

A N
E X T R A C T

O F
S U N D R Y P A S S A G E S

Taken out of
Mr. *WHITEFIELD*'s
Printed *Sermons, Journals and Letters*:

Together with
Some *SCRUPLES* propos'd in proper
QUERIES rais'd on each *REMARK*.

By some Church-Members of the Presbyterian Persuasion.

2 Tim. i. 13. *Hold fast the Form of sound Words.*—
Turpe est doctori cum culpa redarguit ipsum.

With a *LETTER* from the Rev. Mr. *Charles Tennent*,
to the Printer of the *Pensilvania Gazette*: And an Extract
of a *LETTER* from a Minister in *Boston* to his Friend in
New York, concerning Mr. *WHITEFIELD*.

To which is added,
Mr. *WHITEFIELD*'s Answer to the *Queries*, in
a *LETTER* to the *Authors*, dated *New-York*, *November 1st, 1740*.

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

Printed in the *YEAR M.DCC.XL*.

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the *Poultry*. 1741. [Price 6d.]

T O T H E

R E A D E R S.

CHRISTIAN FRIENDS,

THE following *Queries and Remarks* seem to us to concern Matters of the utmost Importance. We are represented in the Scripture as Pilgrims and Travellers to a better Country; and as a wrong Choice of the Road may ruin us eternally, we ought to examine every Step we tread, and take Notice that our Guides be not blind nor mistaken, lest they lead us astray. None can blame us when our Souls are in Danger of eternal Ruin, to look to ourselves, and to secure the one Thing needful; nor dare we allow ourselves to follow the Multitude, if we fear they go astray; nor regard any Man further than he follows Christ: And we hope this will justify us in what we have done in the following Pages; for, if all our Christian Brethren, who may think it worth while to read our Remarks, have such superior Attainments as to see clearly, that all that Mr. Whitefield has printed, is sound and agreeable to the holy Scriptures; yet we hope that their Christian Charity is so great, that they will not condemn us for applying as we have done to our Teachers, and by their Advice, to Mr. Whitefield himself, to remove some unhappy Stumbling-Blocks out of our Way. We cannot help thinking for ourselves, and judging of Things according to the Light they appear in; and we promise, that when that Gentleman satisfies us in these Things, we will believe him; and we cannot do it sooner. But when we reflect, that he is but a Man; that

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great and good Men have been mistaken; and that Infallibility (as far as we know) is entail'd neither on him nor his Followers, we hope that both he and they are better Christians than to blame us if we can be the Instruments of pointing out their Mistakes, if there be any: We believe, that they regard their Souls, and will look on it as the most eminent Service can be done them, if by our Means they receive a Kindness that will turn to their Account, through a boundless Eternity.

We confess, that we are at a Loss to know what to make of some of his Expressions; if they have any Meaning at all, we fear that it is a bad one; and will rejoice to find ourselves disappointed, if he shews us that they are sound and good. But if he pretends Hurry or Want of Time, and does not either justify or condemn them, or give us some Satisfaction, he will constrain us to think, that he has his own Glory in View more than the Glory of God or the Good of his Church. He has such high Conceptions of Man, or such low Conceptions of God, that we fear he has just Conceptions of neither; to say, "That Man was adorned with all the Perfections of the Deity, that he was the Perfection of the moral and material World," as he does, Page 17, Vol. 2d. of Sermons, is what we can neither believe, nor find ground from Reason nor Revelation to support it. When our Divines prove the Divinity of our blessed Lord, they sometimes do it (we think to good Purpose) by proving, that the Scriptures attribute to him all the Perfections of the Deity, and of Consequence, that he is the eternal God, equal with the Father and Holy Spirit; but if a meer Man may be adorned with all these Perfections, we know not what to make of this Argument, 'till he give us better Light.— Again, if Men be baptized into the Nature of the Father, Son and Holy Ghost, as he seems to assert, p. 128, vol. 2. is not this to make them, on their Conversion, Partakers of the Godhead, or someway equal to the supreme Being? What shall we think of the Doctrine, that one while sinks us into Brutes and Devils, and again exalts us to be equal to God? This puts us in Mind of some Antinomian Reveries, of being goded with God, and christed

christed with Christ: And we hope the Readers will pardon us, tho' we desire to get Light in these Things, seeing it is our great Concern to have right Notions of God and ourselves, and to act accordingly.

When we hear him tell us, "That the Regenerate washes away the Guilt of Sin by the Tears of a sincere Repentance, joined with Faith in the Blood of Christ," p. 22, 23, vol. 2. we think that it savours of Popery and Arminianism, to join any Thing with the Blood of Christ to wash away Sin; and hope it will offend none, that we cannot believe this on his bare Word contrary to many Scripture Texts, for we abhor an implicate Faith. Is not that Expression of the same Stamp? Vol. 1. p. 79. Where he says, "That a single Aim at God's Glory,—— alone can render our Actions acceptable in God's Sight:" If a single Aim at God's Glory alone can render our Actions acceptable in his Sight, what need is there for the Blood of Christ? We hope none of our Brethren will be offended, that we cannot believe this popish Doctrine, till he explain or prove it from Scripture.—He further tells us, p. 128, vol. 2. (if we mistake him not) "That our Lord commanded his Disciples to baptize Men into the Nature of the Father, Son and Holy Ghost," which is either to convert them, or rather to make them equal with God: And if he has given Men Ability to do either the one or the other, by repeating the Words of the Institution; Why may they not as easily change a Wafer into his Body and Blood? And this smells of Popery, and will support the Doctrine of Transubstantiation.—When he tells us, "That we must be justified by the inherent Righteousness of Christ," if by this he intends our Sanctification, or good Habits, and good Works performed by the Aid of the Spirit, does not he here again give another fair Invitation to bring us to Rome? And we hope we will be excused from setting our Face that Way, till we be once convinced, that it is the sure Road to eternal Happiness. Are not these Doctrines full of Arminianism? And 'tis no Wonder, that we are surprized to find them in his own Writings, and to hear him continually applaud Mr. Wesley, who (we are informed) is an Arminian, when we find
him

him cry them down in all but themselves: *We detest these Errors in both, and cannot see through this Piece of Management.*

But possibly by inherent Righteousness, in vol. 1. p. 16. he understands the Righteousness of Christ inherent in us; if so, we hope every one will desire to know, as well as ourselves, how the infinite Righteousness of Jesus Christ can inhere in a finite Creature? Unless, as has been already observed, he make the Believer in some Measure equal with God; but when we compare this with Mr. Flavel's 2d Appendix, vol. 1. Fol. and find it the seventh Antinomian Error, that he there condemns, what can we say? When we find Mr. Whitefield countenancing Mr. Wesley's Preface to Halyburton's Memoirs, which is big with Antinomian Absurdities; when he can applaud that Gentleman, and not discover the false Divinity, that he has there sent abroad to poison the World; Can we think that himself is sound? When he tells us in his Letter against the Book, entitled, The Whole Duty of Man, p. 4, and 5. "That God never made a second Covenant with Adam himself, nor any of his Posterity; That it is a Promise and no Covenant; That there are no Terms nor Conditions in it." We cannot take his bare Word, while we think that above one Hundred and Fifty Texts in our Bibles assert the contrary. How many of our ablest Divines have long since refuted this wild Antinomian Notion? And among others, Mr. Flavel, Vol. 1. Fol. in his 2d Appendix, where he exposes it as the Ninth of their Errors.

When we find him, vol. 1. p. 7. giving Reasons why Men must be New Creatures, in order to qualify them to be savingly in Christ; Why does he condemn Archbishop Tillotson, Letter First against the Archbishop, Page the 3d. for showing the Nature of Regeneration, and its Necessity, in order to our Justification and Salvation? Is not the New Creature in Mr. Whitefield, and the Regenerate in the Archbishop's Words, of the same Meaning and Import? Is not being savingly in Christ, as the First expresses it, and obtaining Justification and Salvation, as the other has it, the very same Thing? Why did

did not Mr. Whitefield correct this Error in his own Writings, as well as in the others? If it be an Error in the one, to say, That we must be regenerate or be New Creatures, in order to Justification and Salvation, or being savingly in Christ, is it not so in the other? Or, does Mr. Whitefield's expressing the same Error in different Words, make it a Gospel Truth? We dislike what looks like the Arminian in both, and we hope none of his Friends will blame us for this, when he sometimes does it himself.

If we have dropt any Expressions in our Queries, that may in any wise displease any other religious Society, we hope they will pardon our Bluntness; we profess a hearty Charity and Good Will towards all that hold the fundamental Truths of the Gospel; we claim no Dominion over any Man's Conscience, but cheerfully allow every one the Liberty we take, to judge for ourselves, to seek for the best Information he can get in such weighty Concerns, and to adhere to what Doctrines are most agreeable to the holy Scriptures: But when we find any Person profess one Thing, and yet seem to run into another; when any of another Denomination seem to come nearer to us than others of our Neighbours, when at the same Time we imagine, that he is at as great or even a greater Distance than they, we cannot help having a worse Opinion of such Practices, than theirs, who plainly tell us in what they agree with us, and in what we differ. If any Weakness or Mistakes be discovered in this, and what follows, by Mr. Whitefield, or any of our Christian Brethren, and it be pointed out with a Spirit of Meekness, we gain our End, which is only to be able to find out and maintain the Truth: And that the Holy Spirit may guide us all into the Ways of Truth, and preserve us from Errors, is the earnest Prayer of your sincere Friends,

The QUERISTS.

BOOKS printed for J. OSWALD, at the Rose and
Crown in the Poultry.

I. **M**R. *Whitefield's* Answer to the Bishop of *London's* Pastoral
Letter.

II. A Collection of Papers, lately printed in the *Daily Advertiser*. Containing, 1. A Letter from the Rev. Mr. *Whitefield* to a Friend in *London*, dated at *New-Brunswick* in *New-Jersey*, April 27, 1740. 2. A Letter from the Rev. Mr. *Whitefield*, to the Inhabitants of *Maryland*, *Virginia*, *North* and *South Carolina*. 3. A Letter from the Rev. Mr. *Whitefield* to a Friend in *London*; shewing the fundamental Error of a Book called *The whole Duty of Man*. 4. A Letter from the Rev. Mr. *Whitefield*, at *Georgia*, to a Friend in *London*, wherein he vindicates his asserting, *That Archbishop Tillotson knew no more of true Christianity than Mahomet*. 5. A second Letter on the same Subject. 6. Some Observations on the Rev. Mr. *Whitefield* and his Opposers. 7. The Manner of the Childrens spending their Time at the *Orphan-House* in *Georgia*. To which is added, a Letter to Mr. *William Seward* from Mr. *Joseph Periam*, who was last Year taken out of *Bethlehem Hospital*, lately published in the *London Daily Post*.

III. Journal of a Voyage from *Savannah* to *Philadelphia*, and from *Philadelphia* to *England*, 1740. By Mr. *William Seward*, Gent. Companion in Travel with the Rev. Mr. *George Whitefield*.

IV. Observations upon the Conduct of the Clergy; shewing that the Church of *England*, properly so called, is not now existing. With an Essay towards a real *Protestant Establishment*. By *Robert Seagrave*.

V. *Halyburton's* Life, and Mr. *Traill's* Sermons.

VI. *Erskine's* Sermons, and Gospel Sonnets.

VII. *Jenks* on Submission to the Righteousness of God;

VIII. Sermons on Regeneration and Adoption. With an Account of the Life of the Rev. Mr. *John Tennent*, late Minister of the Gospel at *New Jersey*; publish'd by his Brother the Rev. Mr. *Gilbert Tennent*, present Minister at *New-Brunswick* in *America*. Price bound One Shilling and Six-pence.

Proposals, with a Specimen, is publish'd for printing

A Second Volume of the Reverend Mr. *Erskine's* Sermons,

*The Humble ADDRESS of several
Persons of the Presbyterian Persuasion,
being Members of several Congregati-
ons in our Bounds, to the Presbytery
of New-Castle, met at Whiteclay
Creek, September the Ninth, 1740.*

THE venerable and sacred Character the Reverend Mr. *Whitefield* bears, as an incomparable Reformer; and the high Commendations given to his public Performances and Writings, both from the Pulpit and Prefs, as well as in private Conference, and that, by some Ministers and People of our own Denomination, having raised our Expectations very high, we are induced to attend his Sermons, and to read and peruse his Books, hoping to receive much Light and Benefit thereby: But, upon the best Perusal we could make of them, albeit, we find that a great Part of his Writings do answer the Character given them, as being sound, yet, to our great Surprize, we every now and then stumble upon something that seems to jar with those sounder Parts, as well as with other good Books; and, if we be not much mistaken, with Scripture and sound Reason.---Our Jealousies hereanent, whether Right or Wrong, giving us some Uneasiness, we were much perplexed what to do: If we should think of going to some of Mr. *Whitefield's* warm Adherents, we were afraid, by Reason of the Treatment that others (and it may be some of ourselves) met with, that nothing could be expected thereby, but incensing them against us, to call us blind and carnal Men, as usual. Now, tho' Mr. *Whitefield* himself, by some Part of his Writings, would seem to be a Man of another Spirit and Sentiments from such warm inconfi-

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derate Adherents, as appears by many Expressions in his Letters against Archbishop *Tillotson*, and the Author of the Book entitled *The whole Duty of Man*; particularly by his taxing the Dissenters for acting very partially, for not speaking so explicitly as they ought, against the Archbishop's Doctrine, when known to be contrary to the Truth of the Gospel, albeit, the Archbishop was their Friend, and behaved with much Moderation towards them, whilst he lived; we cannot see, how he could, consistent with this, tax any of the Lovers of Truth for acting unchristianly, for enquiring into the Reasons of some of his Assertions, when we judge, that they appear to us as contrary to Truth as some of the said Archbishop's Doctrines: For, if we mistake not, it is the Duty and Priviledge of every doubting Christian, to enquire into the Reasons of the plainest Scripture-Doctrine, when he hesitates about it: But we should not speak explicitly against any Doctrine, but what upon mature Deliberation we have found false. But when we consider the Treatment a neighbouring Minister had from Mr. *Whitefield's* warm Adherents, and their Cries still against him, for desiring a Conference with Mr. *Whitefield*, about some Points in his Sermon, which said Minister was in Doubts about; we do despair of Access to him.—The only Remedy therefore left us, to solve us of our Doubts, as we see, is an Address to you our Teachers, now in Presbytery met, and setting our Scruples in order before you: And we promise, that if you, or any of you can satisfy us with Scripture and sound Reason, we shall not only chearfully submit to the same, but also return you our most hearty Thanks, as counting the Discovery of Truth our Gain and Joy. But if you decline, or cannot agree among yourselves, about solving us herein, we desire your Judgments, whether it be any Breach of Order, for us, at our Expences, and such as shall join with us, to put our Scruples into print, that so there may be an Opportunity given to Mr. *Whitefield* to clear his Doctrine, if misrepresented or misapprehended by us: And that we may make a
fair

fair Essay to have our Doubts cleared, which for the present seem to be Bars and Letts to hinder us to join with our Christian Brethren in Matters of common Concern, with that Oneness of Mind and Heart, which is desirable and necessary for our mutual Comfort: For when one Side is as zealous for, as the other is jealous of a controverted Point, and Assertions about it in Matters of Conscience, it is well known how difficult it is to go Hand in Hand. We find by Experience, that the other Side have their Difficulties to entertain a good Opinion of those Ministers that except against some of Mr. *Whitefield's* Expressions as unsound: And we, according to our present Light, find it hard to entertain a good Opinion of those that proclaim all his Doctrines sound in the strongest Terms. We have therefore endeavoured to put our Scruples in the most inoffensive Way we could, by not only transcribing some Paragraphs out of Mr. *Whitefield's* printed Writings; but also, according to our Capacities, we have endeavoured to propose our Doubts by raising proper Queries upon such Paragraphs, as follows.

First, Mr. *Whitefield* in his Sermon on *Acts* xix. 5. Page 5. * Where speaking of Man's Creation, he hath these Words, viz. "He, that is, God, breathed 'into Man the Breath of spiritual Life, and his Soul 'became adorned with all the Perfections of the Deity."

Q. I. Must not that Man have either very diminutive Thoughts of God, or else monstrously exalted Thoughts of Man, that can think, much more speak and write, that the Soul of Man in its best State was adorn'd with all the Perfections of the Deity! What then is become of the Distinction, that all sound Divines makes between the communicable and incommunicable Attributes of God? Doth not Scripture and Reason support this necessary Distinction? If the Soul of Man was adorned with all the Perfections of the Deity, without Exception of any, what is the native and necessary Consequence therefrom, but that the Soul then was in some Sort equal to God; which is too

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* See Vol. II. of Sermons, printed at Philadelphia, Page 17.

horrid to utter, without a Detestation of it? Were not Expressions of this Import condemn'd for Blasphemies in the Mouths of *Fox* and *Naylor*?

II. In the same Sermon, p. 9. [Vol. II, p. 22, 23.] Mr. *Whitefield* speaking of the Regenerate, when fallen into Sin, hath these Words: "He, *i. e.* the Regenerate Person, quickly *rises* again, and goes out from the World, and weeps bitterly, *washes away the Guilt of Sin, by the Tears* of a sincere Repentance, *joined with Faith in the Blood* of Jesus Christ.

Quer. I. Is not the Blood of Christ to be applied by Faith, the *sole* or *only* Laver, to wash away the Guilt of Sin, 1 *John* i. 7. 'Tis true, Faith in grown Believers, to make Application of his Blood to the Soul, must be exercised thereon: And it is true, that a Believer must renew the Exercises of Repentance, in order to regain the Sense of Pardon; but still, what *solely* obtains the Pardon, and blots out the Guilt, is the Blood of the atoning Sacrifice. Is it not by our Justification, that the Guilt of Sin is washed away? How then can there be any Room to *join our Tears* with Faith in the Blood of Christ, to justify us before God, without we suppose the Satisfaction of the Cross to be incomplete? By what Art can our Tears be *joined* with Faith in the Blood of Christ to cleanse away the Guilt of Sin? What Quantity of the one and of the other will make a due Composition, without spoiling the whole? Why may not some Grains of new Obedience be again added to our Tears, to make the Composition more complete; for surely this is Duty, and a necessary Fruit of Faith as well as godly Sorrows, and as inseparable from it?

Quer. II. How is this consistent with what Mr. *Whitefield* himself saith, in his Letter against the Book entitled *The whole Duty of Man*, p. 6. 'God's Law was honourable, Jesus Christ fulfill'd it in our steads, and upon Account of that Righteousness imputed to us, and received by Faith, and *not* on our *heartly Endeavour* or *Repentance*, are we accepted by him? What is there in our *heartly Endeavour* or *Repentance*,

to

' to recommend us to the Favour of God, or render
 ' them worthy of *being joined* with the Righteousness
 ' of Christ; as tho' that was not *sufficient* of itself?"
 Further, Mr. *Whitefield* adds the Words of pious Bishop
Beveridge to the same Purpose, p. 7. who saith, "Nay,
 ' I cannot confess my Sins, but my very Confessions
 ' are still Aggravations of them: My Repentings need
 ' to be repented of: *My Tears need Washing*; and the
 ' very *Washing of my Tears* need still to be washed over
 ' again with the Blood of my Redeemer." Now, if
 Mr. *Whitefield* speaks right in p. 8. of the same Letter;
for there is no Hopes of bringing People to the right
Knowledge of the Gospel, till their favourite, tho' errone-
ous Authors, are discountenanced and laid aside: and it is
 therefore accounted a becoming Zeal in Mr. *Whitefield*
 to write warmly and keenly against the Writings of
 others, upon this Account; how then can others be
 blamed for opposing such Expressions in *Whitefield's*
 Books, as are as erroneous as those he condemns in
 others? Nay, should not Mr. *Whitefield*, and his warm
 Adherents, be as careful in correcting his own Ser-
 mons, as the Books of others, if found faulty in some
 of the same Points, or other Points as material? If it
 be said, that Mr. *Whitefield* is so busily employ'd in
 Preaching, and Writing against other Men's Writings,
 that he hath no time to look back upon his former
 Writings; may not some of his Adherents assist herein
 to a good Purpose? Or if a By-stander should mark
 some of those Expressions that look exceptionable; by
 what Rule, but that of Contraries, can he be judged
 an Opposer of God's Work, or of the Gospel?

III. In the same Sermon, p. 18. (*vol 2. p. 33.*) He
 ' saith, you have passed thro' the Pangs of the New-
 ' Birth, and now rejoice, that the *Man* Christ Jesus is
 ' *spiritually* formed in your Hearts.' To the same
 purpose, if we rightly apprehend it, is what we find
 in the Letter aforesaid, p. 5. where paraphrasing upon
 those Words, *The Seed of the Woman shall bruise the Ser-*
pent's Head; Mr. *Whitefield* writes thus, "*The Seed of*
 ' *the Woman*, i. e. Jesus Christ (who in all Probability

' was

‘ was *spiritually* conceived that Instant in the Heart of ‘ *Eve*) shall bruise the Serpent’s Head :” Agreeable to which Notion, we have in Mr. *Whitefield*, Vol. I. of Sermons printed at *Philadelphia*, p. 53. “ The many ‘ Souls that are nourished weekly by the *spiritual Body* ‘ and *Blood* of Jesus Christ by your Means.

Quer. I. Had the Man Christ Jesus a real tho’ a spiritual Being or Conception in the Days of *Eve*?

Quer. II. *What* or *who* was that which was *spiritually* conceived that Instant in the *Heart* of *Eve*, wherein the Promise was given, but the *New-Creature*, or the Image of Christ? If so, in what Sense can the new Creature, or Image of Christ in us, be called the *Seed* of the *Woman*, or the *Man* Christ Jesus? Is the *Man* Christ Jesus, and the new Creature in us, one and the same? Are we to believe in the new Creature, as the Christ held forth in this Promise? How, or when, did this new Creature, or this spiritual *Man* Christ Jesus, who then had a Conception, bruise the Serpent’s Head by his Obedience and Sufferings? Had the Man Christ Jesus, as the *Seed* of the *Woman*, any other Conception, besides that supernatural One by the Power of the Holy Ghost, in the Womb of the Virgin *Mary*? We would be glad to know, where there is any Scripture-Ground to support the spiritual Conception of Christ, as the *Seed* of the *Woman*; or the spiritual Manhood of Christ; Are not these Notions as unintelligible as those of *Barclay* in his *Apology*, p. 135, 136. where he speaks of the Christ within. It is true, the Apostle speaks of forming of Christ in us, *Gal. iv. 19.* but are not we to understand that Place as intending the Image, and not the Person of Christ, as God-Man? much less, can we understand it of Christ, as the *Seed* of the *Woman*, or as *Man*. We hope we do (according to our Measure) understand what it is to feed on a crucified Christ; but yet, we would desire to know what is that *spiritual Body* and *spiritual Blood*, with which Souls are nourished? Is this *spiritual Body*, and *Blood* of Christ *Human* or *Divine*? Are these finite or infinite? Was it not the natural Body of Christ that suffered

suffered for us? Was it not the natural Blood of Christ that was shed for our Sins? How then can we feed upon the spiritual Body and Blood of Jesus Christ, which never (as we know of) had a Being in Heaven, nor on Earth? It is true, we own, according to the Scriptures, that Christ's Soul and Body have undergone a glorious and ineffable Change; so that if we speak of Christ's Body, as it now subsists in an exalted State, it may well be called a spiritual Body: But yet, when we feed by Faith on a crucified Christ, doth not Faith look to Christ's Body as hanging on the Cross; and to the real Sufferings of Christ in his human Nature in a State of Humiliation, as what atones Justice for us, and as what feeds and nourishes our Souls?

IV. In the aforesaid written Letter against the Book entitled *The whole Duty of Man*, wherein Mr. *Whitefield* quotes the 17th Paragraph of the Preface of that Book, wherein the Author, as Mr. *Whitefield* observes, talking of the second Covenant, speaks thus: "The Second Covenant, says he, was made with *Adam*, and us in him, presently after his Fall, and is briefly contain'd in these Words, *Gen. 3. 15.* where God declares that the Seed of the Woman shall bruise the Serpent's Head: And this was made up, as the First was, of some Mercies to be afforded us by God, and some Duties to be performed by us." "Who that is any Way enlightned, cannot but see the false Divinity, and fundamental Errors of this Passage: For how can it be proved, that the second Covenant was made with *Adam*, or that God ever entred into any Covenant at all with Man after he had broken the First? It is true, God the Father did enter into a Second Covenant (and that from all Eternity) with the second *Adam*, the God-Man Christ Jesus, in our stead: But it cannot be proved that he made any second Covenant at all with *Adam* himself, or any of his Posterity."

Before we come to propose Queries on this Head, it may not be amiss to premise a Word or two, to prevent Mistakes, viz.

I. We

I. We freely grant that Jesus Christ is our Second *Adam*, our common Head and Surety in the Second Covenant, and that the First *Adam* was only a private Believer or Person, and so must come in, or enter into Covenant with God by or thro' a Mediator, and at a second Hand (if we may so speak) as well as we his Posterity. And when we read the 16th Paragraph of the Preface of that 'fore-cited Book, we cannot but judge that the Author thereof doth fully own this, when he saith, " For tho' by that Sin of *Adam* all
 " Mankind were under the Sentence of eternal Con-
 " demnation, yet it pleased God so far to pity our
 " Misery, as to give us his Son, and in him to make
 " a new Covenant with us, after we had broken the
 " First." Thus far the Author seems sound enough.

Whether the next Paragraph that Mr. *Whitefield* condemns may bear a favourable Construction, we leave you to judge; but we cannot but heartily join with him in shewing our Dislike to whatsoever in *any* Author may mislead the *Weak* or *Ignorant*, or countenance the *Erroneous*: Yet, whether this may lay a Foundation for such a *hard Censure* as that he was not a *Real Christian* at Heart, or had not so much as a *Head Knowledge* of the Gospel of Christ, as Mr. *Whitefield* asserts, is what we are at a Loss to determine? How would Mr. *Whitefield*, or some of his warm Adherents, like it, if another would take the same Liberty to censure his Writings, and him for them, to the same Degree? Upon the like Ground, we must and do condemn the Author of *The whole Duty of Man*, for asserting that the Second Covenant was made with *Adam*, and us in him, if thereby is meant, his being our public Head and Surety in the second Covenant. And may not we also condemn Mr. *Whitefield* for running into another Extreme, and an Error that seems as dangerous as this, in asserting that God never made any second Covenant at all with *Adam* himself, or any of his Posterity? And must beg leave to lay before you the following Queries.

Quer. I. How can Christ be a Mediator of the new Covenant,

Covenant, if there be no other Parties in the Covenant, but God the Father, and Christ engaging for us? Must not the Elect or Believers be considered as a third Party in the second Covenant?

Quer. II. How can the new Covenant be called a Testament, and Christ the Testator of it, if there be no Parties in it but the Father and him? He receives all from the Father as Mediator: On whom then doth he bestow Legacies, without there be a third Party in this Covenant?

Quer. III. How is the second *Adam*, Christ Jesus, a public Head and Surety of his elect Seed, unless such come under the Bond of the second Covenant; and that not only virtually, as Elect, but also in Time actually as Believers; so that the Covenant may be truly said, to be established and made with them in Christ?

Quer. IV. How can any justify Mr. *Whitefield's* Calling the Second Covenant a *bare Promise*, and that in a Way of *Distinction from* and *Opposition* to its being a Covenant? When the Apostle calls it, in Respect of the several Editions of it, the *Covenants of Promise*, *Eph. ii. 12.* Is there any Promise made to the Sinner or Believer, but what is or may be, yea, must be owned to be a second Covenant Promise? And are not all that are Strangers to the Covenant of Promise, or out of the Bond of the second Covenant, without God, without Christ, and without Hope? How poor then is the Condition of all the Posterity of *Adam*, if it cannot be proved, that God did make any second Covenant with any of them? Must not then all of them be under the Law as a broken Covenant, and under the Curse thereof without Remedy?

Quer. V. If there be not any second Covenant at all made with *Adam* himself, or any of his Posterity; what then can we make of plain Scripture Texts, that speak of God's covenanting or making a Covenant with Men, *Gen. xvii. 7. Deut. v. 2. xxix. 10. 15. 2 Sam. xxxiii. 5. 1 Kin. viii. 9. 21. Isai. lv. 3. Jer. xxxi. 33. Heb. viii. 10. Hof. ii. 18, 19.* with many more that may be quoted to the same Purpose? Do not we on

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the other Hand, read of Men's covenanting with God, 2 *Kin.* xxiii. 3. 2 *Cbron.* xxxiv. 31. 2 *Cbron.* xxix. 10. *Neb.* ix. 38? How can we give up the *many Scores* of Scripture Texts, that seem plainly to import, that the second Covenant is made with Believers in Christ Jesus? *Wou'd this be Reformation?* May not we as rationally give up the whole Bible, as any considerable Part of it? Will it do, that we *believe* as Mr. *Whitefield* speaks or writes contrary to plain Scripture Texts?

Quer. VI. Is it any Thing like a solid Way of arguing, for Men to say that there is a Covenant of Redemption, therefore there is no Covenant of Grace; when the very Design of the one was to lay a Foundation for the other: Or, because there is a Covenant made with the Redeemer, therefore there is none made with the redeemed Ones, to whom Christ is said to be given as a Covenant of the People? Is it any Argument, that because there was a Covenant made with Christ as second *Adam*, and public Head of his Elect-Seed; therefore there was no Covenant made with his Seed in Time? Is it any Argument that because there was a Counsel of Peace from all Eternity, between the Father and the Son, that therefore there is no Covenant of Peace and Reconciliation transacted in Time, through the Mediator, with fallen Sinners? How cou'd the former be of any Use, without the latter follow?

Quer. VII. If it be said that the second Covenant cou'd not be made with *Adam*, or any of his Posterity, because it was made primarily with Christ; may not we as well say that the First Covenant was not at all made with us, because it was made primarily with *Adam*, as our Surety and Covenant-Head? Was not the very making of the first Covenant with *Adam*, as a public Person, the making of that Covenant, at least, virtually with us in him? Was not the making of the second Covenant with Christ as a public Person, virtually the making that Covenant with us? Did not the Consent of our Representative make us Parties in the first Covenant? Why then will not the Consent
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of the second *Adam* make his Covenant-Seed Parties in his Covenant as well? If the Consent of our Representative doth not make us Parties in the first Covenant, how are we born under the Guilt of *Adam's* first Sin? How are Infants in the Womb bereaved of Original Righteousness, and born in Sin? Is not the Original Pollutions of our Natures the Fruit, and Punishment of the first Transgression of *Adam*? If an implicate Consent to the Terms of the first Covenant in grown Persons, and acting accordingly, be a Bond firm enough to keep and hold us Parties in that Covenant; Why will not an explicate Consent to the Terms of the second Covenant make us Covenanters with God? Do not Believers, when they come to believe and profess Faith in Christ, as expressly and explicitly enter under the Bond of the second Covenant, as any of the Sons of *Adam* ever entred into the Bond of the first? Besides, if the Consent of our Head and Surety in the second Covenant, doth not make us Subjects and Parties in the Covenant; how then can Infants be regenerated and saved?

Quer. VIII. If there be not any second Covenant at all made with Men, how can the Sacraments be called sealing Ordinances? Can they seal the Covenant to us, if it be true there is *none* made with us? Can the Covenant be confirmed to us by Seals, before, or without it is made with us? And doth not Mr. *Whitefield* seem to allow that the Sacraments are sealing Ordinances? When he saith in his Journal, p. 110, "This Day 24 Years, was I baptized; Lord! to what little Purpose have I lived? However, I sealed my *baptismal Covenant* with my dear Saviour's most blessed Body and Blood, and trust in his Strength I shall keep and perform it." Now, what Covenant is that, which is transacted over between God and Believers in all Ages, in the Use of sealing Ordinances, if it be not the Covenant of Grace, or the second Covenant?

V. In the same Letter, p. 4. Mr. *Whitefield* further asks, "Where any Covenant is contained in these Words, 'The Seed of the Woman shall bruise the Ser-

“*pent’s Head,*” and how it is ‘made up of some Mercies to be afforded us by God, and some Dutys to be performed by us?’ Here is a free Gift and Promise of Salvation made to *Adam*, but no Covenant. Here is not a Word of a *Condition mentioned*.—No, it was the free Gift of God in Christ.—

Quer. I. Was not here (besides a Promise of Salvation through Christ) so also the Promise of Christ himself to be a Saviour and Covenant of the People herein included and primarily intended?

Quer. II. Tho’ we freely grant there is no Express Condition mentioned in said Promise, yet we wou’d again ask, doth not every Promise in our Bible, in the Nature of it, requite Faith to believe and embrace it, before we can reap the Benefit of it, and consequently contain an *implicit Condition*? Besides, what are both the Testaments, but a fuller Explication of this Promise? and is it not evident, that there are many *conditional Promises* added to the absolute Promises, that so we may have a compleat View of this Covenant? Can any Man expect to have a truer View of the second Covenant, as to the compleat Nature of it, in that initial and first Edition of it, than by a fuller View of all its Editions compared together? Are there not many weighty Truths and Lessons to be learned from the after Editions thereof, touching the Nature of this Covenant, which are of absolute Necessity to Salvation, now under the Dispensations we are under? Is not there more required of those that received more?

Quer. III. Whether it be not as great an Error in Divinity, to deny consequent Conditions or Dutys in the second Covenant, as to assert antecedent Conditions therein? Doth not the one run as far into the *Antinomian* as the other runs in the *Arminian* Scheme; and so leave the true Gospel Doctrine, or *Calvinistical* and *Lutheran* Scheme, in the middle between these two strained Extremes? Doth not the Law as a Rule of Life, require Dutys of those that are delivered from under the Law as a Covenant? If there be *no Dutys*
requir’d

requir'd in the second Covenant, to what Purpose are we so often press'd to the Performance of them, in the Old and New Testament; and why are the Neglecters of them so often blamed and reprov'd?

Quer. IV. Whether Mr. *Whitefield* well agrees with himself or Truth, in seemingly denying *any Conditions* or Duties in the second Covenant *one while*, as may be seen in the fore-cited Letter, p. 4, 5, when he himself *elsewhere* presses Men to perform those *easy Conditions* prescribed by our Saviour, as necessary to Salvation, and upon Pain of Damnation, as appears by p. 71. and 92. of *Vol. 1.* of his Sermons printed at *Philadelphia*?

VI. Mr. *Whitefield*, in his Sermon on *Job. vii. 37. 38. 39.* in his opening or explaining the Apostle's Commission, p. 8, 9. [*vol. 2. p. 128.*] hath these Words, *viz.* 'For though we translate these Words, *baptizing them in the Name*; yet as the Name of God, in the Lord's Prayer, and several other Places, signifies his Nature, they might as well be translated thus, *baptizing them into the Nature of the Father, into the Nature of the Son, and into the Nature of the Holy Ghost*?

Quer. I. Whether it be an Error to say, that by God's Name, in the Lord's Prayer, we are to understand his Nature? Are not we to understand by God's Name there, his Word, his Works, his Ordinances, especially his Titles, Attributes, and every Thing whereby God makes himself known, as we are taught by other Authors?

Quer. II. Whereas Mr. *Whitefield* before acknowledges, that this Commission authorizes Ministers to baptize the proper Subjects of Baptism in all Ages, we would ask, in what Age of the New Testament Church, could mere Men fulfil it, in the Sense Mr. *Whitefield* gives of it, by baptizing Men into the Nature of the Father, and into the Nature of the Son, and Holy Ghost? What can be meant by baptizing Men into the Nature of the Father, &c. unless it be regenerating Men? If so, can one Man regenerate another? How then cou'd this Commission be fulfilled? If the Priest

Priest can fulfil this Commission in this Sense of it, why may not he as well *turn* the Bread and Wine in the other Sacrament, into the true Body and Blood of Christ? And when Mr. *Whitefield*, as we have noted already, speaks elsewhere of the *spiritual Body* and *spiritual Blood* of Jesus Christ, with which Souls are *nourished*, we would ask, whether this doth not favour something of Transubstantiation? For though we freely own, according to the Scripture, that God prepared him a natural Body, which he offered once a Sacrifice for Sin; yet we would know a Creature of whose making is Christ's spiritual Body and Blood, if it be not a Creature of the Priest's Making?

VII. *Quer. I.* How doth Mr. *Whitefield* agree with himself, when in p. 9. [Vol. 2, p. 128.] of last cited Sermon, he saith, "It is evident, that we all must *actually receive the Holy Ghost*, e'er we can say, *that we truly believe in Jesus Christ*," compared with what he saith in p. 18. [Vol. 2. p. 137.] of the same Sermon; which is as follows, *viz.* "For notwithstanding you *are all now sunk into the Nature of the Beast and the Devil*, yet if you *truly believe* on Jesus Christ; *you shall receive* the quickning Spirit promised in the Text, and be restored to the glorious Liberty of the *Sons of God*?" Doth not Mr. *Whitefield* in this last Clause seem to make *true Faith* an antecedent Condition to Men in the State of Nature, to be performed by them *in Order* to receive the quickning Spirit? May not a *dead Man walk* as easy as this? Is not there better Divinity in that Paragraph of the Book entitled *The whole Duty of Man*, excepted against, than this, when he saith, "that the third Thing Christ was to *do for us*, was to *enable us*, or give us Strength, to *do what he requires of us*?" Now, if we must "*truly believe*, ere we receive the quickning Spirit," are we not left to our *own Strength* in the first and most difficult Step?

VIII. In the Vol. I. of *Whitefield's* Sermons, printed at *Philadelphia*, p. 7. Whether or no Mr. *Whitefield's* doctrinal Query or Proposition, which runs thus, "Why
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‘ we must be *new Creatures*, in Order to qualify us for ‘ being *savedly* in Christ,’ be not of the same Purport, and amount to as much *Heterodoxy*, as what Archbishop Tillotson saith, by entitling his Book, “ On the Nature of Regeneration, and its Necessity in Order to our Justification and Salvation?” And may not the same Consequences be as natively drawn from the former, that Mr. *Whitefield* draws from the latter, in his first Letter against the Archbishop, p. 3?

IX. In *Vol. I. p. 14.* Whether or no Mr. *Whitefield's* calling ‘ Prayer, Fasting, Hearing, Reading, ‘ and the Sacraments, not only Means, but also *essential Ones* too,’ be not *popish Dialect*? We own the Means of Grace and Use of them, necessary to us, because commanded; but cannot God save Men without them?

X. In *Vol. I. p. 16.* Mr. *Whitefield* hath these Words, ‘ It is to be feared we shall be found naked at ‘ the great Day, and in the Number of those who vainly depend on their own Righteousness, and not on ‘ the Righteousness of Jesus Christ, imputed to and *inherent* in them, as necessary to their eternal Salvation.’

Quer. I. How can the Righteousness of Christ, which is *infinite* Righteousness, *inhere* in any *finite Creature*? Must not we be *equally righteous* with Christ himself, if his Righteousness *inhere* in us? If Christ's Righteousness *inhere* in us, where should there be any Room for, or Need of *the Imputation* of it to us?

Quer. II. If it be said that Mr. *Whitefield* intends no more than the Necessity of inherent Righteousness, as Part of our Sanctification, then we wou'd ask, Is this to be *depended upon* as well as imputed Righteousness? Or, are we to have and exercise a *joint Dependance* upon *inherent* and *imputed Righteousness*, as the Righteousness of Christ? Is not this *Calvinism* and *Quakerism* mixt together? Is it not the false Notion that Mr. *Whitefield* elsewhere seems to entertain of a real, tho' a spiritual Forming of the *Man Christ Jesus* in Believers, the Ground of his Error in this Point?

XI. In *Vol. I. p. 79.* where Mr. *Whitefield*, speaking of

of Self-denial and a *single Aim* at God's Glory, hath these Words, 'It is this, my Brethren, that distinguishes the true Christian from the meer Moralist and formal Professor, and *which alone can render any of our Actions acceptable in God's Sight.*

Quer. I. Whether Men may not *aim at God's Glory* in those Actions done in a *blind Zeal*? And may not some such deny themselves, in giving up their own Understandings and Wills, believing and acting as the Church, or their Guides do? Are such Actions, when *contrary to Rule*, acceptable merely upon *Account* of a *good Aim*? It is hard to say, but that *Uzzab* might have a *good Aim* in stretching forth his Hand to touch the Ark; but did not the Event prove that the Action was not *acceptable*?

Quer. II. Must not all good Actions proceed from a good Principle, be done in a right and due Manner, and for a good End; and after all, must not the Merits of Christ be the *sole Cause* of the *Acceptance* of such Actions? How *Harsh* doth it sound in the Ears of all true Protestants, that *any Thing* in the Action itself, be proclaimed as the *alone Cause* or Reason of its being acceptable in God's Sight?

XII. Mr. *Whitefield* in his Journal, p. 20. speaking before of the *Scotch* and *English* Protestants keeping distinct Societies at *Gibraltar*, makes this Remark, 'What a Pity it is that Christ's seamless Coat should be rent in Pieces on the Account of Things in themselves *purely indifferent*!

Quer. I. What is meant by Christ's seamless Coat that is rent in Pieces by Men's meeting in different Places to worship God in a Way that seems to them most agreeable to God's Word; when in some of those Places, Things in themselves purely indifferent, and more than that (as has been often shewn) some Things of a more dark and doubtful Nature, at least according to the Apprehension of the one Side, are imposed as necessary Terms of Communion? Doth not Men's Agreement in Fundamentals save the seamless Coat whole, tho' Men worship in different Places, because of Disagreement in some *lesser Points*. *Quer. II.*

Quer. II. Doth not Mr. *Whitefield's* joining cordially (as we suppose) with both Parties, by conforming to their different Ways and Modes, strengthen the Hands of the one in imposing, and of the other in separating, and so help to make the *Rent wider*? It is true, he may in his Doctrine cry against the one and the other for Bigotry, &c. But how is this *convincing*, when his Practice seems to *justify* both Sides? May it not be supposed, that Men who are convinced in their Judgments that the one Side or the other is in the Right, and act accordingly, do seem to act as *honest a Part* as Men, and as Christians, as those who *jump* in with, and *jump* out from all *Parties* in their several differing Ways and Modes, according as the *Gale* seems to blow? May it not be supposed, that he that hath *Catholicism* enough to carry him thro' the several *differing Sects* among Protestants, so as to join cordially with each, is in great Danger of falling into a perfect Indifferency in some *main Points*, and so be prepared to turn *Roman at Rome*, if a fair Gale drives him there? If *Antinomians*, *Arminians*, and *Calvinists*, and *Lutherans*, while each of them adheres to his different Scheme, should, for some *politick End*, lay aside their Jars, and join Hands, and agree to make one Community or Church; whether there may not be just Grounds to fear that such a Church may sooner turn a *Babel*, than a *Pillar of Truth*? Whether it be an advisable Remedy, for Men to swallow whole Pounds of *Babel Bigotry*, upon the bare Advice of some Hot-headed Empyrick, to purge out a few Grains of *Party Bigotry*, till we know that the former is of a *purging Nature*? We grant that Unity among all true Protestants in the Truth, is very desirable, that so upon good Ground all Names of Distinction might cease; but can any imagine, that that good End will be obtain'd, by casting a Contempt upon a standing Ministry, and those, that in some good Measure, have given good Proof of their Faithfulness for many Years; and on the other Hand, by idolizing raw unstable Novices with their unturned Cakes, so as to give up fundamental Truths, standing

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Judicatures,

Judicatures, good Constitutions, Scripture Order and Discipline, as a Sacrifice to obtain a *golden Dream of supposed Union* we know not in what? If any Non-conformists are so happy as to come over their Scruples in the Points of Conformity, is it not all Reason, that Non-conformists should grant a Toleration, as far as their Power reaches, to their Brethren to act accordingly? Only seeing some of their Brethren are so weak as to labour under the same Scruples that *they once seemed* to labour under, is it any more but a reasonable Request, that they be not active in over-turning the Constitution, Order and Discipline of the Church of *Scotland*, 'till such a Time as we her poor Sons are either buried, or till we have our conscientious Scruples removed so that we may be able to follow the Crowd, who seem for the present to out-run us?

XIII. Journal, p. 80. Whether or no Mr. *Whitefield* bidding Defiance to Satan in these Words, 'O Satan! Satan! I defy thee to do thy worst,' be an Expression that calls for the Commendation given it in Mr. *Finley's* Letter?

XIV. Whether or no there be not an Insinuation of a Claim to immediate Revelation, in the Expressions Mr. *Whitefield* drops in his Journal, p. 99. saying, 'I pray God, I may be so blessed as to believe; for there will certainly be a fulfilling of those Things, which God by his Spirit hath spoken unto my Soul;' compared with p. 137. where he saith, 'There are many Promises to be fulfilled in me, &c.'

XV. What was that Religious Concern which the true Ministers of Christ could or should determine but by Lot, when they remained in Doubt about it after Prayer, and that upon a Day of Fasting and Prayer, of which Mr. *Whitefield* speaks in his Journal, p. 113? If the Word was *silent*, what need was there of determining it? If the Word spoke, why was not the Sentence there given *decisive*? What became of the *High Degrees* of the Spirit, when Men took such a *blind Way* to solve their Doubts? Did the Spirit and the Word disagree; or did their *several Trumpets* give a *various Sound*?

Sound? Is not the Use of Lots under the present Dispensation, in religious Concerns, a flying out of the ordinary Road to try an extraordinary Expedient? and we would be glad to know how far this may be safe? And further, we desire to know, how far it may be safe to trust to such Guides who are so much in the Dark that they are obliged at Seasons to solve their own Doubts by Lots?

XVI. Mr. *Whitefield* in his Journal, p. 127. saith, 'I find I gain greater Light and Knowledge by preaching Extempore; so that I fear I should quench the Spirit, did I not go on to speak as He gives me Utterance?'

Quer. I. If by preaching Extempore, be meant preaching without Premeditation or Studying, we would ask whether any since the Days of *Moses*, that were found in the Faith, have said that they gained more Scripture Light and Knowledge by not reading and meditating on God's Word, than by so doing? Doth not Mr. *Whitefield* in this differ in Judgment from Dr. *Edwards*, as far as the Doctor differed in other Points from Archbishop *Tillotson*?

Is it any Way likely, that God should own us the better, because we neglect plain Duties, than if we perform them? If Mr. *Whitefield* means any thing else by preaching Extempore, should he not explain himself, that so *Quakers* and others may not be misled, to depend on immediate Impulses and Revelations by such Hints?

Quer. II. Is there any Grounds of Fear of quenching God's Spirit, whether in his ordinary or extraordinary Gifts, by performing the plain Duties of reading of and meditating on God's Word? Is not here a plain Insinuation of immediate Impulses, and Dependance thereupon? If Mr. *Whitefield* will allow us to try the Spirits, what Spirit is that Mr. *Whitefield* fears to quench by reading the Scriptures, or meditating on them? or by reading and studying other good Books, or by writing his Sermons, and making a moderate Use of his Notes to help his Memory? yea, would not this be much better than making plain Blunders for want thereof, if Men's Memories do not serve them without

this Care? for tho' we own, that we like no Preacher the better for his using Notes, if he hath a good Invention and Memory to do well without them; yet, doth not preaching with Notes, if done to Purpose, require as much, if not more Premeditation and Study, than when they are not used? For tho' we own, that *Confidence* and Assurance may help Men to rub along, and a good Utterance may please many who regard *Sound* more than *Matter*; yet is it not evident, by comparing Mr. *Whitefield's* printed Sermons with other good Sermon-Books, that some of our old *Scots* Divines have more Matter in one Page than he hath in several Pages? And is it not true, that tho' Mr. *Whitefield* speaks many sound Truths on some *common Heads* of Divinity, yet we desire to know, what Point in Divinity is that which some other Divines of our own have not more than trebled him in *Distinctness*, *Exactness* and *Explicitness*? And will any tell us what is the Reason, that many late Sermons preached by Mr. *Whitefield's* warm Adherents, are (if we mistake not) more barren of Matter and Method, than some of their former Sermons, as being more hung on a common String, if this proceed not from *Want* of *Studying*?

Quer. III. Did not the Prophets themselves, when destitute of divine immediate Inspiration, use Reading and Meditating, in order to gain further Light and Knowledge? 1 *Pet.* i. 10. *Dan.* ix. 2. Did not *Paul* give it in Charge to *Timothy*, tho' an Evangelist, to give Attendance to reading as well as Exhortation and Doctrine? 1 *Tim.* iv. 13, 15.

XVII. Mr. *Whitefield*, in his Journal, p. 129. saith, ' Now know I, that I have received the Holy Ghost at the Imposition of Hands. — For, I feel it as much as *Elisha* did, when *Elijah* dropp'd his Mantle. Nay, others see it also.'

Quer. I. Whether the giving the Holy Ghost by the Imposition of Hands, was not an extraordinary Gift, and now long ago ceased?

Quer. II. Can any suppose, that the ordinary Gifts and Operations of God's Spirit, are so sensibly felt, or carry

carry with them so clear a Demonstration, as the extraordinary Ones did to the Prophets? When, or how could Mr. *Whitefield* compare *Feelings* with *Elisha*?

XVIII. Mr. *Whitefield* in his Journal, p. 181, speaking of some *Quakers*, with whom he conversed; and of his Disagreement with them about the Sacraments and paying Tythes, adds, 'But I think their Notions about walking and being led by the Spirit, right and good.'

Quer. I. Do not *Quakers* in general cast off the written Word from being a primary Rule of Faith and Practice, and make it at best but a secondary Rule, which only some of them will grant; which in Effect, is to say, that it is none at all; for if Scripture be only a secondary Rule, then it is no Rule, for a Rule must be primary in its Kind; for if so, the Scripture is no further a Rule than thus, if the Spirit at Seasons speaks well of any Part, that is then to be followed; but if the Spirit doth prompt to throw off any Part of it, then it is not to be regarded; for the Spirit is not to be tryed by the Rule of the Scripture, as being a higher Rule? If this be not their Notion, we do not understand their Writings.

Quer. II. How can Mr. *Whitefield* be thought sound and orthodox in this Point, if he judges those that pretend to walk by immediate Revelations and Impulses, have right and good Notions? Is not this different from the professed Judgment of sound Churchmen and Dissenters in this Point?

Quer. III. If it be supposed these *Quakers* might have different Sentiments from what their Sect have published to the World, should not Mr. *Whitefield* then have told us, what their Notions were? Might not that be instructive to their Friends, and prevent them from being misled by him, to think their own Notions good, because *Quakers*?

XIX. Mr. *Whitefield*, in his Journal, p. 212. partly speaking and partly writing to Mr. *Kinchin*, who, as it would seem, was under some Scruples about the Habits, and some other Things, probably the Ceremonies

nies and Canons in the establish'd Church, and so was
 like to leave the Church, and turn Dissenter, says thus,
 ' This, I must needs confess, gave me a *great Spock* :
 ' For I knew what dreadful Consequences would at-
 ' tend a *needleless Separation* from the establish'd Church,
 ' —As for my own Part, I can see *no Reason* for leav-
 ' ing the Church, however I am treated by the *cor-*
 ' *rupt Members* and Ministers of it: For I judge the
 ' State of the Church, not from the Practice of its
 ' Members, but its *primitive* and public Constitutions.

Quer. I. Whether a regular orderly Separation from
 the established Church, upon the Account of consci-
 entious Scruples, about the Vestments, Ceremonies,
 &c. be a *needleless Separation*? Is it not evident, to those
 that are any Way conversant in the late History of the
Puritans, that many *conscientious Churchmen* suffered
 severe Penalties, by Exclusions and Imprisonments,
 for not conforming to those, before there was a *sepa-*
rate Dissenter in *England*? Did not many of the Bi-
 shops then declare against the Vestments, in plain Terms,
 who complied afterwards *meerly* in Obedience to their
 Sovereign, as Head of the Church? What are the
 dreadful Consequences that have attended such a Sepa-
 ration, in conscientious and orthodox Dissenters, who
 have kept themselves *within the Limits* of the Act of
 Toleration? Wou'd not more dreadful Consequences
 attend Men's conforming against the Dictates of their
 own Consciences? Do not more dreadful Consequences
 attend Men's *making Schisms*, or *Factions in the Church*,
 than by a *quiet and peaceable Separation* from it? Did
 not Dr. *Sacheverel*, in his Time, make *more Distur-*
bance and Uproar, by raising the Mobs and warming
 them, than all the Dissenters in *England*? In what
 Country was it, that designing Men, that aimed to
draw a Party after them, stopped at conforming to
 the Modes and Ceremonies that were most admired
 by the Vulgar; at least for a Time?

Quer. II. Whether Corruption in Ministers and
 Members, *when incurable*, either for Want of Disci-
 pline, or the due Exercise of it, be not a just Cause of Sepa-
 Sepa-

Separation, to every one that judges in Conscience that Ministers and Members are generally become corrupt? How far can such an one be judged to walk regularly and conscientiously himself, who judgeth that Ministers and Members are become corrupt in a Church, and yet withdraweth not from such disorderly and corrupt Brethren?

Quer. III. What Sort of a Reformer can he be, as to Doctrine or practical Godliness, that judges the State of the Church from its *primitive* and public Constitutions, and not from the Practice of its Members? If it be the Practice of the Ministers to *preach corrupt Doctrine*, and the Practice of Members to *profess corrupt Principles*, and to *act* accordingly, who can believe the State of that Church to be good, let their *primitive* and public Constitutions be ever so good and orthodox? Who can doubt, but that the *primitive* Constitutions were good in the Church of Rome? What great Degeneracies must Men run into, before they have Courage enough to alter their public Constitutions, who *think after this Manner*?

XX. Mr. *Whitefield* in his Journal, p. 216. cries out with some Emphasis, ‘ Oh! what an Advantage hath Satan gain’d over us, by our Brother *Kinbin* putting off his Gown?’

Quer. I. What can be the meaning of this Outcry, if something more than is spoken be not intended? If the Gown be a Thing entirely indifferent, what Damage could it be to the *main Cause* that Mr. *Kinbin* should put it off upon conscientious Scruples, as well as Mr. *Whitefield* does at Seasons in Point of Liberty when among Dissenters? Doth not Mr. *Whitefield* seem to hint in p. 214. ‘ That the Kingdom of God doth not consist in *Externals*?’ And what, but a Cloak, is more *external* than a Gown? If a Catholicism be intended, why might not a *good Dissenter* be of Use in *England* as well as *America*, to carry it on? Hath not Mr. *Whitefield* made the Experiment of praying and preaching without it? And doth he find any more Odds then, than when he hath it on? Can any of
Whitefield’s

Whitefield's Opposers think, that he was so mean as to think that the Gown was any of our *spiritual Armour*? Doth not Bishop *Latimer*, at the Time of his being stripped of the Vestments, seem to hint that the main Loss was that he could make no more *Holy Water*? and unless that would help somewhat, why may not a Man as well, in the Strength of Christ, wrestle with the Devil in his Coat?

XXI. Mr. *Whitefield* in his Journal, p. 234. in Answer to a Query proposed in p. 233. saith, 'as for the *Business* of an *Attorney*, I think it unlawful for a Christian, at least exceeding dangerous: Avoid it therefore, and glorify God in some other Station.'

Quer. I. Why should the *Business* of an *Attorney* be thought unlawful, or at least exceeding dangerous, if conscientiously discharged? Is not the civil Law, in its Place, as well as the divine, still Good, if founded upon Equity, and lawfully used? How can poor Farmers have the Privilege of the Law, unless they are brought up to it themselves, without the Help of conscientious Attorneys, well versed in the Law, to plead for them? What signifies our having good Laws, without all the Subjects are somehow put in a Way to obtain the Privilege of them in proper Season? Is it not more dangerous by far, for Men to trust Lives and Fortunes in the Hands of unchristian Advocates and Judges? Are not honest and Christian Attorneys one great Defence, under God and the King, of our Christian and civil Privileges? What will engage Men to Faithfulness in such Places, more than the true Fear of God, and the firm Attachment to true Christian Principles, and their viewing of the sacred and civil Privileges of others as their own in common with others? Have not even Quakers now-a-days in *Pensylvania*, come over their Scruples in this Point?

Quer. II. If a Civil Office in the Commonwealth be unlawful, at least exceeding dangerous, how dangerous and unlawful must a Military-Office be? Must it not of Consequence follow, that the Office of a General or Captain in an Army be unlawful and dangerous with

with a Witness? And if any *English* Subject could convert a great Part of the Fellow-Subjects into such Principles as these *now in a Time of War*, would it not be a Piece of common Justice for the Crown of *Spain* to allow them at least as large a Pension as would maintain an Army equal to the Number of that converted Party, if not a little larger, and let them share in the Plunder, in Case the Victory be got over the unconverted Party, who hazard Lives and Fortunes for the public Defence of the Nation?

Thus we have laid before you what now occurs of conscientious Scruples. If we have *misunderstood* any Paragraph herein cited, and thereby have been *missed* to ask any *improper Questions* thereupon, we are willing to be *set right* in what we are wrong; our Aim being to get right Information in these Points, and a *fair Resolution* of our *Doubts*; hoping you will allow us the Liberty to lay our Scruples before you in their *full Strength*, without which we see not how you can be in a Way to resolve us fully by your Answers. Albeit, we be not accurate enough in every Point to suit our Queries to your proper Paragraphs, as Men of Learning might be able to do, by Reason of their better Education. We shall now conclude with a few general Queries upon the whole, and then submit all to your mature Judgments.

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

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

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

Quer. IV. How could the *Oxford Methodists*, being

at first a Company of young Students in the College, be so liberal in making Alms and Deeds of Charity, so as to be able to raise their Characters to an high Pitch upon this Account, while poor Scholars, unless they had a large *public Fund*?

Quer. V. How comes it to pass, that many who never appear'd to have any *Regard for Religion*, nor seem to *come nearer to join with any religious Society* of any Denomination, yet are, or seem to be very zealous for this new Scheme?

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

THESE Remarks and Queries were considered maturely by the Presbytery of New-Castle, and it was agreed upon, that Mr. Whitefield being expected soon, to come again into these Parts; therefore, as he best understands his own Intentions, in these Expressions that seem to us to have a bad Aspect, we leave it to the People to print their Remarks, and Mr. Whitefield himself to answer them. Mr. Alexander Hutchinon, Mr. Samuel Blair, and Mr. Charles Tennent voted thus. --- Mr. Whitefield being expected soon to come again into these Parts, and as he best understands his own Intentions in such Expressions, in the said Remarks, as seem to us to have a bad Aspect, we leave it to the People to print their Remarks, and Mr. Whitefield himself to answer them. William M^cCrea and John Bravade chose this last State of the Vote likewise.

A LETTER

*A LETTER from the Rev. Mr. Charles
Tennent, to the Printer of the Pennsylvania
Gazette.*

MR. FRANKLIN,

FOrasmuch as a Paragraph, annex'd to a late presby-
terial Paper of Remarks upon the Rev. Mr.
Whitefield's Writings, has occasion'd a Variety of Re-
flections, I thought it necessary to give this further
Explication of my Intention in the aforesaid Paragraph ;
namely, that altho' I conceive some of the Expressions
criticis'd upon, considered abstractly, or separately, to
be unguarded (and thus might be said to have a bad
Aspect ;) yet, if these Expressions are considered in
their Connexion, and compared with what the worthy
Gentleman has said elsewhere, and with the general
Drift of his Writings, they will (in my Opinion) ad-
mit of a favourable Interpretation, which, I think,
that Charity obliges to, that hopes all Things, and
forbids us to make a Man an Offender for a Word.

The Rev. Mr. *Blair*, as well as myself, declared he
was of the Opinion aforesaid, respecting the Remarks,
in the most publick Manner, at our late Presbytery ;
as many who wete then present can witness, if there be
Occasion.

For my Part, I believe Mr. *Whitefield* to be found
in the Faith, and a most eminent Servant of Jesus
Christ ; and I doubt not, but he will give full Satis-
faction to all impartial Persons, by his Answer.

Philad. O'Ob.
16, 1740.

CHARLES TENNENT.

An Extract of a LETTER from a Minister in Boston, to his Friend at New-York.

S I R,

MR. *Whitfield* has spent ten Days with us, and has been received by all (but his own Church) as an Angel of GOD, and a Servant of Jesus Christ. *Friday, September* the 19th, being invited, he preach'd at *Dr. Colman's Meeting-House*; he answered every Expectation, and even exceeded that of the most *Raised and Judicious*. *Saturday Morning* he preach'd at *Dr. Sewall's*, to a large Audience; and in the Afternoon on our Common, to an equal or greater Number. *Lord's-Day* in the Afternoon *Mr. Foxcroft*, being ill, prevail'd on him to preach for him; yet in the Evening he went to the Common and preach'd to a vast Assembly of about 7000 People, as was supposed. *Monday Morning* he began at *Mr. Webb's*, and was to have been at *Mr. Checkley's* in the Afternoon; but the Croud was excessive, and on a sudden took a Fright (without any Manner of Reason) that the Galleries were falling; the Windows were immediately thrown open, and many jump'd out: The Out-cry was so universal thro' the Galleries, that the Ministers and others near the Pulpit, who saw there was no Manner of Danger, could not be in the least heard while they said so: Three were trodden to Death, many were bruised, some had broken Bones, not a few thrown in Heaps at the Door; and so the Assembly broke up: A very awful Rebuke upon us in the Holy Providence of GOD! Yet *Mr. Whitfield* preach'd afterwards on the Common, to a great Assembly, tho' it was a raw easterly Wind, and rainy. *Tuesday Morning* he preach'd at *Mr. Gee's*, in the Afternoon at *Dr. Sewall's*. *Wednesday* twice at *Cambridge* before the Colleges,

leges, in the Morning to the Students, in the Afternoon to the Populace. On *Thursday* he preach'd the *Publick Lecture*, and the Governor invited all the Ministers, and Mr. *Whitefield*, with his Companions in Travel, to dine with him: He went and preach'd at *Charres-Town* in the Afternoon. *Friday* Morning at *Roxbury*; in the Afternoon from a Scaffold raised at Mr. *Byles's Pulpit-Window*, the House full within, the Field covered without. On *Saturday* Morning at Mr. *Wellshead's*, in the Afternoon on the Common to near 10,000 or more. Yesterday being the *Holy Sabbath*, in the Morning at Dr. *Sewall's*, where they collected, I hear, *Five Hundred and Thirty Pounds*: At Dr. *Colman's* in the Afternoon, where they collected *Four Hundred and Seventy Pounds* for his *Orphan-House*, Dr. *Colman* having delivered him *Fifty Pounds* before. In the Evening he preach'd to the Negroes of the Town, at the *North School*. *Monday*, this Morning he is to go to *Marblehead*, and preaches at *Salem, Ipswich, Newbury, Hampton* and *Portsmouth*: He hopes at *York* on *Thursday*.—Every Evening his Lodgings have been crowded, and he has made his Exhortations and Prayers with as many as came and could hear. Next Week he hopes to be at *Boston* again, and spend another Week; then towards *Northampton*.

He is truly a wonderful Instance of *Grace, Labour* and *Travel*, for the Salvation of Souls. The Ministers and People have received him with unfeigned Esteem and Joy: He is delighted to see the Regard of the People to the *Doctrine of Grace*. *May the Impression on all our Souls remain, to the Honour of GOD, both in Ministers and People!*

A LET-

A LETTER from the Rev. Mr. WHITE-
FIELD, to some Church-Members of the Presby-
terian Perswasion, in answer to certain Scruples
lately proposed in proper QUERIES raised on each
REMARK.

My dear Friends,

New-York, Nov. 1. 1740.

LAST Night and this Morning I have read your
Queries and *Scruples*.—Whether they were com-
piled by Church-Members, or Ministers, of the *Presby-*
terian Perswasion, I shall not take upon me to deter-
mine.—I think I may say, with *David* on another
Occasion, *Joab's Hand is in this*.—If your Ministers
were really the Authors, and you only their Represent-
atives, they have not acted simply.—They had bet-
ter have spoken out. I should as readily have answer-
ed them as you.—*Solomon* says, *He that hateth Reproof,*
is Brutish: And if I know any thing of my own Heart,
I should think myself obliged to any One that con-
vinces me of any Error, either in Principle or Prac-
tice.—I therefore assure you, that I do not find the
least Resentment stirring in my Soul against those
(whoever they be) that proposed the *Queries*, or against
the Rev. *Presbytery* that advised you to send them to
me in a Publick Manner: No, I rejoice in it; because
it gives me an Opportunity of doing what my Friends
know I have for some Time proposed, *viz.* To correct
some Passages in my Printed Sermons.—I think it no
Dishonour to retract some Expressions that have for-
merly dropped from my Pen, before God was pleased
to give me a more clear Knowledge of the Doctrines
of Grace. *St. Austin*, I think, did so before me.
The Lord's Dealing with me was somewhat out of the
common Way. I can say, to the Honour of rich
free

free distinguishing Grace, that I received the Spirit of Adoption before I had conversed with one Man, or read a single Book, on the Doctrine of *Free Justification by the Imputed Righteousness of Jesus Christ*.—No Wonder then, that I was not so clear in some Points at my first Setting out in the Ministry.—Our Lord was pleased to enlighten me by Degrees; and I desire your Prayers, that His Grace may shine more and more in my Heart, till it breaks forth into perfect Day.

But to come to the exceptionable Passages in my Sermons. You blame me for saying,

Page 17. Vol. 2d. That Adam was adorned with all the Perfections of the Deity.—Its a wrong Expression; I would correct it thus—“All the *moral communicable* Perfections of the Deity.” Again, *Man was the Perfection of the moral and material World.*—Let it stand thus, “The Perfection of all the *visible* World.”

P. 22. & 23. Vol. 2. Washes the Guilt of Sin away by the Tears of a sincere Repentance, joined with Faith in the Blood of Jesus Christ.—This is false Divinity; I would now alter it thus—“Recovers his former Peace by Renewing his Acts of Faith on the perfect Righteousness of Jesus Christ.”

P. 79. Vol. 1. And which alone can render any of our Actions acceptable in God's Sight.—It should be—“And without which, any of our Actions cannot be acceptable in God's Sight.”

P. 16. Vol. 1. Who vainly depend on their own Righteousness, and not on the Righteousness of Jesus Christ, imputed to, and inherent in them, as necessary for their eternal Salvation.—To avoid all Mistakes, I would express myself in this Manner, “Who have neither Christ's Righteousness imputed to them for their Justification in the Sight, nor Holiness wrought in their Souls as the Consequence of that, in order to make them meet for the Enjoyment, of God.”

Vol. 1. P. 7. For, to qualify us for being savingly in Christ, Read, “To qualify us for living eternally with Christ.”

The seeming Contradiction in my Sermon *Vol. 2. P. 128.* compared with *P. 137.* I think may be reconciled by that Passage of the Apostle, *After you believed, you were sealed by the Spirit of Promise.*—Your Arguing on this Head *P. 21. Section 7.* I think is not so clear.—Might you not have as reasonably blamed *Jesus Christ* for saying to a dead Man, *Lazarus, come forth?* However, instead of *quickning Spirit, Vol. 2. P. 137.* let it be read “*Sanctifying Spirit.*”

Vol. 2. P. 33. The Man Christ Jesus is spiritually form'd in your Hearts.—I would alter it thus, “*That Christ is formed within you.*”

Vol. 1. P. 53. The many Souls that are nourished weekly by the spiritual Body and Blood of Jesus Christ by your Means.—Let it be alter'd for these Words, “*Nourished weekly at the Lord's Supper by your Means.*”

I see no Reason to alter my Explanation of the Words, *Baptizing them into the Nature of the Father, Son and Holy Ghost*; and, *Christ spiritually conceived in the Heart of Eve*,—I mean no more by these Expressions, than the Apostle, when he says, *Know you not that Christ is in you, unless you be Reprobates?* And again, *No one can call Christ Lord, but by the Holy Ghost.* And again, *We are made Partakers of a Divine Nature.*—*Vol. 2. P. 128.* These Words [*In the Lord's Prayer*] may be left out: Tho' if the Word *Name* signifies God's Attributes, according to your own Confession, why may it not signify his Essence? What are God's Attributes but God himself?

Vol. 1. P. 14. After, *Essential ones too,* insert, “*If Persons are capable of performing them.*”

These, if I mistake not, are all the Passages in my Sermons, which you object against.—And now to convince you, that I am not ashamed to own my Faults, I can inform you of other Passages as justly exceptionable.—In my Sermon on *Justification*, I seem to assert *Universal Redemption*, which I now absolutely deny.—In my *Almost Christian*, I talk of Works *procuring* so high a Crown.—In my Sermon on the *Marks of the*
New

New Birth, I say, “ We shall endure to the End, *If we continue so.*—These, and perhaps some other Passages, tho’ capable of a candid Interpretation, I now mislike; and in the next Edition of my Sermons, God willing, I propose to alter them.—In the mean while I shall be thankful to any that will point out my Errors; and I promise, by Divine Assistance, they shall have no Reason to say, That I am One who hate to be reformed.—*Let the Righteous smite me, it shall be a Kindness; and let him reprove me, and it shall be an excellent Oil, which shall not break my Head: For yet my Prayer also shall be in their Calamities.*

As for your insinuating, that I countenance *Mr. Wesley* in his Errors, it is no such Thing.—I prefaced *Halyburton’s* Memoirs before I saw what *Mr. Wesley* wrote; and since I have seen it, have more than once said, *If I had known what Mr. Wesley had wrote, I would not have prefaced Halyburton at all.*—I do not understand *Mr. Wesley* in his Interpretation of these Words, *He that is born again of God, sinneth not;* and therefore have torn off that Part of his Preface out of several of those Books, which I have given away lately, and have acquainted him of what I think in this Particular, he errs, in sundry Letters.

You wrong me, if you think I am an *Antinomian*. For when I say, *God made no second Covenant with Adam*, I mean no more than this—“ God made no second Covenant with *Adam* in his own Person in Behalf of his Posterity;—nor did Man’s Acceptance in the Sight of God after the Fall, depend, either wholly or in Part, on his Works, as before the Fall.”—Whoever reads the Author of *The Whole Duty of Man*, will find he thinks otherwise; and I believe your Friends in *Scotland* will not thank you for defending *The whole Duty of Man*, as you seemingly have done in your late *Queries*.

Your Objections concerning my favourable Opinion of some particular *Quakers* I conversed with, and also about some particular Promises which I think have

been made me, you may find satisfied in my *Answer to the Bishop of London's last Pastoral Letter*, and in a *Letter* sent to the Bishop of Gloucester, and published in one Part of my *Journals*.

I am no Friend to casting Lot; but I believe, on extraordinary Occasions, when Things can be determined no other Way, God, if appealed to, and waited on by Prayer and Fasting, will answer by Lot now as well as formerly.

Do not condemn me for Preaching *extempore*, and saying, I am help'd often *immediately* in that Exercise; when Thousands can prove, as well as myself, that it has been so.---Neither should you censure me as one that would lay aside reading.---I am of Bishop *Sander-son's* Mind: *Study without Prayer is Atheism; Prayer without Study, Presumption.*---Blame not me for the Warmth of some of my Adherents, as you call them, ---One of your Ministers knows, how sharply I rebuked one of them for his Warmth, at *Forks-Manor*. ---I am for loving as Brethren, and wish all would copy after the lowly Jesus.---But then I cannot discommend those (supposing they do it in the Spirit of Meekness) who exclaim against dry, sapless, unconverted Ministers.---Such surely are the Bane of the Christian Church.---But my other Affairs will not permit me to enlarge.

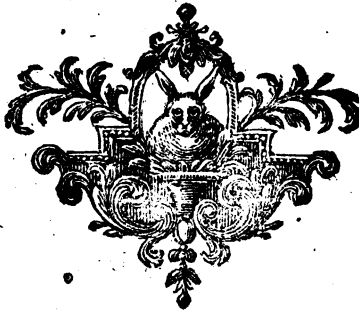
Some of the latter Part of your *Queries*, for your own, and not my Sake, I shall not mention.—I hope I can say with more Sincerity than *Hazael*, *Is your Servant a Dog, that he should do what you suggest?* —But I pray God forgive you.—He knows my Heart.—My one Design is to bring poor Souls to *Jesus Christ*.—I desire to avoid Extremes, so as not to be a Bigot on the one Hand, or confound Order and Decency on the other.—And I could heartily wish the Reverend *Presbytery*, when they advised you to publish your *Queries*, had also caution'd you against dipping your Pen in so much Gall—Surely your Insinuations are contrary to that Charity that hopeth and believeth all Things

Things for the best. And I appeal to your own Hearts, whether it was right, especially since you heard the constant Tenor of my Preaching in *America* has been *Calvinistical*, to censure me as a *Papist* or *Arminian*, because a few unguarded Expressions dropped from my Pen, just as I came out of the University of *Oxford*.—Could Archbishop *Tillotson*, or the Author of *The Whole Duty of Man*, say so? But I have done.—The LORD be with you.—I am a poor frail Creature: And as such, I beseech you to pray for

Your affectionate Friend and Servant,

GEORGE WHITEFIELD.

F I N I S.



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THE Three following Letters were not intended to be made public, either by the Rev. Mr. Whitefield, or the Rev. Ministers who wrote them; but being in the Hands of a Friend of Mr. Whitefield in London, he admitted some others to the Perusal of them, and it is at their Intreaty that these which were only a private Correspondence make their Appearance in this public Manner. The Motives urging to this Conduct are, that others seeing the loving and Christian Spirit breathing out in these Lines towards a Person whom these Rev. Gentlemen so highly respect and love for his Work Sake might be excited to the same amiable Christian Tempers.

And as we are conscious to ourselves, that our Views in publishing these Letters are laudable, and are not without Hopes it may be attended with much Good; we persuade ourselves that the eminent and Rev. Gentlemen who wrote them, and the Rev. Mr. Whitefield to whom they were writ, will excuse us in taking a Liberty which in common Cases could hardly be justified.

L E T T E R I.

Dr. C — of Boston N. E. to Mr. WHITEFIELD.

Boston, December 3, 1739.

REV. SIR,

IT was the most pleasing Surprise to me to receive your most kind Letter from *New-York* of the 16th of *November*, and the valuable Present of Sermons, Journal, and Mr. *Seward's* Letter to his Brother, which has found great Acceptance here, together with all yours. I think myself under a happy Direction of Providence in my Writing to Mr. *Pemberton*, since it has brought me into a Correspondence with you whom I lov'd and honour'd from the first Sight I had of your Journal to *Gibraltar*. I am since greatly confirmed in the Apprehensions that gave me that there was something extraordinary in the Spirit which rested on and acted you; but when I saw the pleasant Account of

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the *Oxford* Methodist, with your nine Sermons printed in 1738; I saw more Reason to admire the Work and Grace of God in your Rise and Progress. And whereas I said to Mr. *Pemberton* that you were but a young Divine, I will freely confess to you it was from the Sermon on Justification in that Volume, which great Doctrine is there treated too early, as I persuade myself you will satisfy me by what I have since seen from your Pen, in your Answer to the Lord Bishop of *London*.

No, dear Sir, you are no Novice in the Things of God, nor like (in my Hope and Thought) to fall into that Condemnation, yet be such as much as you will in your own Eyes, and lie low before God and Man, and go on in the Strength of the Lord, who resisteth the Proud, &c. I would much rather think, how much soever I am before you in Age, that it becomes both me and my Brethren to lye at your Feet to receive both Instruction, Reproof and Correction in Righteousness; because we did not begin our Ministry with that Life and Spirit as you have been made to do, and your happy Companions from *Oxford* with you: but as the Wind bloweth where it listeth, so the Friends of the Bridegroom hear his Voice in the pleasant Sound of his Gales from Heaven upon whom he pleases to breathe, and to honour from on high. Whether this new Thing in our Day be eventually in Mercy or in Judgment with Respect to the Nation in general, and to the Church of *England* in particular, I know not; but I adore the Providence of God which orders this Testimony to the saving Truths of the Gospel, and the right Evangelical Articles of Faith upon which the Church reform'd from Popery, as also to vital Religion and practical Godliness from your Church, its own Bowels, I mean from the Hearts and Lives of a pious Number of her own Sons, not to be suspected of Prejudice against her by Education, but indeed honour her Hierarchy and Liturgy, and in all Things conformable to her sacred Festivals, and full of Duty and Veneration to their Fathers in God; but only struck with an awful Sense of the Perishing of Truth, with Souls, from
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the Earth, thro' the Earthliness and Negligence of their Clergy Brethren; for the Remedy of which they therefore, by the Grace of God, and in his Strength, would set themselves to strive and labour to the utmost of their Coming forth into the Service of their Sanctuary. *Colossians* i. 28, 29.

This is the plain, fair and impartial Idea I have of your Mission from God; and it is evidently according to the Reason and Faith, a Zeal according to Knowledge, and worthy of him who inspires it, whose you are, and whom you serve; and it is not you that have chosen him, but he you, and ordained you unto these Services, for which he has spirited you, and also succeeded you in an extraordinary Manner, assisting and strengthening you in Body and Soul: A more satisfying Proof of your Mission can't be wished for, adding to all the inward Comforts and Joys which you profess to feel from the Witness of God with your Conscience, which I pray God may abound to you more and more, being the present and abundant Reward of your Labours; besides which also, amidst the Reviling and Abuses of many, both in *Europe* and *America*, you have a Testimony in the Hearts of as many of a better Character for Sobriety and Devotion; and as you humbly and earnestly ask, so you have their Prayers that you may be kept humble, and your Faith and Zeal fail not, but your Labours and Success be more and more.

When I read your Journals, my Heart tells me, if God were not with you of a Truth, neither could your bodily Strength hold out, and less the Powers of your Mind; but the inward Comforts you feel within from the evident Impressions of the Word upon the Minds and Hearts of the Multitudes who hear you, superadded to the other Experience, must yeild you a divine Satisfaction, which the World can neither give nor take away. *Prov.* xiv. 14. *1 Thess.* ii. 19. — I write not this to you, my dear Brother, because it has been with me as it is with you, nor because I have seen the like in our *New-England* Churches, altho' there

have been, at Times, uncommon Operations of the holy Spirit on the Souls of many under the Ministry of the Word; as in our Country of *Hampshire* of late; the Narrative of which by Mr. *Edwards*, I suppose you may have seen; but I do indeed account the Impressions from God upon the *Methodists* (our dear Brethren) to be something very extraordinary; and such their Assistance and Success hitherto: And tho' I dare not question the special Direction of God with you, in your Visits to this part of the Continent; yet my human Judgment and Affection has sometimes made me ready to wish your abiding where you so well began. For if the effectual Door there remains open to you, methinks the Harvest is more plenteous, and the Labourers few; and we are bid to pray the Lord of the Harvest to thrust forth Labourers, &c. — Not but that the *New-England* Provinces and Churches will give a hearty Welcome to Mr. *Whitfield*, whom we now indeed expect with much Desire, according to your declared Intention by the Will of God.—You will have the Comfort to find the same Doctrines of Grace which your Heart is full of, how short soever we may come of your Fervours. Ministers and People here heartily esteem and love you for your Work Sake, so far as has come to my Knowledge; and we have prayed for you in Public; and as our Hearts and Houses will be open to you, so in particular shall my Meeting-house, which is large, if you see good to use it: And yet I will suggest to you my Fears, from your Use of Mr. *Pemberton's* House, whether your preaching in a Conventicle will not be the Thing that shall most rise up in Judgment against you when you get Home; as it was charg'd upon St. *Peter* that in his Travels to propagate the Gospel, he had gone into Men uncircumcised and unclean; and altho' before God it is very easy to wipe off such enthusiastic Clamour; yet not having a Miracle to plead, I know not whether you can satisfy the Weakness, Bigotry and Bitterness of some,

I have

I have not heard, Sir, how our dissenting Brethren, the Ministers, especially at *London*, have accepted and regarded you, or you them. It seems to me by your Journal that (to say the least) they have thought it prudent not to offer, or you not to accept their Meeting-Houses. Mr. *Pearsal* of *Warminster* has wrote to me of you with great Honour and Affection. I should be glad to know how Dr. *Watts* and others stand towards you, and in their Hearts.----My dear and worthy Colleague Mr. C—— tells me that he wrote to you at the Motion of some worthy Friend here last Week; by which you will see his Heart, like mine, towards you. I could not but wish yesterday you had been present while he preached to us the Doctrine of Justification; not for your Instruction (dear Sir) but Consolation and Joy.—I joy to hear you was so welcome at *Philadelphia*, and that so many attended your Ministry at *New-York*. A Dr. here put Mr. *A--*'s Rant against you into our News-Papers last Week; but it rather raised the Esteem of the People of our Communion. If God calls you to suffer, he will (I trust) strengthen you, and make his Consolations to abound.

The Sermons you sent I had not before, nor have seen your Journal at *Georgia* the first Time. Mr. *Seward's* Letter to his Brother is greatly esteemed by us, and he is greatly beloved. — Tell him not to expect too much from us; we are much too worldly and lukewarm a People; yet Christ has many sincere Servants, Ministers and others. Our Colleges are a rich Supply to us.— We give Thanks for you both *with our whole Hearts*, and pray God *to keep you humble*; and ask your Prayers.

I am your affectionate Brother,

B—— C——,

L E T T E R II.

Mr. G----- T----- to Mr. WHITEFIELD.

New-Brunswick, December 1, 1739:

Very Rev. and dear BROTHER,

I Think I never found such a strong and passionate Affection to any Stranger as to you, when I saw your Courage and Labour for God at *New-York*; I found a Willingness in my Heart to die with you, or to die for you: I thought if a Spear was pointed at your Bosom I could willingly have received the Thrust to prevent your Death.—I hope your coming here (my dear Brother) has been (through Grace) of some Service to my Soul; for thereby my Esteem of the of the Scriptures has been excited, and my Love to Christ's Kingdom and Christ in some Manner inflamed, and my Indignation increased against carnal Ministers. Your Labours have, through Grace, been blessed in this Town to the deep Conviction of two that I have conversed with, *viz.* a young Gentlewoman and a Servant-Maid; and several others here have been pretty much affected by your Sermons, among whom is a Gentleman of Distinction, who has had his Convictions thereby excited and encreased. Your Sermons have much confirmed the Truths of Christ, which has been preach'd here for many Years in the *Dutch* and *English* Languages.

The Reason why I spoke so little for the most Part of the Time while I was with you, was a shameful Sense I had of my Ignorance and Barrenness: I was confounded to think that I was such an old stunted Dwarf in Christ's Vineyard, and that after such a Multitude of Waterings and Sealings as God had given me, thro' a long Tract of Years past, almost in all Places where I have travelled; tho' I am as a brute Beast before God, one of the meanest and vilest Worms that ever crawled on the Creation of God, yet I must say to his Praise, and my own Shame that I have had in Time past such Discoveries

coveries of my great Father's dear Affection as have overcome me. I have been drawn into unutterable Groans, Transports, Ravishments, Out-cries and Faintings; by beholding the glorious Excellencies of the divine Nature, and the dear Charms of the Redeemer's Grace and Love. For Months together my Soul has been so ravish'd with divine Objects, that my Blood has been turned into an unnatural Ferment, my animal Spirits wasted, my Sleep much broken. I have been made to loath my Food, because of the superior Sweetness I have found in Christ: My Body has thereby become poor in a little Time, whilst my Soul has been feasted and fatned with the Dainties of Heaven, the divine Nectar, and ambrosial Sweets, which the triumphant Church more fully enjoys. In the Day time it seem'd as if my Soul, by its vehement Sallies wou'd break its Union with the Body, and leap into the Redeemer's Arms; being impatient of Delays, and sick of all its trifling insipid Sweets that grow in this dusky Veil. O how dear and amiable did a burning Love to Christ make suffering for Christ appear to me: A Prison seem'd more lovely than a Palace; I could not refrain my Soul from a secret Longing for Reproach, Poverty, Imprisonment and Death for a glorious Christ, that thereby I might testify a grateful Regard to his unspeakably dear and very venerable Majesty. I could not refrain wishing that every Hair of my Head was a Life, that I might lay it down freely for my sweet Lord Jesus. The Fears of bringing any Reproach on his Religion has many times brought bitter Tears from my Eyes and Heart. Sometimes when travelling on the Road, while I beheld the Canopy of Heaven, my Heart has been suddenly ravish'd with Love to God, as my Father; that I could not forbear crying out in the pleasing Transports of a child-like Affection, Father! Father! with a full and sweet Assurance that he was my Father, and my God.— In the Night-Season when I awoke, my Soul was still with God: The Passion of my Soul for Christ was so vehement, that my Dreams were full of him. It made my Rest very broken, and caused me often to speak thro' my Sleep; as a Bundle of Myrrh was my Beloved unto me, he was all Night betwixt my Breasts. And thus it was for a long Tract of Time; O I thought then I wou'd never stop more in the Christian Course, but run incessantly in that pleasant Path 'till Death. But alas, when the great God wisely withdrew his quickning Presence, and let Satan loose upon me, O what terrible Havock did he make in my Soul, and that alas, too much with my Will. I thought myself a Monster in Iniquity, and that there was some peculiar Brutishness in my Heart, that none had but myself. This made me often wish for Death to get clear of it: This often sunk my Soul in Sadness and Dejection. This cover'd my Face with Shame, and shut my Lips, that I dar'd not speak for my God; it confounded me to think that I had broke through so many Engagements to God, baffled so many Resolutions and Promises. This had often enrag'd my Soul so against Sin and myself for it, that I have not been able to restrain using Violence against my Body; With the Publican I have thought, that if it were lawful I could freely try to pluck my Heart out, and tear it in Pieces, that I might be avenged on it for its Backslidings, Treachery, and most horrid, deep and unexpressible Wickedness.— But enough of this, my Pen must hasten to a Period.

Since

Since you was here, I have been among my People dealing with them plainly about their Soul's State in their Houses; examining them one by one as to their Experiences, and telling natural People the Danger of their State; and exhorting them that were totally secure, to seek Conversions; and those that were convinced, to seek *Jesus*; and reproving pious People for their Faults: And blessed be God, I have seen hopeful Appearances of Concern amongst a pretty many in the Places I belong to. It seems as if *Emanuel*, to whom a Bow, a Crown is given, wou'd ride upon the Steed of his Gospel, to the spreading of his gracious Conquests over stubborn Sinners through the Nations; grant it speedily, O thou eternal God, for thy Christ, for thy Honour Sake, *Amen, Amen.*

My dear Brother, I cease not to make mention of you by Name in public and private Prayer. I also make frequent mention of those Worthies in *England, Wales* and *Scotland*, who are imbarck'd with us in the same blessed Cause of God. I think it also my Duty to make particular mention in Prayer of your intended Orphan-House at *Georgia*. As also of the private Academies of our Friends in *Scotland* and *England*, &c. &c. And at my Father's, that God would prosper them, and encline his People to support them. May the Lord's Blessing rest upon you, and your Companions in Travel. My dear Brother, I hope you will not forget me in your Prayers, that I may be faithful to the Death, get more Knowledge of God and myself, and obtain a greater Conquest over Sin and Corruptions. I add no more, but my humble, hearty and grateful Salutations to you and your Companions, and remain yours, G— T—.

L E T T E R III.

Mr. W--- T--- to Mr. Whitefield.

New-York, December 22, 1739.

My very dear BROTHER, Grace, Mercy and Peace be with you.

IT is with Difficulty that I have redeemed so much Time as briefly to inform you of myself and People how it is with us at present, and am thankful that the good God has given me the Opportunity to gratify you with an Account that your Labour has not been in vain in the Lord in our Parts; as to myself I have been thereby somewhat quickned, and altho' God knows I did not deserve a Crumb with the Dogs, yet I was honoured with intimate Communion with the King, our dear and glorious *Emanuel*; and am, if not deceived, render'd more able to follow the Foot-steps of the Flock. O that I may be faithful to do it to the Death, let come what will. The Christians in my Congregation are also quickned, some by hearing you, and others by their speaking of you: Some are awaken'd, so as I hope they will never rest until they come to Christ. In the whole Country, so far as I am acquainted, there is an earnest Longing for your Return. I can't but tell you that I believe God will bleis your Journey through *Maryland* and *Virginia*. I long to hear from you; your Brethren, your Cause and your Manner are upon my Heart when I lie down and when I rise up, when I walk by the Way, and sit in the House. Don't forget me when you lean on *Jesus's* Breast; with due Respects to self and Companions, as if nam'd from your poor sinful Brother,

W— T—.