from all thine idols will he cleanse thee. He will be faithful to cleanse thee from all unrighteousness; yea, thou shalt sweetly and experimentally know for thine own self, that the blood of Jesus Christ cleanseth from all sin. Thou shalt be one with him, and he will be one with thee; thou shalt dwell in him, and he will dwell in thee; thine heart shall be his constant home. He will enable thee to comprehend with all the saints, the length, and breadth, and heighth, and depth of his love, which passeth knowledge, and he will fill thee with all the fulness of God.

The consideration of this single truth, That my friend and well-beloved is the God of Heaven and earth, that nothing can happen without his permission, and that all things shall work together for good to them that love him, is sufficient to support the Chriftian's soul under every trial in human life. That the human nature should be filled with all the fulness of Jehovah, and sit on the throne of God. — O! how does it awaken every spark of holy ambition, and open to us the most amazing views of the glory of the saints in Heaven. Ye simple followers of the Lamb, bear up a little longer, and "he that shall come, will come and will not tarry." Your utmost affections here are not to be compared to that exceeding and eternal weight of glory. For "he will make you drink of those rivers of pleasures," which eternally flow at his right hand, and feast you on his

London
"My dear Brother!

"I thank you for yours, May 24. The Case is quite plain—there are Biggots both for PREDESTINATION and against it. GOD sending a Message to those on either Side: Both will receive it, unless from one who is their own Opinion. Therefore for a Time you are suffered to be of one Opinion, and I of another—but when his Time is come, GOD will do what Man cannot, namely, make us both of one Mind. Then Persecution will flame out; and it will be seen whether we count our Lives dear unto our selves, so that we may finish our Course with Joy.

I am, my dearest Brother,

Ever Yours,

J. Wesley.

Thus, (my honoured Friend!) I heartily pray GOD to soften the Time of our Union in Principle as well as in Heart! And then I care not if I go with him to Prison or to Death. With Paul and Silas, I hope we Honor to suffer for CHRIST's Sake, and lay down our Lives for the Brothers.

Bethesda in Georgia, Dec. 24.
1740.

Rev. and very dear Brother!

GOD only knows what unspeakable Sorrow of Heart I have felt on your Account ever since I left England last. Whither it be my Infirmity or not, I frankly confess that never did Jonah go with more Reluctance against Nineweb, than I now take Pen in Hand to write against you. Was Nature to speak, I had rather die than do it: and yet if I am faithful to GOD, and to my own and others Souls, I must not stand Neuter any longer. I am well aware how our Adversaries will rejoice to see us differing among our selves. But what can I say? The Children of GOD are in Danger of falling into Error. Nay, Numbers have been misled, whom GOD
GOD was pleased to work upon by my Mind, and a greater Number still are calling aloud upon me, to shew my Opinion. I must then shew my Reflection. --- Upon this you drew a Lot. --- The I know no Man after the Flesh, and that I have answered was, "Preach and print." --- I have often Respected Persons any farther then is confession as I do now, whether in so doing you with my Duty to my Lord and Master JESUS, not tempt the LORD? --- Common Prudence without a Lot would have directed you in that matter. Frie or for that Cause among others, perhaps GOD has me up to write it, viz. to see whether or not Election was a Gospel Doctrine? will forsake all for him or not. I think I ha But I fear taking it for granted, it was not --- you Truth and Scripture on my Side. I think it my Doctrines, whether you should be silent, or preach ty to be simple and consistent, and leave the Lord and print against it. --- However this be, the Lord came out, Preach and print. Accordingly, You preached and printed against Election. At my Departure from England, both in publick and private by preaching and printing, you have been propagating the Doctrine of Universal Redemption; and I think, if Paul reproved Peter for his Difmissive, [dear and honoured Sir!] O be not angry with me, if I deliver my Soul in telling you that I think this you greatly err. Tis not my Design to enter into a long Debate on GOD's Decrees. I refer you to Dr. Edwards's his Veritas Redux; who I think is unanswerable, except in a certain Point, concerning a middle Sort between Elect and Reprobate, which he himself in Effect afterwards condemns. I must first inform you, that I think you had no Call to be so explicit in the Doctrine of universal Redemption.

If I mistake not when at Bristol, you received a Letter from a private Hand, charging you with not preaching the Gospel, because you did not preaches up also to shew my Opinion. I must then shew my Reflection. --- Upon this you drew a Lot. --- The I know no Man after the Flesh, and that I have answered was, "Preach and print." --- I have often Respected Persons any farther then is confession as I do now, whether in so doing you with my Duty to my Lord and Master JESUS, not tempt the LORD? --- Common Prudence without a Lot would have directed you in that matter. Frie or for that Cause among others, perhaps GOD has me up to write it, viz. to see whether or not Election was a Gospel Doctrine? will forsake all for him or not. I think I ha But I fear taking it for granted, it was not --- you Truth and Scripture on my Side. I think it my Doctrines, whether you should be silent, or preach ty to be simple and consistent, and leave the Lord and print against it. --- However this be, the Lord came out, Preach and print. Accordingly, You preached and printed against Election. At my Departure from England, both in publick and private by preaching and printing, you have been propagating the Doctrine of Universal Redemption; and I think, if Paul reproved Peter for his Difmissive, [dear and honoured Sir!] O be not angry with me, if I deliver my Soul in telling you that I think this you greatly err. Tis not my Design to enter into a long Debate on GOD's Decrees. I refer you to Dr. Edwards's his Veritas Redux; who I think is unanswerable, except in a certain Point, concerning a middle Sort between Elect and Reprobate, which he himself in Effect afterwards condemns. I must first inform you, that I think you had no Call to be so explicit in the Doctrine of universal Redemption.

Besides, I never heard that you inquired of GOD, GOD has me up to write it, viz. to see whether or not Election was a Gospel Doctrine? will forsake all for him or not. I think I have, but I fear taking it for granted, it was not --- you Truth and Scripture on my Side. I think it my Doctrines, whether you should be silent, or preach ty to be simple and consistent, and leave the Lord and print against it. --- However this be, the Lord came out, Preach and print. Accordingly, You preached and printed against Election. At my Departure from England, both in publick and private by preaching and printing, you have been propagating the Doctrine of Universal Redemption; and I think, if Paul reproved Peter for his Difmissive, [dear and honoured Sir!] O be not angry with me, if I deliver my Soul in telling you that I think this you greatly err. Tis not my Design to enter into a long Debate on GOD's Decrees. I refer you to Dr. Edwards's his Veritas Redux; who I think is unanswerable, except in a certain Point, concerning a middle Sort between Elect and Reprobate, which he himself in Effect afterwards condemns. I must first inform you, that I think you had no Call to be so explicit in the Doctrine of universal Redemption.

* The Morning I sailed from Deal for Gibraltar, Mr. Wesley arrived from Georgia—Instead of coming on board to converse with me, though the Ship was not far off the Shore, he drew a Lot, and im-
of feeling what was in my Heart, and whither I should be faithful to his Cause or not. Oh that it may also for the Conviction of dear Mr. Wesley, that he may both think and speak the same Things, consequently be better qualified to build up their Faith!

This I think may serve as an Answer to the first Part of the Preface to your printed Sermon, wherein you say, "Nothing but the strongest Conviction, not only that what is here advanced is the Truth as it is in Jesus, but also that I am indisputably obliged to declare this Truth to all the World, &c."

That you believe what you have wrote is Truth, and that you honestly aim at GOD's Glory in writing, I do not in the least doubt. But then, honoured Sir, if by tempting GOD, in casting a Lot, as before mentioned, you have thought yourself in

immediately set forwards to London. Before he leaves a Letter for me, in which were Words to this Effect, --- "When I saw GOD, by Wind which was carrying you out, brought in, I asked Counsel of GOD, --- His Answer you have enclosed." --- This was a Pithy Paper in which were written these Words, "Let him return to London." --- When I recollect this, I was somewhat surprized. Here was a good Man telling me he had cast a Lot, and that GOD would have me return to London. On the other Hand, I knew that my Call was to Georgia, and that I had taken leave of London; and could not justly go from the Soldiers to whose Command I was committed to my Charge. --- I took my self to be a Friend to Prayer. --- That Passage in the first Book of Kings, Chap. xiii., where we are told, "that the Prophet was slain by a Lion, that was tempted to go back contrary to GOD's express Order, upon another Prophets telling him that GOD would have him do so." --- This Passage, I say, was powerfully impressed upon my Soul. --- I wrote dear Mr. Wesley Word that I could not return to London. We sailed immediately. Some Months after:

after I received a Letter from him at Georgia, wherein he wrote in Words to this Effect, "The GOD never before gave me a wrong Lot, yet perhaps he suffered me to have such a Lot at that Time to try what was in your Heart." I should never have published this private Transaction to the World, did not the Glory of GOD call me to it. It is plain that dear Mr. Wesley had a wrong Lot given him here; and justly, because he tempted GOD in drawing one. And thus I believe it is in the present Case. And if so, Let not the Children of GOD, who are wise and Mr. Wesley's intimate Friends, and are such Advocates for Universal Redemption, think that Doctrine true, because dear Mr. Wesley preach'd it up in Complance with a Lot given out from GOD.
dispensably obliged to publish your Sermon against Predestination, I think, in this you have been much mistaken.

But farther; As you have been unhappy in printing at all, so you have been unhappy also in the choice of your Text. —Honoured Sir! How could it enter into your Heart to chuse a Text to disprove the Doctrine of Election, out of the Eighth of the Romans? —Where the Doctrine is so plainly asserted, that once talking with a Quaker, upon this Subject, he had no other way of evading the Force of the Apostle's Assertion, than by saying, I believe Paul was in the Wrong. And another Friend lately, who was once highly prejudiced against Election, ingenuously confess'd, that he used to think, St. Paul himself was mistaken, or that he was not truly translated.

Indeed, honoured Sir, it is plain beyond all Contradiction, that St. Paul, thro' the whole Eighth Chapter of the Romans, is speaking of the Privileges of those only who are truly in Christ. And let any unprejudiced Person, read what goes before, and what follows your Text, and he must confess the Word ALL only signifies, those that are in Christ; and the latter Part of the Text, plainly proves what I find dear Mr. Wesley will by no Means grant, I mean, the final Perseverance of the Children of God. He that feared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all Things? Viz. Grace to persevere, and every Thing necessary to bring us safely Home to our heavenly Father's Kingdom.

Had I a Mind to prove Election and final Perseverance, I know not that I could choose a better Text than you have chosen to disprove it. One that does not know you, would suspect you. You yourself were sensible of this. For after the first Paragraph, I scarce know whether you have mentioned it, so much as once, through your whole Discourse.

But your Discourse, in my Opinion, is as little to the Purpose as your Text; and instead of warping, does but more and more confirm me in the Belief of the Doctrine of God's eternal Election.

I shall not mention how illogically you have proceeded. Had you wrote clearly, you should first, honoured Sir, have proved your Proposition, That GOD's Grace is free to all; and then, by Way of Inference, exclaimed against what you call the Horrible Decree. But you knew People (because Arminianism of late, has so much abounded among us) were generally prejudiced against the Doctrine of Reprobation, and therefore thought, if you kept up their Dislike of that, you would overthrow the Doctrine of Election entirely. For, without Doubt, the Doctrine of Election and Reprobation must stand or fall together.

But passing by this, as also your equivocal Definition of the Word Grace, & your false Definition of the Word Free; that I may be as short as possible, I frankly acknowledge, I believe the Doctrine of Reprobation; and that GOD intends only to give a certain Number having Grace, thro' Jesus Christ; and that the rest of Mankind are left to perish under the Imputation of Adam's Guilt, and will be damned.
for that and their actual Sins. This is the establishing Doctrine of Scripture, and of the XVIIth Article of the Church of England; as Bishop Burnet himself confesses. Dear Mr. Wesley absolutely denies them both. And why?

"For if this be so, (says he, Page the 19th, Par. 9th) then is all preaching vain. It is needless to them that are elected: For they, whether with preaching or without, will infallibly be saved. Therefore the End of preaching to save Souls, is void with Regard to them. And it is useless to them that are not elected: For they cannot possibly be saved. They, whether with preaching or without, will infallibly be damned. The End of preaching is therefore void with Regard to them likewise. So that in either Case, our preaching is vain, as your hearing is also vain."

O dear Sir! What kind of Reasoning, or rather Sophistry, is this? Hath not GOD, who hath appointed Salvation for a certain Number, appointed also the preaching of the Word as a Means to bring them to Salvation? Does any one hold Election in any other Sense? And if so, How is preaching needless to them that are elected, when it is designed by GOD, to be the Power of GOD unto their eternal Salvation? And, since we know not who are elect and who reprobate, we are to preach profusely to all. If it be useless to the Reprobate, it is no more than what GOD designed to permit. It's enough that all are brought home by it that he intended.

Secondly, You say, Page the 11th, "That it, viz. the Doctrine of Election and Reprobation, directly tends to destroy that Holiness which is the End of all the Ordinances of GOD."—For, (says the dear mistaken Mr. Wesley) "it wholly takes away those first Motives to follow after it, so frequently proposed in Scripture. The Hope of future Rewards, and Fear of Punishments, the Hopes of Heaven, and the Fear of Hell, &c.

I thought one that carries Perfection to such an exalted pitch as dear Mr. Wesley does, would know a true Lover of the LORD JESUS CHRIST, would strive to be holy for the sake of being holy, and work for CHRIST out of Love and Gratitude, without any Regard to the Reward of Heaven or Fear of Hell. You remember, dear Sir, what Scougal says—"Love is a more powerful Motive that does them more."

But passing by this, and granting that Rewards and Punishments (as they certainly are) may be Motives, from which a Christian may be honestly stirred up to act for GOD; How does the Doctrine of Election destroy these Motives? Do not the Elect know that the more good Works they do, the greater will be their Reward? And is not that Encouragement enough to set them upon, and cause them to persevere in working for JESUS CHRIST?—And how does the Doctrine of Election destroy Holiness? Whoever preached any other Election than what the Apostle preached, when he said, Chosen through Sanctification of the Spirit? Nay, is not Holiness made a Mark of our Election by all that preach it? And how then can Election destroy Holiness? The
The Inflance which you bring, Page 11, to illustrate your Afferion, indeed, dear Sir, is quite in-tenent; for, you say, "If a sick Man knows, that he must unavoidably die, or unavoidably recovers, though he knows not which, it is not reas-"on to take any Physick at all;" Dear Sir! What a sa-far Reasoning is here? Was you ever sick in your Life? If so, did not the bare Probability of your recovering, though you knew in it was unalterably fixed that you must live or die, encourage you to take Physick? For how did you know that very Physick might be the Means God in tended to recover you by? Just thus it is in the Doctrine of Election — I know that it is unalterably fixed that I must be damned, or saved. But half I know not which, for a Certainty, Why should not drive, though in a State of Nature, since I know not but this driving may be the Means God has in tended to blesse in order to bring me into a State of Grace? Dear Sir! Consider these Things, — Make an impartial Application, and then judge what little Reason you had to conclude the 19th Paragraph, Page the 12th, in these Words, "So directly does this Doctrine tend to shut the very Gate of Holiness in general, to hinder unholy Men, from ever preaching thereto or striving to enter therein.

As directly, (say you, Paragraph 11th.) "doth this Doctrine tend to destroy several particular Branches of Holiness, such as Mecknifs, Love &c." I shall say little in answer to this Paragraph. — Dear Mr. Wifley, perhaps has been disputing with some warm narrow-spirited Men, that held Election, and then infers that their Warmth and Narrowness of Spirit are owing to their Principles. Does not Mr. Wifley know many dear Children of GOD who are Predestinarians, and yet are meek, lowly, pitiful, courteous, tender-hearted, of a catholick Spirit, and have Hope even of the most vile? — And why? Because they know GOD saved them by an Act of his electing Love, and they know not but he may have elected those who are now even the most abandoned. But, dear Sir, we must not judge of the Truth of Principles in general, nor this of Election in particular, entirely from People's Practice; If so, I am sure more might be said against you. For I appeal to your own Heart, whether you do not feel a Narrow-spiritedness towards, and some Difffusion of Soul from those that hold particular Redemption. If so, then according to your own Rule, Universal Redemption is wrong, because it destroys several Branches of Holiness; such as Mecknifs, Love &c.

The Apostle St. Paul was not of your Opinion, — For, Col. iii. 12. 13. — He says, "Putting on therefore (as the Elect of GOD, Holy and beloved) Bowels of Mercy, Kindness, Humbleness of Mind, Mecknifs, Long-suffering; forbearing one another and forgiving one another, if any Man have a Quarrel against any; even as Christ for-"gave you, so also do ye." Here we see that the Apostle exhorts them to put on Bowels of Mercy, Kindness, Humbleness of Mind, Mecknifs, Long-suffering &c. Upon this Confederation, namely, because they were the Elect of GOD. And all who have experimentally felt this Doctrine in their Heart, will
will feel that these Graces are the genuine Effects of their being elected of GOD.

But perhaps dear Mr. Wesley may be mistaken in this Point, and call that Passion, which is only Zeal for GOD's Truths. You know, dear Sir, the Apostle exhorts us to **contend earnestly for the Faith and deliver it to the Saints**; and therefore you must not condemn all who appear warm for the Doctrine of Election, as narrow-spirited, or Persecutors, because they think it their Duty to oppose you. I am sure I love you in the Bowels of JESUS CHRIST. I think I could lay down my Life for your Sake; but yet, dear Sir, I cannot avoid opposing you strenuously in this Point, because I think you warmly, that I really believe not designedly, oppose the Truth as it is in JESUS.---May the LORD remove the Scale of Prejudice from off the Eyes of your Mind, and give you a Zeal according to true Christian Knowledge!

**Thirdly, Says your Sermon, Page 13, Paragraph the 12th:** "This Doctrine tends to destroy the Comforts of Religion, the Happiness of Christianity."

But how does Mr. Wesley know this, who never believed Election? I believe they who have experienced it will agree with our XVIIIth Article, That "the godly Consideration of Predestination and our Election in CHRIST, is full of sweet Pleasures, and unspeakable Comfort to godly Persons, and such as feel in themselves the Working of the Spirit of CHRIST, mortifying the Works of the Flesh, and their earthly Members, and drawing their Minds to high and heavenly Things; as well be cause it does greatly establish and confirm their Faith of eternal Salvation, to be enjoyed through CHRIST; as because it doth firmly kindle their LOVE towards GOD." Which plainly shows that our godly Reformers did not think Election destroyed the Holiness or the Comforts of Religion.---As for my own Part, this Doctrine is my daily Support,----I should utterly sink under a Sense of my impending Tryals, was I not firmly persuade CHRIST had chosen me from before the Foundation of the World, and therefore will suffer nothing to pluck me finally out of his almighty Hands.

You proceed thus, "This is evident to all those that believe themselves to be Reprobate; or only suspect or fear it. All the great and precious Promises are lost to them;---They afford them no Ray of Comfort."

And would dear Mr. Wesley give Comfort, or dare to apply the precious Promises of the Gospel, (that Children's Bread) to Men in a natural State? GOD forbid! What if the Doctrine of Election and Reprobation does put some upon doubting? Is not this a good Means to put them upon striving; and that striving a good Means to make their Calling, and thereby their Election sure?---This is one Reason among many others, why I admire the Doctrine of Election. --- It has a natural Tendency to move the Soul out of its carnal Security; And therefore to many carnal Men cry out against it. Universal Redemption has a natural Tendency to keep the Soul in its carnal Security; and therefore to many natural Men admire and applaud it.
Your three following Paragraphs, 13, 14, 15, come next to be considered. "The Witness of the Spirit, (you say, Paragraph 14, Page 14.) Experience shews to be much obstructed by this Doctrine." But, dear Sir, whose Experience? Not your own. For in your last Journal, you seem to acknowledge you have it not; and therefore you are no proper Judge in this Matter. You must mean the Experience of others; for you say, in the same Paragraph, "Every in those that have tasted of that good Gift, who yet have since lost it again (I suppose you mean lost the Sense of it again) and fallen back into Doubts, and Fears, and Darkness, even horrible Darkness that might be felt, etc." And was not this the Case of Jesus Christ himself, after that he had received the Holy Ghost? Was he not led by the Spirit into the Wilderness to be tempted of the Devil? Was not his Soul exceeding sorrowful, even until Death, in the Garden? And was he not surrounded with an horrible Darkness, even as a Darkness that might be felt,"—when on the Cross, he cried out, My GOD! My GOD! why hast thou forsaken me? And that his Followers must expect the same, is it not evident from Scripture? For, says the Apostle, he was tempted in all Things like unto his Brethren, that he might be able to succour those that are tempted.---And why then should Persons falling into Darkness, after they have received the Witness of the Spirit, be any Argument, against the Doctrine of Election? "Yes, you say, many very many of those that hold it not in all Parts of the Earth, have enjoyed the uninterrupted Witness of the Spirit, the continual Light of GOD's Countenance, from the Moment wherein they first believed, for many Months and Years to this very Day."---But how does dear Mr. Wesley know this? Has he consulted the Experience of many, very many in all Parts of the Earth? Or, supposing he had, does it follow that their being kept in this Light, is owing to their not believing the Doctrine of Election? No, this, according to the Sentiments of our Church, greatly confirms and establishes a true Christian's Faith of eternal Salvation through Christ, and is an Anchor of Hope both sure and steadfast when he walks in Darkness and sees no Light; as a true Christian certainly may do, after he has received the Witness of the Spirit, whatever you or others may unadvisedly assert to the contrary. Then to have Respect to GOD's everlasting Covenant, and to throw himself upon the free distinguishing Love of that GOD who changes not; This, I say, makes him to lift up the Hands that hang down, and strengthens his feeble Knees. Without believing the Doctrine of Election I cannot see how we can arrive at a full Assurance of Faith: An Assurance that all my past Sins are forgiven, and that I am now a Child of GOD; but may hereafter, for all that I know, become a Child of the Devil, and be cast into Hell at last; is no Assurance at all; at least not a full Assurance. No, a full Assurance of Faith makes the Soul give Men and Devils the Challenge, not only for the present, but for the future. Who shall lay any Thing to the Charge of GOD's Elect? It is Christ.
Christ that justifies me, who is he that condemns me? It is Christ that died; yea rather that is risen again, who is even at the right-hand of God, who also maketh intercession for me. Who shall separate me from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things I am more than conqueror through him that loved me. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate me from the love of God which is in Christ Jesus my Lord.

This, dear Sir, is the triumphant Language of every Soul that has attained a full Assurance of Faith; and this Assurance can only arise from a Belief of God's electing everlasting Love. That may have an Assurance that they are in Christ to Day, but take no Thought for, or are not assured that they shall be in him to-morrow, nay, to all Eternity, is rather their Imperfection and Unhappiness, than their Privilege. — I pray God bring all such to a Sense of his eternal Love, that they may no longer build upon their own Faithfulness, but on the Unchangeableness of that God whose Gifts and Calling are without Repentance; — For the whom God has once justified he also will glorify.

I observed before, dear Sir, it is not always a safe Rule to judge of the Truth of Principles from People's Practice; — And therefore, suppose all that hold Universal Redemption, in your Way of explaining it after they received Faith, enjoy the continual uninterrupted Light of God's Countenance, it does not follow that this is a Fruit of their Principle: — For that I am sure has a natural Tendency to keep the Soul in Darkness forever because the Creature is thereby taught, that his being kept in a State of Salvation, is owing to his own Free Will: And what a fanciful Foundation is that for a poor Creature to build his Hopes of Perseverance upon? Every Relaxation of Sin, every Surprise by Temptation, must throw him into Doubts and Fears, into horrible Darkness, even Darkness that might be felt.” Hence it is that the Letters which have been lately sent me by those who hold Universal Redemption, are dead, lifeless, dry and inconsiderable; in comparison of those I receive from Persons on the contrary Side. — Those on the one Side, those they might begin in the Spirit (whatever they may say to the contrary) are ending in the Flesh, and building up a Righteousness founded on their own Free Will. Whilest the others triumph in Hopes of the Glory of God, and built upon God's never-fading Promise, and unchangeable Love, even when his sensible Presence is withdrawn from them. — But I would not judge of the Truth of Election by the Experience of any particular Persons: If I did (Oh bear with me in this Foolishness of Boasting) I think I my self might Glory in Election. For these five or six Years I have received the Writings of God's Spirit, and since that I have not doubted a Quarter of an Hour, of my having a saving Interest in Jesus Christ. But I have fallen into Sin since that; and tho' I lay the Blame wholly on
my own wicked Heart, yet, perhaps, it was permitted that I might confute those who hold that Man cannot commit Sin after he is born again. I have been also in Heaviness through manifold Temptations, and expect to be often so again before I die. Thus was St. Paul himself.—Thus was Luther, that Man of GOD, who did not hold Election; and the great John Arnt, was in the utmost Perplexity a Quarter of an Hour before he died, and yet he was no Presbterianist; and if I must speak freely I believe your writing to strenuously against the Doctrine of Election; and pleading up a Sinless Perfection, is one great Cause why you are kept out of the Liberty of the Gospel, and that full Assurance of Faith which those enjoy who have experimentally tasted, and daily feed upon GOD's electing everlasting Love.

But perhaps you may say, That Luther, & Arnt, were no Christians. I know you think meanly of Abraham and David; and have wrote me Word, "That no Baptist or Presbyterian Writer whom you have read, knew any Thing of the Liberties of Christ." See, dear Sir, what Narrow-mindedness and want of Charity arises from your Principles; and then do not cry out against Election any more on Account of its being "destructive of Meekness and Love.

To proceed. Again, says the dear Mr. Wesley, Page 15, Paragraph the 16th, "How uncomfortable is a Thought is this, That Thousands and Millions of Men, without any preceding Offence or Fault of theirs, were unchangeably doomed to everlasting Burnings?" But whoever affirms, That Thousands and Millions of Men, without any preceding Offence or Fault of theirs, were unchangeably doomed to everlasting Burnings? Do not those who plead up for GOD's doom ing Men to everlasting Burnings, suppose GOD looks upon them as Men fallen in Adam? How then are they doomed without any preceding Fault? Surely Mr. Wesley will own GOD's Justice in imputing Adam's Sin to his Posterity. And also that after Adam fell, and his Posterity in him, GOD might justly have passed them all by without sending any one of them a Saviour. Unless you own both these Things, you do not believe Original Sin a right. If you do own them, you must acknowledge the Doctrine of Election and Reprobation to be reasonable. For if GOD might justly have imputed Adam's Sin to all, and afterwards have passed by all, he might justly pass by some. Turn either on the right or on the left, you are reduced to an inextricable Dilemma.

Your 17th Paragraph, Page 16, I pass over. What has been said on Paragraph the 9th and 10th, with little Alteration, will answer it. I shall only say, 'tis the Doctrine of Election that mostly presses me to abound in good Works: I am made willing to suffer all Things for the Elects Sake. This makes it the most comfortable because I know Salvation does not depend on Mens Free-Will, but the Lord makes a willing People in the Day of his Power, and may make use of me to bring some of his Elect Home. But Firstly, You say, Paragraph the 18. Page 17. This Doctrine has a direct and manifest Tendency to overthrow the whole Christian Religion.—

For,
"For, say you, supposing that eternal unlasting
Decree, one part of Mankind must be left
though the Christian Revelation were not.
Being."

But, dear Sir, how does that follow, since it
only by the Christian Revelation, that we are
acquainted with GOD's Design in Respect to Man
kind? And how then has the Doctrine of Election
a direct Tendency to overthrow the whole Christian
Revelation? For, has not GOD intended this Reve-
lation as a Means to bring his Elect home? And
how then in holding this Doctrine, do we join with
modern Unbelievers, in making the Christian Reve-
lation unnecessary? No, dear Sir; you mistake.
Infidels of all Kinds are on your Side the Queen
Deity, Arians, Socinians, arraign GOD's Sovereign
and stand up for Universal Redemption.---I pray GOD
dear Mr. Wesley's Sermon, as it has grieved the Hell
of many of GOD's dear Children, it may not strengthen the Hands of many of GOD's Profess
Enemies! Here I could almost sit down and weep.
O! tell it not in Gath! Publish it not in the
Sons of Ascalon; left the Daughters of the unconvertible
rejoice, left the Sons of Unbelief triumph!

Further, you say, Page 18, Paragraph 19, "The
Doctrine makes Revelation contradict itself. For
Instance; say you, the Asserters of this Doctrine
interpret that Text of Scripture, "Jacob have
loved, but Esau have I hated," as implying the
GOD "in a literal Sense, hated Esau and all the
Reprobate from Eternity." And when evidence
is fallen in Adam, were they not Objects of
Hatred? And might not GOD, of his own good
Placation, love or show Mercy to Jacob, and the
Elders, and yet, at the same Time, do the Reprobate
be Wrong? But you say, "GOD is Love." And
cannot GOD be Love, unless he shows the same
Mercy to all?

Again, says dear Mr. Wesley, "They infer from
that Text, I will have Mercy on whom I will
have Mercy, that GOD is Love only to some
Men, viz. the Elect; and that he hath Mercy for
thee only: Flatly contrary to which is the whole
Tenor of the Scripture, as is that express Declaration
in particular; The Lord is loving to every
Man, and his Mercies are over all his Works." ---
And so they are; but not his saving Mercy.
GOD is loving to every Man; he sends his Rain up
on the Evil, and upon the Good. --- But you say,
"GOD is no Respecor of Persons". No. For
every one, whether Jew or Gentile, that believeth
in JESUS, and worketh Righteousness, is accepted of
him. Notwithstanding these Texts in the strict-
lest Sense, GOD will have Mercy on whom he will have
Mercy; nay, I will add, and whom he will be hardeneth.

You go on, Page 20. --- "Again, from that
Text, The Children being not yet born, neither hav-
ing done Good or Evil, that the Purpose of GOD,
according to Election might stand, not of Works, but of
him that calleth, it was said unto her (unto Rebecca) the
Elder shall serve the Younger; they, (i.e. the Predetti-
rarians) infer that our Predestination, or Election, no
Way depends on the Fore-knowledge of GOD".
But who infers this, dear Sir? For, if by Fore-know-
ledge,
ledge, you mean Fore-knowledge as it signifies Approval, (as it does in several Parts of Scripture,) then we confess that Predestination and Election do depend on GOD's Fore-knowledge. But if by GOD's Fore-knowledge, you understand GOD's foreseeing some good Works done by his Creatures, and therefore electing them, this we say, that in this Sense, Predestination does any Way depend on GOD's Fore-knowledge. But I referred you at the Beginning of this Letter to Dr. Edwards. Read his Veritas Redux, which I recommended to you in a late Letter, with Elium Cole on GOD's Sovereignty. Be pleased to read those; and also Mr. Cooper's Sermons of Rights, which I likewise sent you; and I doubt not but you will see all your Objections answered. Though I would observe that after all our Reading on both Sides the Question, we shall never in this Life be able to find out GOD's Decrees to Perfection: No; we must humbly adore, what we cannot comprehend; as with the great Apostle, at the End of our Inquiries cry out, O the Depth! &c. Or with our Lord, when he was admiring GOD's Sovereignty, Even so Father, for so it seemeth Good in thy Sight.

However it may not be amiss to take Notice that if those Texts "GOD willeth that none should perish," "I have no Pleasure in his Death," and such like, be taken in the strictest Sense, then no one will be damned. For GOD may prevent every ones Damnation if he pleases, as he cannot but in one Sense be said to will it, because he might have prevented it if he would.

But here's the Distinction,—GOD taketh no Pleasure in the Death of Sinners, so as to delight simply in condemning a Criminal, and yet justly permit him to be executed (though in his Power to procure him a Reprieve) in Order that he may satisfy the Justice of the Law.

I could hint farther, that you unjustly charge the Doctrine of Reprobation with Blasphemy, --- But the Doctrine of Universal Redemption, in your Sense, is really blasphemous. --- For judge, whether it be not Blasphemy to say, as you do, Page 20, "Christ not only died for them that are saved, but also for those that perish." The Text you have misapplied, to gloss over this, see it explained by RIDGLEY, EDWARDS and HENRY. I purposefully omit answering this and some other Texts myself, that you may be brought to read such Treatises, which under GOD, would show you your Error. You cannot, indeed Sir, you cannot make good this Assertion, "That CHRIST died for them that perish," without holding (as Peter Boehler, in order to make out Universal Redemption, lately frankly confessed in a Letter) that all the damned Souls would thereafter be brought out of Hell. I cannot think Mr. Wesley thus minded, And yet without this can be proved, Universal Redemption, taken in a literal Sense, falls entirely to the Ground. For how can all be universally redeemed, if all are not finally saved?

*One of the Moravian Brethren.*

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Dear
Dear Sir! For Jesus Christ's sake, consider how you dis honour GOD. By denying Election you plainly make Man's Salvation depend not on GOD's Free Grace, but Man's Free Will. And if so, Jesus Christ died at a Venture, and perhaps would not have had one Soul as the Purchase of his Blood. Our Preaching would then be vain, and our Invitations to People to believe would be in vain also.

But, blessed be GOD! -- Our Lord knew for whom he died. -- There was an eternal Contract between the Father, and the Son. -- A certain Number was then given him, as the Purchase of his Obedience and Death. For these he prayed, John xvi, -- and not for the World. -- For these, and these only, he is now interceding; and with their Salvation, he will be fully satisfied.

I purposely omit making any farther Remarks on the several Last Pages of your Sermon. Indeed, not your Name, dear Sir, been prefixed to the Sermon, I could not have been so uncharitable as to think you were the Author of such Sophistry. You beg the Question, in saying, "That GOD has declared (notwithstanding you own, I suppose, some will be damned) that he will save all, i.e. every individual Person." You take it for granted, (the solid proof you have none) That he is unjust if parted by any; and then you exclaim against the horrible Deceit.

Dear, dear Sir! O be not offended! for Christ's sake be not rash! Give yourself to Reading, Study the Covenant of Grace; down with your carnal Reasoning; be a little Child! And then instead of owning your Salvation, as you have done in a late Hymn-Book, if the Doctrine of Universal Redemption be not true; instead of talking of finite Perfection as you have done in the Preface of that Book, and making Man's Salvation depend on his own Free Will, as you have in this Sermon; you will compose a Hymn in Praise of sovereign distinguishing Love. --

You will caution Believers against working a Perfection out of their own Hearts, and print another Sermon, the reverse of this, and entitle it, Free Grace indeed. Free, not because free to all; but free, because GOD may with-hold or give it to whom and when he pleases.

Till you do this, I must doubt whether you know yourself. In the mean while I cannot but blame you for cen turing the Clergy of our Church for not keeping to their Articles, when you yourself by your Principles, positively deny the IXth, Xth, & XVIIIth.

Dear Sir! these Things ought not so to be. GOD knows my Heart! As I told you before, so I declare again, nothing but a single Regard to the Honour of CHRIST has forced this Letter from me. I love and honour you for his sake; and when I come to Judgment, I may thank you before Men and Angels, for what you have, under GOD, done for my Soul.

There, I am persuaded, I shall see dear Mr. Wesley convinced of Election and everlasting Love. And I often find me with Pleasure, to think how I shall behold you casting your Crown down at the Feet of the Lamb, and as it were filled with a holy Blushing, for opposing the divine Sovereignty in the Manner but
But I hope the LORD will shew you this, before you go hence: O how do I long for that Day! the Lord should be pleased to make Use of this Letter for that Purpose, it would abundantly rejoice the Heart of, 

Dear and honoured Sir, your affectionate, though unworthy Brother and Servant in Christ, 

George Whitefield

Romans ix. 21, 22, 23, 24.
Behold the Potter and the Clay, He forms his Vessels as he please: Such is our GOD, and such are we, The Subjects of his high Decrees!

II.
Doth not the Workman’s Power extend O’er all the Mists: Which Part to chuse; And would it for a nobler End, And which to leave for viler Use?

III.
May not the sov’rign LORD on High Dispense his Favours as he will? Chuse some to Life, while others die, And yet be just and gracious still?

IV.
What if to make his Terror known, And let his Patience long endure, And ring with Rebels to go on, And seal their own Destruction sure?

V.
What if he means to show his Grace, And his Electing Love employs, To mark out some of mortal Race, And form them fit for heavenly Joys----?

VI.
Shall Man reply against the LORD, And call his Maker’s Ways unjust? The Thunder of whose dreadful Word Can crush a thousand Worlds to Dust.

VII.
But, O my Soul! if Truth so bright Should dazzle and confound thy Sight; Yet still his written Will obey, And wait the great decisive Day.

VIII.
Then shall he make his Justice known, And the whole World before his Throne, With Joy and Terror shall confess The Glory of his Righteousness.

FINIS.
A LETTER
To the Reverend
Mr. John Wesley,
Relating to His
SERMON AGAINST
Absolute Election;
Published under the TITLE of
Free Grace.


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