, for ever, them that are sanctified by his blood, as a Priest; and as not being victorious over Satan and sin, as a King. He pretends to the Spirit of Truth while he speaks lies; he mimics and counterfeits the operations and joys of the Holy Ghost; he opposes every truth essential to salvation, subscribes the above articles, and swears he is moved by the Spirit; he gives his hand and his oath against his own soul, swears falsely, and becomes a perjured person against the Holy Ghost: thus making himself one of the worst of liars, by subscribing, and then denying, the truths of the everlasting Covenant; and all to gain a name, and set up a party, by uttering errors against the Lord, and to destroy his own followers, and, if it were possible, the very elect also, with lying words. This is the character of a vile person, whom the hypocrites call a Man of candour, and of liberal sentiment. "O

my soul! come not thou into their secret! Unto their assembly, mine honour, be not thou united!"

My dear friends, when you hear the Bastard Calvinists, whose heads are at Zion, and their hearts at Horeb, crying outñ "Such live Arminians, but do not die Arminians!" then let them shew their repentance, and works meet to prove it to be genuine. Peter's repentance, and David's repentance, shall be as conspicuous as their sins. The Arminian, or, as my text says, the "vile person," if ever he be saved, his recantation shall be as public as his desperate rebellion in uttering errors against the Lord; and his repentance as public as his public stubbornness and obstinacy. If any of God's people err, they must be restored and reclaimed, before they go hence. "They that erred in spirit shall come to understanding; and they that murmured shall learn doctrine." They must be converted from the error of their way, or die in their deception. Those that practise hypocrisy, and utter errors against the Lord, to destroy the poor with lying words, dying so, they go down into the grave with a lie in their hand. "A deceived heart has turned such aside, and they cannot deliver their souls," Isa. xlv. 20. Into the heavenly Jerusalem shall nothing enter that loveth and maketh a lie: and if he that loves and makes a lie is shut out, then what is to become of them whose whole practice is hypocrisy, and speaking villany, to destroy the poor with lying words, even when they speak right? "All liars," says God, "shall have their portion in the lake which burneth with fire and brimstone, where the Beast and false Prophets are." The Scriptures, my friends, cannot be broken: the counsel of the Lord shall stand firm, his word shall abide for ever. It is Yea, and Amen; not a jot of it shall fail; it shall never pass away, but stand fast to a thousand generations. Let God be true, but every man a liar.

Again; when you hear it reported that such men make a comfortable and glorious exit, examine their writings, and

inquire for their public repentance: and, if you find lies in the former, and no account of the latter, my text says they are vile persons; enemies to Christ, by uttering errors against him; and enemies to the saints, by seeking to destroy them with lying words. And when they tell you that such persons depart in peace, let them shew you that such made their calling and election sure; that they were called of God, pardoned by blood, and justified by imputed righteousness, and made sound in the truth. The elect are sons of peace, and so peace comes upon them. Such are called to peace in Christ, who receive pardon, and go in peace; who are justified by faith, and so have peace with God. The elect of righteousness is peace. Righteousness and peace must kiss each other; and peace always goes with truth, but never with lies. He that hates the truth, never knew the way or' peace. "Love the truth and peace," says God. "Good is the word of the Lord. Peace and truth shall be in my days," says Hezekiah. But a vile person, a worker of iniquity, a practiser of hypocrisy, an utterer of error against the Lord, a destroyer of the poor with lying words, shall such have peace? "There is no peace, saith my God, to the wicked." Can persons who live and die drunk with errors, with the wine of spiritual fornication, be blessed? Take heed, "lest there be among you man or woman, or family or tribe, whose heart turneth away this day from the Lord our God, to go and serve the gods of these nations; lest there be among you a root that beareth gall and wormwood, to go and serve other gods of these nations. And it shall come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst; the Lord will not spare him, but then the anger of the Lord and his jealousy shall smoke against that man, and all the curses of this book shall be upon him, and the Lord shall blot out his name from under heaven," Duet. xxix. 18, 19, 2.0. And, pray, is not that man's heart turned away from the Lord, who utters error against him? And he that makes flesh his arm, and trusts

in himself that he is righteous, is he not an adorer of strange gods? And, surely, he has got a root that bears gall and wormwood, "whose heart works iniquity, to destroy the poor with lying words, even when the needy speak right."

I know what Arminianism is: I have felt the bane, the leaven, the desperate rebellion, the cursed workings, and the horrid enmity of it against God, and his Word too. If ally leaders of the Arminian class had found me when I was burdened with sin, and filled with wrath; under the fears of death, and at the gates of hell; murmuring and fretting against God, and fighting against the doctrine of election; washing myself with nitre, making my heart clean, working out my own salvation, and bringing in my Maker debtor, to save me for my dead works' sake; I should have been admitted into their society at the first word; and, if they could have seared my conscience, I should soon have become a leader of a class, if not a Boanerges in the pulpit.

Again, my dear friends, when you hear any bills or papers of Grub Street proclaimed, and sold about the streets, describing the triumphant death of such characters as my text describes; or any avowals, signed by never so many persons; or elegies, or funeral sermons, preached and published on such occasions; if you buy them, this doñSit down, and take your pen and draw it through all the fair glosses, through all the varnish, that they have cast upon the narrative, and you will see what is left. Then compare that with the doctrines they have published, and both with the Scriptures of truth, and you will soon see how they stand together. If any of God's elect get into Arminianism, they must be converted therefrom, ere they go hence. Peter himself, notwithstanding his confesssion of faith, must be converted from his fleshly confidence, before he was fit to strengthen his brethren, much less to depart this life in peace. There will be some of God's elect even among

the Papists; but God calls to them; and all shall partake of her plagues that are not called from out of her arms.

But my friends may sayñ If the testimony of God in your text, concerning every false teacher, be true, and that the Arminian is one of those false teachers; then how comes it to pass, that such characters, such unconverted men, who never were converted to God, who never could, who never did, publish their conversion, how is it that such come to be canonized at their death, justified in their falsehood and wickedness, and that by men falsely called Orthodox, who must betray the simple into their hands, and be partakers themselves of their evil deeds? And how is it that pulpits, which once did ring with the truth, now hang in sackcloth, at the departure of the worst of liars, persons who have left upon record volumes of lies against their own souls?"

To which I answerñThe merchants, traders, traffickers, and all that have ships, will cast dust upon their heads, weep, wall, and lament, as much at the burning of Rome, as these do at the death of the head of the Arminian synagogue; when the heavens, the apostles, and prophets of the Lord, will be commanded to rejoice over her. Besides, they are not all converted men that are called Gospel Ministers, nor yet one in twenty: they may begin in the Spirit, when the Spirit never begun in them: the commandment may be delivered to them from the pulpit, or by the Presbytery, when it never was written on the fleshly tables of their hearts by the Spirit of the living God. If damnable blasphemy, lies, and villany, uttered and left upon record, against God; if swearing falsely that they are moved by the Holy Ghost, when the devil, and none but the devil, moved them; if subscribing to doctrinal articles, and then reprobating every one of them, if these are the things that complete the character of a man of God; if these are the things that accompany salvation, that bring men to a peaceable end, and to the crown of glory, the Arminian bids

fair for the prize. Nor can the Jewish Pharisees, the murderers of our Lord; the synagogue of Satan, the Pope, Papists, Mahometans, Infidels, or Cannibals, have any thing to fear. For what is there in any Popish writings, or in the Alcoran, comparable to what is to be found in Mr. Wesley's hymns, or in his sermon of what he calls Free Grace, preached at Bristol? Can the devil himself, or did the devil ever, utter any thing worse, or so bad, as to call the Sovereign Disposer of all things A hellish God, Moloch, &c. &c., and to declare that the Law of Moses is God's decree of Predestination? The decree, he says, is thisñ" I set before thee life and death."

Reader, these children of the flesh are not the children of God, but the children of the Promise are accounted for the seed; and the salvation of these is Faith, that it might be by Grace, to the end that the Promise might be sure to them all. Stand fast in the Lord, my dearly beloved; lest, being led away by the error of the wicked, ye fall from your own stedfastness. The man that dies in his errors, must be damned, if God be true: and he that errs from the truth, must be converted from the error of his way, before his soul can be saved from death, or the multitude of his sins can be covered, James, v. 19, 20.

In short, our present mongrel Watchmen, who are partly Hebrew, and partly Ashdod; who were the followers of the orthodox Mr. Whitefield, &c., but are now the advocates of Mr. Wesley, &c., give their followers to understand, that the ancient enmity between the Seed of the woman and the Serpent has now subsided, and that peace is proclaimed; that the testimony of Mr. Whitefield, and all the orthodox, are now invalid; that the breach between lies and falsehood is now closed; and that they themselves have been all this time imposing on their numerous followers, by receiving One Hundred Pounds per annum for their pretending to preach the Doctrinal Articles of the church; when their audience might

have been furnished with Ministers, of the same hearts and sentiments with themselves, at Twelve Pounds a year.