

VOLUME 11

THE BROKEN CISTERN AND THE
SPRINGING WELL

EXCOMMUNICATION, AND THE
DUTY OF ALL MEN TO BELIEVE,
WEIGHED IN THE BALANCE.

THE LAMENTATION

THE MORAL LAW NOT INJURED
BY THE EVERLASTING GOSPEL.

AN ANSWER TO THE FOOLS; AND
A WORD TO THE WISE.

WILLIAM HUNTINGTON

Volume 11

William Huntington (1745-1813)

The Broken Cistern and the Springing Well

or,

THE DIFFERENCE BETWEEN HEAD NOTIONS, AND
HEART RELIGION; VAIN JANGLING, AND
SOUND DOCTRINE.

ADDRESSED TO THE REV. JOHN RYLAND, SEN. AT
ENFIELD.

*"Saying, What think ye of Christ? whose son is he? They say
unto him, The son of David" Matt. 22:42*

PREFACE

To the Rev. JOHN RYLAND, SEN.

REVEREND SIR,

THE reason of my addressing this to you is that, some time ago, you said, (as I was informed) in a barber's shop, "That you had prepared a Pill for William Huntington; and, if that, did not do, you would give him a Bolus." Soon after which, your little Body of Divinity appeared, which I took to be the Pill; and, after that, Antinomianism Unmasked fell into my hands, which I took to be the threatened Bolus. However, I could not help smiling, when I saw your Maid's name affixed to it - I thought that that was done in order to try my sagacity, or the strength of my eye-sight. I perceived that there was a woman's name affixed to it, and a man's voice speaking in it. I said, Come near to me, and let me handle thee, and see whose very child thou art: thou art called the handy works of Esau, but the voice is the voice of Jacob. However, the Maid affirms that, by a miraculous conception, she compassed this production without the help of man; whereas, if family likenesses express or mean any thing, the first nine or ten pages will speak for themselves. Many of the features of this child are Mr. Ryland's own: he is known whether he appears in a Magazine or in this piece. I think I may warrantably say of these pages, as we commonly say of a long of feather-edge boards, that it is the work of two; or of a pair of sawyers, one on the top, and the other in the pit. The Maid, by name, is the top woman; but Mr. Ryland worked under ground. There was a conjunction of heads in the production of this pamphlet. This discovers itself in the seventh page, where the pronoun plural appears - We have taken a short but comprehensive view of it, but who hath believed the report? It might have been rendered, our report. Now, though I am no grammarian, yet I know that two are more than one, and that We implies a plurality. But it seems that Mr. Ryland refuses to father this little one, lest it should, be overlaid, or found dead: but the Maid lays claim to the whole of it, having no doubt that it is a living child. But I say, Divide it, seeing the girl has confessed to Mr. K - g, that it

contains Mr. Ryland's sentiments. You should be a little more private, reverend Sir, in your matters, and not let your secret things, get abroad, as they do. Your threatening me in the barber's shop; the former convention and council against me, when the c - 's head fell in the ashes; the good works that appeared in your servant, and another, when the Seventeenth S - b of Candour went off in a fortnight at Islington; your refusing to see any body but your Maid when this chick was hatching from the egg; the printer's boy bringing a proof to you at a friend's house, where you did not expect him; your acknowledging to Mrs. Terry, that you had a hand in the first squib that your Maid discharged me, besides your own mode of writing appearing in it - serve to confirm me in my opinion of it's having been a joint work.

The above hints I have dropped [a hint to the wise is enough] only to my friends know that I was privy to many of their secret councils - Wist ye not that such a man as I can certainly divine?

I suppose your servant thinks me not so competent a judge of physiogomy as herself, because the answer to the daughter's defence was addressed to the father; but she seems to wonder that the answer to the Maid's Mask should be addressed to the Master. However, this is agreeable to the only rule of life - We are to do as we would be done by, for this is the law and the prophets - ,and this method I have adopted, and am determined to pursue it, until Mr. Ryland's servant can find some other post, or pillar, (besides me) for the purpose of beating her mats and her duster.

My doctrine, in this piece, is jumbled in as a principal ingredient of a most dreadful composition; and, like the poor man that fell among thieves, I am ranked with a desperate gang. The c - 's h - d that Maria tumbled into the ashes, did not cut a worse figure before Mr. Ryland than I do in this black

company. However, I will pick-my own precious doctrine from this Bolus; and, as the good Samaritan has set me on his own beast, I hope to ride away from this gang. As to James Relly, I know nothing of him; I never read any thing of his. I got not my doctrine from man; it is not after man. Nor will I defend any Antinomian tenets but those that are found in the everlasting Gospel; nor vindicate any sort of Antinomians but those, and those only, who know the plague of their own heart, and the healing balm of Christ's blood; who are born again of the Spirit of God, united to Jesus, and who live in the Spirit, walk in the Spirit, and serve God in the newness of the Spirit, and not in the oldness of the letter, This sort of Antinomians I dearly love; and God loves them, because they love Jesus; and it is in and by such that God ever was, and ever will be, glorified.

I do believe in my heart, friend Ryland, that my most gracious God has given the Coalheaver a name and a place among these blessed ones; therefore do not rank me among the chimney-sweepers; for I am no friend to hypocrites, nor patron of the workers of darkness. As the doctrine that I preach is my own, what God himself revealed to my heart at first, and which I have learnt since out of no book but the Bible; I should like to dispute this point with Mr. Ryland himself, and that by the scriptures of truth, and let the children of God at large judge of our doctrine. I consider your age; and will, God enabling me, make use of all the Candour that I am master of, so as not to obscure the rays, nor blunt the force, of truth. I think I can do this with a good conscience, as it is in defence of my own testimony, and being commanded, contend earnestly for the faith, and to preach the Gospel; while your contention is for the Law.

In my answer to this, I shall make my remarks chiefly on those passages that are levelled at me, and which contradict the doctrine that I have learnt; and submit them to your judgment, and expect your reply. But, if you set your Maid to work, you

must expect, and shall have, the answer addressed to yourself. God says, The spirit of the prophets is subject to the prophets, but not to maid servants.

My business is, and shall be, with the Master, not with the Maid. - If Mr. Lovegrove has nothing to do with his money but to employ it in this way, he had better distribute it to the poor. A hint is enough. I shall add no more by way of preface, but conclude,

Reverend Sir,
Your ready and willing Antagonist,
In Zion's Controversy,

WILLIAM HUNTINGTON.

The Broken Cistern and the Springing Well

Quotation.

"WHAT THINK YE OF CHRIST?" - MATT. xxii. 42.

Of all the questions which it is possible to propose to mankind, this is one of the most important: upon the right knowledge of the Lord Jesus Christ depends the happiness and salvation of men. This is life eternal, to Thee, the only true God, and Jesus Christ, whom Thou hast sent, John xvii. 3. If our acquaintance with polite literature and the sciences is deficient, our loss will be trivial. If we are mistaken, or even deceived, in such matters, the mistake or deception will not be attended with much danger or damage; but a deficiency, a mistake, a deception, in the knowledge of the Lord Jesus Christ, cannot

but be accompanied by the most fatal consequences. Eternity hangs upon it.

Answer. Dost thou believe on the Son of God? - is a greater question than that. For whatever thoughts, knowledge, or notions, men may get in their heads, respecting the only true God, and Jesus Christ, whom he hath sent; daily experience shews that such knowledge is no defence against sin, nor helmet against errors - it is nothing but a broken Cistern. While the strong man, armed, keeps possession of the palace, he cares not for head notions, however pure: for, as soon as he can push such a sinner into open profession, and into a pulpit, and establish him in the esteem of simple souls, and in the hearts of hypocrites; he will be sure to drive him to make shipwreck of all his sentiments, or teach him to improve them to the advancement of his own infernal interest. I suppose we have not a reviser nor propagator of heresy, nor one preacher of lies, in the whole nation, but who first began his profession and ministry with such a dry, empty stock of speculative knowledge, as this book contains.

Was every unregenerate person in the nation to read this pamphlet till he acquired all the knowledge that it treats of, he would still be without God, and having, no hope in the world. An experimental, spiritual, and heart-felt knowledge of the Lord Jesus Christ, must be had, before eternal life can be known, felt or enjoyed. Head-knowledge is attended with pride, and exposes a man to the condemnation of the devil; while heart-felt knowledge is attended with life eternal. You begin your treatise of Knowledge at the wrong end. The sinner does not learn his first lesson of religion in the Gospel, but in the Law. He does not begin with Jesus Christ, but with the Father: Every one that hath heard, and hath learned of the Father, cometh unto me. The sinner will never hunger nor thirst after righteousness till the sentence of death gives him an appetite.

God, who is a consuming fire, comes near to the elect sinner to judgment, and appears in his fiery law. Then he calls upon God in trouble, and is delivered; but he is sure to get his answer in the secret place of thunder, Psa. lxxxi. 7. Here the poor sinner gets his first impressions of the tremendous attributes of God, which sink too deep for time or eternity ever to deface. In the glass of the Law the holiness of God appears; and in this astonishing vision the dreadful leprosy is discovered from head to foot, both within and without. This view stirs up his guilt and filth from the bottom of the heart, while the raging infection appears a loathsome disease. All external varnish, dead works, dry formality, good name, false confidences, lying refuges, and legal hopes, all find their funeral together, or fly away like chaff from the threshing-floor, or as smoke of the chimney; so that no place is found for them. It was this view, and the seraphic cry of "Holy! Holy! Holy!" that made the prophet Isaiah cover his lip, and cry, Unclean! unclean!

At the sight of Divine holiness in the Law, sin revives, and Justice applies the sentence, Nor has the sinner one plea to urge why it should not be speedily executed: his mouth is stopped, and he is become guilty before God. Such a sinner sees and feels that God is strictly just: here all his former notions, of a God all mercy, forsake him and flee.

The truth of God is no less terrible to the sinner than his justice. He sees that God has spoken and revealed his wrath against sin, and pronounced his curse upon every transgressor; and has declared that he will not clear the guilty. And true to his own honour, and to the word that is gone out of his lips, he must be. Hence the poor sinner sees no way of escape: he makes confession; he cries for mercy; he makes use of every argument he is master of; he turns his feet to the testimony, and makes haste, and delays not, to keep the commandment; he makes the Law his only rule of life, walk,

and conduct; and, in good earnest, sets about the performance of every duty that appears right to him, in hope of inclining his Maker to be propitious. But here the immutability of God appears: he finds that God is of one mind, and none can turn him; and what his soul desireth, that he doth. This destroys his former notion of God's being mutable, and altogether such an one as himself. He is obliged to acknowledge that with God is terrible majesty; and, as touching the Almighty, and his ways, he cannot find him out.

A sinner thus arraigned, and impressed with the holiness, justice, truth and immutability of God; is at his wit's end. He is like a wild bull in a net, full of the fury and the rebukes of Maker. Every wound slightly healed is laid open: every avenue, or false retreat, cut off righteousness and holiness, by the Law, are altogether despaired of; and the way to heaven by works, whether in whole or in part, for ever closed.

Thus far the sinner learns, in the Law, to know the only true God; and this lesson, prepares him for the new, living, and consecrate Way, through the Vail. And thus to the Law, is using it lawfully: for it is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners: For we know, says Paul, that whatsoever the Law saith, it saith to them that are under the Law, that every mouth may be stopped, and the whole world become guilty before God, Pointing sinners to a Physician, who never-felt their sickness, and espousing them to Christ before their first husband be dead, is leading them into adultery. A sinner who thus leans of the Father cometh unto Christ to whom none can come except the Father draw them.

The sinner's face is no sooner turned Zionward, than the storm appears at his back; which is sweetly abated by a still voice behind him, which intimates that he is now in the way. Dying Love, by the Spirit, echoes from the cross to his

conscience; which is answered again by the voice of Faith, but so unintelligibly that the sinner can hardly understand it, though the soul feel the effects of it. At this the heart begins to lose its native hardness, and gradually open? and enlarges; while every faculty of the soul is upon the watch, and every thought of the heart intent upon the strange emotion; until the blessed Spirit of God conveys a divine unction to the understanding, and proposes a crucified Saviour to the sinner, as the only object of hope, and testifies of him as such. With a longing eye the poor sinner looks, and with a trembling heart, and a wavering faith, longs, and begs of God to bring him near, and reveal his Christ in him. As the eye of a man upon the hand of his master, and as the eye of a maid on the hand of her mistress, so the sinner's eye waits upon God until he hath mercy upon him.

His face being Zion-ward, Zion-ward he looks; for out of Zion, the perfection of beauty, God shines: and into the sinner's heart he shines to give him the light of the knowledge of the glory of God in the face of Jesus Christ. And in this glorious ray the Saviour descends to the sinner's heart, and God reveals his Son in him. When the voice of: atoning Blood at once drowns all the thundering sentences of Sinai, and silences every accusation, in that tremendous court of judgment, the sinner feels himself with God at the Mercy-seat, where the righteous [in Christ] may dispute with him, and so be delivered for ever from their Judge, (Job xxiii. 6, 7.) unless he permits the bond children to bring him again into bondage.

The sinner found the Righteousness and Truth of God in the Law, which opened his ear to discipline; and now, in Christ, he finds Mercy and Peace in harmony with Truth and Righteousness; where Mercy and Truth met, there God reconciled, and the true penitent, meet; and where righteousness and Peace kissed each other, there the Father

kisses the Prodigal, and the Prodigal kisses the King of Peace.

This is the man that hath escaped the mount that might not be touched, and that burneth with fire; and is gone from blackness, and darkness, and tempest, and from the sound of a trumpet, and from the voice of words; and is come to Mount Zion, where the Saviour reigns - and unto the city of the living God, which he has chosen, founded, and built, and where he dwells; even to the heavenly Jerusalem; the married wife, the free woman, and the mother of every, free-born son - and to an innumerable company of angels, who were elected by the Father confirmed in their standing by the Saviour, and who are the retinue of the Lord, ministering spirits to the heirs of promise, and the fellow-servants of the saints - and to the general assembly, both of Jews and Gentiles and to the church of the first-born, which the Elder Brother bought with his blood, arrays, in his righteousness, and sanctifies by his blood and Spirit; and which consists of first-born sons, heirs of promise, and of the grace of life whose names are written in heaven, in the Lamb's book of life, being ordained to eternal life, or predestinated both to grace and glory - and to God, the Judge of all, as reconciled in Christ, and who is the justifier of him that believeth in Jesus - and to the spirits of just men made perfect, under the influence of the same Spirit of promise, and in union with the same Covenant Head - and to Jesus, the Mediator of the new covenant, who purges the sins of his people, who hath made peace by the blood of his cross, and who proclaims it, and maintains it in all his realm - whose kingdom is not of this world - and to the blood of sprinkling, that speaks pardon, peace, reconciliation, friendship with God, and access to him. - This, this, is the man, that spiritually, unctuously, and experimentally, knows the only true God, and Jesus Christ whom he hath sent, whom to know is eternal life. And such an one has life hid with Christ in God; he has life in his Covenant head; he has laid hold on eternal life by faith; he

has life in the promise, and life and immortality are brought to light in his soul; he is alive, and lives by the faith of the Son of God; and has a lively hope, sure and stedfast, and which anchors within the veil.

A collection of notions in the head is like a broken cistern that can hold no water; but such a savoury knowledge of Christ, by the Spirit in the heart, as this, is a springing well; and such an one shall grow in grace, and in knowledge too. This spring works up, and carries off the unsavoury lees of the old cask, and the lurking leaven of self righteousness, legal pride, and hypocrisy; together with the loathsome sediment of self-confidence and self-seeking; and as it purifies the heart, so it purifies the speech. God turns to his people a pure language, that they may call upon his name and serve him with one consent. Thus counsel in the heart, not in the head, is as deep waters, and the words of wisdom, as a flowing brook. This blessed spring rising up within purifies and renews the spirit of the mind, and carries it up to heavenly things, where it enjoys both life and peace, and is entertained with fresh discoveries of covenant love, and solaced with refreshings from the presence of the Lord. This is a knowledge, Sir, which no hypocrite could ever attain, and which false apostates never knew.

Head notions are like a standing pool in the midst of summer, neither sweet nor clear; and therefore, require a good deal of learning, flowery rhetoric, empty oratory, pompous speech, swelling words, and cunning craftiness, in order to decorate, garnish, and set them off: but these things do not feed the poor hungry soul. This book having treated of the knowledge of Christ, but not described any part of it, it then proceeds to mention the doctrine of the Trinity, and the characters, &c, of the Lord Jesus, by collecting a number of Scripture texts, which are better read in the Bible than in this book, for here is nothing described nor explained in it.

All the head notions of the glorious Trinity that men can attain to will never keep Satan out of the heart, nor hold the soul in a storm. The real Christian has got the work of a Trinity of Persons on his own soul. He that loves, dwells in God, and God in him: such an one hath fellowship with the Father; and he that enjoys pardon, rest, and solid peace, in his Saviour, by virtue of heart-felt union with him, has fellowship with the Son, and has fellowship with the Spirit; who communicates knowledge, comfort, and joy, to him; who maintains his standing in faith, his soul in hope, and his hope in expectation of future glory; who helps his infirmities in prayer, strengthens him with might in his weakness, bears testimony to his adoption, seals him with a comfortable assurance, and operates upon him as an earnest of the future inheritance. He is a witness and proof of his eternal election, and a pledge of eternal glory: he reveals the secret of heaven to him, and leads him into a state of friendship and familiarity with God; he makes known to his soul the good-will of God in Christ Jesus, and makes him obedient thereto by faith; enables him to stand fast therein, and that with a holy boldness, in unfeigned faith, in unpresuming confidence and in undissembled love; which no Arian, no Bond-child, no Socinian, no Sabellian, no Antinomian, no Arminian, nor any other species of hypocrites, ever experienced, felt, or enjoyed.

This doctrine, Sir, confounds the wise, and puzzles the prudent: it makes devils roar, and impostors rage; it drives the Pharisee from his sandy foundation, the hypocrite from his false hope, and the vessel of wrath from his anchorage; it discovers the rottenness of hypocrites in Zion, and makes diviners mad; it makes a novice in the pulpit look like an actor on the stage, and the writings of graceless souls like old Mother Shipton's Prophecy.

Under this divine teaching, the productions of carnal men are all thrown to the bats: a dry system in the brain appears a

broken wheel at the cistern, a noisy and empty profession, a rattle for prating fools; and all the pleasures, honours, and riches, of this world, like the drop of a bucket, or the dust of a balance.

Quotation. The Scriptures testify of the Lord Jesus that he is a Redeemer.

Answer. Notions of Redemption in the head will not do, reverend Sir; we must enforce the experience of it. The elect sinner is led to the Fountain open; his conscience is purged from guilt and dead works by an application of the blood of sprinkling; he is redeemed from the bondage of the law, from a vain conversation, and from among men. No man can sing of redemption without an application: no man could learn that song but the hundred and forty and four thousand, which were redeemed from among men. If's and But's, and We trust, and I think, will not answer the purpose here: head notions will not do to join in this chorus; faith in the heart is required. He hath redeemed us out of every nation, tongue, and people; and made us kings and priests unto God; and we shall reign on the earth.

Quotation. The Scriptures also speak of the Lord Jesus under the dignified character of a King, &c.

Answer. When the Saviour comes to manifest himself to the hearts of his own elect, he comes in his all-conquering chariot: he appears with his sword upon his thigh, and no less than the Most Mighty in his own glory and majesty. This the sinner is soon convinced of, when the point of his sword reaches the caul of his heart, and the arrows of his quiver stick fast in his conscience, whereby the people fall under him, and put their mouths in the dust, to obtain a hope in his mercy. A sinner, thus subdued by Omnipotence, stumbles not at the Saviour's Godhead; nor does he want any man to teach him that Jesus is a King. The King of Zion makes a triumphant entrance into

the heart, binds the strong man, disarms the devil of his infernal panoply, and casts him both from his fort-royal and palace. The Spirit of faith operates and gives the Saviour a dwelling within, while the manifestations of dying love raise him to supremacy in the affections. When every thought is brought into captivity to the obedience of Christ, his righteous sceptre swayed in the soul, and peace is proclaimed the principality of conscience; when the New Covenant, or the laws of faith, truth, and the perfect law of liberty, are by God the Holy Ghost written on the fleshly tables of the heart. This is the man that is a loyal subject of Zion's King: the kingdom of God is within him, he is under the reign of grace, and is well acquainted with his rightful Sovereign. All short of this is nothing but word: this stands in rowers. The other is head notions: this is heart religion, and can never be rooted up or destroyed.

Quotation. Procuring redemption and remission of sins through the effusion of his blood, offering himself up a sacrifice to God, to make reconciliation, and purchase an atonement.

Answer. I believe the elect were redeemed by the blood of Christ; that an atonement was made by his sacrifice alone; that peace was made by the blood of his cross; that we are pardoned, reconciled, and made nigh, by the same; and that the church was bought with that price: but as to a purchased atonement, the Bible knows nothing about.

Who this stinking Antinomian is - who needs no inward holiness; nor Christ in his heart, the hope of glory; nor fruits of the Spirit; and whose faith takes in all the world, and who denies that there is any elect at all; - I know not. These wretches are no relations of mine I will scrape no acquaintance, I will claim no kindred, with sinners and hypocrites in Zion; nor with them that hold the truth in

unrighteousness, nor with them who contend for the law as the only rule of life (which requires love to God and the neighbour) and they pretend to a great measure of both, and appear in friendship; give you the right-hand of fellowship, bless your labours, declare publicly their great love and high opinion of you, as a lover of the Lord Jesus; and, at the same time, are working under ground with all manner of guile, deceit, hypocrisy, and deceivableness of righteousness, on purpose to blow up both your reputation and usefulness. Friend Conscience, make thy application! This is no part of my religion: I am no friend to bush-fighting, shooting in secret; I love plain dealing. God dealt plainly with me; and in my office he makes me deal plainly with others. Open rebuke is better than secret love: then how much better than secret guile, which is so contemptible that a person accused of it rendered an unfit member of a society of a pick-pockets, and condemned as a traitor by a gang of thieves! How wrong so ever the Antinomian may be, this book is not likely to set him right.

Quotation. He denies vital experimental, personal union, wrought in the soul by faith.

Answer. This any man may do, and be found in the truth too. If faith can work a vital, experimental, personal union, in the soul, one would think that faith itself must be a divine person, because it is the efficient or working agent of vital union, which is what none but God can work. The bond of union is God's everlasting love to us in Christ Jesus; and it is the Giver of Christ, and of faith too, and only Him, that can work this union in us. As it is written - And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayst live, Deut. xxx. 6. At the time of this circumcision, love of God is shed abroad in the heart by the Holy Ghost, which is given to us; and he that dwelleth in love, dwelleth in

God, and God in him. This is bringing the sinner sensibly into the bond of the Covenant; which bond is the bond of eternal union with the Covenant Head: for it is under the influence of Divine Love that the believer is joined to the Lord, and made one Spirit with him. The bond of all perfectness is not our faith in God, but God's eternal love to us, The former is not the efficient of the latter, but the former is the effect of the latter, Love and faith are both fruits of the Spirit; but, as charity is greater than either faith or hope, it is not likely the lesser should work the greater. Faith is the evidence of things not seen, and the substance of things hoped for; but full possession wants no evidence, and things seen and enjoyed need no hope. The bond of union will be the sweetest, and in full perfection, when these cease: for faith works by love, and the exercise of it works or produces patience; but it never works union. Mr. Ryland must know better than this.

Quotation. The Lord Jesus Christ is made of God sanctification to his people, as he is their great Head of Influence; who imparts to every member of his mystical body, by virtue of his kingly office, his holy Spirit, to sanctify and make them holy in their own proper persons.

Answer. Jesus Christ is made sanctification to his people in his priestly office. He assumed our nature, he bore our names; and, by his offering, made an atonement for us as a Priest. He bore our sins, he removed our sins, he blotted out our sins, he purged our sins, and that in his priestly office, to which the making atonement belonged. Christ is made sanctification to us, by executing his Father,s will in the offering up of himself as a sacrifice: By the which will we are sanctified through the offering of the body of Jesus once for all. For by one offering he hath perfected for ever them that are sanctified. Wherefore Jesus, that he might sanctify the people with his own blood, suffered without the gate. If all this be true, then Christ is, in his priestly office, by virtue of his one

offering, the sanctification of his people, and that by the will of God: and if he hath, by one offering, perfected for ever them that are sanctified; it must follow that, in his priestly office, he is the perfect sanctification of his people; and they were made nigh by the blood of Christ, before they were brought nigh by effectual calling. This work was finished upon the cross; and the believer is complete in Him that finished it, and without fault before the Throne: on which account, he is said to be sanctified in Christ Jesus, 1 Cor. i. 2.

Hence it appears that, if not by imputation he is made sanctification, by the will and purpose of God he is; who, in the bond of an everlasting Covenant, united us together and made us one, as surety and debtor are one. Christ was made a curse; but we were blessed in him; he was held by the hand of justice, but we were let go free; the chastisement fell on him, and peace fell to us; he was striped, and we were healed; our old man was crucified with him, and we were viewed new creatures in him; he died, but we lived; he was the sacrifice, and the atonement was ours. Thus, by the will and purpose of God, he was made sanctification; and, by his one offering, he hath perfected for ever them that are sanctified. But, as to eternal sanctification, it is the work of the Third Person in the Trinity: as it is written, That the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost, Rom. xv. 16.

Quotation. By his justifying righteousness he saves them from the guilt and condemnation of sin - which are the two first propositions I laid down - and this relates to his priestly office, and is that which gives them a title to heaven.

Answer. Why is the justifying robe of righteousness, which the Saviour wrought out, confined to his priestly office? A Priest under the Law was not bound by his office to clothe the tribes of Israel, nor to pay their debts: it was wrought out by

Christ in his office as Surety, who undertook to pay the debt of perfect obedience to the Law; and the imputation of it to the debtor is the sovereign work of the Great Creditor, who took the Surety from prison and from judgment, when the total sum to precept and penalty was paid. And to us it shall be imputed, if we believe on him who raised up our Lord Jesus Christ from the dead. By which sovereign act of Divine clemency, displayed by imputation, the debtor is not only discharged; but, by virtue of this righteousness on him, and the Spirit of Promise given to him, the righteousness of the Law is fulfilled in him, while he walks not after the flesh, but after the Spirit.

Quotation. She shall not only be clear as the sun in her justification, but she shall also be fair as the moon in her sanctification.

Answer. The Church has been brought from under the moonlight dispensation ever since the Sun of Righteousness rose from the dead, and began to shine out of Zion, the Perfection of Beauty. The Gospel Church is represented as having the Moon under, her feet, which is a very improper place for her sanctification; for, surely, her inward glory is not to be trampled upon.

Quotation. This faith unites the soul to the Lord Jesus Christ; and, the moment the believer is made partaker of it, he becomes one Spirit with the Lord.

Answer. In a late Quotation, faith was said to work a vital union but, in this place, faith has produced itself to be the uniting bond and very weak one at best, and will last no longer than death. The saints die in faith; but we hear nothing of this worker of union, nor of this uniting bond, nor of any ties, or feats of faith, beyond the grave.

Quotation. This faith makes Christ precious; it purifies his heart, and constrains him to hate sin, because of it's

deformity; because it is Christ's enemy, and crucified him; and because Christ abhors it, and a Triune God abhors it. It constrains him to love holiness for its own beauty and excellence.

Answer. For my part, I believe that, and that only, which constrains man to hate sin, is the love of the Almighty to him; which, and only which, can produce a godly sorrow for sin, and a hatred to it. - When I was on the brink of black despair under the Law, I had a clear view and a strong faith in the holiness, justice, and beauty of God. The excellence of these, however, did not attract my love, but drove me to desperation and madness. I pitied myself, loved sin in my heart, and wished that there were no God at all. But, when pardoning Love operated upon my grief and sorrow, and produced repentance never to be repented of, then I loved the Lord with all my heart and soul; not because he was holy and beautiful, but because of his goodness, loving-kindness, tender mercy, pity, and compassion, to such a cursed wretch as I was. The Apostles loved God because he first loved them; Mary loved much because she had much forgiven; and the Psalmist loved the Lord because he had heard the voice of his weeping, and had forgiven the iniquity of his sin. If persons were to publish, a thousand volumes of such head notions as these, heart religion would ever contradict them all. It is not enough for authors to know the scriptures, they must know the power of God also.

Quotation. Faith gives the soul victory over sin, and Satan, and the world.

Answer. If Faith can do this, I should have no objection to fall down and worship it. But I believe that Christ overcame the world, and bids me be of good cheer on that account; and the same Conqueror must give me power to tread on serpents, scorpions, and all the power of the enemy, or else they would

soon be too much for me. If ever I am made more than a conqueror, it must be through him that hath loved me. My faith is so far from giving me this victory, that I am obliged to employ faith in every time of trouble; to go with messages, with petition after petition, till the Lord's strength, in answer to Faith's prayer, be made perfect in my weakness. Instead of Faith's giving this victory, the believer is obliged to lay hold of Christ's strength, in order to keep his faith from sinking. I know the Apostle says, that this is the victory that overcometh the world, even our Faith; and that faith is a prevailing Grace. But the Object of faith, and the system of faith, are chiefly intended in that passage, the Object of faith, because he has already obtained the victory, and led captivity captive - the system of faith, because eternal victory is promised and given in that system. They that overcome, do it by the blood of the Lamb, and the word of their testimony. By the former, it is obtained for us; in the latter, it is promised to us.

Quotation. In this way the Lord Jesus Christ sanctifies his people, and actually saves them from the love and power of sin.

Answer. I am glad to hear that there are professors in the Church who have pressed forward, and are got so nigh to perfection; and I believe it is true with respect to the inner man. But, for my own part, I will openly confess that although I can find in myself a principle that opposes, resists, and at times, strongly and sensibly detests and hates all sin, and I loathe myself on the account even of the workings of it; yet I find that, with my flesh I not only love, but in many things serve the law of sin; which the contrary principle neither roots up, destroys, nor perfectly keeps under. I believe that sin shall never be my ruin; and that the sovereign sway, or reigning power of sin, is destroyed in my soul; and that the seed of God, or the new creature produced by a spiritual birth in me, will never love sin: yet the life and power that I feel in the

perpetual strugglings of sin are sufficient to lay all my honour in the dust; and to send me, with humble confession, confusion of face, and contrition of heart, to God, in secret prayer, from year's end to year's end. And there are many sins in the world which, in an unguarded hour, and in an insensible frame, are presented to my foolish heart a sweet morsel - and, perhaps, if all was known, the compilers of this book can describe no more experience of the protecting power of God, no more trophies of abstaining from sin, or victory over it, nor any more ocular demonstrations of an aversion to it, than William Huntington.

Quotation. Holiness of heart and life is indispensably necessary to enable the believer to maintain communion and fellowship, with God.

Answer. But the great question is, Where this holiness of heart and life is to be had, in order to maintain this fellowship? For my part, I find no other way of obtaining holiness, either in heart or life, but by enjoying union and communion with Christ. So that holiness is the effect of union, according to my feelings; and which I find, no other way of keeping up but by fervent prayer in private, humble confession, reading, meditating, and diligence in the use of means. Pointing to holiness in heart and life, in order to maintain communion and fellowship, is always the method of those who deal in the letter; but those who are acquainted with Jesus by the Spirit, and who know the Spirit's work, have not so learned Christ - they tell the believer to hold fast the Head, and that he can do nothing without him - and to abide in the Vine is the only way: to bring forth much fruit.

This book treats largely about the words Sanctification and Holiness - but it is all forced: there is no one part of it that flows from a savoury, unctuous experience in the heart; nor yet from the power, influence, or enjoyment, of the Spirit upon

the soul. The whole of it is extorted, pressed, and squeezed, from the letter of Scripture; moulded together by the dint of human wisdom; and unnaturally decorated with a little fulsome, flowery rhetoric, reflected from the natural ingenuity of others. I am not alone in my judgment; Conscience, when this book was written, bore the same honest testimony. Counsel in the heart is as deep waters, and the words of Wisdom a flowing brook - but this Treatise came not from the Spring, but from the press.

Quotation. Sanctification, then, it appears from the word of God, is a personal thing, wrought upon the soul by the power of the Holy Ghost.

Answer. That which made Canaan the Holy Land, Jerusalem the Holy City, the Temple the Holy Place, and Tabor the Holy Mount, was the presence and appearance of the Holy One there; and that which makes a man an holy man is the indwelling and perpetual abiding of the Holy Ghost in him. He is the Spirit of Power in the will; the Spirit of Love in the affections; the Spirit of Revelation in the mind; the Spirit of Illumination in the understanding; the Spirit of Faith in the heart; the Spirit of Judgment to them that sit in judgment, and of Strength to them that turn the battle to the gate; and is an infallible witness in the conscience. He creates the fruit of the lip, is a watch before the mouth, and gives motion to the tongue. He produces a filial fear in the heart, and sets the Object of fear before the eyes. He bars both heart and ears against the pretensions of deceivers, and attends the sound with joy to the heart when a child of Wisdom bears his testimony. He gives both inclination and motion to the whole man; actuates the hands to honest labour, and shakes them from dishonest gain. He teaches the eye to watch the goodness of God that passes before the saint, and sweetly constrains him to pursue the leadings of Providence, and the footsteps of Faith. He is a free Spirit among the free-born

sons of Zion, a Spirit of unity to all that are within the bonds of the Covenant, and makes the heart of a believer leap for joy at the rapturous salutation of a heaven-born soul. The elect, as considered in Christ, were sanctified from eternity in the purpose of God; and their sanctification was held forth in the promise of God; and in their Covenant Head they were sanctified, when he offered up himself; and by the word of truth, when applied to the heart, for they are clean through the word spoken to them; and they are sanctified by the indwelling of the Holy Ghost, as above described. But, as to Sanctification which is called a personal thing, wrought upon the soul by the power of the Holy Ghost, I know nothing of, nor this Book neither - yet I declare, before God, that notwithstanding all the calumny, reproach, hard names, and bad spirit, with which I am loaded and charged, I would not exchange what Christ has done for my soul, and by the Spirit wrought in me, and done by me, for all the sanctification of this book; nor for all the personal holiness, fruitfulness, and good works, of five hundred such Authors, put them all together.

Quotation. From these two jarring principles, so opposite to each other, proceeds a continual warfare. Sometimes Divine Grace treads Indwelling sin under it's feet, and then the Christian is holy, humble, and happy in his God. At other times, Sin rouses up all it's powers, attempts to shake off the yoke, and even prevails so far as to take the new man captive; and then the Christian groans, being burdened.

Answer. If this be true, the Christian may well groan. And how can the believer himself be really delivered from the love and dominion of all sin (according to a former quotation), if the seed of God, the production of the Holy Ghost, the new man of grace, falls under the prevailing power of sin, and is taken captive? Sin is Satan's ally, but the new man is in close alliance with the Spirit of God. The strong man armed must,

therefore, overcome Him that is stronger than he, and regain his lost possession, before this new man, this principle of grace, which is to reign through righteousness, can be conquered, by the prevailing power of sin, so as to be taken captive. The distinction here between the believer, and the seed of God in him, is this: the believer is delivered from the power of sin, but grace is taken captive by sin. To speak without irony, and without lightness, I do believe in my conscience, that persons who learn notion and a wild cant, from the letter of the Scriptures, and from the people Of God; and who darken and confound everything they learn, being ignorant, and destitute of the power of God; and who get into a profession of religion, and publish such strange gibberish as this, and blend the sacred names of Sanctification and the Holy Ghost with their own subtle inventions - are guilty of spiritual wickedness; and their sin, in the great day, will be found to be more dreadful than that of the openly profane cursers and swearers, who never once troubled themselves or interfered with religion. And sure I am that the aims and ends of such people can be nothing but seeking honour from the blind and ignorant, and a livelihood in idleness; to perplex and puzzle seeking sinners, and to oppose and blacken those whom God has sent to lead them.

Quotation. The next thing I mean to consider is that grand Antinomian tenet, that the Moral Law has ceased to be the rule of a believer's conduct, as much as it has ceased to be a covenant of works.

Answer. My reader will observe here that the only rule of life is now termed the rule of conduct. Pray, does the Author, or do the Authors of this book, make the Moral Law the rule of their conduct? Do they labour six days, and do all they have to do? Do they keep holy every Saturday: not doing their own works, nor finding their own pleasure, nor speaking their own words, on that day? Do they teach them diligently? Do they

talk about this law when they sit in their house, when they walk by the way, when they sit down, and when they rise up? Do they bind them for a sign upon their hands, and wear them as frontlets between their eyes? Do they write them upon the posts of their house, and upon their gates? Deut. vi. Do you love God whom you have not seen, when you knowingly endeavour to injure his children (in his own work) whom you have seen? Or, is loving in word, instead of deed, the love that the Law requires? Do you not take the name of God in vain, when you pretend to the operations of the Holy Ghost, and tell us that a partaker of grace is delivered from the power of sin, but that the grace of God is prevailed over and taken captive by sin? Do you not kill, when you bear enmity against the just without cause, and begin and practise hypocrisy against those that never meddled with you; and shoot in secret at those whom God has called, commissioned, owned, and blessed; and whose life and conduct exceed that of your own, Conscience and yourself being judges? And if yourselves are so holy, so filled with overcoming faith, so infallible in judgment, and so sanctified, in life; how is it that you do no good in your day and generation? What fruits, or effects, appear by ocular demonstration, either in yourselves or your pupils? Do you ever return in the power of the Spirit? or, is the fame of you ever spread abroad in any other way but by the sound of your own trumpet? Do you not commit adultery, while you pretend to an union with the Bridegroom of the Church, when you can give no account of the death of your first husband? Do you not steal away the name of a minister of the Spirit, in whom the righteousness of the Law is fulfilled, and palm him with the name of Antinomian, because he does not say what the word of God never declared to be any one part of the confession of his faith? Do you not bear a false witness, when you artfully represent those as ministers of sin whom God has made ministers of righteousness? Do you stand clear in any of these things - Do you love your neighbour as yourself, when you speak fair to his face wish

him success; express your love to him, and readiness to assist him; and, at the same time, are working under ground, to blow up all his usefulness.

Quotation. That, to the believer in the Lord Jesus Christ, the Moral Law has ceased to exist as a covenant of works, is a grand and glorious truth; and is granted on both sides of the question.

Answer. Has the Law ceased to exist as a covenant of works? Pray, when did it expire? When was it, with, respect to it's binding and killing power, repealed, or divested of it's divine sanction? If it has lost its commanding power to do for life, and its power to condemn to death in case of disobedience, it has lost all the power it has; for this is all the power that it ever had. And if the Saviour came to deprive the Law of this power, he came to destroy it; for what is a law without commanding and condemning power? This is making void the Law through faith; for divesting the Law of it's authority can never be called establishing it. The Galatians found it no less than a yoke of bondage, when they turned their back on the grace of God, in order to make the Law the perfecting end of Christ for sanctification - which is all that this book aims at. And, for my own part, I still find that, if I lose sight of Jesus, and begin to live and conduct myself by that letter, instead of walking by faith, it soon becomes a yoke of bondage to me. And although (as some say) the Law is in the hand of Christ; yet, as many as are the works of it are still under the curse of it; and as many as will be found under it, even in the great day, will be judged by it; and receive the dreadful sentence of it, even from the mouth of Him who magnified it, and made it honourable. It will be a fiery law in the hand of Jesus, as well as in the hand of Moses; and the fire of wrath that is kindled in it will burn to the lowest hell!

Quotation. Because the Lord Jesus is become the end of the Law, both Moral and Ceremonial, for righteousness, to every one that believeth.

Answer. If Christ is the end of the Law for righteousness, he is not the destroying end, but the fulfilling end. The Law is still a yoke for the servant, and a trap for the hypocrite: that which should have been for his welfare, by driving him to Christ, becomes a trap, by his trusting in it; and the way that seems so right to a man, is, in the end, the way of death, because life is sought by the ministration of death.

Quotation. I shall not, therefore, take up any time, or employ any pains, to prove that here, because we are already agreed upon that subject. But, that the Moral Law ought still to be considered as the rule of a believer's conduct is as great a truth. It is the eternal rule of righteousness, and is incapable of any variations.

Answer. I Believe the Law to be the only rule of righteousness, and life too, to every one that is under it. And as such Christ always used it - What shall I do to inherit eternal life? - What is written in the Law? how readest thou? - This do, and thou shalt live, - If thou wilt enter into life, keep the commandments. The Law is your rule of life - do that, and thou shalt live. But the soul that hungered and thirsted after righteousness, He always called to himself, and told him to abide in Him, and, then he should bring forth much fruit; but, if he did not abide in him, he would be cast forth as a withered branch, and be fit for nothing but the fire, If the law be incapable of any variations, pray, when was it that it varied from it's usual existence as a covenant of works? - for we are not agreed upon that palpable contradiction.

Quotation. Amongst men, the idea of a king and people supposes also a Law subsisting between the parties;

agreeable to which, the king is to govern, and the people to frame their actions.

Answer. But this law is not the Moral Law; for, if Christ rules his subjects by that, according to the actions that they frame, he must destroy them all together as rebels, for they all offend. But he receives gracious gifts for the rebellious (not killing precepts), that the Lord God may dwell among them. It is the Law of Faith that goes forth out of Zion, and the Word of Life that goes from Jerusalem. The Lord shall send the Rod of thy strength out of Zion: rule thou in the midst of thine enemies, Psalm cx. 2. But the Moral Law is not the Rod of his strength; that is weak through the flesh. Bind the testimony, seal the law among my disciples, Isa. viii. 16. The testimony of the Gospel is received in the bond of love, and the Law of Faith is attended with the seal of the Spirit: the day you believed, ye were sealed with the holy Spirit of promise. But God does not set this seal to the preaching of the Moral Law: He, therefore, that ministereth the Spirit, and worketh miracles among you, doeth he it by the works of the Law? (Gal. iii. 5.) No, he doth not. Ministers of the letter are not sealed themselves. Nor does God attend their ministry with his seal: for they are servants of corruption; they know not what they say, nor whereof they affirm; and therefore can confirm nothing but their own ignorance, and the bondage of their audience. And this is evident: for some who contend for the Law are obliged to write and read their sermons; which prove that they serve in the oldness of the letter, and not in the newness of the Spirit. Take them, reader, to the Law, and to the testimony - that is, to the law of Faith, and to the testimony of the Gospel; and, if they speak not according to this Word of life, it is because there is no light in them. Life and immortality are not brought to light in their souls by the Gospel; they are under the yoke of the Moral Law; and the old vail is still upon their heart in reading the Old Testament, which vail is done away in Christ, and an easier yoke given. The Law of Faith is

so complete that whatsoever is not done in obedience thereto, and from faith therein, is no better than rebellion and wickedness: whatsoever is not of faith is sin.

Stand fast, reader, in the liberty wherewith Christ has made you free, and be not entangled again with the yoke of bondage. The Law has lately obtained a great many new names, which it never bore before, and which the bond-children in the present age have given it.

One divine calls it the evangelized Law; which implies that the covenant of Works is now turned into the covenant of Grace; that the minister of the Letter, by this turn, is now the minister of the Spirit; and that he who works, his work is reckoned to be of grace; and he that worketh not, but believeth, he is an Antinomian, and the reward is reckoned to him of debt. This is turning things upside downs which is to be esteemed as potter's, clay. Isa. xxix. 16.

Another divine differs from the last; and says, The Moral Law is the legal Covenant of Grace. Which, by the bye, is a contradiction in terms: and is, in effect, to say that the ministry of death is now the grace of life; the ministration of condemnation is now the ministration of righteousness; the law, that worked wrath, now works love; the enmity is now reconciliation; the yoke of bondage is now the evangelical yoke of Gospel obedience; and that which was engraven on tables of stone is now written on, the fleshly tables of the heart; and the killing letter is now the quickening Spirit.

Others differ from the latter, and tell us that Christ came to bring us to the Law, and to enable us to keep it. Hence the Law is not a schoolmaster to bring us to Christ, but Christ is the schoolmaster to bring us to the Law: that to fly from wrath is to fly from Jesus; and to fly for refuge, is to go to the Law for holiness. According to which sense, Moses, the servant, has

more honour than the Master; and the house has more honour than him that built it.

Others differs from these; and tell us, that the Law is the only rule of a believer's life; by which he is to walk, and not by faith; by which he is to live, and not by faith; by which he is to work, and not by faith. These make void the promise of God, and make faith of none effect.

Others tell us that Christ came to enable believers to keep the Law; which entirely contradicts the complaint of Zion, who declares that all her righteousnesses are as filthy rags. And which shews that the old man, in our days, is dead; that there, is no law in the members that war against the law of the mind now no flesh in the believer that loves the law of sin: and though the Apostles in many things all of them offended, yet believers, in this period, never offend at all; which makes their obedience perfect, and the Saviour's of less worth.

But the Authors of this book differ from all the above. For we are informed, (page 42:) that the Moral Law has ceased to exist as a covenant of works. And, in the same page, the Law is declared to be The Eternal Rule of Righteousness, and is incapable of any Variations. If it has ceased to exist what it once was, it must have varied some way or other. And we are likewise informed that the believer is delivered from the power of sin; but that the new man of Grace is overcome, and held captive, by Sin. This is turning things upside down. However, all these various changes, alterations, fluxes and refluxes, which men have made in the eternal Rule of Righteousness, and unalterable Law of Works, not a jot or tittle of which shall ever fail or pass away, even though heaven and earth do pass away - only serve to shew us the truth of the Holy Ghost's assertion, that those who turn aside to vain jangling, and who desire to be teachers of the Law, know not what they say, or whereof they affirm.

Our sworn enemy to the Antinomian now goes on to describe the bands and cords that hold the King of Zion and his loyal subjects together.

Quotation. As to his subjects, they are under a threefold obligation to pay the most ready, cheerful, and prompt obedience, to whatever commands he is pleased to give them. In the first place, a natural obligation; as they are not only his subjects, but the creatures which his hands formed out of the dust.

Answer. And he gives them grace for obedience to the faith; and works in them, both to will and to do, of his own good pleasure: and this obedience is acceptable to him; but all that is extorted by the Law, or that springs from any other principle but that of his own implanted grace, is rejected, as service in the oldness of the letter, or as the eye-service of a hypocrite, or the drudgery of a slave. Christ will not be served in the chains of a galley, but with the wings of a dove.

Quotation. What can be more evident than that every creature is under a natural obligation to obey the commands of it's Creator?

Answer. But it should, be considered that Nature has lost the use of her limbs; is wholly corrupt; and, the more she stirs, the more mischief she does. Hence a Divine Nature is given to keep her in subjection: self must be denied, flesh and blood are not to be conferred with, and natural reason is often opposite to faith.

Quotation. Secondly, A moral obligation; as they are not only creatures, but creatures possessed with rationality, grand, reasoning, thinking faculties.

Answer. But the carnal mind is enmity, and the Law worketh wrath: so that no business can go on to purpose while these

two are contending; until sovereign Grace subdues the latter, and delivers us from the former, in order that we may serve God in the newness of the Spirit, and not in the oldness of the letter; and worship God in the beauty of holiness, and not with a hypocritical worship, enforced by legal threatening, or extorted by servile fear. As for depraved Rationality, she very often loses herself in divine mysteries. She must look before she leaps, and comprehend the end before she begins the work. A divine warrant is not sufficient for her. I have read, in Dr. Priestly's works, of his propagating a Rational Christianity; but it is visible that incomprehensible mysteries, which are the heights of heaven, and deeper than hell (Col. ii. 2. Job. xi. 8.), have quite drowned the doctor and all his rationality together. Strong reasons are often brought forth against the King of Jacob, Isa. xli. 21. Faith must reason, if any good be done by reasoning. Faith, like a good servant, goes when she is bid, and comes when she is called. By Faith, Abraham obeyed, and went out, not knowing whither he went - which to depraved rationality is a wild-goose chase, and to Carnal reason foolishness. All our thoughts, must be brought into captivity to the obedience of Christ, or else we shall never think soberly, as we ought to think. Rationality, with her grand reasonings and thinkings, must be kept within bounds, like a restive horse; and that not by a moral precept, but by restraining grace, if ever the sinner is admitted to fellowship with Christ. The Gospel is calculated and published to stain the pride of all glory, to take the wise in their own craftiness, to bring into contempt all the honourable of the earth, and to puzzle the wise and prudent; and, though it is the wisdom of God in a mystery, yet it is to them that perish foolishness. This wisdom is to display the riches of divine grace, to the glory of God, and the humiliation of the sinner; and not to aggrandize Rationality, with her train of vain reasonings and free thinking; but to put her at the footstool, as altogether incapable of the chair in these matters: If any man will be wise, let him become a fool, that he may be wise - which to the carnal reasoner and

free-thinker is a contradiction in terms, and an irrational speech. My reader must take these treble obligation, together, and then he will see what the Wise Man's threefold cord, which is not quickly broken, means; which in this book is called the bands and cords of Zion's King, which the Pharisees broke asunder, and cast from them, Psal. ii. 2, 3. But surely, if it had been the threefold cord of the Wise Man, they would not have broken it so easily. Fallen Nature, however, furnishes out the main band; the broken Law the next; and, as for Grace, that only brings up the rear. Fallen Nature, in her low estate, contributes her cord towards the support of this kingdom, which is not of this world. The Law, which is weak through the flesh, affords great assistance to the kingdom of Grace, which is not of works, either in whole or in part; nor in word, much less in a killing letter. And, though the spiritual obligation is brought in last, yet the dominion of Grace is not of this world, nor is the first obligation from men. Nor is the Moral Law any band of it, for the kingdom is spiritual, not legal: it is not in word, but in power; in righteousness, peace, and joy in the Holy Ghost; neither of which from flesh and blood, nor from Sinai, but from sovereign grace in Christ.

Quotation. And, thirdly, a spiritual obligation.

Answer. The first, the grand, and the most noble tie of the kingdom of grace, is here represented to be a Natural Obligation. - our being creatures formed out of the dust. This is the law of Heathens; who are a law to themselves, and who sin without the Moral Law, and shall perish without law: and those Heathens who cleaved to this law were the greatest enemies to the Gospel. The second is the Law of Moses, which the bond woman and her children are under, and who sin in the Law, and shall be judged by the Law. The Pharisees, who cleaved to this obligation, were the people that imagined a vain thing, who broke Zion's bands asunder,

and cast her cords from them. The third is a spiritual Obligation. This is of Grace and Truth, which came by Jesus Christ. And I believe that the bond of the covenant of grace, and perfect liberty by the law of truth, will produce more good fruits, in one saint, to the glory of God, than ten thousand volumes of such doctrines as these will ever produce. The covenant of grace makes a minister fruitful in good works, and fruitful in spiritual converts; as is declared by the testimony of God My covenant of life and peace was with Levi; and I gave them to him, for the fear wherewith he feared me, and was afraid before my name. The law of truth was in his mouth, and iniquity was not found in his lips. He walked with me in peace and equity, and did turn many away from iniquity, Mal. ii. 5, 6. Hence it appears, that the Covenant of Life and Peace, and the Law of truth, did not lead him to licentiousness, but made him a good and useful man. Neither the Law of Heathens, nor the Law of Moses, is the rod of Christ's strength, which was sent out of Zion, and by which he rules in the midst of Jerusalem. Neither of these obligations make his subjects a willing people (Psal. cx. 2, 3.), but the power of Grace displayed.

Quotation. As for me, says Paul, I am determined to know nothing but Jesus Christ. God forbid that I should glory, save in the cross of my Lord Jesus Christ. But he also adds - I am not without law to God, but under the law to Christ.

Answer. But what Law was that which Paul had to God? Was it the Law of Works? saith Paul; we are delivered from the Law we are not under the Law, but under Grace. As saith the Apostle's quotation - I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. Heb. x. 16, 17. And what Laws are these? Are they the Law of Moses or the Law of Heathens? Nay, saith Paul neither of them. For God, finding fault with them, saith - Behold, the days come, when I will make a new

covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers, in the day when I took them by the hand, to lead them out of the land of Egypt because they continued not in my covenant, and I regarded them not, saith the Lord. Here is a new covenants and in that he saith; a New Covenant, he hath made the first old, Heb. ix. 8, 9, 10, 13. The Law and the Prophets were until John (saith Christ): since that time, the kingdom of God is preached, and every man presseth into it, Luke, xvi. 16. And it is those, and only those, who feel the terrors of the Moral Law, and the accusations of the Law of Nature, that press into this kingdom.

Quotation. I am under the Law to Christ, saith Paul.

Answer. But what Law was that, in Christ, that Paul was under? He is of age; he shall speak for himself: For the Law of the Spirit of Life, in Christ Jesus, hath made me free from the law of sin and death. (Rom. viii. 2.) Here Paul tells us, that the Holy Spirit hath a Law, as the Gospel is called the Ministry of the Spirit; and that this Law of the Spirit is in Christ Jesus; and that the operation of it on Paul's heart made him free from the destroying power of the Law of Sin, and from the binding and damning power of the Law of Death, engraven on tables of stone: or, in other words, this Law of the Spirit made Paul free from what you call Natural and Moral Obligations; which are the ministration of death.

Quotation. For I delight in the Law after the inner man.

Answer. Paul was renewed in the spirit of his mind. The New Covenant (not the Old) was put in Paul's heart, and in his mind had the Lord wrote it: and with his renewed mind be served this Law of God; for Paul served in the newness of the Spirit, and not in the oldness of the Letter. Being made free from the Ministration of Death engraven on stone, (Rom. viii. 2) which, he saith, worketh wrath, (Rom. iv. 15) he was

enabled to perform spiritual service. And as the Law of the Spirit, in Christ, revealed to Paul an imputed righteousness adequate to the Law, and produced true holiness in Paul, which the Law requires; and the love of God shed abroad in his heart, which the Law calls for; Paul knew by these things that the righteousness of the Law was fulfilled in him, though not by him - therefore he could do no less than love this Law of the Spirit after the inner man.

Quotation. What Law? The Moral Law. Some say, the Law of Love. And I grant it; for the Moral Law and the Law of Love are synonymous terms, and mean one and the self-same thing.

Answer. If the Moral Law, engraven on tables of stone, is the Law of Love, then no great thanks can be due to Him who redeemed them that were under this Law; nor are we much indebted to Free Grace, which delivered us from it. For what yoke can be so easy as this Law of Love? Nor the Saviour's yoke, for that is attended with a daily cross, and many sips of the bitter cup which this Moral Law of Love doth not enjoin. I never knew till now that the Moral Law was ever called the Law of Love. God calls it a fiery Law - that the fire of it was kindled in his anger - that it worketh wrath, and is the ministration of death and condemnation - that those who are of the works of it are under the curse of it; for to him that worketh the reward is reckoned of debt, which he never can pay; and which Law is the strength of sin, and will imprison every such debtor till the utmost mite is paid: for heaven and earth shall pass away, before one jot or title of the Law shall fail; fail of its power, of its unlimited demands, or of the execution of its dreadful curses. Vain jangling, indeed! The love of God, in Christ Jesus; the bond of the everlasting Covenant; the first fruit of the Holy Ghost; the constraining power of the Law of the Spirit, is here palmed upon Moses' Law. Grace and Truth, the effects of sovereign love, came by

Moses; but Antinomianism and Licentiousness, according to this book, came by Jesus Christ. Such publications as these may serve to ease the minds of authors who envy the happiness and success of God's servants, They may serve to blacken their characters, to harden carnal professors against the grace of Christ, to stagger the minds of the simple, and to keep up the popularity of those whose emptiness God is pleased to discover to his own children - but, I believe, such writers will find the latter end to be bitterness.

If a man, who had transgressed the laws of his country, and who was tried and condemned to death by the same, and who should receive a free pardon from the sovereign clemency of his king at the place of execution - should such an one ascribe his pardon to the love of the law, instead of the undeserved love of his king; and attribute his salvation from death to the law that dealt the sentence of death to him; he would not only shew the greatest ingratitude to the grace of his sovereign, but give sufficient proof, that he was touched with insanity. The case is the same here. The Law was added because of transgression, that sin, by it, might appear sin; that the offence might abound; yea, that sin might become exceeding sinful; that every mouth might be stopped by it, and the whole world become guilty before God; and that judgment might come upon all men unto condemnation. Here they all lay under the sentence of death; and are children of wrath when Grace finds them. And they are pardoned; but pardon is of the new Covenant, not of the old. And they are justified; but not through the Law, but through the righteousness of Faith. And they are sanctified; but not through nor by the Law, for God doth not minister the Spirit by the works of the Law, but by the preaching of Faith. And they are saved; but salvation is not of works, for by Grace are we saved, through Faith, and that not of ourselves. And we are glorified; but if they that are of the Law be heirs of glory, faith is made void, and the promise made of none effect. Salvation and Glorification are of

sovereign love. And, according to this book, the grand source of all is to be found in the Law, for that is the Law of Love; consequently, those which be of the Law must be heirs: the Law must have the praise, and man's boasting must be established.

Quotation. Neither Paul nor James had any idea that the Moral Law was abolished and done away.

Answer. Nor did any real saint ever dream of the Moral Law being abolished, until this book appeared; which tells us that the Moral Law has ceased to exist as a covenant of works. - which is abolishing its commanding and condemning power; and is, in effect, making it void, and doing it away. I say, that we are redeemed from the condemning power of the Law by the blood of Christ; and delivered from its commanding power (which is, Do, and live) by the grace of God, and the gift of righteousness. The blood of the Covenant gives a satisfactory answer to the sense of the Law, by declaring me redeemed from death; and imputed Righteousness gives an answer to the Precept of the Law, by declaring, the just shall live by faith. And he that denies this denies the satisfaction of Christ, either by his active or passive obedience. Nor does preaching this faith make void the Law, but it establishes it. Redeeming my soul from death, and justifying of me by faith, doth not abolish the Law from its seat, but deliver my soul from its yoke, that I may serve God in truth, not with eye-service; from a principle of love to him, not from fear of damnation from him; in the newness of the Spirit, not in the oldness of the letter; from a sense of pardon, not from fear of punishment; in the ties of gratitude, not in the shackles of torment; as a dutiful son, not as a partial hireling. Is the Law against the promises of God? God forbid!

Our present sovereign pardons many condemned criminals, but he doth not abolish his laws by the acts of his grace; but

those who despise the acts of his clemency, and cleave to the law that condemned them, must die, for the law can shew them no favour. So those that turn their back upon the Law of Faith, and go to the Law of Works, fall from grace, and Christ shall profit them nothing. If the righteousness of the Law is fulfilled in the man that walks in the Spirit, how can the ministry of the Spirit make void the Law? If a woman capable of a numerous progeny marries, and lives ten years with a man, and all that time continues barren; she contributes nothing, during all that period, towards populating the nation to which she belongs; and Wisdom says, In the want of people is the destruction of the prince. But, if such a woman's husband dies, and she marries again, and, by the second husband, bears ten or twenty children, that are useful in the army, navy, or to society; does she any injury, either to the government or laws of her country, by her fruitfulness? Is such an one entitled to the name of an Outlaw, or an Antinomian, for this? I suppose not. The parallel holds good - For, when we were in the flesh the motions of sins, which were by the Law, did work in our members to bring forth fruit unto death (Rom. vii. 5). Here is fruit brought forth unto death, but no fruit to the living God. The first husband, by his killing operations, and by his gendering to bondage, which contracts the womb of the soul, instead of enlarging it, becomes a killing letter; and the barren soul becomes dead to that deadly ministration, or to that husband, and may be married to another. Wherefore, my bretheren, ye also are become dead to the Law by the body of Christ; that you should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God (Rom. vii. 4). Some an hundred fold, some sixty fold, some thirty fold (Matt. xiii. 8).

The bond woman (with respect to God) is said to be barren, because she brings not forth the fruits of the Spirit; nor does she bring forth spiritual children to God, because she is not married unto him. With respect to a divine husband, she is

desolate; and, with respect to God, she is barren. Yet she brings forth fruit unto death, in a twofold sense. First, Dead works. Secondly, Dead children.

More are the children of the desolate than the children of the married wife, saith the Lord. But then, these children are in bondage to the ministration of death, under the sentence of death, and bound down to the fear of death. And a minister of the letter is a dead man, and the letter that he is the minister of killeth; and his proselytes are (as Christ says) the children of hell, bastards, base-born, children of the flesh: These are not the children of God, but the children of the promise are counted for the seed - for in Adam all die. The decree of Heaven has not brought such a minister forth (Zeph. ii. 2). The secret of election is not with him. Hence the Divine prohibition - He that hath his stones broken, shall not be a priest (Levit. xxi. 20, 21). They that are broken off through unbelief, and are destitute of the secret mystery of Faith, are dead men) ministers of the killing letter; and though they and their proselytes may have a name to live, yet the Saviour says they are dead.

Quotation. Some say, the Law cannot be a perfect rule of conduct, because it says nothing upon some subjects which are noted in the precepts of the New Testament.

Answer. The Moral Law mentions nothing of repentance toward God, nor does it accept it. The Law is not of Faith, nor is Faith of the Law: it neither describes it, Promises it, nor gives any information concerning it. But the good-will of God, in Christ Jesus, does all this, and gives a man grace to perform what God requires. And it is a pity that a dispensation that brings glory to God in the highest, on earth peace, and good-will towards men, should have no better name than Antinomianism. I believe the Law to be more than a rule of conduct to them that are under it: for Paul says, that

whatsoever the Law saith, it saith to them that are under the Law. It is to the bond-children a rule of work: What is written in the Law? - This do - Keep the commandments. It is the rule of conversation: thou shalt talk of this Law as thou liest down, and rises up; as thou goest out and comest in. It is the rule of life: This do, and thou shalt live. It is the rule of righteousness: This shall be our righteousness, if we observe to do all these commandments, (Deut. vi. 25). It is their perfect rule of conduct: If a man keep the whole Law, and offend in one point, he is guilty of all: yea, cursed is he that continueth not in all things written in the book of the Law, to do them. It is a rule for the servant from first to last, and a rule to be continued in; and by this rule shall all the bond children be judged at the great day. He that sinneth in the Law shall be judged by the Law.

But the mystery of Faith, the Law of the Spirit, or the good-will of God in Christ Jesus, (which is the one and the same thing) is the son's rule of life. It is the will of the Father that every one that seeth the Son, and believeth on him, should have everlasting life. The just shall live by Faith; and by Faith he is to abide in Christ, that he may be fruitful; and by Faith to receive from Christ's fullness, grace and strength to perform every good work. It is the son's rule of walk: I will lead them in a straight path, wherein they shall not stumble. - We walk by faith, not by sight. It is the son's rule of work: I will direct their work in truth; which are the works of faith, labours of love, and patience of hope, in our Lord Jesus Christ (1 Thess. i. 3). The Law is the rule of the servant's life, walk, and conduct; and, if the believer is under it as such a rule, the servant and the son are both on a level, for the Law is no more than a rule of life to the servant. Nor is this vain jangling, or forcing the Law as the believer's only rule of life, intended to promote holiness and good works; nor do the maintainers of this doctrine exceed, or even come near, the stature of those they oppose, in good works. It is ignorance, or rather envy at the liberty and the

happiness of the experimental Christian, and at the ministers of the Spirit, that provokes them to it; or as Paul says, they creep in to spy out our liberty that we have in Christ, that they may bring us into bondage. If the believer takes Moses Law upon him, will it change or renew his soul? Nay, says Paul: while we look to Jesus, as through a glass darkly, we are changed into the same image, from glory to glory as by the Spirit of the Lord. - But, when Moses is read, the vail is still upon the heart. Will taking the Law on the believer serve to mortify the deeds of the body? No: If ye, through the Spirit, do mortify the deeds of the body, ye shall live. Will taking this yoke increase the spirit of holiness in the believer? No: He that ministereth the Spirit, and worketh miracles among you, doth he it by the works of the Law? Nay, but by the preaching of faith. Will this yoke keep the believer from, or assist the believer against, fulfilling the lusts of the flesh? No: Walk in the Spirit, and ye shall not fulfil the lusts of the flesh. Will this yoke of the Law subdue sin? No: Sin shall not have dominion over you. Why not? Because you are not under the Law, but under Grace. Will this yoke of the Law make the believer's service more acceptable to God? No: We are delivered from the Law, that being dead wherein we were held; that we should serve in the newness of the Spirit, and not in the oldness of the letter. Will this yoke of the Law produce love and gratitude to God? No: The Law worketh wrath - For where there is no Law, there is no transgression - It is the love of Christ that constrains us. Will this yoke of the Law furnish the believer with love to his neighbour? or will it promote brotherly love? it will rather lead them to seek pre-eminence. It does not exclude boasting. We are taught of God to love one another - and it is the love of God in Christ, shed abroad in the heart by the Spirit, that is the bond of all perfectness among brethren. But does this love come from the Law? or does it come by the Law? Neither of them. God's love to us is the bond of the Covenant of Grace; and, when shed abroad in our heart, it is our bond of union to the Lord. This love is the first fruit of the

Spirit; and is the main branch of the Law of the Spirit which is in Christ Jesus, which makes us free from the Law of sin and death. Will the believer's taking this yoke upon him increase his good works? No: He that abideth in me, and I in him, the same bringeth forth much fruit. But, will this yoke strengthen the believer's union with the Lord? No: They that begin in the Spirit, and then go to the Law, to be made perfect by the flesh, fall from grace; Christ shall profit them nothing. But, will the Law help the believer, if we consider the Law as a joint worker with Christ? No: Abide in me, and I in you; for, without me, you can do nothing. Will this Law enlarge the believer's heart? No: it genders to bondage; begets servile fear, accompanied with a train of torments, which nothing but Covenant Love can cast out. Fear hath torment. He that feareth is not made perfect in love: perfect love casteth out fear. Will this yoke make the believer abound in good works? No: I laboured more abundantly than they all; yet, not I, but the grace of God that was with me. Will this yoke produce self-abhorrence? No: when God makes, or rather reveals, the New Covenant to the sinner; pardons him: gives him a new heart, and a new spirit; and, by grace, appears pacified toward him; then he remembers his own evil way, which was not good; and loathes himself in his own sight for his iniquities. The Law will never reconcile a man to the justice of God, but pardoning mercy does. The terrors of the Law stir up enmity, but grace stays it. The motions of sin, which are by the Law, work in the members to bring forth fruit unto death. But faith purifies the heart. The Law fixes the vail upon the sinner's mind; but the Gospel brings life and immortality to light. The Law does not exclude boasting; grace produces humility. The Law stirs up enmity against God; grace fills a man with enmity against sin. The terrors of the Law will make Cain cry out against his punishment; but grace makes a man cry out against himself and his wickedness, Legal convictions by the Law often work self-pity; but grace works pity and compassion to the Saviour. Under the terrors of the Law a man will justify himself, and

censure his Maker; but by grace, through Christ, a man is led to condemn himself, and justify God: God appears just, and the justifier of him that believeth in Jesus. They that die under the Law will plead their own merit at the bar of God: When saw we thee an hungred, and did not give thee meat? or thirsty, and did not give thee drink? But the saints disclaim the fruits of their faith, even though the Judge proclaims and approves them. I know that the Law calls for righteousness, holiness, and love; but it is out of the fullness of Christ all these must be received; and he that is united to Christ, and walks in union with him, walks in all these; for the Moral Law is swallowed up in the Everlasting Gospel. The merits of our Covenant Head answer every demand of the Law for us; while the testimony of faith, and the fruits of the Spirit, give an answer to every demand of the Law in us. The righteousness of the Law is fulfilled in them who walk not after the flesh, but after the Spirit. If this doctrine here advanced be Antinomianism, then let our opponents shew us what is Gospel. And, if this doctrine make void the Law, let them shew us what doctrine that is that establishes it. And, if leading the believer from union with the Saviour to the yoke of the Law, and making that his only rule of life, walk, and conduct, establishes the Law; let them shew us in what sense it does it. The saint's fruits of faith, and labour's of love, are acceptable to God through Jesus Christ: but, so far are they from being a perfect righteousness, according to the tenor of the old covenant, that even the righteousness of Zion is but filthy rags, and the righteousness of the apostle Paul but dung and dross; and this righteousness will never establish the Law. We establish the Law in the hand of Justice against every infidel; and as magnified in the heart of Christ to every believer, and by imputed righteousness, and the love of the Spirit, in every child of God; and with all its acquirements, and in full force, against every sinner out of Christ; and in the souls of all the damned in hell. And, if these are not its proper bases, let our opponents shew us any other. But as for making the Law the

believer's only rule of life, establishes it no where, nor in any sense. Love is called the fulfilling of the Law, and by imputed righteousness and the spirit of love it is fulfilled in the saint. But, if walking in the Spirit will not answer the demands of the Law, it can hardly be thought that bringing our necks under the yoke of the letter can answer the requirements of the Gospel, which calls for a service in the newness of the Spirit, and not in the oldness of the letter. God has made ample provision, in the Covenant of Grace, both for holiness, happiness, and good works; and furnishes us with the former, to make us fruitful in the latter. For by grace are ye saved, through faith; and that not of yourselves, it is the gift of God. Not of works, lest any man should boast: for we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained [prepared] that we should walk in them (Eph. ii. 8-10). For my own part, I have watched many who traduce the grace of God, as tending to licentiousness, and the preachers of it as Antinomians; and who extol themselves, and their own righteousness and good works, very highly, and who make great pretensions to the Law; whose lives are no example to good men - far from it. Nor do they always conceal their inward enmity even against the sovereignty of God himself, but often arraign it, and his justice too, at the bar of Reason. They think the Almighty just such an one as themselves; they hate his decrees; are envious at the objects of his choice; and spy out, in order to ridicule and bring into contempt, their liberty which they have in Christ Jesus: and by which they plainly shew that they have no real love to God, nor to the real children of God; and therefore their works are little worth, neither springing from a good root, nor directed to a good end.

There is nothing but natural, corrupt, or vile affections, in bond-children. They are strangers to the spirituality of the Law, strangers to the yoke of it, and to the bondage that it genders; and are haters of the powers of godliness - who

misrepresent others as erroneous who preach the truth, while themselves publish nothing but self-contradictions and lies. That the Moral Law has ceased to exist as a Covenant of works is a damnable falsehood. No hint of it is given in all the Bible. This is the worst branch of Antinomianism that ever was published. Christ is the end of the Law for righteousness. Not only the fulfilling end, but the grand end of the Law, is answered in and by him. And the same end is answered and fulfilled by a work of grace in us. We are redeemed from under the Law, are delivered from the Law, and are under grace, and not under the Law. But the Law is still what it ever was - an everlasting, unalterable, unrepealable Law: and a Covenant of Works in every sense; and to him that works under it, the reward is still reckoned of debt. But these base Antinomians, who have bereaved the Law of all its power, and so have destroyed it, cry out - The believer is under the Law to Christ. Then I ask, wherein the child of God differs from the bastard? Is not every Pharisee in the nation under the Law to Christ? Is not the Saviour the King of Nations, and God of the whole earth. Has he not power over all flesh, that he may give eternal life to as many as the Father hath given him? Is not all judgment committed to him? Is he not the judge of quick and dead? Are not all men accountable to Him? Is he not the Master of the servant, as well as Father of the children? Do not kings reign, and princess decree justice by Him? He is the master of Judas, as well as Lord of the household. He will open the book of the Law, the book of conscience, and the book of life. He is a just God and a Saviour; and will bless the children of the free woman, and curse the bond woman and her children. One is under the blessing of Zion, and the other is under the curse of Sinai. These are Ebal and Gerizzim, which bear the blessing and curse; and by the book of the law will one be judged, and by the book of life will the other be judged. Thus all the non elect are under the law to Christ. But the believer is under grace to Christ: it is the law of the spirit of life in Christ that makes the believer free from. the law of

Death engraven on tables of stone. There is a law of life in Christ's heart to the believer; and the law of Moses is in the Saviour's hand to the infidel. And it is a covenant of works still - it works bondage in the believer who looks to it, and it works wrath and death in the sinner that is under it. And of this working power it never was divested; of this power it never shall be divested. The rod of Christ's strength, by which he rules his saints, or his powerful rod, is the Gospel. You may call it the good-will of God in Christ Jesus, which is the saint's rule. Or you may call it the Law of the Spirit in Christ, under which (Paul says) the believer is. Or you may call it the New Covenant, written in the mind, and put in the heart, of the saint, which is (as Paul says) the believer's law to God: which law, or covenant, is said to be new, and not according to the old; and is the covenant of grace, not works; and under grace the believer is, and not under the law. Or you may call it the law of faith, which excludes boasting. Or you may call it the perfect law of liberty; and he that looks and continues therein, shall be blessed in his deed. This law brings glory to God in the highest, on earth peace, and good will towards men. This is sound doctrine, this is pure gospel, this is doing the work of an Evangelist. But as for this treatise of vain jangling, what does it confute? what does it establish? - Nothing but the ignorance and foolishness of the authors.

First, they tell us that Christ is made sanctification to his people, in his kingly office, by the gift of the Spirit. Which is sanctification by the Holy Ghost, instead of sanctification by the blood of Christ. Here they set aside perfect sanctification by his grand sacrifice as a Priest.

Secondly, they tell us, that personal union is wrought in the soul by faith. Which is putting that upon a grace of the Spirit which is done by God the Father only.

Thirdly, we are told, that the righteousness of Christ comes from his priestly office. Which righteousness was wrought out, or was performed, in his life, by his active obedience as a servant and surety; and which work the Saviour said was finished before he offered himself as a Priest. John xvii. 4.

Fourthly, we are told, that the believer is delivered from the love and power of all sin - but that the new man is taken captive by sin.

Fifthly, that the law has ceased to exist as a Covenant of works. This is called. - a grand truth. Which, by the bye, is an an abominable lie.

Sixthly, this grand truth of the law ceasing to exist as an covenant of works, is denied, by asserting, that the law is without any variation.

Seventhly, that the Moral Law, and the Law of Love, are synonymous terms, and mean one and the same thing. That is, that the bond of the covenant of grace, which came by Jesus Christ, is the main branch of the Law of Death engraven on tables of stone, which was given by Moses. This is robbing the master, to enrich the servant; lessening grace, to the honour of works. No wonder the Psalmist called the law a trap; which must needs be true with a witness, when hypocrites bait it with the first blessing of the everlasting Gospel, on purpose to entangle the saint in the yoke of bondage.

Thou hast a full view here, reader, of real orthodox doctrines, by which the Antinomians are unmasked. This is the vain jangling that confutes error, undeceives the deceived, and establishes the law; They tell you that the law is the believer's only rule of life, walk, and conduct; but only with the allowance of this grand and glorious truth, namely, that it has ceased to exist as a covenant of works; and, therefore, has no power to

command works to be done, nor any power to condemn the slothful, who does nothing. The law has ceased to exist with respect to works, that it may be substituted as the bond of the covenant of grace. This is destroying the law for ever, and establishing the Gospel upon the destruction of it. Now our authors are going on to palm the commands of Christ, or laws of Zion, upon the law of Moses, and the Mount Sinai, without any regard to the terms of the new covenant, new ordinances, or new services. So that you may take circumcision, instead of baptism; and the Passover, instead of Lord's supper; and service in the oldness of the letter, instead of the newness of the spirit; and the works of the law, instead of the work of faith, labour of love, and patience of hope!

Quotation. The church owns Christ for her King, as well as her Priest; her Master, as well as her Saviour. She takes this yoke upon her; and feels herself under the strictest obligation of duty, love, and gratitude, to yield the most filial, evangelical obedience, to his commands, as well as to believe and rejoice in his gracious promises.

Answer. All this is true; though the authors, by experience, know neither what they say, nor what they mean. The church owns Christ as a King, because the dominion of grace is set up in her heart; and she is not under the law, but under grace. She can do no less than own him as her Priest, because he has redeemed her from under the law, and from the curse of it; so that she is neither under it's commanding power nor dreadful sentence. She owns him for her Lord, because he has delivered her from the lordly power of the law; the accusations of Moses, Satan, and Sin; saying O Lord our God, other lords, besides thee, have had dominion over us; but by thee only will we make mention of thy name, Isa. xxvi. 13. She loves him as a husband, because she is not under Moses, who allowed of putting away, but under a covenant of eternal wedlock, by which she is betrothed in righteousness,

loving kindness, faithfulness, tender mercies, and for ever. She loves him as a brother, because she is in the brotherly covenant: that he is her brother, who has sucked the breasts of her mother, which is Zion - not Hagar, nor yet Jerusalem in bondage - where he was born as well as she. She loves him as a friend, because she is reconciled, and the mysteries of the kingdom are revealed to her - but, as to bond-servants under the law, they know not what their Lord doth. She loves him as her Master, because she is partaker of the fruits of the Spirit before she labours; and serves him in the newness of the Spirit, and not in the oldness of the letter. She takes his yoke upon her indeed, which, she finds to be light; and stands in her liberty, unless false brethren bewitch her, as they did the Galatians, who were entangled by them, and brought again into bondage: her adherence to which is both her folly and her loss. If she feels herself under the strictest obligations of, duty, love, and gratitude, to yield the most filial, evangelical, obedience to his commands, how can she be justly charged with Antinomianism, or licentiousness, for this her obedience to the faith; this service in the newness of the Spirit; or for these works of faith, labours of love, and patience of hope?

Quotation. If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love.

Answer. This proves that there is a manifest distinction between the commandments of a killing letter and the commandment which is eternal life. The one is the Father's commandment which was given by Moses: the other is the life-giving command, which is of grace: and which came by Jesus Christ. The one is a command given to us to work for life; the other is a command given to Christ, to give us that life, which man could never earn, and which the law could never give. Upon Mount Zion hath God commanded the blessing,

even life for evermore (Psalm cxxxiii. 3). Here is a blessing commanded to be given to Zion, the elect of God; and this blessing is life for evermore. But then, to whom was this command given? I answer, to Jesus, the great King, whom God set upon his holy hill. This blessing, and this life for evermore, were given to him. God sent his Son, Jesus Christ, to bless us, by turning us from our evil way. Yea, saith Christ, he gave me a commandment what I should say, and what I should speak; and I know that his commandment is life everlasting, or, as the Psalmist says, life for evermore. But then, why is it called a commandment? because the Saviour, in obedience to his Father's will, by his own powerful voice, speaks life to the dead sinner's soul; at which voice the sting of death, and sentence of death, both depart, and life and immortality are brought to light through the Gospel. Such souls hear the voice of the Son of God, and live; yea, they pass from death to life, and shall never come into condemnation. Lazarus, come forth! says the Saviour. Here is a life-giving command, and a resurrection immediately ensues. And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee, Live! Yea, I said unto thee, when thou wast in thy blood, Live! (Ezek. xvi. 6.) It is one thing for Christ to say to a dead soul, Live! and it is another thing for the Father to say, This do and thou shalt live! Besides, the law never held forth eternal life: for, had there been a law given that could have given life, verily righteousness should have come by the law. Life in Eden was all that wits intimated to Adam before the fall; with the loss of which he was threatened, in case of disobedience. Length of days, in the land of Canaan, was all that the Moral Law held forth to Israel. Life eternal was to come by that prophet which Moses foretold; and nothing less than destruction was threatened to them who should refuse to obey the voice of that Prophet.

Before people sit down to unmask what they call Antinomianism, it is necessary that they should have some

insight into the Scriptures of truth; and not destroy the law as a covenant of works; and then build the law of love, and the life-giving commandment of the Gospel, upon its destruction. The commandment of Zion, and the commandment of Sinai, are two distinct things. The Scriptures reveal two distinct mothers, and their children compose two distinct families. God is a Father to the one, and a Master to the other. He has commanded the blessing of life for evermore upon Mount Zion. And to the children of Zion Wisdom speaks thus: My son, keep thy Father's commandment, and forsake not the law of thy Mother. Bind them continually upon thine heart, and tie them about thy neck. When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and, when thou wakest, it shall talk with thee (Prov. vi. 20-22). This proverb speaks to us, as to children: it speaks to the children of God, not to the bond children, for Christ palmed them upon another father, and we are exhorted to keep our Father's commandment - commandment, in the singular number; which commandment is not the Moral Law, for then it would have been in the plural, for they are ten. This commandment of the Father is called the Law of our Mother; but neither Hagar, Sinai, nor Jerusalem in bondage, is our mother. We must look to either of them. We must look unto Abraham, our father; and to Sarah, that bare us - for God called him alone, and blessed him, and increased him. And it is clear that the blessing of eternal life was given, by God our Father, to Abraham and Sarah, who are the father and mother of us all. This law of our mother Sarah was not graven on tables of stone, but on the fleshly tables of her heart. This Law (wisdom says) is to be bound upon the heart. It is a girdle of truth, that keeps the mind and heart from departing from God. It is to be tied about the neck. It keeps the soul in union with the Covenant Head: If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you (John xv. 17). When thou goest, it shall lead thee. The Moral Law, in the hand of Justice, is a driver; but the law of the Spirit of life,

or the law of faith is the hand of the Spirit of promise, is a leader. The Spirit leads us into all truth; and truth leads us into liberty, and, to free access to God. When thou sleepest, it shall keep thee. The law of faith, in the hand of the Spirit, is a keeper. Truth is the saint's shield and buckler. Protection is promised in this law; and we are kept by the power of God, through it: through faith are we kept to salvation, And when thou awakest, it shall talk with thee. This life-giving commandment has a voice of power, and differs much from a voice of Words. The Spirit speaks in this law, to the heart, The word dwells richly in the believer; insomuch that his heart teacheth his mouth, and addeth learning to his lips. In short, it is the word of reconciliation, by which we are brought to have fellowship with the Father, and with the Son, Christ Jesus: while those who are under the Law find a barrier upon their heart, which keeps them at their proper distance; and a boundary placed round the mount, that they may not attempt to gaze, lest the Lord break through upon them.

Quotation. Hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected.

Answer. If this quotation be true, my doctrine must be right. The Saviour's commandments, or sayings, are here called his word; and he that keepeth it, the love of God is verily perfected in him; or as Christ says, He that hath my word, and keepeth it; he it is that loveth me, and he shall be loved by my Father. Then, according to this quotation, the penitent sinner, who receives the word in the light of it, in the faith of it, and in the love of it; and stands fast in it, abides by it, and holds it fast; is the man in whom the love of God is verily perfected. This is the life and soul of my doctrine, and it is true. But then, these commandments, which are here called the word, are

not the Moral Law, not a voice of words, nor the killing letter, but the word of life. For the Law is so far from perfecting the love of God in a man, that it works wrath in him; or as Milton says,

"It stirs up sin, against law to fight;"

and therefore, perfects nothing. The law made nothing perfect; but the bringing in of a better hope did [do it], by the which we draw nigh unto God. I do not say, that the law is not the only rule of life to the Authors of this book; for, by their opposition to the Gospel, I think it is. But then, they ought not to set this rule of the servant before the children of God: for, if they are to serve God in the newness of the Spirit, and not in the oldness of the letter, one would think that the new Covenant must furnish the new-born soul with a new rule of this new service. And it is clear that we are delivered from the old yoke, that we might take the Saviour's yoke upon us; yea, we are delivered from the works of the law, that we might receive grace for obedience to the faith (Rom. i. 5), according to the commandment of the everlasting God, made known among all nations for the obedience of faith (Rom. xvi. 26). And, if obedience to the faith is required, faith must be the rule of obedience. And, if men are to be punished with everlasting destruction from the presence of God, and from the glory of his power, for not obeying the Gospel of our Lord Jesus Christ, it must be a rule rejected by such vain janglers, otherwise it would not be just in God to punish so severely for disobeying a law that no rule of obedience. Every child of God who has felt the force of the law, and his own weakness and vileness, and who has received the grace of God in truth, will see through the deception of these Antinomian correctors: for God permits most of his children, some time or other, to suffer by hypocrites smiting them, and bringing them into bondage; and, after a little suffering in this way, their own testimony will repel and shut out of the heart all such vain jangling as this: for it is a doctrine that, as Milton says -

'Forces the Spirit of
grace himself,
'And binds his
consort, Liberty.'

And he adds -

'What will they, but
unbuild
'His living Temples,
built by faith to
stand?
'Their own faith, not
another's.'

Quotation. For who against faith and conscience can be heard? [as infallible unmaskers of Antinomianism:] Yet many will presume.

Answer. The true disciple of Jesus will shew his faith by his works, but not by the works of the law, for they are excluded. But he will shew his faith by the works of faith, and his love by the labours of love; and he will give you a reason of his hope, by his experience, that worketh hope; and he will shew you his good hope through grace, by the patience of Hope. I believe such productions as those which I am opposing, are useful in one sense; that is, to discover those professors who are the contrary part; and to harden such against the grace of God who are conscious to themselves that they have no oil in their vessels. Those believers, as they are called, who were all zealous of the law of Moses, were the persons that attempted the life of Paul, and set Jerusalem all in an uproar. And those of the same stamp are the greatest enemies to the power of godliness in our days. I can mention an instance or two.

A professor in this metropolis, who stood in a profession for a number of years; and who wrote a cruel letter to me fourteen years ago, when I was in the midst of many troubles, became a most bitter enemy to me, without any just cause, except on account of my doctrine; and made it his business to ridicule me, and prejudice the minds of people against me. When Maria took up her broom and mop against me, he had a feast indeed: he was as much comforted as Esau at the thought of slaying his brother Jacob, because God had willed him the blessing. He went to Mr. Brayne, potter, at Lambeth, and to his wife, wonderfully enraptured. Maria had fully established him, that faith is no rule of obedience, and that the law is the only rule of life. This is a doctrine that must suit those who are destitute of the faith of God's elect. In this he was built up and established; and said I had met with my match, and what would I do now? He expected that my mouth would soon have been stopped, and all my doctrines, fall to the ground. However, as the Wise Man saith, the joy of the hypocrite is but for a moment - for soon after this, God sent the law home to his conscience; and made his countenance proclaim that he was in all the blackness, darkness, and tempests, of Sinai. He sunk into desperation he fled to the salt water, which could by no means extinguish the divine flame, nor afford strength to support his body under it; for soon after, he hanged himself, as Judas did. I shall not mention names: this thing was not done in a corner. However, so ended a many years, profession, during which he had deceived thousands; but his end served to undeceive those who believe the Bible, which saith, Ye know that no murderer hath eternal life abiding in him, (I John iii. 15). So true is the proverb, that the light of the righteous rejoiceth when the lamp of the wicked is put out: they end in the darkness of Sinai, while the Sun of righteousness affords everlasting day to the upright in heart.

Another man, at Hertford, of the same profession as the former, received great establishment by the doctrines of the

law and his zeal was so fired by the same, that he traduced me and my publications in a most dreadful manner, as if I lived in, and was an encourager of all manner of vice and wickedness: and not one that God had made my writings useful to, but what suffered under the scourge of this man's tongue. And God permitted him to go on for a considerable time. But a few weeks ago, he discovered him, in a more despicable, and more ignominious way, than the former. It is hard work, reader, to kick, to be offended, and to stumble at Christ. In this way these doctrines of the Law are made useful; but their authors will reap no comfort from them in a dying hour, nor yet at the bar of God. - Now we go on again.

Quotation. As though the Apostle had said, I lay down no new rule, for you, as believers, to form your life and conversation by. I refer you to the old Commandment, the same that was given you at the beginning.

Answer. It is strange then, that we are made new creatures; are to serve in the newness of the Spirit; and yet no new rule to be obedient to, or to work by faith; And yet we are to be obedient to the faith, to walk by faith, and to work by faith; and by abiding faithful unto death, we are to receive the crown of life! This doctrine makes faith void, and the promise of God of none effect respecting life and conversation; though, by the rule of faith, God works in us both to will and to do. But, what is this old Commandment that was given at the beginning? And what beginning was that, when this old Commandment was given? Was it the law given to Adam at the beginning of the world, or at the creation? If so, the life-giving commandment was given long before that, and is a much older commandment, for it is from everlasting. By your rule, Adam was prohibited touching the tree of life; but, by the rule that I contend for, we are commanded to eat and drink abundantly; that is, if we are friends to Christ, and are delivered from the law that worketh wrath. Or, was this old

commandment that you speak of given at the beginning of Christ's ministry? I trow not. When he opened his commission, he told the Jews that he was anointed, and sent to proclaim liberty to those that were bound and bruised by the Law and Sin. Or, does John tell those he wrote to that this old commandment is the Moral Law? Could he, with any propriety, tell them, of that generation, that they heard the law from the beginning? Were any of them at Sinai when the law was given? If so, they must have been far above fifty years old, for they must have seen Moses. How do these novices plunder the sacred Scriptures, and make the inspired penmen speak nonsense! Let John give us his own explanation: Brethren, I write no new commandment unto you, but an old commandment, which ye had from the beginning. The old commandment is the Word which ye have heard from the beginning. (John ii. 7). This Word is the word of life, which the Apostles held forth, as good stewards of the manifold grace of God. This is the word which God commanded to a thousand generations. God the Saviour gave the Word, and great was the company that published it; and John was one of that company. John was a minister of the Spirit, not of the letter; a minister of the word of life, not of the killing letter; an Evangelist, not a legalist; a good steward of grace, not a frustrator of the grace of God. He stood and preached in the kingdom and patience of Christ: not telling the believers to be circumcised, and keep the law of Moses; subverting their souls, and bringing the old yoke on the disciples, neck, which neither they nor their Fathers were able to bear. [Read Acts, chap. 15.] If John had told the believers to whom he wrote that the law of Moses was the only rule of their life and conversation, he must have written a new commandment unto them, instead of an old one, and a commandment purely his own; for those who preached, Ye must be circumcised, and keep the law of Moses, had no such commandment given to them, neither by Christ, by the Spirit, nor by the whole assembly of Apostles, (Acts xv. 1, 28, 29) but were declared

to be subverters of the saints. In this last quotation, the word of life, which God sent, preaching peace by Jesus Christ; the old commandment, which Christ received in eternity, by which God commanded the blessing of life upon Zion for evermore; is here established at Sinai. So that they which be of the law are under the blessing. The substance of the New Covenant, which the spirit writes on the fleshly tables of the heart, is afresh engraven upon tables of stone. And, in order to make this glaring deception go down, they will, in the next place, offer violence to the Law: for thus it follows -

Quotation. I refer you to the old commandment, the same that was given you at the beginning. It is done away, indeed, as a covenant works.

Answer. I read, that the old vail of ignorance is done away in Christ; but I never read that the Law was ever done away. Christ came to fulfil it; the Apostles preached to establish it. Christ is a just God and a Saviour; and all Adam's race, saints and sinners, must and shall appear before the judgment-seat of Christ. And he will appear as a just God with the book of the Law, and pronounce the curse thence upon the bond-servant, for it is a covenant of works to him. And he will appear with the book of grace, as a Saviour, and pronounce the blessing of life from that, as a covenant of grace. Thus the Pharisee and the believer will both be judged according to their works. He that is of the works of the law will be tried by the book of the law; and he that is of the works of faith, will be tried by the law of faith and be proclaimed a good and faithful servant. But as for the hypocrite in Zion, who has sinned against the ministration of death, and likewise made the ministry of the Spirit a savour of death unto death, the word that Christ hath spoken shall judge him. And, though he says the law of faith is no rule, yet by that rule shall he be judged; and by that rule shall he be condemned, as a hypocrite, and an unbeliever; and be cast into outer darkness, being found a

hypocrite by the law of truth, and an unbeliever by the law of faith. The Law is not done away, as a covenant of works; it will entangle a foolish Galatian still: and the weak believer, when deceived by these vain janglers, finds to his sorrow that the Law is a covenant of works still; and genders to bondage still, for it binds him hand and foot, as sure as ever he goes to work by that rule, unless he perform a perfect task, which he never can; for while he seeks to the Law, to be made perfect by the flesh, Christ profits him nothing; and without Christ he can do nothing. In this quotation, the Law is indeed done away, as a covenant of works. The next quotation brings, it back, and sets it in full force again. So true are St. Paul's words, that the teachers of the Law know not what they say, nor whereof they affirm. For thus it follows -

Quotation. If the law is so done away as that the believer, do what he will, cannot sin, because there is no law to forbid, and, by forbidding, render the action criminal; why did the Holy Spirit dictate, under the Gospel dispensation, this Scripture - Whosoever committeth sin, transgresseth also the law, for sin is the transgression of the law?

Answer. I never heard that the law was done away, till I read this iniquitous publication; in which the Apostle John is made to say, the law is indeed done away, as a covenant of works. Which John never meant, and which I absolutely deny. This vile book is intended to debase the Gospel, as no law of right and wrong. But, if faith be no law, then unbelief can be no transgression. The unpardonable sin, doing despite to the Spirit of grace, trampling under foot the Son of God, can be no transgression; for where there is no law, there is no transgression. But by the law of faith shall all these be found guilty, and shall be judged, and damned, without the moral law. I never heard, till I read this vile book, that the believer, do what he will, cannot sin; nor did I ever hear, till this abominable piece appeared, that the Gospel was no rule of

obedience, and that it was no rule or standard to try a hypocrite or an infidel by. It is a perfect rule for the saint to work and live by; a rule to try and judge a hypocrite by; and it has got the heaviest sentence annexed to it that ever dropped from the mouth of God. But if, as this book asserts, the law has ceased to exist as a covenant of works, its commanding and condemning power is gone: and it can make no action criminal; for, where there is no law, there is no transgression. This is your own doctrine; and you have tacked about, and destroyed it, and so made yourselves transgressors. I never heard, in all my life, that believers could not sin: I believe, in many things, they offend all. And, when they do, God proceeds against them by the laws of Zion, and corrects them in a fatherly way. And he that is under the law transgresseth the law, and is proceeded against in a judicial way. And the hypocrite, by the law of faith, is dealt worse than the Pharisee. The reprobate, that despised Moses' Law, died without mercy. Of how much sorer punishment, suppose ye, shall he be thought worthy who hath trampled under foot the blood of the Son of God! When God makes inquisition for blood, he will not forget the hypocrite. The drift of this book is to render the law of faith as no rule. Hence it is noted that it is insufficient to discover and insufficient to punish sin, without the law - whereas the law of faith has got its sentence, as well as the law of works. He that continues not in all things written in the book of the law is cursed by that; and the hypocrite in Zion, who believes not, shall be damned for his infidelity. Which sentence comes not from the moral law, for that is not of faith, but of works. Nor does it condemn for not believing, but for not doing. Paul says, the latter worthy of the sorer punishment. Hence it pears that the hypocrite transgresseth some law, by the judgment of which a sorer punishment shall be inflicted. Yea, it had been better (saith Peter) if such had never known the right way; better they had continued under the old veil, than, after they have known, to turn from the holy commandment delivered to them; for such shall be beaten

with many stripes. But, as to making the Apostle say that the moral law is the old commandment, which he calls the word which was preached from the beginning; and that the Apostle laid down no other rule but the law for the believer to live and converse by; is I say, a palpable lie, and a contradiction to every chapter in the New Testament, let our opponents pick out what chapter they please. John tells us that the law was given by Moses, but grace and truth came by Jesus Christ. The word of life, and the killing letter, are two things. If there be no rule but the moral law, the hypocrite will fare very well; for that condemns no man for disbelieving, but for not doing. However, he will find damnation by another rule, and from another law: Christ's word, and not Moses' writings, shall condemn him.

Was I to extract one half of this piece, and put the other half against it, there is not one assertion but what itself contradicts. Who would ever have thought that a man of sense, a scholar, a divine, a tutor, a master or mistress of arts, could ever publish such inconsistencies, such lies, such nonsense, as this - and then call it a confutation of errors, to deceive the simple, harden the base, and injure them that dearly love the Lord Jesus!

Quotation. Whosoever - What can be a stronger expression? It takes in both the believer and unbeliever - committeth sin - it is in the present tense - transgresseth also the Law. Consequently, the Law still exists, or else the Apostle wrote nonsense; which none but an Antinomian can suppose.

Answer. In two former quotations it is asserted that the law has ceased to exist as a covenant of works; and, as a covenant of works, it is indeed done away. But, in this last quotation, the Law still exists, or else the Apostle wrote nonsense; and then the Antinomian is represented as supposing what these blind Authors have asserted. If Paul

had not given a description of a vain jangler, one never could have imagined that any persons, sober, and in their rationality, could ever have published such self-contradictions.

John, in this last quotation, is made to speak what he never meant. In 1 John chap. ii. the Evangelist is writing about two sorts of people. Some were Antichrists, and went out of the church, and from the Apostles, because they were not of them, ver. 18, 19. Others had an unction that abode in them, and they needed not these false teachers to instruct them, v. 27.

In chap. iii. ver. 1-3, he writes to believers as sons of God; and says, Every one that hath this hope of sonship and heirship in him, purifieth himself, even as he is pure. Then, in ver. 4 he breaks off to the other class - Whosoever committeth sin, transgresseth also the law, for sin is a transgression of the law. And by the word also, he makes such hypocrites transgressors of some other law, as well as the law moral. Whoso sinneth hath not seen Christ, neither known him. He that committeth sin is of the devil. Ver. 6, 8. John makes the hypocrite a transgressor in a twofold sense: Whoso transgresseth [by apostacy] and abideth not in the doctrine of Christ, hath not God. Such an one is a transgressor against the Gospel of Christ, and he transgresseth also the law. The law is the ministration of death to him, and the Gospel is a savour of death unto death unto death to him: he is cursed by the former and damned by the latter. He that is under the law, and does it not, is cursed; and he that hears the Gospel, and believes not, shall be damned.

Quotation. This was written to believers; and it a strong attestation that the law is not abrogated, but still remains in full force, as the rule of righteousness.

Answer. If the law has ceased, to exist and is done away, as a covenant of works, as you assert, you have abrogated it -

for to command to do for life, and to condemn for not doing, is all the power it ever had: and, if it hath ceased to exist as a covenant of works, it hath no power to command to work, nor to condemn for not working, according to your doctrine. This is vile and damnable Antinomianism; and is making void the Law in every sense, and establishes it in no sense whatever. The word of God declares that the law is not made for a righteous man. It is not made to rule, govern, or condemn, a man justified by faith; for he is ruled and governed by the grace of Christ. He is not under the law, but under grace. The law is made for the lawless and disobedient; and we know that whatsoever the law saith it saith to them that are under the law. Here are the persons described for whom this law is made; and they are not the righteous, but the lawless and disobedient: and the whole contents of the law are directed to them that are under it; but the righteous are not under the law, but under grace. But, if the moral law be the only rule of the saint's work, he must serve in the oldness of the letter. The works of the law, and not the works of faith, are what the believer must perform: and by the law must he stand or fall, and by it must his weakness be tried, and punished; and then woe to him, for Zion's own righteousness is but as filthy rags, which can never stand the test of the Law. Nor can the Law put up with one imperfect action, nor shew mercy to any that are in the least imperfect. Faith and repentance pass for nothing here. Perfection it will have, as itself is perfect can shew no mercy; it knows of none. It held Christ himself, as a bond servant, all his days: I say, as a bond servant. (Read and compare Exod. xxi. 32. Psal. xxii. 20, 21. Zech. ix. 12.) The precept held him fast till he came to his trial, and the sentence held him fast till he gave up the ghost. When he rose from the dead, he cried, All hail! And he that, by faith, finds rest in his infinite satisfaction, ceases from his works, as God did from his: he ceases from the works of the law as God did from the works of Creation.

Quotation. Whosoever is born of God doth not commit sin; for his seed remaineth in him, and he cannot sin.

Answer. This is a contradiction of what you asserted before. You say, the believer is delivered from sin, but the new man is taken captive by sin. If the saint is free from sin, and the new man is a captive to sin, this seed can be of no use to the believer, but rather the believer should help this captive. I would to God that such ignorant, unenlightened persons, would never meddle with such sublime matters, and handle them in so vile a way. Talk about the seed of God; and then about the new creature, created in righteousness and true holiness, falling a captive to the devil! O, what judicial blindness, confusion, and hardness of heart, is this! What enmity against the Gospel, and the preachers of it, must rage in the breasts of such persons, to drive them over all bounds, into such a desperate frenzy as to plunder, pervert, misconstrue, and prostitute, the Divine Oracles of God to such base purposes as to deceive the simple, and injure (in the Lord's work) the faithful labourers of the vineyard! However, as you have got a bridle in your jaws, causing, you to err, go on, and, by God's help, I will follow you, as long as I can hold a pen. You are got into worse than Egyptian darkness now, and the vail will gather faster and faster on your heels. But I find the path of the just shines more and more, unto the perfect day. Let me contend for the faith once delivered to the saints, and do you contend for the law; and our readers will soon see which is the burning and the shining light; for, by your darkness passing before, the true light will shine after it.

Quotation. In Zacharias and Elizabeth, the father and mother of John the Baptist, we have a beautiful example of what the Christian is, or, at least, ought to be. It is said of them, They were both righteous before God; walking in all the commandments of the Lord, blameless. Luke i. 6.

Answer. The authors of this book can charge William Huntington with no more ungodliness, or sinful walking, since his conversion, than they can charge the above-mentioned persons; and yet their whole drift is to represent me a Magus in doctrine, and a devil in life: however, they can never overthrow the doctrines that I hold. This last quotation justifies my doctrine: for, if they were both righteous, they were justified by an imputed righteousness. And it is clear that the grace of God did not lead them into licentiousness: for, as they walked in the Spirit, they did not fulfil the lusts of the flesh; for they walked in all the ordinances and commandments of the Lord, blameless; so that the righteousness of the law was fulfilled in them, and grace taught them to deny ungodliness and worldly lusts. And this is what I assert. But, after all, this passage of Scripture serves my purpose much better than the purpose of my opponents. For, though the law of works had no charge against Zacharias, because he was under grace; yet the law of faith had. Which shews that faith is a rule of obedience; and his transgressing that rule brought a sore and a public judgment upon him: Behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed; because thou believest "not my words, which shall be fulfilled in their season." Luke i. 20. Is it not strange, that a good man, a saint of God, should be rebuked by an angel from heaven; struck dumb for nine months, for his unbelief, or for transgressing the law of faith; and yet the law of faith (as this book suggests) is no rule of obedience; is no law to discover and forbid sin; no law to arraign the transgressor of it; nor yet a law furnished with a sentence to punish the disobedient thereto! However, though the law of works brought nothing against Zacharias's walk, the law of faith brought a heavy charge against his unbelieving heart. If this word, spoken by an angel, was stedfast, and Zacharias's transgression and disobedience thereto received a just recompense of reward; how will those escape who obscure and traduce the law of faith (which at

first began to be spoken by the Lord) as no rule of right and wrong; and so make the kingdom of God, which stands not in word, nor in letter, but in power, in righteousness, peace, and joy in the Holy Ghost, a mere fancy! Let these enemies to Antinomianism look to it; lest, after all their contention for the letter, they are found doing despite to the Spirit of grace. For, although they think the law of faith, in the hand of the Spirit, is no rule; yet sinning against it is the Great Transgression, (Psal xix. 13.). yea, it is the unpardonable sin. Which shews that the Spirit's law, or law of the Spirit, is the grandest rule, and the greatest of all laws; for all other sins are pardonable but this - this is the sin unto death.

If my reader thinks that I bear too hard upon them, in saying they think the law of faith to be no rule of Obedience; consequently, no law to punish the transgressor of it - let him well weigh the next quotation, where the moral law is brought in, as the only rule of right and wrong; for nothing but transgressing those precepts is sin, and, without that, no process against a stoner can be drawn; and it is only by that rule that a punishment can be inflicted: so that the hypocrite in Zion, the infidel in profession, and the unpardonable sinner, have nothing to fear; for the Decalogue says nothing about them; but, by Christ's word shall those be judged, and the twelve Apostles, in their testimony, shall be witnesses against them.

Quotation. If there is no Law, and consequently, no sin, to a believer, why was David's conduct with respect to Bathsheba, and Uriah the Hittite, so peculiarly marked, so strictly stigmatized, so severely punished? His conduct in this affair, in the very nature of things, must be either right or wrong; and none will dare to say it was right, because it was followed by the most evident and unequivocal proofs of Divine displeasure: but, if it was wrong, what was it constituted it so? It must be a deviation from the rule of right; and what can be

that rule but the moral law, which says - Thou shalt not kill, Thou shalt not commit adultery?

Answer. The law of faith goes closer than - Thou shalt not kill, Thou shalt not commit adultery: for it declares that hatred to a brother (such as these authors bear to me) is murder; and that a lascivious eye is adultery; and that such as Maria, who will not work, shall not eat; yea, that such as take no care for themselves, and their own house, have denied the faith, and are worse than infidels. - But now to the

Quotation. It is well known that David lived under the old dispensation. The day had not broken, the shadows did not flee away, in his days. He was obliged to attend the mountains of myrrh and hills of frankincense. The children under that dispensation were like children in non-age. They differed little from servants, though lords of all; but were under tutors and governors, until the time appointed of the Father. Even so we, when we were children, were in bondage under the elements of the world. But, when the fullness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And, because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore, thou art no more a servant, but a son - no more a servant under the ruling power of the law, but a son, by the Spirit of adoption, and under the reign of adopting grace. Gal. iv. 1,-4, &c. David did not live to see these jubilee days; he lived under the old dispensation. The Law and the Prophets were until John; but David was dead before John came. Nevertheless, we will consider David's crimes, and God's proceeding against him; whether it was by the rule of works, or by the rule of faith; whether in the court of judicature, or in the court of chancery; whether at the bar of the law, or at the Mercy-seat. For, if God dealt with him according to the rule of the moral law, as an adulterer, he

must be stoned; and, as a murderer, he must be killed. He that does violence to the blood of any person, let him flee to the pit; let no man stay him; Shimei cursed David, and stoned him, which is going by your rule; for this, he knew, he deserved by the law; and he expected that God, in just judgment, was going to measure the same to him as he had measured to others; "The Lord hath returned upon thee all the blood Of the house of Saul, in whose stead thou hast reigned; and the Lord hath delivered the kingdom into the hand of Absalom. And, behold thou art taken in thy mischief, because thou art a bloody man!" The unalterable and eternal law was point blank against David, both for adultery and murder; and stoning to death was the unrepealable sentence annexed to that law. And, surely God will be true to his precept, and to his threatening: for he is not man, that he should lie; nor the son of man, that he should repent. He is without variableness, or shadow or turning. And, according to this vile book-that I am opposing, the moral law was David's only rule of life, and God's only rule of judgment. And yet Absalom dies; and not one stone hits David, nor a drop of his blood is shed: repentance is granted him; he is restored to the favour of God, to the joys of his salvation, to his throne and dignity, and excellent majesty is added to him. Now, let our opponents tell us, by the Ten Commandments, how God could appear just in all this, by that only rule which they contend for; and whether they do not, by that only rule of God and man, represent the Most High in an awful point of light, in his proceedings with David? But, if they say that Jesus, David's Surety, took his crimes upon himself, and was stoned, and died, in David's room; then my answer is, that God must proceed against David by some other rule, if he appears just in the-matter, and yet justifies fallen David from all his ungodliness. David knew the Moral rule, and trembled at it as much as ever I did, and knew he could never stand by that rule of judgment. Enter not into judgment with thy servant, O Lord; for, in thy sight, shall no man living be justified. He knew God could never justify

him, but must condemn him, or appear unjust by that rule. Hence his pitiful plea, be surety for thy servant for good. But the Ten Commandments say nothing of surety-ship; they will have good hearts, and good works: no evil deeds can be done away by that rule; no evil works can ever stand by that rule. To the Surety of the better Testament David fled; in a covenant relation to God he stood; and of the covenant of grace he reminded his Maker - Have respect to the Covenant. He considered himself as a new Creature, and begs God to respect the work of his own hands. To the Mercy-seat he fled for refuge; and pleaded the worthiness of the Man of God's right hand; the Son of Man, made strong for himself; who was to bear those heavy crimes of David, which, he says, was a sore burden, too heavy for him to bear. The ceremonial Law was David's Gospel, and through that he looked to Jesus - Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow: under the Saviour's wings, at the Mercy-seat, David found his refuge from the wrath of the Law, till all his calamities were overpassed; and the application that Nathan made to David, Thou shalt not die, for God hath put away thy sin - never came from your rule; for, by that, the soul that sins shall die, God will not, cannot, clear the guilty by that rule. This I insist upon, that, if the Moral Law was David's only rule of life, (and, if ever it was, it was in David's days, for Christ, the end of it, was not then come) and if the Moral Law was the only rule by which God proceeded against David, all the world could have never saved the life, nor the soul, of the sweet Psalmist of Israel from that dreadful curse. Nor did Nathan preach the parable of the Ewe-Lamb from the Law; but fixed David's crime upon his conscience, by enforcing the goodness of God to him, and his ungrateful returns. "Thus saith the Lord God of Israel, I anointed thee king over Israel; and I delivered thee out of the hands of Saul; and I gave thee thy master's house, and thy master's wives, into thy bosom; and gave thee the house of Israel and Judah: and, if that had been too little, I would, moreover, have given thee such and

such things. Wherefore hast thou despised the commandment of the Lord, to do evil in his sight?" David sinned against both Law and Gospel: he did not keep that commandment which Paul gave to Timothy, without spot. He sinned not only against the Moral Law, but he sinned against the commandment of life evermore; which, he says, is the blessing which God commanded on Mount Zion; and which commandment, David knew, was given Christ touching him - Thou hast given a commandment to save me. And he knew that it was a life-giving word - This is my comfort in my affliction, thy word hath quickened me. And in this word he believed, or he had perished for ever - I had fainted, unless I had believed: but I believed, and therefore have I spoken.

Quotation. We find, in David, a most striking example of evangelical repentance, and godly sorrow, upon the account of sin. He was a sinner, but he was no Antinomian.

Answer. I will not say that the Authors of this book are Antinomians; but this I will say, that the book contains the worst Antinomianism that I ever read; and is a vile and damnable harangue, both against the Law, the Gospel, and the grace of God. Against the Law, because it declares the Law has ceased to exist, and is done away, as a Covenant of works. Against the Gospel, because it is no rule of right and wrong. And against the grace of God, by declaring that the new man is taken captive by sin. And, as for their mentioning evangelical repentance and godly sorrow, they never experienced any thing of it; nor does this book give any better description of it than old Mother Shipton would have done. Besides, what signifies talking of David's repentance, godly sorrow, and pardon of sin? Ministers of the Law should leave these things to the ministers of the Spirit. Your rule, engraven on tables of stone, accepts no repentance, nor godly sorrow: nor will it ever shew mercy, nor pardon iniquity; it neither mentions it, accepts it, nor gives any information about it. Any

simple person, who should read this Treatise, who has not eyes to see through this mask of hypocrisy, and who should be informed that this pill, or bolus, was prepared for me; must conclude that, of all the wretched beings out of hell, William Huntington must be the vilest sinner, the worst liver, and the most dangerous preacher. What simple soul could imagine that such a spurious harangue could be levelled at the Everlasting Gospel; and to blacken the character of a monument of mercy, and a subject of special-grace, whose life and walk are consistent with the measure of grace received; and whose ministry is attended with the power of God to hundreds, if not to thousands? And must not the same simple soul think, by the same rule, that the Authors of such a book must exceed all the world in purity of heart, and holiness of life? None could ever think that such a testimony as they have borne against me could ever be false. Yet, as the Lord liveth, I am willing to be weighed in an even balance with any of them, with respect to heart-holiness or good works. And, as to envying them their happiness, I would not exchange my state for theirs; no, not for a million worlds, though I am nicknamed an Antinomian!

Quotation. Faith is the grand bond of union between Christ and the souls of his people; and, therefore, we are said to be justified by Faith, and sanctified by Faith.

Answer. This is false. Faith is not the grand bond of union: nor is it ever so called; for it is God's everlasting love to his elect that is the bond of the covenant, and the bond of union; and this union took place not only in the purpose of God, but in Christ Jesus, before ever faith was found upon earth. I have loved thee with an everlasting love. And this love made us one with Christ from eternity; it was the self-moving cause in God to give us life in him before the world began, and we were preserved in him; and, at last, by the same love, drawn sensibly to him, and by the same love spiritually and sensibly

united to him. It is the love of Father, Son, and Spirit, that is the threefold cord that cannot be broken. Faith is the effect of this bond, but this bond is not Faith. Faith in us, that purifies the heart, is one thing; but God's eternal and immutable love to us is another. I wish this foolish girl would take in a little needle-work to do; and not meddle with, and muddle, the mysteries of religion, for the sake of a morsel of bread.

Quotation. Because Faith, as a hand, receives Christ as the justifying righteousness of the soul; and actually receives, out of his infinite fullness, all those communications of divine grace, &c.

Answer. Suppose Faith, as a hand, does this, the bond of God's covenant, and Maria's hand, widely differ. God's love runs through the whole family of heaven, and earth; and holds all the stakes to the main standard of the tabernacle. But, what do Maria's hands hold? Neither the spindle, nor the distaff, Prov. xxxi. 19.

Quotation. So that those who live and die with, out being made partakers of vital faith, it is evident, never were united to Christ any other way.

Answer. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have no charity, I am nothing. So that persons never were united to Christ this way; for men may have faith, and yet not enjoy charity, or feel the bond of union.

Quotation. For all those whom he has taken into union with himself, in a federal relation and union, by an act of divine sovereignty, in the fullness of time he unites to himself, by implanting in their hearts vital faith, as a divine, abiding, holy principle, by which they are cut off from their old stock, and are in grafted into the new, the living Vine.

Answer. Maria abounds in mysteries: she speaks wisdom to them that are perfect. We were informed, before, that vital faith was the bond of union; this was proved by its being a hand to receive, righteousness to justify, and grace to sanctify: but now Maria goes back again, and turns this bond, and this receiving hand, into a sword. For it is by vital faith, by this divine, this holy principle, that believers are cut off from the old stock, and in grafted into the Vine. Maria is no gardener, nor botanist. We read of grafting olive-trees in Scripture, but the Holy Ghost never mentions grafting vines.

Quotation. And on this grand union with the Lord Christ does all sanctification, and communion, and walking with God, depend.

Answer. All sanctification, which is God's setting his elect apart in eternity; and Christ's offering up himself upon the Cross, by which offering he for ever perfected them that are sanctified - all depends upon Maria's bond, hand and sword, if we can but believe. For my part, I know it is a damnable lie. But we must go on.

Quotation. It is God the Holy Ghost, who alone can create this faith in the soul of a sinner.

Answer. Maria's bond, hand, and sword, is at last turned into a creature. None but the Spirit can create this faith; so that it is not the sinner that is created anew, but faith is created in him; and then it turns to a sword, and then to a hand, and, at last to a bond. Reader, have a little patience with me, while I pursue these orthodox divines, and discover their folly, lest thou be misled by them. Wisdom tells thee that some sort of women have ways that are moveable, so that thou canst not know them: I am sure I don't, but yet I know that this woman is not right.

Quotation. For, as it is impossible for a dead man to give himself natural life; so it is equally impossible for a dead sinner, that is a man dead in sin, to give himself spiritual life; that is, divine faith.

Answer. Maria's bond, hand, sword, and creature, is now termed spiritual life, for spiritual life is divine faith; so that this created faith is Divinity itself. We do not live by faith on Christ, who is our life; nor does Christ live in us according to this, but created faith is spiritual life in us. Now, reader, we shall differ from all that we have said before.

Quotation. Faith cometh by hearing, and hearing by the word.

Answer. In the above quotation, faith was created in us, but now it is created out of us, and comes into us by hearing the word. Now, reader, we must take another turn; and where you may find us next, I know not; but you may depend upon it that we shall be somewhere stumbling upon the dark mountains.

Quotation. The word of God is the sword of the Spirit; and when the Holy Ghost takes this noble sword into his mighty hand, he makes it quick and powerful, cutting down all opposition, and fully efficacious to the conviction, conversion, sanctification, and consolation, of his people.

Answer. Now we see that Maria's bond, hand, creature, and spiritual life, has nothing to do with cutting the sinner off from his old stock for it is all done by the word of God, and not by faith created in us by the Spirit. In this quotation, Maria's hand has nothing to do, for thus run the words: The Spirit makes this sword quick and powerful, cutting down all opposition, and fully efficacious. That is, the sword is fully efficacious to the conviction, conversion, sanctification, and consolation of his people. The sword that wounds, heals: convictions, sanctifications, and consolations, all come from the same sword. The Holy Spirit handles the sword, but holiness and

consolation come by the sword. Faith makes no application in this business.

Quotation. The sword of Scanderbeg the Great did wonders; but it was only when it was cited by the mighty arm of Scanderbeg.

Answer. The sword that this book talks about, does greater works than that of Scanderbeg; his sword was used to kill, but this sword brings sanctification and consolation. How does the Almighty blind, confound, confuse, and discover these empty novices, by letting them expose their confusion to the Church and world; and yet hold them in such blindness as to permit them to call their self-contradictions, and palpable lies, A confutation of error, and unmasking of Antinomianism!

As for me, I don't know that any body can justly charge me with preaching to encourage sin, or say I have lived as an example of licentiousness, or being in any sense behind-hand in promoting, and in shewing a pattern of, good works; if I have, let them testify against me.

Quotation. They that are overwhelmed with distress, and sometimes conclude that they have no right to rejoice in the liberty of the Gospel, that they are not the Lord's freemen, but still slaves to sin and Satan, still under the reigning power of sin; and, consequently, not partakers of Christ's salvation. Now, lest any of these, whose hearts the Lord would not have made sad, &c.

Answer. If they are overwhelmed with distress, and slaves to sin and Satan, and under the reigning power of sin, they have no more right to rejoice in the liberty of the Gospel than Satan has, who is reserved in chains of darkness. The sinner here described is overcome by Satan; and of whom a man is overcome, of the same is he brought into bondage; if he is, and binds himself to be a slave to sin and Satan, he is free

from righteousness. His members are not yielded as instruments of righteousness, nor is he, nor can he be, a servant of righteousness; he is holden with the cords of his sin, and Satan has the mastery over him. In this quotation, a slave to sin and Satan is allowed to have a right to rejoice in the liberty of the Gospel; a sinner overwhelmed with distress, and under the dominion of sin, yet the Lord would not have his heart made sad. This is, I think, rank Antinomianism; for it is encouraging rash presumption, encouraging a slave to the devil to rejoice in the liberty of the Gospel.

Quotation. Now, lest any of these should be made sad, by any thing contained in this treatise.

Answer. There is no fear of any real sadness of heart ensuing upon the perusal of this treatise; for there is no more force, power, or edge, to this sword, than there is to an eider-down quilt; it is calculated for nothing else but to bolster up and to harden hypocrites in their hypocrisy. As to God's people, no soul that ever was enlightened and quickened by the Lord would ever give it a second reading, nor even house-room, unless it be admitted into the water-closet.

Quotation. I would wish to observe that where ever sin is hated, not only in its consequences and punishment, but in its nature and practice; where it is struggled with, fought against, prayed against, watched against, and groaned under, it hath no dominion.

Answer. Is a sinner's hating, struggling: fighting, watching, and groaning, of any avail in subduing the power of sin? Do the Scriptures ever muster such a band of pismires as these, to destroy the works of the devil? Here is no blood of atonement, no shield of faith, no sin-subduing, and super-abounding, grace. Sin has no dominion, saith this book, because it is fought against, watched against, prayed against, and groaned under: if groaned under, it must lie heavy upon

the sinner; and will, till God's strength be made perfect in his weakness, and all-sufficient grace be communicated to him. Satan reaps no small advantage from such books as these; he that esteems iron as straw, and brass as rotten wood, who drove the mad Gadarene from his chains, will never refuse the challenge of this fighting sinner, nor start at his groans. If my reader will now observe, we shall find that this precious soul, whom the Lord would not have made sad, who has a right to rejoice in the liberty of the Gospel, is in want of but one thing, and that is, power.

Quotation. These things are quite incompatible with the reigning love and power of sin. It may fight hard; it may rage desperately; it may, for a time, play the tyrant; but, during this time, the soul, though a captive, is not a slave. The tyrant is detested: and the soul wants nothing but power to throw off the iron yoke.

Answer.. If this fancied saint has no power, he has no faith; if destitute of power, the kingdom of God is not set up in his heart, for that stands not in word, but in power; and if he is a captive to Satan, he can have no right to rejoice in the liberty of the Gospel. Captivity is as opposite to liberty as slavery; nor will any child of God be brought to believe that Satan shew such lenity to his captives as to let them stand all the day idle. He that is a captive the devil is a slave; he that is under the jurisdiction of that father will do the lusts of that father. This fancied saint is next set down with Paul and Job; and the promise of the Gospel is applied to him, though God has not made bare his arm.

Quotation. It is evident such an one has been taught by Christ, the great Prophet, a good degree of self knowledge: the understanding is enlightened to see the exceeding sinfulness of sin, and the spirituality of the law of God; and therefore the man cries out, with Paul - I am carnal, sold

under sin. And with Job, I am vile! It is also evident, his will is renewed, and his affections in part sanctified, for the evil he does, he allows not, I bid. Nay, he hates it.

Answer. Here is a man renewed in his will, and his affections in part sanctified; and he also taught of Christ, whose word to the heart is always attended with power, to make the dead live, and the prisoner go free. And yet this man has no power, for he cannot throw off the iron yoke.

Quotation. And could he be delivered from the very being of sin, and from the possibility of sinning, it would be the triumph of his heart, and the joy of his soul.

Answer. Thousands in despair, and on the verge of hell, would be glad of this, who never knew the grace of God, and who never will be saved. For if a man be delivered from the being of sin he can have no inducement, or motion to it; and if from the possibility of it, he is in no danger, consequently in no fear. The saint's obedience is the reverse of all this; he obeys God against the inclinations of self and the enticements of sin.

Quotation. If this is the habitual frame of thy mind, Gentle Reader, thou art one of those happy ones to whom the promise declares, Sin shall not have dominion over you, for you are not under the Law, but under grace.

Answer. There is one great difficulty, which must devolve upon these authors; and that is, to make this Gentle Reader, who is a captive to sin and Satan, though not a slave; who, though renewed and sanctified, is yet destitute of power to throw off the iron yoke - I say, it is a difficulty to make such a prisoner believe that he is one of those happy ones, (upon a level with Paul and Job) to whom the promise declares, that sin shall not have dominion over him, because he is not under the Law, but under grace - I say, to make a man believe that has a right to rejoice in Gospel liberty, when holden in the

cords of his sins; and that sin has no dominion over him while a captive to it; and that he is not under the Law, though he has no power to throw off the iron yoke; and that he is under grace, though no salvation from has ever been applied to him: this, I say, must be difficult work by faith. Maria told Mr. George King, that this book does contain Ryland's sentiments; and if so, I will be bold to affirm that such a faith never was hatched any where, either in heaven or earth, but at Enfield.

Quotation. Thou art not under the Law, for Christ hath redeemed thee from it: it is dead to thee as a covenant of works; and thou art dead to it, that thou mayest be married to another husband.

Answer. The Antinomianism which this book has all along reprobated; yea, the very doctrine that I hold, and for the preaching of which I am represented in this book as black as Satan himself; yea, the whole of it, is advanced in this last quotation, only we differ with respect to application. Maria applies it to them only to whom salvation from sin has never been given; who are destitute of power, under the iron yoke, and in a state of captivity to sin. Whereas, I apply it to none but those who are born again of the Spirit; who are purged from guilt and dead works, delivered from the reign of sin, and made free by the Spirit; who are no more servants, but sons; and not sons of the bond woman, but of the free. Thus we agree in doctrine, and only differ in application. This captive, in his iron yoke, is farther comforted by many applications.

Quotation. And he is the God of grace: he giveth grace and glory. The Father hath blessed thee with all spiritual blessings in Christ.

Answer. This is another difficult branch of Faith; that is, for this gentle reader to believe that he is blessed with all spiritual blessings, while he is cursed with the iron yoke of bondage, in captivity to sin, and destitute of the power of divine grace. For

my part, I should not wonder if God should give such authors up to the buffetings of Satan; to be stripped, even of their rationality, for such ignorant meddling, base handling, and falsely applying, the Gospel, and the promises of it.

Quotation. Nothing is so great an enemy to heart-holiness as Unbelief.

Answer. The greatest enemy to holiness throughout this book has all along been the Antinomian, for not bringing the believer under the Law, as his only rule of life. He that holds not this point is, according to this book, the vilest sinner, and even a child of the devil. And this Antinomian, after all, is unbelief. He is the adversary, and the greatest enemy heart-holiness; and I think, as our opponents have caught unbelief, they ought to let Huntington go his way. If they charge unbelief with all the crimes, then are the children free.

Quotation. Nothing is so great an enemy to heart-holiness as unbelief: Satan hates it, but he cannot rob us of it; but unbelief robs us of it, or rather, prevents our receiving it. Faith works it in the soul.

Answer. The heart-holiness of a saint consist in his soul being the seat, and his body the temple, of the Holy Ghost; as God hath said - I will dwell in them, and walk in them. Unbelief, we are informed, can rob us of this; unbelief can prevent our receiving this: but faith works it in the soul. Unbelief, therefore, must be more than almighty; and faith, instead of being a work, a fruit, or a grace, of the Spirit, he is the worker of the Spirit in us, for he works holiness in the soul. Blessed be Almighty God, who hath opened my blind eyes to see, and breathed eternal life into my senseless soul, to feel the operations of his Spirit, and the dominion of his grace; and to see through the dark and iniquitous designs of such Authors, and such arch deceptions, as these. To speak without lightness, and without prejudice, I have read this book

till my hair has moved upon my head, and my flesh upon my bones - to see persons, so destitute of the common ideas of a work of grace, make such havoc with sacred matters, and publish such confusion to the Church and the world!

Quotation. This is the will of God, even your sanctification. Herein is my Father that ye bear much fruit.

Answer. But how can a man be holy who is captive to sin, and destitute of power? And how can he be fruitful who never was made partaker of the fruits? All the applications this 64th page are made to the gentle reader, who is under the iron yoke of bondage, and has no power to throw it off.

Quotation. Should these pages fall into the hands of a professor of religion, who can hear of Christ, and talk much about Christ, and the riches of his grace, and the wonders of his salvation; and yet is careless and indifferent whether he, as an individual, is made partaker of the riches of that grace, and the wonders of that salvation, by the power of the Spirit of God, &c.

Answer. If these pages should fall into the hands of such a professor, he will not condemn this book, nor will this book condemn him; for there is no more rich grace, and wondrous salvation, in this book, nor described, by the Authors of it, than such a professor has got in him. The one is a drum, the other a tinkling cymbal, and nothing but emptiness in either. Besides, where is the difference between the graceless professor last described, and the gentle reader to whom the blessings were applied? The former is a captive to sin, the latter destitute of grace; the former, no power to cast off the iron yoke; the latter, without the wonders of salvation. Here is no more difference between the former saint, and the latter hypocrite, than between my two eyes: they are both under the power of the devil; only one is sinking like Judas, and the other comforting himself like Esau.

Quotation. Who can live loosely, and allow himself in sinful dispositions, and sinful practices, under the idea that there is no Law, and consequently, no sin, to a believer?

Answer. It were well if all Authors had dispositions and practices agreeable to their best words. How well Maria lives up to this, shall leave to God and her own conscience, who know what she is in works, from what she seems by words; nor shall I ever wish to copy after her - for then, indeed, I should be an Antinomian both in heart and practice. But this I insist on, that if the Law is the believer's rule of life, by which he is to live and conduct himself; and that he is under the precept of it, to obey it; and that all that is amiss in him, or done amiss by him, is to be laid to that rule, as the only rule of right and wrong, or the only rule to shew what is sin; and by that rule he is to be punished for sin, sin being the transgression of no other Law but that, according to this book - then I say that Christ profits nothing; that the active and passive obedience of the Saviour is a mere phantom; the former not delivering the saint from the yoke of the precept, nor the latter from the sentence.

And that the believer differs nothing from a sinner who is dead in sin: for the Law is no more than such a rule to him; it has no more than a precept, and a sentence, for him; it is no more than a rule of life, or a rule of conduct, (which you please) to him.

But, if our opponents reply - the believer is under the Law to Christ; I answer - so are all sinners; all in the flesh are under the Law. 16c8 But if you say - not under the Law to Christ; I answer, They are all under the Law, and all are accountable to Christ. We must all stand before the judgment-seat of Christ. I know of no other judge: the blessing and the curse will be pronounced by Christ, as the only judge of quick and dead.

And, if the Law be all this, let our opponents shew us how the Law has ceased to exist as a covenant of works, in any sense; or, whether it ever can differ from a covenant of works, seeing God doth not, will not, minister the Spirit by it, or by the works of it.

For, if it is not a covenant of works, how can the reward be reckoned of debt to him that works?

And, if it be not a covenant of works, but a Law of Love to the believer; then I ask, how a saint can go from the enjoyment of his liberty, from the profits of Christ, and be entangled with it as a yoke of bondage, only by seeking perfection by it?

And, if the Law has ceased to exist as covenant of works, how it can be called a Law, and whence its authority to govern, convince and punish the believer, can be derived? For, if it has ceased to exist, who stood by at its exit, and saved the life of its authority?

And, if the system of faith be not a rule of right and wrong, according to this book, how it can be called a Law? And how a believer can be said to receive grace for obedience thereto? And how a man that hears it can be damned for his infidelity, or disobedience to the Gospel?

And, if it be no rule to convince, and to inflict chastisements on a believer; how God, as a gracious Father, not as an angry Judge, in covenant love, not in the wrath of the Law, can visit the sins of his children with a rod, and their iniquities with scourges, for transgressing this life-giving commandment; and yet not take the promised life of this commandment nor loving-kindness, the bond of this covenant, from them?

Or, if he proceeds against them according to your rule, and the believer be under that rule; which way God can appear just, the Law be the only invariable rule, and they escape

eternal fire? The Decalogue says nothing about salvation by grace.

And, if heart-holiness, in reality, is the thing you enforce and contend for how you come to be so ignorant of its nature and operation, as not to be able to give a description of one branch of it, consistent either with Scripture or experience?

Do not you say, Faith is created in us; and then assert that this creature works heart-holiness in us, which is the Holy Ghost?

Does the Spirit create faith? If so, is not faith a creature? And does this creature, then, work the Spirit of holiness in the sinner's heart?

Can any wise or sober man ever think that any thing like holiness had ever operated on a person; that gives such a scandalous description of it?

And, if you are for good works indeed and in truth, how come you to traduce those who are fruitful, and walk in them? when yourselves, by ocular demonstration, are altogether barren in this respect!

And, if you can justly charge the Antinomian you traduce with as many evils in ten years as your own conscience can lay to your charge in ten weeks, why do you not publish his evil deeds to the world?

And, if there be any one doctrine advanced in all this piece, that is not plainly contradicted in another part; let the Authors shew me what that doctrine is, and where it stands, and I will (if God permit) prove that it is so.

And, if this is not vain jangling, let them send me word that the Apostle means by those words.

Quotation. Verily, verily, says the Son of God himself, I say unto you, whosoever committeth sin, (that is, habitually continues in the love and practice of it) is the servant of sin.

Answer. But Christ makes his elect free from that service, and such are free indeed. But, if the Authors of this book have no more experience than their gentle reader, who is a captive to Sin; no more power than their blessed Disciple, who cannot throw off the iron yoke; no more holiness than what their created faith has worked in them; no other bond of union, no other sword to cut them off from the old stock, than this new-made faith; they are on the old stock, and under a terrible master, to this day for these are not the things that accompany salvation, nor any thing like them. These are nothing but chimeras of a disordered brain; there is nothing of this to be found in the Bible, nor in the experience of God's children.

Reader, when our opponents have given me another job of this kind, I will, if time permit, delineate this Treatise a little more; and set their self-contradictions against each other, page against page, that thou mayest have a short and concise view of the productions of vain-janglers, and of the judgment that appears in their goings. And of this, reader, be assured, that if any good treasure ever flows into thee, or from thee; if any real good works are ever performed by thee; if ever thou art at a certainty with thy state, and at a point in thy doctrine: thou must have a stronger bond of union than these Authors hold forth; a better faith than they teach; a better hope than they exhibit; more grace in heart than they in shew; better holiness than they can feign; be more mighty in deeds than they in words; have a better spirit than they can counterfeit; and be a better saint than they can describe - or thou wilt be empty in heart, and barren in life, to the day of thy death! So I conclude, and so thou mayest affirm.

14.02.07.02

Excommunication, and the Duty of all Men to Believe, weighed in the Balance.

IN A LETTER TO MR. RYLAND, JUNIOR. OCCASIONED BY
A LETTER OF EXCOMMUNICATION SENT TO MR. ADAMS,
MINE HOST, AT NORTHAMPTON.

William Huntington (1745-1813)

*"...for the LORD is a God of knowledge, and by him actions
are weighed" I Sam. 2:3.*

MR. RYLAND'S LETTER TO MR. ADAMS.

MR. ADAMS,

As we sincerely wish to meet you in the kingdom of heaven, even if we should never more meet in fellowship together on earth, we earnestly entreat you to attend seriously and impartially to the considerations we shall now lay before you. We will frankly avow the principles of our conduct towards you. Do, sir, examine if it may not possibly be found that you have given us sufficient cause to censure your spirit and behaviour, and that your conduct has obliged us to proceed against you contrary to our real inclinations.

As you profess, in general terms, to acknowledge that no man is infallible, that all men are totally depraved by nature, and that the best of men are very imperfect; you, consequently, cannot deny, that you yourself are liable to mistake; to act in a

wrong spirit; to sin against God and man; and that you may be seduced by the artifices of Satan, and the deceitfulness of your own heart, into things that are really evil. Do, therefore, we beseech you, examine yourself rigorously respecting those particulars in which your brethren think you are much to blame.

But, before we point out those particulars, we wish you to reflect seriously upon the nature of your past connection with us, as preparatory to an inquiry into the duties of that relation. We are, you know, a voluntary society: you were not born in communion with us, nor forced into it by others; but it was entirely your own act and deed, when, by mutual consent, you became a fellow member with us. At the same time we profess to be a religious society, formed, according to the best of our judgment, upon the model of the primitive churches, as described in the new testament. We are associated for spiritual purposes, in obedience to the laws of Christ, with a view to the glory of our divine Lord, and to our own spiritual benefit. We are professedly separate from the world; united in hearty love to each other; and have solemnly covenanted to walk together in the profession of all gospel doctrines, in an attendance on all gospel ordinances, and in the practice and discharge of all relative duties; endeavouring to keep the unity of the Spirit in the bond of peace. To this covenant you assented, by lifting up your hand towards heaven, and by voluntary subscribing your name.

We consider mutual love as the very bond and essence of all church fellowship. We conceive the ordinance of the Lord's supper as designed, not only to commemorate the dying love of Christ, but also to cement our love to each other. As, we suppose, it would be a profanation of that ordinance to approach the table without an habitual sense of the greatness of Christ's love, and a correspondent attachment to him; so we consider it as very sinful to attend together on that sacred

institution, without sincere and special love to each other. We conceive that, when we surround the table of the Lord, our actions, which should speak louder than words, declare, in the most solemn manner, we are all brethren, children of the same Father, who have a peculiar affection for each other, and have bound ourselves to seek each other's welfare. Yea, we are fellow members of one body, of which Christ is the head; and if one member be injured, all the rest suffer with it. If, therefore, any schism be made in such a body; if a spirit of disaffection be indulged, and especially if it be openly discovered, and carried to such an height that the world around may perceive an evident antipathy has taken place; Christ is hereby dishonoured; and it were far better to have no gathered church at all, than one whose members were allowed to act in evident contradiction to the most solemn profession of unity that can be made.

Moreover, we account it one special privilege enjoyed by congregational churches, that every church has a right to chuse their own pastor, as well as other officers and members. In that case, indeed, as in all others, the minority must submit to the majority, or no voluntary society can long subsist. If the person chosen by the general voice is so disagreeable to any individuals, that they cannot acquiesce in the choice, they must apply for a dismissal, and peaceably remove their communion to another society. But when our present pastor was chosen, no apparent opposition was made to the choice by any individual; and we had had the trial of his ministry for ten years before his election to that office. You appeared at the time to unite in our unanimous choice: nor do we know of any alteration of his sentiments that has taken place since that time. He then avowed expressly his opinion in that single question, on which he had once thought differently, at his first beginning to preach: a question which you had then never heard debated, nor did you know any thing of it for a considerable time afterwards; nor have we any room to

believe you have impartially examined it to this day, though you have been disposed to make a great handle of his altering his ideas concerning it.

We cannot pretend to trace back your disaffection to its first rise: but we sincerely wish you would endeavour to do so yourself. And though some things we shall mention are conjectural, and not what we can undertake to prove; yet, as we shall only mean by them to assist your own conscience in the work of self-examination, and do not assign them as the ground of our church censure, we hope you will keep in mind this distinction.

We have now ground to believe that your prejudice began long before it was first suspected by the minister, or the generality of the people. And as we are sure that our minister has ever been far from opposing or from omitting the peculiar doctrines of grace, we are greatly of opinion that it was owing, not to his leaving out certain truths to which you profess an attachment, but to his bringing in other truths of importance, which you did not wish to be insisted upon.

When we consider how little you have attended our private meetings for prayer and religious conversation, for several years back, with certain other circumstances, we cannot but fear that a worldly spirit has increased upon you; and that you have wanted more unguarded comfort to be administered, and less duty to be insisted upon; and, therefore, we fear that you have indulged a growing dislike to our minister, and to his brethren, because they have so much exposed worldly-mindedness, and other sins incident to professors, and have insisted so much upon the obligations of believers to universal holiness.

For a time this prejudice was indulged more secretly, because you knew not how to justify it. Till a few years ago, when a neighbouring minister published a treatise on the duty of

sinners respecting faith in Christ, you found that he and your own minister, with some others, had once thought differently on that subject; and that they now considered the duty of the unconverted as extending farther than they once conceived. We can scarcely doubt that it was on this occasion that you wrote your Lamentation, in which you throw out many slanderous charges against them, as if they had renounced the great doctrines of grace, which we, and their other hearers, can testify that they maintain as strenuously as ever.

A more favourable opportunity offering, you published these accusations, which all the country understood as designed against the ministers of our association, and which were justly and almost universally considered as glaring falsehoods, printed by a member of the church in College Lane.

On this head our pastor long ago expostulated with you by letter; and afterwards readily agreed to the proposal you made, by one of our deacons, to meet you, and converse in a free and friendly manner upon this subject, before some other minister of your own chusing; but from that proposal you presently flew back. It was consequently wholly your own fault, if at that time things were only patched up, as you lately asserted. However our minister then wrote you word, that he was so far satisfied with having told you his mind on the subject in his first letter, as to be willing to let the affair drop, so long as you should continue peaceable and friendly in future.

You had since then, for above twelve months together, a fair opportunity gradually to have re-commenced a friendly intercourse, and the cultivation of mutual affection, with your minister and your brethren, even without being constrained to the smallest acknowledgment. But, instead of thus silently examining and dropping a complaint which you could not make good, you appear to have determined you would, one

way or other, make an opposition to the minister you sat under. As you could not prove that his thinking differently from what he had done, in his early youth, respecting the duty of the unconverted, was a capital departure from the gospel, you seem eagerly to have embraced a new notion yourself, concerning the duty of believers, viz. That the law of God is not the rule of their conduct: a sentiment which you never was taught in College Lane, but which all the ministers we have ever been acquainted with greatly detested.

While you persisted in shunning a social intercourse with your fellow members, you continued to maintain an intimate connexion with a person excluded from this church for his abusive treatment of our pastor; and who persists, as you must well know, in indulging the most Unchristian rancour against him and us. This man's house was first licensed; and a minister, famous for smiting his fellow servants with an evenomed tongue, was invited to come down and preach in it. The licensing of the house sufficiently indicated, that it was not expected he would be received by the ministers of his own denomination, any more than by ours. Nor can it be doubted, considering who gave him the invitation, but his mind had been previously prejudiced by slanderous insinuations, that we had not the gospel preached in the town, or only in a very imperfect manner. Mr. Ryland was asked indeed for the pulpit; but the Rev. Mr. Edwards avers that you yourself, as well as the person employed to ask it, acknowledged that Mr. Ryland had good reasons for not lending him his pulpit.

Who, indeed, could think otherwise? when this minister came down at the solicitation of one who had been excluded by us, for his virulent opposition to Mr. Ryland's ministry; and he had himself, just before he came down, been writing against Mr. Ryland, senior, in defence of the pernicious notion that the law is not the rule of the believer's conduct. Both the other ministers have, in the strongest manner, declared, in

opposition to your false assertion, that they were wholly uninfluenced by Mr. Ryland, in not admitting him into their pulpits, and should never have been willing to have received a man of his spirit and principles.

Nevertheless, you openly appeared as the principal encourager of this stranger; not only attending on his preaching all the Lord's day, to the neglect of the Lord's supper, that day administered among us; but receiving and entertaining him, in such a manner as no other minister was ever entertained by you, though the town in general considered him as brought down by way of designed opposition to your own pastor, and, throughout the whole of his visit, shewing yourself as forward as possible in encouraging him: while Mrs. A. openly suggested, that there was room to dread the divine judgments for not admitting him into the pulpit which you allowed Mr. Ryland had good reasons for refusing. Though you afterwards would have pleaded to our officers that you had no hand in inviting him, we cannot be induced, by such an evasion, to suppose your heart was less in the affair than the persons that immediately solicited his coming down.

After his departure, we were informed that meetings of prayer were set up at this excommunicated person's house; which, by your absence from our lectures, we had room to suspect you attended. We were certainly informed that you had desired a person to look out for a place, for the occasional preaching of ministers, whose principles would render them unacceptable at College Lane. It was further rumoured, that you, or your intimate associates, had applied to another preacher to visit this town, who had lately embraced Mr. H.'s notion concerning the divine law. And, finally, you had expressly declared the minister who had already visited you, had come down, because he knew you were starved out, you had no food.

Can any impartial person be surprised that all these circumstances should excite in us a jealousy, that you had no cordial regard to this church or to it's pastor? Could you expect that the love of filthy lucre would lead any minister, who deserved the name, to connive at your conduct, and suffer you to spread infection, without daring to speak, lest he should lose your subscription? Our pastor declared, that it hurt his conscience to give the solemn pledge of christian love to one who gave such evidence of entire disaffection. And many of us felt the like pain. It seemed to us shameful mockery, to pretend to surround the sacred table as dear brethren, when you were known to speak more reproachfully of the minister than most of the profane would do.

But when we had consulted together on the subject, all we proposed to do, was to send you a mild admonition, observing, that many of us were so aggrieved by your conduct, that they could not be happy in the thought of sitting down with you at the table of the Lord, at the next return of the ordinance, unless you could give them satisfaction that you really felt that affection for us, that esteem for our minister, and that concern for our prosperity as a church, which we think essentially requisite to church-fellowship. At the same time adding, that, if you could with sincerity assure our brethren, who would wait upon you with that letter, that your heart was thus united with us, &c. we should be glad to walk with you in love as heretofore.

Can you justly call this harshness or persecution? Can you possibly say, we had no room to suspect your attachment to minister or people? Or, has a church no right, after such evidences of disaffection as your conduct had exhibited, to demand of a member some contrary evidence or profession? Surely an house divided against itself cannot stand. And could you think us all such children in understanding, as to be persuaded, it was consistent with cordial affection to us, to

plan the purchasing of a preaching-place, for such ministers, as would not allow that we had the gospel, so long as our minister maintained, that believers ought to regard the moral law as their rule of conduct?

The letter which we meant to send you, Mrs. Adams heard, but then went out, and made such a misrepresentation of our design, as prevented your receiving it. You burst into the meeting-house in the utmost passion; and after throwing out abusive inuendos, and telling us you would stand by your slanderous verses to your dying day; you declared you would receive no letter into your house in such a manner, that almost every one understood you to refer to the letter on the table; and then you ran off in the same heat as you came in. And soon after we left the meeting-house, the books and cushions were fetched away from your pew and your father's. Thus you voluntarily rent yourselves away from our connexion.

We, nevertheless, have since sent you an invitation to a calm conference with our officers at the meeting-house, which proposal was rejected. And some of our Deacons have twice waited on you at your own house, without being able to obtain any satisfaction; but rather, they were convinced of the greatness of your prejudices and disaffection, which you can neither justify nor conceal; though you meanly endeavoured to evade the evidence, and would have persuaded them at first, that the place now bought and licensed, was only meant for a warehouse.

Having thus convinced us that you have no sincere regard for our welfare, and that it is in vain to hope that you can be convinced by us of your mistakes, so as to be in future an useful member of this society; we have been constrained to separate you from it, by a regard to the honour of God, to our own _self-preservation, and with a desire and hope that this

ordinance of Jesus Christ, who has commanded us to withdraw ourselves from those who are unruly, and walk not in love, may prove a means of bringing you to repentance.

1 Cor. v. 6, 7, 11. A little leaven leaveneth the whole lump. Purge out, therefore, the old leaven, &c. the leaven of malice and wickedness. If any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one, not to keep company; no, not to eat.

2 Thess. iii. 6. compared with 1 Thess. iv. 12- 15. Rom. xvi. 17. Mark them that cause divisions and offences.

Do read these scriptures; and pray to God, that if you have acted contrary to them, you may be made sensible of it.

We beg you to observe, that we do not separate you from us, for merely absenting yourself from the Lord's table, though we think that was wrong; nor merely for difference of sentiment; though we think it very desirable that church-members should be nearly of one mind respecting the principal parts of Christian doctrine, and Consider the notion you have newly embraced as very erroneous: but we exclude you from our community, as having evidently proved yourself destitute of regard to our welfare, and as an enemy to our peace, who would gladly have caused divisions among us, or have set up an opposite interest, were it in your power so to do.

You have charged us with partiality, but we deny the charge. One member, who gave some degree of countenance to the preacher referred to before, does readily profess that regard to the church, to the minister, and to the law as a rule of life, which, with all your evasions, you have refused to do. Nor can we find any evidence of his ever speaking in that reproachful manner which you have done. We have not equal proof of the bitterness and malevolence of your own relations, as of yours;

though their rending themselves away from the place, upon our presuming to admonish you, renders it too suspicious that they are allied to you in spirit, as well as in the flesh. Our messengers found your father much less bitter in his temper than yourself. We feel for him, in his advanced period of life, considering him as chiefly led away by the prejudices of others. We are therefore willing to wait a while longer, to see if their minds can be softened by forbearance.

You have spoken of yourself as persecuted for righteousness sake. But before you can take just comfort from such a consideration, you must prove that your conduct to us, to our minister, and to other servants of Christ whom you have attempted to lampoon, is righteous. You applied to your own case, Isai. lxvi. 5. But can you indeed prove, that you are such as tremble at God's word? that you have much godly jealousy of yourself? that you love those parts of scripture which tend to excite holy trembling, as well as those that are consolatory? We shall rejoice if you can do this; though we should have ground for sorrow if you could prove that we hated you, and cast you out for the Lord's name's sake, or on account of your attachment to Christ.

We solemnly profess; that we hate you not, though we hate slander, and an unchristian spirit; and we hate sentiments that really tend to antinomianism, and to make professors set up privilege in opposition to duty. May the Lord teach you also to hate these things; and to hate all self-conceit, and all covetousness and worldly-mindedness. So soon as we can see evidence that you hate these things, which we are sure the Lord hates, we shall be glad to receive you in again: and whether you return to us or not, shall be glad then to consider ourselves as

Your affectionate,

Though now your grieved Brethren,

JOHN RYLAND, Pastor.
THOMAS TRINDER,
JOSEPH DENT,
ABRAHAM ABBOTT,
TUBAL-CAIN MOLLONES,
WILLIAM AGER,
JOHN MANNING,
WILLIAM RUDD,
ROBERT COE,
CHARLES JOHNSON,
JOHN STANFORD,
JOHN TYLER,
JOHN HALL,
WILLIAM FRANKLIN,
THOMAS WITMEY,
THOMAS HOLTHAM,
JOHN COWPER,
ROBERT HODGES,
WILLIAM BROWN,
THOMAS TURLAND.

Signed by us, in behalf of the whole Church; at our church-meeting, Lord's Day, October 30, 1791.

EXCOMMUNICATION,

TO THE REV. JOHN RYLAND, JUNIOR.

OF NORTHAMPTON.

REVEREND SIR,

HAVING perused and considered the Letter that you sent to Mr. Adams, mine host; and finding myself frequently brought in, as that stranger, that minister, a man of such a spirit and principles: it evidently demonstrates you culpable, with respect to all the charges of calumny and reproach which you have brought against, and for which you have excommunicated Mr. Adams. "Thou therefore that teachest another, teachest thou not thyself also?" As I am a party concerned, I hope a few remarks on your spirit and principles will be no more offensive to you, than your letter is to me. We are to do as we would be done by, for this is the law and the prophets.

The gentleman that received me into his house at Northampton, is since that time, I find, excommunicated from your church; and his reception of me seems to be the chief cause of that dreadful sentence, though the curse, causeless, shall never come. I went to him, sir, in the spirit of love and meekness, and you have been to him with a rod; and I have no doubt but, under the blessing of God, both will be of use to his soul, the former to attract his affections to the gospel of Christ; and the latter to raise an holy indignation against the doctrines and commandments of men; and teach him, not to settle his faith on human wisdom, but on divine power.

If you do sincerely wish to meet the gentleman you have cut off in the kingdom of heaven, prove your wish to be genuine, by doing as Christ bids you: preach the kingdom of God to him; and lay aside extorting evangelical obedience to the gospel of Christ from the unconverted, which is not fighting, but a beating the air. This obscures the gospel, starves the flock, and shuts up the kingdom of God against men; for the shepherd's labour is spent on the serpent's seed, while the subjects of grace are neglected. The blessing, sir, is not on him who preaches the evangelical duties of the unconverted; but blessed is that servant whom his Lord hath made ruler

over his household, to give them a portion of meat, in due season, Luke xii. 42. The household, not the unconverted, are to have the meat.

You bring in Mr. Adams as having covenanted to walk with you in church-fellowship, by lifting up his hand, and subscribing his name. And likewise the church's choice of you as their pastor, after a trial of ten years; and no apparent opposition was made at the election. But pray, sir, did you, at your ordination, confess, or make it the chief article of your confession before the church, that you should set the law of Moses before every member of Christ, as his only rule of life and conduct? and that you should enforce the everlasting gospel as the only rule of duty for the unconverted? Or was the instant preaching of these things, in season, and out of season, the cause of Mr. Adams joining your church at first? Were these things mentioned in your confession of faith? or, was passive obedience and non-resistance, with respect to these things, required of Mr. Adams at his admission into your church? If not, who is to blame? If a minister goes from his confession to the church, no wonder if members go from their professed subjection to him. If he departs from the faith, the faithful should depart from him, Their faith is not to stand in his wisdom, but in God's power. He has no dominion over their faith, but is, or should be, a servant of the church, and a fellow-helper of their joy; for by faith they stand. If you have gone into these things since your ordination, or since the admission of Mr. Adams, you are the first offender. You have no warrant from Christ to feed the household of God with husks, nor to give the children's bread to dogs. If Mr. Adams exclaimed against these things, he did his duty in opposing walking in craftiness, and handling the word of God deceitfully. And, had you been Peter the apostle, you ought to have been withstood to the face.

The minority must submit to the majority, True, sir: and, when a pastor is going to leave the holy commandment delivered unto him, and to turn aside to vain jangling, he generally circulates his new leaven in a private way, and biases the minds of all he can, before he brings the dregs of his heart out: and, if the majority seems against him, the church door is often thrown open a little wider than common, and numbers are admitted who come to spy out the saints' liberty, and to bring them into bondage: by which means Christ is often turned out of doors; and, when he is gone, the faithful, by degrees, go after him; till, in process of time, nothing is left behind but stubble, the refuse of the harvest. "The congregation of hypocrites shall be desolate."

The most weighty charge against Mr. Adams, is said to be disaffection to the pastor. In this, I think, Mr. Ryland was the first aggressor, and is by far the most culpable. When Mr. Ryland was first chosen pastor of that church, he professed the occupation of a shepherd, not a herdsman. He took the oversight of the flock, not of the herds. He took charge of the Lord's household, not of the world; to feed the Lord's family with knowledge and understanding, as a pastor after God's own heart: and, doubtless, they expected that you would have laboured in the Lord's vineyard, not, in the forest; that you would have preached the gospel to the faithful, not the law; that they should have had the word of life, not the killing letter; that you would have appeared as a steward of the grace of God, not a frustrater of it; that you would have declared the whole counsel of God, not obscured it; that you would have done the Work of an evangelist, not of a blind watchman, or a foolish shepherd; and that, like Christ, you would have sought and fed the lost sheep of the house of Israel; or, like Paul, have endured all things for the elect's sake, that they might obtain the salvation which is in Christ Jesus, with eternal glory. But, instead of this, you appeared to be zealously affected to the unconverted. The gospel, from month's end to

month's end, was set before the Hagarenes, as their only rule of duty; while the children of Zion were to bow their necks to the law of Moses: the children of wrath were sent to the promise, and the heirs of promise to the law. And, after many had shewed their dissatisfaction with it, and their disapprobation of it, and borne their protest against it; yea, and after some ministers had borne a faithful testimony against it, you persisted in it; which has been a grief of mind and an offence to hundreds, if not to thousands, of Christ's little ones. And what could the children of God gather from such conduct, but that your heart and affections were wholly alienated from the household of faith; for you would sacrifice the favour and affections of many ministers, and members of Christ, rather than suffer the gospel to depart, as the only rule, from the unconverted. If this does not exhibit alienation from, and disaffection to, the saints of God, what does? I am sure they had a just right to conclude, as the Philistine did from the conduct of Samson with respect to his wife, I verily thought that thou hadst utterly hated her. This conclusion they might justly draw. And it shews alienation from the life of God too: for "the friendship of the world is enmity with God. Whosoever therefore will be a friend of the world is the enemy of God;" and he that hates Zion shall be desolate. And surely he must be a friend to the world who will preach the gospel as the only rule of the unconverted. Nor can he be a friend to the children of the free woman who robs them of their bread, and brings them into bondage. What could such souls say but this, 'Our pastor looks to us for his hire, but his labour is in the house of strangers. We have got his carcass, but the worldlings have got his affections. He took charge of us, but his great concern is for the unconverted.' And this brings Mr. Ryland in culpable of the next charge which he brings against Mr. Adams; namely, that a worldly spirit has too much increased upon him. For, if sacrificing the favour and affections of God's children, by perverting the gospel, to please the world, be not, in the worst sense, drinking into the spirit of the world, I know

not what is. Paul would not give place for a moment, that the truth of the gospel might not continue with the Galatians; but your friends have suffered it to go out to the unconverted, and are contented with the law. The next charge is,

That Mr. Adams has not attended on prayer-meetings, &c. There is but little encouragement, sir, to attend on the lesser means, when the greater are attended with no power, no blessing, no entertainment, for the soul. The gentlemen that attended me to Northampton,' who heard you, said there was nothing but death in the pot: no power, no experience, no savour of Christ there: nor could it be expected, when Mr. Ryland had cast off his first faith, slighted his charge, and in heart gone over to the uncircumcised.

That Mr. Adams has wanted more unguarded comfort to be administered, and less duty to be insisted upon, is no more than what may be reasonably expected. Because little else had been heard of for some years, but the duty of all men, whom God hath concluded in unbelief, to believe the gospel. But why should the consolations of the God of all comfort be styled unguarded? Is not the comforter able to guard his own administrations? And, as for insisting upon the evangelical duty of the unconverted, Mr. Adams must see, unless he is as blind as a bat, that such doctrine had no good effect, either upon the saint, or upon the sinner: not to the saint, for he was sent to Moses for help; nor to the sinner, for he was sent to the physician before he was sick. Nor will God ever attend with his blessing and his seal such a doctrine as this to the conversion of any soul living; and this I shall attempt to prove.

If you have left out certain truths to which Mr. Adams professes an attachment, and have brought in other truths of importance which he did not like to be insisted upon; it is plain that you have not kept that good thing that was committed unto you. Certain truths, which I take to be the doctrines of the

gospel, have been left out; and the duty of all men to believe, which are here called truths of importance, have been brought in, and substituted in their room. Then it is no wonder, if the children of God, and their affections, go from you; as the unconverted begin to affect and cleave to you. But still, in all this, Mr. Ryland was the first aggressor; he cast off his first confession, and then wanted Mr. Adams to cast off his first faith. He is the first man that ever found out that the gospel is a rule for the unconverted, and the law the only rule for the saint. The former is a parable in the mouth of fools; and the latter is liberty in irons.

As to your insisting too much upon universal 'holiness, Mr. Adams might be at a loss to know what you mean by the term, as I now am; for the bible has no such expressions: and, as for true holiness, any body that has read your sermon on the promises of God, might easily discern, if they had any eyes at all, that you had very little, if any, real knowledge of the Spirit of holiness. Holiness is no more universal than the gospel; but, as you have made it the duty of all men to believe, 'tis right that your holiness should be as extensive as your rule of duty.

'A few years ago, a neighbouring minister published a treatise on the duty of sinners respecting faith in Christ. You found that he and your own minister, with some others, had once thought differently on that subject, and that they now considered the duty of the unconverted as extending further than they once conceived.' From first to last, Mr. Ryland went no further into this matter, than thinking, it was not a matter or point of faith with him, but a point of thought. Should Mr. Adams wait patiently a few years, Mr. Ryland may in time come back to his old way of thinking again, and so finish where he began; especially if God should gather his thoughts from the extensive latitude of the sinner's duty, and bring them into captivity to the obedience of Christ. However, let us try

this doctrine which insists upon the duty of all men to believe in Christ.

1. This doctrine can never be established by the practice or example of Jesus: for though he called all that laboured and were heavy laden to come to him, and those that were sick, that were hungry, and thirsty, &c. yet it is clear that he always sent the curious, the pharisaical, and the whole-hearted inquirer, to the law. "What is written in the law? how readeest thou? This do, and thou shall live." "If thou wilt enter into life, keep the commandments." And, if they asked Which? he replied, "Do not kill, do not steal, do not commit adultery; and Honour thy father and mother." This sending them to the law to work, is a sufficient proof that Christ made not his gospel the rule of these men's duty. Mr. Ryland and Mr. Fuller act contrary to Christ, who is the best example; for it is clear that the Saviour went a different way from them, in making the two tables of the law, not the gospel, the rule of these men's obedience.

2. I think, with respect to the unconverted, sir, that you begin at the wrong end. You tell them, it is the duty of all men to believe; but, as faith is produced in the soul by the Spirit, and is brought forth into exercise by a spiritual birth, I think you should tell the unconverted, that it is their duty first to beget themselves; then to quicken their own souls; then to make a new heart and a new spirit; and then by perfect love, to cast out fear from their hearts; and then their faith would work by their love. A child cannot walk before it is born, nor can any man walk by faith till he is born again. Marvel not at this: before a man can believe, he must be born again.

3. This extorting evangelical obedience to the faith from infidels shut up in unbelief; is a doctrine that cannot meet with the approbation, nor be attended with the impression, of the Holy Ghost; for he is the Spirit of faith, and produces faith: but,

by this doctrine the unconverted are set to perform what none but the Spirit of God can effect. A man receives grace for the obedience of faith; but that which is produced by the Spirit's energy, is here made the carnal man's duty. Man is made the agent, where the Spirit is the efficient; and, can it be expected that the Spirit will attend with his seal a doctrine that brings no honour to him? He will not give his glory to another, nor his praise to the unconverted. This doctrine will never add one soul to the household of faith.

4. If it is the duty of all men to believe, they must believe that Jesus died for all men; that he will pardon all men, and save all men. If they believe not this, their faith is vain, and they are yet in their sins; and if all men do believe this, they believe a lie, for the bible affords no such warrant for the universal faith of these unconverted legions. "I will take you one of a city, and two of a family, and I will bring you to Zion." Were I to go to the condemned criminals in the cells of Newgate, and tell them, it is their duty, one and all, to believe; that the king will pardon them at the gallows, and that he will save them from death: should I succeed with this doctrine, and bring them all to believe the report, I should think that I had acted as the false prophets did in the days of Jeremiah, make this people to trust in a lie; and, when the rope came to be put round their necks, they would have just cause to curse my false doctrine, and me also as an impostor and a deceiver. And if all men believe Mr. Ryland's doctrine, they will go down to the grave with a lie in their hand; and he will appear but little better in their sight, when they lift up their eyes in hell, than I should in the eyes of the above criminals, when cast off at Tyburn.

5. It appears to me further, that this duty of the unconverted is attended not only with very great difficulties, but with some impossibilities; and, therefore, it becomes Mr. Ryland to give those labourers all the assistance that he possibly can give them, because the revealed will of God is point blank against

his doctrine. "Behold I work a work in your days," saith the Lord, "a work which ye shall in no wise believe, though a man declare it unto you," Acts, xiii. 41. Hence it appears that they do not believe; not only because they will not, for if they would, it is not of him that willeth; but they believe not, because they cannot, and because they shall not. "They could not believe, because he hath blinded their eyes, and hardened their hearts," John, xii. 37. 40. Hence Mr. Ryland's task appears more difficult than making bricks without straw; for he says, it is the duty of all men to believe wherever the gospel comes, what, God says, they shall in no wise believe, though a man declare it to them.

6. All labour bestowed on the goats, sir, will add nothing to the household of faith. It is best of all to seek the lost sheep of the house of Israel: these shall most surely believe; not by enforcing the duty of all men upon them, but the power of Christ in them. "As soon as they hear of me, they shall obey me." "Thy people shall be willing in the day of my power." It is the sheep, sir, that must come for your hire in the great day; therefore seek these: the goats are the price of the field, but Christ is the price of the sheep. Do as you are bid; feed the sheep, feed the lambs; the goats will never believe the gospel, though they may believe your doctrine. "Ye believe not, because ye are not of my sheep, as I said unto you." You shall as soon change their complexion by animal magnetism, as change their hearts with your doctrine.

7. The voice of the chief shepherd, sir, is directed to the sheep: "I have other sheep, which are not of this fold, and they shall hear my voice." "My sheep hear my voice, and follow me-" but, as for the law, the voice of that is directed to the unconverted. "Now we know, that whatsoever things the law saith, it saith to them who are under the law." But you frustrate the grace of God on the one hand, and are partial in the law on the other; for you set the law before the believer,

as his only rule of life and conduct; and the gospel is set before the unconverted, as their only rule of duty. The carnal man has got an evangelical rule, and the heir of promise has got a legal one; the life-giving commandment is palmed upon the congregation of the dead, and the ministration of death is saddled on the children of the resurrection; the believers are all sent to Moses, and the unconverted are sent to Jesus; Moses is to have the legitimate sons, and Christ is to have the bastards. This turning things upside down is esteemed as potter's clay. Should any person bring a company of vagrants into Mr. Ryland's house, and leave them there to claim his affection, and all the privileges of his own children; and at the same time carry his own offspring into the Indian plantations, and put them under the rigorous rules of a negro-driver, who accuses and whips them all day long; I question not but Mr. Ryland would be greatly incensed at the application of his own doctrine! The parallel holds good: the distinction is not so great between Mr. Ryland and the task-master, the vagrants and his children, as between Christ and Moses, saints and sinners.

8. This doctrine is making Christ the minister of a legal commandment, instead of the author of an endless life. It is making the covenant of grace, the mystery of faith, the ministration of the Spirit, the better hope, no more than a dead man's rule of legal duty. It is lessening, eclipsing the glory, and debasing the everlasting gospel to the level of carnal men. This wisdom is too high for a fool, and must never be debased to a level with him: it never can be known, but by God's shining into the heart, to give us the light of the knowledge of the glory of God in the face of Jesus Christ.

9. Preaching the law, as the only rule of the unconverted man's duty, is handling the law lawfully, for it speaks to them that are under the law; and it is imitating Christ: and I think that if Mr. Ryland could, by enforcing this rule of duty, produce

love in the unconverted, it would answer the end that he aims at by his present doctrine, and would keep him from the sin of frustrating the grace of God. He legalizes the gospel, and makes it a rule of duty, I suppose, in order to produce faith in the unconverted; and, could he produce love by the law, it would be the same, for "Charity believeth all things."

10. I think, after all Mr. Fuller's and Mr. Ryland's logick is spent in the battle, that they never will be able to make the glorious gospel a legal rule of duty for the unconverted. There is a great difference between law and gospel, works and grace, the letter and the Spirit; and between a legal commandment and a life-giving commandment. The former bids us work for life, the latter bids us live: "When thou wast in thy blood, I said unto thee, live." At which command the sting of death flies, and life and immortality are brought to light. The former is of works, and was given by Moses: this latter is of grace and truth, and came by Jesus Christ. Jesus Christ is set king on the holy hill of Zion; and upon that hill God commanded him to give the blessing, even life for evermore, he sent his son Jesus Christ to bless us, and to lay down his life for us, and to give eternal life to as many as the Father has given him. This commandment he received from his Father, who gave him a commandment what he should say, and what he should speak: "And I know," saith the Saviour, "that his commandment is life everlasting." "If a man keeps my sayings he shall never see death." "My word is spirit, and my word is life," for the Spirit of life goes with it; "And they that hear the voice of the Son of God shall live." This commandment in the letter of it, and a speculative knowledge of it, attended with a gift of speech or utterance, has been given to many bond-servants, who have been sure to turn from the holy commandment delivered unto them; which was only verifying the truth 'of the proverb: and such have made very little better use of it than Mr. Ryland, who makes it the legal rule of a dead man's duty. But as for this life-giving

commandment, in the divine power of it, Jesus will never trust any man with that; for though he gave the word of life to the apostles, yet he bid them stay till they were endued with power from on high. The Holy Ghost was sent on them, and did abide in them. And, "He," saith Christ, "shall not speak of himself; but whatsoever he shall hear, that shall he speak." Yea, Christ took up his abode in the hearts of his apostles: and, as Paul says, Christ speaks by me; and it is not weak, but mighty, in you Corinthians. Hence it appears that the life-giving commandment was in the apostles' mouth, but it was Christ that spoke it forth by his Spirit, and made them speak as he gave them utterance. When Paul said to the gaoler, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house;" Christ spoke the word by Paul's mouth; faith went to the gaoler's heart by hearing, and hearing by the word of God; he believed, and all his house. Thus the excellency of the power was of God, and not of Paul; and the strength of Christ appeared the most conspicuous in Paul's weakness. "He that heareth whomsoever I send," saith the Saviour, "heareth me." When Peter said, "Repent, and be converted, that your sins may be blotted out;" He that is exalted to give repentance to Israel, and forgiveness of sins, sent his Spirit and grace with the word, to work repentance and conversion in his own elect. And though they spake the word promiscuously to all, yet Christ only spoke it to his own. It never was sent with the power of the Spirit of faith to any but to his own elect: "As many as were ordained to eternal life, believed." This is the life-giving commandment of the everlasting God, in the mouth of Zion's king. But what effect has it, or what power attends it, from the mouth of Mr. Ryland, or Mr. Fuller, when they make it the rule of a dead man's duty? Just as much as the adjuration of the sons of Sceva the Jew, when they abused the name of the Lord Jesus, in commanding the evil spirit, who left the man, and mastered them; and so these labour for the unconverted, till they get into the gall of bitterness themselves. To make the word of

eternal life, in the mouth of Christ, a legal rule of duty for a condemned criminal in chains how dishonourable to Christ! how degrading to the gospel! and how confounding and disgusting to the children of God! You might just as well go to the gates of the grave, and tell the sleeping dust, it is their duty to come forth as Lazarus did; for they are commanded to arise, and shake themselves from the dust. Mr. Ryland may just as well do the one as the other. When Christ says to the earth, Cast out your dead, she shall obey his voice; for he is the resurrection and the life: and the dead sinner shall never perform his duty by Mr. Ryland's rule, till he hears the voice of the Son of God, which never attends a minister of the letter.

11. The grace of faith is the Spirit's fruit: he produces it under his operation, and testifies of, and exhibits to the mind, the object to be believed in. The Spirit persuades the mind of interest in that object, and produces the appropriating act of faith to make the application. Faith, the act of it, and the exercise of it, is wholly depending on, and owing to, the Spirit of God, who is the Spirit of faith. If this wind blow not on the Lord's garden, no spices will ever flow out grateful to him who can eat nothing but his own pleasant fruits. And he that turns the mystery of the gospel into a legal rule, and makes the above faith, in its nature, act, and exercise, the duty of the uncircumcised, he proclaims to the world at once that he never yet, with the heart, believed unto righteousness; for he cannot make confession with his mouth to salvation. The mystery of faith is the law of the Spirit, or the Spirit's law; and it is under his divine operations and influence that evangelical obedience is produced: both service and worship must be performed in the newness of the Spirit, and not in the oldness of the letter.

There is another curious quibble, and nice distinction, coined and sent out with the evangelical rule of the unconverted. When our London spouters first got hold of it, they chirped it

about like sparrows: there was scarcely a master of arts, that was a week old from the academy, but what was equipped with that distinction. Would my reader know what it is? Why, it is the wonderful difference they found out between natural inability and moral inability. These two incapacities, though they so widely differed, yet they were always hand in hand; and sometimes they have been handled till they have been lost in a fog, and the incapacity appeared entirely to rest with the preacher, not having ability to tell us what he meant. If I may give my reader the true sense of these two incapacities, it is this; The natural and unconverted man is not able, he has no ability, or his natural incapacity is such, that he cannot, without the Spirit of God, be obedient to Mr. Ryland's evangelical rule of duty. Moral incapacity stands in this; The moral law, or the law of Moses, is utterly unable, or it has no ability, to assist or help the believer, who flies to it as his only rule of life and conduct. And now, reader, we will leave the words which man's wisdom teacheth, and go to the words which the Holy Ghost teacheth; and there we shall have both these incapacities together, in the one word, weak; and the law on one side, and nature on the other; and we may pronounce them both with one breath; The law is weak through the flesh, Rom. viii. 3. Thus my reader sees how a little learning puts a number of scattered quibbles into a small bundle of common sense. This distinction, reader, was intended to weaken the law, and give nature the pre-eminence. Now I shall proceed to consider a few more of the charges brought against Mr. Adams.

'You continued to maintain an intimate connection with a person excluded from this church for his abusive treatment of our pastor.' I shall not justify the good man's abuse. But the whole offence sprung from this: Mr. Hewet said, Mr. Ryland did not preach the gospel, and that he could not fall in with his scheme; which is a truth, and cannot be denied. Mr. Hewet, in shewing his utter detestation against, and opposing the doctrines before described, as advanced by Mr. Ryland, was

right; for we are to contend for the faith, to be valiant for the truth, to stop the mouths of the gainsayers, to shun profane and vain babblings, and to put to silence the ignorance of foolish men. We are not to be silent under every person who is called a pastor, when he is running away with the key of knowledge, shutting up the kingdom of God against us, sending the ark to the Philistines, and bringing Israel into Egypt. However, I have read that Jeremiah spoke against the Most High God: "Thou hast deceived me, and I was deceived." "Wilt thou be altogether unto me as a liar, and as waters that fail?" And Jesus says, that if a man speaks a word against the Son of Man, it shall be forgiven him. The Corinthians sought a proof from Paul of Christ speaking in him; which was not weak but mighty in them. Which Mr. Hewet could never say of Mr. Ryland, without belying his own conscience. And as for the Galatians, they called Paul their enemy, for telling them the truth. But neither of these were excommunicated, or delivered up to Satan. But Mr. Ryland takes his sword in hand, and cuts them off; when the poor and needy speak right, in calling for the bread of their Father's house, which is sent to the Assyrians. Let Mr. Ryland take care that, by thus abusing his power in the gospel, he does not bring a worse sword upon himself.

'This man's house was first licensed, and a minister, famous for smiting his fellow-servants with an envenomed tongue, was invited to come down and preach in it.' This charge is *mulum in parvo*: I believe it contains all the rest. And can you, sir, blame this man? As you had set the gospel forth as a rule of duty for the unconverted, and the law of Moses as the only rule of the saint, can you blame this man for opening his doors to receive Christ Jesus into his house, seeing you had sent him to the Hagarenes, and brought Moses into the household of faith in his room? It is a plain proof that your excommunication of him had no weight upon him; that it did not expose him to Satan, nor make him cease from well-

doing; nor abate his affection to Christ, nor his attachment to the truth; though he had been so roughly handled by one called a minister of Jesus. If you are so charitable to Mr. Adams, as to wish to see him in the kingdom of heaven; why would you wish to have the gospel shut out, either of Mr. Hewet's heart or house? I know that Christ sent me to preach to his household; and he that receiveth whomsoever Christ sends, receives him: and as you shut me out of your pulpit, would you have him follow your bad example, by shutting me out of his house? Is he to follow either a minister or a multitude to do evil? The man hath wrought a good work in receiving me; and they that are not against us, says the Saviour, are on our side. Diotrephes was no example for John; nor Mr. Ryland for Mr. Hewet. But, alas! this preacher, invited to preach there, is famous for smiting his fellow-servants with an envenomed tongue. For my part, sir, I cannot call this stroke at me any better than smiting with an envenomed pen. But I do not, nor cannot, call any one my fellow-servant, in the strictest sense, unless he can prove his conversion to the faith, his call to the fellowship of Christ, and his call to the ministry of the word. All others appeal' to me to be raised up of Satan, by the sufferance of God, to oppose the servants of Christ, for a trial of their fidelity and patience, and to perplex the feeble and simple of the Lord's household. Moreover, it should be considered that I am one of those sinners whom God hath justified freely by his grace; and that, if I have smitten any servant, it has been either a wicked servant, or a good servant for his faults, and that with the rod of truth: and this in obedience to the novice's own call; for when his lips enter into contention, his mouth calleth for strokes. And this smiting has not been in vain; for though it seldom enters into the back of a fool, yet it has entered into the heart of many a wise man. And the language of a soul humbled by grace, is, "Let the righteous smite me, it shall be a kindness; let him reprove, it shall be an excellent oil." None

but a scorner in his chair will call the reproof and rebuke of the wise the venom of the tongue.

'The licensing of the house sufficiently indicated that it was not expected that he would be received by the ministers of his own denomination any more than by ours.' For my own part, sir, I never expected it; for the disciples of Moses were always implacable enemies to Jesus Christ and his gospel. And as for those who, in their ministry, have debased the Prince of life to the level of a creature, it could never be expected that such would admit a preacher who has Christ formed in his heart the hope of glory. But then, sir, we can do as our Master bids us: when we are persecuted in one city, we can flee to another; and when we are shut out, or cast out of the synagogue, we can preach from house to house, where we find any that we judge faithful to the Lord. So that neither Mr. Ryland, nor Mr. Horsey, hinders the progress of the gospel: it prospers in Christ's hands, though not in theirs. God will work, and who shall let it?

'Nor can it be doubted, considering who gave him the invitation.' In this, sir, the excommunicated person acted a better part than the pastor that cut him off; which would give any discerning person room to suspect that he was dismissed for savouring too much of Christ Jesus. You know the time has been when a confession of Christ exposed the confessor to the censure of the whole synagogue: and certain I am, that Mr. Hewet received Christ, and a servant of Christ, when you shut out both; and I think, as a fellow-servant, I have as much right to censure you for shutting me out, as you have to censure him for receiving me in. The spirit of the prophets is as much subject to the prophets as Mr. Hewet is to Mr. Ryland.

'But his mind had been previously prejudiced by slanderous insinuations that we had not the gospel preached in the town,

only in a very imperfect manner.' This, sir, is false: I was not in the least prejudiced against you, nor did I ever hear that the gospel was not preached in Northampton. I doubt not, but it is at times by many good men; but I cannot say, that ever I saw any thing of young Mr. Ryland's publishing, that bore much resemblance to the pure gospel, except a few verses of poetry, which serve to contradict and condemn all his present doctrine.

If Mr. Hewet was excluded from your society for his violent opposition to your ministry, I think the man's cause was good. He bore the same testimony against your notions that other good men have done; and! have no doubt but he came off with the testimony of a good conscience; for, those who keep the word of Christ's patience, Christ will keep from the hour of temptation. Mr. Hewet did no more than what was his duty to do, no more than what I should have done; for I could never have sacrificed the foundation of my hope, and the testimony of my conscience, to Mr. Ryland's humour, nor suffered the everlasting gospel to be given up as a rule of duty to the unconverted, while I was knocked about the head with the rod of Moses, which has been turned into a serpent more than once, twice, or thrice.

If I have been writing against Mr. Ryland, senior, in defence of the pernicious notion of the law's being not a rule of the believer's conduct; it should have been observed, that Mr. Ryland, senior, had first been working under ground at my doctrine; and that I only defended what no Ryland, either senior or junior, will ever be able to overthrow: and I would have Mr. Ryland take care how he calls the gospel, a pernicious notion: lest, like the great doctor at Bristol, God take away his speech, and then his breath.

'Nevertheless, you appeared as the principal encourager of this stranger; not only attending on his preaching all the Lord's

day, to the neglect of the Lord's supper that day administered among us, but receiving and entertaining him in such a manner as no other minister was ever entertained by you.' Mr. Huntington is neither a stranger, nor a foreigner, but a fellow-citizen of the saints, and of the household of God: nor was he a stranger to many persons at Northampton. They knew the voice as soon as they heard it; nor do I believe that I was a stranger even to Mr. Ryland himself, for I trust God has made me manifest even in his conscience. And, as for a cordial reception, and kind entertainment, it is no more than what I expected as a servant of Christ, who went to them with the blessings of the gospel of peace; for those that honour Christ, he will honour. But those that corrupt the covenant of life and peace, and are partial in the law, God declares that he will make them contemptible and base before all people, Mal. ii. 9. If the disciples of Christ do not encourage a minister of the gospel, who will they encourage? Christ tells you that his sheep hear his voice, and follow him; but a stranger they will not follow, for they know not the voice of strangers. But an ambassador of peace has a beauty even in his feet, when he brings the glad tidings of salvation. But, as for those ministers of the letter, who travel with a budget of evangelical duties for unconverted men, without the energy of the Spirit, the burden that they bind on men's shoulders is more grievous and more perplexing than the legal obedience of the moral law: there is neither beauty in their feet, music in their heart, nor melody in their tongue. And, the worst of all is, their example and conduct is always diametrically opposite to all their rules, so that they never escape their own censure, nor their own sentence, but condemn themselves by condemning others, for they themselves do the same things, as is manifest in Mr. Ryland, which I shall prove; but, as the old vail is upon their heart, they cannot see their own folly; but those who are light in the Lord, can. It hurt Mr. Ryland's conscience to break bread to Mr. Adams, because he appeared to be disaffected to his ministry; but it never hurt his conscience when he shut

me and my master out of his pulpit; though Christ says, He that receiveth you, receiveth me; and he that receiveth you not, wipe the dust from your feet against them, Matt. x. 14.

He could not receive a man who smites his fellow-servants with an envenomed tongue. But the stater who received the spirit of liberty under my ministry, Mr. Ryland told him, that I had poisoned him. He that can spit his venom at the Spirit of God, and charge his operations with poison, is a smiter, and a kicker too, and that in the worst sense.

'A man of such a spirit, and of such principles!'

You should let my spirit and principles alone, sir, until a spirit of discernment be given to you; for I am fully persuaded, that a person who can make the law of the Spirit of life in Christ Jesus a rule of dead works, is too blind to judge of spiritual operations, or of the sublime principles of the oracles of God. He can be no better judge of these things, than a blind man is of colours.

If Mrs. Adams did openly suggest that there was room to dread the Divine Judgment for not admitting me into the pulpit, it shows that the good woman had more reverence of God, and more filial fear of him, than her pastor. Two clerical gentlemen at Bristol treated me, without any cause, just as Mr. Ryland has done; but it did not pass unresented: both of them are now no more. Another at Lewes, in Sussex; another at Basing-stoke, in Hants; another at Plymouth; and three in London; acted the same part: but they found the law of retaliation put into execution against them; and, as they measured, so it was measured to them again, pressed down, shook together, and running over. If I am a sinner saved, if a servant of Christ, and if a minister of the gospel, Mr. Ryland has done wrong, and the Lord will, by some trial or other, requite; but if I am a hypocrite, a deceiver, and an impostor, Mr. Ryland has done right, and the Lord's approbation shall

attend his proceedings, and the light of Ryland's countenance shall show it.

'But a place was to be procured for the occasional preaching of ministers, whose principles would render them unacceptable at College Lane.' True, sir; and such a place was much needed at Northampton, seeing the Saviour is shut out of doors; and such a place, blessed be God! is now procured. A man must have a peculiar set of principles to render his ministry acceptable at College Lane: he must declare that the gospel is the rule of unconverted men's duty, and that the law is the rule of a saint's life. This is at once removing all the distinctions that God has made between saint and sinner, believer and infidel, the children of God, and the children of the devil; for it all lies in the one being under the law and the curse, the other under grace and the blessing. This is beclouding the saint with the old veil, and putting the sinner's eyes out with the glorious gospel. And what man, who has ever felt the plague of his own heart, who has felt his carnal mind to be enmity against God, that it is not subject to his law, nor indeed can be; and who has felt his carnal mind, at his first awakening, to be offended, and even stumble at Christ; and who, after all this, has been influenced by the Spirit of God, and, under his operations, has been enabled to believe through grace--how could such an one call the law of the Spirit of life in Christ Jesus that has made him free, or the perfect law of liberty in his own soul, the unconverted man's rule of duty; when he knows, by an unctuous experience in his own heart, that it was a divine power that influenced his mind and will, to make him willing: that real obedience is the loyal submission and subjection of the inward or new man, not the old man; that his service is in the newness of the Spirit, not in the oldness of the letter; that his worship is by the Spirit, and in truth, not in the flesh, nor by false doctrine; that all graces are the spices of the Spirit's planting, and that those lie dormant, or flow out, just as the heavenly gales of the Spirit

blow, or cease to blow; that he is so far from being able to produce, or exercise faith, that he knows not what to pray for, unless the Spirit helps his infirmities; that the King must give motion to the fleshly table of the heart, before the spikenard can send forth the smell thereof; that evangelical obedience is the obedience of faith; and that the grace of faith must be produced by the Spirit before faith can obey; for by Christ, saith Paul, we have received grace and apostleship to the obedience of faith, Rom. i. 5; for so the words should be read, as they are in Rom. xvi. 26. made known to all nations for the obedience of faith.

Does not all real evangelical obedience lie in these words; The work of faith, the labour of love, and the patience of hope, in our Lord Jesus Christ, 1 Thess. i. 3. Work, here, as well as obedience, is ascribed to faith; labour is ascribed to love; and patience is ascribed to hope; and these are never produced by the Spirit in any person living, unless he be in our Lord Jesus Christ; that is, unless he be in covenant with the Lord, in the favour of the Lord, in union with the Lord, in the Spirit of the Lord, and a dweller in Christ by faith, and Christ in him the hope of glory. Now, if Mr. Ryland, Mr. Rippon, and Mr. Fuller, will form a conjunction of heads, and shew us how infidelity is to perform this obedience and work of faith, and how carnal enmity is to perform this labour of love, and how the patience of hope is to be exercised by the hopeless sinner: and all this to be done in and by the unconverted; who are so far from being in Christ, that they are said to be without God, without Christ, and having no hope in the world, I say, when they can do this, we shall consider their new scheme a little more particularly. Let them shew us the obedience that they have extorted from the unconverted, as well as the rule of their duty, and then we shall see what mighty works have shewed forth themselves in them by this new doctrine, and we will then endeavour to draw a fair line between the duty of the unconverted, and the obedience of faith; and as clear a line as

we can, between the everlasting gospel and the carnal man's rule. For my part, I shall as soon expect to hear that College Lane in Northampton, Kettering, and Carter Lane in the Borough, are met together, as to hear of any soul being converted to Christ by such a doctrine. The gospel and the carnal heart are further apart than any of the above places. Mr. Ryland robs both saint and sinner: he robs the heir of promise, by taking away the promises, and setting him to labour under the law; and he robs the sinner of the letter which he can see, and gives him a mystery which he cannot see. These are Mr. Ryland's principles, which render a man acceptable at College Lane; and sure I am, that these are not the principles of the oracles of God; and, by the help of God, I will bear my testimony against them as long as faith shall enable me to say, "My Lord, and my God."

But the next charge is, that I had been informed, previous to my coming down, that some at Northampton were starved out, that they had no food. I know of no such information. But this I must say, that when I began to speak among them, they looked at each other; they simpered, and smiled; and seemed so eager to catch at every word, it was as if they had not had a morsel of the bread of life within their lips for a twelvemonth: and several of them affirmed, that many of the fruits and sweetmeats were such as they never had seen at table before. And yet I knew that they were no other than the pleasant fruits, new and old, that Jesus has laid up at our gates, for his well-beloved, Song vii. 13.

Mr. Ryland condemns disaffection in Mr. Adams; and yet strikes at charity in me. Fervent charity, in the root, is love in the heart; and charity in the fruit, is to minister the gift received, as a good steward of the manifold grace of God, 1 Peter iv. 8, 10. If Mr. Ryland has been so taken up with the goats, as to neglect the sheep, why should he be offended at the Lord for sending me to feed them, or at me for my

obedience? I am commanded to feed the sheep, and the lambs too; and my soul is willing to do it, whether at Northampton, or in the Borough either, as long as the Lord is pleased to furnish me with pasture, which he has done in both the above places: and many of the sheep have shewed great signs, and given ample proofs, that they are fed. If Mr. Ryland refuses to preach the pure gospel, and shuts it out of his pulpit; would he have others follow his example, and shut it out of their houses? God forbid!

'Surely a house divided against itself cannot stand.' It is true, sir. But who began the division? Did you not first swerve from your own confession of faith? Have you not owned it in this letter? And do not your present tenets contradict your own doctrine, in poetry, formerly printed? If so, did you not make the first breach? Are you not first in the transgression? Have you not built again the things which you destroyed, and so made yourself a transgressor? Galatians. ii. 18. Have you not established Arminianism in your late sermons, which you once demolished in your hymns? And if so, if you have invented a gospel that is yea and nay; would you wish to have the Lord's children lame in both their feet, that they might go halting all their days after your whims and fancies?

While your trumpet gives an uncertain sound, you must never expect to be followed long by any that are good soldiers of Jesus Christ. Who can make straight paths for their feet, while their leader cries, Lo here, and Lo there? What vessel of mercy can make sure his port, if he steers by a wandering star? Can your followers have any assurance of their lives, while they follow a leader whose heart was never fixed? Can a church, that casts off her first faith to follow a preacher who has cast off his first confession, be called a wise woman, that buildeth her house? By no means; but rather a foolish one, who plucketh it down with her hands, Prov. xiv. 1. If the house is divided, who is to blame? The fault lies with the builder: his

heart was divided against the truth, before the house was divided against him, or against itself.

'Christ hath commanded us to withdraw ourselves from them who are unruly, and walk not in love.' But let the ruler examine himself, whether he has kept open house like a prince of the blood royal, who feeds the flock and rules in judgment. They that rule well, are to be accounted worthy of double honour: but he that wants to make the faith of God's people stand in his wisdom, instead of God's power; who calls the comforts of God's Spirit unguarded, the glorious liberty of the children of God poison, the ministry of the Spirit a rule of duty, and the ministration of death the rule of life; that calls the mystery of faith a pernicious notion; that shuts the ambassadors of Christ out of Christ's own house, and casts people out of the church for telling the truth, and demanding the bread of life; is this a preacher that is to make people obedient by word and deed? Surely not! This is Diotrophes all over, who would neither receive John, nor those that he sent; and cast them out of the church that would receive them: and not content therewith, but prated against the Apostle with malicious words. And will Mr. Ryland call a preacher of such a complexion, a ruler? Or would he call any legal subject of Christ, who resists such a tyrant, such an usurper, such a lord over God's heritage, an unruly person? Doth Mr. Ryland, when he sends forth these chimeras of his own brain, require passive obedience and nonresistance? Surely the young man is beside himself! And as to walking in love, you could not expect that real lovers of Jesus could long love you, when your affections seemed alienated from the children of Zion, and gone wholly over to the Hagarenes; and when you would persist in it, even against the public testimony of the Lord's ministers and people both, incurring the displeasure of the just in behalf of the reprobate, and at last refuse to receive Christ, and excommunicate them that would. Are the saints of God to affect a minister of the letter for such conduct as this, when a gracious king, who was

a spiritual man, was threatened with the wrath of God, by a faithful prophet, for helping the ungodly, and loving them that hated the Lord? As it is written; "And Jehu, the son of Hanani the seer, went out to meet him; and said to king Jehoshaphat, Shouldest thou help the ungodly, and love them that hate the Lord? Therefore is wrath upon thee from before the Lord." Worse than this, sir, has been your folly; for you have not helped the ungodly with the sword of war, but with the sword of the Spirit; and the prophets have withstood you in it. But thou hast not humbled thine heart, nor received correction; and yet thou complainest of disaffection shewn to thee and thy ministry, when neither thy mind nor thy doctrine is employed in behalf of the house of Israel, but in defence of the ungodly, and to help them that hate the Lord.

'Mark them which cause divisions and offences among you.' In this quotation, sir, you have perverted the first clause of the text to justify, your misconduct; and have left out the last clause that condemns yourself, for turning from the holy commandment delivered unto you; "Now I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them." But is Mr. Ryland's present doctrine the doctrine that Paul taught? Did he make the work of an evangelist consist in describing an evangelical rule for the unconverted? Did he offend the church of God to please the world? Did he bring the disciples of Christ into bondage, by making the law their only rule of life? If so, the world used their advocate in a very inhospitable manner. But there was nothing of this doctrine in all the revelation of Jesus Christ to Paul; and as Paul has cursed all them, whether men or angels, that preach any other doctrine than that which he preached, to be offended at Mr. Ryland's doctrine, and to separate one's self from it, and divide as much as possible all the simple in Christ Jesus from it also, is what Paul wished to see in the Galatians, who were zealously affected to the vain janglers of the law, while they

aimed to exclude them from Christ, that they might affect them. Mr. Ryland's doctrine is the same as these Judaising preachers was, and worse too; for they only wanted the believers to go to the law, after they had begun in the Spirit, to be made perfect by the flesh; which is making the law the perfecting rule of the begun work of faith. But Mr. Ryland makes the gospel the legal rule of the Pharisee's duty, which is what these deceivers never once thought of; only Mr. Ryland is not so honest in the law as these false brethren were, because he does not preface his doctrine with circumcision; which Paul's supplanters always did, and which should always go with the doctrine of the law being the only rule of life, because it binds all that submit to it, to become debtors to fulfil the whole law; which is the best bond, I think, that Mr. Ryland can bring to bind their souls to it. But, alas! friend Ryland aims at the duty, though he omits circumcision; which, I think, is not acting the faithful part, even as a minister of the letter.

'We think it very desirable that church members should be nearly of one mind respecting the principal part of Christian doctrine.' I believe, sir, that the members of Christ have all the mind of Christ, and that they are nearly of one judgment respecting truths essential to salvation: but I defy Mr. Ryland to produce one patriarch or prophet, or apostle or evangelist, divine preacher or teacher, pastor or presbyter, disciple or believer, deacon or messenger, prophetess or honourable woman, in all the book of God, old testament or new, that ever was of the same mind, the same judgment, of the same principles, of the same spirit, or of the same faith, with Mr. Ryland, not excluding even Diotrephes himself. He is welcome to pick out which patron he likes best, and to send out his copy or example that he copies after, as soon as he pleases; and we are willing to give him an impartial reading, and to return him an ingenuous answer.

'We consider the notion that you have newly embraced as very erroneous.' This doctrine, sir, which you call a very erroneous notion, is a doctrine enforced and maintained by me; which is, that the law of Moses is not the believer's only rule of life and conduct: and as you are a man of learning, skilled in planning new schemes, and call this our doctrine a very erroneous notion, we take it for granted that you have well weighed the subject, and have condemned our errors and our notions with the truth of God on your side. Then where shall we find a man so discreet and wise as thou art to set us to rights in this matter? We appeal to Mr. Ryland; and to Mr. Ryland, junior, we will go, to know,

1. Whether the law ever had any other power than to command to do for life, and to condemn to death for not doing? If it ever had any other power than the twofold authority above-mentioned, to shew us what that power is, and whereabouts in God's word that authority stands?

2. If it ever had, since the days of Christ, any commanding power over the believer, to do, from life; where, in God's word, that power stands? "The law and the prophets were until John; but, since that time, the kingdom of God is preached."

3. If the believer is under the law, as a rule of life, which is doing for life, for the law never had any other power, wherein the believer, who is delivered from the law, differs from him that is under it, and under the curse of it?

4. If the believer is under the law, as his rule of life, what advantage doth the believer reap from the surety's perfect obedience to the precept, by the faith of which a man receives justification unto life, seeing the debtor is still under the yoke of the precept, to do for life?

5. If insisting that we are justified from the commanding precept of the law by the active obedience of the surety, and

that we are justified from the execution of the law's sentence by the passive obedience, or blood of the surety, be antinomianism; then what is gospel? seeing the scriptures aver, that he that believeth is justified freely from all things; from his own ungodliness, from the precept and penalty of the law, which are the most material things that he is justified from?

6. If the old covenant be the only rule of the heirs of promise, how we are to understand the promise of God which saith, "A new covenant will I make with the house of Israel; not according to the old," seeing "that which decayeth and waxeth old is ready to vanish away? And, if it were ready to vanish away seventeen hundred. years ago in the church of Christ, how it comes to be so essential an article of faith in the churches of Christ now?

7. How a soul that is become dead to the law by the body of Christ, that it should be married to another; and the law being dead to that soul, wherein he were held, that he should serve in newness of spirit; can be the commanding husband of this new-married widow; and the only rule of this new service, in the newness of the Spirit?

8. How a believer in Christ can be said to be made free by the truth, and by his faith in the Son of God to be free indeed, if he is still under the precept of the moral law, which is the heaviest yoke in all the world?

9. How a person, in the apostolic age, came to be condemned, as a subverter of souls, by the whole synod of apostles, for saying, "Ye must be circumcised, and keep the law of Moses;" when these very words, for the which they were condemned, are now made the first article in the confession of faith demanded by gospel ministers in the present day?

10. How the law of commandments, contained in ordinances that was against us, which was contrary to us, can be said to be blotted out, and to be taken out of the way, and to be nailed to the Saviour's cross; if the saint is still under it, as his rule of life? And if it is objected, that the ceremonial law is there meant, which allowed of a sacrifice for transgressions committed against the moral law; then I answer, that the ceremonial law was the gospel of that day. And I ask also, whether it was the ceremonial law that was against them, and contrary to them, when it was a refuge for them to fly to in case of sin? And I ask further, whether it was the ceremonial law, or the ministration of condemnation engraven upon tables of stone, that contained the sentence of death? And, if it is granted that the moral law was armed with that sentence, then it is clear that it was the moral law that was against us, and that was contrary to us, which was taken out of the way, and nailed to the Saviour's cross. If it was the moral law that cursed and condemned Christ, then it was that which was nailed to the cross. Besides, Paul was writing to the Gentile Colossians when he advanced that point, who never were under the ceremonial law.

11. If it be answered, the believer is not without law to God; then I reply, What law does he hold, seeing God has promised to write his laws in his heart, and put them into his mind? But it shall be a new covenant; not according to the covenant which he made with Israel, when he brought them out of the land of Egypt; which is a disannulling the commandment going before.

12. But if it be replied, that we are under the law to Christ; then I ask, what law? seeing Paul says, it is the law of the Spirit of life, in Christ Jesus, that made him free from the law of sin and death. And, if the moral law made him free from the law of sin and death how the ministration of death engraven on tables of stone, came to be divided against itself? And how

it came to usurp the authority of delivering a criminal from it's own sentence, which none but a clement Sovereign, through the satisfaction of a Mediator, could do?

13. What, being redeemed from the law, being delivered from the law, being not under the law, and against the believer there being no law, and the law not being made for a believer, or a righteous man, can mean?

14. If the law that was against us, and contrary to us, be taken out of the way, and nailed to the Saviour's cross; how it came into so great use in our days, as to be the only rule of life, and the first article of the confession of faith?

15. I would wish Mr. Ryland, as an able divine, to be sure to set us to rights in the following arduous task, which is set by the apostle Paul, as it so plainly respects the moral law; "The letter killeth, but the Spirit giveth life." How the killing letter can be a living rule, while the Spirit giveth life; seeing the gospel is called the law of the Spirit of life in Christ Jesus, which makes us free from the law of sin and death, which Paul says, is engraven on tables of stone?

16. Paul adds; "But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance, which glory was to be done away; how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more froth the ministration of righteousness exceed in glory. For even that which was made glorious, had no glory in this respect, by reason of the glory that excelleth. For if that which is done away was glorious, much more that which remaineth is glorious." The death of Christ blotted out the commanding and condemning power of the law, and nailed its twofold power to the cross; it being a hand-writing, a killing letter, that was against us for sin; and contrary to us, we being carnal, sold

under sin. And, as for the glory of the law, that glory is blotted out by the glory that excelleth; for it had no glory in respect to the gospel, which brings life and immortality to light. "For if that which is done away was glorious, much more that which remaineth is glorious."

I shall now conclude my questions, or queries, which I have drawn from the scriptures of truth. And, as these are called pernicious notions, errors, and antinomianism, I humbly submit them to Mr. Ryland, Mr. Rippon, and Mr. Fuller, as an everlasting task for all the three; contenting myself with only defending every one of them, as they are attacked, unless fairly overthrown by the word of God, to which, I hope, he will ever give me grace to submit. The commands of Christ are quite distinct from the moral law, with respect to the person, and the office of the person speaking; the persons spoken to, who are his own elect; the divine power that attends his commands; his orders, his sayings, and his words, being life; and the divine aid promised and given to the evangelical servants who serve him in the newness of the Spirit. This is my antinomianism, sir: and I am ready to appeal to Mr. Hyland, whose tenets lead most to an hardened spirit, rash presumption, and a scandalous profession; mine, which insist on regeneration by the Spirit, and a walk and service in the same; union with the living vine, and a course of evangelical obedience, under the dominion of sin-subduing grace, or Mr. Ryland's doctrine, which affirms, it is the duty of all men to believe the gospel; which leads men to presume on the mercy of God, without either witness, evidence, or a claim by the Spirit of adoption; and without the influence of grace, by which alone he can have access; and without real faith, without which there can be no holy boldness. The unconverted sinner, who is thus encouraged to put in his claim or urge his plea, is excited to boldness, insolence, and rash presumption. For, if he calls God Father, it is a lie; if he calls Jesus his Lord, it is the same, for no man can do it without the Holy Ghost; if he

calls himself a believer, his own heart condemns him; his profession is only the sheep skin, and in heart he is an hypocrite in Zion. He submits to a rule which is falsely represented; and his obedience is taught by the precepts of men, and therefore cannot be the obedience of faith: the whole of his religion is without the aid of the Holy Ghost, from the beginning to the end; and therefore his subjection, submission, profession, confession, devotion, and reformation, is not done as God has willed it to be done; and we doubt not, but there is the nature of sin in the whole of it.

'We hate sentiments that tend to antinomianism.' Then, sir, you must hate your own doctrine, for that tends to nothing else. I defy you to prove, that God ever set his seal to it, or converted one soul by it; and, as for such proselytes as you have made by it, they are believers destitute of the Spirit, and therefore they are Antinomians, every one of them, for they are sensual, uninspired men. And I know, that every professor in the world that is not born again of the Holy Ghost, is, and will be found to be, in the great day, an antinomian. And, if Mr. Ryland cannot trace his birth of the Spirit in his own soul's experience, nor produce his register and genealogy in the book of life, he is an antinomian in heart, practice, and principle: let him deny it if he can. What is a professor without the grace of God? a wolf in a sheep's skin, a mimic, a stage player, a hypocrite, an impostor, a deceiver: and if these are not Antinomians, who are?

'We view you as an enemy to our peace.' It is to be feared, sir, that your peace is not of the right kind; for, "When God gives peace, who can create trouble, whether it be given to a nation, or to a man only?" No man can be an enemy to peace, who loves the truth, and the power of godliness; peace and truth always go hand in hand, and always attend the pardon of sin and justification toward God. But these things Mr. Ryland knows nothing about, only by the hearing of the ear. Christ

does not reveal these things to servants, but to sons; not to the disciples of Moses; but the divine testimony, the law of faith is always bound and sealed among the Lord's own disciples.

Mr. Adams has no reason to fear such excommunication as this: it is not the rod of the Lord's strength by which Mr. Ryland rules; his crook and staff are the instruments of a foolish shepherd; this sword was not handled by the Spirit of God; this sentence never came forth from his presence; this cutting off, and separating, was never established, nor countenanced, neither by Christ, nor by the first rulers in his church. Besides, Mr. Ryland must prove himself inspired by the Spirit of God, and that he holds the mystery of faith in a pure conscience, before he can prove that he is intrusted with the keys of the kingdom of heaven, which he could never do; and without these keys he can neither bind nor loose, either in earth or in heaven. I never read one act in all the laws of Zion, that any child of God was ever excommunicated for telling the truth, or for receiving a servant of Jesus Christ, and a minister of the new testament. Mr. Ryland's excommunication was established by the decree of the Jewish Sanhedrim, in the year of our Lord 32. in manner and form following. "They, [the Jews] had agreed, already, that if any did confess that Jesus was the Christ, he should be put out of the synagogue." The poor blind man restored to sight, was the first that felt the weight, and suffered the sentence of this law. And it is clear, that the Saviour never paid the man restored one visit, no, he kept his faith at a bay, he never so much as informed him who his benefactor was, till this sentence of excommunication had taken place upon him. Jesus heard that they had cast him out, and then he went after him; and, when he had found him, he said unto him, "Dost thou believe on the Son of God?" The poor man said, "Who is he, Lord, that I might believe on him?" and Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe: and he

worshipped him. And Jesus said, For judgment I am come into this world, that they which see not, might see; and that they which see, might be made blind." The Lord suffered this law to be made, and declared that it should be put in force against his true disciples. They shall cast you out of their synagogues, that you may cease from man, whose breath is in his nostrils, for wherein is he to be accounted of? That you may not be awed by the fear of man, that brings a snare; that you may shun the yoke of priestcraft, and the grievous burdens of the disciples of Moses; that you may beware of the leaven of the Pharisees, which is hypocrisy; and not be turned from the truth, by following the grievousness which they have prescribed, that turns the poor from his right. "For Judgment," says the Saviour, "I am come into this world" they that have excommunicated you, are made blind; they hate the light, and that's their condemnation. You are enlightened to see and believe on the Son of God, and that's your justification. "For judgment I am come into this world."

As Mr. Ryland, Mr. Fuller, and Mr. Rippon, have made a decree, that the gospel is the rule of an unconverted man's duty; and as they have admitted Moses chief ruler in the synagogue, and that the law is the saint's rule of the life of faith; that God ministereth the Spirit, works miracles, yea, that he works in his people both to will and to do by the rule of the law; that the law is the rule of a good conversation in Christ; that the letter of the law is the only rule of service in the newness of the Spirit, they are doubtless, all three of them, entitled to all the benefits of the aforesaid law of excommunication; having proved themselves, by ocular demonstration, to be the true and genuine disciples of Moses: and such they must be; for I defy either of them to prove their conversion to the faith of Christ. Mr. Fuller as good as owns that he knew not what he believed when he began to preach; Mr. Ryland has cast off his first faith and confession; and as for Mr. Rippon, he cannot bear to hear the name of a gospel

preacher mentioned: he charged Mr. Mesnard, at his peril, ever to mention my name in his presence. If the name of a gospel minister be so odious, what a vexation must it be to understand the report of the gospel itself, and especially of it's gaining ground, so as to be the means of regeneration and conversion even to some of Mr. Rippon's old members! So that my bonds are made manifest even in his own palace.

As the above gentlemen are, by virtue of their office as ministers of the letter, and disciples of Moses, entitled to the benefits of the Jewish synodical law of excommunication; so they should observe the method of their proceedings against antinomian culprits who believe in Jesus. When any of these criminals appeared at their bar, if the prisoner began to give a reason of the hope that was in him, the court either stopped their ears, that conscience might not be alarmed, at the tidings; or else they rent their clothes, and drowned the prisoner's voice with, Away with him! away with such a fellow from the earth! The poor shoemaker, one of Mr. Rippon's members, whom God was pleased to set at liberty, was determined to tell all that feared God in that assembly what he had done for his soul: but, that it might spread no further, he was not suffered to speak. This is turning out of the way, and causing the Holy One of Israel to cease from before you. Go on, reverend gentlemen, till God makes manifest the counsels of your heart; and be sure never to appear in court, or in Moses's seat, or in the scorner's chair, without the garb and vail of the Jewish Sanhedrim. If ever they drew their dagger at Jesus, or his disciples, it was always done in zeal for the law. Under this cloak the Devil hid his cloven foot; and under this mask the Priests kept possession of the affections and consciences of the ignorant. And though you are desperate at Christ, at the power of godliness, and at the ministers of the Spirit, and at the possessors of grace which is a perpetual transgressing of every precept in the law, yet contend for it as your only rule of life to the very end; for it is not them that

have the love of God in their hearts that are esteemed among the unconverted, but he that wears the closest mask, and makes the greatest noise about the law. The Jewish Priests, after they had crucified Christ, and killed his followers, made a shift to stand their ground for no less than forty years, and supported themselves and kept up their reputation among the people, by nothing else but this mask of deception, zeal for the law, and a great noise; and now and then a pretended obedience to the faith, whenever their noise and mask failed them. I know of no other way, gentlemen, of keeping up your sinking credit, than this: If any good man, who seems rather attached to Mesnard, asks Mr. Rippon what he thinks of him, let him say that he believes he is a good man; if any wonder at his absenting himself from the church, say, he denies the Spirit's work; but if a gentleman writes from Northampton, to know how Mesnard goes on, send him word that he is out of his mind. Never stick at a lie or two: call the law your rule of life, and that is enough. Besides, it is the characteristic, not of the disciples of Moses, but of Jesus, to be children that will not lie, so he was their Saviour. The law, as your only rule, gentlemen, will answer the same purpose to you, as the shield of faith does to the Christian; you may turn it every way, and every way you turn it it prospereth: turn it to the formalist, you have his approbation; to the Pharisee, you have him; to the worldling, he cannot gainsay it; to the hypocrite, and he must stand forth for the law, being conscious that grace has done nothing for him. And who can expect a man to praise a bridge that never bore him up, nor bore him over? But there is one thing, gentlemen, that I would wish to stir up your pure minds about, by way of remembrance, which is this: You must know, that it is impossible that your doctrine can pass current, or that your tottering reputation can stand, or that you can conceal yourselves under your present mask, however closely fixed, so as to be had in honour before the children of light: these will, sooner or later, see through you, wear what mask you may; therefore be as wise as serpents here. Be sure to rebel

against every ray of light that may shine in your house; for you cannot perform your enterprize, unless the whole house be full of darkness: therefore cut at every appearance, either of power, light, life, or truth. You are conscious to yourselves, and have made it appear publicly, that you do not hold the mystery of faith in a pure conscience; consequently, you cannot receive that honour that cometh from God only: therefore you must receive honour one of another; and compare yourselves with yourselves, and among yourselves, and so prop up one another's conscience and countenance as well as you can. And whenever any thing divine appears, cut at it; if any glorious truth is mentioned, call it antinomianism; if the power of the Spirit, call it poison; if any thing of the life of faith, on Christ's fullness, call it licentiousness. If any preacher should rise, and declare that the kingdom of God stands in power, call it delusion; if he draws any lines between believers and infidels, or separates the vile from the precious, call him a schismatic; if he enforces the operations of the Spirit, call him an enthusiast; if he mentions what God has done for his own soul, call it preaching himself; if he contends earnestly for the faith, call it making void the law; if he zealously, opposes and exposes hypocrisy and hypocrites, call it spleen, rancour, malice, and bitterness; if he dives deep into the mystery of faith, call him a mystic; if he reproves and rebukes, call it smiting his fellow-servants with an envenomed tongue. And I assure you, gentlemen, that your steady observance of all these rules will be found to be little enough, either to keep your countenance and credit up, or to level the reputation of a man of God; seeing God is the shield of his servants, and artifice is yours. Furthermore, you must keep a steady look-out, and a jealous eye over the members of your society: for if any of them get but a foretaste of the powers of the world to come, or should feel but the least beam of real spiritual joy or comfort, it will be a difficult matter to set them down contented in their shackles again. And not only so, but every one thus infected will run with tidings, and spread the growing infection;

and, by means of these, the last error shall be worse than the first. When any are thus influenced, let your sermons be pointed and personal; cut at them; discharge every arrow of your quiver at them: and be sure to bring forth the law; for Paul says, the vail is upon their heart in reading the old testament. This is the only way to blindfold them; and then you may make them grind in the prison, make sport for the Philistines, or do what you please. But, if they remain incurable, hunt them with messenger after messenger, censure after censure; and call meeting upon meeting, and make new laws. And be sure to make the law of Moses the first article in your confession of faith: this will answer the same end as circumcision; it will bind them to the observance of the whole law, keep them from grace, bring them to a refusal of the gospel, a denial of Christ and Christ shall profit them nothing. And, if you cannot make them obedient to all this by word and deed, then threaten them with cutting off; with the dreadful sentence of excommunication, which delivers them up to Satan himself; and represent this in such a dreadful point of light as to frighten them out of their faith, reason, and senses: and by this means you will embitter their lives with hard bondage, till in time they will get seasoned to the yoke; and, like Issachar, they will couch down between two burdens, and become servants to tribute. And, in all your discourses, be sure to enforce the gospel as the only rule of duty for the unconverted; and by this means you will bring numbers of hypocrites to be obedient to the faith, which will enable you to keep a majority. But as for the saints, if you have any, bring the law forth to them as their only rule of life; and by this means you will obscure or blind their eyes, which will serve to break down the middle wall of partition between the elect and the reprobate. You must build up the hypocrite with the promise, and knock down the saint with the law; and this will make them appear nearly of one complexion. Excommunication must be your last engine; dress this up, as coming from you, with all the terrors and dreadful

consequences that imagination can paint, or eloquence describe; that nothing but poverty and beggary, despair and destruction, tribulation and anguish, death and damnation, can follow this sentence from your mouths. Represent it ten thousand fold worse than the fabled shades of Plut6, the endless entanglements of Limbo, or the fancied abyss of purgatory. Represent a person under your censure in a worse labyrinth than the crown office, the spiritual court, or the Spanish inquisition; and hence you will appear more formidable in words than thousands in arms. And as you all know that the spiritual sword of God was never put into the hand of your faith, for yours is the faith of the world, not of God's elect; and as you must know that the keys of the kingdom of heaven never were committed to your trust; so it is impossible that the wrath of God, or a delivering up into the hands of Satan, should second your motion, or succeed your sentence of excommunication. If any observer should watch the hand of God toward your delinquent, and see that nothing dreadful follows, as it did on the incestuous person; you must, on such occasions, and in such cases, in order to keep up your credit, and to make people believe that a divine power is still invested in your hands; you must say, as you did of Mr. Mesnard, that he is out of his mind; though he sits at Jehovah's feet clothed, and much more in his senses than ever his pastor was.

Moreover, there is a set of people, a small number, a little flock, somewhat like Jacob's spangled cattle, who will be a pest to you, do what you will. They are a set of beings that go altogether by feeling; they are neither charmed with enchantment, nor cheered with oratory. There is but one branch of deception that deceives them, and that is, moving the passions; however, this will not do long; no longer than while you can make them weep with you; the first time that your instrument fails of motion on the affections of nature, it is all over. However, these are in the general a set of poor

creatures; their subscriptions amount to a mere nothing: it is like the grass upon the house-top, wherewith the mower filleth not his hand, nor he that bindeth sheaves his bosom.

But again; whatever is transacted in College Lane, transmit, a bit at a time, to Carter Lane; do nothing without a conjunction of heads. Let hand join in hand; in the multitude of counsellors is safety; and you will find the whole confederacy little enough to keep conscience and countenance upon their legs; for, although a majority carries the point in every society among them, as you assert, yet truth always carries it with God, conscience, and all good men. The ten tribes of Israel had by far the majority, at their revolt; but Judah is said to rule with God, and to be faithful with the saints. Hence you may see, that a majority ought to be an hundred to one, where the God of truth is against them. Once more, and then to conclude. Be assured of this, that if a minister be not born again; if he has no assurance of his life, nor at a point in his doctrine; if he be not a minister of the Spirit, an evangelist; if he do not hold the mystery of faith, as once delivered to the saints, in a pure conscience; if the Spirit, power, and the presence of God, doth not attend him and his ministry; if he doth not declare the whole counsel of God, and stand fast in the doctrine of Christ; and if his church be not members of Christ's body mystical, in union with him, alive to him, and sound in the faith of him; to be separated, to be cut off, to be excommunicated, from such a ministry, and from such a church, is a blessing instead of a curse, and meets with the approbation of God instead of his displeasure. For you must know, that a separation from a preacher deserted of God, can be attended with no more dreadful consequences than the departure of Samuel from Saul, when God had rejected him. Thus far I have advertised you, and thus you will, in all probability, proceed. Yea, ye cannot proceed any other way, unless the grace of God should change your hearts, which there is little hope of at present. Ye have kindled a fire; and ye have compassed

yourselves about with sparks: "Walk in the light of your fire, and in the sparks that ye have kindled. This," says God, "ye shall have at my hand: ye shall lie down in sorrow," Isai. 1. 11.

W.H.

P.S. To censure, cut off, or excommunicate, a subject of grace, who is sound in the faith, and who loves and contends for the truth as it is in Jesus, without any charge of scandal in life, or error in principle, brought against him, is excommunicating Christ himself. Such proceedings are not agreeable to God's word, they are not allowable by the laws of Zion: the sentence comes not forth from God's presence; nor does God's displeasure follow upon such partial judgment. The process is against the truth; and springs from a love to self, a zeal to be had in honour, and raging jealousy against the power of God attending supposed rivals. Mr. Adams may enjoy as good a conscience before his tribunal as Paul did before Felix, when the supposed culprit, undaunted, reasoned of righteousness, &c. while the unjust judge trembled. The soul that 1294 will stand fast in the testimony of God, and not be moved away from the hope of the gospel, must separate himself from every false pastor, and from false doctrine, that he may enjoy the witness of God; and he that abides by such a pastor and doctrine, has the witness of men. That my reader may see what is called Mr. Adams's Lamentation, which he published, and which gave the first offence, and which is pregnant with reproaches, slander, &c. as Mr. Ryland asserts, I shall here insert the whole of it verbatim as it stands.

THE LAMENTATION.

Vain is the preaching now we hear,
No comfort can we find,
Christ, all our hope, is now forgot,
A friend so great and kind.

What harm has our dear Jesus done,
That we should be afraid
To look to him for all we want,
And there our minds be staid?

Look to yourselves, the preachers cry,
And cleanse your hearts from sin:
Why will ye, O why will ye die?
Wash ye and be ye clean.

For 'tis your wicked hearts alone
That keep you from the Lord;
Come then and mould your hearts anew,
Believe ye in his word.

Thus do our modern teachers cry,
All wise in their conceit;
But ah, alas, where will it end?
In vile free-will complete.

Calvin the champion's laid aside,
Free grace is trodden down,
And now we see Arminian pride
In pulpits wear the crown.

If any now declare for grace,
He's Antinomian call'd,
And jealous now on him they look,
As if by sin enthrall'd.

Herod and Pilate now are friends,
Since Christ rejected is;
Rome will rejoice to hear the news;
'Twill be her joy and bliss.

Wesley and Sellon too will sing
To see their cause extend;

Vot'ries for Calvin, what, are you
Becoming now a friend?

The comforts of the gospel now
They are afraid to name,
But urge the duties of the law
With ardent love and flame.

Behold the consequence arise,
God's children are cast down,
While free-will pride's exalted high
And made to wear the crown.

Proclaim it not in Oath around,
Nor yet in Askelon;
Why should the uncircumcis'd rejoice,
While God's own people mourn?

Why should old Dagon be set up,
The pride of man restor'd;
Satan his kingdom be advanc'd.
And so reject God's word?

Do not we see iniquity
In ev'ry place abound,
While godliness is very scarce,
And hardly to be found ?

Some happy periods there have been,
When English pulpits rung
With sounds of rich and matchless grace,
On ev'ry preacher's tongue.

They were the golden, happy days;
As in King Edward's time,
Elizabeth's, and James's too,
Religion then did shine.

All free-will men were then afraid
To speak their errors out,
Nor dare they shew their guilty head,
To spread their tares about.

Yea, in those times, so few they were,
One castle would them hold,
But ah, how chang'd the present scene!
What swarms we now behold!

In churches, and in meetings too,
Their names are legion grown;
'Tis fashionable now become
To cry the doctrines down.

That man has pow'r to turn to God,
There's many now will say;
That it depends on his free-will
To give the yea or nay.

Thus rich, and free, and sov'reign grace,
Is now cry'd down amain,
By many preachers of our day,
Which gives the godly pain.

Some who for Calvin once were warm,
Now on him turn their back,
And seem inclin'd as if they'd join
With the vile Romish pack.

How is the gold with them turn'd dim!
How is the fine gold chang'd!
Where is their boast in Christ alone?
How is their heart estrang'd!

What tho' in ev'ry age, and place,
Deserters there will be,

Yet God will still preserve his sheep
Throughout eternity.

From all the craft of subtle men
He will protect his fold;
His chosen know his lovely voice,
From ev'ry error bold.

Nor shall Arminian arguments
O'ercome the child of God,
For Christ will keep his ransom'd flocks
The purchase of his blood.

O may our God in glory rise,
All errors soon dispel,
Which on his Zion heavy hangs,
Unto their native hell!

Then will his chosen all rejoice,
And eye to eye shall see,
Give God the glory of his grace,
In perfect harmony.

The Moral Law not Injured by the Everlasting Gospel.

A SERMON, PREACHED IN SUBSTANCE AT PROVIDENCE
CHAPEL;

AND HUMBLY ADDRESSED TO THE REV. ROWLAND
HILL, M.A.

"For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;" TITUS 2:11,12

William Huntington (1745-1813)

TO MR. HUNTINGTON,

CHURCH STREET, PADDINGTON.

REV. SIR,

THE vile reproaches unjustly cast upon you and your doctrine, by the Rev. Rowland Hill, have long grieved the minds of many simple and godly souls, and served as a stumblingblock to many of Zion's feeble travellers.

The unchristian-like disposition he manifested against you, when he refused to preach in the same place with you at Greenwich; but more especially, his offering to preach in opposition, whenever you should be given out for the new place at Deptford; has further evidenced his rooted malignity, and not a little added to the astonishment of those who wish for the peace and prosperity of Zion.

Hearing he was to preach on Tuesday last, in opposition to you, at Deptford, I, with some friends, attended, for the purpose of taking the sermon in shorthand, that in the mouth of two or three witnesses every word might be established, or overthrown.

As the occasion of Mr. Hill's preaching was so generally known, I presume, notwithstanding your name is not literally

mentioned in it, that you will need no apology, either to the church or to the world, for considering it as addressed to yourself, and, consequently, giving it a full answer, so far as truth is concerned. For that purpose, sir, we herewith commit it to your perusal and custody; sincerely wishing and praying the Lord may direct your heart and hand for the good of his chosen, and his own glory.

PREFACE.

To The Rev. Rowland Hill, Minister Of The Gospel At Surry Chapel.

Reverend Sir,

HAVING been repeatedly informed of the many public cautions and warnings that you have given to various congregations against me and my doctrine, which have all been drawn from the fifth chapter of Matthew's gospel; I have therefore presumed to shew mine opinion of every text in that chapter which you have either opened, brought forth, or mentioned: and, having published them, I send the first copy for your perusal, and the rest to the church at large, that our brethren may judge betwixt us, Gen. xxxi. 37.

The sermon that you delivered against me at Deptford, I have got in my hand, and have deliberately considered it. I did not treat it with that contempt with which you treated a book of mine, which you took up with a pair of tongs, and ordered your servant to take it down stairs, and do what she would with it. A testimony of divine truth is not fit fuel for fire.

No small degree of anger has burnt in your heart against me, for the space of almost seven years, ever since I published my Tidings from Wallingford; which so exasperated you in the company of Mr. Carnal at Woburn, that you said, you cared

not what I might have said or written against you, but the great offence was writing against your friend. They are the best friends, sir, who love our Lord Jesus Christ in sincerity and truth. The gentleman whom I opposed, either does preach the doctrines of the Church of England, which he subscribed, or he does not. If he does, why do you not vindicate his doctrine? But, if he does not, and my Tidings are true, why am I become your enemy for telling you the truth? Gal. iv. 16. Are we not commanded by God himself to stop the mouths of subverters? Certainly we are.

Your warning your society almost three years, I will not say day and night with tears, Acts xx. 31; not to read my books, or even to hear me preach, was needless; for I have no desire to take one sheep out of your fold, or he-goat out of your stall.

Your digging into all the follies of my youth, and bringing them forth at your church-meeting before an hundred people, concerning my name, child, &c. &c. which I had published to the world at large, can never be called fulfilling the royal law, James ii. 8. Yea, yourself had some doubts whether this would bear the light, because you enforced a Roman edict, and enjoined secrecy; but, alas! as it was in the beginning, it is now; the more you charged them, the more they spread it abroad. If God sends his ministers to plead against his own children their reproach, much might have been said against Moses's killing the Egyptian; against Paul, for persecution and bloodshed; and against Peter, for excess of wine, reveling, banqueting, and abominable idolatries. But they left this branch of the work to the accuser of the brethren, and preached the gospel; and it would be no grief of heart to you, sir, in a dying hour if you were to go and do likewise.

Furthermore, if you were kept entirely free and pure from every vice throughout your childhood and youth, all the better: glory in this. I neither envy nor covet either your purity or

happiness, any more than the prodigal son, in his ring and robe, envied his elder brother, who had never at any time transgressed the commandment.

But you would never preach in Greenwich Tabernacle while I was permitted to speak there. Be it so. I took no offence at that; nor will I say that you are without a precedent in so doing: other pious souls as well as you, have said "Stand by thyself, come not near to me; for I am holier than thou." And far be it from me to make you less holy than you are. When your absence, sir, and other holy brethren's dislike, had procured my dismissal from Greenwich, I took it patiently without gainsaying; and I thought that, when I had opened a place for myself in another parish, the offence would have ceased, but no: for although you would never appear in Greenwich pulpit while I was admitted there, yet you have never appeared there once since, and left me out of it. I must not go in, yet you carry me in; and, though I may not speak for myself, you are sure always to speak of me.

Your charge to the people to read the fifth chapter of Matthew's gospel before they came to hear me, I have considered; and, lest they should not be obedient to you in all things, and to let you know that I am not afraid to read that chapter, I have published an explanation of those texts that you referred them to, and beg of you to refute me, if you think I am wrong.

At Mr. T d's meeting, you informed them that, if you should say the law is not a rule of life, you should expect horns to grow out of your head, and your feet to be cloven. Then, sir, what must Paul be, who tells us that the believer is not under the law, but under grace; and that the righteousness of the law is fulfilled in them that believe; and that the grace of God teaches men to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly, in the world?

You quoted a passage out of my Arminian Skeleton in B fields; and said, Before a man got into the pulpit, and advanced such things, he should put on a fool's cap. Does asserting that God is our Father, and the church our mother, entitle a man to such an ornament? Can you prove the saying to be either false or foolish? If you can, it lies upon you to do it, and upon me to defend it. If you can disprove any doctrine that I hold, you know they are published to the world, do it; and if you cannot, or will not, then leave off calling me antinomian, bad spirit, that fellow, and spiritual blackguard. That first word is sadly matched; for the fifth chapter of Matthew's gospel gives no license for such hard speeches, especially against a servant of Christ, whose doctrines you cannot overthrow, whose usefullness you cannot deny, and whose life you cannot censure. But I am informed, by one of your own people, that you have long wished that I would take up my pen against you, that you might prosecute me for a libel. If every minister of the gospel, who vindicates his life and doctrine against scandal, who preaches against errors, and who writes against false doctrines, or false evidences, is to be sued at law for libels, we should soon cause the Holy One of Israel to cease from before us. Peter might have prosecuted Paul for this, for he withstood him to the face: and, indeed, the scriptures are full of such libels; and who can escape them, and be faithful? "Dare any of you, having a matter against another, go to law?" 1 Cor. vi. 1. Indeed, Moses says, an eye for an eye, and tooth for tooth: but I have not injured you at all. Sure I am, that the fifth chapter of Matthew's gospel gives no license for such a practice. It tells me to give my cloak to him that sues for my coat; but you shall most surely have both my cloak and coat, without suing at law, if you send for them.

But I trust, reverend sir, that your weapons are not carnal, and that the sword of the Spirit is sufficient for you in all matters of controversy. Flying to the temporal sword, in such cases, is making the law the only rule of life with a witness. But I am

persuaded better things of you, sir, though you may have thus spoken; for I cannot believe that a man of such holiness, who refuses even to occupy a pulpit defiled by me, would ever act like the Jewish Pharisees, who provoked the Saviour to speak many things, that they might catch something out of his mouth, in order to betray him into the hands of the governor. That be far from my brother Rowland, and from every other fellow-labourer in the kingdom and patience of Christ.

We are to do as we would be done by. If I have deviated from this rule in my conduct towards you, reverend sir, convince me of it; and if you have acted agreeably to this rule yourself, you will be no more offended at my addressing my sermon to you for your perusal, than I was at your leveling your sermon against me, to represent me as giving license to sin. For my part, I am willing to come up to my brother Rowland's standard in every good work: if we differ, it shall only be about words, or about which shall be the greatest; and, if we must strive for mastery, I hope that he, and only he, will be crowned, who strives lawfully. I have this comfort, however, that if all the courts of law in Great Britain were to be moved against me, they would never drive a worse trade with me than Moses did: he took both body and goods; he stripped me, not only of my coat, but of every other covering that I had; he took my cloak of hypocrisy, and my bed from under me; and, at last, took my life also. For, as Paul says, "When the commandment came, sin revived, and I died;" and at length he left me poor, and wretched, and miserable, and blind, and naked; and, though I gained my point in the end, yet this was all that I got by law.

I shall now beg leave to make a few remarks on the discourse that you levelled at my doctrine, and shew you wherein we differ, and submit them to your judgment. This, I trust, can give no offence: for the Spirit of the prophets is subject to the prophets; and those that are instructed in the Word, are to

communicate to him that teacheth in all good things. Your text is; "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven," Matt. v. 20. What you have said upon the text, may be put into a very small compass, and be answered with a very few words.

Quot. Now I dare venture to say, that some of you expect, from this text, that I should give you the following interpretation of it: That since the Scribes and Pharisees made a great bustle about righteousness, that the righteousness here meant is the righteousness of Christ. But that is not the meaning of this text. Are you alarmed at it? No; the text don't relate to justification, but-to sanctification.

Answ. I think my brother Rowland is entirely wrong here; and that he does contradict the Saviour himself, who, in this text, shews the need of what he had said before. The Lord had, in a preceding verse, blessed them that did hunger and thirst after righteousness, and said they should be filled: and then goes on to tell them, that he came to fulfil the law. Which fulfilling obedience of his was to fill them that hungered and thirsted after righteousness. And without this excellent obedience of his being imputed to them, which exceeds all the obedience of the Scribes and Pharisees, they could in no sense be filled, nor in any case enter into the kingdom of heaven. It is righteousness, sir, that gives us a right and title to the kingdom; and it is sanctification that gives us a meetness for it. Righteousness, and not sanctification, is what the text means.

Quot. There is a meaning in these words, and it must be a solemn one: "Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." And now I will be bold to say, that the righteousness of Christ, here mentioned, is

this: that when the Pharisees thought they should be justified by an external righteousness of their own performance, our Lord gives them to understand, that a man will never enter into the kingdom of heaven, that does not talk of being justified by it. But he will never go to heaven, he will never be in a kingdom of grace in time, he will never be in glory to eternity; unless in his personal state, through the operation of the Holy Spirit, he is made more righteous than a Scribe or a Pharisee, inwardly, and experimentally, and internally. That is the meaning of my text.

Answ. I must confess, reverend and dear sir, that I do not understand this. You here call it the righteousness of Christ mentioned. Before, you said, that it was not Christ's righteousness meant in the text, &c. It is justification that brings a man into a state of grace, and it is the same that gives a man a title to heaven: The righteous nation, that keepeth the truth, shall enter in. "Whom God justifies, them he glorifies." This act of justifying includes sanctification, both by the blood of Christ and by the Spirit of God, for it is always accompanied with it. It is the Spirit that works faith in the heart to believe; it is the Spirit that applies the atonement; it is the Spirit that takes the righteousness of Christ, and shews it to us, and reveals it in us, and bears his soul-satisfying witness to the glorious work: "We are justified in the name of the Lord Jesus, and by the Spirit of our God." The righteousness of faith, and the testimony of the Spirit, always go together: "He that believes hath the witness in himself."

Quot. I am speaking of Mr. Hart's Hymns: and, was he to rise out of the grave, and his dear elect soul again to be embodied, I am sure, at this present day, those things that many people of lax and wanton dispositions are likely to fall into, he would draw forth such a sword, and brandish it in such a manner, as would give you to understand there is no sword so well calculated to cut down sin to the very ground,

as the glorious sword of a free grace gospel, through Jesus Christ. So that I simply ask you to look at the meaning of my text, "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

Answ. I do not rightly comprehend this, sir. You say, at one place, that the text means sanctification. Secondly, You say your text hath a meaning, and it must be a solemn one. Thirdly, To be made righteous by the Spirit internally, is the meaning of the text. And, Fourthly, The sword of a free grace gospel is the meaning of it, which you go on to confirm.

Quot. I preached from this text not long ago before: and I was saying to one, a worthy, good minister, I often wondered why people are so unobserving, not to know the meaning of that text. 'Why,' says he, 'I confess, to my shame, when reading it so a little while ago, I was so grieved to think I should fancy that word could mean anything but regeneration:' Except your righteousness exceeds the righteousness of the Scribes, &c. &c.

Answ. This, sir, is all the explanation that you have given of the text; and it hath left me full as dark as the good minister himself. However, I will be bold to say, that the law is by no means, nor in any sense, established by this discourse; not one truth made plain, nor one doctrine that I hold either disproved or touched. And you may call me antinomian, devil, an encourager of sin, a fellow, a blackguard, or what you please; your tongue is your own, and you may depend upon it that I shall never sue you for damages; but I declare before God, that I would not be found standing up in God's name, and thus darkening counsel by words without knowledge, for a million worlds.

Quote. Why does it not strike you as being horrid, that a man should make out a licence to commit sin?

Answ. Yes, sir; this is enough to strike any good man with horror. And was I to stand up in a congregation, as you did, and throw out such reproachful hints as these against a servant of God, who I knew in my conscience exceeded me in experience, power, knowledge, usefullness, and conversation, I should have thought that I had made out a license to commit sin, with a witness. For in the fifth chapter of Matthew's gospel, this is called breaking the commandments, and teaching men so. It is hating a brother without a cause, which is murder. And Christ says, the man that thus reprobates the just is in danger of hell fire. And I will leave you to judge who the man is that does these things. I have been in the ministry almost nineteen years, and you can prove no charge of evil against my life or doctrine; nor could you overthrow, by the scriptures of truth, one doctrine that I hold, if you was to preach or write a thousand years. Nor was I ever once so left of God in the whole course of my ministry, as to deliver so inconsistent a discourse as this. If you will lay aside your prejudice and controvert the point, I will undertake to prove to your face, that there is not one page consistent with the oracles of God in it.

Quot. Don't you think that man preaches like a devil-sent minister, that teaches men that they may break God's commandments, that breaks God's commandments himself, and teaches men the same?

Answ. These are the charges, but I defy him to bring one proof. This is the good man that keepeth the law, that threatens men with prosecution for a libel! Who shall vindicate their character and doctrine, and prove a false accuser to be what he really is? This is an heavier charge than was brought against Paul; whose accusers said, "We have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes; who also hath gone about to profane the Temple:

whom we would have judged [or prosecuted for a libel] according to our law; but Captain Lysias took him out of our hands," Acts xxiv. 5, 6. But you go on;

Quot. We have no ground for repentance, but under a sense of our sins, and a feeling that our sins are detestable, damnable, and abominable. Then a man will repent.

Answ. Repentance is not of the will of man, sir; nor of the will of the flesh, but of God. Judas felt his sins detestable and damnable, and he repented himself, and hanged himself. Repentance is the grant of the Father, and the gift of the Son; and is produced, under the operations of pardoning love, by the Spirit; and it is reflecting with inward contrition on the long forbearance of God, that leads to it. Pardon must be sealed, love felt, God must appear pacified, and the sinner raised to hope, before any evangelical repentance, such as needs not to be repented of, can take place. When God appeared to Job, in order to turn his captivity, he abhorred himself, and repented. When God turned Ephraim, and called him his dear son, Ephraim repented: and when the prodigal got the kiss, the ring, and the robe, then he repented. Man is not driven to repentance by a sense of sin, but drawn to it by a sense of pardon. When man's misery and God's mercy meet together on the soul; when the self-despairing child and the loving parent meet; there is repentance indeed.

Quot. If God has cleansed our hearts by his Holy Spirit, we shall feel an abhorrence of those sins that are near to us: nay, the nearer they are to us, the more we abhor them.

Answ. What proof do you give, sir, of this doctrine being practised by you? Is going to Greenwich, Uxbridge, Bristol, &c. &c. telling the people that, if ever they admitted me into their pulpit, you would never appear there any more, doing the work of a peacemaker? or is this abhorring evil? Doth not envy, hatred, and malice, against me, lie near to you, and that

without cause? And can casting the vilest names, such as you have cast upon me, be any proof of an inward abhorrence of evil? or can such a discourse as this be called the produce of divine inspiration?

Quot. Our Lord talks: It does not signify, he preached the gospel. I do believe he preached a great deal about holiness; "Think not that I am come to destroy the law or the prophets." Nobody will come to do that but the devil.

Answ. I cannot think that the devil would wish to destroy the law which God has given to men, if he had it in his power; for, had there been no law in Paradise, Satan could not have tempted our parents to a transgression of it; for where there is no law, there can be no transgression. He took an advantage of the law, and tempted to a breach of it; at which breach sin and Satan came in, and took possession of the disobedient; and they have worked in the children of disobedience ever since. It is the law, sir, that delivers the sinner to the judge, and the judge delivers him to the officer, to be cast into prison. The officer could have no prisoners to wreak his rage upon, if there were no law to curse the sinner. Satan is not divided against himself. Those preachers who opposed Paul's gospel with circumcision and the law of Moses, are expressly called Satan's own ministers transformed. The Galatians, who turned their backs upon Christ, and went to the law to be made perfect by the flesh, are declared to be bewitched; and we know that all witchcraft comes from Satan. All the sinners that ever this trading Justice has got into his dismal cave, have died under the law; and all the slaves that Satan ever has lost, have been delivered from the law, and saved from sin and hell, by the grace of God revealed in the everlasting gospel. The Saviour did preach up holiness. He pronounced the blessing of justification upon his elect followers, which absolved and acquitted them from all penal evil: "Now ye are clean through the word that I have spoken unto you." He gave

them notice that he would cleanse them from all future defilement by his blood and Spirit, which he signified by washing their feet; and he promised to send the Holy Ghost to abide with them for ever, and bid them abide in him as the branch does in the vine; and that such souls should bring forth much fruit: but without him they could do nothing. But the holiness preached up in this sermon has little or no resemblance of this. Let us now see how you preach it up.

Quot. If you cannot stand behind your counter under the influences of the Holy Spirit, stand there no more; if you cannot eat your food with a single eye to glorify God, rather starve than feed; if you cannot lie down upon your beds to rest with a desire that, by your rest, you may be recruited to serve God, rest no more.

Answ. If none but such persons as are here described were to stand behind a counter, there would not be shopkeepers enough in all the world to serve the inhabitants of London, so as for every one to get one article in a week; and were none but such persons to eat, as you describe, the world would be thin enough of inhabitants in six weeks. From all self-murder, and from sudden death, good Lord, deliver us!

Quot. Though a man, in his carnal, unconverted state, will hardly keep himself from anger; yet he can easily keep himself from murder.

Answ. That a man can easily keep himself from murder, appears plain by Hazael. Elisha told him, that he should slay the young men of Israel, dash their children, and rip up their women with child: who answered; Is thy servant a dog, that he should do this great thing? And the next day he killed his own sovereign; and soon after acted all the rest of the bloody tragedy, 2 Kings, Chap. viii. To make men their own keepers is a poor doctrine: they are better kept that God keepeth.

Quot. People, if they are ever so vile, can keep themselves from outward actions; and generally do, for fear of the consequences that attend them. The thievish man may keep himself from thievish actions through fear of punishment. Man may restrain himself from many outward acts of violence.

Answ. This doctrine of self-keeping, sir, has a tendency to keep men from looking to Him who is called Jesus, because he shall save his people from their sins. The scriptures say, that the strong man, armed, keeps possession of the palace; and that the devil takes the sinner captive at his will. If so, where is the sinner's power to keep himself, if God leaves him? And surely we have few empty gaols, maiden-assizes, or barren hanging-days, to prove the truth of this doctrine. "Except the Lord keep the city, the watchman waketh but in vain:" and if God takes off his restraint, the sinner runs to mischief; the fear of hell fire is not enough to deter him, much less the fear of a gallows.

Quot. A man may subscribe to his meeting, and come to his meeting; he may pay his tithes, and go to his church; he may go to a shop, and pay his debts, &c.

Answ. I do not agree with my friend Rowland in these assertions. Providence must have a hand in all this. If a man subscribes to a meeting, God must give him money and inclination. The gold and silver is the Lord's, and so is a heart to do good therewith. A man cannot pay tithes unless God enable him to keep a farm, give him crops, and a good market. And, if he pays his debts, God's providence must favour him; for Moses says, it is God that gives him power to get wealth. Read Deut. Chap. viii.

Quot. Where I preach one sermon upon justification, I hope I shall preach half a dozen upon sanctification.

Answ. If you were to preach twelve dozen, sir, upon the subject, unless you are more explicit than you are in this, there is not a soul living that would understand your meaning. Without a distinction in the sounds, we cannot tell what is piped or harped. A man may as well preach upon multiplication as mortification, unless he gives us the explication or signification.

What I have here quoted is pretty nearly all the matter that is drawn from the text. The other parts will hardly bear transcribing. Smiting the empty sugar-tub, which makes a famous fine sound; sending the cleanly person into the pigs pound; the card-player's dexterity at the sight of friend Rowland; and the man in a comfortable frame tumbling over the threshold, drunk, into the meeting, which I take to be an oblique throw at the comforts of the gospel, are things that will not bear public inspection: and therefore, to let friend Rowland know that I bear lighter upon his folly than he does on my character, I only touch them. But, if he proceeds with his false charges and unjust slander, I may in time send the whole of them forth, and my dissection of them; for he that sins openly, is to be rebuked before all, that others may fear. And I ask further, whether the above-mentioned stories can be called sound speech, that cannot be condemned, or speaking as the oracles of God, or doing the work of an evangelist? By no means. And I think friend Rowland himself was aware of this; otherwise, why should he threaten me with a prosecution for a libel, but from a consciousness that what he has said in secret would not bear the house-top?

To conclude, friend Rowland. Should you, at any future period, happen to come out of any street or lane, and unexpectedly clap your eyes upon me, as you once did by St. Paul's church, do not leap up and run from me at that distracted rate you then did. Never fly, sir; unless you are pursued. As yet I do not understand the way in which you go;

and, till I do, you may depend upon it that I never shall become a follower of you: "The wisdom of the wise is to understand his way." That you may discover less pepper, and more purity; less heat, and more holiness; that you may perform more good works, and say less about them; that you may part with your tea-table stories for heavenly tidings, and your old wives fables for gospel doctrines; that you may sound the gospel trumpet more, and your own trumpet less is the desire and prayer of him who frankly forgives you all that is past, and hopes to take patiently all that's to come.

W. H. S. S.

WORD TO THE READER.

CHRISTIAN READER,

THOU art here presented with another discourse on the old subject; which I believe will ever be the controversy of Zion, as long as freeborn sons and bond children are together. It began between Cain and Abel; it appeared in Noah's family; in Sarah and Hagar, Ishmael and Isaac; between Esau and Jacob; between the Apostles and the Jewish Scribes; and it will be ended when the lamp of the law affords no oil to the foolish virgins, and when the lamp of salvation will burn to eternity in the hearts of the wise.

If my reader be one of Paul's living epistles, known and read of all men; on the fleshly tables of whose heart the Spirit of the living God has written the laws of faith, truth, love, and liberty, he will know by happy experience what Paul means by the law's being abolished, 2 Cor. iii. 13. He will feel and enjoy the blessed effects of it in his own experience; by finding revealed wrath, and his carnal enmity; legal bondage, and servile fear; the dread of damnation, and a train of torments; the galling yoke of precept, and the terrifying sentence, abolished from

his heart, blotted out in the Saviour's atonement, and banished from his soul by the wonderful operations of the Spirit of love, which casteth out all fear, and which is the fulfilling of the law. Such a soul, once shut up in unbelief, and now enlarged by the Spirit of liberty, will prize the Saviour's yoke, and understand the Apostle's meaning, and none else. Such a soul is delivered from the destroying power of the law of sin, and from the penal power of the law of death: "Sin shall not have dominion over you; for you are not under the law, but under grace." Nevertheless, we being born under the law, and shut up under it, and being habituated to a legal way of working for life, we are prone to lean this way, when we lose sight of our interest in Christ. This Satan is aware of. Hence it is that he has furnished the world and pestered the church from age to age with ministers to revile the gospel, and cry up the law; traducing the former as a licentious doctrine, and extolling the works of the latter as consummate holiness: whose work is to beguile the unstable, entangle the unwary, deceive the simple, and call passengers back to the law, who go right on their way. For my own part, I never knew a child of God yet, who stood so fast in his liberty, as never to take a second trip to Horeb. Let any one simple soul, in his first love, or in the sweetest liberty, attend a legal orator, a man of much scripture, parts, abilities, and fiery zeal, but one month, he shall find himself zealously affected; and soon after, a false confidence shall spring up, and stand in the wisdom of man; a fiery zeal shall influence him; to work in his own strength he goes; pride and self-sufficiency follow upon it; the Spirit is grieved, and ceases to operate as a Comforter; narrowness of heart ensues, and sensible bondage follows; although, all this time, the poor soul may be ignorant, and never once suspect the person that communicated his legal fetters to him. The law genders to bondage, and we are prone to lean that way; and the effects of it are a straitened spirit, and a gloomy countenance, flaming jealousy, and inward anger and hatred at the happiness of those who abide in the simplicity of Christ,

humble at his feet, and in comfortable union with him. A young Christian, just crawled out of the shell, will not credit this; for sometimes such are wiser than the ancient. The foolish Galatians were wiser in this point than Paul the aged. But, before he has been twenty years in the school of Christ, it is ten to one but he agrees with me.

Furthermore, that my reader may not be blindfolded, confused, and misled, by every person who in a pulpit pronounces the word, sanctification, I will endeavour to drop a few hints upon it.

When God appointed the seventh day to be a day of rest for his creatures, and appropriated it to his service, it was called sanctifying of it: "And God blessed the seventh day, and sanctified it."

God's taking of the first-born of Israel to himself, both of man and beast, when he slew the first-born of Egypt; and afterwards taking the Levites into his service, instead of all the first-born of Israel; is called sanctifying them: "For all the first-born of the children of Israel are mine, both man and beast. On the day that I smote every first-born in the land of Egypt, I sanctified them for myself; and I have taken the Levites for all the first-born of the children of Israel," Numb. viii. 17, 18.

The day of rest above-mentioned prefigured the gospel day, in which the believer rests from impious rebellion and war with his Maker, from legal labour for life, and from the intolerable burden of sin; as well as an eternal rest from the indwelling of sin in heaven: as it is written, "Come unto me all ye that labour, and are heavy laden, and I will give you rest." "We that believe do enter into rest." And, with respect to the heavenly glory, Paul says, "There remaineth therefore a rest to the people of God."

The first-born of beast being sanctified, was intended to point out the grand sacrifice of Christ, who is the first-born of every creature, that in all things he might have the pre-eminence. The first-born of Israel typified God's elect, called the first-born, whose names are written in heaven. These being exchanged for the Levites, was to shew that, in the days of Christ, every believer, Jew or Gentile, should be a priest, or a Levite, Isa. lxvi. 21; yea, the whole church a royal priesthood, made kings and priests to God, to offer up spiritual sacrifices.

Again, sanctifying, under the law, consisted in abstaining from wives, washing the flesh, washing the clothes, and having a sacrifice offered for sins: which sacrifice pointed to the sacrifice of Christ; and the washing pointed out regeneration, that believers in Christ's days should be saved by the washing of regeneration, and the renewing of the Holy Ghost. Washing the clothes typified the clean linen garments of praise, of humility, and of imputed righteousness, in which the believer should approach a mercy-seat, and minister to God in private, in his family, and at the house of God. Abstaining from wives, was to shew, that the lawful embraces of a wife would be kept in their proper place; and that she should be loved with a moderate, and not with an inordinate affection, when the soul is espoused to Christ; and this to be given up, wife and all, when the worship, service, or cause of God, required it: "He that loveth wife, or children, better than me, is not worthy of me;" and he that said, I have married a wife, and therefore cannot come, was excluded the supper.

Sanctification, as it respects us, is, in the highest sense, God's act of predestinating us to the adoption of sons by Jesus Christ, his choosing us in him, appointing our redemption by him, and our meetness for glory by the Spirit through him: all which was complete in God's secret purpose, and as sure to be done as he willed it to be done; on which account we are said to be sanctified by God the Father, in his purpose;

preserved in Jesus Christ, in whom we were chosen; and called, by God, to the fellowship of Christ, as our covenant head; as it is written, "To them that are sanctified by God the Father, preserved in Christ Jesus, and called," Jude 1.

Such were the fowls, four-footed beasts, and creeping things, in Peter's sheet; which he refused to kill and eat, calling them things common and unclean; till the voice told him, "What God hath cleansed, that call thou not common."

Again, sanctification is by the death of Christ, who by his death blotted out the penal sum of our sins, magnified the law, and appeased the offended Majesty of heaven: in whose death God viewed the whole mystical body of Christ redeemed and cleansed in their head; who is one with the elect; who, by his one offering, hath for ever perfected them that are sanctified, Heb. x. 14. This was according to the pre determinate counsel, purpose, and will, of God; "By the which will we are sanctified, through the offering of the body of Jesus Christ once for all."

Once more. Sanctification is by the Holy Ghost; who subdues the will, renews the mind, enlightens the understanding, and sheds abroad the love of God in the heart: "That the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost," Rom. xv. 16. All this is willed and determined by the secret counsel of God; as it is written, "For this is the will of God, even your sanctification."

Lastly, That such an highly-favoured soul should live, walk, and act, becoming an object of God's choice, the purchase of a Saviour's blood, and as a living temple of the Holy Ghost, redeemed from among men, set apart by the Spirit, and ordained for heaven, is called walking in sanctification: "That every one of you should know how to possess his vessel in sanctification and honour," 1 Thess. iv. 4.

This appears to me to be, in short, a scriptural account of sanctification, and so far I understand it. But as to the sanctification that most men preach up in our days, I know no more what they mean by it, than they do who preach it.

Lastly, Thou wilt find, reader, the introduction to this sermon to be new, not mentioned when it was preached; but I was rather obligated to this by some few texts that have been handled against me. The method likewise differs from the discourse when delivered, but the substance is nearly the same. That thou mayest read without prejudice, and profit by reading, is the desire of,

Thine to command,
In the Lord Jesus Christ,

W. H.

THE MORAL LAW NOT INJURED BY THE EVERLASTING GOSPEL. .

"Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do, and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, that except your righteousness shall exceed the righteousness of the Scribes and Pharisees; ye shall in no case enter into the kingdom of heaven." MATTHEW 5:17-20

THIS text has been no less than three times handled, or rather mangled, to knock your humble servant about the head, by a certain minister of the gospel.

When I was dismissed from Greenwich Tabernacle, which was accomplished through the instrumentality of the above gentleman, and other holy men, who refused to occupy a pulpit defiled by an elect sinner, I went and opened a place at Deptford. The good man, previous to this, gave the people a timely warning; telling them to go, and read the fifth chapter, of Matthew's gospel, before they came to hear me. 'What had nobody any brains till he came!' &c. Soon after my opening the place at Deptford, I went to give them a lecture on a Wednesday evening: and some of my friends were informed that the same person intended to oppose me and my doctrine in an adjacent meeting-house the same night; which was accordingly done, and the opposition to my doctrine was drawn from the last verse of my text. And since that, the same text has been handled at Hammersmith; so that, upon the whole, Antinomianism, as the gospel is called, has received a deadly blow: therefore, it is needful that we examine the text, and see what it says against us and our doctrine, and so let my Antinomianism appear in public print.

In the beginning of this chapter, the Saviour ascends a certain mountain, and his disciples follow him; and, when he was seated, he opened his mouth and taught them. This was done in allusion to the two mountains, Ebal and Gerizim. Six tribes of Israel were to stand on Mount Ebal, to curse; and six on Mount Gerizim, to bless, Deut. xxvii. 12. And when they had so done, the blessing was to be put on Mount Gerizim, and the curse upon Mount Ebal, Deut. xi. 29. These two mountains were to represent Mount Sinai and Mount Zion. For Ebal, signifying a collection of old age, or a mass that disperses, fitly represents the bond children, who are in the flesh, collected together, and standing fast in the old Adam,

under the yoke of Moses; which, at last, will be all dispersed, and carried away as with a flood. While Gerizim signifies piercers, or cutters and fitly represents the elect in union with the Saviour, in whose strength they speak like the piercings of a sword, and who are the Lord's wood-cutters, his battle-axe, and weapons of war, Jer. Li. 20. And so, in the spiritual signification, here are the first Adam and his family; and the second Adam and his family; or the children of the flesh, and the children of God; or, in other words, the bondwoman, and the free woman. Hagar is, in the figure, Mount Sinai in Arabia, and answers to Jerusalem, which is, and is in bondage with her children: but the heavenly Jerusalem is free, and is the mother of us all. Paul fixes the curse upon Mount Sinai; "As many as are of the works of the law are under the curse." And David fixes the blessing on Mount Zion; Upon Mount Zion hath God commanded the blessing; even life for evermore, Psal. cxxxiii.3. In allusion to Gerizim, the Saviour ascends this mount; and, having got his little church with him, which he had just founded, and which church is to stand to the world's end, he opens his mouth, and pronounces the blessings of the everlasting gospel upon them: and, to let us know that his little church was Mount Zion, he calls it a city set on a hill that cannot be hid; which city is Zion, the city of the great King; and which hill is God's holy hill of Zion. The city, the hill, and the church, are one and the same thing; and upon that mount Christ executes his Father's command: he pronounces the blessing.; and so he was commanded to do. For upon Mount Zion God commanded the blessing, and set his King upon that holy hill, to bestow it. Mount Calvary was to communicate all the blessings of dying love to Mount Zion, and pregnant Zion was to spread her little hills on every side; while the mountains should bring peace to the people, and the little hills by righteousness. "There shall be an handful of corn in the earth upon the top of the mountains: the fruit thereof shall shake like Lebanon." Here is the first fulfilment of that prophecy; here is Christ, the first handful of corn, the firstfruits;

and here is his little church, the firstfruits of his creatures. And as the cedars of Lebanon, when shaken with the wind, scatter their cones, and spread their seed; by which means thousands of young plants spring up, under the blessing of Providence, without human labour; so this handful of corn, and the fruits of it, being shaken from the Mosaic dispensation, and scattered by persecution, have, under the strong gales of the Holy Ghost, spread the word of eternal life throughout the world, while numerous young plants of righteousness have sprung up, the right-hand planting of God, that he may be glorified. But,

The Saviour carefully describes the case and inward state of those gracious souls upon whom his blessings are pronounced; no random arrows are discharged from his bow, nor is any uncertain artillery taken from his quiver, nor discharged by his valiant men of Israel; for though they fight, they never beat the air. He first discovers the case, and then pours in the oil.

"Blessed are the poor in spirit, for theirs is the kingdom of heaven." True spiritual poverty stands in a person's being made sensible, under the convincing and convicting operations of the Holy Spirit of power, that he is destitute of all true riches: he has no righteousness to appear in before God; but is miserable and entirely naked, exposed to wrath, to shame, and everlasting contempt, unless divine clemency interfere.

He owes five hundred pence, and has nothing to pay with. He owes obedience to the law; but has neither a heart to it, nor ability for it. He feels the arrow of spiritual famine; he is in want, husks he cannot now fill his belly with, and the bread of life is not as yet broken to him; he feels his need of it, and hears of it, which sharpens his appetite after it. "How many hired servants of my father's have bread enough and to spare,

and I perish with hunger!" Nor has he got the hand of faith to feed himself with, therefore he cannot receive Christ, he cannot mix faith with the word, he cannot apply a promise, and faith not being strong enough to attend his prayers, he can bring no comfort home; he faints, because he cannot believe.

Such a poor soul has no certain dwelling-place; he has no place no confidence in the flesh, because of the plague of his heart; nor find any rest in his bones, because of his sin; nor can he see his soul sheltered in the cleft of the rock; he is exposed to the tempest, without a covert; and to the storm, without a hiding-place.

No beggar ever so ragged, so miserable, so destitute, so deplorable at the brass knocker, as such a soul at mercy's door; he is poor and wretched, miserable, blind, and naked, and he knows it; and what is still worse, he feels himself liable to eternal imprisonment. This is the poor and needy man who waits at Wisdom's gate, and watches every motion at the posts of her door: he hears that Wisdom hath killed her beasts and mingled her wine; and he pays all possible attention to her maidens, to see if his case is touched, his character described, or his name included when they bid the guests.

This is the poor man that useth entreaties; he is not too proud to beg, though he is unable to dig; nor is he above prayer; many a heavy sigh, many a silent groan, many a longing wish, many a bitter cry, many a humble confession, is poured forth in the midst of all unutterable shame and blushing. These are the poor in spirit; and as it is with poor beggars, so it is with such, they are despised, kicked and cuffed by all; devils, sinners, and hypocrites, are always sure to smite such. Nevertheless, these are the elect that cry day and night, and put their mouth in the dust, when they sue for a hope in God's mercy, and

Blessed are such. To be blessed, in the first place, is to have one's neck delivered from the legal yoke of precept, and one's soul redeemed and delivered from the terrible sentence of the law. The blessing and the curse never were put upon one and the same mountain, nor upon one and the same soul, at one and the same time. The sinner must come from Sinai, before he can get the blessing at Zion.

2. It is by faith that he comes from the ministration of death to the promise of life, or passes, as Christ saith, from death to life, so as to come no more into condemnation; such a believing soul is blessed with faithful Abraham, who obtained his blessing by faith, when he saw the Saviour's day on Mount Moriah. Such an one receives the promise of the Spirit through faith; the Spirit of life, and word of life, come both together; the word comes with power, in the Holy Ghost, and much assurance, and immediately union with the living vine and fellowship with the living God take place; and such have got the blessing in the best sense, and in every sense, which is life for evermore.

3. The whole cluster of blessings that attend the blessing of life now follow and flow in, in all their sweetness; a divine power sensibly guards and keeps the soul, the light of a propitious Father shines in the face of Jesus without a cloud and without a frown, which draws us nigh, and encourages to an holy freedom and familiarity; while pardoning, humbling, and comforting grace, heals the wounds, closes the breaches, and polishes out all the scars and wrinkles made by the fiery law, sin, and Satan; while the countenance of God shines upon the heart, and the way, when reconciliation, friendship and peace, flow like a river, and drive infidelity, devil and misery, all before them. This, says Jehovah, is my blessing. "The Lord bless thee and keep thee: The Lord make his face shine upon thee, and be gracious unto thee: The Lord lift up

his countenance upon thee, and give thee peace." "Blessed are the poor in spirit,"

"For theirs is the kingdom of heaven." Poverty of Spirit goes before, to empty us of self; to sap the empire of sin and Satan; to prepare the way, and make room. The kingdom follows after, and is set up and established on the ruins of the former. The poor soul comes out of the strong hold of Satan before he is crowned with grace: for, as the wise man saith, "Out of prison he cometh to reign; whereas also he that is born in his kingdom becometh poor," Eccles. iv. 14. Even the crowned head must become poor in spirit, if he be saved; or poor and wretched to all eternity, if he be lost. Spiritual poverty humbles the sinner's proud spirit, dissolves his stubbornness, and reduces him to a lowly mind and child-like disposition: which is needful; for Christ declares that, "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein."

The kingdom of heaven, first, signifies the gospel, with all its blessings, promises, and power. Hence it is called the gospel of the kingdom; and preaching it is called preaching the kingdom of God. Hence a person who is blessed with a savoury unctuous experience of the power of the gospel, and who is enlightened into the mysteries of it, is called a scribe instructed unto the kingdom of heaven.

2. The kingdom of heaven signifies the empire of grace in the saints of God; where Satan is dethroned and cast out, and a superior power put forth and displayed; which, Christ says, is the kingdom of heaven within us; that as sin has reigned unto death by Adam's fall, so grace should reign unto life through the righteousness of Christ.

This kingdom within us stands not in word, which a fool may prate; nor in particular meats and drink, which the Pharisee may use; nor in meat and drink, which a Papist may refuse; but in a divine power which none but God's elect know. It

stands, First, in justification; Secondly, in reconciliation and friendship; Thirdly, in regeneration; Fourthly, in the unutterable happiness and holy triumphs of, the soul under the Saviour's sceptre; and, Fifthly, in the habitual and perpetual indwelling and abiding of the Holy Ghost. The kingdom of God is righteousness, peace, and joy in the Holy Ghost.

But sometimes the kingdom of heaven means ultimate glory, which was prepared for the elect from the foundation of the world, and which it is God's good pleasure to give us, and into which the Saviour will one day introduce us. Whether, therefore, the kingdom of heaven means the gospel, the mysteries of the kingdom; or whether it means grace, or whether it means glory; the poor in spirit are heirs of it; to them it is given to know the mysteries, and to them God will give grace and glory. "Blessed are the poor in spirit, for theirs is the kingdom of heaven."

"Blessed are they that mourn," under a sight and sense of their own sin and sinful state; sensible of their rebellion against a good and gracious God; who look at the Saviour whom they have pierced, and mourn with inward regret and contrition, with self-despair, self-abhorrence, and self-loathing; and who mourn at the abominations of a sinful world, and at the dreadful insults that are hourly offered to the majesty of heaven. "They shall be comforted;" their mourning shall be turned into rejoicing; their sackcloth shall be put off, and they shall be girded with gladness: Beauty shall be given for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness.

The tenderness, the affection, the loyalty, of such a pious mourner, shall be made manifest; and a sense of everlasting love shed abroad in the heart by the spirit, shall satisfy such a soul of the approbation of heaven. Enlargement of heart and unutterable love, faith in exercise and hope in vigour,

heavenly smiles and pregnant promises, immortal sensations and glorious prospects, inward feelings and distant views, the operations of the Spirit and the coming of Titus, shall all conspire together to make such a soul drink, and forget his poverty, and remember his misery no more. "Thine anger is turned away, and thou comfortest me." "His anger endureth but a moment: in his favour is life; weeping may endure for a night, but joy cometh in the morning." "Blessed are they that mourn, for they shall be comforted." That blessed Spirit that convinces them of sin, shall be their everlasting Comforter.

"Blessed are the meek." Not such as are naturally so, or those whose passions are soon touched, and easily moved, and upon which the empty orator plays his accursed game: for fleshly meekness, or native compassion and pity, has nothing but flesh and blood in view, and is often attended with hatred to God; it savours not the things of God, but those that be of men. The Arminian may have this, while the worst of war against God is carried on in the heart. This is not what is meant in my text. "That which is born of the flesh, is flesh." "Corruption cannot inherit incorruption." Natural affections are corrupt, and so is all meekness that flows from them. Nor does this meekness consist in a few crocodile tears, such as Esau might pour forth, or such as those shed who howled upon their beds, and yet assembled by troops in harlots houses. The meekness here meant is a fruit of the Spirit; and is produced under his operation, when he has convinced the sinner, convicted him, brought him in guilty by the word of God, stopped his mouth, and made him tremble. It is felt when the sinner ceases to kick, to murmur, to complain, to resist, and to rebel; when the heart is broken, and all human efforts are found to be useless; when the sinner's strength is all gone, and he is still, and knows that the Lord he is God; when the soul is resigned, submissive, and lies passive, viewing the justice of God, and confessing the justice of the sentence; sensible it can urge no plea in its own behalf, nor make any

reply against the expected execution. This is real meekness and quietude. Come life, come death, come heaven, or come hell, such a soul appears as if he should no more resist. The Saviour, who was meek and lowly, and of whom we are all to learn, exercised this grace in the highest, when he said, "Not my will, but thine, be done." This is the last stage at which the awakened sinner arrives before the blessing comes. This brings him sensibly into the way of life. "The meek will he guide in judgment, the meek will he teach his way." With meekness the ingrafted word is received; and a meek and quiet spirit, in the sight of God, is of great price. But this meekness is of the Spirit of God; The fruit of the Spirit is meekness, temperance, Gal. v. 23. This grace comes with the Spirit from the fullness of the Saviour, and is called his. "I beseech you by the meekness of Christ." It is a grace exercised toward him, under his hand, and in his cause; and is always attended with self-dislike, with lowliness of mind, and with quietude of heart. "Blessed are the meek,"

"For they shall inherit the earth." Not the present earth, as it now stands, for this is given into the hand of the wicked; but rather the new heaven, and the new earth, wherein dwelleth righteousness, and no wickedness; or righteous men, and no sinners. This is the heavenly country that Abraham sought, the land which is very far off, where the King is to be seen in all his beauty.

"Blessed are they which do hunger and thirst after righteousness." The sinner that hungers after righteousness, is sensible that he has none of his own: he is condemned on every hand for the want of righteousness; if he reads the law, it condemns him for his transgressions; if he reads the gospel, he is condemned because he cannot believe; if he looks to conscience, it accuses him of unrighteousness. He condemns himself in every thing he does; if he hears the word, he is condemned in the congregation of the righteous, and he

knows and feels, that the unrighteous cannot enter the kingdom. The sentence of condemnation awakens a whole troop of terrors against him; and servile fear, with a train of torments, attend him; Moses, Satan, and conscience, accuse him, and he has no righteousness to answer for him. His nakedness, guilt, and shame, confound him; and the thoughts and terrible apprehensions of appearing before God, angels, and saints, in such a predicament, in the great and terrible day, distract him. These dreadful views, sensations, and expectations, make him hunger, thirst, and pant, for righteousness, as the chased hart for the water-brook; for he knows he must perish without it, and he cannot rest till he has it. And blessed are such hungry souls, "For they shall" most surely

"Be filled." Not with their own righteousness; for human performances can never satisfy the capacious desires of an immortal soul, which are kindled by the Spirit of judgment, and by the Spirit of burning, for he cannot stand before a divine law, without a divine righteousness. Man's iniquities are infinite, Job xxii. 5; committed against an infinite Being; and he that redeems and justifies, must be an infinite person. The Saviour's obedience to the law, and not the sinner's own, is that in which he must be found, if ever he appears righteous. The dignity of the person that obeyed in the sinner's room, makes his obedience of infinite value. "He thought it not robbery to be equal with God, yet took on him the form of a servant, and became obedient;" and by the obedience of this Holy One shall many be made righteous: with this righteousness God is well pleased; this he accepted on our account; the gospel reveals it as the righteousness of God; God brings it near, and imputes it; faith puts it on; and the Spirit lets us know it is done, and bears his witness to the glorious work. We are justified in the name of the Lord Jesus, and by the Spirit of our God. This righteousness, and only this, can fill the soul, as the text says. When this change of

raiment is put on, Satan skulks off, filled with the furious rebukes of God, like a betrayed; malicious villain, as he is; Moses, with his accusations, vanishes, and is lost in the glorious vision, and we know not what is become of him; and being so taken up with the King in his beauty, we neither ask, nor wish to know where he died, nor where he was buried; Jesus is all in all, and at such times he leaves no room for another. This righteousness enables the sinner to lift up his head to God, and to look conscience out of countenance; yea, to look to the day of judgment with celestial triumph, mercy rejoicing against judgment. The fiery law appears quenched in a Saviour's blood, and the everlasting gospel shines like a million suns. "Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound." What poor, patched-up, pitiful linsey-woolsey garments of righteousness, do those preachers bring forth, who are strangers to the King's wardrobe! A bed too short for a weary soul to rest on, and a covering too narrow for a soul convinced of its nakedness to wrap itself in, Isai. xxviii. 20. Souls once enrobed with the royal raiment of needle-work, will never fetch their apparel from Ragfair; for the nakedness and beggary of such preachers appear conspicuous enough, to souls thus enlightened, in all they say, in all they do, in all they preach, and in all they write; none covet their state, or envy their happiness, but fools and blind.

"Blessed are the merciful, for they shall obtain mercy." Not the mercy of carnal men is meant, for the tender mercies of the wicked are cruel; and though sinners love sinners, and give to sinners, yet they have not the reward of eternal inheritance for that; it is not done to the least of Christ's brethren, and so it is not done to him. Natural men, by their liberal acts, may procure a sort of ceremonial consecration on what they have; as the Saviour said to the Pharisees, "Give alms of such

things as ye have, and behold all things are clean unto you." But though this righteousness may profit the sons of men, what does such a person give to God? Job xxxv. 7, 8. These things can neither merit, nor procure the sure mercies of David, they come without any procuring cause in man; besides, whatsoever is not of faith, is sin; and without faith it is impossible to please God, much less merit at his hands. Moreover, these blessings are pronounced on the disciples of Christ, who believed in him, and followed him, and who themselves had obtained mercy so to do. Merciful men, in the language of scripture, are righteous persons and heirs of heaven. "The righteous perish, and no may layeth it to heart; merciful men are taken away, none considering that the righteous is taken from the evil to come: he shall enter into peace," Isai. lvii. 1, 2. These disciples were chosen in Christ, and given to him; God had blessed them in him, and sent him to bless them, and he was now about it. As they had obtained mercy, to make them merciful, he blessed the merciful, and promised that they should obtain more mercy, which they would want to help them in every time of need: As Paul says, "Having obtained mercy, I continue to this day." A merciful man is merciful to the souls of men, which he shews in praying for them, warning them, holding forth the word of life clearly and unadulterated to them, anti declaring faithfully the whole counsel of God; which is sowing to ourselves in righteousness, and reaping in mercy. Such a subject of divine mercy feels for troubled souls, sympathizes with them, succours them, and bears a part of their burdens, gives them wholesome advice and counsel, and anoints them with fresh oil in the name of the Lord; whereas a graceless sinner, an empty professor, or a legal preacher, is nothing but a barren wilderness, or a physician of no value.

God's sovereign mercy is the sure mercies of David, which God gave to Jesus the son of David, that he might communicate the same to the whole household of David,

which is his own church; and when this mercy is bestowed on men, it makes them merciful men. This mercy appears in God's revealing his Son in us, and uniting us to him: "But God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ." It appears in the gift of the Spirit: "Of his own mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." Such souls having obtained mercy, they faint not, either in preaching mercy, or in shewing mercy, either to the bodies or souls of men, though they meet with much opposition in it, and cruel treatment for it. "Blessed are the merciful, for they shall obtain mercy;" not only to help them in every time of need, while in a militant state, but such shall find mercy of the Lord in that great day, Tim. i. 18.

"Blessed are the pure in heart." This purity of heart is, not the external varnish of a Pharisee, nor the boasted perfection of an hypocrite, nor the empty dream of the carnally secure; for though they are pure, yet it is only in their own eyes, not being washed from their filthiness, Prov. xxx. 12. Nor is it the double portion of sanctity that those claim, "Which say, Stand by thyself, come not near to me, for I am holier than thou." These pious souls are a smoke in God's nose, and a fire that burneth all the day, Isa. lxxv. 5. Nor does it consist in the final destruction or entire removal of the inbeing of sin, for "who can say, I have made my heart clean, I am pure from my sin?" Nor is it to be found in those who by a little decent carriage, and conformity to the letter of the law, aim at purity. For they that sanctify themselves, and they that purify themselves, shall both be consumed together, Isai. lxxvi. 17. This purity of heart stands in having the heart sprinkled from an evil conscience, and that by the blood of sprinkling, which speaks pardon, peace, and reconciliation, which are better things than that of Abel. Such an one, and only such, can serve God with a pure conscience. It is the faith of God's elect that first applies the atonement; and ever after has recourse to that

fountain in every time of need, not only to wash the feet, but also the hands and the head, from all the imperfections, failings, infirmities, short-comings, &c. that cleave to our best performances; "For in many things we offend all." Thus God purifies our hearts by faith, Acts xv. 9. Men who are destitute of this faith, and who never received this atonement, are as destitute of internal purity as the prince of devils. "Unto the pure all things are pure, but unto them that are defiled and unbelieving is nothing pure, but even their mind and conscience is defiled." The man whose sins are forgiven him, and whose conscience is purged from guilt and dead works, who is renewed by the Spirit, who is a believer in Jesus, and holds fast the truth of the gospel as it is in Christ, is the man that holds the mystery of faith in a pure conscience. These are the people to whom the Lord turns a pure language, and such bring to the Lord a pure offering.

Purity of heart stands in soundness, integrity, constancy, and sincerity; being purged by the Spirit, and in the furnace, from the dross and tin of self-righteousness, self-sufficiency, deceit, guile, craftiness, hypocrisy, and dissimulation. "I will refine them as silver is refined, and will try them as gold is tried;" I will take away all their dross and tin, and make a man more precious than the golden wedge of Ophir, Isai. xiii. 12. Such a soul hates deceit, and loves sincerity; and, "He that loveth pureness of heart, for the grace of his lips, the King shall be his friend." And so it seems; for thus saith the King, "Blessed are the pure in heart,"

"For they shall see God." "God who commanded the light to shine out of darkness hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." This is no less than seeing him who is invisible; it is seeing him in his own rays, by faith, who is invisible to mortal sight. But the text means that such souls shall not be separated or banished from God and his presence; but they

shall see him with acceptance, and with approbation, as their dear and everlasting Father. "In that day, I shall shew you plainly of the Father;" you shall see his face without a cloud, and hear his voice without a proverb. The text means an eternal abiding with him, in whose favour is life, in whose presence is fullness of joy, and at whose right hand are pleasures for evermore. It means further, a perfect deliverance from the remains of the old veil, the napkin, and the weeds that are at present wrapped about our heart and head, which too often blindfold and hoodwink us; and, when we creep out of the dark regions, we go blinking and nodding like an owl in the sun, being not able to bear the light: For we know but in part, and prophesy in part; we look through a glass darkly; but in that day the glass will give way to the face; we shall not wrap our face in a mantle, nor will God dwell in thick darkness: the vail will be rent from the top to the bottom; and, "Then shall the righteous shine forth as the sun in the kingdom of their Father," for ever and ever; we shall then see as we are seen, and know as we are known. The winding-sheet and the napkin shall both be left in the tomb; and mortality, with all her rags and tatters, be swallowed up of life, and immortality be all in all. "Blessed are the pure in heart, for they shall see God."

"Blessed are the peacemakers." Peacemakers must have peace in possession; they must be sons of peace before they can make peace. An unbeliever is a very improper person to stand in the gap, or make up a breach, either between Christ and his children, or between saint and saint; for he is an enemy to both parties, and can never wish well to either. We may say of such peacemakers, as Jehu said of the son of witchcraft, "What hast thou to do with peace? Get thee behind me." Peace flows from the counsel of heaven: For mercy and truth met together, righteousness and peace kissed each other, in the person of Christ, when he undertook to satisfy

righteousness, fulfil and honour truth, open a way for mercy, and make peace by the blood of his cross.

Peace presupposes a war subsisting between two parties, and is brought about by the interposition of a middle person, who appears in the character of a mediator; and this mediator is Christ, who suffered the sword of Justice to be sheathed in his own heart, that peace between God and elect sinners might be proclaimed upon honour able and everlasting terms.

To this peace we were predestinated and ordained from eternity; on which account we are called sons of peace, before peace is revealed to us. "Into whatsoever house ye enter, say, peace be to this house; and if the son of peace be there, your peace shall come upon it; if not, it shall turn to you again."

Peace, in the revelation of it to the sinner's father loves and provides for his offspring, sees to their education, and endeavours to lay up some. thing for them. So Christ is the everlasting Father; the elect are his seed; he gives them eternal life, and the promise of the life that now is. All his children are taught of him; they are trained up in the nurture and admonition of the Lord; and it is not yet known what that goodness is that he has laid up for them that trust in him before the sons of men. I come now to treat of the blessed effects of this mystical union.

And, first, persons in real union are divested of all prejudice to, and have a mutual affection for, each other. And so the sinner is sweetly reconciled to his reconciling Lord, and loves him above every object in heaven above or in the earth beneath. "Whom have I in heaven but thee, nor is there any upon earth that I desire in comparison of thee." Christ and his church, in union, deal with each other as real friends; they are well-wishers to each other's state, to their welfare, their family, and all that they have. And so souls in union with Christ wish

well to Zion, to her watchmen, and desire the universal spread of the gospel, the salvation of the elect, and that Christ may be glorified in and by them all.

Christ deals not with those who are in union with him as he does with bond servants and hypocrites. "The servant knoweth not what his Lord doth," nor does Christ take into his privy council the treacherous heart. "But Jesus did not commit himself to them, because he knew all men, and needed not that any should testify of man, for he knew what was in man." But to his own elect he reveals all his heart. "Henceforth I call you not servants, but, friends, for all things that I have heard of the Father I have made known unto you." Yea, "the secret of the Lord is with them that fear him, and he will shew them his covenant." But these things are hid from the wise and prudent, for none of the wicked shall understand.

None but the elect, in friendship with the Lord, are admitted to his banquets of wine, or to the feast of fat things on Zion's holy mountain. The marriage feasts, the feast of tabernacles, the feast of harvest, and the feast of the passover, are all for Israelites. The enemy, the sophist, the bond slave, and the hypocrite, are no more than lookers-on at these entertainments; who envy every smiling countenance, are provoked at every contrite heart, and filled with infernal jealousy at every quiet spirit, at every penitential tear, at every rapture of joy, at every expression of thankfulness; and inwardly grudge every token for good, every savoury morsel, every drop of honey, and every sweet word, that savours of truth, peace, and righteousness; but, notwithstanding all their grudging and dissatisfaction, the kind invitation and hearty welcome reaches to all the friends of the bridegroom, and none else. "Eat, O friends; drink, yea, drink abundantly, O beloved."

Persons who are in union with the Saviour find help in every time of trouble; while the worldling, when his earthly god is gone, and the hypocrite, when his sandy foundation and vain confidence give way, are obliged to fly, like Judas, to a dumb dog, or go, like Saul, to the witch of Endor, or, like Demas, to the world, or, like Ahithophel, to the halter, or, like Alexander, to the blasphemers of Christ, or, like the sons of Sceva the Jew, into the madness or distraction of Satan, or else, like the foolish virgins, to buy oil of the wise when fearfulness surprises the hypocrites; but Zion comes up out of the wilderness, leaning upon her beloved, whose strength is made perfect in her weakness. "Zion shall never be moved; God is in the midst of her; God shall help her, and that right early."

The hypocrite may walk with the righteous, as Ahithophel walked with David, to the house of God in company; and such may go to and fro to the place of the holy, and be forgotten in the city where they had so done. But Zion, like Enoch and Noah, walks with God; she shall never be forgotten, "The righteous shall be had in everlasting remembrance."

The believer knows that the government of both the church and the world is laid upon Christ's shoulders, who lends his friendly aid to those that trust in him in every time of need; and, when they are pressed beyond measure, insomuch that they despair even of life, they have the sentence of death in themselves, that they should not trust in themselves, but in God who raiseth the dead. Such souls cast their burdens on the Lord, and pour out their soul before him, who gives power to the faint, and to them that have no might he increaseth strength. Thus, when two walk together, if one fall, the other will lift up his fellow; but wo to him that is alone when he falleth, for he hath not another to lift him up.

Furthermore, the soul that is in union with the Saviour is often alarmed, warned, and previously cautioned, of approaching dangers, while the judgments of God are far above out of the sight of the wicked. A wise man discerns both time and judgment, he foresees the evil, and hides himself; when the wicked pass on, and are punished. "When he, the Comforter, is come, he will guide you into all truth, and he shall shew you things to come;" but the wicked cry, Peace and safety, when sudden destruction cometh.

Souls in union with Christ daily correspond with each other. They talk to him in confession, in prayer, in praises, in meditation, and in thanksgiving; and he talks to them in his word upon their hearts, in providences, by the cross, by internal changes of heart, or by some evident token for good. But the bond child and the hypocrite have no familiarity with Christ, no access to him, nor intercourse with him. All their talk is not to God, but to be heard of men; to seek honour from them, and to set themselves up in the affections of the simple, as rivals to God; which is a prelude to their ruin; for they that exalt themselves shall be abased, but those that humble themselves shall be exalted.

The soul that is in union and friendship with Christ cannot bear any distance, coldness, frown, shyness, or controversy, with him. This is worse to them than death itself, esteeming his favour better than life, and the words of his mouth more than their necessary food; hence the following complaints; "Why hidest thou thy face from me?" "Shew me the reason wherefore thou contendest with me." "The Lord hath forsaken me, and my God hath forgotten me." The Comforter, that should relieve my soul, is far from me. O Lord, why shouldst thou be as a man astonished, why shouldst thou be as a wayfaring man that turneth aside and tarrieth but for a night; O when wilt thou come and comfort me? Jer. xiv. 8, 9.

But the mystical courtship and love visits that pass between Christ and his spouse; the little fits of jealousy, and provocations to it; the trial of each other's affections, and the sifting of each other's sincere intentions to the bottom; the restlessness, While one doubt or suspicion remains; and the racking anxiety, till every thing be settled upon a sure, honourable, and lasting foundation, to the satisfaction of each party; is all a riddle to the formalist and to the hypocrite. The whole work of such lies in their head; thinking passes for believing, presumption for the assurance of faith, an external reformation is called conversion to God, legal bondage goes for the workings of the old man, the checks of an honest conscience is called the temptations of Satan, and being buffeted for their faults is being persecuted for righteousness sake; the preacher, who preaches to sap such a sandy foundation, is one that makes the hearts of the righteous sad; while he that heals them slightly, and prophesies smooth things, is a builder up; and he that cries, Peace, peace, where God has not spoken peace, is a man of candour, a man of a sweet and excellent spirit. This is the rest and security of an hypocrite, and hard work he has to keep things together; scripture, con, science, and every experimental and discerning child of God, are against him, and are continually making breaches in this supposed rest and refuge. The soul and Christ, who are in sweet union together, have a tender feeling for each other, and a tender regard for each other's honour. The sufferings of Christ often fill such a soul with cutting grief and contrition; and all that touch such a believer, saith the Lord, shall offend. Such souls cannot endure to see or hear the Lord slightly or evil spoken off "I hate them that hate thee," saith the Psalmist; and they that hate Zion shall be desolate, saith the Saviour. They care not how lightly themselves are esteemed, so as their Lord is glorified; and the Lord is as much concerned for the honour of them. "They that honour me I will honour, and they that despise me shall be lightly esteemed."

But not so the hypocrite; he pays no regard to the honour of God, so as he can but exalt himself in the eyes of men. They that cleave to him, admire him, and listen with astonishment to the uncertain sound of his trumpet, however evil in life and empty in heart, are his best friends; but all that are enlightened to see his deception are the worst enemies he has; nor will he go to the wise, nor to him that reproves him; he hates the light, and that is his condemnation.

Furthermore, Christ and his church are not only united in the bond of the covenant, and in mutual affections, but they are of one judgment. What he reveals, they consent to; what he says, they credit; what he applies, they embrace; what he speaks to them, the Spirit seals on them; and they set their hand, and bear their testimony, to his seal that God is true. The seal is a confirming assurance, and their setting to their seal is their Σ honest confession of what they feel and enjoy. This faith gives glory to the Lord; and thus to believe is the saint's glory and wisdom. To be ;vise above what is written is devilish or infernal wisdom; to disbelieve or contradict truth, is to make God a liar, and charge infinite wisdom with ignorance, and to debase him to a level with Satan, than which nothing can be more vile and damnable. From this perilous path the fear of God keeps the saints. What they have seen in the Lord's light they testify; what they have heard from him they proclaim upon the house top; what they have felt they declare; and what is undiscovered they pray and wait for; but what is not revealed they dare not enter into; and what is not discovered to them they will not decide upon, lest Satan should get an advantage of them, and their dear Lord be dishonoured. All that an heretic draws out of the mouth of a child of God is sure to be pondered over in secret, and his lips are kissed when a right answer has been given.

O happy soul that is thus united to, and humbly walks with, his Saviour! The Lord guides him by his blessed Spirit, his eye,

and his unerring counsel; while faith observes his motions and directions, and treads in his steps.

He plants his fear in his heart; and the believer walks, as in his immediate presence, before him in love; and considers himself under the eye of his everlasting friend, who ponders all his goings.

He feels a bar of equity erected in his own heart; to which, upon every recollection of misdoing, he cites himself; and will hold himself guilty, and culpable, till acquitted by the Spirit of God and his own conscience, and enlarged by a manifestation of pardoning love and the soul-humbling smile of his Saviour and his Judge.

The Lord daily proclaims his name to him, and causes all his goodness to pass before him; while the believer follows after and observes his wondrous ways, the work of his hands, the leadings of his providence, the communications of his grace, and the inward motions of his Spirit. "He that will observe these things, even he shall understand the lovingkindness of the Lord."

The eye of faith discerns the narrow path; and by the inward guidance of the Spirit, he shuns the rocks of error, the stumblingblocks and stumbling stones, where thousands dash and fall: he sees a harmony in the scriptures of truth, and a sweet harmony in the attributes of God, and in the glorious work of each person in the Godhead. A heavenly ray discovers the ancient footsteps of the flock, and his path shines more and more unto perfect day.

While he walks humbly by faith, he finds himself sensibly upheld by a free spirit; the omnipresence of his blessed Lord encompasses him about as with a shield, which lifts his soul above the shackles of legal bondage, and rescues his mind from the gloomy regions of the shadow of death, and from the

melancholy meditations of terror. "He dwells on high, his place of defence shall be the munitions of rocks, bread shall be given him, his waters shall be sure; thine eyes shall see the King in his beauty, they shall behold the land that is very far off."

The dear Lord often condescends to pay such humble souls his love visits: he sometimes meets them in their thoughts, and speaks upon their hearts; sometimes he meets them in his word, and makes them feel all that he says; meets them in their lawful calling, and puts his blessing on the work of their hands; meets them in their difficulties, and makes crooked things straight; meets them in his house of prayer, and gives them sometimes a reproof, and sometimes a promise. Thus the Almighty is with them, and his visitations preserve their spirits. I will bear thee, saith the Lord, from the belly, and from the womb, and to your old age I am he, and to hoary hairs will I carry you.

Christian reader, cleave thou to thy God, and shun the path of the destroyer; stand not in the counsel of the ungodly, nor meddle with them that are given to Change. Novelty suits an itching ear; but a circumcised ear will not give heed to a naughty tongue, nor will the unctuous heart be carried about with divers and strange doctrines. "Cease, my son, to hear the instruction that causes thee to err from the words [and ways] of wisdom." "Stolen waters are sweet" to a proud stomach, and "bread of deceit is pleasant" to the palate of those who carry the poison of asps under their lips; but in the day of temptation his mouth shall be filled with gravel.

I charged Mr. Loud, when with me, with having written some books, and of his intention to publish them, and with his having endeavoured to circulate his heresies to the injury of some of the weaklings in faith. All which he denied. But I am informed that he is now determined to publish them, if he

pawns his clothes to do it. This shews that he will not stick at a lie. However, I must leave him where God has left him, to the perverseness of his own will, and the hardness of his own heart. He may serve as a fan, to blow away a little chaff from the floor, which we shall not be sorry for; and he may leave a testimony against his own soul; and the Judge of all the earth, who takes the wise in their own craftiness, may judge him out of his own mouth; but he shall never finally deceive one of God's elect. False doctrines, which are called the deceivableness of unrighteousness, never work effectually, only in them that perish. No soul shall embrace, hold fast, and go down to the grave with his lies in their hand, but those that were of old ordained to this condemnation. And I would advise him to send out his system as compact, and as closely put together, as possible; or else it is ten to one but the King of Zion, who teaches Judah the use of the bow, will furnish me with some arrows from his quiver that will make a way through all the joints of his harness. He that loveth and maketh lies should have a strong memory; and every lie must be well swaddled, and well varnished, or else truth will discover it. And let Mr. Loud take care never to mention the words, Son of man, as applicable to Christ, for the Godhead of Christ is the Father of all men by creation. "All things were made by him." But the father of all creatures can be the offspring of no creature. Neither divinity abstractedly considered, nor divinity incarnate, is the son of man, or son of David, but David's Lord. No nor even divinity transubstantiated into flesh and blood, according to Lord's notion, can ever be the fruit of David's loins; because, according to his tenet, the Godhead was changed into flesh in the virgin's womb, and took no more of her nature than his handkerchief. According to this, it never was in David's loins; consequently could never be a fruit that sprung from his body; for there was nothing of his body, or from his loins, in it. And by this doctrine what becomes of the oath of God? Psalm cxxxii. 11. But the human nature of Christ was once in the loins of Adam, and once in the womb of eve,

and in the loins of forty-two ancients from Abraham to Mary; for all these, touching his human nature, were his ancestors and his fathers; of whom, as concerning the flesh, he came. But these fathers, who obtained such favour as to be the ancestors of such a wonderful and mysterious offspring, must now, in point of conversation, give way to the numerous offspring of their Son; whose children are much more talked of in the New Testament than the fathers are in the Old; as it is written, "Instead of thy fathers, shall be thy children, whom thou mayest make princes in all the earth. I will make thy name to be remembered in all generations, therefore shall the people praise thee for ever and ever."

Reader, fare thee well. Peace and truth be with thee. May God the Holy Ghost, our teacher, guide, and comforter, in our pilgrimage, bless this testimony to thy soul's profit; which I believe to be a true testimony, and a testimony that will not be easily contradicted; and which will never be overthrown by arguments drawn from the word of God. "Glory to God in the highest, on earth peace, and good will towards men." Amen and amen.

W.H.S.S.

To MR. HUNTINGTON.

Sunday, Jan. 5, 1794.

BROTHER IN THE LORD,

I THANK my God for the grace given unto you, in that you are enabled in a measure to make a bold defence in behalf of the truth; also to divide the same according to the proportion of faith contained in the word of truth.

This morning I was comforted in beholding your steadfastness and order in your discourse. I looked pretty close at your steps. I saw that they were toward the highway. I do not remember of any dangerous turning you took in that sermon. You gave a good description of the countries I have passed through, corresponding with my own records thereof.

I heard you on Tuesday evening last at Monk-well street. You seemed to be favoured with great enlargement of heart, and fervour of spirit; but there was one thing you advanced that I cannot agree with; that rod and sceptre in scripture have the same meaning, is a thing which no man can solder together, let him blow the coals and smite the anvil as long as he will. For I have passed under the rod before I was brought into the bond of the covenant. The rod is for the fool's back; and those, that are not favoured with a touch of the sceptre, the rod will break in pieces, because they were not made wise and teachable; and because they kissed not the Son, in his wrath they perish from the way of touching the sceptre of his kingdom for ever; and those his enemies, his rod is heavy upon them. Blessed be the King for his mercy, that endureth ever.

Yours for the truth's sake,

JOHN WALKER.

Great Arthur street.
Goswell street.

To JOHN WALKER.

DEAR SIR,

GRACE and truth be with thee, and with all them that love our Lord Jesus Christ in sincerity and truth. I received yours; and

hope ever to be thankful to God for enabling me to speak so as to agree with the Spirit's testimony in the hearts of any of his children; which, in part, you seem to acknowledge. But you must allow that the best of men, more especially the worst, are but fallible creatures, though the Spirit of God is an infallible Spirit. The Psalmist, who declared that he had more understanding than his teachers, in humility asks, "Who can understand his errors? cleanse thou me from secret faults." It was in God's light that he saw light; but, if God withdrew his rays, he cries, "I am a stranger with thee; hide not thy commandment from me." It is more easy to hear a sermon, sir, than it is to deliver one; nor does it require half the labour and wisdom to find fault with a discourse, that it does to put a good one together. No man, much less Wisdom's children, is to make a man an offender for a word, nor to lie in wait for him that reproveth in the gate. Many a hearer has made a sad handle of one blunder in a discourse; whereas, had he himself been in the pulpit, he would, in all probability, have made an hundred. For my part, I would sooner preach before an hundred men really wise, than before one man that thinks himself so. Hearers are no more infallible than preachers; and more frequently err in finding fault than the Lord's servants do in preaching. If God sets an eye in the body mystical, he generally shines so in him as to give light to all that are in the house; and what he sees that he declares; while many in the house may think he is wrong, because themselves are not right; and find fault with what they do not understand; and this, sir, is your case. The very one thing that you cannot agree with me in, is what all the scriptures do agree to declare; and what you say no man can solder together, is put together by God himself, without any human soldering. If you have passed under the rod into the bond of the covenant, it is well for you; but I should suppose it is but lately; if otherwise, I fear you have too often played truant, instead of sitting humbly at the Lord's feet, and receiving his words; for it is evident that humility and wisdom are much wanting in your letter. Pride

and ignorance are no proofs of divine teaching; these materials are from the ruins of the fall, not from the covenant of grace.

A sceptre, sir, in the literal sense, is a short staff, or small rod, carried in the hand of a royal sovereign, which is a sign or emblem of royal power and authority, granted by the King of kings and Lord of lords, by whom kings reign; and it is fulfilled in us, who walk, not after the flesh, but after the Spirit." Now the righteousness of the law is fulfilled in the church.

1. By the imputation of Christ's righteousness for our justification, Rom. v. 19.
2. By the indwelling of the Holy Ghost, which is our sanctification, Rom. xv. 16.
3. By God's circumcising our hearts, to love him with all our heart, and with all our soul, that we may live, love to God being the first and great commandment of the law.
4. By the indwelling of God's good word, and by the good treasure of his grace.

First, What is the law? It is a just law, and is the rule of righteousness. "And it shall be our righteousness," says Moses, "If we observe to do all these commandments before the Lord our God, as he hath commanded us." Christ's obedience to the law, imputed to us, answers this: "By the obedience of one shall many be made righteous." This is justification from all things; and makes the believer a just man, as the law is just.

Secondly, The law is holy: and the soul of the saint is the seat, and his body the temple, of the Holy Ghost, which dwelleth in us, and makes the believer holy, as the law is holy.

Thirdly, The law requires love to God above all things else; and the saint of God is blessed with the love of God, Father, Son, and Spirit, shed abroad in his heart; and has fellowship with the Father, Son, and Spirit. He dwells in God, who is love; and God dwells in him. He is joined to the Lord, and is one spirit with him. This answers the requirement of the great command.

Fourthly, The law is spiritual, and the law is good. The saint of God is a spiritual man, and a good man. He is a partaker of God's good Spirit; the good treasure of grace is in him; the good word of God is in him; the good work of regeneration has passed on his soul; and the whole perfecting work of grace is carried on, and will be completed in him; which makes him a good man, as the law is good.

Lastly, The law promises life, but eternal life it could never give. The believer, therefore, has got what the law could not give: "He that believeth hath everlasting life, and shall never come into condemnation." If this is antinomianism, it is precious antinomianism! This is the man in whom the righteousness of the law is fulfilled; who is redeemed from the law, and brought to the gospel; redeemed from the curse, and crowned with the blessing; no more under the law, but under grace; not under wrath, but under love; no more under the schoolmaster to Moses, but under the law of the Spirit, to Christ; no more a bondservant, but a freeborn son; no more a stranger, but knows God, and is known of him; no more a child of the bondwoman, but of the free; no longer a foreigner, but a fellow-citizen with the saints, and of the household of God. "Verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be [thus] fulfilled" in the elect of God. They shall all be justified, they shall all be sanctified, they shall all be made meet for the inheritance with the saints in light. These are the genuine offspring of Abraham, which Sarah bears unto Abraham.

These do the works of Abraham, namely, the works of faith, labours of love, and patience of hope. These look to Abraham their father, and to Sarah that bare them; and keep their Father's commandment, and forsake not the law of their mother. They keep their Father's commandment, which is the commandment of life; which kept Abraham from considering his own body dead at a hundred years old. These forsake not the law of their mother, which is the law of faith; by which Sarah received strength to conceive seed, judging him faithful who had promised. Through faith they obtain witness that they are righteous; and through faith they obtain this good report; "As many as are of faith, are blessed with faithful Abraham." These are they that commend not themselves, but them whom the Lord commendeth: on whom the most high God put such high encomiums, reported so good a report, and gave so glorious a testimony, that it stands recorded by the hand of heaven in the eternal annals: which mysterious record, in its genuine sense, will prove an everlasting task to every bondchild, every legal workmonger, every proud doer, every Uzzite, every infant of the flesh, to the world's end. It is a promise to the heirs of promise, as well as an eternal testimony to the Father of the heirs: "I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed: because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Let those who traduce us explain Abraham's obedience to God's voice, the charge which he kept, together with the commandments, statutes and laws, to which he was so obedient, four hundred years before the law was given. I come to my third particular, that the law is,

Thirdly, Imperfectly fulfilled, in the exercise of grace, by the saint. "Owe no man any thing but to love one another; for he that loveth another hath fulfilled the law. Love is the fulfilling of the law." This fulfilling of the law is not perfect obedience; for

though the law is perfectly fulfilled in the saint, all God's work being perfect; yet it is not perfectly fulfilled by the saint, because he hath a principle in him that lusteth to envy. However, every saint under heaven shall be brought to love the brotherhood. "They that hate the righteous shall be desolate." "He that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." "Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him." For though the spirit in man lusteth to envy, yet he shall be purged from it, otherwise he shall never be saved: for, as the merciless creditor, who had no compassion on his fellow-servant, was delivered to the tormentors, "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses:" for, till Heaven and earth pass, one jot or one tittle shall in no wise pass from the law, even in this sense, till all be fulfilled.

Fourthly, The penal part of the law shall be effectually and eternally fulfilled in the damnation of the wicked. The law, which is spiritual, and reaches to the actions of body and soul, Shall then appear as a fiery law. The works of the flesh, and their heart-sins, shall both be punished; the body in unconsuming and unconsumed brimstone, and the soul in unquenchable wrath. Their little sins, as they are often called, shall appear infinite, and not a jot or tittle of the law fail in the discharge of its dreadful artillery: "I will spend mine arrows upon them." Every plague, every threatening, every curse, and every sentence, shall be righteously, justly, and fully executed. I was obedient unto death, to redeem mine elect; and they shall be subject to eternal death, that die in their sins. The gulph fixed shall never be moved; the sentence shall never be recalled; their worm shall never die, their fire shall never be quenched. The smoke of their torments shall ever ascend. Yea, the third heaven, the residence of God himself,

shall as soon pass away, as a jot or tittle of the law can fail cursing them that die under it. The third heaven shall never be moved; and out of utter darkness the criminal shall never come, till he has paid the utmost mite; which mite is obedience to the jot or tittle of the law. But suffering the sentence can never be obeying the precept; therefore there can be no coming out thence: for not a jot or tittle shall in any wise pass from the law till all in this sense, be punctually fulfilled. And I have begun to fulfil it, as a righteous Judge, in this sense already. They who refuse my gospel, to them it is a savour of death unto death. They are not only cursed to death by the law, but damned to death, as infidels, by the gospel: "He that believeth not shall be damned." "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." They that mock, their bands shall be made strong, Isaiah xxviii. 22. They are bound on earth, and in heaven they are bound. They that believe not are condemned already, and the wrath of God abideth on them. "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. "For judgment I am come into this world, that they which see not might see; and that they which see might be made blind." As a Judge, I have begun to fulfil, in the souls of mine enemies, the penal sanction of the law already; and my gospel shall be preached in all the world, for a witness against such, and then shall the end come. All my disciples shall love their brethren, and from their heart forgive every one his brother their trespasses; otherwise my heavenly Father shall never forgive them. Righteousness will I lay to the line of the precept, and judgment to the plummet of the sentence; the hail shall sweep away the refuges of lies, and the floods of wrath shall overflow the hiding-places. "For till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be [punctually] fulfilled." But I will send the Holy Spirit into the hearts of my dear disciples, which shall slay such envy, make

them forget anger, and forgive and love their brethren, as I have loved them. The law worketh wrath; but the love of the Spirit worketh no ill to a neighbour, much less to a brother in faith. The kingdom of heaven within them shall deliver them from such evils. They shall be angry at sin, and at sinners; at evil doctrines, and evil practices. Thus "they shall be angry, and sin not." But anger against a brother shall not rest in them; for they are not fools, but the children of wisdom.

Moses and Elias shall both resign their offices to me; and my people shall have one prophet, one lawgiver, one mediator, and one shepherd. They shall all be taught of their God, Isa. liv. 13, and a law shall proceed from me, and I will make my judgment to rest for a light to them, Isa. li. 4. I will be their daysman, mediator, intercessor, and advocate; and they shall be the humble sheep of my fold, under one shepherd. They shall pass from the ministration of death to the promise of everlasting life. I will deliver them from the yoke, do and live; and from the dreadful burden of "Cursed is he that continueth not." And they shall take my yoke upon them, and learn of me, who am meek and lowly; and find my yoke to be easy, and my burden light. "The law and the prophets were until John;" "For all the prophets and the law prophesied until John." "Since that time, the kingdom of God is preached, and every man presseth into it," Luke xvi. 16. And none shall enter into that kingdom that do not receive it as a little child. The subjects of my kingdom shall be kept by my power; none shall pluck them out of my hand, nor shall the gates of hell prevail against them. I will deliver them from that anger that rests in the bosom of fools, and from that envy that slays the silly one. The murderer shall not reign and rule in their hearts. I will give them power to tread on serpents, scorpions, and over all the power of the enemy; and nothing shall by any means hurt them, Luke x. 19.

"Whosoever therefore shall break one of these least commandments. The Saviour having said this, he goes on to shew what his meaning is.

1. "That whosoever is angry with his brother without a cause, shall be in danger of the judgment," Ver. 22. He shall be in danger of the judgment of Zion, who should judge him unworthy of communion; or rather, in danger of being arraigned at the bar of the law, and left in bondage to it, and to the buffetings of Satan.
2. "Whosoever shall say unto his brother, Raca, [or, vain, empty fellow,] shall be in danger of the council." By the Jewish laws, and by the counsel of God, it is deemed an offence or scandal, and wo be to him through whom the scandal cometh! Or, "Whosoever shall say, Thou fool, shall be in danger of hell fire." It doth not mean an idiot, but calling him a wicked reprobate, judging his inmost soul, and fixing his final doom. And he that thus judges, shall doubtless be judged; for it is the judgment of a child of the devil. For, first, he is angry with his brother without a cause, which is murder. Secondly, his malice breaks out into words: he calls him empty and vain fellow; and then proceeds to try his reins, and at last to fix him in hell. "If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift, and go thy way, first be reconciled to thy brother, and then come and offer thy gift." "The sacrifice of the wicked is an abomination; how much more when he bringeth it with a wicked mind!"

It is easy to see that the Lord, in this discourse, strikes hard at the Jewish Scribes and Pharisees. This appears plain, by the gift, or free-will offering being left at the altar till the offerer had reconciled himself to his brother; which altar and offerings the saints are delivered from. And terribly must this discourse

have cut those who were so desperately angry and envious at Christ and his followers, who, according to the flesh, were their brethren. And they were angry without a cause; and had not only called them Raca, and fools, but they judged them. They called the Lord a fellow, and a deceiver; yea, Beelzebub. And cursed all his followers: "This people, who knoweth not the law, are cursed." Yea, they cast them out, excommunicated them, reprobated them, and passed the curse of the law on them.

Secondly, The Lord here handles the law lawfully; and shews the spiritual meaning of it, its unfathomable reach to the inmost soul, and its unlimited demands; so as to make every sensible sinner for ever despair of help from it, or any salvation by it. He doth not dress it up as an evangelized covenant, nor call it the believer's only rule of life; but tells the sinner, that a mouthful of malice spit at a fellow-creature, does by this law expose a man to the danger of hell fire.

Thirdly, The Saviour strikes hard, in this discourse, at the hypocrite also, who gets into the church before his first husband be dead. This appears from the breakers of these commandments being called least in the kingdom of heaven. If they were not in the church, they could not be said to be in the kingdom of heaven at all. These tares getting among the wheat, are the children of the wicked one getting among the children of the kingdom; and being in bondage to the law, which worketh wrath, and destitute of saving grace, they are the most desperate at the grace, gifts, happiness, usefullness, and pure doctrine, of God's faithful ones. And that these men are destitute of the Spirit is plain from their causeless anger, hatred, and unrighteous judgment. And that they are under the law, and not under grace, appears plain also, by their being in danger of hell fire: which a justified soul, in a state of grace, is not; for Christ says, he shall never come into condemnation; yea, he shall never die; he hath everlasting

life. There is no hellfire nor condemnation to them which are in Christ Jesus: nor is it sin in a man of God to call a hypocrite, a wicked man, or an opposer of the gospel, a fool: "Thou fool," says Paul, "that which thou sowest is not quickened except it die." The Lord goes on:

"Ye have heard that it was said, Thou shalt not commit adultery; but I say unto you, that whosoever looketh on a woman, to lust after her, hath committed adultery with her already in his heart." Here the Lord enforces the spirituality of the law: that it reaches the soul and spirit of a man; yea, the inmost thoughts and desires of the heart, as well as words and actions; and that all above yea, yea, and nay, nay, cometh of evil; and for every idle word, the sinner that dies in his sin, sand under this law, must give an account at the day of judgment. The Lord here shews the need of salt in the corrupt spring of the human heart; for the law is so far from destroying lust, that it works the more vigourously by it: "But sin taking occasion by the commandment, wrought in me all manner of concupiscence; for without the law sin was dead." "For when we were in the flesh, the motions of sin, which were by the law, did work in our members to bring forth fruit unto death." Therefore the sinner must become dead to the law by the body of Christ, and be married to another, before he can bring forth fruit unto God. Terrible as this law is, the Saviour sent every self-sufficient inquirer to it, as his only rule of life; but he never sent one humble suppliant, or sensible sinner to it, during the whole of his ministry. However, the soul that is espoused to Christ sees his old man, yea, the whole body of the sins of the flesh, condemned in his surety, and crucified in his death; and he feels the old man put off when Christ takes possession of the heart. A new creature is formed, and the old man is dethroned. The will, mind, heart, and affections, are made loyal to Christ, and take part with the new man; while the old man, like a rebel in alliance with Satan, wars against both the believer and his grace: "Now then it is no more I that

do it," says Paul, "but sin, that dwelleth in me." But my blessed master goes on to preach, and his own servant follows him, to catch what he can.

"Whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced, committeth adultery." Fornication is unlawful connexion between unmarried people, This crime, when committed by married persons, is adultery, not fornication. The sin for the which such a woman might be divorced, appears to have been committed previous to her marriage. The husband finding her not a virgin, and finding himself deceived and imposed on by a vitiated person; in such a case, the marriage seems to be void, according to Deut. Chap. xxii. And, indeed, such a woman, in the sight of God, is the wife of him who first humbled her, Deut. xxii. 29; though perhaps the Saviour, by fornication here, includes adultery also. However, if she had been guilty of fornication with one man, and afterwards marries another, the marriage is null and void, for she is the wife of the first man; and if she commits adultery afterwards, she breaks the marriage-bond herself. In such cases, and only such, might she be put away. The Lord goes on; "Swear not at all;" "Resist not evil;" "Love your enemies," &c. In all which he explains what he means by breaking one of these least commandments. He that is angry with his brother without cause; he that calls him vain, empty fellow; he that calls him a wicked reprobate; he that has eyes full of adultery, &c. He that breaketh the least of these commandments,

"And shall teach men so." What, then, shall we say of them who hate the ministers that Christ hath sent! and in whose hearts envy has rested for years together! and who call them antinomians, bad spirits, devils, bubbles of the day, and blackguards, without any just charge either of error or immorality! Is not this breaking the commandments, and

teaching men so? Did I ever tell you, in the course of my ministry, that you should have more Gods than one? that you should make images, take the Lord's name in vain, profane his day of rest, ridicule parents, kill, steal, commit adultery, bear false witness, and covet your neighbour's goods? Did you ever see any thing of this in my practice, or did you ever hear any thing of it from my mouth? I trow not. I have enforced regeneration by the Spirit, as the only way to make men holy; and I have preached up a divorce from the law, and union with Christ, as the only way to make men fruitful. I have insisted on a walk in the Spirit, as the only way for men to escape fulfilling the lusts of the flesh. And I have urged a life under the influence of grace, as the only way to get disentangled from the reign of sin: and that sin shall have dominion only over them that are under the law; it shall not have dominion over them that are under grace. But can this be called breaking the commandments, and teaching men so? What, does the grace of God encourage sin? Or is the law against the promises of God? Or does this doctrine make void the law? Nay, it is established this way, and no other. Again, do you find the advocates for free grace, who are sound in their principles, and experimental in their souls, loose livers? Do you see those who are in the closest connexion with me, breakers of God's commandments, and, by example, teachers of the same? Nay, so far from it, that if you would find an ignorant, uninformed people; if a dead, sleepy congregation; if a light, vain, frothy community, who are envious in their minds, empty in heart, and scandalous in life, you must look for them among those who have little or nothing but the law of Moses set before them. The law worketh wrath, the law makes nothing perfect, but the better hope does. The Hagarenes shall never beat the children of Zion at good works, for root and branch are both wanting. Then what is all this desperate outcry against me for? Why, for this one voice that I cried among them, The law of Moses is not the saint's rule of life. For this word I am made an offender; and they that make it such an

offence, cannot bring one text in God's book against it. Yea, further; the best commentators now extant, who have advanced the law as the saint's rule of life from one text, have themselves contradicted it from another, as plainly as calling light darkness, and darkness light: and though all commentators have followed one another in that track, not one, that ever I have seen, has proved it from God's book. The master's commanding will is the bondservant's rule; it is the creditor's handwriting, and the debtor's account-book; but the goodwill of the Father is the son's rule. These are the two covenants. And what the law requires, the gospel gives; and what Christ commands, he works in his saints by his Spirit to obey, and their obedience is the obedience of faith. Neither justification, sanctification, salvation, hope, or help, life or love, come from the law, or by the law. Ministers of the Spirit, and those evangelical servants who serve God in the newness of the Spirit, and not in the oldness of the letter, are not breakers of God's commandments: they are delivered from the law, and wedded to Christ, that they might bring forth fruit unto God. He that breaks the least of these commands,

"And shall teach men so, shall be called the least in the kingdom of heaven." He that is angry at a brother without cause; he that calls him vain fellow; he that calls him a wicked reprobate; he that has eyes full of adultery; he that swears; he that resists evil with evil; he that smites the just; he that, to gratify his malice, sues him at the law for coat or cloak, &c. these things are breaking the commandments, and by speech and example they teach others to do the same. The names antinomian, and bad spirit, that have been cast at me, are in the mouths of thousands of poor ignorant souls, who know no more what they mean by such names than the image of Jupiter that fell from the moon. And their hearts are filled with malice against me, and their mouths with reproach, who never heard me, but having learnt it from the pulpit. And wo be to

him, and to them, through whom the offence or scandal cometh; for they that live in such sins, and teach men so,

"Shall be called the least in the kingdom of heaven." By the kingdom of heaven, here, is meant the church, or church state. And who is this least person in the church? Not the most humble soul, who is like a little child; for he is neither a breaker of the commandments, nor a teacher of men so. The least person here, in Christ's sense of the words, is not a hypocritical professor, but a hypocritical false teacher: and he is least esteemed by Christ; a man of the least value in the church, and one of the least and last in God's account. This is the man: he is an impostor, a hypocrite, and a sinner; and, as he teaches men so, he must be a teacher, and a wicked teacher too. And he shall be called the least in the kingdom of heaven; and so he is to them to whom God discovers him, and that have light to see through him.

The Saviour, in his application, clearly shews, that his disciples are the brethren that are hated without a cause; and who are called empty fellows, fools, and reprobates. And counsels them how to behave under such reproach. Whosoever shall smite thee on the one cheek, turn to him the other. If he sue thee at the law for thy coat, give him thy cloak also. If he compel thee to go a mile, go twain. If he ask, give; if he will borrow, lend to him. If he is your enemy, love him; if he curse you, do you bless him; if he hate you, do good to him; if he persecute you, and use you despitefully, pray for him; that ye may be the children of your Father which is in heaven. By children, here, is not meant reprobates, for Christ never calls them children of his heavenly Father: nor does he allow them to call themselves so, but calls them children of the devil. This application shews plain enough, that it is the children of God that are hated, persecuted, and slandered; and that it is pharisees, hypocrites, and false teachers, that break the commandments, and teach men so; and such are, and shall

be, called the least in the militant church, or kingdom of heaven; and sure I am that such are the furthest, of all men, from the triumphant church, or kingdom of glory. We go on;

"But whosoever shall do [these commandments] and teach them, he shall be called great in the kingdom of heaven." We will inquire,

1. What the Saviour says about the great things of the law.
2. What by doing these things.
3. What by teaching them. And,
4. In what sense such a teacher may be said to be great.

First, What the Saviour says about the great things of the law. We will follow his advice; we will swallow the camel first, and strain at the gnat afterward. The Lord Jesus begins: "Wo unto you scribes and Pharisees, hypocrites; for ye pay tithe of mint, and anise, and cummin; and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel." According to this text, the natural inference to be drawn is this, that every preacher who is destitute of judgment, mercy, and faith, is a carnal scribe, a self-righteous pharisee, an hypocrite, and a blind guide; and his preaching is nothing but fly-catching, or, as Christ says, it is straining at gnats: for the Lord does not say, that he catches the gnat. In Luke, xi. 42, it is thus worded: "But wo unto you Pharisees, for ye tithe mint, rue, and all manner of herbs; and pass over judgment, and the love of God. These ought ye to have done." According to our dear Lord's preaching, judgment, mercy, faith, and the love of God, are the great things of the law, which all good preachers must do. These things ought ye to have done. And these things are to be preached to others, by them that are great in the kingdom. "Whosoever shall do, and teach them,

he shall be called great in the kingdom of heaven." Here we see, as in a glass, who is great in the kingdom, and who is the hypocrite and blind guide. Now we will take notice,

1. Of judgment.
2. Of mercy.
3. Of faith.
4. Of the love of God. For, if we are destitute of these things, our profession, or preaching, is nothing but a noise.

He that has no judgment, is an ignorant man, that knows not God: and He that made him will have no mercy on him; and he that created him will shew him no favour.

He that hath not mercy, is in a carnal, hardened state. God hath mercy on whom he will, and whom he will he hardeneth.

He that hath not faith, is condemned already, and cannot please God. The righteousness of the law is not fulfilled in him, nor one precept kept by him; "For whatsoever is not of faith is sin."

And he that hath not the love of God, or charity, in his heart, is nothing but sounding brass, or a tinkling cymbal. I come to the first head.

First, What is judgment? Why, in the first place, it signifies the righteous sentence of the law executed on the Saviour, who stood as man's surety; by which justice got satisfaction, and the law got judgment done. "He was taken from prison, and from judgment." This was done, that a throne of grace might be erected, without any injury to law or justice. "Justice and judgment are the habitation of thy throne; mercy and truth shall go before thy face."

Secondly, Judgment sometimes signifies God's arraiging an elect sinner at the bar of the law, and appearing, according to the sinner's views, in a judicial way against him: He is convinced of all, he is judged of all; and thus are the thoughts of his heart made manifest; and so falling down on his face, he will report that God is in you of a truth, 1 Cor. xiv. 25. Which trial ends in a fatherly chastisement, and in the justification of the soul: "But when we are judged, we are chastened of the Lord, that we should not be condemned with the world."

Thirdly, It signifies the law of faith, or the gospel; which, to the believer, is the Saviour's judgment of him, of every body's state, and of every thing in doubt about his state; which the elect sinner receives, in which he believes, to which he yields his obedience, by which he is ruled, by which he lives, by which he walks and worships, and by which he rules all his actions. "Hearken unto me, my people, and give ear to me, O my nation; for a law shall proceed from me, and I will make my judgment to rest for a light of the people."

Fourthly, It signifies the inward and righteous sentence of a person who knows the scriptures, and the power of God; who judges not according to appearance, but judges righteous judgment. For the want of which the Saviour rebuked the Jews: "Yea, and why even of your own selves judge ye not what is right?"

Fifthly, It signifies the knowledge that a saint has of God, of his word and ways, and of his own worship, faith and practice; for the want of which the ignorant are complained of: "There is no judgment in their goings."

Sixthly, It signifies shewing the sentence of scripture, between any of God's children who may have a doctrine, a practice, or a wrong, in dispute. "Is it so, that there is not a wise man among you? no, not one that shall be able to judge between

his brethren? but brother goeth to law with brother, and that before the unbelievers."

Seventhly, It signifies the judicious proceedings of a just judge, who has his eye to God and to justice, and accepts no man's person in judgment. For the want of which integrity God complains: "How long will ye judge unjustly, and accept the persons of the wicked? Ye shall be destroyed, every one of you." Hence wrong judgment proceedeth. By this first weighty matter of the law, the Saviour shews, in a spiritual sense, that when the sinner's mouth is stopped, himself brought in guilty before God by the law, and he is justified by faith in his Surety's righteousness; that the righteousness of the law is fulfilled in him, and that all other branches of righteousness spring from hence: which is, in effect, telling us, that whatsoever is not of faith is sin; and that he that believes not shall be damned, be he who he may, or do what he will. I come to the second general head, or weighty requirement of the law, which is,

Mercy. Mercy, here, is intended to shew, that all good to men, all good in men, all good by men, and all good from men, is owing to the sovereign clemency of heaven. Mercy is a perfection, or attribute, of God, which in a way of providence, or in a way of grace, is exercised over all his works. Sometimes it signifies God's kind providence: "God give you mercy," says Jacob to his sons, "before the man." And again, Abraham's servant observes it, in his success of taking Rebekah to Isaac: "God hath not left destitute my master of his mercy." But, in a spiritual sense, God shews it in the gift of his Son, and in the pardon of sins; God hath raised us up a horn of salvation, "in remembrance of his mercy." "To give knowledge of salvation, by the remission of their sins, through the tender mercy of our God." Deliverance from the curse of the law, from the power of sin, and from the precept, Do, and live, and all this by the Spirit of God, is called mercy revealed:

"But according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." Preaching the pure gospel faithfully; revealing the whole counsel of God, and not fainting in it through opposition, temptation, and persecution, that may befall us in exercising the mercy of God received, in the discharge of the ministry, is owing to mercy: "As we have received mercy, we faint not." Receiving courage to be faithful and singular in an apostate and degenerate age, is owing to the mercy of God: "I give my judgment, as one that hath obtained mercy of the Lord to be faithful." These are the sure mercies of David given to Christ, and entailed upon the household of faith by the decree of God, which secures the salvation of all the elect; and in their glorification mercy will be built up for ever. He, therefore, that is a stranger to the mercy of God in the gift of his Son, and to the knowledge of salvation, by the pardon of sin; a stranger to regeneration, by the gift of the Spirit; is a stranger to, and destitute of, this weighty matter of the law. He is in his sin, a wicked man, and the tender mercies of the wicked are cruel, therefore little worth. Such a man sees not the end of the law, that it was intended to train a sinner up to mercy, and to shew him the need of mercy. And he is a stranger to the door of hope that God threw open by Moses, when he prophesied of Christ, and said, God will be merciful to whom he will be merciful. I go to the next weighty requirement, which is

Faith. For although the law is not of faith, nor faith of the law, yet the word of faith, and the righteousness of faith, are witnessed both by the law and the prophets. Besides, the whole Old Testament is often included in the word law: "But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause." Which words stand in the Psalms; and in which it appears plain that Jesus himself is one of the brethren that the Pharisees were angry with without cause. Furthermore, the Lord brings in faith as a weighty matter of the law, because the righteousness of

the law is fulfilled in them that believe, and without faith it is impossible to please God; and because faith goes before love, and always works by it: which love is the fulfilling of the law; for it is the grand hinge upon which hang all the law and the prophets, and without which no works can be performed but dead works, no obedience can be given to God, nothing but the eye-service of a bond slave. Faith is a blessed fruit of the Spirit, and is produced under his operation. It generally lays a fast hold of the law and the justice of God first; and the sinner believes that he is the character described and condemned by the law: he views it and feels it in all its spiritual meaning and dreadful consequences: "I have believed thy commandments," says the Psalmist. He believes, and trembles, and calls upon God in his trouble: and, "He that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him." God, by faith, leads the sinner from death in the law, to life in Christ: "None can come to me, except my Father draw him." Faith deals with Christ's blood for pardon, righteousness, and peace; and makes application of it. Faith mixes its power with the word, and brings the promises home. Faith is a looking to Jesus for every needful help, and a going out of self to the Saviour's fullness to fetch it in. It is by the hand of faith that all our spiritual provisions are brought in. And it is by the assurance of faith that the strong Christian finds himself confirmed and sealed: "After that ye believed, ye were sealed with the Holy Spirit of promise:" under which impression a comfortable degree of assurance, touching one's personal interest in Christ, is enjoyed. Which leads me to the next weighty requirement of the law, which is

Love. The sovereign and everlasting love of God is the grand spring-head, or fountain, from which every stream of mercy flows; and Christ crucified is the only medium or channel through which every stream flows. There is no love to God for his holiness, purity, or beauty, as some talk. No appearance,

or view of God, will ever draw love to him from a carnal heart, that is enmity against him. It is God's love to us, shed abroad in the heart by the Holy Ghost that draws the heart to love God. "Not that we loved God, but that he loved us. We love him, because he first loved us." This love, in the enjoyment of it, always follows pardon of sin. "I love the Lord, because he hath forgiven the iniquity of my sin." "Her sins which are many, are forgiven, for she loveth much. But to whom little is forgiven, the same loveth little." This love will teach us to love all them that love our Lord Jesus Christ in sincerity and in truth, and one's neighbour as one's self; for anger can never rest in a heart blessed with the enjoyment of everlasting love; and he that walks in love, as Christ hath loved us, walks by faith, and in all the commandments of the Lord, blameless. We have seen what the Saviour means by the least commandments, and what he means by the weightier matters of the law; and he that doeth and

Teacheth them, shall be called great in the kingdom of heaven. He that doeth them; he who is a righteous, or justified person; whose judgment is passed; who hath judgment of the goodness of his own state; who has a good judgment of God's ways, of God's word, and of men's hearts; and who is capable of judging between truth and error, right and wrong, and between man and man; and preaches so.

He that hath obtained covenant mercy of the Lord, and preaches the sure mercies of David; being merciful to the bodies and souls of men, as God is merciful.

He that has faith in his heart, and preaches the faith as it was once delivered to the saints; who holds the mystery of faith in a pure conscience, and deals it out from thence.

He that has the love of God shed abroad in his own heart, and preaches it in all its branches; the manifestation of it in the

death of Christ; the revelation of it by the Spirit; the effects of it, pardon and peace.

He that is not angry with his brother without a cause; he that is saved and kept from uncleanness; he that resists not evil with evil; and he that gives his cloak to them that sue him at law for his coat; this is the man, and no other, that doth the commandments, and teaches them. And he

"Shall be called great in the kingdom of heaven." He is a true, real, genuine, and loyal sub-jeer, of the kingdom of heaven; he is not in bondage to the law, to sin, nor to Satan; he is redeemed, justified, and saved; the mysteries of the kingdom are with him; the kingdom of grace is in-him; and he is an heir of the kingdom of glory before him, and shall be

Called great in the kingdom of heaven. He acknowledges himself a great sinner, and tells others what great things God has done for him. Great grace is upon him, and he is a good steward of the manifold grace of God. He is saved with a great salvation, and it is an unconditional salvation that he preaches. He is a man of God, a mouth for God, and an ambassador sent from God. He is an evangelist, and does the work of one lie is a good steward, and is found faithful. He is a minister of the Spirit, and makes full proof of his ministry, by stopping the mouths of gainsayers, by cutting up elect sinners, and by steering a course that God owns and honours. In short, he is an able minister of the new testament, and shall be called great in the kingdom of heaven by all those who know wherein true greatness consists. Which leads me to the last verse of my text:

"For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." There have been six or seven discourses lately delivered from this text by different ministers; and they all agree in this, that the

righteousness of Christ is neither intended nor included in the text; which is a point that I intend to examine. By entering into the kingdom of heaven, these things are meant.

First, Taking the veil of ignorance from the understanding, and enlightening the mind into the mysteries of the kingdom; which is leading the soul out of darkness into marvellous light.

Secondly, It is leading a soul out of bondage into liberty; out of a condemned into a justified state; out of a state of enmity into a state of reconciliation; out of a state of sin into a state of grace; out of a state of alienation into a state of friendship; out of a state of legal labour into a state of rest: which is called translating the sin-net out of the kingdom of Satan into the kingdom of God's dear Son.

Thirdly, The Saviour's introducing his elect, body and soul, into the glories of heaven, is called an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ, 51 Pet. i. 10, 11.

But then, what righteousness is this that can procure such an entrance? Paul's mind was enlightened into the mysteries of the kingdom, as soon as the Lord shined upon him, and into his heart: and he entered into a state of grace, or into the kingdom of heaven, as soon as he arose, and received the Holy Ghost. But what righteousness had he got, to procure, or pave the way for, such an entrance? Paul was a Pharisee, we know: but it could not be his pharisaical righteousness that procured his entrance; for the text says, it must exceed the righteousness of the scribes and Pharisees. And, I think, it could not be the malice and murder of his heart, nor his bloody commission, nor the death warrants that he had in his pocket. The righteousness in the text is obedience to the law, which the Pharisees boasted of, and in which the child of God must exceed the Pharisee. It must be either the sinner's obedience, or the obedience of the Surety, that procures an

entrance here; for the unrighteous cannot enter the kingdom. But Paul, though one of the strictest sect of the Pharisees, had no righteousness to procure an entrance here; it profited him nothing in this case: "I will declare thy righteousness, and thy works, for they shall not profit thee," Isa. lvii. 12. The supplicating publican, and Mary Magdalen, both entered the kingdom of heaven, but not by their own righteousness. No righteousness but the righteousness of Christ imputed, can procure an entrance, either into the knowledge of God, or into a state of grace, which Stands in righteousness, peace, and joy in the Holy Ghost; into all which the sinner enters by faith in Christ alone.

Nor can I think that any righteousness, but that of the Saviour, can procure an entrance into glory: not Paul's righteousness, for that, he says, is dung and dross; nor Zion's righteousness, for that is filthy rags; nor the righteousness of Peter, James, and John, for in many things they all offended. And sure I am, that an imperfect righteousness can never pave the way, either into God's favour, or into his presence. The thief went from the cross to Paradise; but his prayer, his confession of Christ, his rebuking his fellow thief, and confessing the justness of his punishment, is no part of obedience to the moral law, which is the rule of righteousness; and Christ's obedience to that rule, is the righteousness meant in my text, in which Paul hoped to be found when he should enter the kingdom of glory: as it is written, "And be found in him, not having mine own righteousness, which is of the law; but that which is through the faith of Christ, the righteousness which is of God by faith." This is the righteousness that God imputed to Paul's faith, and by which he entered into the kingdom of grace; and in this he hoped to enter into the kingdom of heaven itself: "for we, through the Spirit, wait for the hope of righteousness by faith," which alone can answer for us in that day. No creature righteousness, no imperfect righteousness, no inherent righteousness, can ever admit a man into the

kingdom of grace, or into the kingdom of glory. No righteousness but Christ's spotless obedience to the law, imputed by God to the sinner, can ever give him right or title, procure an entrance or admission into grace or glory.

But you will say, 'There is one word in the text which you overlook, the word, your: Except your righteousness shall exceed,' &c.

Ans. What God freely bestows on us, becomes ours: we receive the abundance of grace, and the gift of righteousness, Rom. v. 17. And God, who gives this righteousness to us, calls it ours: "This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." They have no righteousness but what is of me, saith the Lord; and that is an imputed one, freely given, and freely bestowed. And Christ himself shews this plainly in the chapter out of which my text is taken; and that any man may clearly see that ever was enlightened at all. "Blessed," saith Christ, "are they which do hunger and thirst after righteousness, for they shall be filled." Which shews three things;

First, That these poor souls had no righteousness of their own; feeling which made them hunger and thirst.

Secondly, The righteousness there meant comes by promise: They shall be filled.

Thirdly, That righteousness must be perfect and complete, answering every demand of law and justice; and every end and expectation of the distressed sinner; such as, delivering him from guilt and wrath, fear and torment, death and damnation. And it must procure God's favour here, and secure glory hereafter, otherwise the sinner never can be satisfied, much less filled with it. This is the righteousness meant in my text that far enough exceeds the righteousness of the scribes and Pharisees. And this righteousness gives right and title to

the kingdom: for Christ is made of God unto us wisdom, righteousness, sanctification, and redemption. No other righteousness, reader, shall ever admit any soul living, either into the kingdom of grace, or the kingdom of glory. In this raiment of needle-work shall the church be brought unto the King, and shall enter into the King's palace; and they that are not found in this wedding-garment shall be cast into outer darkness. Reader, beware of the leaven of the Pharisees, which is hypocrisy.

I come now to shew the righteousness of the scribes and Pharisees, and the excellency of Christ's righteousness, which is unto all, and upon all, that believe. The scribes were writers and expounders of the law and the prophets, and pretended to very extraordinary wisdom. The Pharisees were very observant of the lesser matters of the law, in which their self-righteousness chiefly stood; and they pretended to no small degree of sanctity, on which account others were not allowed to touch the hem of their robes. The scribe and the Pharisee were the two first, in the judgment of the poor and ignorant Jews, that would enter the kingdom of heaven; but Christ displaces them, and sets the publican and the harlot in their room. They walked in long robes and were very desirous of it; they made many long prayers; they observed numbers of feasts and fasts; they loved greetings in the markets, and chief rooms at feasts; they appeared very righteous before men, and loved to be called Rabbi, Rabbi; they practised a deal of washing of feet, hands and head, cups and platters; they compassed sea and land to make converts, and sounded a trumpet before them when they gave their alms; they bound grievous burdens on men's shoulders, but never touched one part of the load; they got into Moses's seat, to give laws, and contradicted in life all that they said by word. "They say, and do not." This was their righteousness; and now you shall see their zeal in defence of it. They were desperate enemies to the power of godliness, the truth of the gospel, and the

wisdom that comes from above. They were implacable opposers of antinomians, bad spirits, and all that were not the professed disciples of Moses. They ridiculed the God of heaven, calling him Beelzebub; they cursed the objects of his choice, blasphemed the Holy Ghost, and required a sign from heaven. They traduced Paul as profaning the temple, and giving licence to sin, by preaching up evil that good might come; and with teaching people to forsake Moses, with being a heretic, a turner of the world upside down, a mover of sedition, and a ringleader of the sect of the Nazarenes: but after the way which they called heresy, so worshipped Paul the God of his fathers. They opposed the Apostles in every city, in every town, in every synagogue, and in every house, with the doctrine of the law as the only rule of life; "Except ye be circumcised and keep the law of Moses, ye cannot be saved." They came in privily to spy out the saints liberty, that they might bring them into bondage. They opposed the gospel, rent their clothes, cast dust into the air, gnashed their teeth at the saints, resisted and blasphemed, and abused the name of the Saviour upon madmen and devils; and all this in zeal for the law, for purity, and for inherent holiness. They went about to establish their own righteousness, as those do who exclude the righteousness of Christ from my text; and so stumbled at the Rock of ages, were broken off by unbelief, and scattered into all winds, and remain to this day without a king, without a priest, without a prophet, without an ephod, without a teraphim, and without a sacrifice. And all that they got by their religion, and for their pretended zeal for the law, was the destruction of themselves, as a church, state, and nation; and, what is more dreadful, they imprecated and procured the innocent blood of Christ and the curse of heaven upon their own offspring, from age to age, yea, to more than twenty generations. But I have no call to go any further in describing a Pharisee, for the church of Christ swarms alive with them; and in this glass the reader, if he has any eyes, may see his hundreds, if not his thousands.

But the righteousness of the saints far enough exceeds the righteousness of the scribes: for they receive the blessing from the Lord, and righteousness from the God of their salvation. "This is the generation of them that seek him, that seek thy face, O God of Jacob," Psalm xxiv. 5, 6. The righteousness that God bestows on his saints, is a divine, a perfect, and an everlasting one; and without a perfect righteousness no soul can stand in God's presence, or find access to him in this world: for, if we have access with confidence, it is by the faith of Christ; and if we enter heaven, and see God's face with acceptance in the world to come, it is because we are made righteous in our elder brother, and hold the truth as it is in him. "Open ye the gates, that the righteous nation which keepeth the truth may enter in." This is the wisdom of God, and the glory of the saints; the other is the invention of men, and the snare of fools: but "their rock is not as our Rock, our enemies themselves being judges? So I preach, and so you believe; and neither such preaching, nor such believing, shall ever be in vain in the Lord.

We have seen what the Redeemer says of the weighty matters of the law; which is the first table, and which respects God: and we find those things are wrought in all the saints.

We have seen, likewise, the lesser matters, or the least commandments; which are the second table, and respect brethren and neighbours: and we find that they are the Pharisees in heart, and the false preachers in the church, who break them; and that they are broken by those who hate, slander, censure, and condemn, the children of God; under which we are exhorted to be patient and submissive, that we may appear to be the children of our Father which is in heaven, who suffers as much dishonour from their neglecting the weighty matters of the law, as we do by their breaking the least commandments in hat 1a68 ing and reviling us. But does the Pharisee and hypocrite's breaking the Commandments

entail the name of an antinomian and a devil upon those who have the righteousness of the law fulfilled in them, and who walk not after the flesh, but after the Spirit? Does their exposing themselves to the just judgment of God, for condemning the just, bring a yoke of bondage on them that are made free by the Holy Ghost? or, what Christ applies to the Pharisees and hypocrites, can it be fastened on those whom he hath formed for himself, and to whom he will never impute sin? or can it be thought that they are the persons that are in danger of hell fire, whom Christ himself declares, shall never come into condemnation?

Does the Saviour's telling us that the believer passes from death unto life, imply that the believer is under the ministration of death as his rule of life? Or, does his telling us to take his yoke upon us, which is easy, imply that the yoke of bondage, which neither we nor our fathers were able to bear, is to be added to it? Does the Lord's telling me to abide in him, imply that I am to go to Moses? or, does his affirming that those who abide in him bring forth much fruit, imply that nothing but licentiousness is intended?

Can any man separate the precept of the law from the sentence? Is the law divided? Can any man bring my neck under the yoke of the precept, and keep my soul from the curse? No; he that is under the precept, is under the sentence: "As many its are of the works of the law, are under the curse" of the law. And they who go to the law for justification, in any sense, or even to be made perfect, Christ shall profit them nothing. God has made a new covenant with his people: not according to the old; that was written by his finger on tables of stone; this, by the Spirit, on the tables of the heart; that was the law of works, this is the law of faith, truth, and liberty; and surely such a soul is not without law to God. The law of faith is written on the believer's heart, and with the mind he serves the law of God. The law of the Spirit

of life is in Christ, and he is under that law to Christ. It is the law of the Spirit of life in Christ that frees him from the law of sin and death: such an one is not under the law, but under grace; not under the law of works in the hand of Christ, for that cannot be proved, but under the law of the Spirit of life in Christ. And such men are the most pure, the most happy, and the most useful men, in the church; and their followers are the most bright and fruitful in the world, and the most evangelical worshippers of God. "Forasmuch as ye are manifestly declared to be the epistle of Christ, ministered," says Paul, "by us; written, not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart. God hath made us able ministers of the new testament; not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life. But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance, which glory was to be done away; how shall not the ministration of the Spirit be rather glorious? For, if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For if that which was done away was glorious, much more that which remaineth is glorious. Seeing, then, that we have such hope, we use great plainness of speech: and not as Moses, who put a vail over his face, that the children of Israel could not steadfastly look to the end of that which is abolished," 2 Cor. chap. iii.

Let our opponents tell us what that law is which was engraven on tables of stone; and let them prove it to be the ceremonial law, if they can. Then let them shew who those precious souls, called living epistles, are; and then let them prove that Paul's twice asserting that the ministration of death, engraven on stones, being done away and abolished, means that the law is their only rule of life. And, if this be antinomianism, let them father it upon the Holy Ghost: he is the author of the

scriptures; for holy men spake as they were moved by the Holy Ghost.

'Why, then,' you will say, 'what is become of the law with respect to the saint of God?' Paul tells you; "Blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." But, then, what law is that which is against us? The law that works wrath, and curses us, must be, I think, the most against us. And what law is that, the ceremonial law? Nay, saith Paul, it is the law engraven on tables of stone that ministreth death. And what law is that which is contrary to us? 'Why,' say you, 'the ceremonial law.' No; for that was so far from being contrary to the Jews, that they liked it. "Offer a sacrifice of thanksgiving with leaven, and proclaim and publish the free-will offerings: for this liketh you, O ye children of Israel, saith the Lord." And who was Paul writing to, when he told the people that the hand-writing was blotted out? Why, he was writing to the Gentile believers at Colosse, who had felt the force of the moral law as their account or debt-book opened against them. Had Paul meant the ceremonial law, they would not have well understood him; for the ceremonial law was never given to the Gentiles: but the moral law was written on all their hearts, and was their debt-book, and a handwriting against them; and so they will find who die under it, whether Jew or Gentile. He that sins in the law, shall be judged by the law; and he that sins against the law in his conscience, shall be a law to himself, and perish by the same. I conclude, the law is the saint's first husband and schoolmaster; and it is the bond servant's only rule: but "they that are Christ's have crucified the flesh with the affections and lusts; and against such there is no law." I conclude with insisting, that that righteousness which shall silence every accuser at the bar of God, and give a title to heaven, is an imputed one. "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in

judgment, thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord."

I have no doubt but our opponents will be found in that which they describe: but God grant, for Christ's sake, that we may be found in this. Amen.

I add no more.

An Answer to Fools; and A Word To The Wise

Acts 2:27

William Huntington (1745-1813)

Quote.

THERE is nothing personal in my book, as to any living characters.

Answer.

This is true. There is not the personal character, in your book, of any one creature, either in heaven above, or in the earth beneath, or in the waters under the earth; neither of angel nor spirit, saint nor sinner, brute nor devil. And what the Reviewers have said of your book, is true, that there are no such characters, no such antinomians, to be found, as are there described.

Quote.

It is possible that more than one, or one hundred persons, may find their own sentiments exploded, and their own characters drawn, in this piece.

Answer.

Though Maria owns there is nothing personal as to any living characters, yet a hundred living persons have found their characters drawn in her book; I cannot, for my own part, find out one character in it. There are several monsters, but no creature likenesses. There is a saint mentioned, with his grace in captivity to sin. There is an Arminian half described, but he is called an antinomian. There is a church mentioned like the moon in sanctification, but the real church has got the moon under her feet. There is a triumphant believer mentioned, and faith gives him his victory. Faith is represented as cutting a sinner off his old stock in one place, and working vital union in him in another. And there is Scanderbeg mentioned, but nothing described save his arm and his sword. Therefore, who these hundred persons there drawn can be, I cannot tell: but this I know, that there is not one of them alive at this time in England. If Maria was open to conviction, she would own her characters a fiction, and her assertions a contradiction: but women, as well as pigs, love to run their own way, and will make a terrible noise if an attempt be made to stop them; so we must go on.

Quote.

This has been particularly the case with Mr. William Huntington and Mr. Jones: they have met with their own likenesses so strong and picturesque, that they start at the resemblance; and each one cries out, This is me!

Answer.

Let another praise thee, and not thy own mouth. Let thy own works praise thee in the gate. However, my ugly face has hitherto baffled every artist that has attempted a likeness of it: but Maria has attempted a likeness of the inward state of my mind; and I think that my heart is as puzzling to a hypocrite as my face is to an artist. A hypocrite can no more delineate a sinner saved, than a bat can portray an eagle flying in the face of the sun. But Maria will insist upon it, that she has hit a likeness. For my own part, I would not wish to be positive in this matter, though I am better acquainted with Mr. Huntington's cast than most men are. Let us consider the outlines that Maria has drawn, She has called me a minister of the gospel, and a liar; a christian, and a conjuror; a partaker of grace, and a graceless person; an antinomian, and a diviner; a rancorous person to men, and yet familiar with the devil, or a dealer in black and magic art. Now, though I am no judge of pictures, yet I think that no antiquarian in the world will allow, if he is led by unbiassed reason, that all these lines can meet together in any one likeness. Wonderful are the changes that I have passed under since I have been in the metamorphosing hands of this mistress' of arts; and what she will make of me next, I know not, unless she turn me into a muscle, and carry me in a basket; or into a penny whistle, and sell me at Bartholomew Fair.

Quote.

Mr. Jones says, he has good grounds for concluding this book is aimed at him. No, says Mr. Huntington, it is a dreadful great bolus intended to choke me.

Answer.

I seldom make any use of quack medicines; for I believe quack doctors in physick, and quack doctresses in divinity, have ruined the bodies and souls of thousands, and have drowned themselves in destruction and perdition by so doing,

and for nothing in the world but to get an idle penny. I have no doubt but Maria's pride, as a prophetess, would rather choke me with a bolus, than suffer me to take off any of her proud flesh, pierce the skin of her profession, or admit any salutary composition to her bleeding conscience. But, as many have tried to poison me, I am very careful what I commit either to stomach or conscience. I apply nothing that comes from Maria's hands, nor even eat a black pudding, unless I know who made it. I am no friend of fortunetellers, men-milliners, or women-clergy; for I believe the devil is the sole master of all such.

Quote.

Now, whether the book was aimed at Mr. Jones, or designed as a bolus to Mr. Huntington, I can assure the public, that neither of these gentlemen have been injured by it in the least; they are both in good health and spirits.

Answer.

A sufficient proof that the patients had better skill in drugs than the lady of the faculty; and more wisdom too, seeing they preserved their health when a plot was laid to choke them for the sake of a trifle of money. Mr. Ryland promised in public, that he had prepared a pill for me; and would give me a bolus, if that did not do. But then I did not know that they were to be pounded in Maria's mortar, or sent out in her gallipot, till I saw her name on the label; and then I treated them with all the contempt that they deserved; never dreaming that a physician would covet the sanction of a woman, or that a master of arts would defy his antagonist under the pitiful patronage of a parish girl.

Quote.

And, as a proof of this, they have each of them published an answer, and defended their cause as well as they are able.

Answer.

I am glad that the cause of truth is counted mine, and that I am considered as a co-worker with him who pleads his own cause against those who bring forth their strong reasons against the King of Jacob.

When a hypocrite becomes a plaintiff, and a believer the defendant; when blind guides are made counsellors, and carnal reason draws the process; when pride and deceit are the parties aggrieved, and the truth of the gospel the aggressor; when the law is made the only rule of life, and the appeal is made to a candid world; there is never any doubt but the believer in Christ will carry the suit, so as to come off with a conscience to God, and a countenance to men. And, as to the applause of the world, and the seeking honour one of another, we leave that to Paulus and Maria, who cannot believe.

Quote.

In making a few remarks upon their publications, I mean to be as concise as possible.

Answer.

The reason is, Maria has squeezed out all the contents of her press. She has lately published a Journey to Enfield, &c. which must have greatly exhausted both her matter and intellects. Let her take another tour to the same place, and go part of the way by Lee river, and the rest by land carriage; and, at her return, publish both the voyage and the journal; it may be edifying to poor creatures like us, who seldom go out of the smoke of the chimney, and who know so little of the

religion, customs, and manners, of the people of foreign countries! Useful writers should not be too concise. Maria's productions may serve as lark-lines, to entangle many a reprobate in a profession; as a shoeing-horn, to draw many an impostor to act upon the stage of Zion; and as a smoothing-plane, to finish the education of many who are ever learning, but never able to come to the knowledge of the truth. Besides, there may be other poor girls in the rising generation, who may wish to mump a livelihood by a religious profession, without stooping to the menial drudgery of a servant, as well as Maria. Numbers have attempted this in the days of old; as Judas, Simon Magus, Demas, Ananias and Sapphira: however, they all failed, but Maria has succeeded; a proof of her good sense; and it is a pity that such a fund of good sense should die with her. Maria's instructions to me have neither been unseasonable nor unprofitable: for I had never known what a stageplayer, in the Greek tongue, had meant, had it not been for an old mistress of mine in the coal trade, and a long correspondence with my dear Maria; so that every where, and in all things, I am instructed. I know how to abound with governesses, and how to make shift without them.

Quote.

The love of truth, and sense of duty, constrain me once more to take up my pen upon this subject.

Answer.

A sense of duty has constrained Maria to take up her pen: but where is the command that requires this duty from Maria? God says, "I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence," as also saith the law. Indeed, the Lord saith, "As for my people, children are their oppressors, and women rule over them; they which lead them cause them to err, and destroy the way of their paths;"

which is verified in Maria. But, then, this rule of women is usurped. Neither God, nor his word, call Maria to this duty, but tell her to hold her tongue; therefore Maria's constraint to this branch of duty can only come from the devil. Let her not start at the name of her master; I say, from the devil, who takes her captive at his will: while pride constrains her to display the rebellion which dwelt first in her grandmother Athaliah, and the clerical authority of her mother Jezebel; and which, I am persuaded, both meet in this reverend Maria also. "It is a small matter," says Paul, "that I should be judged of man's judgment." But I cannot call mine a small, but a bulky, matter; for mine is not the judgment of a man, but of a woman. I have heard of a Pope Joan in the Papal chair; and I have seen a thing that wears petticoats in Moses's seat, who says much, and does nothing. I have received various mandates and womandates. But:

Quote.

Mr. Huntington is too high-spirited, &e. he disdains to be bound in the trammels of good sense, &c. truth cannot bind him in her chains.

Answer.

This is true. The wisdom that comes from above to God's saints is too high for a fool, he cannot attain unto it; and good sense is too dear to be spent upon foolish women, whose mouths must be stopped, and who are to be answered according to their folly. And as for the chains of truth, we leave them for Maria and her fellow prisoners. The freeborn sons of Zion never wish to exchange the Saviour's easy yoke for the fetters of a convict: God bringeth out those that are bound with chains; but the rebellious dwell in a dry land. Give us the cords and bands, but keep the trammels and chains to yourselves.

Quote.

A character sunk so low as this is truly contemptible; and falls so far beneath one's notice, that nothing but a love of the truth could induce me to take up my pen once more against such an opponent.

Ans. It was Maria's own choice to take notice of me at first; for I was determined never to take any of her: and it is still my desire, not only to appear contemptible to Maria, but to every one of her associates; for I know the religion of many of them, and that it has no affinity with that which the Lord wrought in me, either in root or fruit, heart or life. But the real truth is, that my dear and reverend Maria has not gained that idle penny by Mr. Huntington that she expected; and so she holds the commodity in contempt. And as for truth, Maria might just as well tell me, that a blind man loves crimson colour, and a dead man Milton oysters; as to tell me, that she loves the truth. Truth has a reviving and renewing power in it, which she never felt; and a beauty in it, which she never saw. I pay no regard to a person's professing a love to truth, unless truth confess a love to them. It is not enough to praise the truth, but to have praise of the truth.

Quote.

However, I can assure the public, that this shall be the last time I will exercise their patience, and my own, in hunting Mr. Huntington out of the quagmires of deception, the false coverts, the refuges of lies, under which he is constrained to hide.

Answer.

I will make no such rash vows. Maria began, and I am determined to finish. If her patience is worn out, mine is not: if she is offended, I burn not. "The servant of the Lord must not

strive, but be gentle unto all men, apt to teach, patient, instructing those that oppose themselves." I know God has sent men to hunt his chosen people out of the holes of the rocks, Jer. xvi. 16. And if he has sent Maria to be a cunning hunter, a woman of the field, I have no objection; let her pursue the chace, and not be weary in well doing. But let me presume, for once, to dictate to my governess. Quagmire, in scripture, language, does not mean deception, my dear Maria. Sticking fast in the horrible pit, and sinking in the miry clay, mean despair, or despondency, when the soul is quickened to feel its corruption, and sinks into self-despair of ever finding any solid foothold or foundation in the performances of fallen nature. And a refuge of lies is the starting hole of those persons who talk of the gospel, and yet make the law their rule by which they hope to live: they seek righteousness, as it were, by the works of the law, and so stumble at that stumbling stone. The table of the law becomes a snare unto them; and the gospel, that is for our welfare, becomes a trap. This is Maria's refuge; and where God sends a strong delusion, I never expect to break it.

Quote.

It is my intention to take a last farewell of him in these strictures.

Answer.

I have no ground to believe that we were ever made one in the ancient settlements of eternity'. I never would have any intimacy with you in time. We have never found any union, either in spirit, practice, or principle, in this world; and, it is to be feared, we shall feel no more in the next than there is between sheep and goats.

Quote.

Unless divine grace should make a wonderful change in him.

Answer.

The change on my side is too great already to allow of any fellowship with the unfruitful works or workers of darkness, only to reprove them. Besides, a new man, or a principle of grace, that is taken captive by sin, such as Maria describes, would make no change in me for the better, but for the worse. I expect grace to subdue my sin, instead of being a captive to it.

Quote.

And remove far from him the way of lying, which, I am sorry to say, at present seems as natural to him as to breathe.

Answer.

Maria is the first that has brought this charge, and I am sorry to see such a morsel of candour break through all her patent trammels of good manners. I fear Maria's philanthropy will be found upon trial to be nothing but a cockatrice egg; and I think another crush or two will make it break out into a viper. However, I shall turn these tables upon Maria herself before I finish this piece.

Quote.

And enable him not only to preach the gospel, but to give substantial proof that he is influenced by the spirit of the gospel.

Answer.

All along the doctrine that I preach has been traduced, by this Maria, as antinomianism and licentiousness; and now she

calls it gospel. In the last quotation she would have nothing further to do with me, unless divine grace should make a wonderful change; in which she represents me graceless: and now she calls upon me to give substantial proof that I am influenced by the spirit of the gospel; which is what a graceless man can no more do than graceless Maria herself.

Quote.

Should this be the case, and I live to see it, he may very likely hear from me again. It would give me the greatest pleasure; and I would be one of the first to congratulate him on so excellent and desirable a change.

Answer.

I believe that you both wish and desire a change; for I know that a child of God is a living dagger to a hypocrite: and such characters would be glad to make a saint just as vile as themselves. And sure I am, that a dreadful change for the worse must take place on me, before any congratulation could be received from such hands. I must get into a far country, and join myself with the citizen of it, waste my substance with riotous living, and spend all upon harlots, before I could feed such swine, or sit down to feed with them. And I think I have given ample proof of this some years ago, when Maria's hostess came five or six times repeatedly into the vestry in the city, to invite me to her house; which she did, till I was obliged to break through the trammels of good manners, and tell her abruptly, that I would not spend my time in gadding after a parcel of old women; for I know a society of hypocrites, who can do nothing but sin, are very fond of getting a tool called a minister into their class, to give sanction to their wickedness, that they may carry on their works of darkness with a better grace; and by being visited by a supposed minister of Christ, they may be less suspected by the religious world. But this is

no part of the ministry that I have received, and I hope never to fulfil it.

The standing crop of carbuncles that appeared in the face of Maria's hostess, give me room to suspect that she was not a Rechabite, or one that paid any regard to the commandment of Jonadab. Jer. xxxv.

Quote.

Mr. Huntington has thought proper to address his answer to my book, to the Rev. Mr. Ryland, senior.

Answer.

And did not Maria address her answer to Miss Morton's book, to the Rev. Mr. Huntington, sinner saved? Will my governess condemn me for copying after her example, when I have acted so agreeable to her only rule of life? Does she bind burdens on others, and refuse to touch them? Does she say, and do not? And if I do the things contained in the law, shall I not judge her who transgresses the same? "Whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets."

Quote.

And chuses to consider that gentleman as the author of it, directly and repeatedly.

Answer.

No, I have represented it as coming in the natural way, from male and female; it was moulded together by a conjunction of heads. Mr. Ryland is the father of it, but Maria travailed in the birth of it, and brought it forth; and a poor little idiot it is: it will

do little honour to the venerable parents. "A foolish child is the calamity of its mother; and the father of a fool hath no joy."

Quote.

Yet in doing this, he must have done violence to his conscience; and has asserted not only a falsehood, but a wilful falsehood,

Answer.

Then at whose door does this falsehood lay? When Maria published her first twopenny volume against me, I asked Mr. Ryland, before ten persons in the vestry, if he had not a hand in it? He declared, but not without some inward checks, that he had not. Three days after that, he acknowledged to Mr. and Mrs. Terry, at their house, that he had a hand in it. If the declaration was true, the acknowledgment was false; but then it lies with Mr. Ryland, not with me.

When the volume entitled, Antinomianism Unmasked, appeared, Mr. George King, of Aldersgate street, asked Maria, 'Does this book contain Mr. Ryland's sentiments?' She replied, 'They are Mr. Ryland's sentiments.' Mr. King has given me leave to assert this, with his name, in this book. Then of course I addressed my answer to the father of the sentiments, but not to the exclusion of the mother, who bore the birth-throes in bringing them forth. And if my calling the book Mr. Ryland's be false, where did the falsehood originate? It was Maria that spoke it, and when she spoke it, she spake of her own. I can be no more than the propagator; she is the liar, and the mother of it. Let Mr. Ryland disprove what he said to Mr. Terry's face, and let Maria do the same to Air. King; but this will never be attempted.

Quote.

There is no more similarity between that gentleman's style and mine, than there is between the twinkling of a taper and the bright beams of the sun.

Answer.

I never knew that Mr. Ryland had any method, manner, or style, peculiar to himself, till now. He has always appeared to me to be only the echo of Joseph Alleine. His manner and matter appears to be all reflected from his works; and as for Maria, she reflects from Mr. Ryland; and the light has gathered such dimness by this treble reflection, that at last Maria acknowledges that her refutations of error are nothing but a twinkling taper; she might have said a will-a-wisp.

Quote.

It is impossible for me to treat it as it ought to be treated, without indulging those flights of levity; and, perhaps, stooping to make use of such language as would set me nearly upon a level with Mr. Huntington.

Answer.

Wisdom dwells with prudence, and finds out knowledge of witty inventions. A prophet of the Lord doth sometimes indulge a little good humour, even when the worshippers of Baal are in the midst of their devotions, both crying and cutting themselves. Let Maria stick in the bog, and me stand upon the rock, and there will be no fear of our getting upon a level.

Quote.

While I have got truth and right reason on my side, Mr. Huntington is welcome to have all the laugh upon his.

Answer.

God and truth must not only be of your side, but turn your captivity, before your mouth can be filled with laughter, or your tongue with singing. Poor souls that have got nothing about them but the sheep's clothing, have little cause to laugh. They have got a guilty conscience, and a troop of despairing thoughts, inwardly preying upon their vitals, which keep them down; and if they make an effort to raise their shackled spirits out of the gloomy regions in chearful company, still the joy of the hypocrite is but for a moment. Yea, "even in laughter, the heart is sorrowful; and the end of that mirth is heaviness." But he that eats his bread with joy, and drinks his wine with a merry heart, knowing that God accepteth his works, his mirth is both food and physic. "A merry heart," saith Wisdom, "doeth good like a medicine;" and, "He that hath a merry heart hath a continual feast."

Quote.

He says, Wist ye not that such a man as I can certainly divine. Here our astonishment ceases; or, rather, it greatly increases. What? Mr. Huntington a diviner?

Answer.

Yes: and he hath found out the iniquity of this pretended servant of the Lord, who would fain pass for a true prophetess: but I say, Nay, but to see the nakedness of the land she is come, not to buy corn, but to mump for bread; and, by the life of Pharaoh, she is nothing but a spy, who comes to spy out our liberty that we have in Christ, that she may bring us into bondage.

Quote.

He has been, to be sure, of various occupations. This he has informed the world of long ago; but, who ever thought him a conjuror before? This is a strange piece of news! I don't know

how long Mr. Huntington has studied the black art: he has not informed us that. However, we are obliged to him for the intelligence that he is a master of it; and I presume, in the next publication, the letters M. B. A. will appear in addition to S.S. Many, no doubt, will stand in awe of this sublime character: many pens, which were about to be taken up, will, no doubt, be laid down in silence; and, indeed, it may be prudent to keep out of the circle of Mr. Huntington's magic wand.

Answer.

The reverend Maria here attempts a flight of levity; and takes back a little, and but little, of the laugh to herself, which before she granted wholly to me. However, in this branch of business I am not alone; others trade in a sort of magic as well as I. Tash-she declared to the doctor, that Mar-rat and Mac-tesh had finished seventeen bottles in fourteen days at Islington, and he feared they would kill themselves. If this be true, there must be witches as well as wizards in the world; and that if I deal in magic art, such must deal largely with familiar spirits. I know the goddess of Endor fetched her spirit out of the earth, but all do not: for some folks keep them, as doctors keep leeches; I mean, in a bottle. Witness the long score that stood a long time, for a long number of foreign, though not familiar spirits, at the end of St. Martin's-le-grand. But what has this to do with my beloved Maria? Nothing at all. It is to whom it may concern: she is for what she calls personal holiness; and well she may, for such washing must clean both cup and platter. Maria is for personal holiness, I say. This sound is gone out into all the world, and there is nothing wanting on our side but faith to believe it: and if we cannot believe what she says and writes, our faith will get no help from what she does; and, what is still more wonderful than even the picture of magic itself, is, these two venerable ladies were both, in pretence, great advocates for the holy law of God. Yea, one of them was, at the same time, even a writer of morality, a propagator of good

works, and an opposer of antinomianism, licentious doctrines, and all loose living in persons against whom no such charge could ever be brought. Now, if truly pious Maria would know who this spirituous prophetess is, let her divine, as I do; let her divine by her god, or inquire of her neighbour. She has one god, named belly; and one neighbour, and that is the same: either of them can inform her. I have one favour to beg of Miss De Fleury, and that is, that she would be particular in pointing out the place of her residence in all her title-pages for the future, lest she hurt the sale of her books. Mr. Davidson, stationer, at Tower Hill, who was so kind as to procure me the Last Farewell to Mr. Huntington, inquired for Maria from one end of Jew in Street to the other, without the least intelligence; till a thought struck him to inquire at a gin shop, and the first word of inquiry there brought out both the name of the prophetess and her hostess together. Ira' porters of foreign spirits, and dealers in familial; generally know one another; they are like spigot and faucet, one cannot do without the other; one will peep for the money, and the other will mutter about religion, in order to get it.

Quote.

Many pens that were about to be taken up, will no doubt be laid down in silence.

Answer.

Many a goose has run at me when I was young, and many quills have been shaken at me since I have been old; but I am no more afraid of the quill, than I was of the goose: the former was nothing but a noise, and the latter is nothing but a vapour.

Quote.

However, as I have God and truth, and a good conscience on my side, I think I need not fear either Mr. Huntington, or his

familiar spirit, who, I believe, resides not a hundred miles from Paternoster row.

Answer.

I would charitably hope, that in this last quotation, Maria has spoken allegorically; that is, that some things are mentioned, and others meant. If, by her god, she means what Paul calls Belly, no doubt but this god is of her side; though, even that deity sometimes rises up against a worshipper that makes it sick with an abundance of drink offerings. And if, by truth, Maria means the chimeras of her own brain, she is right; these are chiefly of her own side, for there are but few, yea, very few to be found in all the bible, which I shall hereafter endeavour to prove. As for my dear Maria's good conscience, I can say nothing to; I have not wisdom enough to fathom that profound depth, nor skill enough in navigation to explore that vast expanse; and if I have one poor familial' spirit in Paternoster row, the prophetess greatly exceeds me, both in number and nearness; for she has a thousand favourite and familiar spirits in every street in London, and may consult either of them whenever she pleases, for twopence or threepence a time. And in this the prophetess has gone to the utmost of her ability; yea, and I bear her record, beyond her ability: witness the long score above-mentioned.

Quote.

For surely, there is no enchantment against Jacob, nor divination against Israel.

Answer.

Yes there is; Joseph's divination stands on record against eight Israelites at once; and he brought them all to confess, that they were verily guilty concerning their brother. And I shall yet divine against this serpent, who feigns to bite without

enchantment; for she is a babbler in religion, and that is no better, Eccl. x. 11.

Quote.

Familiar spirits, I am told, are always lying spirits.

Answer.

And they are sometimes staggering spirits; witness the hobbling walk from the D r's across Bartholomew Close: and sometimes they are noisy spirits; witness Paulus, or J..n 11, RÖ.d, senior, last summer, at a coach door, with two gentlemen, one on each side of him, at the York-shire Stingo. But these are not the base acts of antinomians, though they were rather stumbling to a gentleman of our vestry, named Randall; nevertheless, these are good works: this is not will worship and neglecting the body; no, no; " No man ever yet hated his own flesh, but nourisheth and cherisheth it." The belly is a near neighbour, and a man must love his neighbour as himself. This is letting their light shine before men: this is preaching by example as well as precept.

Quote.

Without any further introduction, I shall now, by divine assistance, proceed to make a few strictures upon the Broken Cistern and Springing Well.

Answer.

Divine assistance is never granted, to aid a rebel in the act of disobedience. "God will not cast away a perfect man, nor will he help an evil doer." "I," saith God, "suffer not a woman to teach"

Quote.

I shall, in the next place, shew what ideas Mr. Huntington entertains of my book, and what he says of it.

Answer.

I say, the book is a turning things upside down; inverting the order of Christ and his apostles; and a rowing against the whole current of scripture. Christ and his apostles began with the law, and ended with the gospel; Maria begins with Christ, and ends in the law. They preached the law to sinners, to shew them their lost estate; and then pointed out the refuge. Maria begins with the refuge, and then points to the law. They made the law a schoolmaster to bring us to Christ; Maria makes Christ a schoolmaster, to bring us to the law. Paul says, those that are in Christ, are no longer under a schoolmaster; but Maria makes Christ's scholars to be all under that schoolmaster still, as their only rule of conduct; yea, as the only rule of right and wrong. Christ represents Moses as an accuser, that we may apply to him as the advocate; Maria brings us from the advocate, and delivers us up to the accuser. The apostles lead us from the works of the flesh under the law, to end in the works of the Spirit; but Maria begins with the letter of the ministration of the Spirit, and ends in the flesh. The apostles proclaimed a divorce from Moses, and a marriage with Christ, that we might bring forth fruit unto God; Maria takes us from Christ to the law, that we may not be licentious antinomians. This is the drift of her book, and the base purposes that it was intended to answer; and it was published at the request of Mr. Lovegrove, who promised a little money to the authors of the book; and who himself has been twice an Arminian, and twice a Calvinist.

Quote.

I shall prove that they are founded on the word of God, and are clear bible and experimental truths; not head notions, but heart religion; not vain jangling, but sound doctrine.

Answer.

And my business shall be, when I come to her doctrines, to clear that blessed book from those things that have no foundation there; and consider the singular experience contained in what Maria calls experimental truths. For I say, and will insist upon it, that if every unregenerate person in the world was to read that joint work, called Antinomianism Unmasked, till they acquired all the experimental knowledge that it treats of, they would be without a good hope through grace, and without any saving knowledge of God in this world. Graceless persons may make graceless proselytes; hypocrites may gain hypocrites to contend for their notions, and espouse their cause; but they never shall bring one soul to close in with Christ Jesus. God sets no seal to an usurper; he never blesses with his power the specious pretences of impostors. They ran, I have not sent them, saith God, "therefore they shall not profit this people at all."

Let us come to facts. Let me appeal to the bottomless, boundless abyss, of Maria's conscience. Was one soul ever effectually awakened, or one gracious weakling ever established, by any productions of Maria's pen, except the man in Hertfordshire, and the other in London; enemies to me, and to my doctrine; mentioned in my last answer? These, it is true, were built up greatly; they espoused Maria's cause, circulated her books, and opposed antinomianism to the last: but then the former fled his country for sodomy, and the latter hanged himself; and all for want of the grace of God. Maria laboured hard, and laboured long, with a certain nobleman, lately circumcised and become Jew, to bring him from the law to the gospel; and, on the other hand, this Zipporah would have taken a sharp stone, and have done the office of a bloody wife to me, in order to bring me under the law. And in this sense she becomes all things to all men, that she may gain some things, by all means: but then both the nobleman

and myself remain just were we were. She may have received an alms from him; and, by her books, made a penny of me; but then the one remains a Jew, and the other an antinomian still; so that, in this sense, Maria runs in vain, and labours in vain; her preaching is vain, and her faith vain; and, for aught she has done for us, we are yet in our sins.

Maria has laboured hard, I believe, almost five years, against my licentious life and doctrines, and without proving one just charge against me of immorality; and, on the other hand, she has not produced one person to bear witness, before the churches, of any one good work, either work of the law, work of faith, or work of the hands, that ever she performed, but one; and that was cooking the calf's head, the night that the synod was convened against me, and she threw that into the ashes. As saith the poet:

Malice concerts in envy's strains,
O'er heads of calves, and brutal brains:
But, ere the guests procur'd the lot,
The head was leaping from the pot;
The dish defil'd, that nature crav'd,
The clergy smil'd, the cook was sav'd.

It was deemed no less than a miracle, that Maria was not drowned in the pottage pot; but some of the opposite party viewed it as a bad omen to them, that their councils and their religious profession would as surely fall to the ground, as the calf's head fell into the ashes.

Quote.

Give me leave to observe here, that it is very strange that the ignorance and foolishness of the authors, to use Mr. Huntington's expressions, should be confuted and established by this book: it is a contradiction in terms, and must strike every reader of common sense, as being an assertion not one step above nonsense.

Answer.

If it be nonsense, it rests with my opponent. What I have asserted is good sense. The authors confute their own assertions; and, by so doing, establish themselves, in the judgment of discerning Christians, as ignorant and foolish in the things of God. For, as the wise man says, "The lips of a fool swallow up himself:" that is, he is entangled in his own words, cast by his own counsels, and falls into his own pit; and says to every one that goes by the way, I am a fool! And so do the authors of this book. They says, 'The law is done away as a covenant of works.' In this, the law has lost all its power; and yet 'every believer is under it, as the only rule of life and conduct, and of right and wrong.' And afterwards, the antinomian is charged with declaring that the law is done away. They make the antinomian guilty, for declaring what they themselves assert; and confute in one place what they state in another, and so establish nothing but their own foolishness, in the judgment of the wise and discerning reader; or, to repeat the wise man's words, such an one says to all that go by the way, I am a fool! And, if a discerning person hears the saying, and observes the conduct of such a person, and finds they corroborate, then they establish their foolishness.

I have called the Treatise of these co-workers an iniquitous publication, and a vile book, intended to debase the gospel; and I stand to it. The law is brought in as the believer's only rule of conduct, which takes in every thing in this life; and, in

the matter of David, it is brought in as the only rule or standard of right and wrong. If the mystery of faith be no law, what is the obedience of faith? Nothing but a phantom! If the gospel be no rule of life, how came the just to live by faith? And if it be no rule of wrong; how come the disobedient thereto to be judged by Christ's word, and to be condemned for infidelity already? And if the gospel be no rule of walk, how comes the just to walk by faith, and be blessed in so doing? And if it be no rule of conduct, how come the scriptures to declare, that whatsoever is not of faith, or in obedience to the law of faith, is sin, and without faith it is impossible to please God? And if the law be the only rule, how is it that the Father should tell us to obey the voice of his Son, and threaten the soul with everlasting destruction that refuses to hear his word?

The gospel says, it is more blessed to give than to receive. Some judge it more profitable to receive than to give: some favourers of the gospel have worked with their own hands, to have to give to them that have need; when some folks have made others needy, rather than work with their own hands.

My dear Maria wants candour, she is too hasty with her aspersions; she should not magnify herself till our feet slip; she should see that we are down before she cry, "Ah! ah! so would we have it:" she should have some just ground for a charge of immorality, before she sets us forth as loose livers, licentious persons, enemies to holiness, and to every good work reprobate; lest, after all, she be found to be not a doer of the law, but a judge. The spiritual man, not woman, judgeth all things, but himself is judged of no man, much less of a woman. Furthermore, people should know the force of truth before they pretend to refute error; they should know the scriptures and the power of God, the force of the law, and the power of the gospel too, or else they will only doat about questions whereof cometh strife and envy. No soul will ever

prize a throne of grace, till he has been at a throne of judgment; no man will prize access to God by faith, till he has attempted to gaze at the bounds of the mount; he will ever love Mount Zion, who has felt the storm of Sinai; he will prize the blessing, who has felt the curse; he will be thankful for a free spirit, who has felt the spirit of bondage; and rejoice in the promise of life, who has felt the sentence of death: he will bless God for a court of equity, who has been arraigned in a court of judicature; and they that have been galled with the yoke of the law, will value the yoke of the gospel: they will sing of mercy best, who have felt most of the force of judgment; and those will prize the Lord's goodness, who have felt his severity; and those who know that without Christ they can do nothing, will bless God for working all their works in them. Moreover, before good old women get into Moses's chair, to issue out their womandates, in order to make the Lord's servants obedient in word and deed, it is necessary that they set something of an example before us, as a pattern of good works. They should leave off the use of the noggin, and leave off tattling; they must not be idle nor busy bodies, nor wander from house to house; they must work with their own hands, that they may have to give to them that have need; they must not teach, nor usurp authority over the man, but be in silence; yea, they must be well reported of for good works. But what does my dear Maria work? Does she lodge strangers? Does she bring up children? Does she wash the saints feet? Does she relieve the afflicted? Does she make garments for the poor? No. She does not. Women must not be accusers; they must not be given to wine; they must be discreet, chaste, and keepers at home. But are these the good works of my dear Maria? No. She used to make scraps of poetry, and carry them, and read them to Mrs. Bosswell, a good banking-house. And when she died, and that bank failed, several novices who had usurped the ministry, envious at God for sending me into the ministry; these little masters of arts employed or prompted Maria and Co. against me, and vended her commodities

among their people. A gentleman of Heathfield, in Sussex, who received my favours in town, did this at the same time in the country.

And when a hymn is wanted for a charity sermon by them who know nothing of God, then giving to poor children is styled the 'triumphal car of charity divine.' Giving a trifle of money is that charity that never faileth. Thus to the blind Maria becomes ignorant, and to the strong she becomes weak; to them that are under the law she is for the gospel, and to them in the gospel she becomes a Jewess; and by all these time-serving labours, Maria's own hands have ministered to her necessities.

Now, reader, I am going to consider Maria's experimental truths, which she calls sound doctrine, and heart religion, all founded, as she says, upon the word of God. Therefore, reader, judge for thyself as thou readest; for in examining her scraps, I shall drop a few words to the wise, and here and there a fragment for a fool.

Quote.

Stop a moment, Mr. Huntington, for I am afraid you have run yourself out of breath already.

Answer.

I thank Maria, that her candour and care for me have flourished again. However, I believe she will find me full as long-winded as she would wish; for I intend to pursue this wild ass of the wilderness, till I chase her out of the King's meadows into her own deserts, and her foals with her; for the Lord has no need of them.

Quote.

What think ye of Christ? Of all questions which it is possible to propose to mankind, this is one of the most important.

Answer.

This is one of Maria's experimental truths, a part of what she calls heart religion, she thinks; but, blessed be God, we, through grace, are enabled to believe. What Maria thinks, she speaks; but we know what we do speak, and testify that which we have seen. Believing is more than thinking, and Christ in the heart is more than either.

Quote.

This is life eternal, to know thee, the only true God, and Jesus Christ, whom thou hast sent.

Answer.

Where is Maria's experience of this experimental truth? as she is pleased to call her head notions. Satan knows God, believes and trembles; in which, I believe, he goes beyond Maria. Satan feels the chains of his sin, and the curse of God's law, which is still further. Satan knew Christ, confessed his knowledge of him, felt the power of his arm, and the dint of his sword; all which Maria could never say, with the testimony either of truth or conscience. Yea, Satan acknowledged that he knew Jesus, and Paul too; and that Paul and Barnabas were servants of the most High God: but Maria don't know a servant of God from a liar, nor a spiritual minister from a conjuror; so that, to give the Devil his due, he goes in many things beyond Maria: and I cannot hut believe, that Satan has some hateful knowledge of me, and of the work in which I am engaged, or else I should never have had so many addresses from this daughter of his; for truth hath said, that children will do their father's works.

Quote.

The scriptures also speak of the Lord Jesus under the dignified character of a King.

Answer.

Where is the experience of this experimental truth? The King of Babylon brought this confession from his own heart: "His kingdom is an everlasting kingdom, and his dominion is from generation to generation. Now I, Nebuchadnezzar, praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment; and those what walk in pride he is able to abase." All this was brought from vision, and the experience of terrible majesty; but Maria only cites a passage of scripture. In this the King of Babylon beats Maria in experience and confession, and does exceed her as much in this quotation as the devil did in the last; and yet the King of Babylon appears to have no more of that experience that worketh hope than Maria herself, who has boasted that she can write upon any subject. She should have added, except the subject of experimental godliness.

Quote.

Offering himself up a sacrifice to God, to make reconciliation, and purchase an atonement.

Answer.

The latter part of this is not a bible truth, it is not to be found in God's book. Christ, as a priest, offered up himself; an atonement was made; peace also was made; and in Christ, God did reconcile the world to himself, and the church is bought with a price; the Redeemer laid down his life, he paid the price of Zion's redemption, and she is his purchased possession. This is bible truth, the other is head notion.

Quote.

The antinomian denies vital, experimental, personal union, wrought in the soul by faith.

Answer.

Then the antinomian is right, for this is a head notion, not a bible doctrine; it is not a scripture truth, but an arrant lie. The bond of union is God's love to his chosen in Christ Jesus, which is from eternity; the manifestation of this union appears by drawing us to Christ, and to a participation of this love in Christ; which love is shed abroad in the heart by the Holy Ghost, who, as a Spirit of love, maintains love there; which is the joint by which we are joined to the Lord, and the bond of union by which we are made one spirit with him, being under the influence of the spirit of love. But then, who works this? Maria says, faith works it; but God says, he does. "I," saith the Lord, "will circumcise their hearts, that they may love me with all their heart and with all their s0ul, that they may live." This union, in the highest sense and enjoyment, is called a mutual indwelling: "He that loveth dwelleth in God, and God dwelleth in him." But then I ask, does faith work God in the sinner, or does God work faith in him? Maria is for the former, but the scripture is for the latter: "This is the work of God, that ye believe on him whom he hath sent." If faith is God's workmanship, it is not likely that the thing formed should produce him that formed it. This is such an experimental truth as never was found in the bible, nor in the experience of the church of God; it is all of Maria's side.

Quote.

The Lord Jesus Christ is made of God, sanctification to his people, as he is their great head of influence, who imparts to every member of his mystical body, by virtue of his kingly office, his Holy Spirit, to sanctify them.

Answer.

This is another of Maria's experimental truths. However, in the first place, the scriptures aver, that we were sanctified and cleansed by God the Father, in his secret purpose, from eternity. "What God hath cleansed, that call thou not common. Secondly, Christ sanctified the elect by his sacrifice in his office of priesthood: "For your sakes I sanctify myself." And, "That he might sanctify the people with his own blood, he suffered without the gate." And, "By his one offering, he hath perfected for ever all them that are sanctified." So that he is made sanctification to us as a priest, and that work was perfected forever when his sufferings were accomplished. Thirdly, the elect are sanctified internally by the Holy Spirit, "That the offering up of the Gentiles might be accepted, being sanctified by the Holy Ghost." What Christ did upon the cross, Maria entails upon the Spirit in conversion. What was completed, finished, and forever perfected, in death; is, according to Maria, now doing in glory. What was effected by one person, is attributed to the other; and the benefits that flow from the Lord's priesthood, are all ascribed to his kingly office; and for what cause, I cannot tell. Christ was anointed to be a Priest, as well as a King; both these offices meet in our Melchizedek, and he is still invested with them both, Aaron had an unction, as well as David, which ran to his beard, and to the skirts of his clothing. Christ is still our high priest, and ever lives to intercede, as well as to reign. It was in his priestly habit that he appeared among the golden candlesticks. Jesus is a priest upon his throne, as well as a king; and the descent of the Spirit is as much from the priest as the king. Read Psalm cxxxiii. How these poor night birds do puzzle themselves, for want of knowing the scriptures, and the power of God!

Quote.

By his justifying righteousness he saves them from the guilt and condemnation of sin.

Answer.

In this Maria makes sin the judge, and the sentence to come of it: but I say, condemnation is not of sin, but of God; nor from sin, but from the judge it comes, and that for sin. I read, that it is the blood of Christ that purges the conscience, and cleanses us from all sin, or makes us clean; and by the righteousness of Christ we are justified, or made righteous as well as clean. By the former we are washed, by the latter we are clothed; the former delivers us from the curse of the law, the latter from the yoke of precept. The Saviour's obedience unto death justifies us from the demand of vindictive justice; his obedience to the precept justifies us from Maria's rule of life, or from the command, Do and live. Maria's guilt and sentence are both of sin, and righteousness saves from both; though Christ is made of God unto us, wisdom, righteousness, sanctification, and redemption. But then this is bible doctrine, the others are Maria's propositions.

Quote

The church shall not only be clear as the sun in her justification, but she shall also be fair as the moon in her sanctification.

Answer.

In the antediluvian world, and in the days of the patriarchs, the church is compared to the looking forth of the morning. Under the Mosaic dispensation, her appearance is compared to the fairness of the moon. Under the gospel, the church is declared to be clear as the sun, having risen under the beams of the sun of righteousness, above that moon-light dispensation; on which account she is represented as clothed with the sun, and

having the moon, or that moon-light dispensation, under her feet, Maria's sanctification is under the church's feet, instead of being her in, ward glory. However, Maria is more honest here than she intended, and this agrees with all her strivings about the law. She looks to the sun, and moon too; to Christ for righteousness, and to the law for sanctification; and her account amounts to this, that the church's sanctification under the gospel by the blood of Christ, and by the Holy Ghost, is as fair as the law, or the moonlight dispensation, which made nothing perfect. But as the moon is a liquid light, perhaps Maria means no more by it than a little French eye-water; what the smugglers in my country call moonshine, because they are obliged to carry it in the night for fear of the excise officer: which, I believe, is all the sanctification that Maria knows any thing of; and which, when in her god, which Paul calls belly, affords her all that aid in writing, which she in one place calls divine assistance, which gives her, her sense of duty.

Quote.

This faith unites the soul to the Lord Jesus Christ.

Answer.

The elect were united to Christ before ever faith was found upon earth; and this union will subsist after the believer has received the end of his faith, the salvation of his soul, and the glory of his hope. Charity never faileth. This doctrine, as well as Maria's conscience, is all on her own side; faith is never called the uniting bond in scripture, though there is a unity, or similarity of faith, in which the saints must all meet.

Quote.

This faith makes Christ precious: it purifies his heart, and constrains him to hate sin; because of it's deformity, because

it is Christ's enemy, and crucified him; and because Christ abhors it, and a triune God abhors it.

Answer.

That faith purifies the heart by an application of the blood of atonement, is granted; for it is a scripture phrase. But it is the presence of Christ enjoyed that makes him precious to the believer. But Paul says, it is love that constrains the believer, not faith; and, as to the deformity of sin, sin never appears to have any but where God shines into the heart, to give the light of the knowledge of the glory of God in the face of Jesus Christ. 'But this Maria never saw, nor has her faith produced any one thing of all this in her, nor has she any one of these works to praise her in the gate. If she has, let her produce them, and bring her witnesses to prove them; and if she can charge her supposed antinomian with living in any allowed sin or act of wickedness, let her point it out, and prove the same. And as to loving of holiness, because of it's own beauty and excellence, is a doctrine that Maria never learned from the law, for that worketh wrath; sin takes an occasion by it, and all concupiscence is stirred up. "We love God," who is the fountain of holiness, and perfection of Zion's beauty, "because he first loved us."

Quote.

Faith gives the soul victory over sin, Satan, and the world.

Answer.

Every word of this is a palpable lie. There is an incomparable difference between two armies engaged in a field of battle, and the God of armies who dwells in heaven. There is a great difference also between the victory gained by one army over the other, and God, who giveth that army the victory. Faith, which is a fruit of the Spirit, is one thing, but the giver of faith

is another. Victory is faith, and the giver of victory is God. "This is the victory that overcometh the world, even our faith." And, "Thanks be to God, who giveth us the victory, through our Lord Jesus Christ." These are the refuters of error, who know no distinction between a grace of the Spirit and the God of all grace!

Quote.

In this way the Lord Jesus Christ sanctifies his people; and actually saves them from the love and power of sin.

Answer.

And I assert, that there never was one soul sanctified and actually saved, either from the love or power of sin in this way, except Maria herself, who fetches all her sanctity from what she calls the moon, or from what the smugglers call moonshine.

Quote.

Holiness of heart and life is indispensably necessary to enable the believer to maintain Communion and fellowship with God.

Answer.

This doctrine, as here stated, has no foundation in God's book. Fallen man has no holiness, either of heart or life, till God, by his Spirit, takes up his dwelling in the soul; at which instant union and communion take place, and the soul becomes the seat, and the body the temple, of the living God. But where this holiness of heart and life is to come from previous to this, which, as Maria says, is so indispensably necessary to this communion and fellowship, I know not. Maria's heart-holiness comes from her moonshine, and fellowship follows that. But we know that God communicates

his Spirit to us, and takes up his residence in us, and brings us into fellowship with himself and his dear Son, that holiness of heart and life may follow his possession of us, and flow from his indwelling in us.

Quote.

Sanctification, then, it appears from the word of God, is a personal thing, wrought upon the soul by the power of the Holy Ghost.

Answer.

There is no such language as this in the bible; this is not the voice of God's oracles.

The man that has made his calling and election sure, knows that God sanctified him in Christ Jesus from eternity; and, by coming to the blood of sprinkling, he knows that Christ sanctified him by his death on the cross; and by his spiritual birth he knows that God the Spirit is in him, and has sanctified him; and such an one possesses his vessel in sanctification and honour, and not in the lust of concupiscence: but as for Maria's personal thing, wrought upon the soul, it is nothing but a spark of wild-fire from her own taper. We have nothing to do with that; let her walk in the light of her own fire, and in the sparks that she has kindled. The holiness of the saint consists in the Spirit's being a well of living water in him; not in a thing put upon him: it consists in the indwelling or inbeing of the Spirit of God, for ever; but as to Maria's personal thing, we have nothing to do with that.

Quote.

Sometimes divine grace treads indwelling sin under it's feet, and then the Christian is holy, humble, and happy in his God. At other times, sin rouses up all it's powers, attempts to shake

off the yoke, and even prevails so far as to take the new man captive; and then the Christian groans, being burdened, Rom. vi. 22, 24.

Answer.

Maria told us, some time ago, what a deep sense constrained her to this duty, of writing, and a claim was made upon divine assistance in the discharge of it: and all that we have seen as yet, has been setting her mouth against the heavens, and telling lies in the name of God. Maria can see no difference between Paul, and the grace of God in Paul; no difference between a saint, who is called a new creature in Christ Jesus, and the principle of grace in the saint, which is called the new man, or hidden man of the heart. Paul does say, I find a law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members; but that me is not the new man. The seed of God cannot sin; the inward man is renewed day by day, even though the outward man perish. The grace of God is produced in the soul by the Spirit of grace: the Holy Ghost produces it under his operations, and he is t life of it, the spirit of it, the defender of it, and the protector of it; he is the wind that gives it motion, and the river that gives it refreshing; and it shall reign through the righteousness of Christ to eternal life: it never was, and it never shall be, taken captive by sin.

These are Mr. Ryland's sentiments, and Maria's experimental truths; so that they give us a description of Mr. Ryland's head, and Maria's heart, and both are nothing but lies. Their grace has got feet, and when these feet tread upon indwelling sin, then they are holy, &c. and when sin takes their grace captive, then they groan. If sin could ever prevail and capture grace, sure I am that there would be great reason to fear that the devil, who is sin's great ally, would never open the door to this his prisoner, Maria has attempted to tell the public what ideas

I entertain of her book; if she can do it, let her: but I never shall be able to describe the awful thoughts that I have of it, nor the awful thoughts that I have of their state who wrote it. However, it may do for persons who are inwardly seared with a hot iron; vain in life, and empty of thought; destitute of grace, and at enmity with the power of it: but the time will come when such lies and liars will be weighed in an even balance; and we shall see what they are, as well as hear what they say. "The Lord is a God of knowledge, and by him actions are weighed."

Quote.

That to the believer in the Lord Jesus Christ, the moral law has ceased to exist as a covenant of works is a grand and glorious truth.

Answer.

Every new-born soul under heaven, that is a twelvemonth old in grace, will prove this assertion to be a lie from his own testimony. Let the believer lose sight of Christ, and doubt of his interest in him, the old vail will gather on his mind; legal bondage will find him out, and will gender fear in him, and set him to legal striving and working; the law will work wrath in him, stir up his corruptions, and the enmity of his heart; and sin will prevail over him, for the strength of sin is the law; the old yoke will gall him, and terrors will beset him round about; and such an one will cry out, "Bring my soul out of prison:" or else, "Restore unto me the joys of thy salvation, and uphold me with thy free Spirit." The law can entangle a foolish Galatian still, if he looks there: hence the exhortation, "Stand fast in the liberty wherewith Christ has made you free, and be not again entangled with the yoke of bondage." Many souls, who have tasted that God is gracious, have been brought into and kept long in bondage by such scribbling fools as the authors of this book; I say, fools; and Paul calls them the

same: "For ye suffer fools gladly, seeing ye yourselves are wise; for ye suffer if a man bring you into bondage." If the law has ceased to exist as a covenant of works, then its authority must of course cease also. It never had any power but to command to do, and to condemn for not doing; and if these are gone, where is its authority over the believer? The English of this is, that the believer is under a power that has no existence. This at once pulls down all that Maria has built, and must sap the foundation of all that she intends to build. A certain preacher in the Borough is ten times more honest than these authors; for, when he was going to preach from this text, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ," he confessed, that he could not say, with Paul, that unto me is this grace given:" But, says he, I can preach the unsearchable riches of Christ. The former is an open and ingenuous confession, but the latter is a mystery: for how a man, destitute of grace, can preach the unsearchable riches of Christ, is what I cannot comprehend; seeing the riches of Christ do not lie in a knowledge of the letter of scripture, which a man may preach, but in the redemption of his soul, and the forgiveness of his sins, which he must have an experience of, "according to the riches of his grace," Ephes. i. 7. But these authors have no such honesty in them: they will injure the law, and belie both God and conscience, rather than not make some pretensions to grace, in order to oppose the mystery of it; but, when they come to describe it, the weakest believer may see that it has not the least resemblance of the grace of God. I shall not preach the law into nonexistence. I say, as God's word does, that the believer is redeemed from the law, and delivered from it; that he is not under it, but under grace; that he is no more a servant, but a son; no longer under a schoolmaster, but under the great Prophet of the church. This is his liberty, his glory, and his privilege: but, if he abuses this liberty, or suffers fools

to seduce him from it, it is his folly, and his shame; and such a backslider in heart shall be filled with his own ways.

Quote.

Because the Lord Jesus is become the end of the law, both moral and ceremonial, to every one that believeth.

Answer.

By the perfect obedience of the Saviour to the precept of the moral law, he became the end thereof for righteousness to every one that believeth; and forever delivered the believer from the yoke of that precept, which is, Do, and live. And, by his sacrifice, he became the fulfilling end of the ceremonial law for sanctification: for "by his one offering he perfected for ever all them that are sanctified."

Quote.

That the moral law ought still to be considered as the rule of a believer's conduct, is as great a truth: it is the eternal rule of righteousness, and is incapable of any variation.

Answer.

It is impossible for a dove to wriggle through every maze that a serpent can crawl through, only to discover that all its ways are crooked. 'That the law has ceased to exist as a covenant of works, is a grand and glorious truth.' This Maria affirms; and then says, 'The Law is the believer's rule of conduct, being the eternal rule of righteousness; and is incapable of any variation.' If it ever was a covenant of works, and has now ceased to exist as such, it must have varied some way or other. If this is not vain jangling what is? Hence it follows, that there needs no exhortations to stand fast in the liberty wherewith Christ has made us free; no call to caution

believers against the yoke of bondage, and the wrath that is revealed in the law, and that Christ shall profit them nothing who seek perfection by it. Paul's labour with the Galatians was all in vain, for the law has ceased to exist as a covenant of works; and yet it is the believer's only rule of works, which is here called his conduct, by which he is to live and walk. These are Maria's experimental truths; these are her refutations of error, and Mr. Ryland's sentiments; and such I am willing to call them, for they have no more foundation in the scriptures of truth, than truth has place in Maria's heart.

Quote.

Among men, the idea of a king and people supposes also a law subsisting between the parties, agreeable to which, the king is to rule, and the people to frame their actions. The subjects of Christ are under a threefold obligation; a natural obligation, a moral obligation, and a spiritual obligation, &c. 2000

Answer.

They that were left to use the natural obligation, acted the same rebellious part that Maria does, by presuming, as a woman, to teach, and usurp authority over the man, which is strictly forbidden by Christ. They said in words, as she doth by works, "We will not have this man to reign over us:" and, as for the moral obligation, that was given by Moses, and those that cleaved to that were the greatest enemies to Christ, but grace and truth came by Jesus. The spiritual obligation is that which came by the King of Zion. The law of faith was to go forth out of Zion, and the word of the Lord from Jerusalem. But this is what Paul calls the law of the Spirit of life in Christ Jesus, that made him free from the law of sin and death. This came not by Moses, but by Christ; as it is written, "A law shall proceed from me, and I will make my judgment to rest for a light of the people, and the isles shall wait for my law." In

short, the kingdom of God stands not in the letter of the law, nor yet in the natural obligations of flesh and blood, which is nothing; nor yet in word: no, not in the word of the gospel, much less in the speech of them that are puffed up: but the kingdom stands in power, in the inward reign of special grace, super-abounding in power over Sin; and it stands in righteousness, peace, and joy in the Holy Ghost. One pillar of Maria's kingdom stands in fallen nature, the other in the killing letter given at Horeb: but self is to be denied, and the law, which worketh wrath, is to be fled from, and the King of Zion to be adhered to. "I have set my King upon my holy hill." "Kiss the Son." "Blessed are all they that put their trust in him." But Maria owns, that her new man of grace is taken captive by sin; so that she needs the assistance of her natural and moral obligations to pick her new man up, and keep him upon his feet.

Quote.

As for me, says Paul, I am determined to know nothing but Jesus Christ. "God forbid that I should glory, save in the cross of our Lord Jesus Christ." But he also adds, "I am not without law to God, but under the law to Christ."

Answer.

Paul is of age, we can ask him what law he held to God; he shall speak for himself. God hath said, saith Paul, "Behold the days come that I will make a new covenant with the house of Israel. In that he saith, a new covenant, he hath made the first old. Now, that which decayeth and waxeth old is ready to vanish away. For this is the covenant that I will make with them after those days; I will put my laws into their minds, and write them in their hearts; I will be merciful to their unrighteousnesses, and their sins and their iniquities I will remember no more." And this law, written in the mind, is the law that proceeded from Christ, which, in Christ Jesus, Paul

calls the law of the Spirit of life; which, when communicated to Paul, made him free from the law of sin and death. And this new covenant, or law of faith, written on Paul's mind, is what he means, when he says, "I delight in the law of God after the inward man," as he afterwards explains it himself: "But I see another law in my members, warring against the law of my mind."

Here Paul declares, that God's new covenant is not according to the old: that was written on tables of stone; this is written in the mind, and on the fleshly tables of the heart: that with the finger of God, this by the holy Ghost: that law is the killing letter given by Moses; this is the law of the Spirit of life in Christ Jesus. That was the law of works, this is the law of faith.

Faith, says Paul, is the gift of God; and God writ this law of faith on Paul's mind, so that he was not without law to God; and Paul receiving delivering grace from Christ's fullness, says, "The law of the Spirit of life in Christ hath made me free from the law of sin and death;" and this he calls being under the law to Christ, or under grace, which means one and the same thing.

But the law of Moses is the law of the bondwoman and her children, for they that are of the works of the law are under the curse; but the law of faith is the law of the saint's inward man, which after the inward man Paul loved. But he found another law, warring against that law of the inward man, which he afterwards explains thus, "The flesh lusteth against the Spirit;" but the law cannot be called the Spirit. In all this Paul speaks consistent with himself.

God, says Paul, promised a new covenant, which is a covenant of grace. And I, saith the apostle, am under this grace.

This covenant, saith the Most High, shall not be according to the old. Then, says the apostle, I am not under the law.

I will put my laws in their hearts, says God. And I love this law, says Paul, after the inward man.

I will, says God, write my laws in their mind. And "I, with my mind, serve the law of God," saith Paul. "But I find another law in my members warring against the law of my mind."

I will give them a new heart and a new spirit, saith the Almighty. That we might be delivered from the law, says Paul, and "serve in newness of spirit, and not in the oldness of the letter."

But those authors, by enforcing that Paul's law of the mind is the moral law, make Paul contradict himself throughout. As it follows, "We are delivered from the law," saith Paul, "that we should serve in newness of spirit;" and yet adds, "I am not without law to God." Here is a deliverance from it, that we might be under it to God. "The law [saith Paul] was our schoolmaster to bring us to Christ; but after that faith is come, we are no longer under a schoolmaster," Gal. iii. 24, 25. And then he adds, "I am under the law to Christ." According to Maria's sense, we are no longer under a schoolmaster, when faith comes, that we may be under a schoolmaster as soon as we are enabled to believe in Christ: this is what these authors make Paul speak. Again, The law is against us and contrary to us, saith the apostle; and yet adds, "I delight in the law after the inward man." This is a contradiction, unless the two laws are brought in. The law is the ministration of death, saith Paul. That it might be the believer's only rule of life, says Maria. "We are become dead to the law by the body of Christ," says Paul. That the law might be the only rule of conduct to them that are in Christ, saith Maria. The first husband is dead, and ye are married to another, saith the apostle, That your fruitfulness may spring from the embraces of the first

husband, saith the prophetess. These are the self-contradictions that these poor blind bats palm upon Paul; these are their refutations of error, these are their experimental truths. Alas! alas! they neither know the scriptures, nor the power of God.

Quote.

What law? the moral law? Some say the law of love, and I grant it; for the moral law, and the law of love, are synonymous terms, and mean one and the self-same thing.

Answer.

There certainly is such a law as the law of love. Paul says, "Bear ye one another's burdens, and so fulfil the law of Christ." And it certainly was the law of love in Christ, that moved him to pity, and to bear the burden of us; as it is written; "Greater love hath no man than this, that a man lay down his life for his friends." Yet, I think there is some difference between the law of love in Christ's heart, which moved him to pity us, and the moral law, that cursed him for his kind undertaking, and worked such wrath in him as made him cry out, "I am poured out like water, and all my bones are out of joint: my heart is like wax, it is melted in the midst of my bowels."

The wrath of God is revealed in the law; the law worketh wrath, and they that are under it are under the curse of it, as we all were. The Redeemer, to redeem us, suffered this wrath, and endured the curse, out of love and pity to his elect: but those who can make the love of Christ, and the ministration of death, one and the same thing; who can make the sentence of condemnation and redeeming grace, or eternal death and everlasting life, synonymous terms, are guilty of such lies as never came out of the mouth of a devil. The Almighty does not call the law the effect of his Clemency,

but a fiery law; not a beam of his love, but a fire kindled in his anger; not to raise souls to heaven, but to burn to the lowest hell. The spirit of the law is not to enlarge the heart, but it is of bondage to fear; it does not proclaim a prisoners enlargement, but shuts him up till faith is revealed; when it comes to the sinner's heart, it does not minister love, but revives his sin, and kills him. This last quotation sets aside all the use of a sacrifice, and of the mercy seat, and makes the redemption of Christ nothing worth. Maria has implored the divine assistance, that she might give God himself the lie, and belie the testimony of all the cloud of witnesses, and the terrible experience of the whole church of God. And if such vile writers as these, who are driven on by pride and envy to utter such arrogance against the gospel, do not find, sooner or later, something in God's law besides love, whenever they come to a reckoning, I am willing to be called a false prophet for ever.

Quote.

Neither Paul nor James had any idea that the law was ever abolished or done away.

Answer.

Maria says, it has ceased to exist as a covenant of works; and this, she says, is a glorious truth: then it must be done away as to its authority and power. But neither Paul nor James had any such ideas. The law is still a covenant of works to them that are under it, for they are of the works of it, and under the curse of it; yea, the very heathens have got the works of it written on their hearts; and by it, the ungodly world will be found guilty at last, and be judged and cursed by it. But I say, the believer in Christ is not under it, but under grace; not under the curse of it, but under the blessing of Abraham. However, I am informed that Mr. Townsend says, that the law belongs wholly to the believer; for as to the carnal man, he

says, his mind is enmity against it, and not subject to it; therefore the law is to be preached to believers only. 'This is his reasoning: however, the scriptures testify the reverse of this. Let us inquire,

For whom is the law made?

Answer.

"Knowing this," saith the apostle, "that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for man-slayers, for whoremongers, for them that defile themselves with mankind, for men-stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine." According to this declaration, if my dear Maria be lawless; that is, if the law of faith, the law of truth, the law of liberty, the law of life and peace, be not put into her mind, and written on the fleshly tables of her heart, she is entitled to all the benefits of this law of works. Furthermore, if she be disobedient to the gospel, if she has not received grace for the obedience of faith, the law is made for her. If she be ungodly, destitute of the image of Christ; if a sinner, neither pardoned nor justified; if unholy, destitute of the Holy Ghost; if profane in mind, life, or conversation; if a murderer, or hater of the brotherhood; if a thief, or a liar; if a perjured person, the law is made for her; it is her only rule of life, walk, and conversation: for the above text declares, it is not made for a righteous man, but for the lawless and disobedient.

Having taken notice, who the law is made for, we will now proceed to inquire, who the law speaks to.

"Now we know, that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God."

According to this text, and what goes before in this chapter, if my dear Maria, or any of her company, be unrighteous, if she has no understanding, if she seeks not after God, if she is out of the way, if she is unprofitable, if her throat be an open sepulchre, if her tongue has used deceit, if the poison of asps be under her lips, if her mouth be full of cursing and bitterness, if her feet be swift to shed blood, if destruction and misery are in her ways, if she is a stranger to the way of peace, if there be no fear of God before her eyes, she is entitled to the yoke of this law: for, according to Paul, these are the things which the law saith, and it saith them to those that are under the law, that Maria's mouth may be stopped, and that she, with the rest of the world, may become guilty before God.

Having extracted the characters described in the scriptures that the law is made for, and the persons that the law speaks to; I shall, in the next place, describe the characters that are entitled to the wrath of God revealed in the law. The law is a voice of wrath. "Fury," says God, "is not in me." It is revealed in the law: "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness," Rom. i. 18.

Hence God speaks not to his believing children in the law, because it is a voice of wrath; but by his holy Spirit of promise, and by his Son: "God hath, in these last days, spoken to us by his Son, whom he hath appointed heir of all things." Now, let us consider the objects, and the characters of those objects to whom God speaks in his wrath; which wrath is revealed in the law.

"Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his Anointed, saying, Let us break their bands asunder, and cast

away their cords from us. He that sitteth in the heavens shall laugh, the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my King upon my holy hill of Zion." These persons here described are heathens, unregenerated persons, who neither worship God in truth, nor pray in the Spirit. They rage at the power and success of the gospel of Christ. They imagine a vain thing against the Lord's Anointed, by opposing his gospel, and cleaving to the law, which can neither justify them, sanctify them, encourage them, nor help them. They oppose the dominion of Christ's grace, and contend for works, which is vain jangling. They imagine a vain thing against his saints, in reproaching them, and condemning them, as erroneous and licentious persons, which are God's precious ones. "Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed." They take counsel together against the kingly power of Jesus, and exalt Moses against him, and above him, "We know that God spake unto Moses; as for this fellow, we know not from whence he is." They break Zion's bands asunder, in that they speak and preach against the constraining influence of the law of the Spirit, which binds the church to Christ the head, "from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God." They cast Zion's cords from them; they either oppose the gospel altogether, or they turn from the holy commandment after a profession of it; and set themselves against the constraining ties, and the alluring cords of the everlasting love of God, Father, Son, and Spirit, that threefold cord which can never be broken; that is, it never can be broken by a soul secured by it, though an hypocrite may cast it from him, not being an object of it, and having never felt the power of it. Now if Maria rages at the gospel, which is the power of God to salvation; if she is vain enough to imagine, that she shall get help for herself, or others, by the law, as her

rule of life; if she sets herself in behalf of the law against Christ, against the power in which his kingdom stands, against the empire of his grace, which is set up in the hearts of his saints; if she levels her rage at Zion's bands, that hold head and members together; or at the influence of the Spirit, by which we are joined to the Lord, and casts away the cords of love, and contends for the law that worketh wrath; the wrath of the law is pointed to her: God speaks to her in his wrath, and will vex her in his displeasure. This is the portion of a wicked man from God, who is under the law; and the heritage appointed unto him by God, in the law.

Furthermore, the law of God is armed with the avenging sword of Justice, and must undoubtedly fall upon them who make the law of works their rule of life, instead of the law of faith: for "they which be of faith, are blessed with faithful Abraham; but as many as are of the works of the law, are under the curse;" and are exposed to the avenging sword of Justice, having never fled from the wrath to come, nor taken shelter in the satisfaction of Christ, in whom the sword was bathed. "For my sword," says God, "shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse to judgment." This is the scripture account of the persons for whom the law is made, to whom the law speaks, and against whom the wrath of the law is revealed; and upon whom the avenging sword of Justice will undoubtedly come down to judgment, though such fools may contend for it, and sport with it, and make their boast of it, as the Pharisees of old did, till they had their bellyful of Sinai: as Paul says, "For Hagar is Mount Sinai, in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children." But we go on again.

Quote.

Some say the law cannot be a perfect rule of conduct, because it says nothing upon some subjects which are noted in the precepts of the New Testament.

Answer.

The law calls for doing, and the gospel for believing: he that contends for the law, and does not continue in all things written therein, is cursed of God; and he that hears the gospel, and believes not, shall be damned by Christ. The law is not of faith, nor is faith of the law; nor does God minister the Spirit by the works of the law, but by the hearing of faith; nor does God work any thing in them who cleave to the law but wrath; but by the gospel he works in us both to will and to do, of his own good pleasure. Nor does God attend with his seal the preaching of the law, but he gives testimony to the word of his grace. Nor did the apostles ever drop one hint to any one believer in their days, that the moral law was their rule of life, but committed them to God, and to the word of his grace; and commended them to the Lord, on whom they believed. And I insist upon it, that there never was, and that there never will be, one good work found in, nor one good work performed by any one soul in this world, till union takes place between the soul and the Saviour; till the good treasure of grace be put into the earthen vessel, and until God work both inclination and motion in such a soul But Maria and her company can no more describe or explain any one of those branches of vital godliness, than the Pope of Rome, or one of the Lapland witches.

Quote.

All this is true; though the authors know nothing what they say, nor what they mean.

Answer.

This I did say: and yet I thought it needful to waste a page in answering it; and in this I am not without a precedent. When the devil told Christ that he knew who he was, and called him the Holy One of God, Christ rebuked him, and suffered him not to speak any more of that matter. And, when the devil cried up Paul and Barnabas as servants of the Most High God, they rebuked him, though he spoke some things that were true. And, if Maria learns a word of scripture, and sets herself up as a teacher, she must be rebuked for her iniquity, because she is not permitted to teach: her preachment, as well as the devil's confession, are both rejected by the word of Christ.

Quote.

"If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love."

Answer.

What does Maria mean to prove by this text? Does this favour her notion, that the killing letter is the rule of the saint's life? The Saviour's commandment is not that which was given at Sinai. He brought no tables of stone with him: they were in the world before. Maria would have us believe that the law was given by Jesus, and that grace and truth came by Moses. The Saviour mentions two commandments, that of his Father, and that of his own. The former was an intolerable yoke, but that of his own is light, which he tells us to take upon us. The Father's commandment is the moral law, which the Saviour magnified and made honourable; but the evangelical commandment that the believer is to keep, is not engraven on tables of stone, which says, Do, and live; but it is a commandment made known unto all nations for the obedience of faith. Upon Mount Zion God hath commanded the blessing, even life for evermore. This is the King of Zion's

commandment, which we citizens hope ever to keep. The other commandment belongs to Maria and Co. it is for the lawless and disobedient; it is not made for a righteous man. "They that are Christ's have crucified the flesh, with the affections and lusts; and against such there is no law." Another commandment of the Saviour is, that we should love one another. And I do believe, that if I was a real conjuror, a magician, an antinomian, and a liar, as Maria calls me, that she would have some affection for me; for hypocrites love hypocrites, drunkards love drunkards, sinners love sinners. But, as Maria cannot love me, I do conclude that God has made me of a different cast from her, because there was a popular preacher against whom Maria never wrote, though he was an antinomian with a witness. Of this man Maria and Co. were dotingly fond. It was Brother Band Sister M and Sister D to the end of the chapter. And, soon after God discovered Brother B that we might see the bonds of iniquity that held Sister M and D to Brother B But my dear Maria is for piety: and so was Judas, or he would never have rebuked the woman for wasting the ointment. But the former seeks her belly, and the latter sought the bag. Mary had wrought a good work on the Saviour, and the Saviour has wrought a good work in me; and the latter is as displeasing to the hypocrite as the former was to the devil.

Quote.

The Rev. Mr. Ryland, senior, is as far superior to Mr. Huntington's low calumny, as the moon walking in brightness is to the barking of the village cur.

Answer.

I want no female puffers at my auction. I would sooner have Maria cry me down in three market towns, than advance one penny upon my name. The testimony of man is not sufficient to establish the mind of a spiritual ambassador, much less

that of a woman, and lesser still that of a hypocrite. The Pope will not canonize for nothing; and I believe it has cost Mr. Ryland some pounds to be put in red letters, into Maria's almanack. However, I had rather be Maria's village dog than have my office stained by the encomiums of such a pitiful patroness; whom to resist is as much my duty as to resist the devil himself; who, in a late work, has invoked Hymen, the Sun in his firmament, and the Holy Ghost together, to attend the marriage-bed, and the carnal embraces, of a new-married couple. God will, some time or other, let such professors know, that the feigned deities of Heathens have no fellowship with him. But, as Mr. Ryland and Mr. Wills have been so kind as to recommend such a work for Maria, it is but right that she should cast her spikenard upon their name.

Quote.

Mr. Ryland's name and writings will be in everlasting remembrance, and a sweet savour to thousands, when Mr. Huntington's will be swallowed up in the gulph of oblivion.

Answer.

I have learned to be quite content with my present state. I by no means envy the state of Mr. Ryland, nor the everlasting remembrance of his name or writings. I know whom I have believed, who pardoned me, who justified me, and who sent me into the ministry; and that is enough for me; and I believe more than Mr. Ryland, or his patroness, ever knew, or could ever say with truth on their side. And if all my writings are swallowed up in the gulph of oblivion, it will be no grief to me, because the truths contained in them will then be found in the evangelical parts of the scriptures, where many of Mr. Ryland's never were.

Quote.

The reader will observe, these are not my words, but they were spoken by the lips of infallible truth: they are the words of our Lord Jesus Christ himself, John xv. 10.

Answer.

I know the words are true, but the sense that you have put upon them is a lie. When Christ mentions these words, my commandments, he never once means, in all the four evangelists, the moral law; he never puts the word, my, to that: he mentions that on this wise: "Did not Moses give you the law, and none of you keepeth the law?" "If thou wilt enter into life, keep the commandments." "What is written in the law? how readest thou?" He calls the moral law, the law; and Moses, the giver of the law. And this law, given by Moses, Jesus entails upon those bond children that opposed the gospel of his grace; and this Maria might have found, if she had read the chapter throughout: "But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause." But my commandments, my words, and my sayings, are the words of eternal life; and differ as much from the killing letter engraven on tables of stone, as the perversions of Maria differ from the experimental truths of the gospel. "The law and the prophets were until John," says Christ; "since that time," not the moral law, but, "the kingdom of God is preached." Maria does pervert the scriptures, and tells lies in the name of God.

Quote.

"Hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him: but whoso keepeth his word, in him verily is the love of God perfected."

Answer.

This text gives Maria the lie in its own explanation; and tells her, as plain as words can speak, that the killing letter is never once intended. What is called the Saviour's commandments, is afterwards called truth, and truth is afterwards called his word. The commandment that the Father gave me, saith the Saviour, is life everlasting. And truth, says John, as well as grace, came by Jesus Christ. And surely Christ's word, here mentioned, cannot be the killing letter. No, saith the Saviour, "My word is spirit, and my word is life." The meaning of this text is this: whosoever receives Christ's life-giving commandment, which is his word, and his truth, into his heart, in the power of it, so as to believe it, and love it, to keep it, and hold it fast; in him verily is the love of God perfected: but as for the law, neither life nor love come by that, but by Jesus Christ. He that loveth me, and keepeth my words, saith the Saviour, I will love him; but he that loveth me not, keepeth not my sayings. This is another of Maria's damnable perversions of the doctrines of Christ.

Quote.

This, to be sure, presses hard upon Mr. Huntington's ideas, that the believer has nothing to do with the commandments.

Answer.

I never said, the believer had nothing to do with the commandments: that is Maria's own lie. I say, the righteousness of the moral law is fulfilled in the believer who walks not after the flesh, but after the Spirit; and, as for the life-giving commandment of Christ, I know that that dwells richly in every saint of God; for God declares, that the word that he put into Christ's mouth, and the Spirit that he put upon him, shall never depart out of his mouth, nor out of the mouth of his seed, nor out of the mouth of his seed's seed, from henceforth and for ever. This, saith God, "is my covenant with them." But, to make the incorruptible seed, the word of God,

that liveth and abideth for ever, and by which a saint is born again, to be the moral law, is a most dreadful perversion of scripture.

And why should this press 'hard upon Mr. Huntington, who has a good conscience, in all things willing to live honestly? Indeed, if I had guided lily affairs with so much indiscretion as to contract enormous debts, and never pay; or mump a livelihood, by putting on of a sheep's-skin, and telling lies in the name of God; every part of God's word would doubtless press hard upon me, if I had any feeling at all. But then these things lie upon my enemies: they can lay no such things to my charge. Blessed be God, I can say through grace, that if they come upon the footing of good works, I should have no objection to be weighed in an even balance with ten thousand John Rylands, and all the prophetesses that have appeared in Great Britain since the first rise of the venerable Mother Shipton.

Quote.

As though the apostle had said, I lay down no new rule for you as believers, to form your life and conversation by.

Answer.

This lie never came out of the mouth of John. He declared, that if any man had not the doctrine of Christ, he had not God; and, if a man brought the whole law of Moses in his head into one of the saints' assemblies, it had no weight with John. If a man come unto you, and bring not this doctrine of Christ, receive him not into your house, nor bid him God speed. John, and all the rest of the apostles, give Maria the lie; as it is written, "Forasmuch as we have heard, that certain, which went out from us, have troubled you with words subverting your souls; saying, Ye must be circumcised and keep the law: to whom we gave no such commandment." Hence we see,

that this lie is wholly Maria's own. John the evangelist is by no means the father of it, though John at Enfield may.

Quote.

I lay down no new rule for you as believers.

Answer.

This is another lie: the apostles lay down a new rule for new creatures, and that in opposition to Maria's rule: "For, in Christ Jesus, neither circumcision availeth any thing, nor uncircumcision, but a new creature: and, as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God."

Quote.

I refer you to the old commandment, the same that was given to you from the beginning.

Answer.

This old commandment is not the moral law; and that Maria might have seen, if she had read the whole chapter. The old commandment, from the beginning of Christ's ministry, was the commandment of life upon mount Zion, which John counsels his disciples to keep in their heart. "Let that, therefore, abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son and in the Father," 1 John, ii. 24. But the moral law, which worketh wrath, reveals no such union as this which is here called an abiding in the Son and in the Father; for those that are of the works of the law, are under the curse; and instead of being in the Son, and in the Father, they are without God, and without

Christ, in the world; and as far from Father and Son as the vengeance of heaven can set them.

Quote.

If the law is so done away, as that the believer, do what he will, cannot sin, because there is no law to forbid; and, by forbidding, render the action criminal, &c. why did the Holy Spirit dictate, under the gospel dispensation, this scripture; "Whosoever committeth sin, transgresseth also the law, for sin is the transgression of the law?"

Answer.

My reader will see, that this is an oblique stroke at the gospel of the Son of God; that the believer in Christ, whom the Holy Ghost declares is redeemed from the law, Gal. iii. 13; delivered from the law, Rom. vii. 6; and who is not under the law, but under grace, Rom. vi. 14; do what he will, says Maria, cannot sin; because, as he is delivered from the law, there is no law to forbid sin; and as God has declared that he is not under the law, there is no law forbidding, so as to render his actions criminal, saith Maria. This is making Christ the minister of sin, and rendering the gospel as no rule of right and wrong; for, if the believer is delivered from the law, he cannot sin, for there is no other law to forbid, and not forbidding, cannot make the action criminal, so that, according to Maria, the gospel is an encourager of sin. Maria knows nothing of any law but the moral law: she knows nothing of the law of equity or conscience, against which the heathens sin without the moral law, and shall perish without law, being a law to themselves.

She knows nothing of the law of faith, which is Christ's law, by which those that believe, shall be justified; and those that believe not, shall be damned; and, by transgressing the same, they sin against Christ. But I had forgot, that this law excludes

boasting, and therefore it must press exceeding hard upon Maria, John Ryland, and Co. who seek honour one of another.

Maria knows nothing of the law of the Spirit of life in Christ Jesus; and that those who do despite to the Spirit of grace, or sin against the Holy Ghost, have never forgiveness.

Nor does she know any thing of a throne of grace, nor of the laws of Zion, where God cites his own children for their misdemeanors, which Paul speaks of: "If we would judge ourselves, we should not be judged; but, when we are judged, we are chastened of the Lord, that we should not be condemned with the world."

Nor does Maria know any thing of James's glorious law, which regulates both the words and actions of the saints of God, and by which they must all be judged, and not by the moral law; for God himself declares, that we are not under that. But this law, mentioned by James, Maria never saw: "So speak ye, and so do, as they that shall be judged by the law of liberty; for he shall have judgment without mercy, that hath shewed no mercy; and mercy [in the heart of the saint] rejoiceth against judgment," by the law of liberty. But Maria adds,

Quote.

"Whosoever committeth sin, transgresseth also the law, for sin is the transgression of the law."

Answer.

Sin is a transgression of every law of God and man; nor can we suppose, that God delivers his children from the law, which is the strength of sin, that we should live in every abomination. Paul says, that we are become dead to the law by the body of Christ, that we should be married to another, that we should bring forth fruit unto God. However, charging

the grace of God with such consequences, has ever been the labour of the Arminian, and of every bond child in a profession. And Paul assigns a reason why we are delivered from the law; not that we should live in sin, but that we should be made fruitful by grace: "For, when we were in the flesh, the motions of sin, which were by the law, did work in our members to bring forth fruit unto death;" therefore a deliverance from the law was needful. How shall the believer, who is dead to sin, live any longer therein.: saith Paul. The soul that is born of God, cannot live in sin; he is kept by the mighty power of God through faith, not through the law, to salvation. Now, let us consider the import of this text out of John. Now are we the sons of God. And when Christ shall appear, we shall be like him. And every man that hath this hope in himself, of appearing in glory, in the image of Christ, purifieth himself, by faith in Christ's blood, and by unfeigned love of the brethren, even as he is pure. This is the description of a son of God, with a good hope through grace in his heart, and of the purity of one renewed and purified by the Spirit of adoption. Now comes in the sinful hypocrite. "Whosoever committeth sin, transgresseth also the law, for sin is the transgression of the law. Whosoever sinneth, hath not seen him, [Christ,] neither known him:" so that the sinner here, or the transgressor of the law, is just such an one as Maria herself, who never saw Christ, and who never knew Christ. John goes on, and says, "He that committeth sin [is not a believer, but he] is of the devil." This is the sinner, not the saint: the one is a son with a good hope, the other is a sinner under the law; the former purifies himself, the other transgresseth the law; the former has a seed in him, and he cannot sin, being born of God; the other committeth sin, and is of the devil. And then John concludes; "In this the children of God are manifest, and the children of the devil," 1 John iii. 10. John yokes the law upon the sinner, who, he says, belongs to the devil, and who is a child of the devil; who is under the law, and who transgresseth the law; who hath never seen the

Saviour, nor known the Saviour; therefore, it is impossible that he should be delivered from the law, or from his sin, which is a transgression of the law. This is the very doctrine that I contend for. The law is made for the ungodly and for sinners, and upon them John saddles it: but the child of God is under the grace of Christ; he hath seen Christ, he hath known Christ, he hath a hope of glory in himself, he is born of God, has a pure heart, and he cannot sin; he is delivered from the law, that he might bring forth fruit unto God; his iniquity is forgiven, his sin is covered; and to him God never will impute sin. The law is not made for a righteous man; he is in Christ Jesus, and has crucified the flesh with the affections and lusts, and against such there is no law. Yea, he is delivered from the law, he is not under the law; and sin is not imputed where there is no law. The sins of Israel shall be sought for, but they shall not be found; for there shall be none, saith the Lord. These are the children of God, and this is God's testimony concerning them.

Quote.

The law is still remaining in full force, as the rule of righteousness.

Answer.

It is the only rule of righteousness, but not to the believer, but to the bond woman, and all her children, who go about to establish their own righteousness, not submitting to the righteousness of God, and so stumble at that stumbling stone. But the elect receive the abundance of grace and the gift of righteousness, and shall reign in life by Jesus Christ. They are justified by faith, live by faith, and walk by faith; they walk in the Spirit, and are not under the law.

Quote.

Zacharias and Elizabeth were both righteous before God, walking in all the commandments and ordinances of the Lord, blameless.

Answer.

Then they were justified by faith; and if they walked blameless, it is a full proof that the grace of God did not lead them to licentiousness, as Maria insinuates. But Zacharias did not obtain a very good report through faith, for he was struck dumb nine months for his infidelity, or disobedience to the law of faith; which looks, as if the law of faith was something like a rule of right and wrong, and a rule of obedience; though Maria says, it is not. If no rule of right, why is the virgin blessed for her obedience? and, if no rule that forbids wrong, why was the priest punished nine months for disobedience? Maria has forgot, that the old testament saints were under the legal commandments and ordinances; that the law and the prophets were until John; and, since that time, the kingdom of God is preached.

Quote.

David's conduct with Bathsheba and Uriah must be either right or wrong; and if it was wrong, what constituted it so? It must be a deviation from the rule of right; and what can that rule be but the moral law, which says, 'Thou shalt not kill, thou shalt not commit adultery?'

Answer.

God will visit the sins of his children with the rod, and their iniquity with stripes; this he has declared he will do: but this is no proof that the law, under the gospel dispensation, is the only rule of life. Christ says, "The law and the prophets were until John." But even David, if he was under the moral law as his only rule of life, doubtless God must have proceeded

against him according to that only rule; for, surely, the God of all the earth will do right. And yet God did not proceed against him according to that law, for by it he must have been cursed; for, by that, God never will clear the guilty. God proceeds against sinners according to the law they are under; against the heathens he proceeds according to their conscience, they being a law to themselves; against the bond children under the moral law, according to that; but those that are under grace, according to the law of faith. "If we would judge ourselves," says Paul, "we should not be judged." And David was shewn, that he ought to' have done this himself; but, as he neglected it, the parable of the ewe lamb is brought in to remind him of it, which sets David upon the judgment seat in unsuspection; and he passed the sentence of the law, which is death, and swears to the execution of it: "And David's anger was greatly kindled against the man; and he said to Nathan, As the Lord liveth, the man that hath done this thing shall surely die," 2 Sam. xii. 5. Here is David, according to Maria, under the law; which, as she asserts, was his only rule of right and wrong; and he is here cast by his own counsel, and condemned by his own mouth; yea, and an oath of God by David assures the execution of the sentence; and yet David lives. God does not say to him, "Out of thine own mouth will I judge thee, thou wicked servant: cast ye the unprofitable servant into outward darkness." Nothing like it. God certainly viewed him under some other law, and proceeded against him by some other rule; for God is without partiality, and without hypocrisy. It was with David, as Paul says: "But when we [the saints] are judged, we are chastened of the Lord, that we should not be condemned with the world." But this fatherly chastisement, and security from being condemned with the world, comes not from the two tables of stone; for that curses all that are under it, and all that are of the works of it; but it comes from the book of life, or law of faith, as it is written; "So speak ye, and so do, as they that shall be judged by the law of liberty." But those mysteries Maria and her company know

nothing of; they are hid from the wise and prudent; bond servants that are under the law, know not what their Lord doth. "But I," saith the Saviour, "have called you friends; for all things that I have heard of the Father, I have made known unto you."

Quote.

We find in David a most striking example of evangelical repentance and godly sorrow on the account of sin. He was a sinner, but he was no antinomian.

Answer.

Here my amazement ceases; or, rather, to use Maria's words, it greatly increases. I never knew, till now, that the name, antinomian, meant a saint that never fell. David was a sinner, but no antinomian. I thought that, by the name antinomian, Maria intended to have represented me as one of the worst of sinners, which is the sole cause of my offence at the name; knowing, in my own conscience, that I have laboured hard through numberless temptations that have befallen me in the way, to shun the paths of the destroyer. But a sinner and an antinomian are two things; then I have no objection to the name.

Quote.

Faith is the grand bond of union between Christ and his people.

Answer.

This is one of Maria's experimental truths: which, by the by, is an arrant lie. The elect were united to Christ from eternity, before ever faith was upon earth, and will be in union with him in heaven to all eternity, when faith will be no more. I proved

this to be a lie in my last answer, and Maria must have the face of a devil to publish it the second time; but she cannot deliver her soul from the works of her father, nor say, Is there not a lie in my hand?

Quote.

So that those who live and die without being made partakers of vital faith, it is evident, never were united to Christ any other way.

Answer.

This is half truth, and half lies. They that live and die without real faith shall perish. But all the elect were united to Christ, not by faith, but by another way; namely, by the bond of God's everlasting love to them in Christ Jesus; so that the bond of union is God the Father's love to us, not our faith in the Saviour.

Quote.

In the fullness of time he unites those to himself, by implanting in their hearts vital faith, as a divine abiding, holy principle, by which they are cut off from their old stock, and are ingrafted into the new and living Vine.

Answer.

Christ takes into union his people, by implanting in their hearts vital faith. Faith cuts them off from the old stock, and faith unites to the living Vine. Here are three lies. God, by lovingkindness, not faith, draws us to Christ, and calls us to the fellowship of his Son. The sword of the Spirit, which is the word, and not faith, cuts us from the old stock; and the Spirit of love, not faith, unites us to the living Vine.

Quote.

On this grand union, which is faith, doth all sanctification, and communion, and walking with God, depend.

Answer.

This is another lie, Sanctification, by the decree of God from eternity, and by the death of Christ on the cross, and by the reception and operations of the Spirit, does not depend upon, faith; for faith is not that first and grand cause on which sanctification depends, but faith depends upon that, and is the effect and fruit of it.

Quote.

It is God the Holy Ghost who alone can create this faith.

Answer.

Real faith is produced under the operations of the Spirit, and is therefore called a fruit of his; but, as to Maria's created faith, I read nothing of that. It was made at Enfield; for I am sure, that God had never any hand in making such a creature.

Quote.

It is impossible for a dead sinner; that is, a dead man in sin; to give himself spiritual life, that is, divine faith.

Answer.

I read of Christ living in Paul, and of Paul's living by the faith of Christ; but there is a difference between Christ, who is the life, and faith, by which we live on Christ. Christ is the bread, faith is the hand; man's hands are not his life, but bread; men live

not upon their hands, which God makes, but upon loaves of bread, which the bakers make.

Thou seest, reader, the drift and end aimed at in this mystery of iniquity, in this composition of lies and deception; it is to bring the child of God under the unbearable yoke of the law, and into the spirit of bondage: for the law is represented as the only rule of right and wrong, as the only law that requires obedience. No obedience is mentioned in her whole piece but obedience to God, or to Christ, under the moral law, as the only rule of life, walk, and conduct. The devil, that set these authors to work, has blinded their eyes, so that the light of the glorious gospel of Christ shines not unto them. God has hid their heart from understanding, and therefore he shall not exalt them; and Satan, who sets these blind hypocrites on, knows how prone weak believers are to seek heaven by the works of the law; because, such a poor soul thinks it is making God some amends for past faults. Hence the wise man says, "There is a way that seemeth right unto a man, but the end thereof are the ways of death." This way is not the broad way, or way of sin, for no man thinks that to be the way to heaven; conscience will not allow of such a thought: the way to heaven, by the works of the law, is the way that seems right. Hence some blind guides, who are called gospel preachers, cry out, ' If we are not under the law, what are we to obey? What is the rule of obedience? What, doth the believer yield no obedience? What, live as we list?' This is their ignorance; this their carnal logick, and their damnable deceptions: this is the very doctrine of the Judaising teachers, who followed Paul, and subverted the Galatians. They had begun in the Spirit, and then they aimed to be made perfect by the flesh. The Galatians' perfection by the law, and Maria's conduct by her rule, are synonymous terms, and mean one and the same thing. But what doth God call this turning to the law, for perfection or sanctification? he calls it disobedience. And what does he call their conformity to the law? he calls it foolishness:

O foolish Galatians! And what name does he give the spirit of these seducers; that of witchcraft: Who hath bewitched you? Maria's experimental truths are nothing but witchcraft; and, if there is life in that muscle, I hope to kill her by the sword of the Spirit; for God hath said, "Thou shalt not suffer a witch to live." "O foolish Galatians! who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?"

But, perhaps, my reader will say, what does Paul mean by obeying the truth? Answer.

Grace and truth are set in opposition to the law. "The law was given by Moses, but grace and truth came by Jesus Christ." Truth signifies the covenant of life and peace, which is sometimes called a commandment: as it is written; "And ye shall know, that I have sent this commandment unto you, that my covenant might be with Levi, saith the Lord of hosts. My covenant was with him of life and peace; and I gave them to him for the fear wherewith he feared me, and was afraid before my name. The law of truth was in his mouth, and iniquity was not found in his lips; he walked with me in peace and equity, and did turn many away from iniquity. For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts." Now, reader, observe, here is, in the first place, a commandment mentioned, which God says, is my covenant, the covenant of life and peace. It is afterwards called the law of truth; and afterwards it is called knowledge, that the priest's lips should keep, and the law that should be sought at his mouth. This law of truth is not now to be found in Levi, but in Melchizedek; not in a legal priest, but in our great High-priest; for he is the great messenger of the covenant, and of the Lord of hosts: and this law is to be found in the mouth of every minister of the Spirit. As truth is here called a law, which requires spiritual obedience and service in the newness of the

Spirit, and not in the oldness of the letter; it makes Paul cry out, "O foolish Galatians! who hath bewitched you, that ye should not obey the truth?" "Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish, having begun in the Spirit, are ye now made perfect by the flesh?" Obey the truth, stick to this covenant of life and peace, and go on with your service in the newness of the Spirit; for, "As many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God." Receiving the truth in the faith of it, and in the love of it, and walking in that faith that worketh by love, and keeping a good conscience toward God, is obeying the truth to all intents and purposes, and never mind being called antinomians; such souls obtain a good report through faith. God says of such an one, that he feared me, and was afraid before my name; that he walked with me in peace, and equity, and did turn many away from iniquity. But what does he say of these hypocrites that subvert the souls of his saints, and traduce them as vile and licentious? "But ye are departed out of the way: ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the Lord of hosts. Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law of truth," Mal. ii. 8, 9. And I should not wonder if God were to make some of our modern hypocrites as base and contemptible as he made the Jewish priests; for their vain jangling is of the same cast. Perverting the scriptures, and subverting the saints, was the trade that they carried on, and so do these.

I know that I might have extracted one half of the book, and have set it to contradict the other, and so have couched an answer in a three halfpenny volume. But as the glorious liberty of the children of God is a doctrine that to me shines brighter and brighter, I am glad of every opportunity to assert it; and, when I can silence a fool, by enforcing the truth, I think I kill

two birds with one stone; and make nay own lamp shine the brighter, by placing it opposite to Maria's Will-o'-the-wisp.

But Maria tells us, that she has taken off an hundred likenesses in her wonderful performance; and I now intend to shew the reader, that the physiognomy of John Ryland, and his maid Maria, are the most striking and picturesque in all the exhibition.

Maria's piece, reader, is, she tells us, a refutation of errors; and, if you read the following extracts, you will say, That is a truth, and we cannot deny it: for Maria's experimental truths entirely refute her sound doctrines, and Mr. Ryland's tenets refute all his sentiments; so that the pill entirely swallows up the bolus, and chokes the quack instead of the patient. But this is no wonder: Maria can write upon any subject; it should have been many subjects; because this piece is a miscellany of many things, truth and grace excepted.

I doubt, reader, whether thou wilt be able to follow me through the following refutations, without tittering and laughing. If thou canst, thou hast got more solidity about thee than I have: for, surely, I never laughed more than I have in this work. The wise man says, "A foolish woman is clamorous; she is simple, and knoweth nothing." And, by following me a little further, thou wilt find the truth of another proverb, that of her ways thou wilt know nothing: "Lest thou shouldst ponder the path of life, her ways are moveable, that thou canst not know them."

I have, reader, selected some of her sound doctrines, and placed them against her experimental truths, in an opposite column; so that, when thou hast read one doctrine established, thou must look to the opposite extract that destroys it.

The left-hand column, in the page, builds up, the right-hand column knocks down. Moreover, lest the reader should puzzle

or involve his mind in these deep mysteries, I have placed my key over every quotation, in order to unlock the mystery, and guide the reader into the sense of the prophetess. At the beginning of every introduction of mine, the reader will find the word Key; and at the beginning of every extract from her, the word Quote.

N.B. The Reader must not read the whole column down, but he must read one extract on the left-hand at a time, and then the opposite extract which contradicts it.

Key.

The prophetess detecteth the base antinomian, considereth his destructive tenet, establisheth the authority of the moral law, and that it hath never ceased to be the believer's infallible rule. (Last Farewell, p. 14.)

Quote.

The next time I mean to consider, is that grand antinomian tenet, that the moral law has ceased to be the rule of a believer's conduct.

Key.

The prophetess sheweth, that the believer is not under the law, but redeemed entirely from it. That the ministration of death, engraven on tables of stone, 2 Cor. iii. 7, must apply its killing sentence to

Key.

The prophetess considereth the nature of a covenant of works, abolisheth the commanding and condemning authority of the moral law as such, and that to the believer its legal power hast ceased, and that its authority has no existence. (Last Farewell, p. 15.)

Quote.

That, to the believer in the Lord Jesus Christ, the moral law has ceased to exist as a covenant of works, is a grand and glorious truth.

Key.

The prophetess sheweth, that the moral law, or the ministration of death, which casts, condemns, and kills the sinner, and to which the sinner becomes dead respecting any hope therein,

the sinner; that thereby the law may become dead to the sinner, and the sinner dead to that, before he can be married to the great husband of the church. (Last Farewell, p. 25.)

Quote.

Thou art not under the law, for Christ hath redeemed thee from it. It is dead to thee, as a covenant of works; and thou art dead to it, that thou mayest be married to another husband.

Key.

The prophetess sheweth, that the old commandment, which was given to Christ in eternity, commanding him to give the blessing of eternal life to Mount Zion, is the moral law; which is the old rule, and that no new rule was ever given; but, as a covenant of works, this rule is done away. (Last Farewell, p. 19, 20.)

Quote.

As though the apostle had said, I lay down no new rule for you as believers, to form your life and conversation by. I refer you to the old commandment, the same that was given you from the beginning: it is done away

or expectation therefrom, the law be, coming also dead to him, is a law of love. (Last Farewell, p. 17.)

Quote.

Dead, to what law? The moral law? Some say, the law of love, and I grant it; for the moral law, and the law of love, are synonymous terms, and mean one and the same thing.

Key.

The prophetess sheweth, that the old commandment, or the moral law, is not done away, nor in any sense abrogated, but the full force thereof still remains. She explaineth her meaning, touching her rule of conduct, and plainly calls it the believer's rule of righteousness. (Last Farewell, p. 20.)

Quote.

This was written to believers; and it is a strong attestation, that the law is not abrogated but still remaining in full force as the rule of righteousness.

indeed as a covenant of works.

Key.

The prophetess asserts the holiness of her gentle reader, who is favoured with divine grace, that such an one is not an antinomian, nor loose liver, being delivered from the dominion of sin; and assigns a reason thereof; namely, because such souls are not under the law, but under the grace of God. (Last Farewell, p. 25.)

Quote.

If this is thy habitual frame of mind, gentle reader, thou art one of those happy ones, to whom the promise declares, sin shall not, have dominion over you. for you are not under the law, but under grace.

Key.

The prophetess sheweth the glorious liberty of her believer from the yoke of bondage: that the law, as a legal yoke, or a covenant of works, has no existence, but as such it hath ceased to exist and this is granted, both by the evangelical and the legal parties. (Last Farewell, p. 15.)

Key.

The prophetess brings the gentle reader again under the legal yoke; and, by a transposition of terms, obliges him to the observance of the moral law; with this proviso, that he has any rationality, grand reasonings, or that he is favoured with the faculty of thinking. (Last Farewell, p. 16.)

Quote.

What can be more evident, than that every creature is under a natural obligation to obey the commands of its Creator? and under a moral obligation, as they are not only creatures, but creatures possessed with rationality, grand reasoning, thinking faculties.

Key.

The prophetess sheweth, that the believer, as well as the infidel, are under the moral law; that the law still exists, or the apostles must be charged with nonsense; and that none but an antinomian would bring such a charge against an apostle, or deny the existence of the law.

Quote.

That, to the believer in the Lord Jesus Christ, the law has ceased to exist as a covenant of works is granted on both sides of the question.

Key.

The prophetess renews the attack, and insists upon the old commandment's being the moral law, and that the law is done away. (Last Farewell, p. 20.)

Quote.

The old commandment, the same that was given you from the beginning; it is done away indeed as a covenant of works.

Key.

The prophetess asserteth the non-existence of the law, as a covenant of works, which is a truth of her own; and applaudeth the glory and grandeur of that truth. (Last Farewell, p. 15.)

Quote.

The moral law has ceased to exist as a covenant of works. This is a grand and glorious truth.

Quote.

"Whosoever! [it takes in both the believer, and the unbeliever] committeth sin, transgresseth also the law;" consequently, the law still exists; or else the apostle wrote nonsense, which none but an antinomian can suppose.

Key.

The prophetess reassumes her ground against the antinomian; and insists upon it, that the law is not done away; that such an idea never entered an apostolic mind. (Last Farewell, p. 20.)

Quote.

Neither Paul, nor James, had any idea that the moral law was abolished, and done away.

Key.

The prophetess holds fast her integrity against the antinomian; refutes the notion of the law being done away, or of its ever ceasing to exist as a covenant of works; which is proved from the eternity and immutability of its nature. (Last Farewell, p. 15.)

Quote.

The law is the eternal rule of

Key.

The prophetess reinforces her arguments against the antinomian; opposeth his, base thoughts, touching the yoke of the moral law, which, Peter says, neither we nor our fathers were able to bear: which Paul calls serving God in the oldness of the letter, Rom. vii. 6. (Antinomianism Unmasked, p. 13.)

Quote.

The antinomian thinks that the moral law is not to be considered as the rule of a believer's conduct.

Key.

The prophetess enforceth the law as a rule of conduct, notwithstanding all the objections made against it. And in a second quotation explains her rule of conduct to be the believer's rule of righteousness. (Last Farewell, p. 17.)

Quote.

Some say, the law cannot be a perfect rule of conduct, because it says nothing upon some subjects which are

righteousness, and is incapable of any variation.

Key.

The prophetess sheweth, that not the yoke of the law, but the Saviour's easy yoke, is submitted to by the church: and that submitting to the word of life in the gospel, as a rule, is real obedience; and that the church's service is filial and evangelical, under the yoke of faith; and not the legal service under the law. (Last Farewell, p. 17.)

Quote.

She takes his yoke upon her; and feels herself under the strictest obligations of duty, love, and gratitude, to yield the most filial, evangelical obedience to his commands; as well as to believe, and rejoice in his promises.

Key.

The prophetess sheweth the blessed state of a believer, who receives fresh vigour and courage from the Saviour. And asserts, that sin has no dominion over such; for they are not under the law, which is the strength of sin, I Cor. xv. 56; but under graces that subdues it. (Antinomianism

noted in the precepts of the new testament Page 20, The law is not abrogated, but still remains in full force, as the rule of righteousness.

Key.

The prophetess enforceth the legal rule; asserteth an apostolic expression, (not to be found in the Bible) in defence of it. Her rule of conduct is explained to be the rule of righteousness: the transgressor thereof is thrown to the devil. (Antinomianism Unmasked, p. 50.)

Quote.

However, says the apostle, the law still remains as the rule of righteousness; and every transgression of it is sin; and he that committeth sin is of the devil.

Key.

The prophetess sheweth, that if the moral law is done away, the believer cannot be culpable of blame by any other rule; that he cannot be tried or judged by any other law. (Last Farewell, p. 20.)

Unmasked, p. 32.)

Quote.

He who is the author and finisher of his faith, strengthens that noble warrior, and inspires it with fresh vigour and courage. So that the believer is enabled to say, I thank God through Jesus Christ our Lord. Sin shall not have dominion over me; for I am not under the law, but under grace.

Key.

The prophetess sheweth, that the new covenant, not the old, which Paul calls the law of his mind, in which he delighted after the inner man, anti which with his mind he served, namely, the law written on the tables of the heart, not on tables of stone, is the church's rule. (Antinomianism Unmasked, p. 61.)

Quote.

This is the experience of the Church of Christ, while in her militant state. The laws of her King are written upon her heart, and are the rule of her conduct.

Key.

The prophetess maketh the

Quote.

If the law is so done away, as that the believer, do what he will, cannot sin, because there is no law to forbid, and, by forbidding, make the action criminal; why did the Holy Spirit dictate, under the gospel dispensation, this scripture; "Whosoever committeth sin, transgresseth also the law, for sin is the transgression of the law?"

Key.

The prophetess asserteth the weakness of sin, and the omnipotence of grace. (Last Farewell, p. 25.)

Quote.

Sin shall not have dominion over you, for you are not under the law, but under grace.

Key.

The prophetess sheweth that union, which is effected by the indwelling of the Spirit of love, is wrought in the soul by faith. The antinomian charged with a denial of this truth. (Last Farewell, p. 13.)

Quote.

The antinomian denies vital,

authority of the law null and void. Asserteth the law to be done away as a covenant of works, which sets aside all its morality: and that which remains for the believer to do, is to consider the moral law as a rule; which consideration, when it has passed through the believer's head, is transubstantiated into a truth of considerable magnitude. (Last Farewell, p. 20.)

Quote.

I refer you to the old commandment: it is done away; indeed, as a covenant of works, page the 15th. But, that the moral law ought still to be considered as a rule of the believer's conduct, is as great a truth: it is the eternal rule of righteousness.

Key.

The prophetess sheweth the omnipotence of sin, and the omnipotence of grace. (Last Farewell, p. 15.)

Quote.

At other times sin rouses up all its powers, attempts to shake off the yoke; and even prevails so far, as to take the new man, which is grace,

experimental, personal union, wrought in the soul by faith.

Key.

The prophetess sheweth that faith, which the scriptures call the saint's victory, is the giver of itself, and of all other victory. (Last Farewell, p. 14.)

Quote.

Faith gives the soul victory over sin, Satan, and the world.

Key.

The prophetess sheweth that faith, instead of the word of God, is a sword, which cuts the sinner from the old stock of nature, and ingrafts him into the renowned vine; and that Christ, and not faith, works the saint's union; and that faith is Christ's plant, and not the Spirit's creature.

Last Farewell, p. 22.

Quote.

Christ, by an act of divine sovereignty, unites to himself, by implanting in their hearts vital faith, by which they are cut off from the old stock, and are ingrafted into the new, the living Vine.

captive.

Key.

The prophetess sheweth, that faith does not work spiritual union in the soul, but that the Spirit of union creates faith. (Last Farewell, p. 22.)

Quote.

It is the Holy Ghost who alone can create this faith in the soul of a sinner.

Key.

The prophetess sheweth, that faith is not a person, consequently not the giver of any thing; and that faith is no more than a hand, that receives all grace and help from the Saviour. (Last Farewell, p. 22.)

Quote.

Because faith, as a hand, receives Christ as the justifying righteousness of the soul; and actually receives out of his fullness all those communications of divine grace.

Key.

The prophetess sheweth, that instead of faith working vital union, it is no more than an attendant on the word; and that the scriptures, and not faith, is the sword which cuts

Key.

The prophetess asserteth the salvation of the believing soul from the love and power of all sin; and likewise liberty from bondage and fear, which come by the law; and the blessing consequent upon the glorious liberty of the gospel. (Antinomianism Unmasked, p. 23.)

Quote.

In this way the Lord Jesus Christ sanctifies his people, and actually saves them from the love and power of sin: for, when this is the case, they are brought into the glorious liberty of the gospel; they become the Lord's free men, to serve him without fear, in holiness and righteousness before him, all the days of their lives. God has been graciously pleased to give his believing people, in his word, a multitude of exceeding great and precious promises, whereby they are styled the heirs of promise.

down all opposition.
Last Farewell, p. 23.

Quote.

Faith comes by hearing, and hearing by the word of God. The word of God is the sword of the Spirit; and when the Holy Ghost takes this noble sword into his almighty hand, he makes it quick and powerful, cutting down all opposition.

Key.

The prophetess asserteth the right of those who feel themselves under the dominion of sin and Satan, to rejoice in the liberty of the gospel; and that such captives are the Lord's free men, and that those should rejoice in liberty though in captivity; and that such should rejoice in salvation, though under the power of sin and Satan; from this consideration, that though sin has dominion over him, yet it has no dominion; for, although he is a captive, yet not a slave, though he feels himself a slave both to sin and Satan. (Antinomianism Unmasked, p. 62.)

Quote.

Such as conclude they have no right to rejoice in the liberty of the gospel; that they are not the Lord's free men, but still slaves to sin and Satan, still under the reigning power of sin, and consequently not partakers of Christ's salvation. Now, lest any of these whose hearts the Lord would not have made sad, should be made sad through any thing contained in this treatise, I would to observe, that wherever sin is hated, not only in its consequences and punishment, but in its nature and practice; where it is struggled with, fought against, prayed against, and groaned under, it has no dominion; the soul, though a captive, is not a slave.