

A PARTICULAR
CONSIDERATION

OF

A PIECE, Entitled,

The **QUERISTS:**

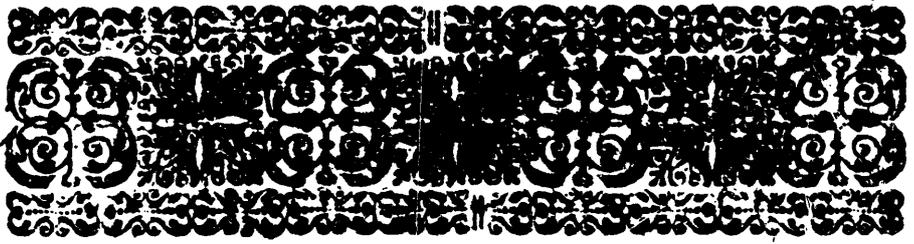
Wherein sundry Passages extracted from the Printed Sermons, Letters and Journals of the Rev. Mr. WHITEFIELD are vindicated from the false Glosses and erroneous Senses put upon them in said *Querists*; Mr. WHITEFIELD'S Soundness in the true Scheme of Christian Doctrine maintained; and the Author's disingenuous Dealing with him exposed.

By Samuel Blair.

He that is first in his own Cause, seemeth just; but his Neighbour cometh and searcheth him. Prov. xviii. 17.

P H I L A D E L P H I A :

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A particular Consideration of the Querists.

FORASMUCH as the Piece before me appears directly calculated to the Prejudice of the Rev. Mr. *Whitefield's* Usefulness in the World, whom I cannot but look upon to be an able and faithful Minister of the New Testament, and One whom the LORD is pleased to make much Use of for Good to perishing Souls; and since there are some bold Strokes in it against the Work of GOD's Power and Grace which he is pleased to carry on in this Land by his and some others Means; (indeed the Whole seems manifestly designed to bring both it and them under Disgrace, to prejudice the World against both) I therefore, think myself called in Duty, for the Honour and Interest of Religion, and as a Debt to the Publick, a little to consider the Performance.

I would be far from faulting any hearty Lovers of Truth, for writing privately to Mr. *Whitefield* for their Satisfaction about any such Passages of his Writings, as might seem to them either unsound, or dangerous by an unguarded way of expressing Things; and, if in this way they would desire him to revise and correct his Writings, provided it were done with a sincere Mind, with a candid, unprejudiced, and Gospel-Spirit: But as our *Querists* seem not to have been possessed of this

Temper, when they composed or adopted the Queries, so neither did they chuse this private Method for their Satisfaction, tho' they pretend that was all they wanted: No; for tho' this would have sufficiently answer'd the pretended End, yet it could never have answer'd the plain real Design at all: This way for obtaining Satisfaction about their Scruples, and a Resolution of their Doubts, would not have painted Mr. *Whitefield* in black and horrid Colours to the World: This would not have made the important Discovery to their Protestant Neighbours, of his being a designing Impostor in League with the *Pope*: They would have entirely lost a good Blow at the Work of GOD in the Country, which must by no means be suffer'd to go on, if it can possibly be stop'd.

The proper Way of Application for a Resolution of their Doubts and Scruples (had that been the Case, and the Thing aimed at, as pretended) was so obvious, and lay so upon the Surface, that they could not but see it; and therefore, in *Page 8.* they give a Sham of a Reason why they did not make use of it, *viz.* That "Tho' Mr. *Whitefield* himself, by some Part of his Writings, would seem to be a Man of another Spirit and Sentiments from some of his warm inconsiderate Adherents, as appears by many Expressions, &c. But (say they, for so the Connexion runs) when we consider the Treatment a Neighbouring Minister had from Mr. *Whitefield's* warm Adherents, and their Cries still against him, for desiring a Conference with Mr. *Whitefield*, about some Points in his Sermon, which said Minister was in Doubts about; we do despair of Access to him." This, I think, is a pretty remarkable Reason: There is no such Thing, it seems, as Access to Mr. *Whitefield* privately, in the Case; they do despair of it: Why? What's the Matter? Is Mr. *Whitefield* such an inaccessible Man? Yes; when they consider the Treatment a Neighbouring Minister had from Mr. *Whitefield's* warm Adherents, and the warm Adherents

Cries

Cries still against him, for desiring a Conference with him, about some Points in his Sermon, which said Minister was in Doubts about, they do *despair of Access to him*. But is there no Difference, I beseech you, between sending a discreet Letter privately to Mr. *Whitefield*, and said Minister's furiously pressing thro' a vast crowded Multitude to debate with him before so many Thousands, by that Time he was well got down off the Stage, about something he had said, or rather, which he charged him with having said in his Sermon? Was there such Danger of the warm Adherents Cries in the one Case as the other? Yet after all, tho' they would make the World believe that the Neighbouring Minister received very sad and dismal Treatment upon that Occasion from the warm Adherents, I can't see Ground for it, saving that one Person spoke two or three Words unadvisedly. Indeed there was a very great Tumult and Confusion, People pressing exceedingly upon one another to see and hear, so that some weak Persons had like to have been crushed down: This put the whole Assembly into Confusion and Amazeinent; some crying, *What's the Matter?* others answering; and others in a sad Fright left Mr. *Whitefield* was about to be pull'd in Pieces; as I found, after I had, with much Difficulty, got to the Outside of the Heap (finding a Way thro' under the Stage) in Relief of a Person like to faint with the Press and be trodden down: And was it any Wonder that such a wild Disorder should ensue upon such a Piece of Management? I believe indeed many looked upon this Neighbouring Minister's Conduct as very bad, and a great Evidence of a Spirit of Bitterness against the faithful Servants of GOD and the Power of the Gospel, and no doubt would express their Judgment of it to one another accordingly. But then, I think, He that doesn't like the bad Treatment of being called a Thief, shouldn't steal; for if he does, I don't see but he must e'en put up with the Treatment. Let the *Querists* varnish over their

Neighbour's Conduct with as smooth Terms as they please, such as, *Only DESIRING a CONFERENCE with Mr. Whitefield, about some Points in his Sermon, which he was in DOUBTS about*; yet they will never be able to make the impartial World believe, upon a fair Representation of the Case, that it was any other than a publick warm Opposing of Mr. *Whitefield*, with Hopes, in Confidence of his strong Powers of obtaining a publick Victory and Triumph. And if a Man will run his Head against a Post, who can help it?

What gives some farther Light to the Case, was, another Neighbouring Minister upon the Sabbath following entertaining his Congregation (in place of a Sermon) with an unaccountable Heap of Stuff against Mr. *Whitefield*; among other Things, it seems, told them, That after he had heard him at two Places the Day before, and was designing to hear him that Day likewise (being by that time much disgusted by a Number of intervening Incidents of weighty Consideration, which he related) he came by this Neighbouring Minister's House that *so innocently* desired an *amicable* Conference for his own Satisfaction about some Doubts, as they would have it believed, who told him (no doubt after a free Conversation between them about Mr. *Whitefield*;) That he would go along and hear him, and if he heard any thing that was unsound, he would publickly oppose him; and accordingly, said the Relater, after he came and heard him, he was obliged in Conscience openly to appear against him. I think such a Declaration to his Brother before-hand sufficiently testifies with what Spirit and Intention he came that Day to hear; and yet he should forgive the Brother for making Service upon him; for, I assure him, he meant him no Harm by it. In Time of the Sermon both I and several others observed him, as one upon the Catch, now and then speaking, with a deriding Smile, to some about him: And before he rush'd so hastily thro' the Croud to Mr. *Whitefield*, he

was heard consulting with some others about it, and at last to say, with some Emphasis, " I'll go this Minute;" and so broke off in a mighty Hurry. But what made the Thing look still the more ill-faced, was, that Mr. *Whitefield* in that Sermon appear'd to have been very much assisted of GOD, and there was a great Appearance of divine Power with his Preaching upon the Audience; so that one would reasonably have thought, any that heartily wished well to *Zion*, and desired the Coming of CHRIST's Kingdom, would rather have been fill'd with Thankfulness and Praise to the gracious GOD, for what they heard and saw and felt, than to have acted such a Part.

But if you would know the Bottom of all; you know that the Work of GOD, the Power of his Gospel, deep Soul-Exercise about eternal Things, about Soul-Affairs, the most weighty and important of any in the World, is like to make a mighty Inroad upon us: This by all Means must be hindred, if possible, from Prevailing; and a Reduction of Things to their former peaceful, quiet and secure Situation attempted; tho' Thousands should sleep to eternal Destruction. For this Power of Religion is attended with dismal Consequences: Dead secure Formalists, who are entirely destitute of the powerful Operations of the regenerating sanctifying Spirit of GOD, who can tell nothing of lively Heart-Exercises in Religion, nothing of deep Heart-Distress for Sin and Guilt, of the lively Power and Consolations of Faith in the Redeemer, of sharp Conflicts with Original Corruption, or sweet Communion with GOD by the Spirit of Adoption; these are like to lose all their former high Reputation for Piety, and find it difficult to keep up their strong groundless Confidences of the Goodness of their Souls State towards GOD, which they can by no means consent to part with. But especially, when People are enlightened and awaken'd by the Word and Spirit of GOD, they can't be satisfied any longer with sapless,

careless Ministers; they can get no suitable Nourishment to their hungry Souls from these dry Breasts, and therefore cannot be easy or contented, but must need mourn and grieve under them: And this goes hard with these PIOUS MINISTERS (as we have them call'd p. 32.) and their warm Adherents. Thus the Success and Power of the Gospel, especially if it be very large and extensive, is, alas, very unwelcome to many of its Professors. Well; you know Mr. *Whitefield* appears much for the Life and Power of Godliness, and earnestly labours to carry on and promote it in the World; he labours to awaken blind and secure Sinners, and bring them off all their false Foundations to a vital Union with JESUS CHRIST by Faith; and the LORD blesses him with much Success in his Work. This then is one Ground of the Prejudice and Opposition.

Again; there is a certain Club of Preachers among ourselves (for so a Rev. Father was pleas'd lately to stile them) who are endeavouring to carry on this very unacceptable Work of GOD with his succeeding Power and Blessing thro' the Land; Mr. *Whitefield* rejoices in these, and has a good Esteem of them, who are esteem'd by many of their professed Brethren no better than a factious and very troublesome CLUB. Alas! what Times are these, when those who are most earnestly labouring and making it their great End to promote the Mediator's Kingdom, and the eternal Interest of immortal Souls, and whose Labours the LORD remarkably owns and blesses to this End, are so oppos'd and aspers'd by Such as profess themselves their Fellow-Labourers in the same high Calling!

Moreover, Mr. *Whitefield* speaks much against un-experienced, blind and unfaithful Ministers, who settle People upon the Lees of their natural and fatal Security by their Ministry, rather than any thing else; and here-upon, as if their own Consciences secretly told them they were the Men, or that their Management was such that they

they would surely come under the Suspicion, many are exceedingly vexed : They will not have it so much as hinted, if they can help it, that there is the least Danger of any unconverted Person's being in the Ministry amongst us ; nay, they would have us believe that it is no great Matter as to their Usefulness in that Station whether they are savingly converted to GOD themselves or not ; when Numbers of exercised Souls thro' the Land can witness, that for any faithful Dealing that ever their Ministers used with them, they might have gone on blindfold in a graceless State to eternal Damnation ; and not only so, but that their Ministry rather tended to fix them fast in their damnable Presumption and Security.

Now, all these Things concur to raise the swelling Tide of Opposition against Mr. *Whitefield* and his *warm Adherents*, as they are termed. While Mr. *Whitefield* kept within due Limits without disturbing our Borders, and stay'd beyond the Water, he was a brave Man, and doing much Good ; but he is not long here among us but he is quite unsufferable. Thus the *Pharisees* in our Saviour's Time, spoke well of the *Prophet that lived in the Days of their Fathers*, at a competent Distance from themselves, while in the mean Time they persecuted the *Prophets of GOD* which they had among them ; and so would have done the same to the *Prophets* which their Fathers persecuted, had they been among them, but whom now they were far enough from, they highly commended : And hereby our LORD convinced them of Hypocrisy. *Matth. xxiii. 29, & seq.*

But to return to the *Querists* Reason for their not applying privately to Mr. *Whitefield* with their Scruples :

“ They despair of Access to him because of the Treatment which a Neighbouring Minister had from his warm Adherents, and their Cries still against him, for (they say) desiring a Conference with him, about some Points in his Sermon, which said Minister was in Doubts about.” I have already observed the Nul-

lity of this Reason from the Disparity of the Cases; a private Application to Mr. *Whitefield* with Doubts and Scruples, is no way parallel to said Minister's Conduct in the Case refer'd to: I would only add here, That if the warm Adherents Cries are such formidable Things, sure there can't be more Danger of them from a private Application than such a publick one, but one would think rather less. Thus it is manifest, that the Reason offer'd is no Reason at all; and therefore there must be some other Reason for this Management, which it would not do so well to express; but what that Reason was, I think is not very hard to find out.

But here it may be enquired by the Way, That, seeing I find so much Fault with them for going to the Press with their Scruples and Doubts, as they call them, how I came to give my Voice for it along with the rest in *Presbytery*? To this I readily answer, I could easily fore-see the Improvement that would be made of my opposing it, had I been inclined, upon the fore-mention'd Account, to do so, *viz.* That I was for stifling Truth in Concealment, and allowing Errors to spread and prevail undetected: I knew the Press was open for me, or any other, as well as the *Presbytery* and *Querists*, so that we might implead one another, and let the World judge: Moreover, I consider'd the Service to the Interest of Religion that Mr. *Whitefield's* publick Answer might be of, by removing the Prejudices of such as were not resolv'd to cavil, and giving a Testimony to all of his Soundness in the Faith. And then, in the last Place, I would have it observed, That what I have said, is not so much against their Publishing of their Remarks and Queries, as to show the Inconsistency of their Proceedings with their Pretensions; that more and worse was designed and aimed at, than pretended: The mortifying Performance must first be brought to the *Presbytery*; a Number of the Members, they knew, were as ready as they could wish, to expose Mr. *Whitefield* to their Power;

Power; and then from the *Presbytery* to the Press with Advantage.

I would now proceed, more particularly to consider the *Querists*; but that it may not be amiss by the Way to disabuse the World in one Instance more: The Piece gives itself out to be a Composure drawn up by some unlearned Men (as in p. 31.) as tho' it had been anvill'd by these private Church-Members who sent it by way of Address to the *Presbytery*; when it is sufficient Evidence that it was composed by Mr. *Evans*, a Minister, and a Member of the *Presbytery* of *New-Castle*, to which it was presented to be judged of. What were his Reasons for disowning his own Child and getting others to father it, himself best knows, and the World must be left to guess, if they think it worth the while: Perhaps, among other Reasons, it was such an ill-natur'd little Thing, that he was ashamed to own the Relation before the World. And it's like he might think that Truth and Equity were both salv'd in his Method of Proceeding, because (as a Person concerned in the Address to the *Presbytery* said) "He didn't do it [compose the Thing] till he " was desired."

But to pass this, and proceed:

The first Passage extracted out of Mr. *Whitefield*, is in his Sermon on *Aet. xix. 2.* Page 17. of Vol. II. of Sermons, printed at *Philadelphia*; where, speaking of the blessed and happy State of Man when first created, he says, That "GOD breathed into Man the Breath " of spiritual Life, and his Soul became adorned with all " the Perfections of the Deity."

Here our Author vapours exceedingly, and puts a triumphant Declamation into the Mouths of his *Querists*, which represents Mr. *Whitefield* as a most abandon'd Sort of Creature indeed: "Must not that Man have " either very diminutive Thoughts of GOD, or else " monstrously exalted Thoughts of Man, that can " think, much more speak and write, that the Soul of " Man

“ Man in its best State was adorned with all the Per-
 “ fections of the Deity ! What then is become of the
 “ Distinction, that all sound Divines make between
 “ the communicable and incommunicable Attributes of
 “ GOD ? Doth not Scripture and Reason support this
 “ necessary Distinction ? If the Soul of Man was adorn-
 “ ed with all the Perfections of the Deity, without Ex-
 “ ception of any, what is the native and necessary Conse-
 “ quence therefrom, but that the Soul then was in some
 “ sort equal to GOD ; which is too horrid to utter,
 “ without a Detestation of it ? Were not Expressions
 “ of this Import condemned for Blasphemies in the
 “ Mouths of *Fox* and *Nailor* ? ”

Here, in the first Place, I cannot but observe, and
 complain of to the World, the Disingenuity of some
 Members of the Presbytery ; who entirely fell in with,
 and justify'd not only all the false Glosses and Interpre-
 tations put upon Mr. *Whitefield's* Words, but also all the
 Insinuations and horrid Imputations cast upon himself,
 in all the *Queries* throughout ; and yet, when I was
 vindicating him from them, from maintaining any such
 erroneous Principles as were palmed upon him in the
Queries from the extracted Passages, they pretended and
 declared that they had no View to Mr. *Whitefield* or his
 Principles ; they were not considering of these at all ;
 but only his Expressions, whether they were just and
 sound or not : Who sees not, that in the complicated
 Query before us, the abstracted Consideration of Mr.
Whitefield's Words is entirely left, and Mr. *Whitefield*
 himself represented as One of the grossest Hereticks and
 most notorious Blasphemers in the World ? Had our
 Author, the proper *Querist* (for the Addressors are
Querists only by adopting his *Queries*) employ'd his
 Pains only to shew, that these Words of Mr. *Whitefield*
 were very wrong and ill chosen ; that we must by no
 means believe what properly they import and signify ;
 or, had the *Presbytery* this way cognocied upon them,

and

and rejected the *Quærist's* horrid Reflections upon Mr. *Whitefield* with Detestation; this had been something like an abstracted and single Consideration of Expressions; But, instead of this, Mr. *Whitefield* is painted out as a Person that certainly has *either very diminutive, low and contemptuous Thoughts of GOD, or else monstrously exalted Thoughts of Man*; so as that he certainly thinks, that, either by the Lowness of the one, or Highness of the other, or both, the Soul of Man was once in some sort equal to GOD. But surely Mr. *Whitefield's* Expression as plainly imports or infers that the Soul of Man was in every sort equal to GOD, as, only in some sort: For he says, it was adorned with *ALL the Perfections of the Deity*, without expressing any Exception or Limitation. I freely own, with Mr. *Whitefield* in his Answer, and always did, that *it's a wrong Expression*: He says he would correct it thus, --- *All the MORAL COMMUNICABLE Perfections of the Deity*. But then I would query, was there the least Ground to suspect that Mr. *Whitefield* really entertain'd such detestable horrid Notions, either of GOD, or Man, as are here fixed upon him? Was it so much as possible he could imagine, that ever Man was every way equal to GOD, while he was in his right Wits, and had the Use of natural Understanding? Was it once possible he could think, that the Soul of Man was created with the eternal, necessary, Self-Existence of GOD? A self-evident Contradiction in the very Terms: Or, that it was created with the essential Immutability, or the Immensity of GOD?

But farther; what became of our *Quærist's* Eye-sight by that Time he had read a few Lines farther in the same Sermon, that he couldn't see these Words of Mr. *Whitefield*, where, speaking of Man's Fall from his first happy State, he says, "*But Man, unhappy Man, being seduced by the Devil, and desiring, like him, to be EQUAL to his MAKER, eat of the forbidden Fruit, and thereby became liable to that Curse which the eternal GOD, who*

" cannot

“ cannot he, had denounced against his Disobedience.” I think Mr. *Whitefield* seems here to say, that there was a pretty deal of Difference between *Man* and his *Maker*, even in his best Estate, that it was the Devil’s Pride for *Man* to aspire towards an Equality with *GOD*: And he mentions one Perfection of the Deity, that he cannot he, which I believe he would hardly allow to *Man*.

And why couldn’t he see these Words, (which lay nearer than the Words last cited) “ *The Day he [Man] did eat thereof [the forbidden Fruit] he was surely to die; that is, not only to be subject to temporal, but spiritual Death, and consequently to lose that divine Image, that SPIRITUAL LIFE GOD had not long since breathed into him.*” Where it is manifest, that Mr. *Whitefield* limits that divine Image he speaks of, and consequently that Participation of the Perfections of the Deity, in which that Image formally consisted, wherewith the Soul of *Man* was adorned, to that *spiritual Life*, i. e. that moral Rectitude and Holiness, which upon his Transgression he was to lose. It’s most plain and manifest then, that with whatever Inattention or Regardlessness Mr. *Whitefield* might write in the Passage we are now upon, he meant no more in it, than, that the Soul of *Man* was adorned with all the *moral* Perfections of the Deity. For this was all that was needful for the Adorning it with that divine Image, viz. that *spiritual Life*, which he was only speaking of. And in this limited Sense he likewise says, *That Man’s Soul was the very Copy and Transcript of the divine Nature.*

And now, let the impartial World judge how candidly the *Querists* have dealt with Mr. *Whitefield* in this Instance; and what is become of all the frightful Outcry of diminutive Thoughts of *GOD*, monstrous Thoughts of *Man*, *Blasphemy* and what not, with which he is so roundly charged. Mr. *Whitefield*, it seems, inadvertently neglected to set down the Limitation of [*moral*] or [*communicable*,] and here is the Foundation of this high Attainder;

Attainder ; when the Scope and Tenor of his whole Discourse in the Place, as well as the Nature of the Case, makes it plain to any impartial Reader that he designed the Expression 'in that limited Sense only. Is it not manifest to any one that has but half an Eye, with what sort of a Spirit and Design these *Scruples* were proposed in such *Proper Querries* ? But this is but a small Specimen at the Entrance.

The next Passage taken Notice of, is in p. 22, 23. of the same Sermon ; where Mr. *Whitefield*, speaking of a regenerate Person when fallen into an Act of Sin thro' Surprize or Violence of a Temptation, says, " He quickly rises again, goes out from the World, and weeps bitterly ; washes the Guilt of Sin away by the Tears of a sincere Repentance, joined with Faith in the Blood of JESUS CHRIST. "

This indeed is one of the worst and most dangerous Expressions which the *Querists* object to Mr. *Whitefield* ; and I was always satisfy'd that Mr. *Whitefield* himself would now distaste and reject it : Accordingly, in his Answer he says, " This is false Divinity ; I would now alter it thus, --- Recovers his former Peace by renewing his Acts of Faith on the perfect Righteousness of JESUS CHRIST. "

I well remember I observed to the *Presbytery*, agreeable to what Mr. *Whitefield* has said to the World in his Answer to the *Querists*, That the Disadvantages of his Education were great, as to his obtaining a thorow clear Knowledge of the true Gospel-Scheme of Christian Doctrine ; and consequently (which I believ'd Mr. *Whitefield* was always ready to acknowledge) that he was not so clear therein at his first Setting out in the Ministry ; and hence in his first Sermons there are some exceptionable Passages, of an *Arminian* Taste : But that it was evident the Case was much otherwise with him since. As to his Soundness and Clearness in the Doctrine of *Justification*, I desir'd them to look but into his

his *Answer to the Bishop of London's Pastoral Letter*, and his Sermon upon, *What think ye of CHRIST?* which are enough to give full Satisfaction in the Case. Is it not then very injurious in the *Querists*, to insinuate, as they seem to do p. 11. a Comparison between Mr. *Whitefield* and those Authors which he writes against, in their Writings? Does not the whole Drift and Current of those Authors Works run all upon the *Arminian* Scheme, which flatters the fallen and corrupted Nature's Pride, derogates from the Mediator's Glory, and plaisters up Sinners secure and whole in their natural unregenerate State? And does not the whole Drift and Current of Mr. *Whitefield's* latter Preaching, and Writings especially, run all upon the contrary *Calvinistick* Scheme? I'm sure nothing but Prejudice itself can deny it.

And it's no Wonder that there should be some incidental Passages, especially in his earlier Works, agreeable to that Mode of Speaking used by those Authors which he was first and longest acquainted with. But then I can't so well account for it in an Author of our own; one of those who, our *Querist* tells us p. 24. have in some good Measure given good Proof of their Faithfulness for many Years; and as little can I justly account for taking such severe Notice of this Expression in Mr. *Whitefield*, and passing it over (one of the very same Import) without any Notice at all in Mr. *Thompson*. See his *Essay upon the Faith of Assurance*, p. 46. where he has these Words,
 ' Therefore, O Christian, if thou wouldst maintain thy
 ' Assurance of GOD's Love, or even any inferior De-
 ' gree of Hope, delay not to get the Guilt of any par-
 ' ticular Sin, which thou art conscious of, removed by
 ' speedy Repentance and Application to the Blood of Christ.
 Now I would fain know what's the great Difference between washing the Guilt of any particular Sin away by the Tears of a sincere Repentance join'd with Faith in the Blood of JESUS CHRIST; and getting the Guilt of any particular Sin removed by speedy Repentance and Application

to the Blood of CHRIST? For my Part I do acknowledge I am such a *raw Novice* that I can see none. Both speak of a regenerate Person, a true Christian: Both speak of some one particular Sin of a true Christian: I can't see the Odds between the true Christian's getting the Guilt of the Sin removed by *speedy* Repentance, and his washing the Guilt of it away by the Tears of a *sincere* Repentance; only that the one way of expressing it has something more of a Figure in it than the other; unless it be that Mr. *Whitefield* requires a *speedy* and *sincere* Repentance both, and Mr. *Thompson* insists only upon a *speedy* one: And I think Mr. *Thompson* joins Repentance with Faith in the Blood of JESUS CHRIST, in the Case, as much as Mr. *Whitefield*: For what else is that Application to the Blood of CHRIST, with which Repentance is join'd in the Removing of Guilt, but the Acting of Faith thereupon? So that it may be as justly query'd upon Mr. *Thompson* as Mr. *Whitefield*, "By what Art can our Repentance be join'd with Faith in the Blood of Christ to cleanse away the Guilt of Sin? What Quantity of the one and of the other will make a due Composition, without spoiling the Whole? Why may not some Grains of New Obedience be again added to our Repentance to make the Composition more compleat; for surely this is Duty, and a necessary Fruit of Faith as well as godly Sorrow, and as inseparable from it?" Indeed all that our Author says under his first Query upon this Passage of Mr. *Whitefield*, may be as pertinently said upon this Passage of Mr. *Thompson*, saving the Advantage taken of the figurative Mode of the Expression in Mr. *Whitefield*.

Perhaps indeed we might be at a Loss for the second Query, for want of finding a Passage in any other Part of Mr. *Thompson's* Works so directly opposite to this, as may be found in Mr. *Whitefield's*, to found it upon; and ask, "How is this consistent with what Mr. *Thompson* himself saith, in such another Place?"

I shall conclude upon this Head with one or two Queries.

Quer. I. Why have we not an elaborate Piece of Doubts and Scruples drawn up in proper Queries upon this and sundry other Things in Mr. *Thompson's* Writings, which, if I mistake not, afford Ground for as real Scruples and proper Queries as the Things query'd upon in Mr. *Whitefield*? Why, I say, have we not such a Piece drawn up, a Number of People call'd together to hear and father it, and then in a humble Address to present it to the *Presbytery*?

Quer. II. Why did not Mr. *Thompson* (being then himself present at our *Presbytery*) speak one Word in behalf of Mr. *Whitefield*, when he saw his own Doctrine so fiercely assaulted in him? Did he think his own Pen sanctified the Doctrine any more than Mr. *Whitefield's*? Had he forgot that it was in his own Book? or did he remember it, but now saw that it was an Error? Well, be it so; but then, did he think that about three Months before, when he wrote that Expression, he was so grossly erroneous a Person in the Doctrine of Justification, that he deserved to be so mightily and publicly expos'd to Prejudice and Contempt by such a contemptuous Playing with the Words? If he look'd upon himself to be sound in the Doctrine of Justification, notwithstanding that Expression that happened to drop from his Pen unguardedly, why couldn't he say so much for Mr. *Whitefield* as that he might be sound too?

As to the Proposal (p. 11.) of Mr. *Whitefield's* Correcting his Writings; he informs us in his *Answer*, that he had before proposed and design'd himself: So that we may expect, as soon as Conveniency will allow, he will publish a new and corrected Edition of his Sermons; when, I believe, sundry other Expressions as well as this (some of which himself mentions in the foresaid *Answer*) which, as he says, formerly dropp'd from his Pen, before GOD was pleas'd to give him a more clear Knowledge
of

of the Doctrines of Grace; he will put in the *Index expurgatorius*, alter and amend.

In the next Place we have a great Deal of Criticism upon three Passages extracted out of Mr. *Whitefield*, all thrown together. The first is in the same Sermon, *Vol. 2. p. 33.* where, speaking to such as were regenerate, he says, “*You have passed thro’ the Pangs of the New-Birth, and now rejoyce, that the Man CHRIST JESUS is spiritually formed in your Hearts.*” The next is in his Letter against the Book, entitled, *The whole Duty of Man, p. 5.* where, paraphrasing upon those Words, *The Seed of the Woman shall bruise the Serpent’s Head*, he writes thus, “*The Seed of the Woman, i. e. JESUS CHRIST (who in all probability was spiritually conceived that Instant in the Heart of Eve) shall bruise the Serpent’s Head.*” The last is in his Sermon on *Early Piety, Vol. I. p. 53.* where, speaking to a Number of young Men that had united themselves together in religious Societies, and joined in Contributions for several religious Ends, among other good Effects of their so doing, he takes Notice of this, that the Sacrament of the LORD’S Supper was administer’d weekly, in these Words, “*The many Souls that are nourished weekly by the spiritual Body and Blood of JESUS CHRIST by your Means.*”

These Expressions are turned into several Forms and Shapes, and several fine Riddles proposed upon them. But after all I would willingly know, what is the mighty Difference between that Phrase of Mr. *Whitefield*, *The Man Christ Jesus spiritually formed in your Hearts*; and that of the inspired Apostle, *Gal. iv. 19. Christ formed in you.* Is it in this, that the Apostle says only, *Christ*, and Mr. *Whitefield* says, *The Man Christ Jesus*? But is he not truly *Man* as well as truly *GOD*? and is not his Name *Jesus* as well as *Christ*? So that I don’t see what great Odds this Addition makes. If it be asked, How, or in what Sense the Apostle means it, That *Christ* is formed in his People? I answer with Mr. *Whitefield*,

Spiritually, or in a *spiritual Sense*: Not that the Person of Christ, or any of his Natures, is any way changed or alter'd; but that he changes his People into his own Likeness, and conforms them to himself. Christ is then formed in the Souls of Men, in the Apostle's Sense, when they are made to resemble him and to be like him, conform'd to his Nature and Will. And surely this Sense of the Phrase is a *spiritual*, and not a *natural Sense*: So that Mr. *Whitefield* by the Addition of the Word, *spiritually*, does but explain (and I think rightly) how we are to understand that Expression of the Apostle. "It is true (says the *Querist*) the Apostle speaks of "Forming of Christ in us" (*of Christ's being formed in us* "he should have said) *Gal. iv. 19.* but are not we to "understand that Place as intending the Image, and "not the Person of Christ, as God-Man?" To this I answer, Undoubtedly we are to understand the Apostle in that Place as intending the Image of Christ being instamp'd upon the *Galatians*: And so I think we are to understand Mr. *Whitefield* as intending Christ's Image being instamp'd upon those he particularly was speaking to. But then I query, Was this Image of Christ, what the Apostle in that Place call'd Christ? If the moral Image of Christ be what is there call'd Christ, because it is his Image and Likeness; why but it may for the same Reason be call'd God? According to this Method of explaining Scripture, what odd Work shall we make of it! To give one Instance out of many; when the Apostle says, *Gal. ii. 20. Christ liveth in me*, by this Rule it may be said, that what he there calls Christ, is the Image of Christ; and so he only means, *The Image of Christ liveth in me*: Whereas it is plain he means, *Christ the Mediator preserves and carries on the spiritual Life of Grace in me*. There is one Place indeed where the Name, CHRIST, seems to be transfer'd to something else besides the Person of Christ himself, *viz.* to the Church, *1 Cor. xii. 12.* But then I think it is the
 Person

Person of Christ the Mediator that is designed by the Name, even there, considered in his Relation and Union to his Church. *As the Body is one*, says the Apostle, *and hath many Members, and all the Members of that one Body, being many, are one Body; so also is Christ*. That is, As a human Body, the natural Body of a Man, has many different Members in it, supplying different Places, and serving to different Purposes, and all so united that they make up but one single Body; so also JESUS CHRIST as he stands related and united to his Church as the glorious Head thereof, has many Members in that his mystical Body, and all are but one Body united to him the Head: So that it is Christ himself, and not the mystical Body and Church of Christ consider'd distinctly from him, which the Apostle calls *Christ*. Indeed I know of no other CHRIST but the Eternal Son of GOD, nor any thing but himself call'd by the Name in the whole New Testament: And so in the fore-cited Place (*Gal. iv. 19.*) it is the God-Man Mediator that the Apostle calls CHRIST; and he is then said to be formed in us, when we are made Partakers of his Holiness: That is, *The Man CHRIST JESUS is spiritually formed in us*.

The *Querist*, after having said that we are to understand that Place (*Gal. iv. 19.*) as intending the Image, and not the Person of Christ, as God-Man, goes on to say, "Much less can we understand it of Christ as the "Seed of the Woman, or as *Man*." We are to understand it of Christ *who is* the Seed of the Woman, and *who is Man*; but who says we are to understand it of him *as* the Seed of the Woman, or *as Man*? I'm sure Mr. *Whitefield* makes no such Limitation. When our LORD tells the scribes (*Mat. ii. 10.*) *The Son of Man* (that is, the Man Christ Jesus) *has Power on Earth to forgive Sins*; is it the same thing as if he had said, *Thou he has Power, as the Son of Man, to forgive Sins*?

Now, I think, from what I have said it's plain, that this Expression of Mr. *Whitefield* is clear and sound enough:

And I can't see the great Difference between Christ's being *spiritually formed*, and his being *spiritually conceived in the Heart*. It seems Mr. *Whitefield* thought it probable, that when GOD at first reveal'd to our first Parents his gracious Design of Redeeming and Restoring fallen Sinners by a Mediator, who for that Purpose should become Man, and so be the Seed of the Woman as well as the eternal Son of GOD, that then, I say, *Eve* was enabled by the Spirit of GOD to have some saving Apprehensions of this Mediator, and the Way of Salvation thro' him by Faith; and that in this Sense he might be said to be *spiritually conceived in her Heart*, long before his human Body was materially conceived in the Virgin *Mary's Womb*. And what mighty Difficulty is there in all this?

Thus you see that all the unintelligible Notions and Absurdities, *as unintelligible as those of Barclay where he speaks of the Christ within* (which the *Querist* picks out of these Expressions) do entirely vanish: And the *Querist* himself is rather chargeable with such *Barclavian* Notions, when he seems to imagine a Christ within that cannot be call'd the Seed of the Woman or the *Man Christ Jesus*, and therefore must be some other *Christ*.

As to those other Words relating to the LORD's Supper, "*The many Souls that are nourished weekly by the spiritual Body and Blood of JESUS CHRIST.*" Does not CHRIST himself call the outward Signs, which he instituted to be made Use of in that Ordinance, *His Body and Blood* in a figurative Sense? as they were by his Appointment to be Signs and Representations of his Body broken and his Blood shed? And what great Heresy is it in Mr. *Whitefield*, by way of Explication to add the Word [*Spiritual,*] in Opposition to the *Popish* Absurdity of *Transubstantiation*, and call them *the spiritual Body and Blood of Christ*? We all know that the *Papists*, after the Priest has whisper'd these Words, *HOC EST CORPUS MEUM*, call them the real Identical Human Body

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Body and Blood of Christ ; imagining they are actually converted, or, as they chuse to phrase it, *transubstantiated* thereinto : Mr. *Whitefield* upon the contrary, in Opposition to this Monster of a Miracle, calls them *the spiritual Body and Blood of Jesus Christ* : That is, The Body and Blood of Christ only in a spiritual Sense ; as they, by divine Institution, do exhibite and signify his Body and Blood ; so that true Believers are *nourished*, not after a corporal or carnal Manner, but *spiritually by the Body and Blood of Christ* in the Use of them. And now I would ask, By what Rule but that of Contraries does the *Querist* sling that Dirt at Mr. *Whitefield* from this Expression, p. 20. (for he has another Turn at it when his Invention has furnish'd him with something new upon it) asking, " Whether this doth not favour something of Transubstantiation ? ". You see it smells horribly of it sure, when it's directly opposite to it !

But I have been long enough on these Things ; proceed we then to the next, namely, Mr. *Whitefield's* Sentiments about the *Second Covenant* or *Covenant of Grace*, as expressed in his Letter against the Book, entitled, *The Whole Duty of Man*. Mr. *Whitefield* was very sensible how much deadly Poison People drink in from plausible, and seemingly very religious Books, which run all in the *Arminian* Channel ; or (to use his own Words) are founded on the *Arminian* Scheme : And knowing that the Book aforesaid is one which most effectually and extensively spreads the dangerous Infection ; he therefore, in the most publick Manner, laudably set himself against it ; encountering with the Prepossessions of many Thousands, who were strongly prejudiced in Favour of the said Author, and his Set of Principles.

In this Undertaking he mainly attacks the Author's *Pröton Pseudon*, Grand Foundation-Mistake, in his Notions concerning the Nature and Plan of the Covenant of Grace. It's manifest to any one that has a true and thorough Knowledge of the Truth as it is in *JESUS*,

even from the Specimen Mr. *Whitefield* has given of that Author in what he has recited out of him, that he is unſound and corrupt in his Notions of the Covenant. “ This Second Covenant, ſays he, was made with *Adam*, “ and us in him, preſently after his Fall, and is briefly “ contain’d in theſe Words, *Gen. III. 15.* where GOD “ declares, that the Seed of the Woman ſhall break the “ Serpent’s Head ; and this was made up, as the Firſt “ was, of ſome Mercies to be afforded by GOD, and “ ſome Duties to be performed by us.” Now it’s plain from theſe Words, that, according to this Author, the Second Covenant is very like the Firſt ; it is the very ſame in the general Nature and Tenor of it, *viz.* a Promiſe of eternal ſaving Favours, upon our Obedience and Performance of Duties as the Condition ; for it is made up, as the Firſt was, of theſe two Things, Mercies to be afforded by GOD, and Duties to be performed by us ; that is, DO, and LIVE ; or, the Man that *does* theſe Things, ſhall *live* by them. Where then is there any Difference between this, and the firſt Covenant ? Why, here is all the Difference ; The firſt Covenant peremptorily inſiſted upon a perfect and ſinleſs Obedience without the leaſt Defect, as the Condition of Life ; but CHRIST has purchas’d by his Mediation, that this Second Covenant only inſiſts upon our hearty and beſt Endeavour to do our Duty, and accepts of our Repentance, for wherein we come ſhort. This then is the Difference : The Conditions are of the ſame Nature in both, *viz.* Obedience to the Law ; but the Second Covenant accepts of a much lower Degree than the Firſt : For thus ſpeaks the Author in the next cited Place, “ The third Thing “ CHRIST was to do for us, was to enable us, or give “ us Strength, to do what he requires of us. This he “ doth, firſt, by taking off from the Hardneſs of the “ Law given to *Adam*, which was never to commit the “ leaſt Sin upon Pain of Damnation, and requiring of us “ only an holy and hearty Endeavour to do what we are “ able,

“ able, and where we fail, accepting of sincere Repen-
 “ tance.” Here is just only a new moderated Covenant
 of Works, for the Covenant of Grace: And all the
 Concern the Mediator has in it, is only to procure these
 easier Terms for us, and give us Strength to fulfil them
 if we please: And all the Concern we have with him in
 the Case, is to thank him for these easy Terms, and this
 Ability; and so to set about working for eternal Life,
 and look for it on account of our hearty Endeavour and
 sincere Repentance. What Sort of a Covenant of Grace
 is this! how unworthy of GOD! and contrary to the
 whole Strain of the Gospel-Revelation! How support-
 ing to the guilty Sinner’s Pride against submitting to the
 meritorious Righteousness of CHRIST as his whole and
 only justifying Righteousness in GOD’s Sight! It re-
 presents the Great GOD, the Eternal Sovereign and
 adorable Law-Giver, as taking up with a very con-
 temptible Consideration for the Pardon of our manifold
 Transgressions of his awful Law: It robs the Mediator
 of his justest Honours; leads poor perishing Sinners away
 from his infinitely valuable Righteousness to their own
 Works in its Room; and so keeps them in Unbelief,
 from coming to CHRIST; and subverts the very Founda-
 tions of the Gospel-Plan for fallen Sinners Salvation:
 It lays a Scheme for this End contrary to the Scheme
 which GOD himself has laid: And can a Sinner find
 Salvation in such a way of Opposition and Disobedience
 to the Gospel of CHRIST? To say so, were to say,
 that he may be saved without truly Believing in Christ,
 or Receiving him as he is reveal’d and propos’d. *Christ*
is become of no Effect unto you, says the Apostle, whosoever
of you are justified by the Law; ye are fallen from Grace,
 that is, from the Plan and Scheme of Grace. Gal. V. 4.
 And yet, all this notwithstanding, how tenderly does
 our *Querist* deal with this Author and his Doctrine!
 Whether the Paragraph that Mr. *Whitefield* condemns,
 may lay a Foundation for such a hard Censure, as that he
 was

was not a real Christian at Heart, or had not so much as a Head-Knowledge of the Gospel of Christ, as Mr. *Whitefield* asserts, is what he is at a Loss to determine. I presume every one knows what is the plain *English* of this Loss, to determine *viz.* that he does not believe, it lays a sufficient Foundation for the hard Censure, either that he was not a real Christian, or that he had not so much as a Head-Knowledge of the Gospel of Christ. Now, tho' I think we need be at no great Loss to determine, from the very Paragraph refer'd to, that the Author had not so much as a Head-Knowledge of the true Gospel of Christ; yet Mr. *Whitefield* does not confine the whole Evidence for this Censure to it alone, as the *Querist*, out of his Keen-Edge against Mr. *Whitefield* and great Regard to this Author and his Principles, would represent it: For after a while he quotes another Paragraph upon the same Subject, as we have seen, which more fully explains his Sense in the former. And if after all, any one will be at a Loss to determine, whether the Author had a Head-Knowledge of the true Gospel of Jesus Christ (as Mr. *Whitefield* words it) or not, I shall be at no Loss to determine, That he has not. Is it not surprizing, that any professed *Presbyterian*, especially a Minister of that Denomination, should so vindicate the Author of *The whole Duty of Man*, who grossly corrupts the Gospel of the Grace of GOD, as this *Querist* has manifestly done? He finds the Author *sound enough*, in the 16th Paragraph; and then he says, 'Whether the next Paragraph that Mr. *Whitefield* condemns may bear a favourable Construction, we leave you to judge. Well, we see his generous Inclination to put a favourable Construction upon the Paragraph which Mr. *Whitefield* so highly and justly condemns: But where are his favourable Constructions for Mr. *Whitefield's* Paragraphs? May not a Person of the least Reflection see his unequal Dealing between the two? and how willing he is that this *Legal Author's Book* should pass on without Opposition,

fition, to lead away Souls from the only right Way of Salvation? Alas! this Legal Strain of, DO and LIVE, is very near a-kin to the Strain of too many Preachers among ourselves now a-days; whereby Numbers of unhappy People are settled securely upon false Foundations, and kept from a vital saving Union with the LORD JESUS by a true Faith. We have seen how willing the *Querist* is to put a favourable Construction upon this erroneous Paragraph: But there is one Supposition on which he condemns a Part of it; p. 15. his Words are,

“ We must, and do condemn the Author of *The whole Duty of Man*, for Asserting that the Second Covenant was made with *Adam*, and us in him, if thereby is meant, his being our Publick Head and Surety in the Second Covenant.” There is not a Word condemning the Author’s Legal Anti-evangelical Account of the Sum and Substance of the Second Covenant, saying, That it was made up, as the First was, of some Mercies to be afforded us by GOD, and some Duties to be performed by us. There is not a Word condemning him for Asserting, that Christ has taken off from the Hardness of the Law given to *Adam*, which was, never to commit the least Sin, upon Pain of Damnation, and requires of us only an holy and hearty Endeavour to do what we are able, and, where we fail, accepts of sincere Repentance: He only condemns him for Asserting that the Second Covenant was made with *Adam*, and us in him, upon this Supposition, viz. if thereby is meant his being our Publick Head and Surety. But he has taken sufficient Care a little before this, to clear the Author of any such Meaning; and so he is not at all condemned, but vindicated. P. 14. says the *Querist*, “ We freely grant that Christ Jesus is our Second *Adam*, our common Head and Surety in the Second Covenant, and that the First *Adam* was only a private Believer or Person, and so must come in, or enter into Covenant with GOD by or thro’ a Mediator, and as second

“ Hand

“ Hand (if we may so speak) as well as we his Posterity.
 “ And when we read the 16th Paragraph of the Preface
 “ of that fore-cited Book, we cannot but judge that the
 “ Author thereof doth fully own this.” Now, if in the
 16th Paragraph the Author fully owns this, that Christ is
 our Second *Adam*, that Christ is our common Head and
 Surety in the Second Covenant, and that the First *Adam*
 was only a private Believer or Person; then certainly in
 the 17th Paragraph he can't mean that the First *Adam*
 is our Publick Head and Surety in the Second Covenant;
 for these amount to a direct Contradiction. And thus
The whole Duty of Man comes off entirely free, without
 so much as one B-stroke: Nay, upon the contrary,
 Pains is rather taken to preserve its Credit and favoura-
 ble Entertainment in the World, with all the false per-
 nicious Doctrine, subversive of the true Gospel of Christ,
 that is in it.

When I read those Words in the 16th Paragraph,
 they lay no such forcible Constraint upon me, as to ob-
 lige me to judge that the Author fully owns that Christ
 is our common Head and Surety. His Words are,
 “ For tho' by that Sin of *Adam* all Mankind were un-
 “ der the Sentence of eternal Condemnation, yet it plea-
 “ sed God so far to pity our Misery, as to give us his
 “ Son, and in him to make a New Covenant with us,
 “ after we had broken the First.” He says indeed that
 GOD made a new Covenant with us *in CHRIST*:
 What sort of a new Covenant he means, we have seen;
 and what he understands by GOD's making this new
 Covenant with us *in CHRIST*, may be pretty plain
 from what has been already observed, *viz.* That by his
 Mediation the Hardness of the First Covenant, demand-
 ing perfect Obedience on Pain of Damnation, was taken
 off, and lower Terms obtained. Which I think comes
 pretty far short of a full owning of Christ's Suretyship in
 the Covenant. The Short of it is just this: That the
 Second Covenant is nothing but the First pretty much
 moderated

moderated, and sunk lower down ; that this Moderation of it, whereby it becomes the Second, or a New Covenant, is brought about by the Mediation of Christ ; and in this Sense, this New Covenant may be said to be made with us, in, or thro' him. And if this be all that the *Querist* means by the Second Covenant's being made with us in Christ a Mediator, I cannot but judge that neither he nor this Author fully owns that He is our common Head and Surety.

But to come nearer to the present Purpose : Mr. *Whitefield's* Words, at which so much Offence is taken, are these, (*Let. p. 4.* after he has recited the Author's Words in Paragr. 17, of his Preface) "*Who, that is*
 " *any way enlightened, cannot but see the false Divinity*
 " *and fundamental Errors of this Passage? For, how can*
 " *it be proved, that the Second Covenant was made with*
 " *Adam, or that GOD ever enter'd into any Covenant*
 " *at all with Man, after he had broken the First? It is*
 " *true, GOD the Father did enter into a Covenant (and*
 " *that from all Eternity) with the Second Adam, the*
 " *God-Man, Christ Jesus, in our stead:-- But it can-*
 " *not be proved, that he made any Second Covenant at all*
 " *with Adam himself, or any of his Posterity."* And then, repeating Part of the Author's Words again ; That 'GOD did make a Second Covenant with Adam, and us in him, presently after his Fall ; and, that this Covenant is briefly contained in these Words, where GOD declares, that *the Seed of the Woman shall bruise the Serpent's Head ;*' he says, "*But I would ask, where*
 " *any Covenant is contained in these Words, and how it is*
 " *made up, as the First was, of some Mercies to be afforded*
 " *by GOD, and some Duties to be performed by us? Here*
 " *is a free Gift and Promise of Salvation made to Adam,*
 " *but no Covenant : Here is not a Word of any Condition*
 " *mentioned : No ; it was the free Gift of God in Christ."*

So far as I am able to find out, there are three Things here which the *Querist* finds Fault with in Mr. *Whitefield*;

viz. His denying that the Second Covenant is made with Men, *Adam* or any of his Posterity; holding that it was made only with *CHRIST* the Mediator in our stead, *i. e.* as our Surety and Representative: His saying there is no Covenant contained in those Words, *The Seed of the Woman shall bruise the Serpent's Head*; and his signifying that these Words contained only a free Promise without any Condition. Hereupon it has been given out thro' the Country by Mr. *Whitefield's* warm Opposers, That the Covenant of Grace was run down; that Mr. *Whitefield* deny'd the Covenant of Grace; that he was an *Antinomian*, and every Thing but good. Mr. *Whitefield* in his Answer upon this Subject, speaks thus, "You wrong me, if you think I am an Antinomian. For when I say, GOD made no Second Covenant with Adam, I mean no more than this, GOD made no Second Covenant with Adam in his own Person in behalf of his Posterity; nor did Man's Acceptance in the Sight of GOD after the Fall, depend, either wholly or in part, on his Works, as before the Fall. Whoever reads the Author of *The Whole Duty of Man*, will find, that he thinks otherwise."

I believe it will appear pretty plain to any intelligent candid Person, who shall read over Mr. *Whitefield's* Letter, that when he says, It cannot be proved that GOD made any Second Covenant at all with *Adam* himself or any of his Posterity, he is far from denying that true Believers have an actual and pleadable Right, in and thro' *CHRIST*, to all the benefits of the New Covenant; and so, is far from denying that GOD in that Covenant has engaged himself to give them, on account of the Purchase of his Son, all the Blessings contained in it: But that he only means, that GOD made no Covenant with us after the First, of such a kind, or in such a way, as the Author he's opposing, imagines he did: That is, that GOD never agreed or engaged since the first time, to give us eternal Life on account of

Duties

Duties to be performed by us according to our Power & Ability. So that, when Mr. *Whitefield* denies that ever GOD made any Second Covenant with us, he takes Covenant-making in the Legal Author's Sense, and in that Sense denies it, and that very justly. His direct and immediate Concern was to confute the false Notions of that Author, who understands GOD's Covenanting with Man after the Fall in a very unfound Sense indeed; and accordingly, in such a way of Covenanting, Mr. *Whitefield* denies that GOD enter'd into Covenant with any of fallen Men. That this is the Truth of the Case, will appear from what he says, p. 5. where, after he has given the Import of that first Promise, in which the Author of *The whole Duty of Man* says was contained that Covenant which he imagines GOD made with Adam after his Fall, he speaks thus, " *Here are no Terms mentioned on Man's Part at all: And supposing there had been a Covenant made WITH MAN, and it had been made up, as the First was, of some Mercies to be afforded by GOD, and some Duties to be performed by us, alas, we are of all Creatures the most miserable; for then we are not under Grace, but under the Law.*" From these Words it plainly appears, that he only denies GOD's entering into Covenant with Man lying wholly in the Ruins of his Fall, about his Recovery, upon certain Terms which he is left to perform for that Purpose: He denies it only in such a Sense in which it would destroy the true Nature of the Second Covenant as a Covenant of Grace, and argue us to be still under the Law, and not under Grace.

Perhaps indeed Mr. *Whitefield* had not thorowly considered, that there is a very sound Sense in which it may be said without any Danger, That GOD enters into Covenant with Man since the Fall, viz. with true Believers, only in and thro' Christ; which might be the Occasion of his leaving so much Room for one that had a Mind to do so, to find Fault and oppose him:
But

But then it's plain, that it is not in this sound Sense that he denies it: For he all along in that very Letter, maintains the Things which necessarily infer, that Believers are so in Covenant with GOD: As when he says, That "*GOD the Father enter'd into a-Covenant, with CHRIST JESUS in our stead,*" that is, As our Surety and Representative; and therefore, in the same Sentence, he calls him the *Second Adam*: Which publick Headship and Suretiship of Christ, as the *Querist* himself observes in his 3d Query upon this Head, proves that the Covenant may be truly said, to be established and made with Believers, in him. Again, he refutes the Doctrine of the Author of *The whole Duty of Man*, from this absurd Consequence of it, That "*then we are not under Grace, but under the Law;*" and what is it to be under Grace, but to be interested in a Covenant of Grace? Again he says, "*The whole Law is as much in Force against us, as it was against Adam, before we believed in Christ;*" which clearly implies, that when a Sinner believes in CHRIST, then, and not till then, he is freed from the Law as a Covenant of Works, and is in a Covenant of Peace with GOD. And a little after, he says, "*Upon account of that Righteousness (of Christ) imputed to us, and received by Faith, and not on our hearty Endeavour or Repentance, are we accepted by GOD:*" What is this but for Believers to be received into Covenant thro' Christ? And again he says, "*But before this Faith, we cannot be said to have an actual Interest in the Benefits of Christ's Purchase:*" A plain Indication, that Believers, and they only, have an actual Interest in the Covenant of Grace. Thus it is manifest, that Mr. *Whitefield* maintains the very Thing, *viz.* Believers being in Covenant with GOD thro' CHRIST; tho' he does not use the very Words. And therefore, it's very uncandid in the *Querist*, to deal with him here as he has done.

And there are other Divines (and they are no *Antinomians* neither) that don't hold it to be a very proper Way of Speaking of the Covenant of Grace, to say, That *GOD makes it with any mere Man*; or that *there is any Condition, of Faith itself, in it on Man's Part*: But think it the most just and safe Way of Explaining it, to say, That *it was wholly made with CHRIST in the behalf of the Elect, as their Publick Head and Representative*. Most modern Orthodox Writers, but not all, chuse to speak of it, as a *Covenant entirely distinct from the Covenant of Redemption, tho' flowing from it and founded upon it*; and call Faith the *Condition* of it, inasmuch as it has so far the suspending Nature of a Condition, as that a Sinner has not an actual Interest in the Benefits of the Covenant until he is joined to *CHRIST* by Believing. Now, tho' for my own Part, I look upon this latter to be the best and most suitable Method of Explaining the Covenant of Grace, because I think it the most agreeable to the Scripture-Way of Speaking of it; yet I think those as sound in the Faith, who chuse the other Way of Explaining it. For, although they will not allow Faith to be call'd a *Condition* of the Covenant of Grace, yet they freely allow all that the others design or desire by giving it the Name; *viz.* That every true Believer is actually interested in all the Benefits of the Covenant; and that none are actually interested in, or entitled to these Benefits, until they are actual Believers; and that Faith is, as it were, the Instrument whereby the Soul apprehends and receives *CHRIST* with all his Benefits.

Again, the others as freely grant to them what they desire to secure by denying Faith the Title of a *Condition*; as, that Faith does not interest us in New-Covenant-Benefits barely as it is an Act or Qualification in us; or on the account of any Worthiness in itself; neither is it effected or produced in us by our own Strength, but by the almighty Power of *GOD, &c.* They are like-

wife agreed on both sides, that there is an eternal Agreement between GOD the Father and the Son in behalf of the Elect, wherein the Son bears the Part of their Surety and Covenant-Head. To be brief: There is an entire Agreement in Things, and the Difference is only in Words; and all the Dispute between them, resolves itself at last, merely, into this, *Which is the fittest Way for Explaining the same Things?* And if this be all, then, I think, the Contest needn't be so very hot. I know there are wretched *Antinomians* upon the *unconditional* Side; and what then? So there are wretched *Arminians* upon the *conditional* Side. And I fear, more than care barefacedly to appear.

. And now, upon the Whole, I say, Altho' Mr. *Whitefield* should deny the Propriety or Safeness of these Terms, even in their sound Sense, of GOD's Entering into Covenant with Man, a Covenant which contains a Condition in it on Man's Side, while he holds and maintains all the Things intended by these Terms; where would be the great Heresy? or the Foundation for all that mighty Out-cry we have heard so loud of late, that the Covenant of Grace was deny'd, and run down? And yet, I see not that he is chargeable with so much as this; but it appears plain to me, That he speaks about GOD's Covenanting with Man upon Terms and Conditions, in a very bad unsound Sense, in which the Author, whom he is opposing, understands it: And, so, very justly denies the very Thing: And all that he can be reasonably found any Fault with for, is, that he did not take Care to distinguish, and shew in what Sense the Terms might be admitted.

As for the *Queries* proposed upon this particular Head, I like the Doctrines and Reasonings contained in them well enough: But then I believe any careful considerate Reader will see from what I have said, that they conclude nothing against Mr. *Whitefield*, but that they are fighting merely with a Man of Straw in his stead. And therefore

therefore I pass on to the next Particular, Mr. *Whitefield's* denying that any Covenant is contain'd in these Words of GOD to our first Parents, *The Seed of the Woman shall bruise the Serpent's Head.* Says Mr. *Whitefield*, " I would ask where any Covenant is contained in these Words? " And presently again, " Here is a free Gift and Promise of Salvation made to Adam, but no Covenant. " The Query upon this Head (p. 18. of the *Querists*) is, " Was not here, besides a Promise of Salvation thro' Christ, so also the Promise of Christ himself to be a Saviour and Covenant of the People herein included and primarily intended? "

The Affirmative of this Query concludes nothing against Mr. *Whitefield*: For he does not mean that those Words don't contain a Revelation of the Covenant of Grace to Man, and a more dark Discovery of the Nature of it; but that they don't contain a Second Covenant as enter'd into and made with *Adam*, and that, such a Kind of Covenant as the Author of *The whole Duty of Man* finds in them. This is clearly his Intent from his whole Scope.

In the last Place (upon this Subject) when Mr. *Whitefield* tells us, That in those Words aforesaid, there is a free Gift and Promise made to *Adam*, without a Word of a *Condition mentioned*; it is plain (according to what has been already observed) that he intends, there is no *Condition* in the *Legal* Sense of it. And is it not an invidious Reflection to stigmatize him as an *Antinomian*, when, in the mean time, he fully grants and maintains all that can be rightly intended by allowing Faith the Place of a *Condition* in the *New Covenant*? As when he says (*Lct. p. 7.*) " And then that Faith, if true, will work by Love: But before this Faith, we cannot be said to have an actual Interest in the Benefits of Christ's Purchase. " Here he asserts, as fully as so many Words can well do it; the suspending Nature or Place of Faith; and assures us, That Faith, if true, will work by Love;

that is, will surely produce, from a Principle of Love, the Fruits of holy Obedience : So that, if this be what the *Querist* means by consequent *Condition* (p. 19.) I'm sure Mr. *Whitefield* sufficiently allows it. Does he not, in many Places of his Writings, fully vindicate himself from the unjust Charge of wild *Antinomian* Notions ; and particularly in his Sermon upon, *What think ye of CHRIST?*

But it's high Time to proceed to the next Head of Complaint, (*Quer. p. 20.*) which is Mr. *Whitefield's* saying concerning our LORD's Commission to his Apostles to Baptize, (*Serm. vol. 2. p. 128.*) “ *Tho' we translate these Words, Baptizing them in the Name ; yet as the Name of God, in the Lord's Prayer, and several other Places, signifies his Nature, they might as well be translated thus, Baptizing them into the Nature of the Father, into the Nature of the Son, and into the Nature of the Holy Ghost.* ”

What the *Querist* first finds Fault with here, is Mr. *Whitefield's* saying, that the *Name* of GOD signifies his *Nature*, in the LORD's Prayer. Whether do so there or not, it's evident that in other Places of Scripture, it signifies GOD himself, or the Divine Nature. As *Exod. xxiii. 21.* where GOD says of the Angel that was to go before the Children of *Israel*, (which was none other than the Angel of the Covenant, CHRIST JESUS) *My NAME is in him.* So *Deut. xxviii. 58.* *That thou mayst fear this glorious and fearful NAME,* (that is, this glorious and adorable Being) *THE LORD THY GOD.* *Psal. ix. 10.* *They that know thy NAME* (that is, Thy NATURE, as thou hast revealed thyself) *will put their Trust in thee.* And I see no great Error in saying that the *Name* of GOD signifies his *Nature*, or, GOD himself, in the Lord's Prayer ; tho' it does not there signify that only, but also all such Things whereby he makes himself known. Again says the *Querist*, “ *What can be meant by baptizing Men into the Nature of the Fa-*
“ *ther,*

“ ther, &c. unless ~~it~~ be regenerating Men? If so, can
 “ one Man regenerate another? How then could this
 “ Commission be fulfilled? If the Priest can fulfil this
 “ Commission in this Sense of it, why may not he as
 “ well turn the Bread and Wine in the other Sacrament
 “ into the true Body and Blood of Christ?” But why
 all this Haste? Certainly nothing was farther from Mr.
Whitefield’s Thoughts, than that Men could actually
 baptize others into the Nature of the Father, of the Son
 and Holy Spirit; or, that every baptized Person was
 actually baptized into the Nature of the Father, &c.
 His very next Words (which, it seems, the *Querist* could
 not see) are these, “ *And consequently, if we are all to be*
 “ *baptized into the Nature of the Holy Ghost, ere our*
 “ *Baptism be effectual to Salvation, it is evident, that*
 “ *we all must actually receive the Holy Ghost, ere we can*
 “ *say, we truly believe in Jesus Christ.*” So that he
 only means, That Baptism, which Christ appointed to
 be a standing Ordinance in his Church among other
 Things, signifies and holds forth Regeneration and
 Sanctification by the Holy Spirit; which St. *Peter* calls
 a *Partaking of the Divine Nature*; and that this Signi-
 fication of the Ordinance was discover’d by our LORD
 in the very Words he used, as they might be rendered,
 when he commission’d his Apostles to administer it.
 Christ’s Words to his Apostles upon that Occasion, ac-
 cording to Mr. *Whitefield*, may be paraphrased to this
 Purpose; as if he had said, ‘ Go ye, and all your Succes-
 ‘ sors in the ordinary Gospel-Ministry to the End of the
 ‘ World, and (as one Part of your Office) administer
 ‘ the Ordinance of Baptism, without Distinction of
 ‘ Nations; which Ordinance I appoint (as for other
 ‘ Ends, so likewise in particular) to be a Sign and Af-
 ‘ surance of Sinners being renewed after God’s Image,
 ‘ and made Partakers of the divine Nature by the holy
 ‘ Spirit; and therefore I direct you to dispense it in
 ‘ these Words, *Into the Name of the Father, of the Son,*

‘ *and of the Holy Ghost, that so, the Name fitly signify-*
 ‘ *ing the Nature, this Design of the Ordinance may*
 ‘ *always be imported in the very Form of Administra-*
 ‘ *tion.*’ And hence Mr. *Whitefield* infers, that all true
 Believers in Christ, those in whom the Ends of their
 Baptism are actually answered, in every Age of the
 World, have actually received the Holy Ghost in his
 sanctifying Operations: Which was the Thing to be
 proved, viz. That the Holy Ghost in his powerful
 sanctifying Operations, is the Privilege of all true Chri-
 stians now as well as in the first Ages of Christianity.
 I have given a fair impartial Representation of the Case;
 and let the World judge, if there is any thing in all this
 that makes such an omnipotent Priest as the *Querist* pre-
 tends there is.

This Author in the next Place (p. 21.) quarrels with
 these Words in the same Sermon, [*Vol. 2. p. 137.*]
 “ *For notwithstanding you are all now sunk into the Nature*
 “ *of the Beast and Devil, yet if you truly believe on*
 “ *Jesus Christ, you shall receive the quickning Spirit pro-*
 “ *mitted in the Text, and be restored to the glorious Liberty*
 “ *of the Sons of GOD.*”

Hereupon he queries, “ Doth not Mr. *Whitefield* in
 “ this Clause seem to make true Faith an antecedent
 “ Condition to Men in the State of Nature, to be per-
 “ formed by them in order to receive the quickening
 “ Spirit? May not a dead Man walk as easy as this? ”
 And, “ If we must truly believe ere we can receive the
 “ quickning Spirit, are we not left to our own Strength
 “ in the first and most difficult Step? ” But after all
 these Queries, I think it’s plain enough, that by receiv-
 ing the quickening Spirit promised in the Text, Mr.
Whitefield here understands the Receiving him as an in-
 dwelling Spirit of Consolation, and vital Influence,
 quickening and animating the Soul in the Ways of Re-
 ligion by his precious Communications: For thus it is
 that he is promised in the Text. (*Joh. vii. 38, 39.*)
 And

And surely, Sinners must first be united to Christ by Faith, before they can thus receive, or be privileged with the Holy Spirit. This fixed Course (as I may term it) of sanctifying Influences of the blessed Spirit, commences with the Soul's Union to Christ by Faith. As well may the Branch live and bear Fruit sever'd from the Vine; as well may the Members live and perform their several Offices without Union to the Head, as the Soul thus live and have the Spirit of God, before it is united to Christ by Believing. And therefore says St. Paul, *After ye believed in him, ye were sealed with the Holy Spirit of Promise* (that is, the Holy Spirit which Christ Jesus promised to those that should believe) *which is the Earnest of our Inheritance, &c.* Eph. i. 13, 14. And yet, all this, I hope, no way infers that we are left to our own Strength in the first and most difficult Step; that true Faith in Christ is a Creature of our own, and not of the Operation of GOD. And as little is it Mr. *Whitefield's* Opinion that it is so. Does he not say in the very next preceeding Page, "*And however often we have repeated our Creed, and told GOD, We believe in the Holy Ghost, yet if we have not believed in him, so as to be really united to JESUS CHRIST by him, we have no more Concord with JESUS CHRIST than Belial himself?*" Does not Mr. *Whitefield* in these Words assert, in the strongest Terms, that Sinners being savingly united to Christ is only by the Holy Ghost? But then, in Scripture-Language, they are not said to receive the Holy Ghost, until they are actually united to Christ; that is, until they truly believe on him. It's true, it is enough for our Author to say, that Mr. *Whitefield* contradicts himself; but I presume, the impartial Reader will see that there is no Contradiction at all.

The next Passage which the *Querist* takes Notice of, appears indeed to be exceptionable. Mr. *Whitefield* states the Third General Head of his Sermon, in these Words,

viz. " *To produce some Arguments to prove, Why we must be new Creatures, in order to qualify us for being savingly in Christ.*" (Serm. vol. 1. p. 7.)

These Words imply, that Sinners must be regenerated before they can be savingly in Christ, as an antecedently necessary Qualification for that Purpose; whereas they go both Hand in Hand equally together: A Soul is then, and not till then, truly regenerated, when it is enabled truly to believe in Christ, and then only it is, that it is savingly in Christ. So that we must certainly, indeed, be *New Creatures* if we are *in Christ*: But it cannot be justly said, That we must be *New Creatures in order to our being in Christ*, or, *to qualify us for it*. The Words as Mr. *Whitefield*, in his *Answer*, allows them to be altered, are most sound and unexceptionable, viz. " *We must be new Creatures in order to qualify us for living eternally with Christ.*" But it seems an unpardonable Fault with the *Querist*, that Mr. *Whitefield* should ever contradict any of his former Expressions which are not thoroughly sound: Otherwise he would, surely, have been so far from improving it to his Disadvantage, that he would have been much pleased to find him afterwards condemning a Passage in Archbishop *Tillotson*, which he (the *Querist*) thinks to be of the same Purport.

This Sermon, in which this Passage is, was among Mr. *Whitefield's* first Sermons, before he was so clear in the Doctrines of Grace; I remember I read it near three Years ago: And hence, tho' the Scope and Substance of it is exceeding good, there are some very exceptionable Passages in it, particularly near the End: And one plainly unsound, in p. 18. where he makes renewing Grace the certain Consequent of the mere Endeavours of natural Men, if earnest and constant. Why did not the *Querist* take Notice of this? Himself best knows whether it be because it is agreeable to his own Sentiments or not. It's plain that the Strain of Preaching of several amongst us, is very agreeable to this Doctrine:
They

They don't faithfully inform People, that there is no certain infallible Connexion between their best Endeavours while in a natural State, and their obtaining the saving Mercy and Grace of G.C.D. So far from this, that they offer them Directions to the Performance of particular Duties and Means, in such a Manner, as may leave them without any Fear of the Want of Success; and so the poor People are settled on their Lees, and fixed on the Bottom of Self-Righteousness, resting in their own Endeavours and religious Performances, without ever getting Rest to their Souls in Jesus Christ by Believing. It is indeed true, that Sinners cannot expect, with any Reason, to meet with saving Mercy in the Way of a careless Neglect of God's appointed Means. It is likewise true, that there is a glorious Hope set before them in the Gospel, sufficient to engage and encourage them most earnestly to seek God's saving Mercy in the Way of those Means. But then, there is no Certainty to any Sinner until he is really in Christ, a regenerate Believer. But I must not insist longer upon this here; only, I could wish that all our Ministers did but as fully and faithfully contradict and oppose this Error of Mr. *Whitefield* in this Sermon, in their Preaching, as Mr. *Whitefield* himself now does. In the first Sermon that ever I heard him preach, he spoke in direct Opposition to it: As also in sundry other of his Sermons which I have heard. I likewise conversed with him about that Doctrine, to Satisfaction. And as to the Passage which the *Querist* here takes Notice of, I'm sure it is very foreign from Mr. *Whitefield's* present Way of expressing himself.

In the next Place, as to Mr. *Whitefield's* calling "Prayer, Fasting, Hearing and Reading the Word of God, receiving the Sacrament, &c. Means, and essential ones too;" I think Protestant Divines generally hold, that the careless habitual Neglect of them, by Persons capable (both in respect of Age and Opportunity) of using them, is damnable, and inconsistent with true Christianity:

Christianity : And if they are *essential* in such Circumstances, so as that a Person in these Circumstances who habitually slights, and carelessly neglects them, cannot be a true Christian ; why then might not Mr. *Whitefield* call them *essential*, without the Reflection of *Popish* *Dialect* ? But any thing that can afford any colourable Pretext for casting the *Papist* upon him, must be improved for the Purpose.

Again, the *Querist* (p. 22.) takes Notice of a Passage in the same Sermon, Vol. 1. p. 16. where Mr. *Whitefield* is justly speaking against such as content themselves with the Attainment of some moral Virtues as sufficient to Salvation : The whole Paragraph, in which the Expression excepted against is, runs thus, “ *Christianity in-*
 “ *cludes Morality, as Grace does Reason; but if we are*
 “ *only mere Moralists, if we are not inwardly wrought*
 “ *upon, and changed by the powerful Operations of the*
 “ *Holy Spirit, and our moral Actions proceed from a Prin-*
 “ *ciple of a new Nature, however we may call ourselves*
 “ *Christians, it is to be fear'd we shall be found naked at*
 “ *the great Day, and in the Number of those, who vainly*
 “ *depend on their own Righteousness, and not on the Right-*
 “ *eousness of Jesus Christ, imputed to, and inherent in*
 “ *them, as necessary to their eternal Salvation.* ”

In these last Words of this Paragraph Mr. *Whitefield* seems plainly designing to comprehend much in few Words ; and therefore being to express the indispensable Necessity, both of an outward imputed justifying Righteousness, and an inward sanctifying Righteousness, in order to eternal Salvation, he includes both under the same Denomination, of the *Righteousness of Jesus Christ* ; inasmuch as the former is properly his Righteousness which he has wrought without us, and the other he produces and effects in us. And I think there need be no great Charge laid against him for this : Tho' the Author of the *Querist* seems very willing, most unjustly, to understand both the *imputed* and *inherent* Righteousness

of one and the same Righteousness of *Christ*. However, it's a certain and important Truth, that this *inherent* Righteousness is not to be joined with the *imputed* Righteousness of *Christ* in our *Dependance* for Salvation: And therefore, Mr. *Whitefield's* Words here, according to their strict grammatical Construction, connecting the Word, *depend*, both with the *imputed* and the *inherent* Righteousness of *Christ*, are not to be vindicated. But then I think, his Error here was rather in the Way of Expressing himself, than in Sentiment; nor his Design seems to be only this, to inform his Hearers that their own moral Virtues would not do for their Salvation; but they must have the *meritorious Righteousness of Christ* imputed to them, and likewise *renewing Grace and Sanctification wrought in them*, as the Spring and Principle of these Virtues. For tho' the latter is not necessary towards eternal Salvation in the same Order with the former, *viz.* as a procuring entitling Cause; yet, it is also indispensibly necessary, as an Antecedent to a Consequent, as a necessary Qualification to make a Sinner capable of, and fit for eternal Salvation. It likewise necessarily and immediately follows upon the Imputation of *Christ's* Righteousness to the Soul. This, I say, seems to be Mr. *Whitefield's* real Scope and Intent in the Place, tho' it be not very fitly worded for that Purpose: And hence he says in his *Answer*, "To avoid all Mistakes, I would express myself in this Manner, --- *Who have neither Christ's Righteousness imputed to them for their Justification in the Sight, nor Holiness wrought in their Souls as the Consequence of that, in order to make them meet for the Enjoyment, of GOD.*"

But to proceed: Vol. 1. p. 79. Mr. *Whitefield*, speaking of that great Branch of Self-denial which consists in Aiming chiefly and singly at the Glory and Honour of GOD in what we do, says, "It is this, my Brethren, that distinguishes the true Christian from the mere Moralists and formal Professors; and which alone can render any

“ *any of our Actions acceptable in GOD's Sight.*” Upon this, our Author's first Head of Queries is, “ Whether Men may not aim at God's Glory in those Actions done in a blind Zeal? And may not some such deny themselves, in giving up their own Understandings and Wills, believing and acting as the Church, or their Guides do? Are such Actions, when contrary to Rule, acceptable merely upon Account of a good Aim?” Now I would query, Whether there is the least Ground afforded in these Words of Mr. *Whitefield*, for all, or any of these Queries? Is there any thing in them contrary to what these Queries contend for? What a gross (not to call it wilful) Imposition is it then upon unwary Readers, to propose such *proper Queries*, to induce them to think, that Mr. *Whitefield* maintains that a bad Action is acceptable and pleasing to GOD merely upon Account of a *good Aim*? But, it seems, an Invektive must come in against his Zeal, as *blind*, tho' it should be brought in broad side, rather than miss. And there must be a Hint for People to suspect him as a *rank Papist*, (a *Jesuit* I suppose) encouraging implicate Faith and blind Obedience, People's Following the Church and their Guides blindfold; which Doctrine is a main Tenet and Pillar of *Papery*. For what other Ends are these Queries brought in here? Again, what a very fair and favourable Interpretation does our Author put upon the Words, in a Second Pair of Queries: He represents Mr. *Whitefield* as, proclaiming that the Goodness of our Aim in our Actions is the Cause, yea, the *alone Cause* or Reason of their being acceptable in God's Sight; and so, wholly excluding the Merits of Christ from having any Interest therein. It is really an insuperable Difficulty to me, to know what to make of this Gloss upon the Words, other, than a down-right wilful Perversion of them contrary to their obvious and known Intent: I appeal to every considerate impartial Reader, whether this be not the plain and easy Sense of

the Words, *viz.* That not any, even the best of our Actions can be acceptable in God's Sight, unless we chiefly aim at his Glory. And it might not be amiss for this Author once seriously to think, and ask himself, Whether he did not believe in his own Conscience, that this was really Mr. *Whitefield's* Design in them? and, in the next Place, Whether he has dealt justly by him in the Sense he has put upon them to the World? If he thinks he has dealt honestly enough, because they are capable of that pernicious Sense; I would ask, if they are not as well capable of this good Sense? and was he such a Stranger to Mr. *Whitefield's* Doctrine, as that he could think, that he excluded the Merits of Christ from being any Cause at all of our Actions being acceptable to GOD? --- Mr. *Whitefield* says of this Passage, in his Answer, "It should be, *And without which, any of our Actions cannot be acceptable in God's Sight.*" The Expression as it is, is easy enough to be understood in this Sense; but he says, it should be thus, because this Way of it more effectually cuts off all Handel for Cavilling.

Here the *Querist* takes Leave of Mr. *Whitefield's* Sermons; and, p. 23. falls upon his Journals. And first, upon p. 20. of *vcl. 1.* where Mr. *Whitefield*, speaking of some Military Men belonging to the Church of *Scotland* who seemed very willing to Conform, makes this Reflection upon it, "What a Pity is it, that Christ's *seamless Coat should be rent in Pieces on account of Things in themselves purely indifferent!*"

Now, I can see nothing strange or surprizing at all in these Words, that should engage any one to quarrel with Mr. *Whitefield*, more than with any other Member of the *Church of England*: We all know that he is a Minister of that Church; and so, it seems, looks upon their Ceremonies in Worship, as Things *merely indifferent*, which may be lawfully either used or not used. This seems to be the general Opinion of those of that Com-
munion

munion concerning them ; and therefore they look upon it a great Weakness in others, conscientiously to disuse them, and set up a separate Communion upon the Account of such Things, rather than comply with them.

I cannot, indeed, look upon several of their Institutions as lawful and indifferent, which they suppose to be so ; and therefore, could not comply to observe and use them ; neither can I agree with their *Episcopal Church - Government*, nor their Doctrine of the Churches Authority to decree Rites and Ceremonies, and make new Terms of Communion, which JESUS CHRIST never made, and some other Things : But then sure, Mr. *Whitefield* is not imposing any of these Things upon us : The great Scope and Design of his Ministry, is to bring poor perishing Souls savingly to CHRIST : He labours more to convert them to GOD than to a particular Party : He loves all good Men, where-ever he finds them, of whatever Denomination, whether Conformists or Non-Conformists ; and holds agreeable and sweet Fellowship with them, notwithstanding their different Sentiments in some Things. And this is certainly a truly noble and Christian Spirit. We cannot well expect that all the sincere Children of GOD will be exactly of the same Sentiments in every Thing, in this present State of Imperfection, but they may differ so far, as to render it impracticable that they should be all of one Church-Communion ; and therefore, we ought to bear with one anothers Weaknesses, and not count them as *Heathen Men and Publicans*, just because they are not throughout of our own Dimensions ; we should behave towards them as our Brethren in Christ, as being all Children of the same Father, and Heirs together of the Grace of GOD. And this is all the *Catholicism and Union* that I know of, on Foot amongst us, which this Author represents in such a frightful View in his 24th Page ; most falsely suggesting as tho' *Babel* was going to be built again, by *Antinomi-*

ans, *Arminians, Calvinists, and Lutherans*, all joining together to make up one Community or Church, while each Party still adheres to their different Scheme of Principles. And here Mr. *Whitefield* bears the fine Character of a *Hot-headed Empyrick*, administering whole Pounds of *Babel-Bigotry* to cure them of their *Party-Bigotry*. Alas! does not this Author seem to have been under the Influence of a worse Empyrick, upon whose Advice he swallow'd whole Pounds of Gall and Bitterness, which he so plentifully casts up again: For presently after this, those Ministers of our own, who are most earnestly labouring for the Restoration of true experimental and vital Religion amongst us, which is so far gone; and consequently, favour and esteem Mr. *Whitefield* as a faithful and useful Servant of the LORD CHRIST in the same Service; are called *raw unstable Novices, with unturned Cakes*. You may judge, if these be not very modest brotherly Compliments. I shall take no farther Notice of them than to observe, that this is the very Treatment which the zealous Servants of CHRIST have always received from those that hated them. Thus that truly Excellent Man of GOD, Mr. *Robert Trail*, observes, That "it was usual with the *Arminianizing Non-Conformists* in his Day, to vilify and contemn the others for their Fewness, Weakness, and Want of Learning," in his Letter, entitled, *A Vindication of the Protestant Doctrine concerning Justification, and of its Preachers and Professors from the unjust Charge of Antinomianism*. This is no new Argument; it is almost always made use of by those who are warm upon the wrong Side of a Cause. Says the great Mr. *Bradbury* (speaking of those who give into the *Arian Heresy*, in his *Mystery of Godliness*, p. 809.) "That they go on with this Disdain of those that will not follow them, as Men of no critical Learning, no generous Principles, no solid Reason; is notorious from their Books and all their Conversation."

tion. Thus they cast abroad the Rage of their Wrath." And a little after, he says, " I had rather be among those whom these polite People despise for *Madmen*, *Enthusiasts*, and whatever they please to call them, than be like *Leviathan*, a King over the Children of Pride. I could have no Envy at such as *Job* complains of; *No doubt ye are the People, and Wisdom shall die with you.* Tho' he speaks the very Thought that some Persons have of themselves; yet 'tis not much to their Advantage, when he adds, *I am as one mocked of his Neighbour, who calls upon GOD and he bears him; the just upright Man is laughed to scorn.*"

This Author wou'd have the World believe, that these raw unstable Novices, with an idolizing Crowd, have come happily over their Scruples in the Points of Conformity; and yet not contented with acting accordingly for themselves, they are very active in overturning the Constitution, Order and Discipline of the *Church of Scotland*. All this I assert to be a false Slander; and I hope I may be allow'd to speak the Truth in Self-Defence. Wise Men formerly did suffer Fools gladly, seeing themselves were wise. Mr. *Whitefield*, agreeable to his Opinion concerning the Church Ceremonies, as Things in themselves of an indifferent Nature, sometimes uses and at other Times disuses them, as he judges most expedient: And hence this Author suggests, without the least Shadow of Reason, that he is in great Danger of falling into a perfect Indifferency in some main Points; and so of being prepared to turn *Roman at Rome*, if a fare Gale drives him there; and then presently gives it out, as tho' a great Number among us had actually given up fundamental Truths, as well as standing Judicatures, good Constitutions, Scripture, Order and Discipline: But who they are that are guilty of all these Crimes, for my Part, I know not. I hope our Author will own, that the *Westminster Confession of Faith* contains every fundamental Truth,

I know not any Part of it that is given up by any that ever profess'd it to contain the Articles of their Faith ; nor any among us that have given up their distinguishing Principles as *Presbyterians*. But enough has been said upon this shameful Heap of Invective and Slander.

The next Ground of Uneasiness, is Mr. *Whitefield's* bidding Defiance to *Satan*. He may defy him as long as he pleases, for me, thro' Faith in the Lord Jesus.

Again, it is objected to him, that he insinuates a Claim to immediate Revelation, *Jour. Vol. 1. p. 99.* and 137, where he speaks of GOD's having spoken some Things to his Soul, which should certainly be fulfilled. As to these Things, I think it the wisest and safest Way, to leave them between God and him.

It seems it was a great Concern as well as Difficulty to this Author, to know what was that important Matter, which Mr. *Whitefield* with seven other true Ministers of Jesus Christ, being in a Doubt about after Application to God by Prayer, determined by Lot, of which *Jour. Vol. 1. p. 113.* Indeed it's a hard *Query*, this, to resolve : but the best of it is, we are under no great Necessity, that I see, of resolving it. There may be such Cases, I doubt not, wherein the Determination of a Lot, or rather of divine Providence by a Lot, in a religious solemn Manner, may be lawful and advisable. But the *Querist* tho't he could bring some good Flings out of this Passage against Mr. *Whitefield*, particularly he could enquire upon it, " what became of
" the high Degrees of the Spirit, when Men took such
" a blind Way to solve their Doubts ? " and " we
" desire to know, how far it may be safe to trust
" to such Guides, who are so much in the Dark,
" that they are oblig'd, at Seasons, to solve their own
" Doubts by Lots ? " Now, do but apply these disdainful Taunts to St. *Peter* and the other Apostles, on Account of their Lot, of which you read *Acts 2,* and then see how they will look.

The *Querist*, p. 26, quarrels with Mr. *Whitefield*, for saying, *four. Vol. 1. p. 127.* “ I find I gain greater Light and Knowledge by preaching Extempore; so that I fear I should quench the Spirit, did I not go on to speak as he gives me Utterance.” This Passage he inclines so to interpret, as if Mr. *Whitefield* thought he ought to lay aside all Reading and Study, in order to prepare him for Preaching. I confess, they must be very sharp-sighted that can see any such Thing in the Words. It is plain enough, that what he means by preaching *Extempore*, is, Preaching without being strictly tied down to a pre-composed Set of such particular Words: And it is a certain Truth, that Godly Ministers do, at Times, find themselves much assisted and quickned by the holy Spirit in Preaching; and at such Times especially it would be a great Injury for them to be under such Restrictions, as that they might not use the Liberty of expressing such Thoughts, relative to their Subject, as may at the Time be brought to their Minds. The Use of this Liberty Mr. *Whitefield* expresses (and I think not very improperly) a *speaking as the Spirit gives Utterance*; and the contrary Restriction, he thought, tended, as the Apostle phrases it, *to quench the Spirit*. As some err by looking for more of the Spirit than they ought, *viz.* for immediate Revelations, *i. e.* Revelations transmitted without the Use of rational Means; so others err by looking for, and contenting themselves with less than they ought. This is an easy short Account of the Case; and to all the *Queries* upon this Head are nothing to the Purpose. I am indeed weary with taking Notice of such Twisting and Misrepresentation; yet one or two Passages here, it may not be altogether needless to speak a Word to. Says the *Querist* (p. 27) “ And is it not true, that tho’ Mr. *Whitefield* speaks many sound Truths on some common Heads of Divinity; yet, we desire to know, what Point in Divinity is that which some other

“ other Divines of our own have not more than trebled him in Distinctness, Exactness and Explicitness? ” Well, granting our Author all he desires here, what the worse is Mr. *Whitefield*, that it is hard to find that Point in Divinity wherein some other Divines have not more than trebled him in Distinctness, Exactness and Explicitness ; any more than this Author is the worse, merely because it is hard to find that Paragraph in Mr. *Whitefield's* Writings, wherein he has not more than trebled him in this *Query*, in Exactness, and Explicitness? For when he says, “ And is it not true, that tho’ Mr. *Whitefield* speaks many found Truths, yet we desire to know, &c.” I suppose it would be a little more exact, and would more explicitly shew his Meaning, to say, *And tho’ it is true, that Mr. Whitefield speaks many found Truths, yet we desire to know, &c.* And when he says further, “ What Point in Divinity is that which [*I suppose he means in which*] some other Divines of our own have not more than trebled him in Distinctness, &c.” I would not trifle at this Rate, in taking Notice of these Grammatical Blunders, only to shew this Author, that he does not always well word and fitly express his own Meaning himself ; which, I think, might be sufficient to encline him to be more fair and candid than to put a bad and erroneous Sense upon the Words of others, just because, perhaps, their obvious Intent and Meaning might have been express’d in some other Way less liable to the Exceptions of a Caviller.

This Author farther informs us, “ That many late Sermons preached by Mr. *Whitefield's* warm Adherents, are more barren of Matter and Method than some of their former Sermons, as being more hung on a common String.” For my Part I could never yet see Ground, for the Observation of so great a Difference between the former and late Sermons of these *warm Adherents* : And what that *common String* is, on

which their Sermons are hung, I know not, unless it be the ANALOGY of FAITH, the TRUE GOSPEL of JESUS CHRIST, the *common String* on which St. Paul's Sermons were hung, when he determined to know Nothing but JESUS CHRIST and him crucified. And I think they preach full as well, who have their Sermons hung on this one *common String*, as those who have their Sermons hung on two Strings, the *Gospel of Grace* and the *Law of Works*, so as to fet poor Sinners to seek Salvation partly by the *one* and partly by the *other*.

Mr. *Whitefield*, in his *Four. Vol. I. p. 129*, says,
 “ *This has been a Sabbath indeed! How has GOD own-*
 “ *ed me before near Twelve Thousand People this Day!*
 “ *How has he strengthened my Body! how has he filled*
 “ *and satisfied my Soul! Now know I, that I did receive*
 “ *the Holy Ghost at Imposition of Hands: For I feel it*
 “ *as much as Elisha did, when Elijah dropped his Man-*
 “ *tle. Nay, others see it also; and my Opposers, would*
 “ *they but speak, cannot but confess, that GOD is with*
 “ *me of a Truth.*”

It appears to be the Opinion of the *Church of England*, that the Holy Ghost is, in some Sense, received, by such as are rightly qualify'd, at the Imposition of Hands, when ordained to the Gospel Ministry; and therefore the Bishop says to the Person to be ordain'd,
 “ Receive thou the Holy Ghost, now committed unto
 “ thee by the Imposition of our Hands.” I believe indeed, that godly, exercised Souls, when they are engaged in so solemn an Affair, as the devoting of themselves to the Service of Christ in the Ministry of his Gospel and the receiving of that awful Charge, have ordinarily some affecting Impressions of his Spirit upon their Hearts: But I see not sufficient Evidence to believe, that the Holy Ghost is given by the Imposition of the Hands of the Ordainers. However, Mr. *Whitefield's* Words seem only to signify, his being
 satisfied

satisfied, that he was accepted of GOD in the Ministry of the Gospel when ordained to it, and so, that he had an Interest in the Promise of the Presence of the holy Spirit with him, thro' the future Course of his Ministrations. And when he says, "*I feel it as much as Elisha did, when Elijah dropped his Mantle,*" observe, he does not say, *I feel as much of it, but, I feel it as much,* that is, as surely and really.

As to-the next Objection, Mr. *Whitefield's* saying of some *Quakers* he conversed with, that tho' he *could by no Means agree with them about some other Things,* which he mentions, yet he *thought their Notions about walking and being led by the Spirit, right and good.* *Four. Vol. I. p. 181.* It is most manifest from the Place, he meant it not of *Quakers* in general, but of these he then conversed with in particular. But, says the *Querist*, "If it be supposed these *Quakers* might have different Sentiments from what their Sect have published to the World, should not Mr. *Whitefield* then have told us what their Notions were? Might not that be injunctive to their Friends, and prevent them from being misled by him, to think their own Notions good, because *Quakers*?" I answer, I think Mr. *Whitefield* did take Care, to prevent their being thus misled; for he immediately subjoins. "*I could rejoice to find all Quakers thus minded.*" But our Author thought good to put his Thumb upon this.

The next Thing query'd upon, is what Mr. *Whitefield* says in his *Journal, Vol. 1. p. 212.* The whole Passage is thus, "*For, alas! the Enemy had got great Advantage over three of our Christian brethren, and driven them to deny CHRIST's visible Church upon Earth. They had so far influenced and deluded Mr. Kinchin, a sincere and humble Minister of JESUS CHRIST, that I found, thro' their Persuasion, he had actually quitted his Fellowship, and intended to resign his Living. --This, I must needs confess, gave*

“ me a great Shock: For I knew what dreadful Consequences would attend a needless Separation from the established Church. --- As for my own Part, I can see no Reason for my leaving the Church, however I am treated by the corrupt Members and Ministers of it: For I judge of the State of a Church, not from the Practice of its Members, but its primitive and primitive Constitutions. And so long as I think the Articles of the Church of England agreeable to Scripture, I am resolved to preach them up, without either Bigotry or Party-Zeal, for I love all that love the LORD JESUS.” And then in the next Page he intimates, that Mr. Kinchin made Objections about the Habits and some other Things.

Now as to Mr. *Whitefield's* calling a Separation from the established Church, a *needless Separation*. What does this prove more against him, than that he is a professed Member of that Church? And surely, both this Author and those who adopted his *Queries* knew this all along; even when (as they profess p. 7.) from the Character they heard of him, their Expectations were raised so very high, they were induced to attend his Sermons, and to read and peruse his Books, hoping to receive much Light and Benefit thereby. And why then should it be trumped up now as a Thing which they had stumbled upon, or met with to their great Surprise? Is it such a great Wonder or Surprise, to find a Minister of the Church of England, known to be so, of Opinion that the established Constitution of that Church is such, as that it is needless to separate from it? It seems Mr. Kinchin and some others with him were dissatisfy'd, not only with the Practice and Principles of the Generality of the Members of that Church, but likewise with the very established Constitution of it; and therefore they were for either joining with or setting up another Church of a quite different Constitution: And, with Regard to such a Separation, Mr. *Whitefield's* general Rule

Rule of judging, is undoubtedly just, viz. *That we should not thus separate from a Church, i. e. so as to reject its Plan of Government, Mode of Worship and establish'd Articles of Faith, merely because of the Degeneracy and Corruption of its Members.* Suppose a Member of our own Church here, should forsake it and conform to the *Church of England*, and give this as the whole Reason, *that our Ministers and Members were generally become corrupt*; I believe our Author himself would judge it a very weak one for such a Conduct, and would be apt to tell him, *that tho' our Ministers and Members were so much degenerated and corrupted; yet the Presbyterian Constitution is good and founded on the Scripture, and therefore he ought not to cast it off.* And this I think is plainly what Mr. *Whitefield* meant, with Respect to the *Church of England*, by saying, *that for his own Part he could see no Reason for his leaving the Church, viz. He could see no Reason for leaving it, on Account of any Thing in its established Model and Constitution: For it seems he judged the State of it, in that Respect, to be good, tho' Mr. Kinchin with some others were like to judge otherwise.* And therefore it is a very false Gloss which this Author puts upon his Word, p. 30, representing him to judge, that the State of the *Church of England* is good, as to the Generality of its Ministers and Members; and thereupon asking, "What Sort of a Reformer can he be?" Is it not manifest to any one that is in any Measure acquainted with his Writings, that he judges the State of it, in that Respect, to be very bad; and that he is labouring all he can to reform it, both as to Doctrine and practical Godliness? I am not vindicating the *English Church-Constitution*, nor Mr. *Whitefield* for judging it good, any farther than what respects the sound Part of its established subscribed Articles, the most of which, by far, are really sound and orthodox, agreeable to our own; but then,

may he not be a very valuable and a very useful Minister, notwithstanding his being of the *Church of England*? I think we have Reason to rejoice and be thankful, that the Lord has raised up such an one in that Quarter; and he shall always have my best Wishes, that the Lord may prosper his Labours to the reforming of the Members of that Church, both as to Doctrine and true experimental Godliness: And if, thro' the divine Blessing, he is of Use to either of these Purposes among ourselves, it will also be sufficient Ground of much Thanksgiving to God. But do not many among us try to hinder his Usefulness this Way as much as they can, and take Part with the Enemies of the true Doctrines of Christ and powerful Religion, against him?

As to the other Objection against Mr. *Whitefield*, that *he has not withdrawn from Communion with the corrupt Ministers and Members of the establish'd Church*. I think this Author himself seems to signify, that *Communion with a Church, on Account of the Corruption of its Ministers and Members, should not be broken off speedily, until the Corruption is proved to be incurable*. And is not Mr. *Whitefield* doing all he can for the Cure of it?

Mr. *Whitefield*, p 216, mentions Mr. *Kinchin's* *having put off his Gown*; thereby meaning, his having left off to preach (as it would seem from p. 213, he had done) or his having turned *Dissenter*. I don't at all envy this Author the Pleasure of his witty Turns here, but shall very freely leave him to the Enjoyment. They only shew to the World his Temper and real Intent in his Performance.

As for the *Attorney at Law*, he shall have free Leave for me, to plead his own Case with Mr. *Whitefield*: Only, if he does not find his Calling exceeding dangerous, I believe he's not very conscientious in the Discharge of it. But says our Author, "If a Civil Officer
" in

“ in the Commonwealth be unlawful, at least exceeding dangerous, how dangerous and unlawful must a *Military Office* be? Must it not of Consequence follow, that the Office of a *General* or *Captain* in an *Army* be unlawful and dangerous *with a Witness?*”
 Now, I can't see the strong Necessity of this *Consequence*; for such a *Military Office* is not attended with such *dangerous* Snares and Temptations to *moral Evil* as the other: And where the Temptation lies, there are more powerful or at least more sensible Restraints; and there are stronger Motives, from worldly Interest, to be true and faithful to their Sovereign and the Rights of his Subjects.

But to pass these and other Considerations which might be offer'd upon this, I proceed to the *Six general Queries* upon the Whole, wherewith the Author concludes.

The *First* of which is, “ Whether or no Men's high Pretences to the Spirit, when their Doctrines appear not to come up to that Degree of Accuracy which other Divines have attained to, who never pretended to any Thing extraordinary, be not liable to Suspicion? ”

What a strange invidious Representation of Things does this Writer make! I know of no Pretences to any Thing more extraordinary of the Spirit, made by those Men he has here in his Eye, than what *all true Believers* in CHRIST ought to look for and seek after. Because they declaim against People's resting contented with a dead, sapless and formal Religion, and speak of the powerful and lively Influences of the holy Spirit, as the common Privilege of true Believers, and the certain Consequence of a saving Union with JESUS CHRIST, it seems they must be taunted with high Pretences to the Spirit, Pretences to some extraordinary Thing. Again, their high Pretences to the Spirit are *liable to Suspicion*, because their Doctrines come not up
 to

to that Degree of Accuracy which some other Divines have attained to. It seems then, none can have much of the holy Spirit, but they must be very great and accurate Divines: for if they are not, their Pretences are very suspicious.

Quer. II. “ How can it be supposed, that any regular Reformation can be carried on by a Combination of Antinomians, Arminians and Calvinists joining Hand in Hand ?

I answer, Mr. Whitefield is neither Antinomian nor Arminian: And if any others, that entertain any of the Errors and distinguishing Principles of the Antinomians or Arminians do endeavour to promote a Reformation in other Things, sure they do so far well.

Is Mr. Whitefield, who is endeavouring to carry on a Reformation, any Thing the worse, if others, who maintain some Antinomian or Arminian Errors, should likewise endeavour to carry on a Reformation in some of the same important Things? He does not join Hand in Hand with them in these Errors.

Quer. III. “ Whether or no the strange Fits and Convulsions, and the Noise of Visions and Revelations, that seem to prevail along with this Scheme, be Matter of Joy and Comfort, or of Grief?

I am not fond nor desirous of Fits and Convulsions, nor of the Noise of Visions and Revelations more than this Author. But why is it, that he makes no mention of the plain Appearances of the Work of GOD's Power and Grace in the Conviction and Conversion of perishing Sinners, which he has been pleased to carry on of late in this Land? Not the least Hint of any such Thing as this, but an Ignominy and Disgrace cast upon the whole. Is it not the manifest Design of this Query to cast a reproachful Reflection upon this Work of GOD, and render it contemptible to the World? It has pleased the LORD to convince many effectually, that they were void of saving Grace, and consequently unreconciled

led to GOD and under the *damning Guilt* of all their *Sins*; which made them to *hunger and thirst* vehemently after the *Righteousness* of JESUS CHRIST; and I hope many have been brought to a saving Closure with him by Faith, and so found sweet Rest to their distressed Souls in him, and had their Hearts savingly changed and turned to GOD. Several have had such Distress of Soul, such awful Apprehensions of their miserable Case out of Christ, as have even overcome them at Times, and caused their bodily Strength to fail them, so that they could only lie upon the Earth, or in the Arms of some about them: And some (tho' very few comparatively) have had their Bodies strangely convulsed, thro' the Variety and Vehemence of their Passions, when under such Convictions of their miserable and perishing Estate. Now, I freely grant to this Author, that such Agitations and Workings of the Body are no Matter of Joy and Comfort for themselves; but I am very sure, that it is sufficient Matter of Joy, and of Thankfulness and Praise, when blind, secure Unbelievers are awaken'd and brought to a deep Conviction of their perishing, undone Condition, that they may seek in earnest after *Christ and his Righteousness*, even tho' it should have these Effects upon their Bodies. I had rather see this Work of Soul-Exercise going on in the World, with all the Stumbling-Blocks and Offences which at any Time attend it, than that stupid Security, dead Formality and careless Unconcernedness, which has so long and so much prevail'd, tho' Despisers should disdainfully behold, and wonder, and perish.

As for the Noise of *Visions and Revelations*; I would just observe, That many times Convictions meet with weak Minds and very ignorant Persons, as well as others; and it is no Wonder that these for a while are apt to run into some extravagant Notions in such Circumstances. Satan also, no doubt, is ready enough, if permitted,

permitted, to set in with the Convictions of GOD's Spirit, and work upon the Imaginations and Fancies of such, that so, if he can, they may be misled and ruin'd. But what of all this? Is it not the Duty of Ministers rather to warn People faithfully of this Danger, than to improve any such Events as may happen of this Kind to the Reproach of the Work of God? Must not graceless People that have weak Heads, be convinced of their Damnable States, lest they should fall into some groundless Imaginations? Had this Author nothing better to say of what prevails along with what he calls, *this Scheme*, than *Fits and Convulsions, Lisions and Revelations*? Does it not appear to be his Design to harden People in their Prejudices against the Work of GOD's Grace, which he is pleas'd to carry on by the Ministry of Mr. *Whitefield* and those whom he calls his warm Adherents, by this way of speaking? Well, well will it be for him, if he hear not the Cry of the Blood of some of them against him on this Account another Day. May the LORD grant him to see what he is doing!

I am something at a Loss to know what this Author means by, *This Scheme*, and presently again, *This new Scheme*. I suppose it is the Doctrine preached by Mr. *Whitefield*, and his warm Adherent: This I am sure is no otherwise a new Scheme, than as it has long, in a general Way, been too little, or too superficially insisted upon.

Quer. IV. "How could the *Oxford* Methodists, being
 " at first a Company of young Students in the College,
 " be so liberal in making Alms and Deeds of Charity,
 " so as to be able to raise their Characters to an high
 " Pitch upon this Account, while poor Scholars, unless
 " they had a large publick Fund?"

This Author, it seems, was much perplexed to know how the *Oxford* Methodists could be so liberal in their Alms and Deeds of Charity, while poor Scholars at the College. He makes one Conjecture to ease his labouring Mind,

Mind, that they had a large publick Fund. Well, and what if they had? Oh! but you must know, that the main Query is only obviated and hinted at, *viz.* Where this large publick Fund was? And this you may be sure was at *Rome*. So that this Query a little further discovers the Author's real Aim and Design. If we must trouble our Heads to find out this Secret, why may it not be supposed, that Gentlemen who took a Liking to them for their Sobriety and Religiousness, might give them something at times for their Assistance and Support, Part of which they disposed of in such Acts of Charity? Is there any thing unreasonable or unlikely in this Conjecture? But it seems the *Querist* could never once think of this, among all his perplexing Thoughts about the Matter.

Quer. V. " How comes it to pass, that many who
 " never appeared to have any Regard for Religion, nor
 " seem to come nearer to join with any religious Soci-
 " ty of any Denomination, yet are, or seem to be very
 " zealous for this new Scheme? "

Why; what tho' there should be many such? Does this make any thing against Mr. *Whitefield*, or those Ministers who are called his warm Adherents? May not many have Light enough to see that what this Author calls *this new Scheme*, is for the Promoting of true Religion in the World; and yet all the while, not be savingly converted or truly religious themselves? Was it not so in the Days of *John the Baptist*, and of LORD JESUS himself when he was upon the Earth? I can freely fall in with Mr. *Trail*, in one of his Sermons upon *Coming to the Throne of Grace*, where he expresses it as his Judgment, That " in a Time wherein
 " GOD dispenses more generally of his saving Grace,
 " common Grace is more general also." And yet, perhaps, the Reason why some such as our Author here speaks of, do not join with any religious Society in Church-Communion, is, because they have not Opportunity

tunity of joining with such Members of a religious Society as they could with Freedom and Satisfaction join with. Perhaps they have not Opportunity of joining with any religious Society as stated Members, but such, where the Minister and many of the People are bitter against the faithful Servants and the Work of GOD.

The last Query is, " Whether it be any true Sign of Reformation in Men, that when they pretend to Conversion and high Degrees of spiritual Attainments, that they manifest more Hatred and Rage against their former pious Ministers and Fellow-Members, and declaim worse against them than against the Rabble and Errors of the Times, if current Reports be true, that many new Converts, as they call themselves, do so? "

Thats over the Reflection of Mens Pretending to high Degrees of spiritual Attainments, and calling themselves by the Name of New Converts; I very freely grant, That it is no Sign of Reformation in Men, when they manifest Hatred and Rage against pious Ministers and Fellow-Members, or any Body else in all the World. If any pretending to a Reformation are guilty of this, may the LORD give them Repentance and Forgiveness. But if this Author calls it a Manifesting of Hatred and Rage, for People to speak against any Ministers or People for their Speaking against the Power of Religion in the Country, I would desire the same Repentance and Forgiveness for him.

AND now I have, in as brief a Manner as well might be, considered all the Objections which the *Querists* offer against Mr. *Whitefield*, and which they profess to afford them Matter of conscientious Scruples. I hope that all those who were concerned in bringing these Remarks and Queries to the *Presbytery*, were not of such a Spirit and Temper but that they will be ready

to receive Satisfaction, and lay aside their uneasy Jealousies upon a fair Resolution of their Doubts. If what I have said upon these Grounds of their uneasy Jealousies and Doubts, will yield them such Satisfaction (as I think it sufficiently may) it will be so far well: But if not, I can't help it; I hope it will be abundantly satisfactory to others. I would just say a few Words about the Agreement of the *Presbytery* with Regard to the Piece I have been considering; and then I have done.

The Conclusion which the more Part of the Members agreed in, was thus, according as it is printed along with the *Querists*, viz. "These Remarks and Queries were considered maturely by the *Presbytery* of *New Castle*, and it was agreed upon, that Mr. *Whitefield* being expected soon to come again into these Parts; therefore, as he best understands his own Intentions in these Expressions, that seem to us to have a bad Aspect, we leave it to the People to print their Remarks, and Mr. *Whitefield* himself to answer them." These Words appear plainly to pass a Censure upon all the Expressions remarked upon in the *Querists* as having a bad Aspect, at least they might easily be so constructed; and therefore, some of us could not agree to them; but chose to express our Agreement, that the People might print the Remarks, in such a Way as manifestly limited the Expressions seeming to have a bad Aspect, only to a few of those remarked upon in the said *Querists*. thus, "As he (Mr. *Whitefield*) best understands his own Intentions in such Expressions, in said Remarks, as seem to us to have a bad Aspect, &c." What particular Expressions these are, the Reader has seen: And notwithstanding these few Expressions, we did, and still do look upon Mr. *Whitefield* as a sound, faithful and very useful Minister of the LORD JESUS; and we hope will be long continued a Blessing to his Church.

