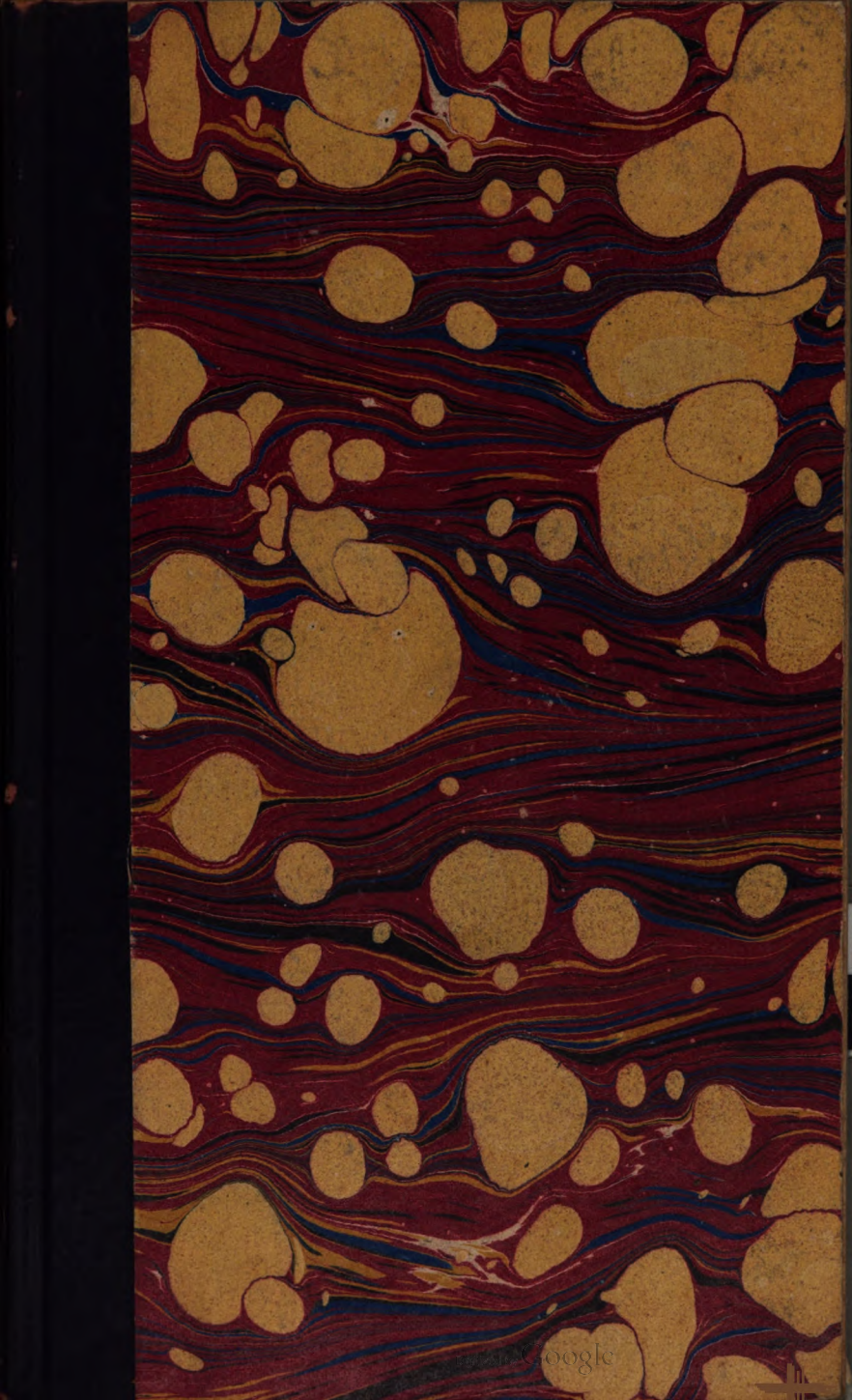
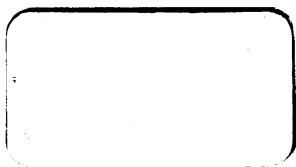






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T O D I S C R E D I T T H E M A I N T R U T H S
C O N T A I N E D I N T H E S E D I S C O U R S E S ,

By the Reverend WILLIAM HART,
Of SAYBROOK, in CONNECTICUT.

By Nathanael Whitaker, D. D.

Minister of the Gospel in SALEM, in MASSACHUSETTS-BAY.

"Stand ye in the Ways and see, and ask for the old Paths ; where is the good Way, and walk therein, and ye shall find Rest for your Souls : But they said, we will not walk therein." JER. vi. 16.

S A L E M, N E W - E N G L A N D :

Printed by SAMUEL HALL, in the main Street. MDCCLXX.

100. 9. 74

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**'T**IS hoped the Subscribers will readily excuse the delay of this publication, and also its appearing on so mean a paper ; as the first has been occasioned only by repeated disappointments in procuring the paper, arising from its scarcity ; and the last could not be remedied, and a better paper obtained, without further delay ; and 'tis not doubted but those who are concerned to find the truth more than to please the fancy, will make no difficulty in excusing this defect, which perhaps is the least ; far less, I am sure, than many the author is conscious of in himself.

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A
P R E F A C E
TO THE SECOND EDITION
O F T H E S E R M O N S.

TH E following Sermons were preached in England, and published at the desire of many who heard them.

Before they were put to the press, they were revised and corrected by two ministers of note and learning in London. They were left in the hands of one of them when I came from thence, whom I desired to examine, and expunge any thing he should think amiss in them, and then, if he thought proper, put them to the press. It was above six months after my arrival in America before I heard any thing farther about them; when only fifty copies were sent me by the bookseller, as a present for the original. These I distributed to friends in New-Jersey, New-York, Connecticut and Massachusetts, and by some means the Rev. William Hart of Say-brook in Connecticut came to the knowledge of them. And only these fifty copies has filled him with such fear lest the churches should be poisoned by them, as to excite him to write his dialogue, and warn "the churches and covenant people to bear their testimony against them"

In his preface he tells us, "Tis error, hurtful error, I contend against, not men," I don't doubt his thinking so, but am sorry he has broached, and done his best to support, so many errors of a very dangerous nature, some of which are pointed out in the appendix. I do not blame Mr. H. for the concern he shews at the prevalence of error: I heartily wish there were more of this, both among ministers and churches, who ought to awake from their slumbers, when the great reformation doctrines are opposed, and such a flood of errors breaking in upon us.

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As Mr. S. Hopkins's enquiry wrote against Dr. Mayhew of Boston, is spread thro' the country, and must be owned on all sides to be a masterly performance, though very full of what Mr. H. calls error, and wrote with a design to support it; one would have thought Mr. H's zeal would have led him to have read and made that the chief object of his opposition; and not two poor sermons which were only in fifty hands. But perhaps for this reason he chose these: or it may be he had heard that Hopkins, as he politely and genteely calls him once and again, is a veteran, and has conquered more powerful antagonists; and therefore chose only to touch him on bear-say as he passed along, without coming to a close engagement, or so much as examining his piece.

I heartily wish Mr. H. had managed the controversy in a manner less slighty and superficial. When I heard he was about to write, I hoped from the account I had heard of him he would have cast some light on the subjects, of which I had treated in my sermons. But I was greatly disappointed when I read his book, which has not discovered him to be either a logician, metaphysician, philosopher or divine. The great advantage his book has against my sermons is, that it is wrote to suit the taste, and flatter the pride and corruption of depraved nature, which readily admits and extols those sentiments which encourage self-conceit. But for this, instead of answering, I should only have re-printed my sermons with a few corrections, and so left them to speak for themselves, which they could not do while unknown to the most who may read his dialogue. The whole controversy between us may be brought to this single question, viz. Is man by nature totally depraved? This I affirm, and he denies. I esteem this a doctrine of essential importance in the christian system; and he thinks it as absurd as the doctrines of Rome.

One thing in his preface gives me surprize, viz. "The following dialogue has been shewn to most of the gentlemen in the ministry in my neighbourhood, who have given it me as their opinion, that it is necessary to bear a public lick

“ lick testimony against the dangerous errors which are
 “ spreading among our churches, and that the following
 “ testimony is so calculated to serve the interest of truth, that
 “ it will be for the edification of the churches to publish it.”

My acquaintance with a number of those gentlemen led me, on reading this, to suspect that some gross error had been discovered in my sermons that I was not aware of : but when I read the dialogue, I could not but doubt the truth of this assertion ; and the enquiry forced itself upon me, Is this possible ? Are the Rev. Messrs. Troop, Jewet, Johnson, Beckwith and Huntington, with whom I am acquainted ; all of whom, with some others, are of his association ; are all these who have appeared sound Calvinists, turned quite about, and become advocates for man's sufficiency ?—It cannot be. It is more charitable to believe Mr. H. has committed an error in this, than to condemn so many who have appeared friends of the doctrines of free grace. But if this indeed is the case that the most of his neighbouring ministers do approve his sentiments, it ought, in my judgment, to be a matter of lamentation to all the lovers of the ancient gospel, and sound an alarm to the churches in that neighbourhood, and rouse them up to make a vigorous stand against a deluge of Arminian errors which are coming on them, and must soon overspread them if they continue under the influence and guidance of Arminian teachers. May the great Head of the church mercifully interpose and dispel this dark cloud which, if Mr. H's account is true, is just ready to burst and spread ruin and destruction in New-England, and especially in the western division of New-London in Connecticut.

I have endeavoured to avoid personal reflections on my antagonist, and therefore have let pass some things in his dialogue which look as though he “ contended against men and not hurtful error,” as unworthy of notice, and as tending to bitterness and strife : And tho' I rank Mr. H. among Arminians, yet I suppose he cannot call this a personal reflection, since he so fully holds and openly defends their most fundamental errors. If I have in any thing misrepresented Mr. H's

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H's design, yet I am persuaded I have justly represented what his words convey in their most common acceptation, and if this is beside his meaning, he must thank himself for it.

I have made some corrections in this edition of my sermons: Yet have not altered a word in the passages Mr. H. censures, except where I have given notice of it by a note in the margin, or by inclosing what I have added in crotchets.

There are many things in the dialogue worthy of remark, which for the sake of brevity, I have not noticed; and those errors I have pointed out are not so much exposed nor fully confuted as might be. Yet enough, I hope, is said to shew the perfect absurdity of Mr. H's scheme of orthodoxy, and to hint at, if not open and clear the opposite truths.

Although Mr. H. calls on the churches to bear their testimony against the doctrine in my sermons, yet for their own sakes, I beg they will not proceed to judgment, before they hear and carefully weigh my defence; and when they have done this, they may more warrantably proceed to determine whether he or I have advanced the most dangerous berisies.

If I have advanced any thing inconsistent with the word of truth, he that shall point it out in a friendly manner, will be entitled to my gratitude and love, and the publick shall have my acknowledgment when I am convinced. I have committed many blunders and errors in my life, and it is possible there may be some in this performance, which I may even blush at on further consideration, and therefore I desire every reader carefully to examine every sentiment, new or old, and to treat the imperfections of the writer with candor.—The following pages are dedicated to the Churches of Christ in New-England, especially those in the county of New-London in Connecticut, and in the county of Essex in the Massachusetts-Bay, by

Their willing Servant,

in the Gospel of the Lord Jesus,

Nath^l. Whitaker.

Salem, January 4, 1770.

S E R M O N I.

2. C O R. v. 19.

To wit, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation.

THE principal subject of which the gospel treats, is reconciliation between God and man.— This is the centre to which all the counsels and conduct of the Father, Son and Holy Spirit constantly point, so far as they relate to the salvation of sinners; as the end next in view to the divine glory. And in this centers all the felicity of those who are saved, as they hereby come to the love and enjoyment of that God, whose anger they had incurred, and under whose righteous curse they were bound over to everlasting misery.

The guilty consciences of men, when in any measure awakened, have always suggested to them, and on good grounds too, that God their Lord and Creator is offended with them for sin, and that they are obnoxious to his wrath. The natural conceptions which men in all ages and nations have had of *his eternal power and Godhead*, and of their being accountable to him, have filled them with a dread of falling into his hands; and therefore no inquiry ever was more interesting or made with greater solicitude by the awakened sinner, than that recorded by the prophet Micah, (chap. vi. 6, 7.) *Wherewith shall I come before the Lord, and bow myself before the high God, &c.* i. e. so as to appease his anger, and find acceptance with him. A consciousness of their desert of his wrath hath caused even the heathens to

to offer *thousands of rams*, and as it were *ten thousand rivers of oil*, to give *their first-born for their transgression*, and *the fruit of their body for the sin of their soul*, that they might appease the Almighty, and lay some foundation of hope for pardon and acceptance. Various, and almost numberless have been the methods contrived for this end; all of which manifest a natural consciousness of injury done to the Deity, for which he is justly offended, and they exposed to his anger: and all with equal clearness, discover the good opinion men have always entertained of their own friendly disposition towards God, and readiness to return to him, and be his loving and faithful subjects, so soon as he should be appealed, and disposed to forgive and receive them to favour. This is evident, because there hath never appeared among men such a concern to remove the enmity of their hearts against God, and reduce themselves to a conformity to him and his law, as to remove God's anger against them. For as it is shocking to reason, that a creature should be an enemy to its Creator, and a rebel in heart to the great and glorious God; so men have not easily admitted the belief of this depravity, but readily conclude that if God would make up the affair with them, they should most heartily return to their allegiance to him, and accept the reconciliation.

Although they have been grossly mistaken in this, yet their conceptions of God as offended with them for sin, and the necessity of an atonement in order to *his being reconciled*, were and still are according to truth; and are confirmed abundantly by divine revelation: for the gospel fully answers the above inquiry, *Where-with shall I come before the Lord*, &c. and shews us the way to his favour through the atoning sacrifice of Christ. It shews that God is the first mover in this affair; that he is more willing to be reconciled to sinners through Christ, than they are to be reconciled to him. This the apostle shews in my text, and in a few words,

words, gives us a full account of this glorious doctrine of reconciliation between God and man.

The apostle having in the 17th verse given the true character of all that are in Christ, viz. *that they are new creatures; that old things are passed away and all things become new*; he, in the 18th asserts, that *all things are of God*, who hath not only provided a Saviour, but also *reconciled us to himself by Jesus Christ, and given us to the ministry of reconciliation*, to that in the apostle's view, God begins and finishes or perfects this whole work, and therefore the glory of it belongs, not to man as an agent in it, but wholly to God who alone is its author. And in my text, he informs us what the sum of this ministry is; *to wit, That God was in Christ reconciling the world unto HIMSELF, not imputing their trespasses unto them, and hath committed to us the word of reconciliation*. That which, in the 18th verse, the apostle calls the *ministry*, he here calls *the word of reconciliation*; and this teaches us, that the ministry of the word, or its being publicly preached by the ministers of Christ, is ordinarily necessary, by God's institution, to bring about this reconciliation; and also that they who have this ministry committed to them, are, as ambassadors for Christ, to beseech sinners in his stead to be reconciled to God.

Here then we have the state of the case quite altered. The enquiry of the natural conscience under guilt is, wherewith shall I come before an offended God? And what sacrifice shall I bring that will appease him and turn his anger away from me? But behold, through Christ—be astonished O heavens, and hear O earth! God the offended Majesty comes down to sue and plead with offending man to be reconciled to him, to lay down his arms of rebellion, submit to, love and rest in him as his friend and all sufficient portion; with a promise, sealed in the blood of his own dear Son, that he will not impute his trespasses unto him, and that all things shall work together for his good, from that mo-

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ment he lays by his enmity, and is reconciled to his God.

Now, as this is very wide of those notions which men naturally form of the case, and as it turns all the blame of continued enmity on man, and declares the Deity to be carrying on a design of grace towards a world of rebels, and as this leaves nothing for men to do *in order* to appease his anger, or dispose him to receive them to favour, and as it requires nothing of them but to return, and laying by their enmity against God, to love and delight in him with all their hearts ; I say, as the case stands thus, it is no wonder that such a change of the affair which casts all the blame on men, should be generally disapproved and hated by those who are desirous to recommend themselves, and obtain forgiveness on the foot of their own works and well deservings : and it may well become us to enquire into the grounds and reasons of this amazing change, which may be discovered by carefully attending to the words before us, in which we have, the parties at variance described ; the reconciliation itself asserted ; the author and also the purchaser of his favour mentioned ; and the means of it stated and appointed.——

The parties at variance are, God the Creator, and man the creature ; the sole author of this infinite privilege and favour is the eternal Jehovah. The purchaser is his own Son the Lord Jesus Christ ; and the means instituted and appointed are the word and ministry of reconciliation.

As these words were designed by the apostle as a summary of the whole gospel or word of reconciliation, so it is impossible, in these few pages, to lay open all the glories contained in them, which indeed will never be fully comprehended till we shall see as we are seen, and know as we are known. But what I design from the words at present, may be included in this general proposition.

DOCTRINE.

That the eternal Jehovah is carrying on a design of grace,

grace, or treaty of peace with a rebellious world, which he accomplishes in reconciling rebels to his *original essential* properties and characters as the *absolute Lord and governor* of the world : and this he doth on the *only* ground of the merits and mediation of Christ, and by the means of the word and ministry of reconciliation.

In order to illustrate this proposition I shall consider,

I. The cause and nature of the enmity or breach of friendship there is between God and man.

II. The meritorious cause of God's reconciliation to sinners.

III. The efficient cause of man's reconciliation to God.

IV. The object to which men are hereby reconciled, together with the *moral* reasons or cause of reconciliation to this object. And

V. The ordinary means by which God brings men to be reconciled to himself.

I. I shall consider the cause and nature of the enmity, or breach of friendship there is between God and man.

That there is a woful breach of the friendship, which once subsisted between God and man, is so evident, that he who denies it betrays the grossest ignorance and want of modesty. Not only divine revelation, but daily and universal experience confirms this point. The numberless calamities under which mankind groan; the curse that lies on the earth which naturally produces a plenty of useless and noxious things, but requires much nursing and care in order to bring forth necessities for the support of our lives; the sickness, diseases, pains and miseries we suffer, the wars, the earthquakes, inundations and volcanos which often lay whole cities and countries waste; the losses in name, estate and friends we meet with; and especially the torments of an accusing conscience to which men are subject;

subject ; all these but too plainly demonstrate, that God is angry, and engaged against us. And on the other hand, the daily and numberless transgressions of the divine law, and the ungrateful requitals of God's love and kindness which are to be found every where among men, clearly demonstrate that they are full of enmity against him. If such things do not discover enmity, what can ? That which is an expression of hatred to our fellow men, will be so when done toward God. Now we justly judge that a person hates us, when he will not hear us ; when, if we speak to him, he is ever ready to pervert the meaning of what we say, and put a wrong sense upon it ; when he raises evil reports and scandals concerning us ; when he hates to be in our company, and cannot hear our names mentioned without disgust, unless it be in a manner dishonourable to us ; when we see him daily acting counter to what we desire, and setting himself in opposition to what he knows will please us ; when he is ready to beat and abuse, bely and accuse our children when ever it is in his power, and is glad of any pretence to vilify or punish them ; when we see him endeavouring to abuse every thing that belongs to us, and using every art to get something we have into his hands for this very purpose : When we see these things in any man, does not common sense shew that such an one hates us ? And do not such a character and conduct, as they respect God, belong to all men, in one view or other, till they are renewed by divine grace ? It is then too evident that men naturally hate God, and therefore there is a sad and woful breach of friendship between God and man ; and not the least hope of a reconciliation appears in the original constitution of things, or in the covenant of works.

But where does the fault of this *enmity* or breach of friendship lie ? God and man once were friends ; whence then this dreadful breach ? but who will venture to charge the fault on God ? Surely he is clear,
quite

quite clear in this matter, *He will be justified when he speaketh, and clear when he judgeth. Yea, let God be true, and every man a liar.*

Where then does the fault lie? Surely at man's door, who without any just cause and against the most sacred obligations, revolted from God his Creator and Lord, joined with the grand enemy, and refused obedience to his maker. This then is the state of the case, man is wholly and only to blame; I shall therefore proceed to shew the cause which will discover the nature of this enmity. And

1. The cause of this breach is man's revolt from and rebellion against his Creator and Lord. God created man after his own image, *in righteousness and true holiness*, (to which he is again restored, in part, in his new creation, *Eph. iv. 24.*) and placed him in a state of happiness, capable of knowing and enjoying him as the fountain of all blessedness and joy; set him, as Lord, at the head of his lower creation, and put all things here under his feet, and gave him all things richly to enjoy; with the single prohibition of one tree as a test of his obedience, to which was annexed the most positive and plain threatening of death in case of disobedience. *But man being placed in honour abode not, but soon became like the beasts that perish.*—Through the subtilty of satan he was persuaded to disbelieve the divine threatening, and so to admit the devil's declaration, *that God is not just*; that his threatenings were not to be regarded, nor his word relied on. This was evidently the snare the devil laid; it consisted in the denial of *God's righteousness*; and he never could have carried his point, had he not prevailed with our first parents to join with him in this grand and capital sin; which as it was the first step to the ruin of man, so it is the chief engine by which men are hurried on in sin and prevented from coming to Christ for life, to this very day. Did they know, approve and believe the righteousness of God, and that he is as just as he

he hath declared in his word, they would not dare to *run on his neck, upon the thick bosses of his buckler*, as they do; neither would they attempt to work out and establish their own righteousness; but look out for *that* which will answer the righteous law of a holy God, which is to be found no where but in Christ. Man being thus seduced to deny God's righteousness, and thereby losing all reverence and holy fear of him, broke the bonds he was under to him as his Lord, Creator, and Benefactor.

This conduct rendered man *justly* obnoxious to divine displeasure; and it was perfectly *right* that God should be displeased with him; and therefore it was infinitely just to cast him off, and punish him according to the nature and aggravation of his offence. Now if this was *just* and *right*, then it could not be *just* and *right* to acquit and restore man to favour, as things then stood: for it is an absolute impossibility, that two directly opposite acts should, under the same circumstances, be consistent with infinite perfection. And therefore God could not, or, if you chuse another manner of speaking, it was inconsistent with his attributes, to forgive and save man, as things then were.

Man's rebellion then is the cause why God became his enemy, and this enmity * or anger of God is most reasonable and righteous. It is altogether becoming the

* Mr. H. blames me for "representing the holy displeasure of God against man—as the same with enmity," D. p. 9. I think it a sufficient answer to all he has said about this, to observe, that the scripture keeps me in countenance here, *Isai. lxiii. 10. But they rebelled against him and vexed his holy Spirit, therefore he was turned to be their enemy and fought against them*: And all this was consistent with his purposes of mercy toward them as appears by the sequel. All then that Mr. H. says against me here, he says against the prophet. And although a softer word might have been used, yet I think there was not sufficient reason for Mr. H's severe remark, since, in the very place referred to, I explain *enmity*, by *anger* and *reasonable resentment*.

the infinitely holy and righteous God, to shew his displeasure against a creature who hath revolted from him, and risen up in rebellion against the majesty and glory, right and dominion of his Creator, and who had joined with satan in denying his righteousness. God never did the least injury to man to provoke him to rebel ; for if he had, his resentment would not have been altogether just, and he must have made ample amends for such injury in order to a reasonable reconciliation. But this was not the case ; for man revolted without any cause or reason whatever, and by his sin lost the principle of divine love in which consisted his original righteousness and purity ; the glorious image of God was obliterated, and the image of satan impressed on his soul ; for by joining in league with him, he contracted the same temper, and viewed the glorious moral perfections of God in the same manner he did ; and, having lost all *taste* for moral beauty and excellency, the perfections of the Deity became hateful in his view, the objects of his utter aversion ; so that it is said with great truth, *the carnal mind is enmity against God* : And therefore it *was* and *is* infinitely just and reasonable for God to treat him as an enemy. And there was no ground or cause to move God to seek a reconciliation with man, but what arose from the eternal fountain of love which is, and always was in his own heart. Yea, so far from this, that God could not find, either in himself or in the creature, any *reasonable ground* to justify his conduct, or make it consistent with his perfections, to make the proposal of reconciliation, till he had formed a reason which had no existence before, by giving his son to be a propitiation.

Whether this hatred of God or depravity arises from the withdrawing the aids of his spirit ; or from some *positive viciousness* [infused,] I shall not spend time to determine, though I believe the former. But, whatever is the source of it, it is a fact, that man is at enmity with God, the greatest and best of beings, in the knowledge,

ledge, love, and enjoyment of whom consists the fullness of eternal happiness.

Some have imagined (and indeed it is a mere imagination) that the principal cause of man's enmity to God was and still is, the apprehension of his being an *avenger* and engaged to punish him for his sin ; which, because there was no hope of escape, filled his heart with hatred against his offended judge ; and therefore they suppose that the natural way to cure men of this enmity is, to persuade them to believe that God thro' Christ, loves and will save them. This well suits the natural disposition of carnal hearts ; for even *sinners love those that love them*, and from the same principle, they hate those who punish them for their crimes, however justly. Nothing is more easy and natural than for a corrupt, wicked heart, to feel its enmity rise against a governor and judge that punishes him for his crimes, though it is done according to law and justice. The carnal heart, which prefers its own personal happiness and interests above every other consideration, will most naturally, and without any force on itself, rise in hatred against any one who strikes at its happiness, however *righteous* and *just* he is in doing it. Yea, it is impossible for such a depraved soul, while under the power of corruption, so to submit to the punishment of his crimes, as heartily to approve the *law* and the *judge* that condemns him : but it would be easy for him to love the judge, if, contrary to the law, he should discharge him from deserved punishment ; and his love would be excited by these two motives, (1.) his own personal safety, and (2.) a conformity of the character and temper of the judge to his own heart, discovered in his countenancing him in the violation of the law. It is in this sense only that an unholly, guilty sinner can love God, viz. as a friend and benefactor, engaged to promote his happiness without regard to the holiness of the law : and whenever any man conceives of God under this character, he

he will, from natural principles of *self love*, be constrained to love him, though wholly unrenewed, and void of all holy dispositions. Therefore, there is not the least need of *regeneration* or a *new creation* to bring men to love God on this plan. All that is necessary, in this case, is to persuade them to believe that Christ died for them, that God loves them and designs to make them happy : if they can be brought to this, (and their interest will incline them to believe it, as we easily believe what we wish to be true) they will love such a God without any change of heart, because it is natural for *sinners to love those that love them* : and in proportion to the sense of danger and misery arising from the anger of God, will be their love and joy when they come to believe that God is their friend, and determines to save them. But this love is not genuine ; it springs from self, and it naturally returns to self again. The devil accused *Job* for having such a love as this ; and if he had had no better, it would have all turned to dross in the furnace. (*Job* i. 9, 10, 11.) *Then Satan answered the Lord, and said, Doth Job fear God for nought ? Hast thou not made an hedge about him ?—Thou hast blessed the work of his hands, and his substance is increased in the earth. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.* But we find, in the sequel, that this accusation was false : *Job's* love continued when every other comfort was gone. *The Lord gave, and the Lord hath taken away and blessed be the name of the Lord.*——His heart still glowed with love to God, who appeared just the same, when his hand was heavy upon him, as in the time of his greatest prosperity ; and therefore his love sprang from nobler motives than self. Doubtless there are many in the world of whom it may be said with truth, that they serve God for *self* ; and when these are tried, they turn to dross. They are like the stony-ground hearers, who though they receive the word with joy, yet when persecutions come because of the

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word,

word, they are soon offended, and their seeming love turns to hatred.

Is it not very absurd to suppose that our native enmity to God arises only from the apprehension of his anger against us ? If this were true, it would follow, that men would have no enmity against God or his law, till they come to believe he is angry with them. But is there not a manifest contrariety to God in the hearts of men, apart from all considerations of him as an *avenger* ? Surely the careless and insensible sinner discovers much of this, while *he runs on God's neck, and upon the thick bosses of his bucklers* : and yet he says in his heart, *The Lord doth not see, neither doth the Almighty regard it* ; or at worst, he hopes that for some prayers and sorrows at last, God is so merciful as to forgive and save him ; so that he appears void of a sense of God's anger, and yet is full of enmity against him.

But suppose a man conformed to God by regeneration, and the law written on his heart, and he moulded into its spirit and temper, so as to delight in it ; will any one say, that such an one cannot love God and his law, even when through want of evidences of his interest in Christ, he views God as an avenger ?——
——The Lord Jesus Christ in the days of his sufferings, looked on God as an avenger ; and as determined to lay the punishment of our sins upon him ; yet his love to God was not in the least abated, but continued the same through his most bitter sufferings. And whence was all this ? Why, he had a right, a holy temper of soul ; such, as, in degree, is given in regeneration ; and when the same mind is in us that was in Christ, we shall have the same views of and love to the law and righteousness of God, which he had.

It is clear then, that this enmity arises from the *vitiosity of our hearts* ; and that God's true character must ever be the object of our hatred, till we are renewed in regeneration, let our persuasion of his friendship

ship and love to us be what it will. Yea, should God himself (allow me the supposition) declare with his own mouth to an unsanctified person, that he will save him, and be his friend for ever, this would not, in the least, remove his enmity, nor engage him to love one tittle of God's true character. The favours promised, if his sense of danger had brought him to esteem salvation and the friendship of God a favour, he would esteem and value ; but a promising God he would hate still. This contrariety to God is innate, and interwoven with the very frame of our hearts ; * and this is the effect of our fall from God, and our happiness in him into self and the creature ; which is the cause why we make our own happiness our highest object, to which God and every thing else must bow ; and therefore nothing appears worthy our love, any further than it tends to this end. Thus we deify ourselves, and debase Jehovah, which entirely inverts God's order of things : we act for one end, while he acts for another. But in regeneration the whole frame is altered. *Old things are passed away, and behold all things are become new* ; and when this change takes place in any soul, the character of God, as a God hating

* Mr. H. D. p. 18. says this is inconsistent with S. p. 11. where I say, ' whether this hatred of God or depravity arises from the withdrawing the aids of the spirit, or from some *positive viciousness* [infused] I shall not spend time to determine, tho' I believe the former : ' Which words he finds no fault with, tho' he is a great enemy to the notion of *enmity being innate and interwoven with the frame of the heart*. And yet if he admits the first, he must the last. Mr. H. will allow that self-love is *innate* ; but this sets up our own private interests in the place of God, and so becomes enmity to him. Does it not deserve a smile to see Mr. H. quoting President Edward's answer to Taylor in confutation of my Opinion ? For he is so fully of my sentiments on this head, that I am bold to say, Mr. H. never read him, or does not understand him, or else injured his conscience in quoting him. See Edw. agai. T. p. 3. 6.

hating sin, who is determined to execute vengeance on sinners, will appear *amiable*, and become the object of esteem, love, reverence, and fear, as well as his love and mercy exercised to sinners through Jesus Christ.

This is the nature of our enmity to God, it is most *unreasonable* and *wicked* : God hath done nothing to offend man ; neither is there any thing in his character, commands, or threatenings, which gives the least just occasion for it ; but man is wholly to blame ; and he cannot justify his hatred of God by any reasons he can bring either from God's nature, or from any other quarter in heaven, earth, or hell ; but God is most righteous in his hatred † and anger, & no reason could be found to justify him in shewing favour to man, till infinite wisdom, love, and power united to form and lay that glorious ground of peace, on which alone God can *be just, and the justifier of him that believes in Jesus*.

Thus I have endeavoured to shew the cause and nature of the enmity or breach of friendship between God and man. The sight hath been shocking indeed ; very unpleasant and painful ; yet nothing more necessary ; as without it men will never seek a deliverance from their bondage to corruption, nor prize the blood and sacrifice of Christ. O that every unrenewed sinner, who shall read these pages, may sicken at the sight, and being deeply sensible of the plague and enmity of his own heart, and the guilt of his state, may feel his absolute necessity of the Lord Jesus Christ as a compleat and all-sufficient Saviour, in whom the two contending parties, God and man, can meet in everlasting friendship. Till men are sensible of their ruined and sinful state, they will neither justify God
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† I hope Mr. H. will not object to the word *hatred*, since it is so often applied to God with regard to the wicked in the scripture. Job xvi. 9. Psal. v. 5. & many other places : And yet *hatred* conveys full as bad an idea as *enemy* or *enmity*.

in their condemnation, nor esteem and value the door of mercy that is opened by the blood of Christ.

I shall conclude this discourse on the first general head with some remarks ; and in the next discourse proceed to the consideration of the meritorious cause of God's reconciliation to men.

Rem. I. This discourse shews us that we must be bro't to submit to and approve God's righteousness in our condemnation. God is wholly clear in this matter. *Yea, let God be true, and every man a liar.* O Sirs, God hath said, *That every mouth shall be stopped, and all the world become guilty before him.* We must own, sooner or later, that we, and we only are, and have been to blame, and that God deserves our love, fear, reverence, and service as much as ever he did ; and will continue for ever to deserve them, even tho' he should display the glories of his righteousness in our everlasting death: I hope none will understand me as asserting, *that we must be willing to be damned, in order to be saved ;* which I esteem a most absurd and inconsistent notion. (Yet I firmly believe, that no man ever was or will be reconciled to God, and love his character from the heart, [without] he is brought to approve, and willingly submit to that *righteousness of God which is revealed from heaven against all ungodliness and unrighteousness of men ;* and according to which *he will render indignation and wrath, tribulation and anguish, to every one who obeys unrighteousness, and doth evil.* They who do not approve of God's conduct herein, can never be friends with him. It is therefore of the last importance that we should *submit to the righteousness of God,* which implies more in it than a bare owning that God is righteous, and will take vengeance on the wicked ; this is a truth which the worst of men, yea devils, will acknowledge at last ; but a true gospel submission to this righteousness, implies an approbation of and love to it, so as to delight in God on this account, as well

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as for his infinite grace, love, and mercy to those who are saved.) *

Without being brought to this, we shall never approve the death and sufferings of Christ. For if the righteousness of God is not glorious and amiable in the punishment of the wicked, how can it be so in the punishment inflicted on his own dear son? The gospel will be stript of all its glory, if the righteousness of God is sullied; because its immediate design is to manifest and honour this glorious perfection, and thereby open a way for the honourable and most glorious exercise of God's love and infinite mercy in the salvation of helpless guilty sinners. But this mercy will be despised and undervalued, till we have just views of his righteousness, and submit to it. If then we fail in this, all our religion is vain; and how great soever our seeming love to God may be, we shall soon find that the God we have loved, is not the true God. Such a disappointment as this, when it will be too late to remedy the mistake, will be inconceivably dreadful. May the Lord bring us all to submit to his righteousness, that we may duly prize and value his grace and mercy

* Mr. H. D. p. 55, 56. represents me as asserting in these words, that submission to the righteousness of God, precedes regeneration, and says I "carry the matter too far." But I can assure the reader, I intended no such thing.—The little word *till* is all he can found this assertion upon. Had I used the word *without* instead of it, he could have found no room for his remark. I am here speaking not of regeneration, but of actual reconciliation, which can't take place while there is enmity in full exercise against the righteousness of God in punishing the wicked, or *till*, or rather *without* a love and approbation of this righteousness. This then is not, as he would represent, inconsistent with what I say, p. 12. viz. 'It is impossible for a soul, while under the power of corruption, so to submit to the punishment of his crimes, as heartily to approve the law and judge that condemns him': for in the *first* case I suppose the soul renewed and enmity slain; but in the *last* I suppose enmity to remain in its full strength and exercise.

mercy which reigns through righteousness unto eternal life by Jesus Christ !

Rem. II. The enmity of men's hearts against God is a deep-rooted principle. It does not arise from mistaken notions or conceptions of him ; nor barely or chiefly from fear of punishment ; but from an innate *vitiosity* of heart, which is the consequence of the fall. The nature of man, and the nature of God, are not only different, but opposite to each other ; which is the reason why they have different and opposite ends in view which necessarily engage them in opposite conduct. Jehovah aims at and pursues one end ; but man keeps his eye fixed, and his heart engaged to something directly opposite. The *Most High* sets up himself and his own glory as the highest and last end of all his conduct ; for this he created all things, and for this he upholds and preserves them ; his own glory, which is his felicity, is as dear to him as his existence ; and as he is the *best* and *most worthy* of all beings, so it is perfectly right and fit he should value his own glory, blessedness, and felicity, in proportion to its worth ; that is, above all his creatures put together, because he is more excellent than them all : and God acts according to this rule of perfect righteousness, and therefore sets himself at the head of all things, and claims the homage and love of all his creatures as his just and unalienable due. But man has another end in view, viz. *his* happiness and glory as his chief object.

All men love what they conceive to be *happiness* ; but not one of the fallen race accounts the enjoyment of God true felicity till renewed by divine grace. Their hearts are so contrary to all his perfections, that nothing can give them greater pain, and render them more miserable than a sight and apprehension of them as they are found in him ; *therefore they say unto God depart from us, for we desire not the knowledge of thy ways*. Might they enjoy a *sensual heaven*, a *Mahometan paradise*, they would be well enough pleased ; but the heaven, where

where God is the *soul* of blessedness, and where his perfections shine with dazzling glory and brightness, they perfectly abhor. This would be a hell to them, and render them very miserable. Any happiness without God would suit them, but they cannot endure his presence, nor bear the sight of his holiness, which is his glory. This is the cause of the hatred which wicked men have to the truth and ways of God, and to those who bear his image. The more resemblance any persons bear to the divine perfections, the more they are conformed to Jesus Christ, the more are they treated like their glorious *head* by those who hate God and his way. *

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- * To confute this sentiment Mr. H. D. p. 17, quotes 1 P. iii. 13. *Who is he that will harm you, if ye be followers of that which is good?* Hence he infers "that moral good is not "hateful to men, but rather approved and countenanced "as good in their esteem." But had Mr. H. given us the words which immediately follow, viz. *But if ye suffer for righteousness sake, happy are ye*, it would have spoiled his inference from the text. The continuators of Mr. Pool on this text say, "q. d. If ye be diligent in doing good to others, none will have the heart to do you hurt." And if by this the Apostle means the practise of goodness and kindness to all about them, as seems evident from the context, in which he recommends social duties, then the text is nothing to Mr. H's purpose. For it is very pleasing to a carnal heart to have others love and be kind to him; and none ever did or will hate benevolent Christians merely for this; but for the testimony they bear for God and against the wickedness of men. So I have testified that the hearts and lives of men are evil, and Mr. H. has called on the churches to bear witness against me: But I humbly rejoice in the blessing of Christ pronounced on those who are *persecuted for righteousness sake*. But what will Mr. H. do with these texts?—*Ye do always resist the holy Ghost; as your fathers did, so do ye. Which of the prophets have not your fathers persecuted?* Acts vii. 51, 52. *If ye were of the world, the world would love its own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.* Joh. xv. 19. *If they have called the master of*

This is truly a deplorable state. Man is not only exposed to punishment for his sin, but is averse to, and at enmity with *happiness*. He is in pursuit of a false happiness, but sees none in God at all. Remr.

of the house Beelzebub, much more will they those of his household. Mat. x. 25. *The friendship of the world is enmity with God.* James iv. 4. *I came not to send peace, but division and a sword.* Luk. xii. 51. Mat. x. 34. *Not as Cain who was of that wicked one, and slew his brother : and wherefore slew he him ? Because his own works were evil and his brother's righteous,* 1 Joh. iii. 12. ——— I could fill pages with quotations from scripture, in direct opposition to Mr. H's opinion. However he says, " if this is the case, we ought to see this aversion to all that is—*Christ-like* universally expressed in the life and actions of all unregenerate men." But this does not follow ; for (1.) men are often under restraints, and can't always act out their enmity. So it was with the Jews : They longed to put Christ to death ; and why did they not ? Because at one time *they feared the people* ; at another, *his hour was not fully come*. (2.) Most men form their notions of what they call *Christ-like* by the religion most in fashion ; and when this suits the corruptions of the carnal heart, (as it too often does) no wonder they do not oppose it. This was the case of the Jews in Christ's time : They had framed a religion to suit their pride, and thought they were serving God, while they only served the Devil. And while they were zealous for his worship, to which they gave the name of the *true worship of God*, it was as difficult to persuade them that they hated God, and were the children of Satan, as it is to persuade Mr. H that carnal men naturally hate moral good, and perhaps for the same reason : And therefore when Christ told them that they were the children of the Devil, they in return told him, that he had a Devil, John viii. 44, 48. pretty much as Mr. H. has served me for saying ' man has turned Devil,' D. p. 49. But when Christ stripped religion of those things which fed their pride, and condemned them in proportion to their zeal for a false religion, they hated the true religion and Christ too in earnest. And this would be the case now, did ministers and professors shine as lights of truth and holiness in the world, which would so condemn the wicked as either to subdue them to the truth by the blessing of God, or excite persecution in one way or other.

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Rem. III. This discourse shews us the absolute necessity of regeneration, in order to the enjoyment of heaven. If men are at enmity with God, and if God is the blessedness of heaven, then there can be no heaven for them till they are conformed to him. How vain therefore, are the hopes of those who found their expectations of heaven on their attendance upon the outward ordinances of religion, or their civil and inoffensive behaviour, while they are destitute of a new nature conformed to the perfections of God ?

There is reason to fear that multitudes, who profess the religion of Christ, go no farther than the mere outward form, and rest in the name, while they are strangers to the *New-Birth*, and those divine influences which conform our hearts to God's glory. Are there not many who please themselves with the thoughts of going to heaven when they die, who have never been acquainted with the *God* of heaven in this life ? But how can those enjoy him there, whose glorious perfections are now the objects of their abhorrence ? Alas ! Sirs, your hopes are *as the spider's web* ; you will find in a very little time, that *without holiness*, and being *born again*, *no man can see the kingdom of heaven*. Christ does not say such *shall not*, but they *cannot* : their state and temper of mind will render them as incapable of enjoying God, as *fire* is of uniting in harmony with *water*. Nothing can be more opposite than the glories of heaven and an unholy heart. You must not then think hard of God for shutting you out of heaven, for you exclude yourselves ; you hate God, who is heaven, now, and you will have no less hatred to him when you come to see him in the light of that world to which you are hastening every moment. Be persuaded therefore to consider the danger of your native state, and the absolute importance of being created after God in righteousness and true holiness in order to the enjoyment of him.

Rem. IV. From the whole we see, that the ruin
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and misery of men are wholly of themselves. God does not take pleasure in their destruction, but is long suffering, and waits to be gracious. Yet men will not return to him. Their rooted aversion to God keeps them at the greatest distance, and renders them quite incapable of enjoying him. *To be carnally minded* (as all unrenewed sinners are) *is death*; death lies in the very nature of the carnal mind; and if we should admit, that no positive punishment will be inflicted on the wicked in hell, yet this carnal state or temper of mind, will be a bottomless pit of inexpressible misery for ever and ever. Into this pit sinners fall by their own weight. If God should let them alone, and only take off his restraining hand, they would immediately slide into this bottomless gulf: all their lusts and passions would seize on them, and be the very flames of their eternal torment. But to all this will be added the displays of his anger and wrath, who hath said, *Vengeance is mine, and I will repay it*. This will be the case of every sinner, in whatever rank he stands among men, who lives and dies a stranger to the *New-Birth*, however decent and moral his outward conduct hath been: for outward restraints may, and often do keep mankind from open sins, and lead them to a decent behaviour, while their enmity to God and holiness still remains; which, as soon as the covering is removed from their faces, and they see what a God they have to do with, will break out in all its rage, and plunge them deep in eternal woe. And then,

“ Not all their anguish and their blood

“ For their old guilt atones;

“ Nor the compassions of a God

“ Will hearken to their groans.”

S E R M O N

S E R M O N II.

2 COR. V. 19.

To wit, that God was in Christ reconciling the World unto himself, not imputing their trespasses unto them, and bath committed unto us the word of reconciliation.

IN the preceeding discourse I have shewn the cause and nature of the enmity between God and man ; and pointed out the wickedness of man's enmity to his maker, and the divine righteousness in his condemnation to eternal woe. I now proceed to a more delightful theme ; and shall shew you the ground of hope, which the gospel proposes, laid in the work of Christ finished on his cross, which is the *only* reason why God can forgive sin ; and this I shall speak of under the second head, which is to shew,

II. The meritorious cause of God's reconciliation to offending man.

The infinite justice and righteousness of God rendered it unfit and inconsistent, and therefore impossible for him to put up with the affront and indignity cast on him, and his moral government, by the sin of man ; who on his revolt from God was *justly* condemned to everlasting destruction. This sentence could not be reversed and man acquitted, as things then stood, without an implicit acknowledgment that the sentence was unrighteous ; which God could not do consistent with truth ; for the sentence was perfectly just, and founded in the rectitude of his own nature which is unchangeable. Therefore the case of man was hopeless and desperate ; and nothing which existed could furnish a plea, or be a justifiable reason.

reason for God to proceed on in passing by his sin, and receiving him to favour with himself.

(But God so loved the world that he gave his only begotten son, and set him forth to be a propitiation to declare and assert his righteousness, which man had denied, that he might be just, and the justifier of him that believes in Jesus, John iii. 16. Rom. iii. 26. From this last remarkable scripture it plainly appears, that the [immediate] end for which Christ was [by God] made [appointed or set forth as a propitiation or] sacrifice for sin was, to declare, manifest, vindicate, and honour his righteousness, which has from the beginning been denied and contemned by man; and not to declare his kindness, [or indulgence] and persuade men that God is merciful, and very ready to forgive them. Men are too prone to believe this without any arguments or persuasions,*) and none but the awakened sinner who sees

* This passage and that in p. 26 included in parenthesis, Mr. H. quotes D. p. 10, and says, " 1st. The Dr. here inverts the order of the gospel, and spreads a very dishonouring cloud over the glory of this dispensation. The scripture every where represents the immediate grand design of Christ's appearing and suffering in the flesh, as being to manifest God's mercy, and to minister to and accomplish the designs of his love to man." Reply 1. In this Mr. H. grossly misrepresents me. He would have his reader conceive of me as maintaining that "the immediate great end of the suffering of Christ" (which was itself the manifestation of righteousness) "was to manifest" righteousness; which would be the same as to say, the immediate end of the manifestation of righteousness was the manifestation of righteousness. Whereas in the passages he quotes, I speak, not of the actual suffering of Christ which declared God's righteousness, but of his appointment by the Father to be a propitiation. This was sufficiently clear in the first edition, but lest any should again mistake me, I have added a few words in crotchets, to make it more manifest. I have also left out the word *great* as improper, and put *immediate* in its place, because I think the

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the strictness of the law, and the heinousness of his sins, has any scruple about it : And this is one reason of men's numberless open transgressions of God's law ; notwithstanding

great end of all was the glory of God ; and for this reason Mr. H. should dash the word *grand* out of the quoted passage. I speak of God's appointing Christ to be a propitiation, and say, that the immediate end for which he was appointed was to manifest God's righteousness ; but Mr. H. in the above passage, speaks of the actual sufferings of Christ, which were themselves the propitiation or manifestation of righteousness, and concerning these he asserts, that their immediate end was the exercise of mercy, which is no ways inconsistent with the passages he has quoted, even tho' I had intended that mercy which actually saves sinners, which, by the way, I do not, as will soon appear. For in those passages I speak, not of the actual sufferings, but of the appointment of Christ to suffer. I no where deny that the immediate end of the *manifestation of righteousness* was the exercise of mercy : So far from this, that it is one main drift of my sermons to shew, that the whole of Christ's undertaking and work was designed to open the way for the exercise of mercy in consistence with righteousness and to the glory of all the divine perfections. This is evident from a multitude of places in my sermons, particularly p. 34, 35, &c. But in order that mercy might be thus exercised, it was necessary that righteousness should be glorified, which was done in its manifestation on the cross of Christ, which manifestation was not the *remote*, but the *immediate, first, or next* thing in view in God's appointing him to be a sacrifice. I do not say that his *declaration of righteousness* was the *moving cause* of God's setting forth his son, but his *love* which could not be exercised till justice was glorified ; the immediate thing therefore to be done was, to *declare* and so to honour the divine righteousness by making Christ a sacrifice, that mercy might be honourably exercised.

This is the view I give of the matter in my sermons, and the texts which I there recited, and from one of which I made the above remark, fully prove this to be true. The first is Joh. iii. 16. *God so loved the world that he gave his only begotten Son*—Here the love of God is said to be the moving cause of the gift of Christ. The other is Rom. iii. 25, 26. *Whom God hath set forth to be a propitiation—to declare*

notwithstanding which, they hope, through the mercy of God, who they think will make all *reasonable* allowances for their weakness, &c. to come off with impunity

declare—his righteousness that he might be just and the justifier of him which believeth in Jesus. Here we have. (1.) The appointment of Christ asserted; *Whom God hath set forth.* (2.) The end of his appointment, or the thing for which he was set forth declared; *to be a propitiation.* (3.) The import or meaning of the *propitiation* described, *To declare his (God's) righteousness.* (4.) The ends of this declaration pointed out (1.) That the honour of God's justice might be secured, *That God might be just.* (2.) And mercy glorified while he is the *justifier of him which believes in Jesus.* No words can be chosen more expressive of what is the obvious meaning of the quoted passages and the current of my sermons on this point, than these. In a word, I asserted that the immediate end of Christ's *appointment* to be a propitiation was to declare God's righteousness, and not his mercy: Mr. H. says this is not true, and to confute it says that "the scripture every where represents the immediate, *grand design* of Christ's *suffering*," (i. e. of his propitiation or of the declaration of righteousness) "as being to manifest God's mercy." But this does not confute my inference from the text, because I do not speak of the immediate end of the *actual sacrifice* of Christ; but, of the immediate end of his appointment to be a sacrifice; thus having mistaken the point, he says nothing to the purpose.

What has been now observed is helpful to confute his second charge against me, which is this, "2dly. The good Dr. has undoubtedly mistaken the sense of the text.—
 "By the righteousness of God there he supposes his punishing justice to be intended, whereas the Apostle intends his righteousness in pardoning sin and justifying the sinner; that righteousness of God by which sinners are justified, which the Apostle opposeth to the righteousness of obedience to the law," D. p. 11. To this I answer,
 1. I do indeed suppose, that by *righteousness* in the text is meant that perfection whereby God is disposed to render to every one their just dues, which I suppose includes punishing justice to the guilty, as well as rewarding justice to those who merit reward (which by the way is the case of none but Christ,) and pardoning justice or righteousness to

nity and obtain forgiveness. It is very evident, that men in all ages and nations have easily admitted the belief of God's readiness to forgive and save them.—

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to those who believe ; (for pardoning the believer is an act of rewarding justice to Christ, while it is an act of free undeserved mercy to the sinner.) I suppose that the same righteousness which was displayed in the work and sufferings of Christ, justifies the believer on account of what Christ has done and suffered. I have no notion of one kind of righteousness in God by which he punishes, and another by which he justifies. The sacrifice or *the blood of Christ* by which we are said to be justified, Rom. v. 9. is a righteousness for justification, only as it is such a display of God's righteousness as made it just for God on account of it to justify the believer, by reckoning or imputing to him that display of righteousness Christ has made, as tho' made by himself.

2. Mr. H. says "the Apostle opposeth the righteousness by which the sinner is justified, to the righteousness of obedience to the law." But will he maintain that sinners are justified by a righteousness which stands opposed to, and is different from that of obedience to the law ? Is it not a legal righteousness, i. e. such an one as the law requires, by which sinners are justified ? If it is, then the Apostle does not oppose the righteousness by which sinners are justified, to that of obedience to the law : Indeed he opposes it to that of our own obedience to the law (which is unrighteousness) but not of Christ's which is perfect.—It is Mr. H. then, and not I, who "has undoubtedly mistaken the sense of the text."

2. The second thing in which Mr. H. misrepresents me here is this : When I say that "the immediate end of Christ's appointment to be a sacrifice was—not to declare God's kindness and persuade men that he is merciful and very ready to forgive them"; he supposes that I am speaking of that grace and mercy which actually saves sinners ; whereas it will appear to any impartial reader that I mean something very different, viz. that kindness or indulgence which sinners are apt to think is in God, which really is not, whereby, they imagine, he is inclined to pass by their sins on the easy terms of a few prayers, &c. and will not be strict to require satisfaction for them. It is this false notion of mercy which I say Christ did not come to declare, but

The Heathen have imagined that their sacrifices were sufficient to procure the compassion of their gods, and a discharge from guilt ; and Jews as well as Christians have

but rather to confute and overthrow. It is abundantly manifest that men are too prone to imagine that God is a kind and good-natured being, and not disposed to be strict to mark iniquity and punish sinners ; and they are apt to look on the gift of Christ as exprellive of this, and hence *they turn the grace of God into wantonness*, and indulge themselves in sin ; whereas the sacrifice of Christ was designed to shew the direct contrary, viz. that sin is such an evil, that rather than it should go unpunished, the Son of God should die, which is so far from discovering such a kind of mercy, that it furnishes the most perfect reasons of despair of the pardon, even of the least sin, without full satisfaction. And when any one is *truly* convinced and sees the holiness and righteousness of God as displayed on the cross of Christ, his fond hopes of pardon, which he had while secure, instantly die, and leave him a helpless wretch in the hands of a sovereign God ; and he would forever despair of God's favour, were it not that he sees justice satisfied in that propitiation which reveals it, and which at the same time discovers his own guilt and wretchedness in the strongest point of light, while it exhibits a sufficient ground of hope. This holy mercy is revealed in or by the death of Christ, and no where else ; but not that false mercy above described, which is what I say the death of Christ was not designed to reveal. And tho' this is not so clearly and peremptorily expressed in my sermons as might have been, yet the impartial reader can't but see, by attending to the 34, 35 and 36 pages, that this is plainly my design.

What has been observed serves to shew the absurdity of Mr. H's third charge against me under this head, which is this :——“ 3dly. The Dr. is greatly mistaken in saying God's mercy in freely pardoning and saving poor guilty sinners, was not doubted before Christ revealed it, and that men are of themselves too prone to believe,”

D. p. 12. To this I answer,

1. I never said that “ God's mercy in *freely pardoning and saving* sinners was not doubted before Christ revealed it.” This never came into my head, nor has it

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have always been prone to think it an easy matter to atone for their sin, and obtain the divine forgiveness, by a few prayers, alms, and external reformati^ons : (therefore Christ did not come into the world to declare or demonstrate that God is [thus] merciful [or indulgent] for this was not doubted [but too readily believed] before ; but it was to manifest the truth and righteousness of God discovered in the law,) which is a transcript of his perfections ; and to let all men, yea all worlds see, that God is as holy and righteous as his law declares him to be, which men admit with great reluctance,

dropt from my pen : far otherwise. I suppose that natural men have no notions of *free pardon and salvation* : That they imagine their sins to be little, and do not justly deserve everlasting damnation ; and if at any time they are convinced that their sins are great, and they exposed to God's wrath, yet as they do not see their sin to be infinite, and hope God will make some abatements on their reformati^ons, which they purpose by and by, they make a righteousness of their purposes or endeavours, and look for pardon, not as free, but as the reward of these good things done by them. But a belief of *free pardon* is ever founded on a sense of total wretchedness and desert of hell, arising from a view of the holiness and righteousness of God on the one hand, and of the atonement, or revelation of that righteousness in the person of Christ, on the other.

2. Neither do I say " poor guilty sinners." By this he would insinuate that I teach, that truly convinced awakened sinners are too prone to believe God is ready to forgive them. But he knew I was speaking of secure sinners, for the words next to those he has quoted are " And none but the awakened sinner has any scruples about it." Ser. p. 29. I say he knew this, for in p. 12 he says " What I observe of carnal secure sinners easily believing the mercy of God, but not his justice, is to no purpose." But why to no purpose ? If it is true, it is to good, if false, to bad purpose : but whether to good, bad, or no purpose, he ought to have shewn it, rather than trumped up a sentiment, and fathered it on me, which he knew I did not hold, on purpose to find or make something to censure. However he offers one evidence to shew it to be to no purpose, viz.—
" They"

reluctance, as it is contrary to their interest and self-love; [and so to open the way for the exercise and manifestation of that glorious grace which can reign only thro' or in a consistency with the perfect righteousness of God now manifested in the atonement of Christ.]

Let it be here observed, that though I assert, that the death of Christ was itself a declaration of, and designed fully to establish the righteousness of God, and to leave such undeniable evidences of it, as are sufficient to stop every mouth, and compel every rational being, who hears the report of the gospel, to confess that he is indeed infinitely righteous, and strict to punish sin; and though I assert that the immediate end of this appointment was, not to shew that God is merciful [or indulgent,] which is believed by those who despise the sacrifice of Christ; yet I firmly believe, that Christ, by his actual obedience and death, which have fully declared God's righteousness, hath opened a way for the most full and glorious display of infinite and amazing mercy that ever was known, even of that *grace which reigns thro' righteousness unto eternal life*, Rom.

V. 21.

“ They ” (sinners) “ only seem to believe it ” (God’s mercy) “ if they really believe any thing, it is that they “ have very little need of mercy.” But how come they to believe this lie? Is it not because they do not believe God’s righteousness, and because they believe or rather imagine that there is as much mercy in God, at least, as they need, especially if his justice is much out of sight, or represented to them as a second attribute, as a servant “ to minister to and follow the lead of mercy,” D. p. 11. But since what I said was nothing to the purpose, he will make me say something to bad purpose that he may condemn me. For he will have it that I hold that convinced sinners are more ready to believe God’s mercy than justice, and spends near a page to prove this false, while he need not have said one word, as I had not said any such thing. Mr. H. might with as much truth have charged me with saying that the Arminians are right—We read of false accusers, 2 Tim. iii. 3. I pray that none of us may be found among them at last.

v. 21. There was love enough in the heart of God to save sinners without the death of Christ, had it been consistent with his righteousness; for if righteousness, *i. e.* pardon and justification, could have been bestowed on sinners consistent with God's righteousness any other way, then Christ died in vain: for God had love enough to do this before, or without Christ's death, but justice stood in the way; and this love was, as it were, shut up in the heart of God, and could find no way to flow out to man immediately; and therefore it broke out first in this glorious act of giving Christ, to open a way for its honourable exercise in the salvation of sinners. The gift of Christ therefore was the *effect* and not the *cause* of God's love, John iii. 16. *For God so loved the world, antecedent to the death of Christ, that he gave his only begotten Son, &c.* and having asserted and maintained the honour of his law, grace and mercy can reign and triumph in the salvation of sinners, to the honour of that righteousness which once they despised: and this lays a sufficient ground of encouragement for any poor sensible sinner, who sees himself justly condemned by the law, and destitute of every recommending qualification, and cries out, *What shall I do to be saved?* To such we may say, *Believe on the Lord Jesus Christ, and thou shalt be saved; for his blood speaks better things than the blood of Abel, and cleanses from all sin.*—But, alas! while these sweet accents of mercy sound in the ears, and cheer the broken heart of the convicted, destitute, weary, and heavy-laden sinner, and open to him the door of hope, the careless and impenitent turn them to poison, and because pardon is free, and grace abounds to the chief of sinners, therefore they go on in sin, and take encouragement from the mercy of God, to trample his righteousness under their feet. But if once they are brought to see and approve his righteousness, and their intire desert of his wrath, then the news of mercy and pardon, instead of encouraging them in sin, will be cheerfully and thankfully embraced,

embraced, and the righteousness of God, discovered in the atonement, will be admired, loved, and adored.— The gift of Christ to die for us, is the brightest display of the love and mercy of God, that ever was made ; and the apostle *John* speaks of *this* as the great instance in which divine love is discovered, 1 *John* iv. 9. *In THIS was the love of God manifested towards us, because that God sent his only begotten Son into the world that we might live through him.* What love ! what amazing compassion was there in the heart of God ! which could move him to send his Son to die for men, rather than leave them to suffer deserved punishment ! Men and angels will forever admire this love, and celebrate its praises : and this is the most reviving cordial to the broken-hearted, sensible sinner, and he only will make a due improvement of it. But, after all, it is clear that, although the gift of Christ to obey and die for us, is the highest expression of God's love, yet the *obedience* and *death* of Christ were immediately designed to be, and actually were, the highest and most perfect display of the infinite righteousness and justice of God that ever was made, and this display of righteousness was made in order to the actual exercise of this love to sinful men.

The law was that by which God revealed and manifested his glorious righteousness under the Jewish dispensation, and all the sacrifices of atonement were designed for this very end ; and all taken together, were the clearest glass in which to see this adorable perfection. *But now*, says the apostle, *Rom.* iii. 21. *the righteousness of God is manifested without the law, i. e.* in the obedience and sufferings of Christ ; and this revelation of it *is witnessed by the law and prophets.* From hence it appears, that God set forth his son for this very purpose ; *to declare*, and manifest *his righteousness* ; which being done, and its honour fully secured, *he can be just, and the justifier of any sinner that believes in Jesus, who hath borne our sins in his own body on the tree,*

tree, and suffered the just for the unjust, that he might bring us to God. The sin of man is a practical denial of the justice of God. The plain meaning of every known transgression is, *God is not righteous to take vengeance : he doth not see, neither doth the Almighty regard it.* And there is nothing so difficult for man to submit to, as God's righteousness ; this he stands most opposed to, and so is averse to any tho'ts of this subject ; which is one cause of his ignorance of it, and of going about to establish his own. This was the case of the zealous Jews, *Rom. x. 3.* who, *Being ignorant of the righteousness of God, went about to establish their own righteousness, and therefore did not submit themselves to the righteousness of God.* They did not think that God was just and righteous, and therefore supposed their services, though imperfect, sufficient to atone for their sins, and render them acceptable in his sight. They had such low ideas of his majesty and righteousness, that they tho't what they could do was good enough for him, and that his mercy would dispose him to *make all reasonable allowance,* (as the phrase now is) and reward them for their services. Hence they went about to establish their own righteousness ; which they never would have done, had they been sensible of the perfect righteousness of God ; for this would have cut off all hopes of working out a righteousness suitable to his nature ; and so shut them up to Christ for the righteousness which is in him.

○ All the judgments inflicted on sinners since the fall, and all the misery which the damned suffer, give us but a faint and imperfect discovery of the infinite righteousness and justice of God, compared with Christ's obedience to the law, and suffering the penalty of it in our stead : yea, more of God's real Character appears in this transaction, than in all his other works. — Therefore, the undertaking of Christ hath so fully vindicated God's character, as the righteous governor of the world, and secured the honour of his justice which
man

man hath despised & disbelieved, as to make it consistent with all his glorious perfections, to pardon and save any & all sinners who believe in Jesus, *God's righteous servant*, whose obedience and death have made the atonement.

Now all this was undertaken and performed by Christ, in order to reconcile *God to man*; i. e. not to purchase God's love; for that was the fountain from which flowed the gift of Christ itself; but to render it just, or lay a reasonable ground for *God to be just, and the justifier of him that believes in Jesus*. He did not die to reconcile man to God; i. e. to make it fit or reasonable for man to be at friendship with him, or to bring into being any justifiable ground to his return to his maker, which did not exist before. For as there never was any reason to justify man's enmity against God, so there always were full and justifiable reasons why he should love him with all his heart; and these reasons would have existed had Christ never died: for it always was and for ever will be *fit and right* for all God's creatures to love him, and nothing can be a good reason for their doing otherwise, unless some injury should be done them by God, which it is horrible to suppose. Therefore the death of Christ reconciles *man to God* in no other sense than this, *viz.* that on account of what he hath done and suffered; on the *single and only* ground of his merits and mediation, God can honourably propose to be reconciled, and to pardon their sins; and also give his spirit to work a new nature in them, destroy their enmity, and *by making them willing in the day of his power*, reconcile them to himself; and also as more of the glories of God's nature are therein manifested than in any other work, so he appears more glorious to the renewed mind. This brings me to consider,

III. The efficient cause of man's reconciliation to God.

We have already taken a view of man's enmity to God, and have found it without any reasonable or justifiable foundation, and yet *inveterate, innate, and radicate*

dicare in the heart, so that no moral arguments are sufficient to conquer it, or persuade a sinner to be reconciled to God. And I have shewn the only ground on which God ever was, or ever will be reconciled to man, viz. the merits and mediation of Jesus Christ ; and that *this* is sufficient and all that God requires as a reason to justify him, *i. e.* to secure the honour of his justice, while he pardons the believing sinner. But although *God hath provided himself a lamb* for sacrifice, and is now in Christ, or on his account, ready to pardon any sinner that returns to him by believing in his son, and takes much pains [if the expression may be allowed] to persuade sinners to be reconciled to him, yet, alas, the enmity remains ; man is still totally averse to a reconciliation ; and all the threatnings and promises, all the intreaties and arguments which can be proposed to him, are insufficient to overcome and bow his will, and reconcile him to God. Well then may it be said to man, *this breach be upon thee*. God is wholly clear in this matter, not only as he never gave man the least reason to fall out with him, but, after man had rebelled, he provided a method in which he can honourably pardon and receive sinners to favour, and adds to all this, his most earnest entreaties that man would make up the quarrel, and be at friendship with his God. But all is in vain [or insufficient ;] for though he calls, yet sinners refuse ; he stretches out his hand, but no man regards ; they laugh at his counsels and despise his reproof † ; and so they will do till the arm of God's power is revealed to make them

† This passage Mr. H. D. p. 24. 25. says is inconsistent with S. p. 53. viz. 'No moral arguments except the terrors of the Lord are adapted to influence carnal sinners to attend to their salvation.' Having compared these two passages, he thinks he has a fine occasion to triumph, and says, "So you see the terrors of the Lord have no more influence than his love. There is some edification in seeing
" men

them willing [by creating them anew in Christ Jesus.]

The efficient cause of man's reconciliation is, *God himself*. Man is *renewed by the Holy Ghost*. The three sacred persons in the Godhead, Father, Son and Spirit, are all equally concerned in our redemption ; but in the gospel œconomy the Holy Ghost is the glorious and blessed author of our reconciliation to God. Therefore we are said to be *born of the spirit* ; to be *renewed and sanctified by the Holy Ghost* ; to be *born, not of blood ; nor of the will of the flesh ; nor of the will of man ; but of God*. A divine and almighty power performs this work ; for we *believe according to his mighty power which wrought in Christ when it raised him from the dead* ; and nothing less can ever so change our hearts, and destroy our enmity, as to dispose us to turn to God, and to delight and take up our rest in him. All the terrors and curses of the law and fears of hell, all the promises of the gospel and glories of heaven therein revealed are quite ineffectual, if not accompanied by the Holy Spirit. The most powerful preaching of the word of life, though accompanied with the holy example and walk of its preachers, and the utmost diligence and zeal, will not persuade men to friendship with God. *Paul may plant and Apollos may water, but God giveth the increase*. He is the author and finisher of faith, and of the whole work of the reconciliation of man to God : and the breach never will be made up on our part, till we are made *willing in the day*, not
of

“ men who contradict the truth, at the same time inconsistent with themselves.” But where is the inconsistency ? In both I shew that no arguments of any kind are sufficient to *renew* and *reconcile* carnal sinners to God. Yet I say, the terrors of the Lord are adapted to influence them to seek deliverance from hell, by working on their principle of self-love. Nothing but the power of God can *renew* and reconcile a carnal sinner to him, yet the terrors of the Lord may excite him to seek deliverance from misery. Is this hard to be understood ?

F

of our own, but of *Christ's power*. There never was a sinner, who by his own power or will, turned himself to God, and reconciled his heart to the divine perfections : the stain is so deep, that nothing can remove it, without *the washing of regeneration, and the renewing of the Holy Ghost*, who is the blessed author of this *our reconciliation*. This leads me to shew,

IV. The object to which men are hereby reconciled ; together with the moral reasons, or cause of his reconciliation to this object.

The *object* to which God is reconciled is *man* ; and the moral reason of his reconciliation is only *the work of Christ finished on the cross* : the *object* to which man is reconciled is *God*, and the moral reasons of his reconciliation are the perfections of God, or the beauty, glory, and worthiness which by the renewing and enlightening influences of the spirit, he is enabled to see in him. Our text expressly points out the object ; *God was in Christ reconciling the world to HIMSELF*.—The quarrel is against God clothed with his true character, which is so contrary to fallen men, that the more they know of him, the more does their enmity stir and exert itself against him, till *by the renewing of the Holy Ghost* they are conformed to the divine image by being *created after God in righteousness and true holiness*. When this is accomplished, then God himself, in his true character, as represented in the law, and still more clearly in the death of Christ, and in the methods of grace and mercy through him, is the object of their love, and to him are they reconciled.

The Lord and Governor of the universe, the almighty *Jebovab*, in his absolute character *, clothed with

* By God's *absolute character*, I mean, that character which God always did, and still does possess ; which angels loved before the method of saving men by Christ was discovered, and which, though more fully discovered by what Christ hath done and suffered, is still the same, and never did, never can admit of any change.

with all the holiness, purity, justice, and righteousness of his nature, and with that infinite goodness, faithfulness, grace and mercy, exhibited in the gospel, becomes the object of the highest delight, love, and complacency to the reconciled sinner. All these tremendous and glorious perfections, which fill heaven with unspeakable joy, and hell with amazing horror, in their majestic splendor shine around him at that very time, and in that very way in which he reconciles sinners to himself ; and are so discovered to the mind as to fill it with the greatest self-abasement, sorrow, and shame for sin, and with a sacred fear and reverence, love and delight, trust and confidence in God, thro' Jesus Christ, by whom the atonement is made.

The sacred three, the Father, Son, and Spirit, the *undivided Godhead*, are all equally offended with sin and sinners. They all, with equal and undivided glory, holiness, justice and vengeance, pursue the guilty ; and, in the full display and exercise of all these perfections, they are equally engaged in shewing mercy and grace to those who are saved. The second and third persons in the Godhead, required satisfaction for sin as much as the Father, and were no more disposed to pity and forgive sinners than he was ; and when Christ died it was to render the whole divine nature propitious : *i. e.* to make it just for God (not the Father only, but the Son and Spirit too) to be just in pardoning sin. They are all one God ; and are not, in the least, altered or changed in their temper, views, or disposition towards sin or sinners by the death of Christ. They are clothed with the same vengeance against them as ever, and are still a consuming fire, and not the least altered or changed in their character ; neither is one person more disposed to save sinners than the others. And unrenewed sinners have no more enmity to the Father, than they have to the Son and Spirit ; no more aversion to the righteousness of the law, than to the righteousness of God revealed in the atonement ;

atonement ; for it is the essential character and perfections of God which they hate ; and these are alike in each divine person. It is therefore the great God *himself*, in his most absolute, perfect character, and as possessed of all the glorious and amiable properties, attributes, and perfections which compose it, and without the least alteration made therein by the death of Christ, or any other way whatever, which is the object to which sinners are reconciled.

When the sinner is bro't to approve and love God in sincerity, then he is reconciled to, and loves that very character, which is represented in the law, and most clearly displayed in the obedience and suffering of Jesus Christ. Not only the kindness of the Father in giving his Son, and the *love* of the Son in dying for us, and the *grace* of the Spirit in calling and sanctifying us, but also the perfect holiness, justice, and righteousness of God which were declared, and set before us in those dreadful inflictions of punishment on his own dear Son, unite to compose that *glorious* and *amiable* character, which the renewed sinner is brought to love, and heartily approve. When a sinner is renewed by the Holy Ghost, and brought to see the infinite and unchangeable glory and beauty of God's nature and perfections as discovered in his works, but especially in the death of Christ, where the glory of his holiness, justice, mercy, and grace do most eminently appear, he then returns to his God, submits to his righteousness and government as holy, just, and good, and chuses him for his portion, happiness, and *heaven* ; and is led to say with the Psalmist ; *whom have I in heaven but thee, and there is none on earth I desire besides thee ; for thou art the strength of my heart and my portion for ever*. Hence he is filled with wonder and confusion that he should ever hate such an holy and amiable being. He admires that the whole world do not love him above all other objects. He sees enough in him to satisfy and fill his soul for ever, and finds by experience

rience that in the knowledge of God and his Son consists eternal life. He now esteems salvation as the greatest mercy, because thereby he is come to know and enjoy this *soul-satisfying* God ; and all the heaven he desires is to be *filled with all God's fullness*, and for ever to behold his glory. The grace and mercy of God to him appear great and wonderful, not barely because he is thereby delivered from the deepest deserved misery, but *chiefly* because the *being* who bestows them is so great and so glorious. He looks on his deliverance from hell as an infinite mercy, but he prizes heaven because God is there. He is filled with thankfulness and praise for his salvation, because it leads him to glorify and enjoy God in whom he sees ravishing glory and excellency. He values the love of God, but it is because he sees God to be lovely : and if he does not see this, the *very love of God* will be despised and undervalued, only so far as he thinks it tends to his own advantage ; and if this is not self-love, I do not know what is.

It is possible, yea, I fear too common, for persons to be filled with joy, and to speak much of the love of God to them, who view him only as a *benefactor*, and see no glory in him, but as one who designs to save *them* ; this being all the glory they see in God, they love him for this, because they love themselves. But as soon as they lose their confidence of God's favour, they feel no more love to God than others do ; and, being destitute of a knowledge of God's glory and beauty, they fall in love with the creature and sink into worldliness and sensuality, and thereby bring a scandal on religion. But when the soul is *really renewed* and enlightened by the spirit to behold the glory and beauty of God's true character, such an excellency appears in him as engages it to love God for what he is *in himself*, and to be reconciled to God *himself*. And although the motive which first excites the sinner to seek after salvation from hell, is the fear of wrath to
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come and desire of his own happiness ; (yet a realizing view and perception of the *moral* beauty and glory of God is that which is the motive that first prevails with the [renewed] sinner to return, & be reconciled to him.)* He never loves the *true God* till he sees this ; [and he can never see *this* till he is created anew,] nor know that God loves and designs to save him in particular, till he has a true love to God. If this is true (and I think none can deny it) then it follows, that a *true* love to God does not take its rise from a persuasion of his special love to us, but from a view of his glory and beauty discovered in his word ; for if I cannot love God 'till I have a knowledge of his special love to me, and of his design to save me, then I must be assured, that I *in particular* am the object of God's *special electing* love, antecedent to my reconciliation to God, or else it will for ever be impossible for me to love him, because the knowledge of his love to me is supposed to lie in the foundation, and to be the *moral* cause and reason of my love to him. This is so evident that nothing more need be said to discover the absurdity of this supposition, that I must know my *election* before I know my *calling* ; yea, before I am called by divine grace ; and this knowledge of my election or God's design to save me *in particular* becomes the ground, cause, or moral reason, why I love God, and is that which bribes me to lay aside my enmity, and make up the quarrel with him.

But this is so far from being true, that no man can
know

* The words in this parenthesis Mr. H. D. p. 44 forces into his service, and would make them assert, that regeneration is effected by light, which is contrary to my avowed opinion, and so would fasten a contradiction on me. I ask Mr. H's pardon for leaving out the word [renewed] which I have now inserted. Yet he has no great cause of offence, since the words both before and after sufficiently shew that I mean a renewed sinner ; and not one full of enmity to God. His remark then is a mere cavil.

know God loves him in particular, and designs to save him before he is converted to Christ, and so reconciled to the divine character. God hath no where revealed in his word that he will save this or that particular person by name. How then can a person ever know that he will save him, but by knowing and making his calling sure, which of course ensures his election. I know that the love of God revealed in the gospel is a ground of encouragement to any and all who hear of it, to one as much as another, because none are therein pointed out by name as the objects of God's special love, but its calls and invitations are general, and *whosoever will, let him come and take of the water of life freely* : and this is the *leave* or encouragement God hath given to the vilest of sinners to return, which will be cordially accepted by every weary, heavy-laden, regenerate sinner, but he does not know that this salvation is his, or that God will enable him to come to, or believe on Christ till he actually does believe, because it is no where revealed in the gospel that this shall be the case of any particular sinner.

It is true, that *we love God because he first loved us*.— But how is his love to us the *cause* of our love to him ? The word *cause* has different meanings, sometimes it is the *efficient cause*, and sometimes the *moral cause* of a thing ; now in which sense is the love of God to us, the cause of our love to him ? If it is the *moral cause* of our love, then all the afore-mentioned absurdities must follow, but allow it to be the *efficient cause*, as in truth it is, then no difficulty remains ; for this love of God to us is the fountain from which flowed the gift of Christ, of the spirit, and of every grace in our hearts ; and therefore we love God because he so loved us as to give his Son to die for us, and his spirit to renew us, and reconcile us to himself, and so fill our hearts with love to him. Therefore our love to God is the effect of his love to us. And yet the love of God is the *moral cause* also of love to him in the renewed heart,

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as it draws forth the *love of gratitude* for mercies received, and his character as a God of love, is truly glorious, and will appear so, to the renewed soul.— But then this love to me in particular is not the first motive of my love to him, because I cannot know it till I love him.

The infinite perfections and glorious excellencies that are in God render it most fit and reasonable for man to return and submit to him, and if this consideration is not a good reason, no reason can ever be found, and if it is a good reason, then the sinner, when he is reduced to reason in regeneration, will act agreeable to it. *The obedience and death of Christ, as it made an atonement for our sins, effected or produced the only reason or ground on which God could honourably forgive and save sinners : but to assert that this has, in like manner, caused any such reason to exist, for our reconciliation to God, i. e. to make it just for us to return, would be to assert that there was some obstacle in the way, which justly might, yea must, hinder our return, 'till it was removed by the atonement. ** But was there any reasonable bar to hinder man from loving God ? Surely none ; and nothing could have been a just obstruction, but some unrighteous and wicked conduct toward man, whereby he might have been justly offended with his God. Now if this blasphemous

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- * The passage above in italicks, is varied, in the manner of diction, from what it was in the first edition. As it then stood it was liable to exception as the words might be taken. I have here endeavoured to express my design more clearly ; and I think, had Mr. H. taken the idea as I intended it, and as he might easily have done by comparing the passage with what follows, he would not have had any just cause to condemn it. My design was to shew, that as there was a bar in God's way in shewing favour to sinners, and no reasonable bar in their way of being reconciled to and loving God, so the death of Christ was not designed to remove any bar out of their way, but only out of God's, and lay a justifiable ground for their pardon, which ground, had it existed without the death of Christ, he never would have suffered.

phemous supposition is admitted for truth; then I own that the death of Christ might possibly lay some such ground and make it thus fit and right for man to make up the quarrel with God, [as it would have rendered God more lovely by wiping a blot from his character]; but then the sacrifice of Christ must have been offered up, not to atone for man's offence against God, but to atone for God's—the blasphemy is too horrible——

O sirs, man alone was to blame; God had done him no injury; had not in the least sullied his glorious character; still remained the same glorious and lovely being; was still loved by angels as much as ever, and man would have done so still, if he had not turned *devil*, rebel, traitor to his God. It is certain that the righteousness, holiness and justice of God are the object which the unholy and wicked hearts of men first and chiefly abhor, because they see these levelled directly against their self-interest and engaged to render them miserable for their sin; and therefore they endeavour to strip him of these perfections, and look on him as made up wholly of indulgence and kindness, which well suits, in their view of him, with their own self-interests, and under this character they can love him. Hence it is, that they whose consciences are in any measure awakened, being desirous of deliverance from wrath, and averse to the righteousness of God manifested in the atonement, as much as in the law, are endeavouring to form an idea of God as being all mercy; and if they can but come to a persuasion that God will save them, they will feel a love to him in proportion to the sense they had of their danger, however groundless this persuasion may be. But if hereafter their eyes are opened to see that God is very righteous, and will by no means clear the guilty, but to the honour of his righteousness, then they lose all their love, and can never again be well pleased with him till they lose sight of his justice, and are persuaded of his favour towards them again.

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Thus

Thus men are endeavouring to change God, and suit him to their wicked selfish hearts, instead of seeking after a change which will conform their hearts to his glorious perfections. But how vain is this ! God will never change nor come to our taste ; he will never lay aside his perfections to please us, and conform to our vicious tempers ; no, no ; he will for ever remain the same, without the least shadow of change ; and if we are not conformed to him, the enmity and quarrel will never cease. Not God, but man must change : for as man hath been converted to the devil and moulded into his image, so if ever he becomes the friend of God, he must be converted from satan to God, and be conformed to his perfections. This is so plain as to need no proof, every one must assent to it on the bare proposal. It is evident therefore that they who in their imaginations dress up a deity with all mercy and kindness, and divest him of his justice and righteousness, and then love and admire him, have an object of love which is not the true God. And will it not be an awful disappointment, when they open their eyes in eternity, and find that the God, they then have to do with, is of a different character from the imaginary being they formerly loved ? Will they not then find to their eternal cost, that the God who shall judge them is most righteous ? And if they do not love him *as such* now, will they do it *in the day of the revelation of his righteous judgment* ? Will those hearts which are full of enmity to God and his righteousness in this life, be engaged to love him when his righteousness shall be displayed in all its glorious and dreadful forms, in that day when he shall come *to take vengeance on all that know not God, and who obey not the gospel of Jesus Christ* ? Can we hope that this sight will change them from enemies to friends ? if so, then all the wicked will be renewed in the day of judgment. But men are not regenerated by the clearest manifestations of God's perfections, but by the powerful operations

rations of the Holy Ghost, which will be given to none who are found guilty in that day. When wicked men open their eyes in the eternal world, and the veil is quite taken off their faces, their rage, enmity, and blasphemy against God, will not arise from any new wickedness then infused into them, but from their old enmity which will then be let loose, and all restraints taken off; and then this will exert itself to the utmost, because God, who is the object of it, will then be clearly discovered in all his glorious perfections to their minds.

These glorious perfections of God are directly opposite to the *temper, taste, and relish* of carnal hearts; and therefore there are only these two *conceivable* ways in which it is possible for a reconciliation to take place; (1.) For God to change and come down to man's temper, and be like him; or (2.) for man to be changed and conformed to God's perfections, so as to approve his true character. Unsanctified men are always endeavouring to accomplish the first of these; they do all they can to conceive of God, as altogether like themselves; that he will be pleased with what suits them, and sees no more evil in sin than they do; and if at any time they are filled with fears of his anger, they will endeavour to quiet their minds by stripping him of his righteousness, and cloathing him entirely with mercy, as a being who will not be so *cruel*, as they call it, as to make them miserable for ever in hell, for a few sins and follies committed in time, but rather will make allowances for their infirmities, and very graciously pardon all that has been amiss. *—

Such

* Dr. Young, in his *Love of Fame*, Sat. 6, with great justice, and a true spirit of satire, reproaches and exposes this very common and prevailing disposition of the hearts of men, in the following pointed lines;

Atheists are few; most nymphs a Godhead own,
And nothing but his attributes dethrone;
From Atheists far, they stedfastly believe
God is, and is Almighty—to forgive.

His

Such are the notions which natural men are endeavouring to form of God, in order to lay some ground of hope, and quiet their troubling consciences ; and such a God well suits them, for they have formed him after their own hearts : yet all this makes no change in God ; he is not altered because they fancy he is ; and such will find, one day, that he is clothed with righteousness as with a garment, and will render vengeance unto all who do not know and submit to his righteousness revealed in the glorious gospel.

Now as God cannot change, the only way left is for man to be altered and conformed to God ; and this is accomplished in the work of regeneration, by which the

His other excellence they'll not dispute ;
 But mercy, sure, is his chief attribute.
 Shall pleasures of a short duration chain
 A lady's soul in everlasting pain ?
 Will the great Author us poor worms destroy,
 For now and then a sip of transient joy ?
 No ; he's for ever in a smiling mood ;
 He's like themselves ; or how could he be good ?
 And they blaspheme who blacker schemes suppose.—
 Devoutly thus Jehovah they depose,
 The *pure ! the just !* and set up in his stead
 A deity that's perfectly well bred.

This must strike every eye, as a picture of mankind drawn to the life ; and from which none deviate till they are renewed by a divine power, and brought to approve God in his true character, as holy, just, and good : But,

Not *thus* our infidels the *eternal draw*,
 A God all o'er consummate, absolute,
 Full orb'd in his whole round of rays complete,
 They set at odds heavens jarring attributes ;
 And with one excellence another wound ;
 Maim heav'n's perfection, break its equal beams,
 Bid *mercy* triumph over God himself,
 Undeified by their opprobrious praise :
 A God *all* mercy is a God unjust.

Night Thoughts B. IV,

the soul is disposed and formed to love and delight in the whole of God's character, being created after him in righteousness and true holiness. The object then of the sinners reconciliation is the Lord Jehovah, the sovereign governor of the world, in the whole of his most glorious and amiable character, composed of those perfections which angels love, and devils hate.

I now pass to the last thing proposed, which is to consider,

V. The means by which God ordinarily brings men to be reconciled to himself.

The *new birth*, or regeneration, is the work of God, which he effects by his own almighty power ; yet he makes use of means in order to the conversion and reconciliation of sinners to himself. He deals with men as rational creatures, and proposes all those motives and arguments to their consideration, which would be sufficient to engage their love to him, were it not for their hatred to his unchangeable, glorious perfections ; and these motives have a powerful influence on all those whose hearts are conformed to God in regeneration. These are exhibited to us in the glorious gospel, which *is the wisdom of God, and the power of God to every one who believeth* : this is the means appointed of God for this end. *It pleased God by the foolishness of preaching, to save those that believe.*—Hence it appears, that the preaching of the gospel is an ordinance of God's appointing, and hath all its efficacy from the sovereign good pleasure of God ; and according to the apostle, *Rom. x. 14, 15.* this is ordinarily necessary to faith in Christ, and to the exercise of every other divine temper given or wrought in regeneration : *How shall they call on him in whom they have not believed ? And how shall they believe in him of whom they have not heard ? And how shall they hear without a preacher ? And how shall they preach unless they be sent ?* And although preaching the gospel is, by the world called

called *foolishness*, yet, according to the scriptural account of it, it is the ordinary means which God makes use of to reconcile [renewed] sinners to himself ; and it is as well calculated to work on the minds of [unrenewed] sinners, as any means can possibly be ; but yet all the motives which the gospel contains set before carnal men, will be ineffectual without the agency of divine power to renew their hearts and conform them to his glorious character and likeness. We shall conclude the subject with several remarks.

Rem. I. This discourse leads us to a clear distinction between God's reconciliation to us, and our reconciliation to him. The grounds of the breach are very different, and therefore those of reconciliation must be so too. Man sinned and then wickedly hated his God ; but God was righteously displeased and angry with sinners. And since the infinite love and compassion of God hath provided a sacrifice to atone for our sin, by giving his Son to *be a propitiation to declare his righteousness*, and a door is thereby opened for the free and honourable exercise of mercy, *grace can now reign through righteousness unto eternal life, and God can be just, and the justifier of him that believes in Jesus*. This is the *simple and only* ground on which God proceeds in sending the proclamation of the gospel to sinners, and in calling them to believe in his son ; this *alone* lays the foundation of his promise of pardon to those who believe, and makes it consistent with his perfections to send his Holy Spirit to convince and convert, renew, and reconcile sinners unto *himself* ; and therefore my text says, *that God was in Christ reconciling the world unto himself* : he did not, he would not, and I venture to say, he could not do it apart from, or without Christ's atonement. Here then we have the only reason of God's reconciliation to sinners. But this is not the reason why sinners are reconciled to God. Men are still at enmity with him as much as ever, and the wonderful

derful manifestations of his love and grace in the gospel, with all the moving and melting accents of mercy, are not sufficient to prevail with one sinner to make up the quarrel with God.

And as the sacrifice of Christ, and the love of God manifested therein, is not sufficient, by way of motive, to prevail with sinners to return to him; *so it has not, either by rendering God more lovely in himself, or by removing any just obstacle out of their way, * caused any reason to exist, for their return and reconciliation to God.* † All that renders God amiable now, existed, though it was not so fully discovered, before the death of Christ, and would have existed if he had never died, and will remain the same for ever, whether men are happy or miserable, even his *eternal excellency and glory*. This always was, and for ever will be, a good and sufficient reason for all rational creatures to love him; and this will never be altered; it is neither increased by the work of Christ nor in the least sullied by the punishment he inflicts on the wicked, though in both it is more clearly and gloriously revealed.

This manifestation of divine glory by Christ, which transcends every other method in which God hath revealed

* If the death of Christ was designed to remove any bar out of man's way, then there was some bar in the way, *i. e.* some reason to justify man in hating God, till Christ died; and then that text, *Rom. iii. 26*, should be read thus, *whom God hath set forth to be a propitiation* for his offence against man, to declare and publicly own and acknowledge man's righteousness in being offended with God, that he might be just, and with honour forgive and receive God to favour again. Does this picture shock us! and so does the blasphemous sentiment.

† The passage above in Italicks is expressed differently from what it was in the first edition. The words as they then stood were capable of a sense which was exceptionable.— And though I have not altered my opinion on this head, yet I think it necessary to alter the manner of expressing it, lest some should be led into a mistake.

vealed his perfection, and unfolds more of his nature and attributes, than the works of creation and providence, and more fully asserts the honour and glory of his righteousness and justice, than the awful threatening of the law or the punishment of the wicked, hath, as we have seen, laid a sufficient ground for God to proceed upon, in pardoning and saving sinners, since his righteousness cannot now be reasonably doubted, it being fully displayed by the work of Christ ; but all this serves not to engage unrenewed man to love, but more sensibly to hate and abhor God, in proportion to the clearer manifestation of his nature and perfection, for if there is enmity in our hearts to God, the clearer views we have of him, the more will it work and shew itself, till a change takes place in us which conforms our minds to his glorious perfections ; and when this is effected, then the more we see and know him, the higher will our love arise, till we come to *know as we are known*, which will compleat the joy, love, and blessedness of heaven, and gives us the full possession of that *eternal life* which consists in the knowledge of God and his Son Jesus Christ, *John* xvii. 3.

In a word ; the only reason of God's pardoning and saving sinners, *i. e.* of his reconciliation to them, is the *obedience and sufferings*, or *propitiation* of Christ. This is all he requires and all he will accept ; and no addition can be made to it by the works or sufferings of men or angels, it being in itself compleat, and perfectly answering the demands of justice and securing the honours of his righteousness ; but the reason of man's reconciliation to, and love of God, is the glories of his own nature, which are not altered, though more clearly revealed, by the death of Christ. God hath taken different ways to reveal himself to his creatures ; the works of creation clearly discover his *eternal power and Godhead*, and the works of providence shew his glorious moral perfections ; and what way soever they are manifested, they are divinely glorious, and demand the

the love of all beholders. It is not the method or manner in which the glory of God is manifested, but the degree of manifestation which proportionably engages the beholders in love, admiration, and praise.—The righteousness of God displayed in the atonement of Christ, is no more glorious than in the damnation of the wicked : his justice in pardoning the *sinner that believes in Jesus*, is no more lovely, than in punishing unbelievers : his mercy in saving the chief of sinners is no more excellent, than in saving an infant who never committed one actual sin : these are the same perfections discovered in one case as the other, and the difference lies *only* in the degree of manifestation, which is much greater in one method than the other. So the death of Christ hath exhibited the perfections of God in a more full and perfect degree, than any other of his works ; but it hath added no glory to them, nor rendered him more worthy and deserving our love, considered as he is in himself. Yet this brighter display of God's glory opens a source of unfailing happiness to all holy beings, as it enables them to know more of God, the object of their love, than would ever have been discovered by them, had Christ not undertaken and finished the work of redemption.

Rem. II. From what we have now heard we learn, that men are not regenerated by *moral swasion*, i. e. by any rational arguments or objective light. * The clearest *objective* light which can possibly be presented to an unrenewed sinner, will not be sufficient to remove his enmity, and beget love to God in his heart. Should he be admitted to see the angels and saints, who surround

* Mr. H. takes my true meaning in this passage, see D. p. 25, though the manner of expressing it was, in the first edition, as exceptionable as any passage he has censured ; but as he faults nothing but the idea which I intended to convey, I shall alter the diction and make the sense intended more clear.

surround the throne of God in glory, and hear their songs of praise, and see the glorious Saviour of men seated in the throne of his glory, he would not be thereby in the least allured to love heaven and its employments, but rather be filled with aversion and abhorrence. The minds of unregenerate men are too full of enmity to God, to be persuaded to love and be reconciled to him, by any, though the most powerful arguments addressed to their understandings or affections ; *Paul may plant, and Apollos may water* in vain, without the agency of a superior power. Therefore I do not think that regeneration is effected by light, *i. e.* by presenting the things of religion to their minds, nor even by opening the eyes of their understandings to see them ; for this will be the case in the next world, and yet these objects will be no more agreeable than in this life, but more sensibly abhorrent. But in order to this change, the power of God must be exerted, and by this alone men are *created anew in Christ Jesus, born again, made new creatures ; and created after God in righteousness and true holiness.* It is the same power which commanded the light to shine out of darkness at first, which shines into our hearts, to give us the knowledge of the GLORY of God in the face of Christ. We may see much of God, as the devils do, without this divine power, but we shall never see the light of God's GLORY, *beauty and excellency,* till we are *renewed* by the power of the Holy Ghost, which gives to the soul a taste and relish for the things of God, which it once loathed and hated. No moral arguments, except the terrors of the Lord, are adapted to influence carnal sinners to attend to their salvation [from hell.] If the enjoyment of God, Christ, and the spirits of the just made perfect, in which the whole of heaven consists, is proposed to them as a motive to engage them in religion, it can have no influence, because the things designed as inducements, are the objects of real aversion, and it is just so with regard to every other glorious object of religion, and

no motive can be found adapted to influence the un-renewed soul, *as such*, but that which is purely selfish, which *selfishness* is the *very thing* the religion of Christ is calculated to subdue, that *the Lord alone may be exalted*. But when a soul is renewed by divine power, the motives and arguments of religion will have their effect, and sweetly draw it after Christ; because *the spirit of bondage*, which can be influenced only by fear, is now taken away, and *the spirit of adoption* given whereby we cry, *Abba, Father*.

Rem. III. This discourse shews us the propriety and necessity of preaching the law as a schoolmaster to bring sinners to Christ. The gospel, which brings the glad tidings of salvation, is calculated *to bind up the BROKEN HEARTED, and declare liberty to the CAPTIVES, and the opening the prison doors to those that are BOUND; to give to those that MOURN in Zion beauty for ASHES, the oil of joy for MOURNING, the garments of praise for the SPIRIT OF HEAVINESS*, Isa. lxi. 1, 2, 3. but it will have a very different effect on those *who are at EASE in Zion*, and never will draw them to Christ, or prevail with them to be reconciled to God, till the law is set before them, and the righteousness and perfections of God therein revealed, are so discovered to their minds, as to convince them that they justly deserve his wrath, and are utterly unable to atone for their guilt. Careless sinners must be told of their danger, and the inflexible righteousness of God set before them; and till this is done and they affected accordingly, the mercy and grace of the gospel will harden, rather than bow them to the scepter of Christ. You may as well charm the deaf adder, as allure a secure sinner to Christ by the offers of pardon and promises of eternal life, because he has no more *taste* for these, than a blind man has for colours. Till men are convinced of, and submit to the righteousness of God revealed in the law, and the death of Christ, the grace of the gospel will be despised, and all its salvation slighted. Rem. IV.

Rem. IV. Right apprehensions of God are essentially necessary to true religion.

All men have a religion suited to the character of the God they worship. If they have false conceptions of God, and attribute that to him which is not in him, or deny and strip him of any of his perfections which he truly possesses, their system of religion must necessarily be so far defective or monstrous. *All men will walk, every one in the name of HIS God*, what kind of being soever they suppose him to be. The heathen supposed their gods were possessed of like passions as themselves ; one was a very revengeful, another a drunken, and another an amorous deity, and they framed their religion to suit their supposed different tempers and dispositions. Their *Bacchanalia* or *drunken feasts* were celebrated in honour of *Bacchus*, the god of wine ; and modesty forbids to mention those scenes of impurity which were sacred to *Venus* the goddess of love. And as it was among the heathen, so it is among those who enjoy revelation, so far as they deviate in their conceptions from that character of God which he hath revealed. To this one source may be traced all the gross and destructive errors which are to be found among professing Christians. Those that are careless and at ease in their sins, and hope for acceptance and pardon for their own works, are ignorant of God's *righteousness*, and conceive of him as clothed with nothing but mercy and power. Those who being awakened to a sense of his righteousness in their condemnation, and yet dare not trust in his almighty grace and mercy, cloath him, in their imaginations, with nothing but vengeance, and divest him of that mercy, grace, and compassion, which, in the gospel, he hath revealed to be in him ; though there are very few, comparatively, of this last class, to which none belong but those whose consciences are awakened to a sense of their danger. Thus I could proceed to shew that the various errors in religion spring from false
conceptions

conceptions of God's character ; and therefore when the most erroneous shall see God in the light of eternity, they will be fully convinced, by that sight, of all the errors they held in this life, though they never will love the truth, nor that Being who is the fountain and pattern of it. There will be no atheists, no deists in hell ; none there will believe that a sinner can be justified by his own obedience or sufferings ; none who will deny the Godhead or satisfaction of Christ ; for then they will see, that just such a Saviour and sacrifice was necessary, in order to reconcile God to man, and subdue sinners to the obedience of the gospel.

It is therefore necessary, above all things, to have right apprehensions of God. We must *know his name* in order to *put our trust in him*. The *name* of God is that by which he is known : his glorious perfections and attributes are the letters which compose it ; it is not the word *God* or *Lord*, that we are to love and worship, any more than the words *Deus*, *Theos*, or *Dominus*, but that Being, whom these words, by common consent, denote ; and what he is, what are his properties and characters, must be learn'd from his *works* and *word* ; for we know nothing of God, but what he hath revealed of himself. *The heavens declare the glory of the Lord, and the firmament shews forth his handy work ; and, by the things that are made are clearly seen his eternal power and Godhead.* But he hath magnified his word above all his name ; therein he hath given us the clearest display of his nature by telling us what are his attributes and perfections ; and in this blessed book we must read his name, or never, in this life, come to know what it means.

Men are very prone to leave the scriptures, and follow their own *reason*, or rather, *vain imaginations*, which exalt themselves against God, when they form their conceptions of him ; and having dressed up a god according to their own fancy, they torture the scriptures to make them agree with the image they have

have set up, and, with Nebuchadnezzar, make them fall down and worship it, or condemn them as inconsistent, and cast them into the fiery furnace of ridicule, burlesque, and blasphemy. But those who would know what God is, must take his character from his word, which was designed by him to reveal his name to us, and must lay aside their own vain fancies and false reasonings, and make them all bow to the sacred oracles which alone can inform us of the nature and perfections of Jehovah.

Rem. V. The ground of hope laid in the gospel for sensible, guilty sinners, is the most solid and glorious that it is possible to conceive. It is calculated to relieve and bind up the broken hearted, to deliver the captives, and comfort those that mourn. It presents them with a sacrifice wherewith they can come before a once angry God, and find acceptance. It opens the stores of God's fulness, and asks nothing of the perishing sinner, but to open his hand, his mouth and heart to receive them. It shews *grace reigning through righteousness*, God glorified and the sinner saved. Blessed be God for the gospel; and above all for a good hope through grace of an interest in its glorious eternal blessings. To obtain this let us give all diligence, that we may honour and enjoy God here, and be prepared for the full enjoyment of him in his kingdom of glory! *Amen.*



A N

A P P E N D I X

To the preceeding S E R M O N S, by way of answer to a Dialogue lately published, written by the Rev. *William Hart* of Saybrook, in Connecticut, intituled, *Brief remarks on a number of false propositions and dangerous errors which are spreading in the country, collected out of sundry discourses lately published, wrote by Dr. Whitaker and Mr. Hopkins.*

S E C T. I.

AS I have already, in the notes at bottom of the preceeding pages, endeavoured a defence of my Sermons against some of the injurious misrepresentations of them, and contradictions charged on them by Mr. H. : All that remains is to state and confute his leading sentiment, together with the several false opinions built thereon ; and to silence his unjust and false cry of *new divinity, Sandemanian heresy, &c. &c.*

Mr. H's leading sentiment, or foundation error, I take to be this, viz. That *all beings endowed with natural conscience have NECESSARILY a taste for moral excellency* : i. e. they approve and love that which appears to the understanding

understanding or conscience to be morally good, and hate what appears morally evil. *

That this is his opinion is too evident from the dialogue, and is of such importance in "his scheme of orthodoxy," that almost every sentiment in his book is either built on it, or some way modelled by it, so far as he is consistent with himself. But that the reader may see I do not injure Mr. H. in this, I desire he would carefully examine the following quotations with the remarks on them.

Mr. H. having distinguished *good* into *natural* and *moral*, says, "There is in man a natural faculty where-
 " by he is rendered capable of discerning and distin-
 " guishing between moral good and evil, as well as
 " natural, and readily perceives the one to be right,
 " *amiable* and worthy of *esteem* and *honour*, the other
 " wrong, *hateful* and blame-worthy, *immediately*, as
 " soon as these objects are seen in a true light, or as
 " being what they really are, *without any further rea-*
 " *soning* about them. This faculty is innate, an es-
 " sential part of the natural constitution of all intelli-
 " gent and moral beings, *as such*; and is found in
 " experience, actually existing both in righteous and
 " wicked men. On *this*" (i. e. on this "ready percep-
 " tion of the *beauty* of morally good, and *hatefulness* of
 " morally evil objects," i. e. on a love for holiness and
 " hatred of sin) "is founded the principle and power of
 " natural conscience. †" This

* N. B. The whole controversy very much depends on the right stating of Mr. H's leading sentiment; but after the most careful enquiry I am capable of, it appears undeniably clear to me, that I have stated it right. If Mr. H. will not allow this to be his opinion, I have to say, I am sorry he could find no better words to communicate what he intended, and that through want of language he has chosen words and phrases which fully convey what is beside his design. I beg the reader carefully to attend to the following quotations, by which he may see, that if I have mistaken what he intended, I have not what he has said.

† D. p. 52.

This sufficiently shews Mr. H's opinion to be this, viz. that natural conscience is founded on a *taste* for moral excellency or beauty ; so that the want of this *taste* implies the want of conscience. Here he makes the foundation of conscience to be a “ discernment of the
 “ *amiableness* of objects morally good, and of the *batefulness* of objects morally evil, on the first sight of
 “ them, as they are in themselves, or as being what
 “ they really are, *immediately, without any further reasoning* about them.” This I take to be a just definition of *spiritual taste*. Let us hear President Edwards on this head. He says * “ There is such a
 “ thing as *good taste for natural beauty* (which learned
 “ men often speak of) that is exercised about *temporal* things, in judging of them ; as about the justness of a speech, the goodness of style, the beauty
 “ of a poem, the gracefulness of deportment,” &c. A late great philosopher of our nation writes thus upon it ; † “ To have a *taste*, is to give things their
 “ real value, to be touched with the good, to be shock'd
 “ with the ill ; not be dazzled with false lustres, but
 “ in spite of all colours, and every thing that might
 “ deceive and amuse, to judge soundly. *Taste and judgment* then, should be the same thing ; and yet
 “ 'tis easy to discern a difference. The *judgment* forms
 “ its opinions from reflection : the reason on this
 “ occasion fetches a kind of circuit, to arrive at its
 “ end, it supposes principles, it draws consequences,
 “ and it judges ; but not without a knowledge of the
 “ case ; so that after it has pronounced, it is ready to
 “ render a reason for its decrees. *Good taste* observes
 “ none of these formalities ; e'er it has time to consult, it has taken its side ; as soon as ever the object is presented, the impression is made, the sentiment formed, ask no more of it. As the ear is
 “ wounded with a harsh sound, as the smell is soothed

I

“ with

* Relig. Aff. p. 173.
 TASTE.

† Chamb. Dict. under the word

“ with an agreeable odour, before ever the reason
 “ have meddled with those objects to judge of them,
 “ so the *taste* opens itself at once, and prevents all re-
 “ flections. They may come afterwards to confirm
 “ it, and discover the secret reasons of its conduct ;
 “ but it was not in its power to wait for them. Fre-
 “ quently it happens not to know them at all, and
 “ what pains soever it uses, cannot discover what it
 “ was determined it to think as it did. This conduct
 “ is very different from that the *judgment* observes in
 “ its decisions : Unless we chuse to say, that *good taste*
 “ is as it were a first motion, or a kind of instinct of
 “ right reason, which hurries on with rapidity, and
 “ conducts more surely, than all the reasonings she
 “ could make : 'Tis a first glance of the eye, which
 “ discovers to us the nature and relations of things
 “ in a moment.”

“ Now as there is such a kind of *taste* of the mind
 “ —whereby persons are guided in their judgment of
 “ natural beauty—so there is likewise such a thing as
 “ a *divine taste*, given and maintained by the spirit of
 “ God, in the hearts of the saints, whereby they are
 “ in like manner led and guided in discerning and
 “ distinguishing the true spiritual and holy beauty of
 “ actions” or objects ; i. e. whereby “ they readily
 “ perceive the *amiableness* of objects morally good, and
 “ the *hatefulness* of those that are morally evil.” If
 the above may be accounted a good definition of nat-
 tural *taste*, Mr. H's must be esteemed a good, tho'
 short, definition of *spiritual taste*, as it perceives the
beauty and *amiableness* of divine objects, on the first
 sight, “ without any further reasoning about them,”
 and also the *hatefulness* of objects morally evil. Now
 observe ; if this taste is essential to the existence of
 natural conscience which is found in all moral beings,
as such ; then all moral beings, “ both righteous and
 wicked,” do see the *amiableness* of objects morally good,
 as soon as their understandings perceive them ; and if
 they

they can see their *loveliness* or *beauty*, they must necessarily love, be pleased with, and delight in them ; and if so, then their happiness and heaven consists in them. And on the other hand, if they discern the *batefulness* of morally evil objects, they must hate them. But this love and hatred is the very thing which in scripture is called holiness. *The fear of the Lord is TO HATE EVIL.** This taste is that *unction from the holy one whereby* believers *know all things.* † It is called *spiritual understanding* ‡, to distinguish it from what natural men have. It is by this only that any perceive *the savour of Christ's knowledge* § and *the savour of his good ointments.* ¶ All those who have the sense to discern these things, are gracious, and have the promise of life made them in the gospel. But according to Mr. H. the worst of men have this, yea and devils too.

Perhaps Mr. H. will object, that he don't say that all actually taste this beauty and deformity ; but that he has restricted it to such only as “ see these objects “ in their true light, or as being what they really are.”

Answer, he does so indeed ; but then he asserts that *all* moral beings, both men and devils, can see them thus. But this is to beg the question in debate. And if I grant him this, the dispute is at an end : for the main question in debate between us is, *whether man is totally corrupt* ; which he certainly is not, if he can discern the true beauty and deformity of moral objects ; and therefore when Mr. H. takes this for granted, he begs the main question in dispute. This method he frequently takes, by which he blinds the eyes of his readers, and gives a false colour to his assertions. But he ought to have known that this would not be granted without proof, which he has not attempted to give us. For I maintain, that no unholy heart can see moral objects in their true, moral beauty or deformity : to see which implies such a taste for them, as to approve or

* Prov. viii. 13.

† 1 Joh. ii. 20.

‡ Col. i. 9.

§ 2 Cor. ii. 14.

¶ Cant. 1, 3.

or disapprove, love or hate them, in our hearts, agreeable to their nature, which is no more nor less than true holiness, and which is never found in unrenowned men: However, his begging the question serves to confirm what I would prove, viz. that Mr. H. really holds, that natural conscience necessarily implies a taste for moral excellency. For if wicked men can see moral objects in their true light, as he takes for granted, then they have a disposition of heart to love the good and hate the evil; which is the same thing as *spiritual* taste and is peculiar to the righteous.

I have been the more large in shewing what *spiritual taste* is, that the reader may understand the phrases Mr. H. makes use of in the following quotations, such as *seeing moral objects in a true light, amiable, worthy of esteem and honour; hateful and blame-worthy, disapproved by the mind, &c.* All which imply a *spiritual taste* to moral objects; these phrases he applies, thro' his dialogue, to natural conscience which is in all moral beings.

From the passage that has now been remarked on, Mr. H. says "it necessarily follows, that actions and characters morally good, when viewed by the mind in a true light, or as being what they really are, can't but appear good, amiable and worthy of esteem and honour, considered absolutely in themselves; and they are in fact so regarded by all men in this view of them, and can't be hated for their own sakes, &c contra. *—To suppose the contrary is inconsistent

* In this passage Mr. H. supposes that wicked men can and do see moral objects in a true light, i. e. perceive their true beauty and deformity; and consequently, that they love and hate them agreeable to their nature, or for what they are in themselves. But this is to love and hate as God does, and is no other than true holiness. But it is certain that wicked men do hate God; for *the carnal mind is enmity against God*. And it is also certain that it is not a false God, or a false character of him which they hate; for this would not be God, but something which God hates

“ silent with the existence and exercise of the—faculty
 “ of discerning—between moral good and evil.”*—
 Here having begged the question again, he asserts the
 same thing as before.

Mr. H. endeavouring to reduce my notion of man's
 enmity, to an absurdity, says, “ Is the present frame
 “ of human nature such, so totally inverted, that God
 “ is hated as being 'thus excellent and morally per-
 fect ?”

as well as they. It follows then, that it is the true God
 or a true character of him which they see and hate.

If it should be objected, that the true character of God,
 or “ God as he is in himself is infinitely amiable, and
 “ therefore can't be the object of hatred to any moral be-
 “ ing considered simply in himself,” D. p. 56, 57, or
 viewed in a true light ; I answer,

1. If by this is meant *a sight of God's beauty or excellency*,
 I say that unregenerate men can't see him in this light.
 They do not perceive the beauty and excellency of God's
 perfections. Did they see this, they would necessarily
 love him so far as they have a sight and knowledge of it.
 For beauty or excellency perceived by the mind, is love ;
 or at least necessarily engages it. Therefore unrenewed
 men never can see this. Yet,

2. They may and often do, in fact, see those perfections
 that compose that character, which is beautiful in itself ;
 such as his power, righteousness, &c. The damned see
 this as well as the saints : They see the true character of
 God, but they see no beauty in him ; for that which ren-
 ders him beautiful to all holy beings, *even that* is the object
 of their hatred. And if so, then the *beauty* of God's cha-
 racter is the thing they hate ; not viewed *as* beauty, for
 so they must love it ; but it appears hateful to them, be-
 cause they have no *taste* for it ; and in this lies the vice
 or wickedness of their natures. But if they can and do
 see God's beauty, as Mr. H. takes for granted they do,
 then they love him, their hearts are conformed to him, and
 they are holy. The sum then of the above passage is, that
 all men both righteous and wicked are holy—which looks
 like a contradiction. Let Mr. H. clear his doctrine of
 this absurdity if he can.

* D. p. 52, 53.

fect?"* (Here he begs the question again) "Are right-
 "eousness, equity, goodness, kindness, &c. hateful
 "in our view of them till we are new made?—If so,
 "doubtless we naturally approve the contrary vices;
 "they are beautiful, excellent and amiable characters
 "in our view and taste of them." †

Answer. Doubtless this is true. What absurdity
 then in this? Do not unregenerate men *view* and *taste*
 a *beauty*, *amiableness* and *sweetness* in these contrary vi-
 ces? Do they not roll iniquity as a sweet morsel un-
 der their tongue? Do they not take pleasure in un-
 righteousness? And is not the judgment of God
 concerning all men true, *There is none righteous, no not*
one? If wicked men do not love "these contrary vi-
 ces" why do they practice them with such greediness?
 And on the contrary, Do God and spiritual objects,
 such as righteousness, equity, goodness, holiness, &c.
 appear excellent and amiable to men before they are
 renewed? If so, as he strongly insinuates, they do;
 what becomes of the apostle's assertion? For the na-
 tural man discerneth not the things of the spirit of
 God, for they are foolishness to him, neither can he
 know them, because they are spiritually discerned. ‡
 However, it is clear from this passage, that Mr. H.
 believes, that *unrenewed men see and love virtue in its own*
light. Full to this purpose are the following words:
 "God is in himself absolutely and infinitely amiable.
 "He can't then be the object of hatred to any moral
 "being considered simply in himself." § So that all
 moral beings in heaven, earth and hell, by a necessary
 constitution

* Ans. No. Excellency viewed as such, never was or can be
 hated; but then I affirm human nature is "so totally in-
 verted" that it can discern no moral excellency in God,
 no beauty which engages love, till it is renewed; and if
 ever the unrenewed sinner sees any beauty in a *God*, it is in
one formed to suit his own depraved taste, and not in the
 true God.

† D. p. 16. ‡ 1 Cor. ii. 14. § D. p. 56, 57.

constitution of nature, must love God, and can't hate him, unless they fix a false and hateful character to him, by which he appears to them, not like God, but like the devil. Full to this point are these words of his :

" This universally holds true in fact, viz. Men who
 " hate God, his ways and righteous servants, always
 " misrepresent their characters to themselves, paint
 " them in false and odious colours, and place them in
 " such a wrong view, as to make them appear either
 " contemptible or morally evil." * And again, " No
 " man ever did speak evil of God's ways, viewing them
 " as they truly are, as equitable and good, but as placing
 " them in a wrong light to themselves." † So that if
 we believe Mr. H. it is a truly hateful, a " morally evil
 and contemptible character" unhappily affixed to God
 and holy things, which is the object of wicked men's
 hatred, and not God himself. But who does not see
 that this is the effect of a divine and spiritual taste;
 and so all the enmity of wicked men turns out, on
 trial, to be true holiness or love.—Strange doctrine !

As a clearer proof of this, if clearer there can be,
 he says, " Many very honest and good sort of people,
 " have often complained of a secret enmity and hard
 " thoughts of God—which does not, *like that we have*
 " *been discoursing upon*, arise out of the wickedness of
 " the heart ; but is wholly occasioned by misrepre-
 " sentations of the character and ways of God to the
 " mind, and false and wrong views of him, which have
 " unhappily gotten possession of the mind, and are
 " supposed, through ignorance and wrong instruction,
 " to be the true and genuine views of his cha-
 " racter and works. In the light wherein they view
 " them, they appear morally evil, and wrong,* and
 " objects of *just* hatred. The enmity which the mind
 " conceives against them, viewed in this wrong light,
 " is, in a proper sense, a natural enmity ; that is, it
 " arises from the moral frame of the mind, and the
 " innate

* D. p. 64.

† D. p. 66.

“ innate sense of the hatefulness of actions and characters morally evil and wrong. And if the heart is gracious, this sense is greatly heightened.” * I think I may retort, and say, “ Now Mr. H. seems quite perfect in his way.”—But if this is true, there is no enmity ; there is nothing but love in the hearts of men to God. They hate nothing but a false, a morally evil character, falsely ascribed to him ; and this is nothing more nor less than true holiness, for God hates this as truly as they. But how is this consistent with his saying, “ Doubtless there is a spirit of enmity against God working in the sinner’s carnal heart.” † But Mr. H. may object, that he distinguishes this enmity from that “ which arises out of the wickedness of the heart.” Answer. I know he does so : But yet it is evident from the passages before quoted, that he will allow of no worse enmity than this in the worst of men, or even in devils ; and in this passage he spoils his very good sort of people, by ascribing this virtuous enmity to those who have no grace, as well as to those that have, only in a less degree ; for he says, “ And if the heart is gracious, this sense” (i. e. enmity to a false god) “ is greatly heightened.” By this he plainly intimates that this *holy* enmity is in *ungracious* hearts, though in a less degree than in those that are gracious, and that it “ arises from the moral frame of the mind and the innate sense of the hatefulness of actions and characters morally evil, which is essential to all moral beings as such, both righteous and wicked,” both men and devils. Therefore all this passage relates to very bad, as well as “ very good sort of people,” i. e. it is to be found in the wicked as well as in the righteous : for he asserts that “ it universally holds true in fact, that men who hate God, his ways and righteous servants, always misrepresent their characters to themselves, paint them in false and odious colours, and place them

* D. p. 68, 69.

† D. p. 47.

“ them in such a wrong view, as to make them appear either contemptible or morally evil.” *

From these two passages compared together it appears according to Mr. H. that the only difference between the hatred of God which is in the righteous and wicked lies in this, viz. the wicked misrepresent God's character to themselves, and so are the cause of the misrepresentation (though on his principles, they do it without any hatred of God,) while the righteous or “very good sort of people” have him misrepresented to them “by wrong instructions”, and so they are not the active cause of affixing this false character to God; but yet, after the false representation of God is made, they both have the same enmity to it, only the gracious heart will hate it in a higher degree. And that it may appear quite evident, that this enmity, which is *all* and the *worst* which can be found in any man, “is in no true construction, a hatred of God's true character,—but of a really bad character falsely ascribed to him,” he gives us a simile, and says, “This may be illustrated by the case of a child educated abroad, who has instilled into his mind, perhaps by the foolish tattle of his nurse or school-master, very wrong and injurious notions of his father's character, and temper, and designs towards him; representing of him as very unreasonable, arbitrary and cruel, or false and hypocritical toward him; whereas, in truth, he is quite the reverse. This wrong view raises in the child disaffection, and hard and blaming thoughts. His father who knows the case, pities him, considering it as ignorance and error, and not malice against his true father.—The true and effectual cure of this kind of enmity, is accomplished by correcting these unhappy misapprehensions, and giving the mind a just view of the true character of God, and setting his actions and dispensations in that true light wherein he himself has placed them.” † K By

* D. p. 64.

† D. p. 69.

By this illustration he sufficiently shews his opinion to be this, that all men, especially those whose hearts are gracious, really love God's true character and never hate him, but when, by one means or other, he is represented to, and viewed by them "in false and "odious colours, either as contemptible or morally "evil," * and therefore that their hearts are right, holy and good, and that there needs nothing to bring them to love God, but only to represent God in a just light, and rectify the errors of their judgments. His notion may be illustrated by two friends who are separated by a tale-bearer, misrepresenting them to each other as secretly designing each other's ruin—While they believe this, their hearts are alienated from each other; but when they find that all is false which has been told them, they fly to each other's arms with unfeigned affection. Thus when men find that God has been falsely represented to them, their friendly, holy hearts will abhor the deception, and triumph in God as the portion of their souls, without any change wrought in them.

I will trouble the reader with but one passage more, out of many, to prove the above to be Mr. H's sentiment, viz. "Natural conscience necessarily implies a "faculty by which we discern the difference between "moral good or excellence, and its contrary, and that "the mind seeing this difference, approves the good, "as excellent, and worthy of esteem and honour, and "disapproves the evil as wrong, *bateful* and blame-worthy. This is absolutely inconsistent with such "a kind of enmity, and total want of taste for moral "excellency, and utter abhorrence of God's whole "character, interwoven with the very frame of the "heart, as Dr. Whitaker and others dream of."†—Here in plain terms he asserts, that a *taste* for moral excellency is essential to the existence of natural conscience; and that to deny this to any being, is to deny that he is a moral agent. I

* D. p. 64. † D. p. 62. Note.

I now leave it to the reader to judge, whether Mr. H. does not most fully maintain that *all beings endowed with natural conscience have necessarily a taste for moral excellency*. And whether this is not just the same thing as to assert, that all moral beings are necessarily holy and love God's true character so far as they know it.

SECT. II.

Wherein some arguments are proposed in confutation of Mr. H's leading sentiment, and in proof of total moral depravity.

MR. H. and I agree in this, That there is in all moral beings, as such, a faculty of discerning between moral good & evil, which takes place by a law of nature, or divine constitution, in virtue of which man is capable of knowing some truths, by simple perception or intuition without any reasoning about them, and this appears to me to be the *principle* of natural conscience which is essential to moral agency; and the truths thus known are the rule or law according to which reason forms a conclusion or judgment of any action; which reasoning or comparing and judging of the agreement or disagreement of any action with the known rule, is the *exercise* of conscience. Thus far, for aught I know, Mr. H. and I agree. But he insists that this decision or judgment by which moral good and evil are distinguished from each other, involves, or necessarily implies in it a *taste* for *moral excellency*, or a *love* to those actions which agree to the given rule, and a hatred to those which disagree. But in this I must differ from him for the following reasons.

I. Conscience or knowledge however great or clear, is no moral virtue; and the want of it is no moral evil or vice, unless we take into it the inclination or disposition of the heart. The knowledge of a Solomon, a Newton or an Edwards, thus considered, has
no

no more virtue in it, than the knowledge a child may have of the colours and shape of the rain-bow ; the convictions of a Spira, than those of devils. And on the other hand, the ignorance and unconsciousness of an idiot is no vice. Knowledge or conscience capacitates a being to *be virtuous or vicious*, according as the being approves or hates that which he knows to be right or wrong, and the clearer the knowledge or conscience is, the higher is the degree of virtue or vice in complying with or opposing its dictates. But in itself it is no more vicious or virtuous than a candle whose light discovers objects to men. Understanding or conscience considered as distinct from the *will* is not a subject of commands or law. The will only, is properly and immediately the subject of these ; and the understanding or conscience only holds up the law for the approbation of the will, which obeys or not, according as its present state or taste agrees or disagrees to the law. So that conscience seems rather an occasion, than a principle of action, which ever takes its rise from the agreement or disagreement of the heart or will to the object presented : and therefore there is no virtue or vice in the conscience : for when there is no law there can be no transgression.

2. I firmly believe, there are many beings in the universe, endowed with natural conscience, who are not virtuous in any degree. Few men will deny this to be the case of devils, though many will not admit it to be the case of all unregenerate men. But if only *one* moral being can be found, who has not the least degree of love to God's true character ; then it will follow, that natural conscience does not imply a *taste* for moral excellency, because this *one being* has a conscience, and yet is destitute of this. But instead of one, are there not many, who are allowed by all, except Mr. H. to be *totally* destitute of true virtue or love to God, even all the devils ? Mr. H. indeed supposes that they do not, cannot hate God considered in himself, but

but only a false character of him which is not God, while all his perfections, as they are in him, are and must be esteemed as amiable and lovely, so far as they are known ; and therefore, when these shall be clearly manifested in the day of judgment, all their murmurings, which now arise from wrong views of him, will forever cease. * But whatever high opinion Mr. H. may have of the piety of devils, I believe few who read the bible, will be of his opinion in this. I shall therefore take it for granted, that devils are very wicked beings ; and I believe that men by nature are as destitute of holiness as they. This I think may be fully proved ; at least their being endowed with conscience does not prove the contrary ; and if so, then Mr. H's. whole foundation comes to nothing.

Besides, if conscience is that which constitutes a subject of moral government, as all allow, and if a *taste* for moral excellency is essential to its existence, as Mr. H. affirms, then no being can be a subject of moral government any further than he is possessed of this *taste*. And if total moral depravity, or want of this *taste* utterly destroys conscience, as Mr. H. says, † then the less of this *taste* any being has, the less has he of conscience, and so a total loss of this *taste*, totally destroys moral agency ; and consequently the more wicked any being is, the less is he capable of punishment ; and so, if wicked men and devils shall never be so happy as to be totally destitute of this *taste* and lose all love to God for what he is in himself, they will then cease to be subjects of moral government, and be as incapable of punishment as the fish of the sea, or stones of the street ; as in this case natural conscience, or the principle by which we reason and judge, entirely ceases. This is a darling, yea a foundation principle of Mr. H's. He says "They" (i. e. I and those with me who hold the total moral depravity of human nature)—"give such a description of the natural enmity of the heart to God's whole character, and all moral

* D. p. 61. † D. p. 63.

ral

“ ral excellency, as, if true, necessarily implies the destruction of natural conscience.” * But if this is the case, then conscience owes its existence to this taste, which being lost, conscience is lost too ; and so men or devils are subjects of moral rule, only in proportion as they love God’s true character ; and consequently no being is capable of punishment any farther than he is truly *holy* or has a taste for, and love to God.—

——And as he allows that devils are subjects of moral government, so he supposes they have this *taste*, and affirms again and again, that it is impossible for them to hate, or not to love God considered in himself : † Therefore holiness, according to him, is essential to the very existence of moral agents, whether men or devils. If Mr. H. does not like these absurd consequences, let him withdraw the principle from whence they naturally and necessarily flow. But again,

3. Upon Mr. H’s principle there is no need of regeneration. The doctrine of the *new birth* is a mere chimera. There is no need of being *created anew, created after God in righteousness and true holiness*—made *new creatures*. There is no need for God to be at the pains (if I may so speak) to *reconcile sinners to himself*, since they are already reconciled. If this is true, then, *all things are not of God, neither hath he reconciled us to himself*, for we naturally love him of *ourselves*. If this is true, men are not *dead in sin*, are not *gone wholly out of the way and altogether become filthy*, since they can’t but approve God considered in himself.

4. Another reason why I can’t admit, that conscience necessarily involves in it a *taste* for God’s true character, and hatred of what is opposite to it, is, because on this principle, the higher and clearer the exercises of conscience are, the higher and clearer will this *taste* be, since it is the foundation on which conscience is built and supported, and therefore must be lively as the spring of, and in proportion to the vigour of conscience.

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* D. p. 62, Note. † D. p. 54, 57.

science. Hence it follows, that there can be no remorse of conscience for sin, but in proportion to this *taste* or love to God's true character ; and so holiness alone can render moral beings capable of conviction or remorse of conscience. This is a fair consequence from Mr. H's principles. But this is not all : for if this is true, then the damned will have their *taste* and *love* to the divine character greatly increased and made perfect, when they shall have the clearest and most perfect discovery of it, which will be at and after the day of judgment. Mr. H. can't modestly deny this consequence, since he has expressly asserted it. He says, " If a sense of God's righteousness, in opposing and
 " condemning the sinner in his evil way, is weak—
 " and the sense of his own faultiness low and dull,
 " this enmity may flame out dreadfully, and work up
 " to blasphemy and cursing*. This is the present
 state

* According to this, the vigor or strength of enmity to God increases in proportion to the weakness of conviction of sin and of God's righteousness in punishing it. But this is so contrary to common sense, that it seems strange how Mr. H. should commit such a gross blunder. I therefore would understand him to intend, that if a sinner has a conviction that God *will* punish him, while he has little or no conviction of his desert of punishment, his natural love of righteousness and hatred of injustice may so operate as to fill him with rage, " blasphemy and cursing," because he sees no ground or reason for such punishment, and therefore has just cause of resentment. And from what follows in the quotation, this in reality seems to be his meaning. But the absurdity of this is also glaring ; for (1.) "Cursing and blasphemy" is wholly inconsistent with such a righteous holy temper, as this supposes the sinner to be influenced by. (2.) A sense or conviction which any sinner may have that God will punish him, always arises from a conviction of the righteous desert of punishment ; as no man is afraid of divine punishment any farther than he is persuaded of his violation of some divine law. (3.) Sinners have not such a love to righteousness and hatred of tyranny as this would suppose.
 They

“ state of devils, and in a sad degree the case of some
 “ men.† But it is a great mistake to suppose and
 “ teach, that things will remain in this horrid confu-
 “ sion in wicked minds forever, as too many do.—
 “ When God comes near to judgment, he will reveal
 “ his righteousness from heaven, and impress upon
 “ all wicked souls, both of men and devils, such a
 “ clear, convincing, strong sense of the equity, fair-
 “ ness and *real kindness* of his dispensations towards
 “ them in their former state of trial, of the heinous-
 “ ness of their offences, and of the justice and moral
 “ necessity

They don't hate God because they see him determined to punish them *without just cause* ; for they never conceive this, when under conviction ; but on the contrary, that God has abundant reason to punish them ; and the clearer the reason appears, the higher will arise the sense of danger, till the atonement is discovered, thro' which God can be just and the justifier of the penitent sinner.

Besides ; Mr. H's account of this matter is inconsistent with the account St. Paul gives us of it, Rom. vii. 8, 9. *But sin taking occasion by the commandment, wrought in me all manner of concupiscence ; for without the law sin was dead. For I was alive without the law once ; but when the commandment came, sin revived and I died.* This text needs no comment to shew, that while sinners have no conviction of sin by the law, or of evil desert, they are at ease, feel *alive*, and have no *sensible* enmity to God or his law : they care little about them, and go on in sin without fear. And as this is contrary to St. Paul, so it is to the account Christ has given us. Joh. iii. 20. *Every one that doeth evil hateth the light, &c.* and it is contrary to Mr. H's own sense of these words, see D. p. 65, and with what he says D. p. 62. “ But if” (sinners) “ persist in their sin against light, the light be-
 “ comes offensive, and they hate it as reproving them.”

† Strange ! Are devils then so ignorant ? have they such a low sense of their own deserts, and of God's righteousness ? How came Mr. H. to know this ? I am sure he did not learn it from the bible, which represents them as skilled in the scripture, and declares that *they believe and tremble*.— Their believing according to truth, is the cause of their trembling, and not their ignorance as he represents the case.

“ necessity of his present sentence of condemnation—
 “ as will so far overbalance their natural self-love, as
 “ to oblige them to justify God’s character, conduct,
 “ and judgment in word and mind ; and forever
 “ silence all *murmurings, injurious reflections, and hard*
 “ *speeches* against him, and all *blasphemy and cursings*
 “ of their maker : Their rage will then turn inward
 “ against themselves—This is the view which he who
 “ knew gives us of the final condition of lost souls :
 “ *There shall be weeping and wailing and gnashing of teeth,*
 “ he tells us ; but not a word of blasphemous rage
 “ against God. No ; hell will at last, in this respect,
 “ be as silent as the grave.” *

I have quoted this long passage, because it appears
 to me an extraordinary one, and the thoughts quite
 new, for which, however, I do not fault them, but be-
 cause they are very absurd, which must sufficiently ap-
 pear from the passage itself and the notes upon it.—
 Yet I must remark on those words, “ But it is a great
 “ mistake to suppose and teach that things will re-
 “ main in this horrid confusion in wicked minds for-
 “ ever, as too many do.” On this I observe,

1. That the damned, if we believe Mr. H. will
 not be in so great and such “ horrid confusion” al-
 ways as they now are. No ! The happy time is com-
 ing when their confusion shall not be so *horrible* and
 dreadful ; but if minds shall be calmed, and every mur-
 mur silenced, their minds shall be suited to their state,
 and “ hell will at last” with respect to any blasphemy
 against God, “ be as silent as the grave”—Happy
 æra !—But it will never come !—The scripture re-
 presents the damned as reserved to greater confusion
 after the judgment of the great day ; and this is the
 current opinion of divines.

2. I believe no one, besides Mr. H. ever taught
 that “ a weak sense of God’s righteousness in opposing
 “ the sinner in his evil way ; and a low and dull
 L “ sense

* D. p. 60, 61.

“sense of the sinner’s own faultiness” or ill desert, was, is, or can be the cause of their rage, blasphemy or cursing God ; or that the devil and the damned are thus insensible of these things in their present state.—I believe Mr. H. is alone in this opinion, and devils are and ever have been incapable of confusion from this quarter ; yea, that their confusion arises from a clear and strong sense of God’s righteousness and of their just desert of his wrath, tho’ these will doubtless be more fully manifested at and after the day of judgment, which manifestation will compleat their confusion, and their wicked hearts will flame out more maliciously in blasphemy and cursing, in proportion to their clearer view of God and themselves—May sovereign mercy rescue us all from this direful and eternal confusion !

I shall only observe farther, that the scripture he brings in this case, is nothing to his purpose. The text he cites certainly proves that they are full of rage ; *gnashing of teeth* implies this ; but then he says *it is not against God* : but how does this appear ? Why, because the text does not say that it is against him ; true, neither does it say, it is not against him, or that it is against themselves. This text therefore only proves that the damned will be filled with rage : but it says nothing about the object against whom it will be exerted ; and so is nothing to his purpose. What may we not prove from scripture if we play with it thus ?

This extraordinary passage affords further proof that Mr. H. believes that natural conscience includes in it *a taste for God’s true character*, since the damned, on a full discovery of it at the day of judgment, will so approve and love it, as to “silence all murmurings and injurious thoughts of their Maker.” And if it be, as he says, that it “holds universally true in fact, viz. “Men who hate God, his ways, &c.—always misrepresent their characters to themselves—as either
“morally

“morally evil or contemptible” ;* and if it be true that “God cannot be the object of hatred to any moral being considered simply in himself”†; yea “can’t but be approved by the mind of man and by all moral beings”‡. I say if these things are so, then the devils and damned, when they shall see God’s true character, ‡ (as they will at the day of judgment, when not a false, but a true character of God will be discovered to them, as he acknowledges) will necessarily love, and cannot hate him. But is not this too gross to need any confutation ? Yea is not the absurdity so glaring as to baffle every attempt to make it more striking !

5. If this doctrine is true, there never was, never will be any sin in the universe. Let us attend a moment to Mr. H’s assertion ; “God cannot be the object of hatred to any moral being, can’t but be approved by the mind of man, and by all moral beings considered simply in himself.”§ Here he fully asserts this absurd consequence. No, Mr. H. may reply, “I allow that men and devils too hate God *relatively* considered, and from *interested* views.” Very true. But it must remain an unalterable truth, that if they hate him at all, it must be either for what he is in himself, or for what he is not in himself, i. e. for something that is not in him, does not belong to him, and therefore something that is not God. Mr. H. has told us what this *something* is, viz. a character morally evil and contemptible falsely ascribed to him. This and this only can be hated, if we believe him. But to hate this implies love to the true God ; and so there is nothing but holiness, and can be no sin in the universe.

6. Another

* D. p. 64. † D. p. 57. ‡ D. p. 54.

‡ Wicked beings can see God’s true character, and the only reason why they do not see the beauty of it, is, they have no taste for the character which they see, and in this want of taste lies their wickedness. § D. p. 54, 57.

6. Another reason why I deny this doctrine is, that if it be true, all moral beings, men and devils, as well as angels, must necessarily be happy. (It may be, this is the reason why Mr. H. maintains it.) For if they all necessarily love God's true character, God is so necessarily good and true that he cannot punish them. But if he should admit that devils may be miserable, (which however he can't allow on his principles,) yet it is certain that none of mankind can perish. For tho' he should allow that men have sinned, and have some sort of wicked enmity to God, (which however is not consistent with his scheme) yet the gospel provides and promises eternal life to all who have the least degree of love to God's true character, even though there are many remains of enmity and corruption in the heart. Now according to the principle under censure, all men have some love to God considered simply in himself, i. e. truly considered, and therefore they all have the promise of eternal life thro' Christ. There is then as great a necessity of the final salvation of all men, on Mr. H's principles, as there is that God should fulfil the promises of the gospel.

7. This principle of Mr. H's appears to me entirely repugnant to holy scripture.

The Apostle Paul tells us, *The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God.**

A little attention to this, and some other passages of scripture, will be sufficient to prove, beyond any reasonable doubt, the total moral depravity of human nature in its lapsed state. The force of the argument from this text, to prove this point, lies very much in the phrase, *The carnal mind*. For if by it the Apostle means *corrupt, degenerate nature*, or the *nature* of man *as unregenerate*, and as being the spring or principle of all wicked exercises of the heart and life, then this amounts

* Rom. viii. 7. 8.

amounts to a positive assertion, *that human nature is totally depraved* ; and the words may with propriety run thus : The nature of unregenerate men is enmity against God, &c. because in this case *the carnal mind* and the *degenerate nature* of man, mean the same thing. But that this is the meaning of the phrase, *The carnal mind*, is evident from the passage taken in connection with the context, which runs thus : *For they that are after the flesh do mind the things of the flesh ; but they that are after the spirit, the things of the spirit. For to be carnally minded is death ; but to be spiritually minded is life and peace : Because the carnal mind is enmity against God ; for it is not subject to the law of God, neither indeed can be. So then, they that are in the flesh cannot please God. But ye are not in the flesh, but in the spirit, if so be the spirit of God dwell in you. Now if any man have not the spirit of Christ he is none of his. **

It is evident from this passage, that *to mind the things of the spirit* ; to be *spiritually minded* ; to be *in the spirit* ; to have *the spirit of God dwell in us*, and to have *the spirit of Christ*, all mean the same thing, viz. a having the principle and exercise of holiness. This is here supposed not to be in men by nature, but only as they have the spirit of Christ, *without which they are none of his*. And it is equally evident that to be *after the flesh* ; to have a *carnal mind* ; to be *in the flesh*, and *not to have the spirit of Christ*, mean the same thing, viz. to be in an unregenerate state. A being *after the flesh*, is assigned, v. 5. as the cause why men *mind the things of the flesh*, and their *mind the things of the flesh* is a clear evidence of their being *after the flesh*, i. e. carnal. This is the *fruit by which the tree*, the man, is known to be in the flesh or carnal, and his carnal or corrupt nature is the cause and spring of his carnal desires and pursuits ; and this nature is so powerful, that, while he continues *in the flesh*, he cannot please God, i. e. he is so governed by this principle as invariably to act in a manner offensive

* Rom. viii. 5—9.

fenfive to God ; and the reason is very plain, which is given by the apoftle in v. 7. *Because the carnal mind is enmity againft God : for it is not fubjeft to the law of God, neither indeed can be.* Well might he draw this conclufion hence, *fo then, they that are in the flefh cannot pleafe God,* becaufe of the carnal mind which is in them.

If it fhould be faid, that by the *carnal mind* is meant wicked exercifes (which all allow to be enmity to God and his law) but not the unregenerate nature of man, which is not enmity : I answer, that by *the carnal mind*, and *being after the flefh*, the apoftle evidently designs a *nature* or *principle* of wicked exercifes, fuch as *minding the things of the flefh*, and of being unable to act fo as to pleafe God. Thefe are but the effects of a *carnal mind*, and are as diftinct from it, as the effect is from the caufe, as the ftream is from the fountain.

Befides, if by *the carnal mind* is meant only the exercife of “ wrong affections indulged in oppofition to “ the law and will of God,” * then the paffage fhould run thus : “ For they that indulge wrong affections, “ mind the things of the flefh, i. e. indulge wrong affect- “ ions, and they that indulge or exercife fpiritual affecti- “ ons, exercife fpiritual affections : ” & v. 7th would run thus : “ Wrong affections indulged are enmity to God, “ for they are not fubjeft to the law of God,” &c. But is not this to make the apoftle fpeak abfurdly ? and yet thus he does fpeak, unlefs by *carnal mind* he intends the principle of corrupt nature which is in all unrenewed men. For if nothing is meant by *the carnal mind*, but wicked exercifes or wrong affections indulged, as diftinguifhed from the principle from which they flow ; then the apoftle fpeaks of them, not as actions of moral agents, but as being themfelves moral agents : for he fays, this *carnal mind* (i. e. according to the above opinion, wrong affections indulged,) *is not fubjeft to the law of God*, which is the fame as to fay, that wicked actions are not fubjeft to the law.

But

* D. p. 60.

But how absurd is this ? Whoever conceived of actions, good or bad, as being subjects of law or command ? All men know, that agents, and not their actions when done, are the subjects of this. Now for the apostle to say that wicked actions are not subject to the law of God, is to say nothing, because, as all know that moral agents only are subjects of law or command, so none ever imagined that actions were moral agents, which they must be in order to be subject to the moral law. It is therefore clear to a demonstration, that by *the carnal mind*, the apostle does not mean wicked exercises or wrong affections indulged ; but the corrupt nature of fallen man. His mind considered, not as an act, but an agent capable of action, *is enmity to God* while carnal or unrenewed, *and is not subject to the law of God, neither indeed can be* ; and therefore *he cannot please God*, because his nature is enmity against him. Besides Mr. H. acknowledges that by the *carnal mind* is intended “a carnal temper,” and says “this must be mortified, and a better and holy temper introduced into the mind or heart.” *

This sense is confirmed by many scriptures. *They that are Christ's, have crucified the flesh with the affections and lusts.* † Here *flesh* is distinguished from *the affections and lusts*, as the cause from the effect ; the *flesh* or *corrupt nature* being the principle or spring of the affections and lusts which Christ's people crucify together with it. Christ speaking of the new birth, says, *That which is born of the flesh is flesh, and that which is born of the spirit is spirit.* ‡ Here *flesh* is evidently taken for the *corrupt nature*, and *spirit* for the *new nature*.—Flesh is so often taken in this sense, that I shall not recite the passages, but only refer to a few in the margin. §

I think then, it is beyond dispute, that *flesh* and *the carnal mind* is put for unregenerate nature in the passage under consideration ; and if this is so, the text is

* D. p. 47. † Gal. v. 24. ‡ Job. iii. 6.
§ Gen. vi. 3. Rom. vii. 5, 25, and 13, 14.

a full proof of my point ; for it asserts *that the nature of unregenerate men is enmity to God and cannot be subject to his law ;* and is therefore totally corrupt, and void of all love to God, or holiness.

A parrallel text we have 1 Cor. ii. 14, 15. *But the natural man discerneth not the things of the spirit of God, for they are foolishness to him, neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things.* As in the former text *the carnal mind* so here the *natural man*, is opposed to the *spiritual*. But by *natural man* is evidently meant the unregenerate man. Now it is here affirmed of this *natural man* that he discerneth not the things of the spirit of God : Whatever knowledge he may have, he discerns nothing of the spiritual glory and beauty of divine objects, i. e. he has no taste for moral excellency : and the reason is given, viz. *for or because they are foolishness to him, i. e. in his view of them ;* and if so, they must be abhorred : for what appears *foolish, yea foolishness* in the abstract, must be hateful in this view of it. Here then is a full proof that the natural man sees no beauty in, but really loths the things of God, and therefore has no taste for moral excellency, q. e. p.

I could mention many other reasons why I reject Mr. H's notion, that conscience implies a taste for God's true character, and further to demonstrate the doctrine of the total depravity of fallen nature, but the above I suppose sufficient to convince any impartial reader. If Mr. H. does not like the consequences I have observed as flowing from his scheme of doctrine, he is at liberty to renounce it, or by fair reasoning, to confute my arguments, and shew if he can that these consequences do not follow from it.

This principle which I have confuted above, is the grand hinge on which the whole controversy between Mr. H. and me turns, and on which he has founded his whole dialogue, and which being disproved, he gives
up

up the point about regeneration's being effected by light, &c. I have therefore been the larger in confusing it, and I hope I have proved, to the satisfaction of every intelligent reader, that moral beings, as such, have not a taste for moral excellency, or which is the same thing, for God's true character ; but on the contrary, that all mankind, while unrenewed, are *totally* destitute of this taste, and have no holy tempers, nor any love to the true God. I shall next proceed to state and confute Mr. H's notion of enmity against God.

SECT. III.

In which Mr. H's notion of enmity is considered, and confuted.

MR. H. tells us, " this is a subject of great importance ; for on the wrong definition of this *enmity*, has been founded a whole system of errors, and by a right stating and explaining it, they fall to the ground.*" Now let us attend to his definition of enmity to God. " The enmity of carnal men to God's character," he says, " is an interested partial affection, contrary to their own inward sense of what is right and morally good and excellent." † And again,— " Actions and characters may be considered in a two-fold view, either first, simply—as they are in themselves ; in which view of them I have said, and I believe proved, that they cannot be hated, can't but be approved as *right* and *good* by the mind of man, and by all moral beings. Or secondly, they may be considered *relatively*, or as they respect us. In this view of them, they may *possibly* be hated, and in fact they too often are, because they militate against some particular lust of ours, or are inconsistent with some private interest we have much at heart." ‡ He says the same thing in many other places. ||

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* D. p. 48, 67. † D. p. 18. ‡ D. p. 54, 55.
|| D. p. 59, 61.

Here it is evident that he has kept his main point in view, and has modelled his definition of enmity by it, viz. *That conscience involves a taste and love for the divine character.* He dare not utterly deny that men hate God; yet he approaches to the acknowledgement of it with great caution. He first insists on it, that it is not, cannot be exercised against God's true character, or as *considered simply in himself*: No, all moral beings are utterly incapable of such gross wickedness; even devils are too good for this. Hence it would seem that he designed to blot the very existence of sin from the universe. But hard necessity urges, and positive declarations of scripture stare him in the face, and squeeze from him an acknowledgement of its POSSIBLE existence. But before he will admit even this, he supposes the divine character to be seen through a false optic or glass, by which it is represented, not *as it is in itself*, but quite altered, and greatly deformed; because he "militates against some particular lust of ours," which, according to him, is "to view God's character either as contemptible or morally evil," and so he is considered *relatively* or as he respects our interests. Mr. H. has left us no room to doubt what he means by the phrase, "God relatively considered," for he tells us, "it universally holds true in fact, that men who hate God—always misrepresent his character to themselves, paint it in false and odious colours—as contemptible or morally evil.†" And that "no man ever did speak evil of God's ways, viewing them as they truly are, as equitable and good, but as placing them in a wrong light to themselves."§ Having supposed the divine character drawn in such "false and odious colours," he ventures so far towards this shocking and detestable doctrine, as to acknowledge that God may, when "viewed in this contemptible and wicked light as opposing our lusts," *possibly* be hated. And having come thus far, he gains

courage

† D. p. 64.

§ D. p. 66.

courage, and owns, that in this false view of God, or view of a false God who opposes our lusts, which it seems, the true God can't do, sinners "in fact too often do hate him." But as tho' conscious he had gone too far, and offered too great "an affront to human nature" in allowing that men can hate even this *false* God who hates sin and opposes their lusts, he amply atones for this inadvertence, by palliating the crime; and would have the sinner know, that as this enmity is not natural to him, so he is not chargeable with any great fault on account of it. He calls it by way of extenuation "an *interested, partial* affection, an *unnatural* passion * that does violence to the moral sense,"

i. e.

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- * I heartily agree with Mr. H. in calling this "an unnatural passion". For I believe that men do not *naturally* hate a *false God*; and those who do, "offer violence to their natural taste." But then I think he greatly injures the divine character in saying, that God's opposition to our lusts is *moral evil*. But should he say, that this opposition to lust is not a *moral evil*, but is only viewed as such by sinners, and that this is the cause why they hate it, and that "when men hate God, they always view him as morally evil," D. p. 64, and can hate him in no other view, p. 54; should he say thus, I would ask, Is it possible that sinners "who have a discernment of the amiableness of moral good on the first sight of it, and also an innate sense of the hatefulness and odiousness of actions and characters morally evil," p. 52. 68—I say, is it possible for such to hate God's holiness which is manifested in opposing their lusts? Is not this a truly amiable thing in God? If it is, then the most depraved moral agent can't view this as *morally evil*, till such times as he views his lusts as *morally good*; and when he can do either of these, he has, on Mr. H's own principles, no natural conscience, which he says "is founded in a capacity to discern between moral good and evil," p. 52, for in this case all discernment is lost, or rather darkness is put for light and light for darkness. I readily own that God's opposing our lusts appears hateful to sinners, just as his holiness does; but can never appear a moral evil, till conscience can shew that God
herein

i. e. to the taste for moral excellency “ implanted in “ the mind by the creator ;” that sinners, in the exercise of this enmity “ are contrary to themselves as well as to God ;” * and so they are on God’s side in this affair, and hate this “ *unnatural* secondary passion” as really as God does. But if they hate only a morally evil character, they are not herein contrary to God, however they are to themselves ; for God also hates this.

Now, is it possible any sinner, who believes this account of his real virtue, can ever be brought to see that he is quite *poor, and wretched, and miserable, and blind, and naked* ? Will he ever feel himself *as clay in the hand of the potter* ? or own God’s righteousness in condemning him to hell, especially as he finds the promises of the gospel directed to all those who love God in sincerity, i. e. love his true character without any mixture ? † Must not such a soul conclude he is born of God, since *every one that loveth is born of him*, tho’ much corruption remains ? And will not this lead the sinner to conclude that he is safe, or at least has something

herein acts contrary to moral law. It is Mr. H’s scheme then, and not mine, that destroys natural conscience : for he supposes that sinners view God’s opposition to sin, or his *holiness*, as a *moral evil* : and if this is not to destroy conscience, what can be ?

* D. p. 57, 58.

† Although in the above and many other places Mr. H. asserts “ that sinners can’t hate, but must love God’s true character, or God viewed as he is in himself” ; which certainly is to love him disinterestedly for his own sake :— Yet elsewhere he fully acknowledges, “ that sinners can’t act but on the subordinate principle of self-love, ‘till God gives them a higher and better principle,” D. p. 31. and asserts that “ the sinner can’t be engaged to love God aright by a discovery of his character as amiable in itself, till he also can see his own interests secured and his happiness advanced by it,” D. p. 58. and therefore that he can’t love God for what he is in himself, but only from selfish motives. Is not this a contradiction ?

thing in him with which God is well pleased ? And if so, then, when the spirit of God comes to convince of sin, and stay the sinner's hopes, in order to prepare the way for, and lead the soul to receive Christ, he must counteract and utterly overthrow Mr. H's scheme of doctrine, and bring the sinner to believe in direct opposition thereto and perfectly hate and detest this notion in his heart : Is this to be *workers together with God* ? I could fill pages with quotations to shew, that Mr. H. considers this enmity to God as a very trifling evil. But I think the above are sufficient : and shall therefore only refer the reader to the dialogue, where he may see this to be his sentiment from the 14th page to the end.

My account of the enmity of natural men to God, has touched Mr. H. in a tender part ; and while he peruses it, his zeal is stirred, and he voluntarily becomes an advocate for the accused, and employs his best skill to clear them of the charge I had laid against them. And I fear, many who read his book, not from the cogency of the arguments, but from their natural strong desire to be acquitted, will be lead to conclude they are not guilty, and so will rest short of Christ, and go on quietly, till they drop into hell. But Mr. H. is not contented to clear the guilty ; but calls me to the bar for accusing them, and in effect charges me with blaspheming both God and man, (for still he ranks them together as equal enemies to this enmity) because I had said that ' the hearts of all unregenerate men are so opposite to God and all moral good, that all the motives of the gospel set before them, will be ineffectual to reconcile them to God, without the agency of divine power to conform them to his glorious character.' On this he says " He that imputes " folly and such absurd conduct to his Maker, let " him answer it." And then adds, " I don't know " how he can otherwise than on his knees, with Job's " confession in his mouth, *Behold I am vile, what shall* " I

“ *I answer, &c.*” ** Having thus brought me to a confession on my knees, for accusing unregenerate men with the horrid crime of hating the true God ; he leaves me for a while to take my rest ; and attacks Mr. Hopkins’s book against Dr. Mayhew, which he had never seen ; and also condemns Dr. Bellamy’s sermon preached at New-Haven, which was never printed, and which he did not hear ; and then proceeds to demolish Mr. Allen’s sermons, not by either reason or scripture, but by an unkind triumph in the misfortunes of a man who has been useful in the church of Christ, and is charged with no other crime, that I know of, but of miscarrying in some ill-concerted worldly projects, by which he is reduced to poverty. I say having spent several pages in such *uncommon* work, he calls me again to the bar, and spends the rest of his book to shew the wickedness of my doctrine *of man’s enmity to God* ; and in extenuating and softening the crime, &c. And to lead others to disregard, as much as possible, what I had said of the guilt and danger of sinners, he raises against me the cry of *new divinity*, * *new apostles*, † *new divines*, ‡ *new teachers*, § *new scheme of orthodoxy*, *orthodox heresy*, || *Sandemanian heresy*, ¶ and the like. This he must know tends rather to frighten than convince people ; and to keep them from examining the subject ; and therefore is a very criminal piece of conduct in one who professes to be *a scribe instructed to the kingdom of God, who out of his treasure should bring things new and old*. But this has been the ancient practice of the Papists, and others, who would keep men ignorant of every thing but what they were pleased to palm on them for orthodoxy. But it is high time for people to consider, that they are to answer to God for their own faith and practice ; and therefore that it becomes them to see for themselves, and not be frightened from a careful search

** D. p. 28. * D. p. 48. † D. p. 17. ‡ D. p. 42.
 § D. p. 43. || D. p. 48. ¶ D. p. 7.

search after truth, by any fearful cry of *new* or *old* heresy, which some in our day raise against the truth.—For my part, I think it of very little importance whether my divinity be *new* or *old*, or whether it agrees with Sandeman or not. If the scripture is on my side it will be sufficient to keep me in countenance. Tho' it will appear before I have done which of us agree most fully with Mr. Sandeman in those points which he censures in my sermons.

The doctrine of innate enmity to God, and its exercise and malignity increasing in proportion to a sight of God's true character, is so terrible to Mr. H. that in a near view of it, he is filled with zeal almost to distraction, and cries out, "What have we done that God should let loose the spirit of error among us in so awful a manner?" I hope Mr. H. would not express himself thus in his cool, sedate moments.—What have we not done to provoke a jealous God; jealous of the glory of his free and sovereign grace and power, to leave a people to every error, who ascribe to vile man the glory of that work, which God claims the entire glory of?—But this doctrine bears so hard on him, that instead of reasoning, he exclaims loudly against it. He calls it a "New System, or rather chaos of divinity, a hard-hearted, cruel tyrant, a tormentor of souls;" and says, "It scandalously misrepresents the character and conduct of God, and implicitly blasphemes the dispensation of his grace to a sinful world. It offers as great an affront to reason, common sense, and experience, as the doctrines of Rome, and the highest possible abuse and insult to human nature. Dr. Whitaker says, man is turned devil, and before he gets out of his hands he makes him look worse than a devil";* i. e. worse than one of Mr. H's devils, and so I really believe him to be.

Now, who would not be frightened at such a monstrous

* D. p. 49.

stuous system of doctrine like to spread among the churches, which tends so much to put men out of conceit with themselves, especially when espoused by men who have "feathers in their caps,"† which must doubtless add great weight to their opinions? Mr. H. is so affected with this horrid system, that to the above quotation he adds, "It is greatly to be wished that all—teachers of religion—would learn of Jesus Christ to give an honouring representation of the Father's more than paternal *kindness and love to man*, and breathe Jesu's compassionate tenderness to poor, perishing sinners in their doctrine."—A very good wish! But why is it pointed at me? Why, because I represent man as an enemy to God, as having turned devil, i. e. to be like him in his temper and conduct toward God. But if this is contrary to the compassion of Jesus, the opposite doctrine doubtless must breathe it. According to *that* we must tell men that they can't hate God unless he is "painted in false and odious colours." That sin and enmity to God is "unnatural" to them, and what they are averse to.—This would indeed be a "compassionate" doctrine, were our title to the divine favour to arise in proportion to self-conceit, pride and self-sufficiency, or a persuasion of our own goodness. But did Jesus breathe his compassion to sinners in such language as this?—Did he not rather tell them, *Ye will not come to me that ye might have life*? Does he not say that the *tares are the children of the wicked one*, i. e. the devil? Does not his beloved disciple John call all unholy persons *the children of the devil*?* And while Jesus set their ruined state before sinners, did he not breathe his compassion in telling them, that he was *come to seek and save* just such helpless *lost* creatures?—O that men who teach others, would not lull sinners asleep with a conceit of their own goodness, and so lead them to despise such

† D. p. 3.

* 1 John, iii. 10.

the compassion which Jesus breathed, only to such as come to him without any recommending qualification !

Thus I have given a general, and I believe, a just account of Mr. H's notion of enmity to God, which may be thus summed up : Although " there is, beyond doubt, such a thing as a spirit of enmity against God working in the carnal heart"—" which must be mortified, and a better temper introduced into the heart : " * Yea, altho' there is a prevailing contrariety to God and his law in the hearts of men, so far as lusts of sin rule in them : Yet when they sin, they act contrary to themselves as well as to God ; and so far as they have light in their understandings, they disapprove their own conduct, and approve the law as just and good ; and blame and condemn themselves in acting contrary to it, which demonstrates that this enmity is an *unnatural* passion, and does not belong to them, but, like a tyrant, does violence to the native moral frame of the heart, † which is such that God cannot be the object of hatred to them, nor to any moral being considered simply in himself, or for his own sake : Yea can't but be approved, or loved by the mind of man, and by all moral beings : ‡ For it universally holds true in fact that men who hate God, always misrepresent him to their minds, and paint him in false and odious colours as contemptible and morally evil. || So that it is not the true, but a false God, a morally evil or sinful being that they, always, universally, hate, and that because he appears to them wicked, and as acting contrary to the moral law which they naturally approve ; and therefore it is impossible for them to hate the true God, because he is infinitely amiable, which amiableness or beauty they can't but discern, when his character is properly set before them, since a faculty to discern this is *essential* to the constitution of all moral agents *as such*. § And therefore all that is necessary

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* D. p. 47.

† D. p. 57, 58.

‡ D. p. 54, 57.

|| D. p. 64.

§ D. p. 52, 57..

to cure this enmity is, to correct these unhappy misapprehensions, and give the mind a just view of the true character of God." * Thus, by Mr. H's own account, there is no "need that the spirit of enmity should be mortified, and a better and holy temper introduced into the heart," because the temper is already holy and needs nothing to remove its enmity to God but just, speculative notions of his character. This is Mr. H's notion of enmity to God, in a short view. And tho' in this account of enmity he most evidently contradicts himself, (as is clear to every observer) *and so is subverted being condemned of himself*; † yet the scale in which he puts the doctrine of enmity to God, evidently (to use his own words) "kicks the beam", being entirely out-weighed by the opposite doctrine. If Mr. H. will fairly reconcile the above quotations, and make them consistent, he will as richly deserve "a feather in his cap" as many who have had that honour.

Now let the reader judge whether this notion of enmity is consistent with scripture, or with itself.—However let us attend more particularly to his account of this matter.

He says, "God considered simply in himself cannot be hated," yet "*relatively* considered he possibly may." Here I observe that Mr. H. puts the change on his readers by the words "*relatively* considered." Just as tho' to consider God as *related* to us, as our creator, lord and governor, were different from considering him *as he is in himself*. Is not God, in himself, our sovereign creator and governor? i. e. Does it not essentially belong to him to create and govern his creatures? And is it not essential to the divine nature, to "oppose our particular lusts and private interests," which are contrary to his glorious nature? Is not God essentially, *as he is in himself*, necessarily opposite to every sin, and is not this a moral glory and beauty in his character?—If it is, then to consider him

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* D. p. 69.

† 1 T. iii. 11.

“ as opposing some particular lusts of ours, or some of “ our private interests,” is to consider him as he is in himself. Does not Mr. H. then make a distinction where there is no difference ? Would not that son talk very wildly and absurdly, who should tell us, that his father’s character, considered in itself,” is truly amiable and lovely ; but yet considered relatively as a father, he could not but hate him, because he would not suffer him to take his swing in disobedience to him, and frowned on and punished him for it ? Surely common sense would teach any one, the absurdity of this.

Again he calls this *enmity* “ an *interested, partial* affection.” But can any thing be more evident than that *private* affection, and *partial* regard to our “ private interests,” is enmity to God, not only in its effects, or actions, which proceed from it ; but is itself, in its own nature, detached from its consequences, an instance of great opposition to God, and acts the part of an enemy to him. * Enmity then is not the less wicked and hateful, because it is *interested* and *partial* ; for its wickedness lies in its being so. I can conceive of no *wicked* enmity, but such as is *interested*. Such was the enmity of Cain to Abel : of Esau to Jacob : of Saul to David : And for this reason it was very wicked ; and because selfishness is innate, therefore this enmity is so too. Mr. H. calls it *interested*, in a pretended opposition to me, as though I thought it *uninterested*. But I intimate no such thing : Yet I don’t see what he gains, or I lose by this epithet, since its hatefulness wholly lies in its being so as it sets up itself in the place of God. A *disinterested* enmity, is a *virtuous* enmity. David declares he had this, and mentions it as an evidence of his sincerity. *Do I not hate them that hate thee ? I hate them with a perfect hatred, I count them for my enemies* † He hated them, not because they opposed his own private interests, which

* Edw. on mor. virt. n. 121.

+ Psal. cxxxix, 21, 22.

which would not have been an *interested* wicked enmity, but because they hated and opposed God.

Mr. H. thinks he has fully proved that the worst of men love the truth *considered in-itself*, because the pharisees condemned the conduct of the husbandmen who slew their Lord's servants and son, * till they saw their own face in the glass" which made them "cry out, *God forbid!* and sought to lay hold on him" to slay him. On this he says, "One such witness is of more weight than ten thousand positive assertions of speculative men in contradiction thereto."† I readily agree with Mr. H. that *assertions* prove nothing; yet those "of speculative men" i. e. men who carefully study and search for the truth, prove as much at least, as those of men who content themselves with an implicit faith, and chuse to go on easily in the old beaten path, without the pains of seeing for themselves, or so much as reading those authors against whom they write. But let us see what his witness proves. Why, it very plainly proves, (1.) That the worst of men have a conscience capable of perceiving the truth. (2.) That when they see themselves concerned in it, they love or hate it, according as it agrees or disagrees with what is in their view, their own interest, and will treat it accordingly. (3.) Therefore that mere selfishness will lead the worst of men to *love* or *hate* the same truth as it appears to favour or oppose them.—Self-love naturally prompts the worst men to condemn the cruelty described in the parable, because they suddenly, and often insensibly put themselves in the place of the injured, and then judge how they should feel toward the injurer. Thus did the pharisees, and so discovered the hatred they had of such treatment toward themselves, which was so far from being a hatred of "this moral badness of their own character"‡ that it was nothing but self-love expressed in their natural and wicked resentment of an injury. I say *wicked re-*
sentment,

* Mat. 21, 40.

† D. p. 63, 64.

‡ Ibid.

sentiment, because it was such as wicked men frequently discover on like occasions, and which they actually exercised at that very time in a perfect consistency with a full love of the same character ; for when Christ told them that they were the injurers, they were so enraged at the truth, and so in love with that very character which they condemned just before, that they went about to do the very thing, which they condemned, and would have done it, had not self-love prevented ; for *they feared the people* lest they should be torn in pieces by them. His decisive evidence then is full to my purpose, and proves, that as men are governed by mere selfishness, so they must always hate the truth when viewed in a true light (as the pharisees viewed it in this instance) because the truth *thus viewed* always militates against their selfishness.

Besides, I think it is sufficiently clear, that knowledge or conscience, however great or vigorous, is no virtue, and that the want of it is no vice. Doubtless Mr. H. is philosopher enough to know, that so far as the heart or will approves or disapproves of any actions pronounced morally *good* or *evil* by the judgment or conscience, so far and no farther is the person either virtuous or vicious, i. e. that a person is not virtuous because he knows much, nor vicious because he knows little, but only because he approves what he knows to be right, and hates what he knows to be wrong, and vice versa. This is so plain a truth, that Mr. H. can't deny it ; his conscience, whatever his heart does, must approve it. And if his heart approves it too, he will readily own, that through want of attention to this distinction, he has run into many gross absurdities. Wilful, known sin lies wholly in acting counter to conscience ; to the dictates of which, when truly enlightened, the hearts of carnal men are always opposite ; and when these two enemies in man are perfectly reconciled, he then becomes perfectly holy. Even Mr. H. allows that
conscience

conscience often approves what the heart abhors, for he quotes the heathen sage, "*I see and approve those things which are good, but praise those that are evil.*" * It is not the knowledge, but the love of those things which are good, that proves a virtuous disposition of heart : Yea, the clearer the knowledge, the greater is the guilt of opposition to it.

Again, Mr. H. says, that enmity to God arises from a view of him as "opposing some particular lusts," (i. e. as being holy and hating sin) and therefore it "is a secondary passion only, || a consequence and result of particular

* D. p. 53.

|| "A secondary passion." This he explains thus : "A consequence and result of wrong affections indulged in opposition to the law and will of God." But are not wrong affections, especially when "indulged in opposition to the law and will of God," themselves enmity to God in the scripture sense ? Mr. H. in the next breath, answers *Yes*, for "any particular sinful affection—thus indulged, is—enmity—to the law of God." D. p. 60. How then is enmity "a consequence and result of these wrong affections indulged" ? Are they not enmity itself, by his own account ? The apostle says, *the carnal mind is enmity against God.* Rom. viii. 7. And *the friendship of this world is enmity with God.* Jam. iv. 4. This is true, tho' men, who are under the government of those tempers, do not (as is often the case) feel any thing like anger and rage immediately against him ; and the reason why they do not, is because they are not sensible of the purity and holiness of his nature, which is in direct opposition to their carnal, worldly hearts, whether they know and consider it or not. Their inattention to the nature of God, which is the cause why they feel no enmity to him, does not make their carnal, worldly tempers the less enmity to him, yea their aversion to suitable thoughts of God is enmity itself to him ; they hate to think of or be acquainted with God, for no other reason but because they hate him. If they delighted in the knowledge of God, they would easily know him ; for the promise is sure. Hos. vi. 3 *Then shall we know, if we follow on to know*

“ particular *wrong affections* indulged in opposition to
 “ the law and will of God.” † Again, “ This hatred
 “ of wicked men against God, is then an *unnatural*,
 “ *interested*, *partial* affection, § taken up in aid of some
 “ *carnal lusts* and interests they are devoted to.” †
 And again, “ The *WILFUL* misrepresentations which
 “ wicked men make to themselves of God’s character
 “ and works—are a full evidence that their enmity is
 “ *interested*, and not such as Dr. Whitaker and some
 “ others represent it.” || The absurdity of these pas-
 sages is so glaring, that they need no further confu-
 tation. I shall only ask, Are not *wrong affections* and
carnal lusts something like enmity to God?—And
 does not “ the *WILFUL* misrepresentation” of the cha-
 racter

know the Lord. But as they *desire not the knowledge of God*,
 they hate to think of him ; which surely shews a rooted
 aversion or enmity of heart against him, though they may
 not, yea often do not think they hate him : But this is so
 far from being an evidence for them, that those who have
 never been convinced that, not only actual sins, but
 even the very tempers of their hearts, in their best frames,
 while unregenerate, are nothing but opposition and enmity
 to God’s true character, have never had a just and scriptu-
 ral view of God’s character, but are still ignorant of the
 true God, and of themselves. If this is true it should
 greatly alarm all who deny the doctrine of enmity to God,
 as well as those who believe it, and yet have not had a
 sight of its workings in their own hearts.

† D. p. 59, 60.

§ “ Unnatural, interested, partial affection.” Was there
 ever a greater jumble of words ? Had he called enmity to
 God a holy, wicked, diabolical affection, or a natural un-
 natural affection, the absurdity would not have been greater :
 For an *interested*, *partial* affection certainly is not *unnatu-
 ral*, unless partiality in our own favour, and love to our
 private interests are so. Mr. H. calls *self-love* a natural
 passion, D. p. 61. and yet in the 60th p. he says that an
 interested affection (which is the same as self-love) is un-
 natural ! What can’t such a consistent writer prove, if
 assertions and jargon are admitted for arguments !

† D. p. 64, 65.

|| D. p. 66.

racter and conduct of a neighbour, discover much hatred and ill-will toward him ? And does it not equally argue enmity to God, when men, with design, represent him in a false light ? Where were Mr. H's tho'ts when he wrote these passages ! May I not then properly retort this charge against my notion of enmity, and ask, Does not his scheme " offer as great an affront " to reason, common sense and experience, as the " doctrines of Rome ?" But of this let the reader judge.

SECT. IV.

Wherein Mr. H's notions that faith in Christ and submission to the righteousness of God preceed regeneration, and that regeneration is effected by moral swasion, are considered.

MR. H. sufficiently discovers it to be his opinion, that faith and submission to God's righteousness preceed regeneration. * And I readily grant that if men have naturally a *taste* for moral beauty or holiness, faith and submission must necessarily preceed regeneration, if there is any such thing ; (of which however there is no need on his principles.) For if men have naturally a *taste* or *love* for holiness, the necessity of regeneration is thereby superceeded, and only the restraining of corrupt or vicious appetites, so as to give the natural holy tempers opportunity to act freely and without restraint or incumbrance, is all that is needful in order to true holiness. But the *regenerate only* have these two opposite principles in them, *flesh* and *spirit*, so that whoever has these, is born again, tho' corruption or *the law of sin and death in the members* may be so strong, at times, as to *bring the christian into*

* D. p. 55 and 46 and 38.

into captivity. † Therefore if this principle is naturally in men there is no need of regeneration, as has been before observed. But if men are totally depraved, as I have endeavoured to prove in Section 2d. then Mr. H's whole scheme falls to the ground. For if there is no taste or love for holiness in the unregenerate, as I think I have proved, and if faith and submission implies such a taste, then it is impossible that these should exist before regeneration, which is the giving of such a taste ; as this would be to assert, that there is a taste for holiness before there is any taste for it, which is a contradiction. If then it has been proved, that human nature, since the fall, is totally corrupt, and destitute of all *taste* or love for holiness, this notion of Mr. H's must of course fall ; but if there is a taste or love for holiness, tho' in the least degree, in unregenerate men, then my scheme falls of course. I expect therefore that the reader will with me believe that regeneration preceeds both submission to the righteousness of God and faith in Christ, only so far as he believes the total moral depravity of human nature.

That regeneration is effected by *light* or *moral swa-*
tion, is also another of Mr. H's opinions. In this he is not alone ; some, who have been esteemed sound calvinists, have been of the same sentiment : But I must be allowed to differ from them in this, for the same reason for which they differ from themselves, as they certainly do while they, with this opinion, hold also the total depravity of human nature, which two opinions mutually destroy each other, so that one can't be established without the destruction and overthrow of the other ; therefore those who hold both are inconsistent with themselves. But as Mr. H. denies total depravity, he is consistent with himself in maintaining that regeneration is effected by light or moral swa-
tion. And he readily owns, if men are so totally corrupt as I have represented, that regeneration

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cannot

† Rom. vii. 23.

cannot be effected by light. I had said 'The minds of men are too full of enmity to God, to be persuaded to love and be reconciled to him, by any, though the most powerful arguments, addressed to their understandings or affections ; therefore I do not think that regeneration is effected by light, i. e. by presenting the things of religion to their minds, or even by opening their eyes' (i. e. of the understanding or conscience) 'to see them ; but in order to this the power of God must be exerted, and by this alone men are created anew'. * On this Mr. H. says, "If the premises are true the inference is undoubtedly just. If a man has woven into his frame and constitution, a fixed, incurable aversion to all sweets, it is in vain to go about to cure his constitutional aversion by feeding him with sugar and honey : His constitution must be mechanically changed before he can be reconciled to them. So if it be with man, as the Dr. says it is, the very frame of his nature must be altered before he can be brought to love God : A view of his moral perfections, and gospel truths, can do nothing toward working this change, but this must first be wrought by absolute power, before these truths can take any hold of the heart." †

In this passage Mr. H. puts the whole controversy about *regeneration being effected by light* on the single point of man's total depravity : If this is established, he yields his opinion as absurd and to be rejected ; and I heartily join issue here, and yield my opinion as such, if this can't be established. I have already offered some arguments for the proof of this, enough I think to satisfy any impartial enquirer, and many more might be offered. Let Mr. H. then fairly confute those arguments, and offer clear proof of a *taste* for moral excellency remaining in all unrenewed men, and I will readily embrace his opinion of regeneration's being effected by light. But let it be observed, that

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* S. p. 53.

† D. p. 25, 26.

when I acknowledge regeneration is effected by light, allowing Mr. H's principles to be true, I do not mean by *regeneration* the implanting a *new principle*, but only *active conversion*, or the exercise of those holy principles which are, on his scheme, naturally in all men, and which, if they exist, may and naturally will be drawn forth into holy exercise by objective light or the truths of the gospel when set before the mind.—*For the seed is, on this supposition, sown in good and honest hearts, and so will become fruitful.** For if men are naturally holy, or have a taste for the divine character, they have no need of *regeneration* in my notion of it, but only of *active conversion*, which is not the implanting, but only the exercise of a holy principle, in acts of repentance, faith, love, &c. †

S E C T. V.

A view of the consequences drawn by Mr. H. from my doctrine in order to confute it, and establish his notion of natural virtue and regeneration being effected by light.

MR. H. says, if man's enmity to God be such as I have described, "it is no moral disease, but
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* Luk. viii. 15.

† Before the printer had got thus far, I received Mr. H's letter to Mr. Hopkins, in which he denies this state of the controversy, and declares that he holds to total depravity, and that he never taught, nor thought that men naturally have some degree of true virtue, but supposes them perfectly void of all virtue, and blames Mr. Hopkins for putting the controversy on this foot. And since I deserve as much blame in this, as Mr. Hopkins, I desire the reader to examine carefully the last preceeding quotation, and the first section of this appendix, together with the postscript at the end; and if he really thinks I have injured Mr. H. in thus stating the dispute, that he will in a friendly way endeavour to convince me of it, that I may have the honour of retracting my error if I have committed one.

“ a constitutional, mental, mechanical madness.” * Strange ! Can’t that be moral which is innate and interwove with the very frame of the heart ? Are not the holy tempers of the angels such, and are they therefore no moral virtues ? If there is any truth in this argument, it equally proves that the love and holiness of angels is no moral virtue, but a constitutional, mental, mechanical love and holiness. Yea, that the holiness of God, which is most perfectly natural, and in the highest degree necessary, and constitutional, is a constitutional, mental, mechanical holiness ; and so, not a moral virtue. The absurdity of this need not be further exposed. Surely Mr. H. never carefully perused the best writers on Ethicks. I beg leave to recommend Edwards on the will.

“ Another consequence” he draws from my doctrine (and he must draw hard to fetch it) “ is, that natural men are not reasonable creatures nor moral agents.” † As strange still ! Is the total *want* of innate principles of love and aversion, necessary to constitute rational beings and moral agents ? Is not Mr. H’s “ taste for moral excellency, innate and essential to the constitution of all moral beings as such ?” And does this destroy their moral agency and make them irrational ? Mr. H’s moral agent must have no principle, either of love or hatred, will or choice ; till he makes or produces it by a, I know not what, self-determining power or act of the will which, as yet, has no existence. This is the *old* arminian doctrine of *free-will*. His rational, moral agent, must be in a state of perfect indifference to both virtue and vice, and without any inward *principle* or external *motive* to either, in order to act either virtuously or viciously ; which is the same as to say, he must act without any *principle, aim, end, or reason* of his actions, in order to his being virtuous or vicious, i. e. in order to be a reasonable moral agent, he must act without any reason at all.

* D. p. 39. † D. p. 27, 39.

all. So that on his principles, neither God nor angels are reasonable moral agents, because they have *innate principles* of holiness, and cannot sin ; yea men and devils are not rational moral agents, because, as Mr. H. asserts, they have *a taste for moral excellence innate and essential to their constitution* :* And yet affirms, that this innate “ faculty is essential to constitute them moral beings.”† On his principles then, there can be no moral agent in the universe ; because innate principles destroy moral agency ; which yet, he says, are essential to constitute moral agency. His principles, therefore, to a demonstration, contradict and destroy each other, and can be no more reconciled together than the doctrine of transubstantiation can be reconciled to the dictates of common sense.

Another consequence he draws from this doctrine is, “ That it is to no purpose to urge gospel truths and motives on unconverted men to persuade them to be reconciled to God, than to reason with a mad man to cure him of his madness.”‡ If by this he means that on my principles, gospel truths and motives, which sinners hate, will not engage their love while they hate them, but that they will resist them as certainly, as a mad man will disregard arguments proposed to him, I grant it : but then they do it in opposition to their reason or conscience, as Mr. H. allows, “ I approve that which is good, but follow that which is evil.”§ But the mad man has no reason or conscience to act against ; and therefore the cases are not parallel, but infinitely diverse. But does Mr. H. think arguments and motives are to no purpose, because, of themselves, they can't prevail ; or because they will certainly be resisted, unless God change the hearts of men ? He certainly knows that neither he, nor the apostle Paul, joined by the eloquent apostles, ever could, or can prevail with one sinner to turn to God,

* D. p. 52, comp. with p. 62. note. † Ibid.

‡ D. p. 39, 40.

§ D. p. 53.

God, till he gives the blessing ; will he therefore say that their preaching was to no purpose ?

Besides, this and many other like consequences, are not peculiar to my doctrine ; they follow with equal force from his own. I hold that *no motives* can prevail with unrenewed men to be reconciled to God : This I infer from the total moral depravity of fallen human nature, and its innate enmity to God ; and Mr. H. owns “ the inference to be just if the premises are true.”* This doctrine of total depravity, &c. Mr. H. bends his whole strength to overthrow ; and if he has done it, I own my inference to be false. In opposition to it he largely insists that “ all moral beings do naturally approve the divine character ; that only a wrong and wicked character can be hated by any moral beings, either men or devils.”† This, if any thing, is what he maintains, and he may as well deny that he wrote the dialogue, as deny this, or else words have lost their meaning. Now from this principle he infers that “ the motives of the gospel, presented to the mind of the unrenewed sinner, by the spirit, will engage him to love God.‡ This is the grand point in controversy between us : On the above principle of natural virtue, he founds all his opposition to me, and it is the leading sentiment in his book, as has been shewn.

But yet in other places, he flatly contradicts this, and acknowledges that “ the weakness and corruption “ of human nature since the fall, is such, that men “ neither will nor *can* so believe and realize gospel “ truth as to be renewed by its influence”§—“ That “ there is a prevailing contrariety to God and his “ laws in the hearts of men, so far as lusts of sin rule “ in them”|| (and is not this true of the best saint on earth ?) “ that regeneration is effected by the energy of

* D. p. 25. † D. p. 52, 53, 54—57, 62—69.

‡ D. p. 23—27, 58. § D. p. 45. || D. p. 47.

of the spirit" ¶ Here he comes over to my opinion, and in perfect contradiction to his premises and consequence too, owns, that gospel truth and motives are utterly insufficient to prevail with corrupt men to believe savingly, till the energy of the spirit is exerted. Hence it follows on his principles, as well as on mine, that "it is to no more purpose to urge gospel truths and motives on unconverted men to persuade them to be reconciled to God, than to reason with a madman to cure him of his madness."† "These means have no more tendency to draw such hearts than" (to use his own elegant expression) "they have to draw a cart."‡ If "men neither will nor *can* be influenced to believe savingly by the most powerful gospel motives, without the powerful energy of the spirit, as he owns, then does it not follow, that "God mocks men when he uses arguments with them to turn and be reconciled, while he knows they neither will nor can do it, till he exerts his power? and are not his expressions of compassion and pity toward them, as deceitful as Judas's kisses?—And is not the gospel the vainest, foolishlest, absurdest thing in the world? What would you think of a king, who out of pity to the poor mad men in Bedlam, should send his bishops to persuade them to lay aside their wrong imaginations, and become sober, since, he knows they are so crazed "that *they neither will nor can*" obey till he exerts another kind of means even some immediate energy? || What high thoughts would this give us of his Majesty's skill in curing madness, and of his sincerity"? These and such like are the frightful consequences he draws from the doctrine of the absolute *physical* § influences of the spirit

¶ D. p. 45, 46.

† D. p. 39, 40.

‡ D. p. 21.

|| D. p. 23, 24, 27, 39, 40.

§ I have frequently used the word *physical* as descriptive of the nature of the power of the holy spirit in regeneration.

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rit in regeneration, founded on total depravity and innate, natural enmity to God ; but it is easy for the reader to see that they all follow with equal strength from his own concession, and so he, as much as I, " has robbed the gospel of all its moral power." *

If Mr. H. should here object and say, that though he agrees with me, that the means are and must be ineffectual, and that " men neither will nor *can* so believe and realize gospel truth as to be renewed † by
" its

This Mr. H. seems to think is quite indefensible ; for in his letter to Mr. Hopkins p. 5, he says " I observe you carefully avoid using the word *physical* in your writings on this subject."—But Mr. H. might have observed that Mr. Hopkins is not afraid to use this word since he quotes Van Mastrick with approbation, who uses it boldly, and suggests that none but gross Pelagians and Socinians oppose a physical operation of the spirit on the will in regeneration, Animad. p. 10. This word is very frequently used in this sense by sound calvinists, and the Westminster assembly hold the thing, tho' they do not, that I remember, use the word ; for they apply Eph. i. 19, 20. to regeneration, and suppose the same power exerted in it, which raised Christ from the dead—which Mr. H. allows to be a physical power. See confes. of faith, chap. x. and larger catech. on effectual calling, and D. p. 45. For my part I freely own I can see no reason to reject the word, if by it is understood the same power by which Christ was raised from the dead, or by which *God commanded the light to shine out of darkness*. This has been so commonly, and so anciently used by sound calvinists, that Mr. H. can't with any face call it *new*. The learned Charnock largely proves that regeneration is effected by a physical power, and is a physical change. Vol. 2. p. 220.

* D. p. 22.

† Regeneration is a new creation, not effected by objective light or truth, but by *power* ; and in this sense it is true, that truth, however realized and believed, can't renew the heart, unless with Mr. Sandeman we believe that " the merciful truth is al sufficient to save, v. 2, p. 19," without any other power but its own ; for in order to believe

“ its influence ” — “ without the powerful energy of “ the spirit ; ” yet he widely differs from me as to the nature or kind of energy exerted by the spirit ; that I hold that the motives are made effectual by a preceeding *physical* energy new-creating the heart or renewing the will in order that the motives may have a proper influence *”, whereas he holds the *energy* to be moral, and only “ persuades men to be reconciled to God by the motives of the gospel as an instrument in his hand. † To this I answer,

1. It is true we differ about this ; but then we agree that the motives have no power till the spirit exerts *some kind* of energy, so that their efficacy is only with, and never without it. Now since we agree in this, our differing about the *kind* of this energy, will not help Mr. H. nor free his doctrine of these consequences, because neither the *physical*, nor the *moral* energy of the spirit is in the power of any man ; and therefore, according to him “ it is to no purpose to pray and beseech men to be reconciled to God,” for this can have no effect till “ the spirit exerts his energy.” ‖ It matters not what *kind* of power is necessary ; for if all the efficacy of the motives depends on the spirit’s energy, whether *physical* or *moral*, then all his dreadful consequences follow ; and he must either assert with Mr. Sandeman that “ the agency of the holy spirit is inseparable from a “ speculative ” knowledge of the truth ; ” i. e. that there is something inherent in the truth that regenerates ; or which is nearly the same thing, deny the necessity of both the *physical* and *moral* energy of the spirit in regeneration ;

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tion ;

believe gospel truth aright, men must be already renewed : But the above phrase, of Mr. H’s naturally leads the reader to think, that if men had a “ *will* or disposition to realize and believe gospel truth ” ; yet they have not power, but men have sufficient power, if they had a will.

* D. p. 21, 26. † D. p. 23, 24, 25, 26, 27—45, 46.

‖ D. p. 21, 45.

tion ; or clear his own doctrine of the above absurdities, which he may find done to his hand perhaps above a thousand times over, by calvinistic divines in answer to Pelagians and Arminians, who have ever been loading the doctrines of total depravity, natural enmity to God, and the necessity of the immediate physical energy of the spirit in regeneration, with the same and many other hideous consequences. But

2. Mr. H. by moral power or energy of the spirit, must mean either (1.) his using arguments and motives drawn from the gospel, &c. in order to persuade unrenewed men to believe and love God, without any physical energy on the mind or heart in order to prepare or dispose it to be influenced by them : Or (2.) That he exerts a physical or natural power in order to prepare the heart to receive and be influenced by these motives. If he means the first, then no energy is exerted, nothing but skill is employed in using the best arguments in the best manner, and so all power, but that of "the merciful truth" is denied. If he means the second, then he is fully of my opinion, and contends only about words, while we mean the same thing. It is however abundantly evident that sometimes he means the first, * and yet in other places he evidently intends the last, if his words convey his meaning ; yea in almost the same breath he asserts both. He says "The carnal temper must be mortified, and a better temper introduced into the heart. The apostle does not say this happy change of the mind or heart can't be effected by the influence and power of gospel truth and love, but the contrary." Here he holds that moral swasion does the work ; but he immediately adds "God graciously subdues the enmity and reconciles the soul by letting in the light, and a sweet attractive sense of his holy truth and love."† Here he asserts the last, viz.

* D. p. 19, 20, 21, 22, 26, 29, 41, 46, 59. † D. p. 47.

viz. that *physical* power is exerted ; for if “ God lets in the light,” he does something before the light gets in ; he don’t only shine, but he opens the windows to let in the light ; and so shines into our hearts to give us the light of his glorious knowledge. † Now I as readily own as he, that when this light is let in by God so as to give “ a sweet attractive sense of his holy truth and love,” it is enough, it reconciles the soul to God, to whom it turns or converts with its warmest affections ; and I have no where said any thing to the contrary, that I know of. Yet Mr. H. immediately adds, “ The new divines indeed are so bold as to say “ all this is not sufficient to convert and reconcile one soul.” † But where have I or any one else said this ? Mr. H. should have pointed to the place where this new divinity is to be found : I am sure it is not in my sermons, but the contrary doctrine. I call on Mr. H. to shew where I or any one else says this. Perhaps he will tell me, it is to be found in my sermons p. 52. Rem. II. I freely own to him, and the world that I used the word *converted* there very improperly for *regenerated*, and immediately explained it so clearly, that Mr. H. easily took my true meaning to be ‘ that men are not *regenerated* by moral swasion,’ ‖ and this I hold still. But I no where say, that “ when God gives or lets into the soul a sweet attractive sense of his holy truth and love, it is not sufficient to convert or reconcile it to God,” as he asserts I do. I say that God regenerates the soul by his own immediate power, in which he gives this *sweet sense*, and this is always attended with reconciliation and active conversion to God. Mr. H. can with as good a grace, and as much truth assert that I wrote his dialogue. He is therefore bound in justice to retract this false assertion ; and acknowledge the injury he has done to me and others thereby ; though I hope it was done thro’ ignorance.

† 2 Cor. iv. 6.

† D. p. 47.

‖ See D. p. 25.

ignorance. It is very difficult to silence one who holds such opposite principles as Mr. H. does, because when one side fails him, he may confidently assert he holds the other.

Again he says, if my doctrine is true “ there is no preparatory work of the spirit ; no influences of common grace which do at all prepare or predispose † men to receive the kingdom of God.—” ‡ And says that Sandeman avows this consequence ; and that I must, if I would be consistent.

It is of little importance who avows or disavows it. If it is true, it ought to be received ; if not, it ought to be rejected, let who will hold it. But saying that Mr. Sandeman holds it, neither proves it true or false. I freely own, that I have no idea of such a work preparatory to regeneration as “ *predisposes* men to receive the kingdom of God and makes sinners better, and disposes them to receive Christ,” as Mr. H. intimates ; for I can’t help thinking that a *disposition* to *this*, is the effect of that power which regenerates the soul, and so does not go before, but is implied in regeneration. But if by it he means, convincing the sinner that he is an entire wretch like the prodigal, and infinitely vile and wholly indisposed to receive the kingdom of God : there is need of this.—I will however venture to affirm, tho’ Messrs. Sandeman and H. should both be against me, (as they really are,) yea tho’ I should have nothing left to keep me in countenance but the bible, that when a soul is bro’t to see and own the truth of his case, he both sees and owns that he is totally dead in sin, has no good or holy

† This shews Mr. H’s opinion to be, that the preparatory work of the spirit which preceeds regeneration ordinarily in adults, gives a disposition to receive Christ. Now let a sinner believe he has this, and he will at once think himself safe, as being well disposed, and as loving God, and so will lose all his convictions : And indeed, as soon he has this, he is safe and does love him.

‡ D. p. 41.

holy dispositions, no preparedness or disposition to receive the kingdom of God, but enmity to it ; that he has no more to recommend him to God than the most abandoned profligate, and that if ever he is saved it will be of pure mercy without any thing to recommend him ; and while he sees and owns this, he sees and owns nothing but the truth : and if it is the truth there is no evil in telling the sinner that this is and will be his case after all his endeavours. But Mr. H. is afraid of discouraging his “ low spirited sinner,” if he should tell him he grows no better, but rather worse. And indeed it will, by the blessing of God, tend to discourage him from looking to these *strivings* for relief. And should he not be discouraged from depending on these *physicians of no value* ? Should he not be led to see that they can’t heal his wound ?—That he must go to Christ after all, for *whole salvation* ? If Mr. H. encourages the sinner to strive, by telling him that he grows better, he will counteract the design of the spirit, which is to strip him naked of every good thing in himself, yea, and of all hope in the means of grace too, that he may come out of them all empty to Christ. Such a way of flattering sinners may engage their affections to the minister, but does not tend to lead them to a sense of their entire wretchedness without Jesus Christ.

It is perhaps impossible to invent a scheme of doctrine more perfectly calculated to lead an awakened unrenewed sinner to rest short of Christ, and make a righteousness of his reformatations, than this of Mr. H’s. He that carefully reads and attends to what he has said in his dialogue, especially in p. 30—36, must see that he has no conception of salvation by free grace alone, but makes works, and the sinners endeavours and amendments the moral ground or reason why God bestows on him “ renewing and pardoning mercy.” I will just point out a few things.

Mr. H. supposes that the awakened unrenewed
sinner

sinner “ takes pains to become better * — That he is influenced by *true gospel* motives in his prayers, endeavours and reformati^ons—does as he is required, though not wholly—and acts right in part. †—That he truly repents and asks God’s forgiveness——acts as he ought on the subordinate principle of self-love—acts right as far as he goes, and as God will him to do, though he does not go so far as he ought. § —That he acts right as far as he can—and so is in a fair way to attain the grace of God to help him to act on the best principles ‡—That he applies himself to do his duty as he is able, and struggles against his lusts and cries for deliverance—that his repentance is proportionable to his light ¶—that such seeking as he is capable of, is a likely means of obtaining what he seeks ||—that he grows better under conviction, and therefore is more likely to obtain mercy, and that there is no encouragement at all for sinners to strive or hope if this is not the case.”—** Thus according to him, the sinners growing better is the only gospel ground of his hope!!! Thrice admirable! No comment can illustrate the absurdity of this.—— It utterly subverts the whole work of Christ, and opens the door for infidelity and deism, by adopting the same ground of acceptance which they espouse, and rejecting that which chiefly distinguishes the gospel from every other system. It strikes blank despair into the heart of every real penitent who sees and “ complains that he grows worse.” †† But if this is only “ imagination” as Mr. H. affirms, then it is not the effect of conviction as he supposes, but of ignorance and mistake.

I have no design to make a defence of Mr. Hopkins’s opinion against which the above are pointed.—Those who are disposed to see what that author has said

* D. p. 30. † D. p. 31. § D. p. 32. ‡ D. p. 33.
 ¶ D. p. 34. || D. p. 35. ** D. p. 36. †† D. p. 30.

said in defence of it may read his reply to Mr. Mills, lately published in New-Haven ; which piece, without adopting or rejecting his sentiments, I will venture to say, deserves the careful study of all who would fix their sentiments relative to the point in controversy. This was ready for the press and publickly advertised long before Mr. H. wrote his dialogue, therefore had he waited and seen what he was just going to say in defence of his ENQUIRY, it would have looked better and been more to Mr. H's honour than his writing against it while he never had seen it, nor his defence of it. How natural is it to apply the old proverb ? *He that answereth a matter before he hear-eth it, it is folly and shame unto him.* I say, though I do not design a defence of his Book, yet Mr. H's reasoning against him and me especially in dialogue p. 30—36 amounts to this, viz. that awakened sinners should be taught that they really grow better, really please God in their conduct, are less guilty than when secure, and that this is a ground and reason why they should partake of the divine favour rather than others. When they are convinced that they grow worse, they are to be encouraged, and their low spirits kept up by telling them that “ this is a mere imagination and a suggestion of the devil, tending to discourage them from the use of means”—or in plain English, from trusting to their own acquired goodness for acceptance with God. Mr. H. opposing Mr. Hopkins's opinion that sinners grow worse under conviction because they sin against greater light, says “ if you urge a poor, “ guilty, convinced, low-spirited sinner to earnest, “ persevering diligence in seeking God's mercy and “ grace in the use of means on these principles—he “ will readily reply, that he has become much worse “ already by the pains he has taken in seeking God “ —and you shall never persuade him that this is a “ likely way to obtain his mercy,” † i. e. it will dis-
courage

† D. p. 36.

courage his hopes of obtaining mercy *for* his own endeavours and goodness, and bring him to despair of help in himself, and to see his need of Christ. But this, it seems, is a "suggestion of the devil." §

And the only way to keep sinners from discouragement, and prompt them to striving, and constancy in seeking after salvation is, to persuade them that they really grow better, and may hope, by their further increase in goodness, to obtain the favour they need. His words are very remarkable ; for opposing the aforesaid sentiment of Mr. Hopkins, he says, " This doctrine is a perfect *snare of the fowler* to poor, " ignorant, perplexed souls—Such thoughts and " reasonings, used formerly, sometimes to be suggested secretly, and urged upon the minds of " awakened, concerned sinners, by the devil, with a " view to discourage them from seeking : and it has " ever been the care of skilful and tender guides of " souls to detect the sophistry of the deceiver, and deliver poor sinners out of these snares, craftily laid " for them : " * i. e. to tell poor sinners that they are on the mending hand, and are not less, but more pleasing to God than they were, and that if they continue to reform, they will by and by obtain.

Mr. H. supposes that " it is usual for enlightened, convinced sinners to complain they grow worse," † and supposes this to be the effect of conviction ; and yet says that " this is imagination and a suggestion of the devil, † and therefore that it is not true but the artifice of the old deceiver ; from which all skilful guides of souls have ever taken care to deliver poor concerned sinners." § Now if this is the case, then this opinion which the sinner has that he grows worse, can't be the effect of conviction, as Mr. H. supposes, but a delusion of the devil, as he affirms. Is not this a contradiction ?

Besides, I don't believe what he affirms, that " it has

¶ D. p. 36. * Ibid. † D. p. 29, 30. ‡ D. p. 30, 36. § D. p. 36.

has ever been the care of skilful guides, to detect this sophistry, and tell sinners that they grow, not worse, but better by their strivings and so keep up their courage to continue striving." I believe that this has been the practice of unskilful guides, and that herein they have acted just as the devil would have them ; for he knows that if the awakened convinced sinner is brought to believe that he is less wicked and vile than he was while secure, has a better temper and pleases God more on the whole, he will lose his conviction, and begin to hope that God will accept him, not solely on the foot of Christ's merits, but, in part at least, on account of his own amendments. This persuasion is most evidently a suggestion of the devil by which he blinds the eyes of many, stifles their convictions, and causes them to rest in their own attainments and so fall short of Christ, and perish. If the merits of Christ only are the ground of hope, and are al sufficient for the chief of sinners, then the heinousness of his sins need not discourage the sinner, tho' the devil often make an argument of it, for this end ; and the increase of the sinner's goodness is no ground of encouragement, though satan would have him think it is ; and whoever says it, joins with satan in opposing salvation by Christ alone.

Besides, it is an incontestible scripture truth, that those who hear the gospel, and yet reject it, are more wicked and vile than those who never heard it ; and if they continue to reject Christ offered in it, they will fare much worse at last than if they had never heard it, as fully appears from the texts referred to in the margin.* But I hope Mr. H. will not say, that this is a suggestion of the devil tending to discourage men from attending on the gospel ; yet he may say this with just as good reason as the former. For every thing, it seems, must be esteemed a vile suggestion, which

* Matt. 11, 21—24. Luke x. 12—14. Joh. iii. 19 and xvi. 9.
2 Cor. ii. 15, 16, and elsewhere.

which tends to lead the sinner to despair of helping himself, and by his reformatations to be "predisposed to receive Christ."—Such is Mr. H's religion ; such his views of the way of salvation by Christ !—No words that I know of can sufficiently describe the wickedness, impiety and absurdity of this opinion except those of St. Paul, Gal. i. 8, 9. But though we, or an angel from heaven, &c.—If we may ever discover zeal, surely it may be shewn on an occasion like this, when the precious truths of the gospel are rejected, and all hope cut off from the most sensible and wretched of sinners, and those only are allowed to hope who can say, *Lord I thank thee I am not as other men*, &c.

Mr. H's last consequence is, that if my scheme is true, that regeneration is effected only "by the absolute power of the spirit," and not by moral swasion, then "the spirit of Christ, acting—as the enlightener" and drawer of souls, can do no more toward converting sinners, than you or I can." The tables can be fairly turned on him thus.

If objective light or moral swasion, regenerates the soul, then the spirit of God can do nothing to affect this change but what you or I can do ; for you or I can present truth and gospel motives to the mind, which is all the spirit can do, on Mr. H's scheme, and so can do nothing but what you and I can, tho' he may do it in a better manner, and use arguments with more dexterity.

SECT. VI.

Several texts brought by Mr. H. to prove that regeneration is effected by light, considered.

THOSE texts which discover God's kindness and readiness to forgive sinners, Mr. H. thinks must, if any thing can, renew their hearts and engage them to love him. The

The first text he mentions is, *I am the Lord God gracious and merciful, slow to anger, abundant in goodness and truth, forgiving iniquity transgression and sin, and by no means clearing the guilty.** He justly supposes God's character is truly drawn in these words ; which he thinks must captivate the sinner's heart in love to him : And so it will, if he has a *taste* for his true character, and not otherwise.—————For this character, rightly viewed, requires the rebel to come down and own his fault, and to lay by his own selfish interests in which he now places all his happiness, make God his chief end, and submit to and accept a pardon as a free gift, from the hand of a Sovereign, who *bath mercy on whom he will have mercy.* But does this suit the heart of the sinner who is daily growing better by his endeavours and hopes shortly to be able to lay claim to pardon ; and not to lie at the sovereign disposal of an offended God ?

Another text which he thinks proves that the expressions of mercy and grace must attract sinners to Christ, is that of Christ's preaching in the Synagogue of Nazareth ; *And their eyes were fastened on him—and they wondered at the gracious words which proceeded out of his mouth.†* But how unhappy is he in the choice of his evidence ! The very persons who were so pleased with their town's man's fame and the declaration he had just made of his being the great prophet of God foretold by Isaiah, and who wondered at his gracious words ; no sooner heard his account of the sovereign grace of God to the poor widow of *Sarepta*, a city of *Zidon*, and to an heathen Syrian, *Naaman*, to the neglect of the *covenant people*, who thought they had a better claim to it, and by which he intimated, his own sovereignty in bestowing favours on the most wretched, than their hearts were filled with rage, and they thrust him out of the Synagogue and endeavoured to kill him. “ The covenant people bore their
“ testimony

* Exod. xxxiv. 6, 7.

† Luk. iv. 20, 22.

“ testimony against such abominable doctrine !” or who knows but “ the stones of the street” would have cried out ! *

In support of his notion he quotes these words, *We love him because he first loved us.*† This he thinks proves, that when the sinner sees “ God’s character, “ not only as amiable in-itself” (which alone can’t engage his love) “ but how it bears a benign aspect on his happiness,” then he will love God to good purpose. ‡—Sandeman’s scheme to perfection, who says, “ The gospel reconciles men to the just God by “ shewing him to be the SAVIOUR.” || In my sermon I give my sense of these words thus ; ‘ God’s love to us is not the moral cause of our love to God, but the efficient cause of it.’ This he confutes by this *Herculean* argument : “ I think it much safer,” says he, “ for men to remove their own wrong notions out “ of the way of the holy Apostles, than to compel them “ to give way to their upstart errors.”§ This wonderful argument I leave for more able pens to answer.

In my sermon I say, ‘ no motives are sufficient to renew one soul ; that the clearer the light shines, the more sensibly will the unrenewed sinners enmity exert itself.’¶ On this Mr. H. says, “ Now I think the “ Dr. is quite perfect in his way ;” and then adds, “ If this is the case, Jesus Christ expressed himself “ very improperly when he said, *If I be lifted up, I “ will draw all men unto me—No man can come to me “ except the Father draw him. It is written in the prophets, and they shall all be taught of God. Every one “ therefore that hath heard and learned of the Father “ cometh to me.*”**

But can Mr. H. imagine that nothing is meant by these texts, but the moral influence of the truth as a motive alone, without “ the absolute power of the spirit ?”

* D. p. 43.

† 1 Joh. iv. 19.

‡ D. p. 58.

|| Let. to Asp. v. 1. p. 113.

§ D. p. 59.

¶ S. p. 50, 51.

** D. p. 21.

rit ?” This he must prove, or the texts are nothing to his purpose. And if any thing more is meant by them, then they are not “improper” but full to my purpose.

But he adds, If this is the case “it is to no purpose “to address men in the Apostles words, *We beseech and “pray you in Christ’s stead be ye reconciled to God.*” But why to no purpose ? Is every thing to no purpose, that can’t regenerate the soul ? To what purpose were Isaiah, Christ and his apostles sent to tell the people, *Hear ye indeed but understand not, see ye indeed, but perceive not, &c.* ?* This passage is quoted six times in the New Testament, and every time to shew that the gospel answers a glorious and dreadful purpose, even to them who do not believe ; which the apostle expresseth in these words, *We are unto God a sweet savour of Christ in them that are saved and in them that perish. To the one we are a savour of death unto death, and to the other a savour of life unto life.* †

Again he supposes that because the word is called *the sword of the spirit*, it has power to regenerate. ‡ But has a sword any power at all ? If it be replied that *the word of God is quick and powerful* ; § I answer, this respects the essential word, even Christ. But if it respect the written word, it has no power but what arises from the energy of the spirit, or the testimony of conscience. See Henry, Burkett, Doddridge, Guyse on the place.

He next cites three texts as joint evidences to prove his point. The first is, “*We all with open face beholding as in a glass the glory of the Lord, are changed into the same image.*” § He should have added, *from glory to glory, even as by the spirit of the Lord* ; which would have shewn (1.) that the change is from one degree of grace to another, and therefore, that the soul was gracious before ; and (2.) that even this new degree

* Isai. vi. 9, 10.

† 2 Cor. ii. 15, 16.

‡ D. p. 42.

§ Heb. iv. 12.

§ D. p. 44.

degree of glory or grace is effected by the spirit of the Lord. This then is nothing to his purpose.

His second evidence he introduceth thus ; “ Jesus “ says to the *unconverted* Jews, *If ye continue in my “ word ye shall know the truth and the truth shall make “ you free.*” * N. B. Mr. H. says these Jews were unconverted : But let us hear the text ; *Then said Jesus to those Jews which believed on him, if ye continue in my word, &c.* † ¶

His third evidence is, “ *of his own will begat he us with the word of truth.*” ¶

But in order to make this text serve his turn, he must prove that the word *begat* means regeneration properly taken from the implanting or creating a new and divine principle in the heart, as distinguished from active conversion or the exercise of the new and holy principle when given ; till this is proved, the text can’t help his cause. It does not appear from the text itself, that regeneration as above distinguished, is intended. The Greek word (*apekuesē*) rendered, *begat*, may with great propriety be rendered, *impregnated* ; and so the learned Dr. Doddridge renders it, “ *of his own will he hath impregnated us with the “ word of truth.*” And this is the most natural meaning of the word in the 15th v. *And sin when it is finished* or perpetrated *bringeth forth*, or rather is *IMPREGNATED with death*. Now if this construction of the word is admitted, and I believe it can’t be disapproved, then the text represents real christians under the metaphor of a fruitful womb capable of impregnation, and free from the prevalence of those diseases which cause barrenness. The real christian’s heart, being cured or made good by regeneration, is in like manner,

* Ibid.

† Joh. viii. 31, 32.

¶ Jam. i. 18.

¶ Whether these Jews were really converts or not I will not determine : However this is certain that Christ speaks to them *as believers on him*, and therefore these words are nothing to Mr. H’s purpose.

manner, capable of receiving and cherishing the good seed of the word, and of being thereby impregnated and rendered fruitful in holy exercises.

As the barren womb or ground are not made fruitful by the best seed sown therein, till they are healed, so unless our hearts are healed by regeneration, the seed of the word will be unfruitful, though sown on them. To this agrees our Lord's representation of this matter in the parable of the sower, Luke viii. The cause of barrenness in the stony ground, was not the want of good seed, but the evil qualities of the ground itself : . The one *had no depth of earth*, the other was hardened by the treading of the feet of passengers *by the way side* ; and another piece was *choaked with thorns*, and therefore the seed though good could not grow. And the reason Christ assigns why the seed was fruitful on the good ground, is the goodness of the soil. *But that on the good ground are they, which in an HONEST and GOOD heart, having heard the word, keep it, and bring forth fruit with patience, v. 15.* Here the heart is said to be good, i. e. regenerate, and therefore it receives the seed, is *impregnated* by it, and becomes fruitful. And to this agree the following scriptures. *The gospel is the power of God unto salvation to every one that BELIEVETH.* The preaching of the cross is to them that perish foolishness ; but unto us which were SAVED, it is the power of God—It pleased God by the foolishness of preaching to save them that BELIEVE †—Ye received the word of God—which effectually worketh also in you that BELIEVE ‡—From a child thou hast known the scripture which is able to make thee wise to salvation, THROUGH FAITH which is in Christ Jesus. ¶*

Thus it appears that this text which Mr. H. brings is nothing to his purpose ; and so all his evidence has hitherto failed him. But as he says there are “ innumerable ” more to prove his point, we may expect

* Rom. i. 16.

† 1 Cor. i. 18, 21.

‡ 1 Thess. ii. 13.

¶ 2 Tim. iii. 15.

to see in his next some of them, which will likely be as much to his purpose as those we have been considering : but till further, clearer, and more conclusive evidence is exhibited, I can't believe that Mr. H's opinion, *that regeneration is effected by objective light*, can be maintained. Yea, he has given up the point, on condition that men by nature are *totally* corrupt. * And I as readily give up my opinion on condition Mr. H. will prove, that all men, by nature, are holy, or have a principle of love to God and divine objects connatural to them in their lapsed state, for this is the very thing which I suppose is restored in regeneration ; of which there is no need, if men have it by nature.

It has been generally the drift of Arminians, Pelagians, &c. to establish the doctrine of free will, or such a power in the will as enables it to determine itself independent of, or even against the strongest motives, and of the influences of the spirit of God. They have generally denied an inherent, connatural habit or bias of the will to either sin or holiness ; because to admit this, would overthrow their notion of moral agency, of virtue and vice, as it would deprive the will of a state of perfect indifference, and so destroy its liberty, in their notion of it. Hence some of the most noted of them assert, that when God created Adam, he made him without any bias to holiness or sin, i. e. in a perfect indifference to both, which, in their view, is essential to render any action *free*, or give it the nature of virtue or vice ; and consequently, that the holiness Adam had before he fell, arose from the exertion of virtuous acts out of a state of perfect indifference. But this notion utterly destroys itself.— For if Adam existed at first in a state of perfect indifference to God and holiness, then his first existence was very sinful, because such indifference though but for the least moment, is a great sin, as it is a want of conformity to the law, which requires a constant love

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* D. p. 25, 26.

to God with all the heart. Therefore on Arminian principles, Adam was a very wicked person, before he exerted or could exert any virtuous actions—Yea so were angels ; yea more, so must God himself have been if their principles are true.

Now it is evident that Mr. H. holds this Arminian principle, as may be gathered from his dialogue,* and is clearly implied in his not allowing any bias or principle to be wro't in the heart by the immediate energy of the spirit of God inclining it to love him, and in his attributing this whole work to moral swasion or argument, in which he agrees with Arminians, and both he and they herein contradict themselves, as might be easily demonstrated.

But here I would have it carefully observed, that I do not mean to insinuate that the *word*, either law or gospel, is of no use to the unregenerate, or that they are as likely to be regenerated in the neglect, as in the diligent use of means. Far, very far from this. I maintain the necessity of a constant, diligent, careful attendance on all the means of knowledge, or of grace which God hath appointed ; and that the neglect of them is a grievous sin, highly provoking to God, hazardous to the soul, and lays a ground of bitter self-condemning reflections. But tho' I hold this, and therefore press people to the diligent use of them ; yet I do it, not with a view to their being regenerated by them, or to their having a better right to, or any moral or virtuous fitness for, the great mercy of regeneration ; but because this is the way in which God is pleased to work ; and out of which there is no reason to expect he ever will work this blessed change. And I desire that this may be kept in mind by the reader, and that he would not put a sense on any thing I have said, contrary to this ; for I desire, by no means, to discourage persons from the use of the means God hath appointed ; but only to cut

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them

* Especially p. 39—43.

them off from all dependence on them, though used with the greatest diligence and earnestness, and lead them to see that they lie at the disposal of a sovereign God who *hath mercy on whom he will have mercy, and whom he will he hardeneth* ; and who cannot be brought under the least obligation by any, tho' the most earnest, strivings of his creatures; either to renew or pardon them ; and who has as good a right and is under as much obligation to save a *Mary Magdalen*, or publicans and harlots, as any of the devout pharisees.

Thus I have considered the principle texts Mr. H. brings to prove his point. How much they are to his purpose, let the reader judge. But there are some texts which he saw standing in his way, the evidence of which he has endeavoured to weaken. The first is, * "*If I had not done among them the works which no other man did, they had not had sin, but now they have no cloak for their sin. Now they have both seen and hated, both me and my father.*"† This he looks on as the effect of incorrigible malice in the pharisees, and not the case of common sinners ; and so would evade its evidence. But it is certain that Jesus exhibited his own and his Father's *true* character ; they saw it ; and seeing they hated it. It was not a "character painted in false and odious colours, morally evil and contemptible,"‡ which they *saw* and *hated* ; but the glorious and divinely amiable character of the Father and the Son. It was that very character which angels love and adore, and which the apostles and true believers saw to be *full of grace and truth*.

If it should be said, That though the character of Christ and the Father, were infinitely amiable in themselves, and was set before them in its true light by Christ, yet "they painted it to themselves in false and odious colours, as morally evil or contemptible,"|| which Mr. H. says always is the case when men hate God, and that they can't hate him without this : I say, if any should object thus, I answer, ——— I. If

* D. p. 33. † Joh. xv. 22, 24. ‡ D. p. 64. || D. p. 64.

1. If this was the case, then the Jews were not to blame for hating it : for certainly, they ought to hate a character which appeared to them morally evil & contemptible. There was no sin in this ; and Christ, instead of condemning, would have commended them, and joined with them in hating such a wicked character. Their fault lay *only* in representing it to themselves in a wrong light, as a wicked character ; their sin I say lay in this, and not in hating it when thus represented. But the difficulty still returns, viz. How came they to represent his amiable character in such an hateful light ? Let Mr. H. if he is able, answer this question in consistency with his scheme. I believe it impossible to conceive how they could do this, unless it be allowed that they hated it before, and that their hatred was the cause why they misrepresented it. This may be demonstrated thus ; This character, previous to any false colouring, appeared to them either *beautiful*, *hateful*, or *indifferent*. If *indifferent*, there was nothing to influence them to put a false colour on it. If *hateful*, then they hated it before they put any false colouring on it, yea its first appearance was odious, and it needed no colouring to cause them to hate it. But if Mr. H. owns this he gives up the main point in controversy, and fully owns that men did and may hate God's true character. But if this character appeared *beautiful* before they altered it by "false and odious colours"; then contrary to their love, they exerted an act of hatred toward that, which was at that very time the object of their love : but this is to say, that they hated what they loved in precisely the same instance, i. e. that their love was hatred ; which looks like a contradiction.—There is then no way left, but to conclude, that this character, in the light in which they *naturally* viewed it, appeared to them hateful "on first sight without any reasoning about it, or painting it in any odious colours. q. e. d.

But

But Mr. H. says, " No man ever did speak evil of God's ways, viewing them as they truly are, as equitable and good."* If by this he means, *seeing their beauty*, I readily own it : For a *perception of beauty is love*, or necessarily engages it. But the question is not, Whether *beauty perceived* by the mind can be hated. No man ever supposed this : But whether the Jews did, in fact, see and hate that, which, not in their own esteem, but in the esteem of God and all holy beings, is beautiful, yea *beauty itself*.

Now the text fully decides this in the affirmative ; for Christ says, *Ye have both seen and hated both me and my Father* : but Christ and the Father were infinitely beautiful, yea *beauty itself* ; therefore the Jews both saw and hated that which is *beauty itself* ; they saw and hated that very thing which God and all holy beings love ; and in this consisted their unholiness, which is nothing but a dislike or aversion to moral beauty, i. e. to God : And the moment they perceive this as beauty, they have the exercise of love to it ; and the capacity of perceiving this, is a principle of holiness.

2. If the Jews hated only a false character of the Father and Son, as Mr. H. affirms, † then Christ accused them falsely ; for it was not God they hated, but a character morally evil, which is very like the devil's ; and then it was very wicked to charge them with hating Christ and his Father, when it was only the devil whom they hated. The truth then is, the Jews saw that very character of God which he & all holy beings see to be very beautiful, and which they love supremely ; but they did not see the beauty of it, and the reason was, they had no taste for the moral excellency of that character ; but on the other hand, they had a strong aversion to it, so as to hate it. They saw Christ and the Father, and hated what they saw. This can't be denied.

Hence

* D. p. 66.

† D. p. 64.

Hence it follows, That all Mr. H's assertions *that it is impossible for men to see God and not love him : That God cannot be the object of hatred to any moral being considered simply in himself, &c.* are contrary to fact, and flatly contradict this declaration of our Lord's. For the Jews did both see and hate God's true character ; and if the Jews did, why may not others ? Surely they had consciences and a taste for moral excellence, as much as other unrenewed men : and it concerns Mr. H. to shew, why men can't now do, as the Jews did, seventeen hundred years ago. I am now willing the reader should decide, which of the two ought to have the most weight, Mr. H's opinion, or a plain fact testified by Jesus Christ. One or the other must fall to the ground.

The second is, * “ *That ye may know the exceeding greatness of his power to us ward who believe (which is) according to the working of his mighty power which wrought in Christ when he raised him from the dead.*” †

Here having taken the liberty to alter the scripture a little to make it suit his purpose, and having recited the 18th, 19th and 20th verses, he comments on them thus, “ It is, I think, very manifest, that the apostle “ is not speaking of that power which God exerted “ in quickening them from the moral death of sin, “ but a power which he will hereafter exert in favour “ to them, thus quickened already, a power like to “ that by which he raised Christ from the dead”— And then adds, “ The moral change in the mind is “ of an essentially different kind from the literal or “ mechanical change of the body, and is effected by “ the exertion of a different kind of power”—“ each “ effect requires a power suited to its nature, and the “ power proper to one effect can never produce the “ other.”—“ The spirit of God is possessed of these “ two different kinds of power, and exerts the one “ and

* D. p. 45, note.

† Eph. i. 19, 20.

"and the other, as he wills, to produce a change of the moral or physical kind." § 4. Now, if words have any meaning, it is incontestably manifest from this, that Mr. H. does not allow that the power exerted in raising the dead, is at all concerned in regeneration, but another *kind* of power, which he calls *moral power* or exertion; and which alone, he supposes, can effect a change of a moral kind, i. e. if I understand him, a change in a moral agent, giving him a different disposition, or any disposition or inclination of heart at all, which, according to the above philosophy, can be effected *only* by moral powers; by which I suppose he means the power of motives; if they can be supposed to have any power at all, on a heart utterly averse to the objects proposed in or by them. But

§ D. p. 45, 46. Note.

Mr. H. often raises against me the cry of new divinity, &c. but I believe his sense of this text is as new as any sentiment of mine which he calls by that name. If the reader will consult Pool, Henry, Guyse, Doddridge and Burket on the text, he will see, that tho' some suppose this relates to the resurrection of the saints at the last day, yet that they suppose that *the working of his mighty power*, relates to the working faith in their hearts. And in this they agree with the assembly of divines at Westminster in their confession of faith and larger catechism on the article of *effectual calling*, where they say, that in this change on the heart "man is altogether passive," it being the effect of the same almighty (not moral, but physical) power which raised Christ from the dead, and adduce this text to prove it. — It would be endless to quote all the calvinistic divines who explain it in the same manner, and so directly oppose Mr. H. How opposite to fact then is his assertion, "This is the darling doctrine of the Sandemanian divines, the quintessence of the new orthodoxy." D. p. 25.

† When Mr. H. publishes his reply, I wish he would tell us what he means by the moral power of the spirit, &c. This

But did ever any one besides Mr. H. advocate such philosophy as this, or even imagine that the same all mighty power could not produce effects of entirely different natures? Did not the same power produce fire and water, the souls and bodies of men and angels? Did not the power which created the soul of Adam endow it with those natural principles by which it was constituted a moral agent, and also with those divine principles by which he was constituted a holy agent? According to Mr. H.'s philosophy, man must be first formed in the moral image of God which consists in *righteousness and true holiness*, after this manner. First; God created him a moral agent, without any principle of holiness at all, i. e. without any bias in his mind to holiness, a mere *rasa tabula*, or like a clean sheet of paper, without any lines of moral beauty, or holiness drawn on it; and then he exerted "the moral power of the spirit," which is the power of—truth and love applied by "the spirit of truth and love to the soul, with his own peculiar energy,"† in order to produce this moral image. This must have been the case, if the moral image could not be effected or formed in the soul of Adam, by what he calls "the absolute power of the spirit," but by *moral power only*, which perhaps is what he means by "the moral power of the spirit." But not to spend time in this chaos of words without ideas, I freely own that regeneration appears to me to be effected by the same power which created the soul of Adam at first, and to be an effect of the same nature with that divine principle, by which he was constituted an holy agent. "The same power, I

~~This phrase to me appears quite unintelligible, and to be words without ideas. This method casts a mist before the eyes of the readers, and serves to excite a reverence for the profound wisdom of the writer, who must be supposed, fully to understand what he writes, though it infinitely surpasses their comprehension.~~

* Eph. iv. 24.

† Note, D. p. 46. S. C. *

say, creates in the soul a principle of divine love, or a *taste* for moral excellency, which is lost by sin ; and this I call *regeneration* or being *created anew*.

To conclude ; Since Mr. H. has failed in proof of his point, that *regeneration is effected by objective light* ; and since I have proved that men are naturally dead in sin and totally averse to God's true character, I suppose the controversy is brought to an issue. For since Mr. H. owns that regeneration cannot be effected by light, if men have no *taste* for moral excellency, and are utterly averse to holiness ; he must, if he will be consistent, come over to my side of the question ; unless he thinks I have not proved, this to be the true character of all natural men. And if he thinks so, then the only point he has to prove is, that *all men by nature are in some degree holy* ; and when he does this I will be his disciple.

S E C T. VII.

In which is shewn Mr. H's agreement with Mr. Sandeman.

MR. H. speaking of Mr. Sandeman's scheme of doctrine says, " As to Sandeman, his books —are—in my opinion, the worst and most pernicious of any that ever I read, which were pretended to serve the cause of christianity—The tendency of his scheme of doctrine—is to pervert and turn the gospel into ridicule, and in the issue to serve the interests of deism."* This is a high charge, and how true it is I shall not now enquire ; but I venture to say, that this high charge must devolve on Mr. H. himself, if a full agreement with Mr. S. in his notion of total depravity, and of the nature and cause of regeneration can deserve it. But high as it is, he represents

* D. p. 8.

sents me as holding the same scheme of doctrine, and so deserving the same censure. For speaking of regeneration he says, " This change according to Dr. Whitaker is wrought only by the exertion of a power of the holy spirit upon the heart of man, altogether of a different *kind* from the power of divine truth and love; a power which produces its effects, not by moral exertions and means, but by a physical, forcible exertion of strength. THIS IS THE DARLING DOCTRINE OF THE SANDEMANIAN DIVINES, the quintessence of the new orthodoxy."*

But I can with confidence inform the world, who have not read Mr. Sandeman, (for those who have read and understand him have no need of information) that this is as far from fact, as if Mr. H. had asserted that *this is the darling doctrine* of the Jews, Mahometans, Chinese, or even of Arminians; for Mr. H. is exactly with Mr. S. in this, viz. that men are regenerated by the power of divine truth and love; this, and not the doctrine of immediate, physical influences, in order to regeneration, which Mr. H. censures, " is the darling doctrine of the Sandemanian divines, the quintessence of the new" or rather Arminian, Sandemanian " orthodoxy:" and they both found this notion on the doctrine of a partial, and not total, depravity; or that there is yet in fallen men some principle of action by which they can apprehend the divine righteousness, or, which is all one, believe in Christ, before they are regenerated. I shall point out a few particulars in which they agree, and shall begin with the doctrine of *total depravity* or *innate enmity*; and if they are found to agree in this, they must harmonize in their notions of regeneration's being effected by truth or moral swasion; of faith before regeneration and the cause of it, &c. &c.

1. Altho' Mr. S. sometimes seems, and only seems to admit the total corruption of human nature; yet

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* D. p. 26.

in opposition thereto, he finds in the unrenewed heart a source of relief, as Mr. H. does, and can't bear to leave man quite helpless, and at the disposal of sovereign mercy; but supposes him to be naturally possessed of a principle which will readily lead him, while he has no right or holy temper, to embrace the divine righteousness when held up to view in the word of the gospel. He says, "Of all corruptions of the
 " gospel that is the most dangerous, which brings
 " the divine gift of righteousness seemingly very near
 " to men, yet in effect sets it as high above the reach
 " of one whose conscience is awake, as the perfection
 " required by the divine law itself—What advantage
 " have we by the gospel," if "in order to come with-
 " in reach of its" righteousness "we must have all
 " those good dispositions that are necessary for the
 " fulfilling the divine law."* Here is no need of any new or holy principle in order to faith or receiving Christ's righteousness.† And it is one main design of Mr. H's book to prove, that there is a principle in natural men, disposing them to turn to and love God, and to believe or accept Christ's righteousness without any

* Let. to Aspasio, v. 1. p. 123.

† Whoever reads Mr. S's letters must be very inattentive not to see that his notions of total depravity and innate enmity to God's true character perfectly agrees with Mr. H's, and that, though he seems sometimes to admit them in the calvinistick sense, yet his whole scheme of *regeneration, repentance, self-denial, and conversion*, are repugnant thereto, and lead us to understand all he says of *total depravity* (if we suppose him consistent with himself) to mean no more than Mr. H. does, even that unrenewed men are not averse to gospel truth, but so well affected toward it as to receive it and become possessed of it for justification, and that this receiving or belief of the truth or the gospel is the efficient of regeneration, repentance, &c. Whoever attends to his letters, v. 1. p. 284—291. and v. 2. p. 28—34, 155—and other places, must see this to be his scheme; and he that reads Mr. H's dialogue will as easily see it to be the soul and spirit of his.

any new creation by the absolute power of the spirit. Mr. S. and Mr. H. exactly agree in this, that regeneration is effected by light or the power of the truth : And the doctrine which I hold, *that regeneration is effected, not by light, but by the immediate absolute influences of the spirit ; and that faith implies a holy principle, and is a holy exercise*, utterly destroys Mr. S's whole scheme, and thwarts Mr. H's notion of regeneration, faith, holiness, and free justification, as any one may see who attends to what he has wrote in his 6th letter and elsewhere.

2. Mr. S. makes the *merciful* truth, the efficient cause of regeneration. " The gospel reconciles men to the just God by shewing him to be the SAVIOUR."|| " The merciful truth is sufficient to save. It needs no requisite, no preparative from man, to produce a relish for it. It creates a relish for itself, it answers the majesty of him whose voice it is, and who framed the conscience of man for hearing his voice. It wounds and heals, it kills and makes it alive."* Here Mr. S. ascribes conviction, regeneration, reconciliation and the whole work to " the merciful truth" operating on the conscience, assisted by a desire of safety or *self-love*. Mr. H. agrees with him in all this, and ascribes the work to the gospel, natural conscience and self-love uniting their joint influence.— His scheme is this. The gospel gives the sinner a view of two things (1.) of " God's character as amiable in itself, which alone is not sufficient to engage his love." (2.) " How this bears a benign aspect on his happiness."† Natural conscience approves the first, and self-love the last, and all together bring the heart to love God supremely, make him a new creature and slay his enmity," while no new principle is created in him by any power but that of " moral exertions and means."‡ But is not this to adapt the gospel to the taste of carnal hearts ? It is

|| Let. to Asp. v. 1. p. 113. * V. 2. p. 19. † D. p. 58. ‡ D. p. 26.

is then, Mr. H. and not I, that fully agrees with Mr. S. in this point. The doctrine I hold *that regeneration is effected*, not by light or the power, or as Mr. S. calls it, "the spirit of the truth," (v. 1, p. 295) *but by the immediate energy of the spirit*, subverts both Mr. H's and Mr. S's whole scheme; for as they are both the same, so they both fall together, if this is admitted. It is plain to any intelligent reader, that this is utterly repugnant to Mr. S's notion of faith, regeneration, and justification by free grace alone (see v. 2, p. 28, 34, 155.) Nothing therefore can be further from matter of fact than Mr. H's assertion, that "this is "the darling doctrine of the Sandemanian divines," for this can with great propriety be said of his notion, that regeneration is effected by the power of the truth.

3. Mr. S. makes *faith* to precede regeneration. He tells us "When such a sense of worth" (i. e. of the atonement) "takes place, it gives birth to a new "principle or disposition toward it."* Mr. H. also makes faith to precede regeneration, and an efficient cause of it; or at least he supposes that it makes men fit subjects of it. †

4. As to the spirit's influence Mr. H. and Mr. S. fully agree. Mr. S. says, "The spirit bears witness "to the truth when he *persuades* men to believe it;" ‡ i. e. his testimony conquers their objections, convinces conscience, and so persuades their hearts; and thus produces faith by *moral swasion* or *objective light*. It is notorious that he ridicules the doctrine of the new creating influences of the spirit on the heart. || And his brother H. joins him in this, and compares regeneration to "a mechanical change." §

5. Mr. S. maintains that the gospel being applied to the conscience, works its way into the heart, and produces all holy exercises. His words are;
"When

* Let. v. 1. p. 251. † D. p. 38, 46. ‡ Let. v. 2. p. 157.
|| See Wilson's Palemon's Creed, Art. 17. § D. p. 26.

“ When once the saving truth is admitted into the
 “ conscience” (not the heart) “ of any man, it be-
 “ comes, as it were, a *new instinct* in him, encou-
 “ raging him to draw near to God.”* Mr. H. says,
 “ When the holy spirit gives this double view” (i. e.
 of God’s character, and of his kindness) “ to the mind
 “ of the poor” unregenerate “ sinner, by the word
 “ of the gospel, and strongly impresses this sense on
 “ the heart, there needs no more; his enmity dies,
 “ slain by the moral power”,† not of the spirit, but
 “ of this glorious light, truth and love of God—he is
 “ a new creature.‡

6. Mr. Sandeman’s whole scheme of reconciliation
 to God proceeds on this principle, viz. that self-love
 is the spring of all our love to God, i. e. an expecta-
 tion or hope of his own safety will reconcile the sinner
 to God. Let us hear his own words. Speaking of
 sinners having a sight of the atonement, he says,
 “ Now and not till now do they begin to love God
 “ and hate evil. ¶ The gospel reconciles men to the
 “ just God, by shewing him to be the SAVIOUR.” §
 To the same purpose see his letters to Aspasio v. 1, p.
 162, 228, 251, & alibi, in which he fully maintains
 that

* Let. v. 2, p. 164.

† What does Mr. H. mean by “ the spirit’s strongly im-
 pressing this sense on the heart ?” Doubtless by “ this
 sense” he means “ a sense of God’s holy truth and love.”
 But is this ever impressed on the unregenerate heart ?
 Mr. H. supposes it is, and so begs the question in dispute
 again. But if it is so, then he has “ this sense” before
 he is regenerated, and this is the cause of his regeneration.
 But is not “ this sense” a holy exercise of heart ? If it is,
 then the heart is already regenerated ; or else it is holy
 while unrenewed, and its holy exercises is the efficient
 cause of its regeneration, or of its first holy exercises—
 Nothing surely can be more absurd than this. Besides, if
 the holy spirit impresses this sense on the heart, then he
 exerts some power besides that of the “ light, truth and
 love of God ; even a *physical power*.”

‡ D. p. 58. ¶ Let. to Asp. v. 1, p. 75. 3d edit. § Eodem p. 112.

that a sense of safety or *self-love* gives being to faith, a new principle, and every grace. Now let us hear Mr. H. on this head. “ From what has been observed it follows, that it is not enough to engage a sinner to love God with a supreme, practical regard, to shew him the character of God as amiable in itself ; he must also be shewn how it is consistent with his happiness.”† ||

In these and many more errors do Mr. S. and Mr. H. agree. But I do not blame Mr. H. for agreeing with Mr. S. but for disagreeing with the scripture in several things as Mr. S. does, and with the doctrines held by sound calvinists in opposition to Arminius ever since he broached his detestable and destructive errors.

SECT. VIII.

In which is shewn the fallshood of Mr. H's cry of new divinity, &c.

THE total moral depravity of fallen nature, or a rooted, innate enmity in the heart to God's true character ; and the necessity of the absolute or physical, immediate energy of the spirit in regeneration, are the principal doctrines in my sermons Mr. H. contends against. And as though conscious of the insufficiency of arguments from scripture and reason to discredit them, he raises and keeps up a cry against

† D. p. 58.

|| The Heathen idolatry set up the devil in the place of God as the object for men to worship : but this impious principle sets up man as the object of God's highest regards, and allows him to be worthy of our love only so far as he appears to serve our interests, and advance our glory and happiness—Those who will cleave to this vile sentiment must abide the fatal issue of it.

against them as new, and *dangerous*. And as it was much easier to declaim against them, than to find good and solid evidence from scripture and reason to disprove them ; and as in this way of raising an odium on the authors, and the doctrines they teach, was much more likely to make the greatest number of proselites, as most people are more easily influenced by an address to their passions than to their reason, I should not so much wonder at Mr. H's taking this method, were it not for two things : (1.) That this is not a true assertion. (2.) That he gives us to understand, in the beginning of his dialogue, that he is remarkably " modest, and has no quarrel against any of the gentlemen he opposes, and that it is error, hurtful error, he contends against, not men" * ; from all which one would think he designed to make his appeal to the reason, and not the passions of men ; and that he would have exposed those errors, without giving any frightful and reproachful names to the authors of them, or even to the doctrines themselves. However, Mr. H. ought to consider, that I and others really believe these doctrines to be, not only scriptural, but of vast importance in the Christian scheme, without which it is impossible to make the gospel consistent with itself, or with the perfections of Jehovah ; and that we are not therefore to be frightened from believing and teaching them by any popular clamour raised against them or us, as being " new and unheard of opinions, and new apostles and Sandemanian divines." Nothing, I hope, is like to prevail in this case, but clear and conclusive evidence from scripture and reason ; and when Mr. H. shall give us this, I hope we shall be ready to attend to it, and on conviction to renounce our errors.

I desire the reader to bear in mind, that the above doctrines are the chief things which Mr. H. so often reproaches as new, and calls them " new divinity"—

" new

* D. p. 7, pref. p. 3.

“new doctrines”—“new orthodoxy”—new scheme”—“new notions”—“new system, or rather chaos of divinity,” &c. And those who teach them he calls “new teachers”—“new divines”—“new apostles,” &c.

But must it not surprize the reader to find that all this loud cry of *new, upstart divinity*, is without any foundation in fact; and that he might, as consistently with truth, have said that the doctrine of original sin, and of unconditional decrees, or any other doctrine, is *new*! and to find that these have been the sentiments of multitudes of calvinističk divines for near two centuries, and have been received and approved by the orthodox churches ever since the reformation!

I would not intimate that the testimonies I shall bring are designed to stand for the least degree of proof of the truth of these doctrines; no; to the law and testimony; that only is the rule by which to judge of doctrines; but I bring them only to prove, that these are not new notions; and so that there is no truth in Mr. H's loud cry of *new divinity*, &c.

The first I mention is Mr. William Perkins, an approved divine, who wrote near 200 years ago.—Speaking of moral depravity or enmity to God, he says, regeneration is that “whereby a man, of a limb
“of the devil is made a member of Christ; and of a
“child of the devil (whom every one of us resemble,
“as any man doth his own parents) is made a child
“of God.”* Having quoted Rom. viii. 7. *The carnal mind is enmity against God*, he says “this signifies that
“the best tho'ts, desires, affections and endeavours
“of natural men, even those that come nearest to true
“holiness, are not only contrary to God, but even
“enmity itself. And hence I infer, that the very
“heart itself, that is, the will and mind—are enmity
“to God.† Mentioning Eph. ii. 1. *You bath be quickened who were dead in trespasses and sins*, he says,
“not

* P. 271 of fol. v. 1. † P. 559.

“not as the papists say, *weak, sick or half dead*.”*—
This is his, and my view of the corruption of nature.
Now let us hear what he says of regeneration being
effected by light.

“—But here we must remember, “says he,” that
“however in respect of time the working of grace by
“God’s spirit, and the willing of it in man, go toge-
“ther; yet in respect of order, grace is first wrought,
“and man’s will must be first of all acted and moved
“by grace, and then it also acteth and willeth.† In
“the renovation or conversion of a sinner, I consider
“two things, (1.) The beginning or ground thereof,
“and that is the setting or imprinting of the new
“qualities and inclinations in the mind, will and
“affections of the heart. And this is the *intire* and
“*mere* work of God in us, and upon us; and we in
“it are *merely passive*, not active. The (2d) is the
“evidence of the former in new and spiritual acti-
“ons.”‡—“There is a two-fold conversion, *passive*
“and *active*. *Passive* is an action of God whereby
“he converteth man, being as yet unconverted.—
“*Active* is an action whereby man being once turned
“to God, turns himself—For the first—it is called
“*regeneration*, and repentance is the fruit thereof. ||—
“Now the work of regeneration in man is a proper
“and *immediate* work of the God-head—Nothing
“therefore can actively regenerate but God. Sacra-
“ments can’t do it.—If they can, they are not only
“*moral*, but they are more than *physical* instruments;
“nay they are as God himself in this regard.” §

To this I add the opinion of that noted and ap-
proved divine, *Francis Turretine*, who wrote about
100 years ago. In his body of divinity, fifteenth
place, concerning vocation and faith, question iv.
§ 13. he says, “Conversion is habitual, or actual—
“*Habitual* or *passive* conversion is effected by the in-
“fusion of supernatural habits by the holy spirit.—

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“*Actual*,

* P. 560. † P. 558. ‡ P. 636. || P. 613. § P. 680.

“ *Actual*, or rather *active*, by the exercise of those
 “ good habits, in which, the acts of faith and repen-
 “ tance, as they are given by God, so they are exerted
 “ by man. By the *first* man is renewed and con-
 “ verted by God. By the *last* man being renewed
 “ and converted by God, converts himself to God,
 “ and being acted upon, he acts. The *first* is more
 “ properly called regeneration, because it is like or
 “ agreeable to a new birth, in which man is con-
 “ formed to the image of his Creator. But the *last*
 “ is properly called conversion, because it includes
 “ man’s own act. However they can scarcely be dis-
 “ tinguished with respect to time in adults, in whom,
 “ God’s act converting the man, is never without
 “ the act of the man converting himself to God.” *

Again, having put the question, Whether man in the first moment of his conversion (i. e. in regeneration which he calls the first conversion) is merely passive? Or whether his will ever co-operates with the grace of God in it? The first he affirms, and denies the last, in opposition to the Papists, Socinians and Arminians, and also against the Pelagians, and Semipelagians; so that it is easy to see with whom Mr. H. has taken his place. This Author having premised several things in order to clear the question from ambiguity, 15th place, quest. v. § 4. says, “ The
 “ question

* *Conversio*—spectari potest vel ut habitualis, vel ut actualis
 —*Conversio habitualis* seu passiva, fit per habituum supernaturalium infusionem a spiritu sancto. *Actualis* vero seu activa per bonorum istorum habituum exercitium, quo actus fidei & penitentiae, & dantur a Deo, & ab homine eliciuntur. Per illam homo renovatur, & convertitur a Deo. Per istam homo a Deo renovatus & conversus, convertit se ad Deum, & actus agit. Illa melius regeneratio dicitur, quia se habet ad modum novae nativitatis, qua homo reformatur ad imaginem Creatoris sui; ista vero conversio, quia includit hominis ipsius operationem. Licet vero ordine temporis vex distinguere possint in adultis, in quibus actio Dei convertentis hominem, nunquam est sine actione hominis se convertentis ad deum.

“ question is, Whether in that” (the first) “ moment
 “ of conversion” (i. e. regeneration) “ and as to the
 “ beginning of it, man has any thing of himself by
 “ which he co-operates with efficacious grace, so that
 “ the work may not be wholly attributed to grace,
 “ but also to free-will excited by grace, which the
 “ Papists and other Pelagianizers affirm ; but we de-
 “ ny with the orthodox, who acknowledge no effi-
 “ cient cause, properly so called, besides God himself
 “ regenerating, or the spirit of regeneration. They”
 (i. e. the orthodox) “ make the man who is about to
 “ be truly regenerated, the mere passive subject of the
 “ regenerating spirit, and of those new qualities
 “ which by him are infused. Altho’ after these new
 “ qualities are infused, he possesses himself as an
 “ active, free instrument of his own actions.”*

Van Mastrich, another noted and approved calvi-
 nistick divine, maintains that regeneration is wrought
 not by *moral*, but immediate, physical power and in-
 fluence on the will ; and says that the Synod of Dort
 held this, and the reformed in general, against gross
 Pelagians and Socinians. I will give the reader his
 own words.

Having put the question, “ Does the physical ope-
 “ ration in regeneration *immediately* touch (or effect)
 “ the will ?” he answers “ The gross Pelagians with
 “ the Socinians do by no means admit of any *physical*
 “ operation

* Queritur. An in ipso conversionis momento, & quoad
gradus rei, homo habeat aliquid ex se quo cooperetur gra-
 tiæ efficaci, ita ut opus non gratiæ tantum, sed & libero
 arbitrio a gratia excitato tribui possit, quod affirmant
 Pontifici, & Cæteri Pelagianizantes. Nos negamus cum
 orthodoxis, qui nullam causam efficientem proprie sic
 dictam agnoscunt, quam Deum ipsum regenerantem, sive
 spiritum regenerationis. Hominem vero regenerandum
 facient subjectum mere passivum spiritus regenerationis, &
 novarum qualitatatum, quæ ab ipso infunduntur. Quam-
 vis postea infusis jam novis qualitatibus, se habeat ut in-
 strumentum activum liberum suarum actionum.”

“ operation of God in regeneration ; but that which
 “ is *moral* only, and extrinsic to the man. The Se-
 “ mipelagians, with the Jesuits and Arminians,
 “ allow of *some kind* of physical operation in regene-
 “ ration ; but such only as does not touch (or effect)
 “ the will, or the freedom of a self-determining
 “ power ; but only *other* faculties of the soul.”

“ Some of the reforme^d, v. g. John Camero, and
 “ many others, do indeed hold a physical operation
 “ that has respect to the *will* ; but then 'tis only *me-*
 “ *diat*e by the understanding, which God, in regene-
 “ ration, does so *powerfully illuminate* and convince,
 “ that the will cannot but follow (or obey) its last
 “ practical judgment.

“ The Synod of Dort, with most of the reformed,
 “ extend a physical operation to the will in regenera-
 “ tion, and that *immediately*, which confers (or begets)
 “ in it a *new propensity* toward spiritual good ; which
 “ in my judgment is exactly agreeable to truth.”*—
 I heartily wish that Mr. H. and all who can read Latin,
 would

* Queritur, an regenerationis operatio physica etiam volun-
 tatem attingat *immediate* ? Pelagiani crassi, cum Socinianis,
 nullam omnino regenerationis admittunt operationem
 Dei *physicam* ; sed *moralem* tantum, homini extrinsicam.—
 Semipelagiani, cum Jesuitis & Arminianis *aliquam* admit-
 tunt regenerationis operationem physicam ; verum quæ
 ad voluntatem, seu liberum arbitrium non pertingat ; sed
 ad *alias* tantum animæ facultates.

Reformati nonnulli, v. g. Joh. Camero & complures alii,
 operationem physicam admittunt quidem, occupari circa
 voluntatem ; sed *mediate* tantum intellectu, quem Deus in
 regeneratione, adeo *potenter illustrat* & convincat, ut vo-
 luntas non possit non sequi ultimum ejus judicium practi-
 cum.

Synodus Dordracena, cum plerisque reformatis, physicam
 regenerationis operationem, ad voluntatem, et quidem
immediate, extendit, quippe cui novam *propensionem*, versus
 bonum spirituale, conferat : quæ meo judicio, veritati
 maxime est consentanea.” Theoretico, Practica Theo-
 logia P. 765, 766.

would carefully consult these authors on this subject, who are so fully of my sentiments, that it is difficult for me to say any thing further than they have done before me. *

The Rev'd Mr. John Cotton of Boston in his exposition of the xiiith chap. of the Revelation, wrote above 100 years ago, page 198 says, " Take the best " spirit" (i. e. among unrenewed men) " there is " unconceivable enmity in the best natured man " against Christ ; there is an imbred enmity against " him ever since the world began, as is impossible to " be healed but by the blood of Christ—and unless " he heal them, verily children of a span long cannot " be saved."

Mr. Henry on Isai. v. 7, 3. addressing sinners, says, " You have it woven into your nature to back- " slide from God and deal treacherously with him."

Mr. John M'Laurin, a late eminent minister in Glasgow in Scotland, speaking of the power of God discovered in the cross of Christ, says, " The motive " of his enduring the cross was powerful, divine love, " stronger than death ; the fruits of it powerful, di- " vine grace, the power of God to salvation, (Rom. " i. 16) making new creatures, raising souls from the " dead ; these are effects of *omnipotence*. We are " ready to admire chiefly the power of God in the " visible world, but the soul of man is a far more " noble creature than it : We justly admire the " power of the creator in the motion of the heavenly " bodies, but the motion of souls towards God as their " center, is far more glorious ; the effects of the *same* " power

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- * What Van Mastrich has wrote in his body of divinity on regeneration is lately translated into English, and will soon be printed. Those who have a desire to see what that celebrated divine has said on this most important subject, may procure one of these little books from the author of this appendix as soon as he shall receive them, which 'tis likely will be in a short time. Price 8d. L. M.

“ power far more eminent, and far more lasting.”†
 Again, “ Holiness itself, in the true notion of it, is
 “ the object of a prevalent rooted aversion in their”
 (sinners) “ hearts.”‡ Again, “ Since attention to
 “ motives is not sufficient to rectify the heart, it is
 “ an argument of our need of the grace of God”
 (i. e. his immediate energy) “ for that end.”§ —
 Again, “ When men continue in their wickedness,
 “ notwithstanding their strong attention to the mo-
 “ tives to holiness ; their meditation, their attention,
 “ their affections aggravate their guilt.”§

I could multiply quotations from a variety of ap-
 proved calvinistick divines to shew that my doctrine
 of total moral depravity, &c. is not new. But I shall
 trouble the reader with but one more, which shall be
 from our excellent confession of faith composed by
 the assembly of divines at Westminster, who on effect-
 ual calling say, that God “ by his almighty power de-
 “ termines them” i. e. sinners, “ to that which is good,
 “ and effectually draws them to Jesus Christ. Yet so,
 “ as they come most freely, being made willing by
 “ his grace. This effectual calling is of God’s free
 “ and special grace alone ; not for any thing foreseen
 “ in man, who is altogether passive therein, untill,
 “ being quickened and renewed by the holy spirit,
 “ he is thereby enabled to answer this call, and to
 “ embrace the grace offered and conveyed by it.” —
 This needs no comment to shew that it is plainly on
 my side of the question ; and though it is but a hu-
 man testimony, yet it proves what I bring it for, viz.
 That my doctrine is not *new*, nor built on Sandema-
 nian principles, but truly calvinistick.

Here let it be observed that Mr. H. in order to
 perswade the vulgar that he is a calvinist, asserts, “ All
 “ judicious calvinist divines, who understand them-
 “ selves, constantly assert that conversion or regenera-
 “ tion

† M. Lau. Ser. and Ill. p. 75.

‡ P. 311. § P. 367.

† P. 301.

"tion is wrought by light, by the moral power of
 "divine truth and love, as believed and realized."*

If this is true, then it follows either (1.) that the Westminster assembly of divines and others I have quoted, were not calvinists, or (2.) that they did not understand themselves. I think that Mr. H. greatly misrepresents and injures the calvinists in the above assertion as is sufficiently evident from the above quotations. Though I acknowledge that many who are found in other points generally called *calvinistick*, have run into this opinion, particularly the Rev'd Jonathan Dickinson on the five points, where he treats of conversion and the grace of God in it. By reading of this in my younger years I was led to follow the same opinion, tho' I confess it always appeared something confused to me, yet was unable to discover where the inconsistency lay, and by this view I was led to publish the following sentences in a sermon on the trial of the spirits, viz. "God begins with the understanding, and having gained this, the will and affections, and all the powers of the soul submit of consequence,"† And "The true spirit brings light and truth to the understanding, by which means the will is bowed and the afflictions gained over to holiness."‡ This I own agrees with Mr. H's opinion on this head; but for reasons already given, I have altered this sentiment, and can't but think those reasons are conclusive and sufficient to justify the change; and hope I shall be as ready to alter any other opinion when I see as good reason for it. Now in direct opposition to these divines and the current opinion of the first reformers and of those who with them down to this day, have embraced the great doctrines of free grace, Mr. H. has the assurance to call the doctrines of *total human depravity*, or *innate enmity* to God; and of the necessity of the immediate physical energy or power of the spirit in regeneration, "new divinity," &c.—

However

* D. p. 44, 45. † Ser. on trial of Spirits, p. 18. ‡ P. 29.

However it is sufficiently clear from the above quotations, that these reproaches are as far from truth as any thing Mr. H. could have invented, and, to use his own phrase, "are as contrary to fact as to assert that all men walk on their heads with their feet stretched up into the air."* Perhaps the apology for him is, that he is as little acquainted with old calvinistic divines, as he was with Mr. Hopkins's enquiry, and Dr. Bellamy's sermon, out of which he has attempted to extract some dangerous errors, tho' he never saw the one, nor heard the other. This I am sure will reflect less on his moral character than to suppose the contrary.

From the above quotations it is also evident with whom Mr. H. ought to rank, and what company we find him among. Perhaps he did not imagine he had advanced so near to Rome, nor so fully espoused the doctrines of Pelagius and the Arminians : yet we see he actually takes the side of the papists and those other errorists in opposition to me.

CONCLUSION.

THE doctrines maintained in the preceeding sermons and appendix, I expect will be very disagreeable to persons who have drank in the self-righteous principles, which so awfully prevail at present in the world, and even in New-England. Such as hold the following opinions will likely condemn the book and its author too.

I. Those who believe that promises of saving grace are, in scripture, made to the endeavours of unregenerate sinners.

II. Such as make indifference necessary to moral agency, virtue and vice.

III. Such as hate the doctrines of God's sovereignty, and absolute, unconditional decrees. IV.

* D. p. 17.

IV. Such as think that previous good dispositions are the moral ground and reason of God's bestowing divine grace and favour; and that God is more ready to regenerate, pardon and save little, than great sinners on account of the littleness of their sin, or of their greater comparative goodness.

V. Such as believe that the ground which any sinner has to hope that God will regenerate and save him, is that he reforms and grows better by his prayers and strivings.

VI. Such as deny the doctrine of original sin and total depravity, and maintain that men have naturally a love to the divine character, and so are holy before regeneration.

VII. Such as suppose that true love to God springs primarily and chiefly from a persuasion of his love and good will to us, and that he deserves our regards only so far as he will serve our turn.

VIII. Those who imagine they can bring God in debt to them by their duties.

IX. Such as with Mr. Sandeman believe that faith and repentance do not imply a right temper and holy exercises of heart, but are fruits produced by un-renewed nature.

X. Such as think it unsafe to trust God with the whole work of regeneration, and imagine themselves more secure while they keep the staff in their own hands.

XI. Such as confound regeneration and conversion together and will allow of no difference.

Persons of such sentiments will, no doubt, exclaim against this book, and that whether they read it, or only hear of it, as tending to discourage sinners from striving; to misrepresent the character of man; yea and of God too, and to put men out of conceit with themselves, and to drive sinners to despair, &c. &c. But I earnestly intreat every reader calmly and candidly to weigh the things which have been offered,

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and

and compare them with the word of God and the experience of the godly ; and if they are sound words, to receive them, not for the author's sake, who is of little worth, but for the truth's sake, for God's sake, and for the sake of the eternal happiness of their own souls, which is greatly endangered by error, especially in the things which respect regeneration and conversion, which, next to the glory of God, is the great end of the death and sufferings of Jesus Christ, who herein sees of the travel of his soul, and then is satisfied : These truths will do you no hurt, tho' they tend to take the crown from the head of the creature, and place it on his head *who is exalted to be a prince and Saviour, to give repentance and remission of sins* : For tho' they discover to you your misery, yet they also point out that deliverer who *came to seek and to save that which is lost*.

Finally, That the same God *who brought again our Lord Jesus Christ from the dead*, may by the same power renew and maintain a principle of divine life in Mr. H. and me, and all who read these pages, and enable us all to live and act to the glory of God, and for the good of mankind here, and bring us to that state where we shall daily see *new* wonders of grace and glory in the enjoyment of himself, is the prayer of one of the most unworthy of his servants in the Gospel.



POSTSCRIPT.

POSTSCRIPT.

THE preceeding appendix had been some months ready for the press, and only waited for paper to print it, when two pamphlets were put into my hands, one entitled, *Animadversions on Mr. H's dialogue*, by the Rev'd Samuel Hopkins ; the other entitled, *A letter to the Rev'd Samuel Hopkins, &c.* by the author of that dialogue.

Mr. Hopkins in his animadversions, professedly avoids entering into any argument with Mr. H.* but animadverts with great justice and keenness on the gross absurdity of Mr. H's conduct in writing against a number of false propositions and dangerous errors, spreading in the country ; collected out of sundry discourses lately published, while he had never seen any of them, except two sermons of mine which were scarce known, as there were but a few (only 50) of them in the country. He also with great justice points out several manifest inconsistencies and contradictions in the dialogue, and mentions some false assertions or propositions he finds there.

Mr. H. in his letter replies with much greater smartness than appears in his dialogue, but discovers a more angry frame of mind. His letter shews that he is much galled by the animadversions as it is pretty full of reflections and bitter sarcasms which tend much to hurt his cause. Mr. H. can't defend his conduct in writing against Mr. Hopkins's *Enquiry*, &c. while he had never read them, and therefore he ought to have confessed his error and submitted to the reproof, justly due to such conduct. 'Tis a pity controversial writers do not study to avoid expressions which discover anger, which certainly tend only to blow up the same unhallowed flame in others : Would they do this, their

* Animad. p. 3.

their indulging a little keen pleasantry in the course of their debates, might be winked at, as it tends when well placed, to enliven the thoughts of the readers, and make the perusal more pleasant.

Mr. Hopkins in the course of his animadversions mentions the state of the controversy between us, which Mr. H. quotes with some remarks interspersed, viz. " You say, Sir, ' The dispute between us does, by my own acknowledgement, turn upon the doctrine of man's total depravity' (a very unwarrantable assertion, Sir,) ' The doctrine of man's total corruption in his natural unrenewed estate, which has been held by all sound calvinists from the reformation down to this day, and is expressly asserted by the assembly of divines at Westminster in their confession of faith and catechisms : This doctrine, you say, is as false and dangerous an error as any of those I have opposed in Dr. Whitaker or you. And more so if possible, as the former is the foundation of the latter.' This, Sir, is a very extraordinary passage.—I suppose sound calvinists hold the *general doctrine* of man's *total corruption*,* but

* " The *general doctrine* of man's total depravity." This is a very uncouth expression, and I think quite unintelligible. The word *general*, in common speech, means the same as *the greater part*, but not the *whole*, *total* or *universal*. So a rain is *general* which falls on the greatest part of a country, tho' some parts are dry : But how a doctrine can in this sense, be termed *general*, I know not, unless to intimate that it is *generally*, tho' not universally held, or *generally*, but not universally true. Perhaps Mr. H. means that sound calvinists hold this doctrine in a *general*, lax manner, without any fixed, determinate ideas about it ; which I suppose is the meaning of the passage ; but then, not the doctrine, but the *manner* of holding it is general. If Mr. H. will find a better meaning, he must search for it, not in the above expression, but in the meaning of his heart which he has kept to himself. He has a better meaning for ought I know, than his words convey ; and what makes this the more probable is, that he sometimes

but their modes of explaining it circumstantially differ ;"† and in many places he utterly denies this state of the controversy, and insinuates that Mr. Hopkins has artfully and designedly put it on a wrong foot. ‡

It is not my design to write an answer to Mr. H's letter in defence of Mr. Hopkins's animadversions, (1.) because his dialogue is a sufficient confutation of his letter, so that it deserves no answer, and (2.) if it did, it would belong to Mr. Hopkins to give it.—The reason why I set down to remark on it is, because Mr. H. has therein denied the main point in debate, and asserted many things in direct opposition to what I have supposed he has taught in his dialogue.

Therefore as I have stated the controversy in the same manner as Mr. Hopkins has done, it is necessary at least to recall to the readers mind what I have said in the first section of the appendix relative to the point in dispute. For if I have stated the question wrong, I have been arguing to no purpose ; at least I have not confuted Mr. H. but only a doctrine I have palmed on him, and which he has not taught. I heartily wish, for Mr. H's sake, that as I have stated the controversy it may be different from, yea opposite to what he designed ; but I fear not to appeal to the judgment of the reader, whether there is not the clearest evidence from his dialogue, that the doctrine of *total depravity* is there opposed, not in a single expression, but in the tenor of his book. That the reader may be satisfied that this is the meaning of his dialogue, whatever was the intention of his heart, I desire he would review the first section of the preceding appendix, where I have quoted several passages from it to this purpose. But lest some should think this too much trouble, I will here quote a few passages

sometimes writes one thing, while he means the direct contrary, if we believe what he says, Let. p. 11, 12, and compare it with his dialogue, p. 52, 53, 56, 58.

† Let. p. 5.

‡ Let. p. 7.

ges from it again, which serve to shew that it is so far from teaching the doctrine of total corruption, that the dialogue (whatever he does) maintains, that all moral beings, both righteous and wicked, hate sin, and love God's true character. He says, " There is
 " in man a natural faculty whereby he is rendered
 " capable of discerning and distinguishing between
 " moral good and evil, as well as natural, and readily perceives the one to be right, *amiable*, and *worthy of esteem and honour*, and the other *wrong, hateful*
 " and blameworthy, immediately, as soon as the objects are seen by the mind in a true light—without
 " any further reasoning about them."—" Actions
 " and characters morally good when viewed by the
 " mind in a true light, or as being what they really
 " are, can't but appear good, *amiable*, and *worthy of esteem and honour*, considered absolutely in themselves, and are in fact so regarded by all men in
 " this view of them, and cannot be hated for their
 " own sakes, & vice versa."† Again,

" God cannot be the object of hatred to any moral
 " being considered simply in himself."* " There is
 " a prevailing contrariety to God and his laws in the
 " hearts of men, so far as the lusts of sin rule in them:
 " But then, in this they are contrary to *themselves* as
 " well as to God"—" and blame and condemn themselves for acting wrong."†—Now is this consistent with total corruption? Rather, is it not a plain assertion that all men are truly virtuous, since they are contrary to and oppose their sinful lusts, as truly as those lusts are opposite to God. I believe Mr. H. will find it no easy task to persuade people of common sense, that *this* is reconcilable with the doctrine of total corruption, how *general* soever he makes it. I could fill pages with quotations of this kind; but shall mention only one more where he expressly puts the

† D. p. 52, 53. See my remarks on these passages, Ap. p. 64—89. * D. p. 56, 57. † D. p. 57, 58.

the controversy on the foot of total depravity. Having quoted from my sermons the following words, viz. ‘The minds of men are too full of enmity to God, to be perswaded to love or be reconciled to him by any, though the most powerful arguments; therefore I do not think that regeneration is effected by light—but in order to this the power of God must be exerted and by this alone men are created anew,’* he adds, “If the premises are true, the inference is undoubtedly just, &c.”† Now observe, that total corruption or enmity to God’s whole true character, is what he calls the premises; and the consequence is, therefore regeneration is not effected by objective light, but by the immediate physical energy of God. This inference, which he says, “is the darling doctrine of the Sandemanian divines, and the quintessence of the new orthodoxy, and the worst he has ever read,”‡ is at once by his concession undeniably established, if the premises are proved. Now if “this is the quintessence,” i. e. the very life and soul “of the new orthodoxy,” which he says I teach, and if this justly follows from the premises as he allows; then he denies the premises, viz. that man by nature is totally corrupt; but that if this can be established the quintessence, the sum and substance of my doctrine is true. Can words be more expressive of the state of a controversy than these? And yet in the face of all this and a great deal more, he tells Mr. Hopkins that “it is a very unwarrantable assertion to say, that the controversy does by his (Mr. H’s) own acknowledgment turn upon the doctrine of man’s total corruption.”|| What shall we think of this? Surely more need not be said to shew that Mr. H. has no right to deny this state of the question, unless he has a right to deny he wrote the dialogue. He must either deny total depravity, and so admit this state of the controversy, or embrace what he calls “the darling doctrine of

* S. p. 58. † D. p. 25, 26. ‡ D. p. 8. 26. || Let. p. 5.

of the Sandemanian divines, the quintessence of the new orthodoxy ; the worst scheme he ever read."

Mr. H. thinks he has found a way to extricate himself from this difficulty, and put the controversy upon another foot, which is by coining a new double-refined distinction, as unintelligible as any of those in Thomas Aquinas or any of the schoolmen, viz. That total corruption is to be distinguished from natural enmity to God's true character, so that one may be affirmed, and the other denied. He says, "But is it really
 " as you say, that a man can't disbelieve and oppose
 " this doctrine concerning the enmity, but he must
 " disbelieve and consequently deny the doctrine of a
 " total corruption?"—"Men who admit this doctrine
 " do, and may very consistently deny your doctrine
 " concerning the nature of the enmity."—There is
 " an essential difference between your doctrine con-
 " cerning the enmity, and their doctrine of the cor-
 " ruption."* But it seems that he expects us to believe this upon his naked assertion ; for he has been very careful not to shew wherein the distinction lies, unless we may gather it from these words, "They" (i. e. all sound calvinists) "believe the corruption is of the moral kind."† But this shews no difference, because *they* and we too, believe the enmity we hold to be also of the moral kind, i. e. it is a principle and temper inherent in, and exercised by moral agents who are therein subject to moral law. But I believe few will be able to tell what Mr. H. means by the word *moral* in this place ; and I will not venture to conjecture : for if he can deny the state of the controversy which is so clearly expressed by himself, he may with more colour deny any sense I can put on such dark expressions, however right they may happen to be. I rather call on Mr. H. to give the world a clear account of what he means by corruption being of the moral kind ; and by the moral power of the spirit by which

* Let. p. 6, 7.

† Let. p. 7.

which he says the soul is regenerated ; and to point out clearly the reason of the above marvellous distinction, and shew how total corruption, and innate enmity to God's whole, true character differ, so that we may consistently hold the *one* and deny the *other*. The word *total*, in common speech, is the same as *whole, entire, compleat, perfect* : So *total corruption* or depravity means, that there is nothing in men morally good ; that they are perfectly destitute of all holiness ; and that every thought and action is therefore evil, *only and wholly evil continually*,* as being destitute of that which is required by the law. This is the meaning of total corruption in common speech. It is then most evident that a being thus totally corrupt, acting under the law, must act in opposition to the law and the law-giver ; and therefore is at perfect enmity to God. However if Mr. H. will shew the difference between *total moral depravity, and innate enmity to God's true character*, and make it appear that one may consistently be affirmed and the other denied, it will be very entertaining and improving to me and many others, for it is what I never have yet met with, as I remember.

Besides, Mr. H. in his letter tells Mr. Hopkins, " If I understand your meaning you lead your reader " to think that I said and endeavoured to prove that " men have naturally *some kind of true virtue*, and " that their natural corruption is partial, as limited " and restricted by some remaining degree of true " virtue in the heart naturally, and that I represent " the approbation which natural conscience, or the " natural moral taste gives to virtue, or moral good, " simply considered as such, as a truly virtuous approbation, or an exercise of some degree of true virtue, natural to the heart of man. In all this you impose on your reader, and abuse his confidence in you. " I have said nothing of all this, and what is more,

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* Gen. vi. 5.

“ I have not thought of it. You have given here as
 “ wrong an idea of what I said and of what I believe,
 “ as could well be given. If you thought yourself
 “ warranted to say this of me by what I said in the
 “ second dialogue, you must have read it with very
 “ little attention or great partiality.*

Here you see Mr. H. utterly denies, what I have represented in the appendix to be the main thing that animates and governs the chief of his dialogue, and without which it would be as a body without life.— And I am glad to find his intentions were better than his expressions. Yet to justify myself against the same charge which he can with the same justice bring against me as against Mr. Hopkins, I beg leave, besides referring the reader to the first section in the appendix, to mention a few things in the dialogue, and leave the reader to judge whether he has not taught, whatever he thought, that men have naturally some degree of true virtue.

1. He ascribes faith to the unregenerate. He says, “ Regeneration is wrought by the light, by the moral power of divine truth and love *as believed and realized,*”† and repeatedly mentions it as his opinion, that faith preceeds regeneration.‡

2. He asserts that sinners are brought to submit to God before they are regenerated. His words are, “ All convinced sinners are bro’t to ascribe righteousness to the great God and submit at his foot before they receive his renewing and pardoning mercy.”||

3. He holds that unrenewed men hate sin, and themselves on account of it. He says that “ men who are opposite to God are therein as contrary to themselves as they are to him”—“ and blame and condemn themselves as acting wrong in acting contrary to the law.”§

4. He

* Let. p. 11, 12.

† D. p. 45.

‡ D. p. 38.

|| D. p. 55.

§ D. p. 51, 57.

4. He largely insists that all moral beings necessarily love God, and objects morally good or holy, as soon as they see them, and takes it for granted again and again that they can see them in a true light as *amiable and excellent, worthy of esteem and honour*, and are affected accordingly ; that they cannot hate God but when they view him as a morally evil or contemptible being.—It would be tedious to quote at large all the passages where he maintains this ; I will therefore only refer to some of them.*

I need mention no more particulars. The only question which now remains to be answered in this case is this, viz. Are faith, submission to God, hatred of sin, and of ourselves on account of it, and love to God and morally good objects, *all* which he says are to be found in unrenewed men, and *some* of which he asserts are essential to the very existence of moral agents : Are these things, I say, truly virtuous or not ? If they are, then Mr. H. has taught, whatever he designed, that “ men have naturally some degree of true virtue ;” and those ought not to be charged with “ inattention or partiality in reading his *dialogue*,” who think he has taught this in it. But if these things are not “ truly virtuous,” we must be beholden, not to our bibles, nor to the natural dictates of reason, but to Mr. H. to tell us what true virtue is.

In order to reconcile Mr. H. with himself, or his dialogue with itself or with his letter, we must conclude that by *total depravity* he means *faith, hatred of sin*, love and submission to God ; for in his dialogue he strongly maintains that unrenewed men may have *all*, and necessarily have some of these, and yet in his letter he says they are all totally corrupt : He must therefore suppose that *total corruption* and *love to God*, &c. are convertible terms, and mean the same thing ; or at least that they are not inconsistent with each other ; or else he contradicts himself. The absurdity
of

* D. p. 52—59, 61, 62, 64, 66, 68, 69.

of these things must strike every reader. I scruple whether much greater inconsistencies and contradictions can easily be found in any two books wrote, not to say by one man; but by those who oppose each other, than are to be found in Mr. H's dialogue and letter. Truth is uniform and self-consistent; and tho' men, and wise men too, who hold the truth, may, and often do run into some inconsistencies in smaller matters, thro' inattention, yet it is not usual for them *strenuously* to oppose themselves in the great and leading sentiments of the scheme they hold.

One thing more deserves notice here. Mr. H. in his dialogue says, "Doubtless there is a prevailing "contrariety to God and his law in the hearts of "men, so far as the lusts of sin rule in them."* And in his letter he says that the hearts of men are totally corrupt, and that there is no true virtue naturally in them.† Now if both these assertions are true (as I believe they are) then it follows, that enmity or contrariety to God is *total* or *perfect*: For if contrariety or enmity prevails so far as lusts of sin rule; and if corruption is *total*, and there is no *virtue*, nothing but lusts of sin which rule in men naturally, then enmity must be total or perfect against God's whole, true character. Yet this same author says, "The new "doctrines which are propagating among us, *are* "built ENTIRELY on this *false* notion of man's innate, "implacable enmity, against the true and whole character of God, and are supported if this is admitted."‡

As this is another instance of the most glaring inconsistency, so it shews that he has put the whole controversy on the single point of man's *total depravity*.

From what has been said I think it is pretty evident that Mr. Hopkins and I have stated the controversy right; and that Mr. H. may as well charge him and me with any thing else, as with putting it on a wrong foot. However the reader will judge of this.

It

* D. p. 57. † Lct. p. 5, 6, 7, 11, 12, ‡ D. p. 67, 68.

It is in vain for either Mr. H. or me to deny what we have publickly taught and printed ; tho' after his example, I claim the right of explaining my meaning, and of telling the world that I have not so much as thought of *that*, which, in the most plain language, I have both taught and printed, when it shall happen to be true.

Besides, as Mr. H. declares, "he has neither *taught* nor *tho't* that men have naturally any true virtue," he has at least made them as vile and as much like the devil as I have done : for he allows them to be *moral agents totally destitute of all true virtue* ; between which and a perfectly wicked being there is no medium.— Had Mr. H. stript them of *moral agency* as he has of all true virtue, he might have denied their perfect enmity or opposition to God ; but this he can't do consistently, while he allows them to be moral agents, and yet perfectly destitute of all conformity to God and his law. Why then has Mr. H. made such a great outcry at my saying, that men are perfect enemies to God's whole true character ? Since he holds the same thing tho' express'd in other words.

If Mr. H. will be consistent with the principles he lays down in his letter, he will, at least he may in his next, maintain, That men are naturally opposite to God's whole true character.—That the more such depraved creatures see of God's true character, the more their enmity or opposition to it will exert itself.—That the clearest objective light cannot regenerate the soul ; but in order to it God must exert the same power which created Adam, and which raised Christ from the dead,* and commanded the light to shine out of darkness ;† and thus acknowledge the truth of what he has opposed in my sermons. But if he still chuses to oppose these doctrines, while he holds *total corruption*, it is but reasonable he should shew in his reply, (1.) How a moral agent, totally corrupt, may
act

* Eph. i. 19.

† 2 Cor. iv. 6.

act without a perfect opposition to God and his law. (2.) How *the truth* and *that character* which he has no taste for, and to which his heart is wholly opposite, can, by being set before his mind in his unrenewed state, engage his love to it. (3.) Why men who hate God and his truth will not feel their opposition or enmity to them, exert itself in proportion to their greater acquaintance with them, since this holds true, in fact and experience, in all other cases.

Mr. H. also censures the distinction which some divines make between *active* and *passive* conversion, &c. as obscure and improper, and says, "To speak more intelligibly, there is a distinction to be made between the action of the spirit of God on the mind, in which the mind is *passive* as acted upon, and the action of the mind answering thereto,"* and owns that the Westminster assembly speak to this purpose in their confession of faith, Chap. x. art. 2. where they say, 'He (man) is altogether passive therein untill being quickened and renewed by the holy spirit, he is thereby enabled to answer this call, and embrace the grace offered.' Now what is the mighty difference between Mr. H's distinction and that which he censures?—Mr. H. seems greatly concerned to be esteemed a calvinist, and those who read only his letter may be tempted to hope he is one; but then his dialogue proves him an arminian, or at least the doctrines which that contains, are most evidently such as have, all along, been charged on the arminians by sound calvinists, and which they have disputed for.

After what has been observed, the reader will not be surprised to hear Mr. H. say, "I neither denied nor reasoned against the *immediate* operation of the spirit—but only against an operation *without the word of truth*." The spirit's operations may be *immediate*, and yet be with the truth."† The absurdity of this is so glaring, as to baffle every attempt to illustrate it.

However

* Let. p. 9.

† Let. p. 4.

However he is constrained to admit the chief things contended for, so that the truth is in no great danger of suffering by his former opposition to it. And it will be needless for me to dispute with him any more on these points, whatever he may reply, since he has yielded what I dispute for. And indeed he can write no more against me, unless he turns about again, and in the face of the concessions in his letter, resumes the doctrine he has taught in his dialogue, which he declares he did not think of when he wrote it.

Mr. Hopkins in his animadversions points out some inconsistencies he finds in Mr. H's dialogue, and shews that "he contradicts himself in sundry important particulars, and really owns the doctrines he condemns," to which he answers, "I don't think it needful to answer you particularly as to this. The inconsistencies you complain of are of your own making. The appearance of contradictions is the result of your misconstructions, misrepresentations, and false colourings."*

This is a very easy way of answering the charge of inconsistency. The evidence of which is glaring, and I believe this was the reason he did not think proper to answer the charge. For my part, I really believe he never can clear himself from it.

There are many other things to be found in his letter that equally deserve remark and censure with these already mentioned; but I close this postscript, earnestly praying that the God of all grace may give his blessing to these feeble attempts to defend his truth, and enlighten our eyes to see the truth and glory of the ancient gospel of Christ, and that we may all be so happy as to arrive to that blessed state where *we shall see eye to eye* and every error both of judgment and heart be rectified, and God and the Lamb be our eternal light. Even so. *Amen.*



* Let. p. 12, 13.

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- SECT. IV.** Wherein Mr. H's notions, that faith in Christ, and submission to the righteousness of God, preceeds regeneration; and that regeneration is effected by *objective light*, or moral swasion, are considered and confuted. P. 104.
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E R R A T A.

I DESIRE the reader to correct the following errors with his pen, before he reads the book; as these are the chief which have occurred to notice.

Pref. p. 4, l. 16, from bottom, for *fauster*, r. *softer*.—Append. p. 76, l. 21, for *on*, r. *or*. P. 77, l. 12, from bottom, for *never*, r. *ever*. P. 81, l. 11, from bottom, for *if*, r. *their*. P. 82, l. last, for *their*, r. *his*. P. 91, note, l. 8, 9, for *and that*, r. *since*. P. 100, l. 1, blot out *not*. P. 104, l. 6, for *this*, r. *his*. P. 109, l. 17, after *no*, r. *more*. P. 115, l. 21, for 52, r. 57. P. 124, note ¶, r. 56. P. 126, l. 6, from bottom, for *disapproved*, r. *disproved*. P. 139, l. 8, for *Mr. H's*, r. *his*. P. 140, l. 3, after *or*, put comma. P. 146, l. 3, from bottom, in the note, for *vex*, r. *vix*. P. 156, l. 1, in the note, for *depravity*, r. *corruption*. P. 159, l. 16, blot out *and*.





