





S. 11

O F
Saving Faith:

That it is not only gradually,
but specifically distinct from all

Common FAITH.

The Agreement of *Richard Baxter* with
that very Learned consenting Adver-
sary, that hath maintained my Assertion by a
pretended Confutation in the end of *Serjeant
Shepherds Book of Sincerity and Hypocrisie.*

With the Reasons of my Dissent in
some passages that came in on the by.

Together with his Addition to the seventh Im-
pression of the *Saints Everlasting REST.*

Dr. Preston Golden Scepter, pag. 210. [*Object.* It seems then that
the Knowledge of a carnal man and a regenerate man differ but
in Degrees, not in Kind.] *Answ.* The want of Degrees here
alters the kind; as in Numbers the Addition of a Degree alters
the Species.

Read this point practically improved in *Mr. Pinks* excellent Sermons
of *Sincere Love to Christ*, on *Luke 14. 26.* pag. 1. and pag. 33. &c.

LONDON, Printed by R. W. for *Nevil Simmons*, Bookfeller in
Kedermistser, and are to be sold by *John Starkey* at the *Miter*
at the West end of *Pauls Church.* 1658.





*To the Worthy and much Honoured
Mr. W. S., Serjeant at Law.*

S I R,



YOU have very much honoured me in the choice of an Opponent : but I perceive by his Conclusion that he hath other business, and I am not altogether without. And therefore I intreat you the next time to choose me an Adversary that differs from me, or to give me leave to live at Peace. Or if he differ not, let him rather reprehend me for agreeing with him, than pretend a difference where there is none. If your learned Friend do think it as well worth his labor to prove us disagreed, as I thought it worth mine to prove us of a mind, if I live I shall be willing to read what he rejoyns; but if it come not of a greater Errand, I'll promise you no more. As to your own pious Labors, they are so honest and savory to me, that they tempted me to differ from you in one thing, and to think that [an Hypocrite cannot write or preach as well as a good Christian can] there being an unexpressible Spirituality that I saw in some men more then others : but

The Epistle Dedicatory.

I'll not stand to this. You give at least as much to the Hypocrite I think as ever I did; and you confirm it by much Scripture-evidence. But I must confess I think not that all your Notes of sincerity are exact or will hold the Tryal; but yet they be usefull in many Cases. You affirm that Hypocrites have common Grace, even to the height expressed by you: but you say, It is not true Grace. Either its Grace or no Grace: if none, call it not common Grace, (or common Faith, Desire, Hope, Love, Joy; if it be none.) But if it be Grace, and not true Grace, then *Ens & Verum non convertuntur*. I maintain that it is not true saving Grace, but yet true common Grace: You maintain in the general that it is not true Grace, and yet its truly common Grace: There being then no Controversie that I see to be disputed between you and me, but whether *Ens & Verum convertuntur*, I crave pardon for my further silence, resolving rather to give you the best (though not to assent) than to dispute it: I remain

A great Esteemer of your Piety
and many Labors,

MARCH 31:
1658.

Richard Baxter.

Reader, I suppose thee to have the Book at hand which I here deal with; and therefore have recited but the sum and principal Passages, and not every Word; which thou maist read in the Book it self.



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Reader,

Reader, I intreat thee first to correct these ERRATA,
because they are many and marr the sense.

PAg. 4. lin. 36. read *b. fide.* p. 7. l. 12. blot out *and.* p. 10. l. 14. r. *common Belief & special.*
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thens with. l. 10. r. they l. 34. r. *while.* p. 42. l. 18. r. *prompti.* l. 19. r. *carnis.* p. 44. l. 1. r. *pre-*
sent. l. 10. r. *Arts.* p. 46. l. 12. r. *is.* l. 37. r. that. p. 47. l. 25. r. *Death.* l. 29. r. *serue.* p. 49. l.
15. r. *losing.* p. 50. l. 13. r. *its.* l. 15. r. *say, that.* and for therefore r. *so.* p. 53. l. 10. r. *recited.*
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Veracity. p. 78. l. 32. blot out *essential to hope.* p. 79. l. 10. r. *but.* p. 80. l. 4. r. *confine.* l. 15. r. *post-*
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There are many mis-pointings which marr the sense, which the Reader may observe



SECT. I.



Et more contending work? No: Whatsoever it may seem to those that judge of Books by their Titles; it is an acceptable amicable closure of Consenters, and a Learned Defence of the Truths which I have been long too unlearnedly and unskilfully Defending. And if so many good and Learned men have been so deeply displeas'd with me, for maintaining the specifick Difference between: common faith and that which is proper to the Justified; Let them now prepare their patience or their valour, when under my name) they are encountered by a stronger hand. For my part, whatever mistakes of my writings this Learned Author may be guilty of, it sufficeth me to find him maintaining that Truth, which is deservedly precious to him and me, and which needeth so much clearing in these times, that when we have done all, too many will remain unsatisfied.

In the second Edition of a Book called *The Saints Rest*, I endeavoured according to my weakness, to shew the true difference between the common Grace that may be found in the un-sanctified, and the special Grace of the Saints which accom-

panieth Salvation. After divers explicatory Propositions, I asserted (in the eighth, ninth, tenth, eleventh and twelfth) Proposition 8. that [*God hath not in the Covenant promised Justification and Salvation upon any meer Act or Acts, considered without that degree and suitability to their Objects, wherein the sincerity of them as saving doth consist*] (the foregoing Propositions explain this) [9. *That there is no one Act considered in its meer nature and kind without its measure and suitability to its Object, which a true Christian may perform, but an unsound Christian may perform it also.*] (E.g. An un sanctified man may esteem God as good, and notionally as the chief Good ; but till we esteem him 1. as the chiefest Good, 2. And that with such an effectual serious prevalent estimation, as may win the heart to the most prevalent or predominant Love, it will not save us.) [Prop. 10. *The supremacy of God and the Mediatour in the soul, or the Precedency or prevalency of his Interest in us, above the interest of the flesh, or of inferiour good, is the very point wherein materially the sincerity of our Graces as saving (i.e. as they are conditions of salvation, and not meer duties) doth consist, and so is the One mark by which those must judge of their states that would not be deceived.*] Prop. 11. [*For herein the sincerity of the Act as saving consisteth, in being suited to its adequate Object, considered in its respects which are essential to it as such an Object. And so to believe in, Accept and Love God as God, and Christ as Christ, is the sincerity of those Acts : But this lyeth in Believing, Accepting and Loving God as the only supreme Authority, &c. Ruler and Good, and Christ as the only Redeemer, and so our sovereign Lord, our Saviour, our Husband, and our Head.*] (This I called the moral specification of the Act) [Prop. 12. *Therefore the sincerity of saving Grace as saving, lyeth materially, not in the bare Nature of it, but in the Degree ; not in the degree considered Absolutely in it self, but comparatively as it is prevalent against its contrary.*] And among much more for explication I added ; [*I must tell you, that you must still distinguish between a Physical or Natural specification, and a moral : and remember, that our Question is only of a Physical difference, which I deny, and not of a moral, which I make no doubt of.* ———] And [*And furthermore observe, that sincerity of Grace as saving, lyeth in the degree,*

not formally, but as it were materially ——— Because the Promise giveth not salvation to the Act considered in its meer Being, and Natural sincerity, but to the Act as suited to the Object in its essential respects: and that [suitableness of the Act to the form of its Object consisteth only in a certain Degree of the Act, [seeing the lowest Degree cannot be so suited: therefore I say that sincerity lyeth materially as it were, only in the Degree of those Acts, and not in the bare Nature and Being of them.]

By this and much more for explication, I thought I had made my Assertion intelligible, while I maintained, 1. That there was a moral specifick difference, between the Graces of the Regenerate and others, 2. That only the Acts of saving Grace were suited to the very essence or form of the Object; 3. And that it was only materially and Physically, that I said the difference lay but in Degree: that is, a gracious Action is in order first *quid Physicum*, a natural Being, before it be *quid morale*: Or else our Divines would not so commonly teach *de causa mali*, that God is the Author of all the entity of the Act, but not of the evil: Now as to the Physical Being of the Act, an unsanctified man may have a Belief of the same truths as the sanctified, and a Love to the same God, and a Belief in the same Christ, and a Love to the same Christians, Sermons, Ordinances, &c. Yea more then so, they may notionally apprehend the same Reasons for Believing, Loving, &c. as the sanctified. But they cannot effectually apprehend these Reasons, and therefore do not esteem God or Love him, with their highest predominant estimation and Love, nor Believe with a faith that is prevalent against their unbelief. And therefore morally, strictly, properly, they are to be said to be *no true Believers, not to love God, &c.* because we are speaking of moral subjects, and of that faith and Love which is the *famosius analogatum*, and most properly so called. And therefore I maintained, that all the unsanctified are called Christians, Believers, &c. but Equivocally, or Analogically: But yet that the faith and Love, &c. which they have is not all feigned, but true, or Real in its own kind. And this was the sum of my Assertions then.

A while after Dr. Kendal wrote a large digression against

some part of my Assertions: to whom when I had prepared half an Answer, at his own peaceable motion, and the Reverend Bishop *Ushers*, we agreed on a mutual silence, as most suitable to our duties and the good of the Church. But before this Agreement, I had printed one sheet in the end of the fifth Impression of the *Saints Rest*, in which I more fully opened my meaning, and shewed that *Dr. Kendal* himself did seem to consent to what I had asserted. The same sheet I had also put into the press to be affixed to my Confession. Besides in my Apologie I had at large defended against *Mr. Blake*, that all that will be regularly Baptized (at age) or admitted to Church-communion and Sacraments must make a credible profession of a saving faith specifically distinct from the faith of the unregenerate. Hereupon *Mr. Blake* in his Reply had manifested much displeasure against this Assertion, professing his abhorrence of it; that I called the unjustified but Equivocally Believers, Christians, Disciples. Hereupon I wrote a Volume of Disputations on this very subject: Proving that it must be the profession of a Faith specifically distinct from that of the unfaithified, which all must profess that we must admit to the Sacraments; and that the ungodly are but Equivocally called Believers, Christians, &c. In other Treatises also I had insisted on the same. And yet all this did not content me, because I heard that others were still discontented. And some Reverend Learned Ministers of other Countries, told me with admiration, that though I had so expressly maintained a moral specifick difference between common & special grace, yet they never spoke with one offended man about it, that ever observed that, or understood me: but perswaded people confidently that I denied any specifick difference; and had put the question without any such distinction or limitation, whether common and special Grace differ only Gradually, or specifically? It seemed to me an incredible thing that such dealing should be so common as they told me: But if it were possible, I thought I would yet speak plainer, and cause men to understand that were but willing; and therefore before the explicatory sheet that was printed in the end of the fifth and sixth impressions of the *Saints Rest*, and in my *Confession*, and besides both the foresaid Volumes

lumes of Disputations , I did somewhat correct the seventh impression of the *Saints Rest* ; and added yet another explanatory sheet in the end of it. So that I knew not what I could do more, to be understood.

And now after all this, is brought to my hands a Book of a worthy Gentlemans writing, Mr. *W. S.* a Serjeant at Law, with an Additional exercitation pretended to be written against my Assertion, by a very Learned man ; who doth not only overlook all the forementioned Treatises and explications, but the very Question it self which I discussed, and my forementioned Assertions : feigning me to maintain this general unlimited Assertion, that [*Common and special Grace differ only Gradually.*] At first it struck me into an admiration! But having long known what man is, and considering the quality and employments of the worthy Author, I had store of Apologies presently at hand, sufficient with me to excuse all this, and because I think they should be sufficient with others, that I foresee are like to be Objecting against such kind of dealing : I shall therefore express them, that the Reader may know, that as we are both for one cause, so we are far from any personal distaste, or disaffection, or any uncharitable malicious projects in the management thereof.

If unwritten Tradition may but be taken for a sufficient Reporter of the Authors Name, (which I have no cause to doubt of) I must say, that he is one that I have honoured and very highly esteemed about this twenty years, even ever since I read his six Metaphysical Exercitations, and should have thought it a very great honour and happiness to have been but one of his Pupils : And though I know him not by face, I have reason to be confident that no uncharitable design doth dwell in the breast of a man so Learned, moderate and ingenuous as he is commonly sam'd to be. And therefore as long as we both agree in Loving and defending the Truth of God, the matter is the less if we shew our selves but men towards one another. Nay, I have some reason to call it a happy mistake of my words and meaning in him, which occasioned the communication of this Learned Vindication of the Truth which I more weakly and unskillfully asserted. And I make no doubt but the princi-

pal fault is my own, who by some unfit expressions have hindred such judicious men from understanding me.

Object. But were not so many Explications and Disputations sufficient to satisfie any man of your meaning?

Answ. What Obligation lay on this learned man to read or take notice of any thing of mine? I doubt not but he had better work to do.

Object. He should have found time to read and understand a mans writings, before he find time to confute them upon a misunderstanding.

Answ. He read that which he wrote against: And truly if I had lived in the publique Library at Oxford, I should have been loth my self to have cast away my time in reading any such Disputations or Explications as these of mine. If men are so unskillfull that they cannot in fewer words so speak as to be understood; let them at their own blame be misunderstood.

Object. But he should have read the additional Explications in the same Book.

Answ. Its like he never saw any of those Impressions that did contain them.

Object. At least he should have observed the section which he confuted.

Answ. So he did: For pag. 332. He confesseth that I assert, [that the Acts of common and special Grace, as they are morally considered do differ specifically, and not only in degree.]

Object. Why then doth he contend? If he agree, why doth he seem to differ, and think it worthy his publique labor to seem to differ, where he doth not?

Answ. I suppose it is my terms that he intends his Labor against, which he thought might be unfit and seem to intimate somewhat contrary to my own Assertions:

Object. But why then did he not tell us that it was words only that he strove about, and tell us of more convenient expressions in their stead? Nay, Why did he overlook the principal terms in your Proposition? and when you say that it is but Materially, and not Formally, that you place the difference in degree; why doth he still leave out Materially? and when you profess to speak only
of

of such a Material Physicall Gradation, Why doth he make the Reader believe that you speak of the formal difference, and simply denyed a specifick difference?

Answ. One word is easily overlookt, yea many: perhaps he lookt only on the following words, where in some impressions the word *Materially* was not repeated, (as being before express't in the Proposition.) But what great matter is it if we mistake one another, as long as we mistake not the Truths of God.

Objct. *It tendeth but to prejudice common Readers, and cause them to cast away mens labors, that might profit them, for Brethren to multiply quarrels, and against them; especially when they confess that there is no real difference to occasion it, the thing is the more without excuse.*

Answ. And what harm is it to the Church or any soul to be brought to a suspicion or distast of any thing of mine, or to have any of my writings become unprofitable to them? Are there not more enough, more usefull and less offensive in the world? Through the Mercy of God it is an age of plenty, and he that savoureth not one mans writings, may savour and be saved by anothers. I confess some railing rabious men have done some wrong to our common Hearers, by teaching them to fly from their Teachers as deceivers: but this Reverend Man is an enemy to such waies; and therefore I know not why such a peaceable collation of our different thoughts or expressions should be so offensive as I find it ordinarily to be.

Objct. *But was not this work sufficiently done already? What need such a multitude of stones to be cast at one mans words, even at a few sentences, which they close with themselves when they have done? Is not that which is here said the same that Dr. Kendal had said before? And what need the same be done so oft?*

Answ. Many witnesses give the stronger testimony to a Truth; many may read the writings of this learned man, that would not have seen or read Dr. K. And the great reputation of so eminently learned and discreet a man; may add much advantage to the promoting of any truth which he shall defend. Or else Mr. Tombes would not have printed the letter

ter against infant-Baptism (which same saith was written by this learned hand) in his Epistle before his third part of Antipedo-Baptism ; but that thinking the Truth was on his side, he thought it would be some advantage to it, that so learned a Pen should put a *delectantur* upon the Arguments against it, saying, [*I have read what my learned and worthy friend Dr. Hammond, Mr. Baxter, and others say in defence of it; and I confess, I wonder not a little that men of such great parts, should say so much to so little purpose; for I have not yet seen any thing like an Argument for it.*] (Though in this I must still profess my Dissent from this very learned worthy man) Yet in the point before us, I rejoyce, that my infirmities have occasioned such an advantage to the truth, as the publication of his Testimony. When I first received his Book, I was busie about satisfying some Reverend Brethren, that were displeas'd with me for going his way ; and therefore received it with some gladness, as that which might ease me of some of my burden, and promote the satisfaction of some of the offended. I have heard somewhat that causeth me to suspect, that a reverend Brother intendeth to write against my second, fourth, and fifth *Disputations of Right to Sacraments*, especially the last, which asserteth that the unregenerate are but equivocally or analogically called Believers, Christians, Disciples, Sanctified, &c. If any be upon that work, I intreat them to trie first how they can confute this learned Author ; who hath done the same work better (as against me) then I could do. For I will not take the cause as gone, till his Reasons are answered as well as mine. (Perhaps I was beholden to my Appendix to that Disput. for a Testimony from him that never read it.)

This much I have said to let both Papists, and all other Adversaries understand that there is not so much distance among us, for them to reproach us with, as some of our concertations do seem to import. Fencing is not a sign of enmity, though fighting be : and that there is as little disagreement in our Judgements, I shall further manifest by a perusal of the several parts of this pretended Confutation : yet freely acknowledging as I go ; Those differences which indeed I find.

S E C T. 2.

Page 1. **H**E tells us, 1. That he believes the difference to be more then gradual, and so said I. [2. And that my discourse doth not concludingly evince the contrary;] nor did it ever pretend it : Thus far we are agreed.

Page 2. (i. e. 332.) He saith that [To prove that common and special Grace do differ only gradually, I reason,] as followeth. But I never asserted such a thing, and therefore never reasoned for it. It was but overlooking the terms [Materially,] and [Physical specifications;] and some such like, that caused this mistake.

Here is culled out those words of mine, that were easilist mistaken, and several considerations added. As to the first, we are agreed that the Question is not of Grace, as it is in God, but in us, or of gracious acts as of us. But my weakness was such, That, 1. I thought, as a presupposed, thing to meet with some that insisted on the name, I might have mentioned exclusively this Grace which this Reverend Brother excludeth, as I did. 2. I thought that *Amor Complacentia vel acceptatio divina*, had *denominacione extrinseca* been capable of a gradation; and that as truly, as we say, God loveth one man, and hateth another, and that he loveth him converted, whom he (so) loved not unconverted, (*amore complacentia, & acceptationis*) as truly might we say, that he loveth (with that love) a holier & more heavenly upright man, above a scandalous weak Believer, that hath the least goodness, and the most sin that is consistent with sincerity. But I am resolved so far to stoop to the learning of this Reverend man, as not to maintain this opinion against him (though I may not be cured of such conceits so soon as he desireth.)

As to his second Consid. pag. 323. We are fully agreed, that Grace is *ἐπιθετικόν*, and that if ever *Titius* and *Sempronius* had Grace, it was not in order of Nature, till after they were men. But I confess I think still, that Grace to *Adam* was not *aliquid nature superadditum*, unless you confine the word *Nature* to his meer faculties, as distinct from those right

Dispositions, which were natural to them, though separable.

In his third Conclusion, he receipts some of my words [*Our Understandings and Wils are physically the same, &c.* and saith that, [*This Assertion as 'tis here expressed, is evidently untrue; for our Understandings and Wils, are so far from being the same in specie, &c.*] Still we are agreed whether he will or no. But did I write this false Assertion? yes, all saving one word, yea a syllable, which is easily overlookt. And 2. The false meaning which the adjoined words do justifie it from; being speaking of the *Matter* of saving and common Grace, I thought it not impertinent to mention it as a common Concession, that all of us agree in; [*That common knowledge and special common belief; and specially agree in this general Nature, that both are real knowledge and belief; and that our Understandings and Wills are all Physically the same, and that they agree in the general nature of an Act, yea such as (substantially at least) have the same Object.*] These are the haynous words, or the fruits of my greatest weakness it seems, that it is manifested in that discourse now here. 1. This most learned Author did both. *Pag. 322. and pag. 324.* Still leave out the word [*All,*] (that's but a syllable.) And 2. The more easily feigneth that I speak of the understanding and Will, of the same person, contrary to the drift and plain expressions of the discourse which treats of the difference between the Grace of the regenerate and unregenerate: Because I saw this exact Disputant leave out the word [*All*] more then once or twice, I was willing to have found that in some one Impression the Printer had omitted it: but I am frustrated of that conciliatory excuse, finding it in the second, third, fourth, fifth, sixth and seventh Impressions (which were all: For that discourse was not in the first.) But yet I have one excuse: Perhaps the Reverend Confuter never reads the Book, but received these passages transcribed by his *Scholar*, that may be more prone and willing to mistake. And if I had said, that the said faculties are but *formaliter, vel denominatione extrinseca*, distinct from the soul, and from each other, he very well knows what great store of company I had had,

bad, and that of the highest forms in the schools which might have put some honor on a person so inconsiderable as I: and every man of the third form,⁶ that calls the difference real, is not in love with the notion of a specificke difference, though commonly they agree: But this is nothing to our Debate.

Page 325. He saith, That [*this makes nothing to the present purpose, nor any way proves that common and saving Grace differ not specifically.*]

Ans^r. Will we are agreed, whether he will or no: Though it make not to the purpose, it may be mentioned exclusively, or as a common concession, presupposed to the purpose as himself here innocently mentioneth it: and if it will not prove that there is no Difference, it will shew here that the Difference is not.

But he saith, *It is wholly impertinent, &c.*]

Ans^r. 1. See all you that are adversaries to the honor of our Unity, that we are so far from disagreeing in Articles of faith, that we will not suffer so much as an *Impertinency* in one another without a reprehension. 2. I am sorry for an *Impertinency*, but I am glad that it is not false. 3. Its impertinent to your *purpose*, but not to *mine*.

Once for all, this was my reason of these passages. 1. I knew by long experience, abundance of people that credibly and confidently professed to have some real undissembled desires to be sober, and yet lived in drunkenness; and to be godly, and yet had little of it in their practise, and to have a Love to the godly, (and truly would do and suffer somewhat for them, but yet loved the world and themselves so much better, that they would be at no great cost or danger for them: such a Love they profest to Christ himself, and a credible profession they made of a true dogmatical belief. And these men were many of them deeply possessed by mistaking our Divines, that the least true (or real) desire after Christ or Grace, was saving Grace it self, and would certainly prove that the person should be saved, so that some of them that lived in ordinary drunkenness for many years, would after they had been drunk cry out of their sin, and be ready to tear

their hair, and profess themselves unworthy to come among Christians; and yet still would profess that they were confident of pardon by the blood of Christ, because they were as certain as that they lived, that they hated their sin as sin, and desired to be godly, and could wish themselves in the state of the best; and did believe all the word of God to be true, because it is God's that cannot lie, and had felt experimentally the sweetness and power of it on their hearts, and did trust on Christ alone for Salvation. I do not feign this, but have found it in old and common Drunkards, and such like, for many & many years together. Now the work that I had to do with these persons was to convince them that such good desires as are habitually, and in ordinary practice conquered by fleshly, worldly desires, will never prove the soul to be sanctified: and such a Belief as is conquered by unbelief or sensuality, will never prove a man to be justified; and such a love to God and the godly, as is conquered by a greater love to carnal self, and the world, may stand with a state of condemnation. *O but say they, we are certain that we dissemble not; These desires, Belief, Love, &c. we have.* Should I say, that they lie, and have none such, they would never believe me, nor should I believe my self, because I believe the Scripture, and the credible Professions of men. I conclude therefore they have that such acts as they affirm, and that they are Analogically good (in moral sense,) and come from the common Grace of Christ: but that besides the Reality of these acts, they must have them in such a predominant degree, as is suited in its Essentials to the Object, and will overcome their contraries in the main bent of heart and life, and prove predominant habits in the soul, before they can hence conclude that they are sanctified: Where note, that the men that I speak of, trie not their acts by a suitability to the object in its relative perfections, nor do they once know, or at least consider of the moral respective formality of these Graces; but look all at the Act as it is exercised on God, Christ, Scripture, Saints, substantially considered, or if considered as Good, True, &c. yet not effectually apprehended as the chief good, most certain necessary Truth, &c. So that it is the substance or mat-
ter

ter (as its commonly called) of their Belief, Love, Desire, &c. That our question with such men is about: And therefore my business with them was to shew them what it is in the *Matter and Substance* of these Acts that is necessary to prove them *formally, specifically saving*, viz. that besides the right conceptions of the object, the act must be in such a prevalent Degree, as will prove a predominant Habit in the soul, and that such uneffectual Acts as are before described, may stand with a state of condemnation. Hereupon it is, that though Grace is specified and to be denominated from its moral form; yet my business led me to prove that this moral form was inconsistent with any degree of the physical Act, but what was ordinarily thus prevalent or predominant: And therefore to assert that this moral form did lie in a physical degree of the matter, and that a lower subdued degree of the Act, was matter incapable of such a form, though it was capable of the general Nature of (an Analogical at least) Vertue, Duty or moral Good, denominated from some answerableness to the Precept, (at least *secundum quid*) yet it was not capable of the special form of that Faith, Love, Desire, &c. to which God hath promised Salvation, as the Condition.

Reader, Once more I have as plainly given then my meaning as I can speak: Forgive me these Repetitions and consider the occasion. So that you see, this Learned, Reverend man doth build all his opposition on a meer mistake, supposing me to speak of the *Form*, who spoke only of the *Nature* of the Act, or the *Physical Matter*, (as before expressed.) And now I make thee the Judge of my Impertinences.

The same answer serves to his fourth Consid. and his [*quid hoc ad Iphicli Boxes,*] (who have been so long in the yoke that they are ready to lie down:) and to his Question [*Will it hence follow that all Belief, &c. are specifically the same?*] *Ans.* No. We are here agreed too: But it is no such new thing to call either our faculties the subject matter of the Acts, or the *Acts* the *Matter* of our *Grace*, but that I might pardonably suppose, that I might meet with some such silly soul as would use such a notion: and if it will but follow, that [*In this much, there is no physical specifick difference*] It serveth my ends.

Page 327. Confid. 5. He again receiteth the same passage, that [*The Understanding and Will are physically the same.*] And again, The third time leaves out *All*, when I said, *Our Understandings and Will are physically all the same:* which more persuades me that he never read the Book which he confutes, but took his *scholars* transcript, and see still our happy Agreement. The charge here is but [*impropriety and incongruity.*] (And I heard ere now from one of his scholars, that I could scarce *speak congruously.*) but I would I could have spoken *Intelligibly.* But I am glad that I spoke not *falsely.* The first *Incongruity or Impropriety* is, that I call all our understandings and wills [*like substances*] when they are but *Accidents.*] But 1. An Act is but an Accident, and yet what more common phrase, then *substantia Actus*, when we distinguish it from the Moral Form. Read first his own Exercitation, *de malo.* and then judge. 2. I ventured long ago to tell him, my Reconcileableness to the *Scotists Nominals* &c. and that I made it no Article of my faith; that the faculties are Really distinct from the soul, and then they may be substances. For I am of their mind that think the soul is not a meer Accident. And if all the Rabbies of that mind in the Popish schooles have no Authority, I may modestly say with one of our highest Foorm at home [*Quod Philosophantur voluntatem & intellectum, esse duas Potentias reipsa distinctas, dogma Philosophicum est, ab omnibus haudreceptum, & Theologicis dogmatibus, firmandis aut infirmandis, fundamentum minimè idoneum.* Davenant Determin. Q 37. pag. 166.]

My next incongruity is, that I say they are of [*like substance*] having said that they are Physically the same. *Ans.* Had I said that they are *Numerically* the same, and yet [*of like natures*] I had spoke *incongruously.* But O that I were as wise or Learned a man as they that ordinarily call a *specifick unity* by the name of [*a likeness*;] if the Latine [*similes*] fit them not, yet the English [*Like*] may. For our [*Like*] in English is most ordinarily extended to express [*a species*] (But think not that I am teaching you English, but excusing my incongruities as far as is meet.) And if all this will not do, I will try to prevent your next work in this kind, by shewing you what a discouraging

rageing task is before you. If you will but write upon all the improprieties of my writings, it may put you to such a voluminous toyl, as may make you repent it before you have done, and make your Reader think me some worthy learned man, whose very improper speeches deserve the observation of so eminent a man.

3. You next grant me that our several Understandings and Will, are not specifically distinct,) so far still we are Agreed. But you say [*it follows not but their Acts may.*] still we are Agreed. And in N. 5. and 6. you say, that [*they do not only gradually differ,*] still we are Agreed, even in your instances.

Pag. 329. Your sixth Confid. reciteth my opinion as you thought, but indeed not mine, viz. [*that the difference is only gradual, and not specific.*] Again you leave out [*materially*] and the other limiting expressions: And why did I say, [*You thought ths mine*] When pag. 332. You confes the contrary is mine.

Yet here let me tell you once for all, that if my terms of [*a Physical specification*] on the reason given of that Name, be judg'd by you improper (which I yet find you not affirm) I am resolv'd not to defend them against you, but am ready with thankfulness to learn a fitter manner of expression, as verily believing my self to be fitter to be your scholar, then your Antagonist in Philosophy, especially the terms.

SECT. III.

YOur first Reason for my Opinion (pretended against it) is long ago agreed to: Nay, see the height of our Agreement: I have over and over expressed my consent to this part of your Reason, in which you know how currantly the schoolmen and our own Divines are against you, viz. [*That the Acts of common Grace in the unregenerate, are not so much as Evangelically good.*] But yet that I seem not to hold what I do not, I must add, that I mean that they have not that *Moral goodness*, which in the first and most proper sense deserves that Denomination; but yet that they are, not only *less evil*, nor only *materially*

materially good; but also that they are properly good, *secundum quid*, & *in tantum*, and that they have such an *Analogical goodness*, as Accidents have an entity: which is not Nothing: And though they may all be called sin, yet they have somewhat in them that is better than sin: or else you were to blame for calling them *common Grace*: yea, I doubt not but such Acts as you say are but *splendida peccata*, have had from God a temporal Reward; yea and have been preparatory to the Reception of saving Grace. Some Duties God requireth of the unregenerate, as a means to their Regeneration, which some of them do perform. And though he Accept them not so far as to esteem them either conditions of Justification, or Properties of the justified, yet so far doth he Accept them, as that ordinarily he judgeth and useth them as *fitter* for saving Grace than others. If they could do nothing towards their own sanctification, God and his Ministers would have spared many words that are used to them. And if there were no more likelihood that they should find Grace in Hearing, Reading, consideration, Asking it, &c. then in doing nothing, or plunging themselves in sin, we would say less to them than we do, to put them on such means. I hope you will not differ from me in this.

Page 332. The explication of my mind, you call a Confession, and so confels [*that upon evident Reason, I confels that the Acts of common and special Grace, as they are morally considered, differ specifically, and not only gradually.*] So that if the Reader believe either you or me, we are agreed in the decision of the Question it self. And then I can easily excuse the opposition of a profest Confenter, though I understand not the intent of it.

But you say that [*When the Question is put, how common and special Graces differ? the Answer must ever be Affirmative, that they differ specie, non gradu solum.*] *Answer*. 1. I thought that Question [*How common and special Graces differ?*] Had not been capable of an Affirmation or Negation: But if my thoughts were improper, I submit. 2. I am confident that in sense, I shall here also agree with you, whether you will or no.

1. If the Question be put in your terms, I confels my opinion

on was, that the Answer should be applied to the comprehensiveness of the Question, and I should say that [*They differ formally thus, & quasi materially, thus and thus*] and so speak to both. But if 2. the Question had been, [*Whether common and special Grace do differ specifically.*] I should alwaies affirm it (supposing but such a specifick difference, as between substance and Accident, or an Egg and a Bird, or an Embrio and a Beast, remembering that *omne simile est etiam dissimile*, least I be misinterpreted.) For when we speak of a moral subject, we must suppose the Question simply put, to be morally meant according to the nature of the subject: which are my very words in several published writings. And I think verily that this is all you mean. 3. But this was nothing to my Question, which was [*Whether materially, or by a physical specification, common and special Grace do differ.*] And this I did deny, and thought a gradual difference enough, supposing the Acts in both persons, to be such as go commonly under the same name, and have at least substantially the same object (as to believe the Promise, Christ, &c.) Now I apprehended that if you had put the Question to me. [*How man and beast differ quoad Corpus, or quoad animam sensitivam, &c.*] the answer must not be the same as if you had simply askt me, *how man and beast differ.* Had I been askt, [*Whether the Love of a sister and of a Husband differ specifically as to the matter?*] I should have said, *No* (nor perhaps gradually;) but yet *formally*, in a civil moral sence, they differ *specifically*, (yet I know heres greater difference in the matter in our case). Had I been askt [*Whether the reverence and heart-subjection, which I have to a Captain and to the General, to a Justice of Peace, Lieutenant, &c. and to the Sovereign, do differ specifically quoad materiam:*] I should have said *No*, but *gradually*. But yet *quoad formam civilem*, they differ *specifically*? Yet I am ready to let go these expressions when you will; I must profess, a word under your hand would have caused me to disuse them, without this publick work that you are put upon. Do but tell me you d like the phrases, and you shall never hear (without such Necessity as I expect not) that ever I will publickly use them more. I hate troubling the Church with contending for meer words at least, unless I were better

at wording my conceptions then I am.

But stay, I find my self already under the Obligation : Pag. 333. You plainly say, [*that if in their moral consideration, they still differ (specifically from common Graces, it can never with any congruity be affirmed, that in any other consideration, they differ only gradually?*)] Strange ! Why so ? [*For instance, When its said that in their Natural and Physical consideration, they differ only in Degree ; I Reply, that the Acts of the Will and Understanding in that consideration are not saving Graces at all.*] You have silenced me, when I have done with this account of my Dissent, though you have not convinced me, (having as great advantage as most men living to have done it, in my esteem of your great abilities.) 1. If this Reason be good, then I must speak of *nothing* but the *form* of any *Being* ; nor may I congruously mention any *material* or *Accidental* difference. For they are not denominated from matter or Accidents. May I not say that a Crow and an Ousel are of one colour, because that *quâ colorati* they are not denominated such. May I not say that a Swan and a sheep *quoad colorem* do differ only gradually, though *quoad colorem* they are not a Swan or sheep ? May I not say, that *materially* a Ship and a Barge do differ but gradually, because *ex materia* they are not a Ship or Barge ? Or that *materially* a Dagger and a sword do differ but gradually, because that *ex materia* they are not called a sword or dagger ? I am not yet convinced of these things ; but for your sake I purpose to say no more of it publickly.

You add, [*And therefore if it be granted that in that consideration they differ only Gradually, yet it will not thence follow, that common and special Graces differ only in Degree.*] Answ. Very true : because this is an Assertion of them *simply* considered, and *formally*, and not *limited ad materiam*. But if you will grant that *materially* they differ but in Degree, you grant my Proposition *in terminis* (as to that much.)

I rather suspect that when the business is well opened, the Difference will be between me and most that are offended with me, [*whether indeed they materially differ so much as in degree?* And they will say, that a Lower Degree may consist with the true Form : And then men will see that it is their bringing
Grace

Grace *materially* lower than I do, and not their *advancing* it *formally* higher that is our Difference. Sure that Reverend Doctor that hath already opposed me in this Point, doth harp upon that string. But I could wish they would let this be plainly understood: I think not *saving* Grace *materially* so *Low* as they: and *formally* I think it as *high* as they do. But let such understand that it is towards the *same* object, that the *Acts*, must be compared, and not as exercised on *different* objects. A wicked man may have a clearer knowledge of *earthly* things than a true Christian hath of *God and Heaven*; but not so intense, and powerful, effectual a knowledge of *God and Heaven* as a Christian hath: so for Belief, Desire, Love, &c.

You add [*This Argument, common and special Belief as they are Physically considered, differ only, gradually: therefore common and special Graces differ only gradually*] in plain English, is no more than this, [*Things which are no Graces at all differ only gradually; therefore common and special Graces differ only in Degree.*]

Ans. But the conclusion is yours and not mine; or equally renounced by you and me: My Proposition was, that [*materially they differ but in Degree.*] And in plain English that no such thing as you make it of your own pleasure; but this much [*Those things which in respect to the Precept are called Duties; and in respect to the Promise are called Conditions, do yet materially differ but in Degree.*] Or [*those gracious Acts which have Analogically the form of Duties, and so of Graces, but not the Form of Conditions, that is, saving Graces do yet materially differ but in Degree from those that have that Form.*] This was the true sense of my Proposition. And whereas I put [*as saving*] into it, it was but to express that it was *Grace as saving*, (respecting the Promise) and not *Grace as meer duty* (respecting the bare Precept) whose *material* Difference I enquired after. Only I think that there is a certain Degree of the Physical Act of Necessity to make it the matter of such a Form. For it will dwell in no other matter. Against this the late Opponents seem to make a lower Degree of matter capable: And those that formerly I was wont to converse with did think that a higher sort of matter was Necessary, of whom I spoke after

ter that Proposition : of which more anon about infused Grace.

SECT. IV.

Till the eighth Confid. you do but express your further Consent.

In Confid. 8. pag. 334. 335. You say [*that common and special Graces consist not so properly and primarily in the Acts and exercise of Faith and Love, &c. as in the Habits and principle from whence they come, so that the graciousness that is in them is not (as snares, &c.) ip[s]is actibus originaliter intrinseca, &c.*]
 Answ. 1. I require some proof before I believe it, that Grace is not as much originally intrinsick in the Acts as Habits? Our Divines that have long taught us that the Act of Faith is it that Justifies; (and also that the Acts of Faith and Repentance, go before the Habit,) thought otherwise. 2. For my part, I have iron[s] enow in the fire : I have not engaged my self in this Controversie, and see no reason why I should [*whether the Habit or Act be first?*] I long thought as *Peimble*, that the Habit was first. But second thoughts have made me at least doubtful, and loosened from that opinion; and finding that the stream of Protestant Divines have taken *Vocation* to be Antecedent to *sanctification*, and that *Vocation* containeth (*passive sumpt*) the Acts of *faith and Repentance*, and *sanctification* the *Habit*; I have resolved that without further Light, I will never more oppose this opinion. Its a probable way (as *Camero* expresseth it) that the Holy Ghost by the word without a habit, exciteth the first Act by the means of the presented Object : and that *eodem instanti* by that Act he produceth a Habit, so that only in order of Nature the Act is first, but not of time: The Spirit is as the Hand, the Object and Word as the Seal, the Act of impression on the intellect is first in order of Nature, and so upon the Will the impressed Act and Habit immediately are effected by it. 1. We use to say, that *Habitus infusisse habent admodum acquisitionum* : though they have a higher power effecting them, its improbable that they are effected

Acted in another order. 2. This suiteth with the Nature of man-
 3. And this makes the word the Instrument of that work, where-
 as (which moves me very much) according to the contrary
 opinion, the Word cannot possibly be the Instrument, or means
 of our Regeneration, as to the Habit, but only a subsequent
 means to excite or educe the Act, which seems against the
 stream of Scripture, and Divines of all Ages. But truly my
 opinion is, that as the *wind bloweth where it listeth, &c. so is*
every one that is born of the Spirit : And that no man can so
 trace the Spirit of God as to be able certainly to say whether
 the Act or Habit of Grace be first. But it seems more probable
 and congruous to Scripture to place the act first in Nature, but
 in one instance of time. But I will not contend with any man
 that thinks otherwise.

3. I am past doubt that the Acts of Grace are first discerned :
 Nay for my part, I know not what it means to discern any Ha-
 bit in my self but by the Acts. And therefore the Acts in that
 respect must be first sought after.

4. But I am thus far wholly of your mind, that no act can
 prove a man truly sanctified, but as it proves a Habit : and that
 ungodly men may by sickness, convictions, common Grace,
 &c. be carried far in Acts : and that our principal satisfaction
 about our sincerity is by finding Predominant Rooted *Habits*,
 which are as a New Nature to the soul. Thus far we are agreed.

From all this I answer your inference, *pag. 336. That he that*
enquires, whether common and special Graces differ specifically, or
only gradually, should (if he will) rationally proceed first, and
principally enquire concerning the Habits, &c.

Answer. But 1. You must not take your Reasons (from the Ha-
 bits priority, &c.) for granted, as long as it is a singular
 opinion among Protestants, and unproved. 2. That must be
 first enquired after, which is first, (and only *immediately in se,*)
 discernable : but such is the act of Grace, and not the habit ;
Ergo, &c. 3. However, If you will confute me, you must
 confute the position that I (whether rationally or irratio-
 nally) disputed for, and not make another of your own ; and
 dispute for that, and take it for a confutation. 4. But for
 my part, I take not the Acts and Habits so much to differ ;

but (as on the by I toucht it at first, so) I shall consent that you put both hereafter into the question: but yet remember, that I put them not in mine at first.

Page 337. You say, [*We are now come to the hing and foundation of this Controversie, &c.*] which you lay down in this Position, *The habits of special and [saving Grace, are not only gradually, but specifically distinct from the habits and A&Ts of all common Grace whatsoever.]*

Answ. 1. I am wholly on your side; and where you have wrote a leaf for it, I think I have written many: so that if bulk might go for worth and weight, I had over-merited you in this Controversie. 2. But I intreat you, if you delight in this kind of work, that hereafter you will make no hinges or foundations of controversies with me without my own consent: either let me agree with you in the stating of the question, or else pretend not that you dispute against me.

Your reasons to page 349, do learnedly militate for the Assertion that I maintain: and though some words on the by lie not so even with my conceptions, yet I tankfully accept your consent in the main.

Your principal position also pag. 352. is the same with mine and I have no mind to quarrel with so fast a friend, yet I am so far off *Becanus* and *Maldonates* mind, as to think that where miraculous and justifying faith are together, they differ no more (at most) then the sensitive and rational soul in the same man. But I am not of their mind, that they are not separable. And for historical Faith, if you mean the assent to the truth of Scripture, I take it to differ from justifying faith as much as the Intellect doth from the man, and no more. And for temporary faith, I take it to contain (oft at least) more then bare Assent, and to be a superficial common Assent, Consent and Affiance, having materially all the A&Ts of saving faith, but none of them in sincerity, that is with a rooted predominant Habit, and prevalent effectual A&Ts, but is a liveless, dreaming, uneffectual thing. But this on the by.

To your reasons. 1. I consent: (pag. 354.) that the *heart is stony*; yet (as *D. Harris* saith,) hath a natural tenderness, sometimes, and a superficial tenderness from common Graces.

2. I consent that Temporary faith hath not [*depth of earth*] or [*much earth,*] as Christ saith, *Mat. 13. 5.* which is the same with [*no root :*] for had it not had superficial rooting, it had never come to a blade and ear. What insition the branch is in Christ not bearing fruit had, *1 John 15.* I leave to further enquiry. But some, how they are said to be in Christ.

3. I grant that the Temporary faith brought forth no fruit that is *no special Fruit :* for no doubt, but it may bring forth, much *common fruit ;* most think so far, as that such may give their bodies to be burnt. And Mr. *Shepherd* in your Book doth mention a great deal.

4. I easily grant also that Temporary faith is cowardly, and fails in trial : in all this we are agreed.

Page 359. You begin your *more distinct confirmations :* Though I agree with you in the cause, yet not in every word of your Confirmations. Your first difference is in [*the Nature of the Principles, & causes whence they spring; Common belief being generally an acquired disposition or Habit produced by the ability of our Natural Understanding, assisted with good education and industry : but saving Faith the immediate work of the Spirit : one is Habitus acquisitus, the other infusus.*] *Ans. 1.* Either you mean here the *Extrinsic* [*Principles and Causes*] or the *Intrinsic.* If the *Intrinsic,* then either the *soul*, the *faculties*, or the *Habits :* not the *Habits ;* For its those that are now the subject of your Question; and therefore you call them not [*the Principles and Causes*] o themselves, though you might call them so as to the *Acts.* Not the *faculties,* nor the *soul ;* for you yield before that the *soul* or *faculties* of Regenerate and unregenerate differ not specifically. It is therefore the *extrinsic* [*Principles and Causes*] that you meant. And if so, it is either *God himself,* or some *Action of God* : hat is a *middle thing* between the *Agent* and the *Effect*, or it is the *Instrumental Cause.* Not the *Instrument :* For 1. You express a Higher cause, 2. and the same word is the instrument of God in causing a common & special Faith: the same seed fell on the good ground and the stony. Nor is it God himself you that mean : for he is not of a *species,* much less of *different species,* as he is the Principle and Cause of different effects : Nor is his *Will* so :
for

for his Will is his Essence. Yet I would (as aforesaid) confess that *Denominacione extrinsecâ*, his Will or Love may have divers *Denominations*, according to the diversity of effects: But yet not denominated *specifically* divers from every distinct *specification* in the effects. Nor can it be your meaning, I think, that *specifically distinct-wills* in God are the causes: For you say pag. 322. 323. [*The favour and Love of God to his people comes not now into consideration, — 1. This is subjective in Deo, — — — 2. Because the Grace of God in this notion as it signifies his love to us is not capable of any degrees; the Love of God, as all other Acts of the Divine Nature, being like God himself absolutely simple without any composition essential or gradual.*] Not to enquire how that which [*is God himself can be like God himself;*] (for we all speak incongruously sometimes) from hence its plain that it is not the *Love of God as in himself* that you call [*the Principles or Causes.*] It remains then that it must be some *Action or Emanation intermediate*, or as passing from God to the effect. But thats not likely neither: For 1. You seem to be most friendly to the *Thomists* in other points; and you know that they and many more (with many of our own) do maintain that there is no more Execution or Operation necessary *ex parte Dei* but his meer *Velle*; and that his willing the effect to be thus or thus, at this or that time-existent, doth produce it. 2. Your self said, *ubi sup.* [*The favour and Love of God is subjective in Deo. & terminative only in nobis.*] 3. If there be an operation distinct *ab operante & re operatâ*, it is a *Creature* or the *Creator*: Not the *Creator*, for he is the *Agent*; if a *Creature*, they that will prove a specifick difference in it, must first tell us *what creature* it is? and shew us the *general Nature* of it. 4. Many Philosophers think it inconsistent with Gods immediate Actings and Operation, *immediatione virtutis & suppositi*. So that I scarce think that in this you place the specifick Difference, or gather them to be *soto cælo distant*, as you say.

But it is not imaginable that you may mean to oppose the *extrinsic and intrinsic Causes* in the different persons, as if [*mans own faculties*] were the cause of *Temporary* faith, and [*Gods Will*] the cause of *saving* faith? No, I dare not entertain such

such a conjecture. For 1. I doubt not but you will yield, that temporary faith could *not* be produced without the will of God : At least, they that think man cannot determine his own will to the act of sin, till God doth physically pre-determine it, will I hope yield that man cannot Temporarily Believe without the will of God. 2. And I rest assured that you will yield that that mans soul, or faculties, is the subject of both common and special Grace. 3. And that the faculties are as much efficient in the Production of special Grace as of common. So that if they are not efficient of special Grace, then not of common. Of which more anon. 4. Or if that were denied, yet as long as they have both the same will of God for their Original, you confels one to have as High a Principle as the other. And though (as is said) *denominacione extrinsecâ*, we may say that it is a *special Love* that is the cause of one, and but a *common love* that is the cause of the other, (because one is the willing a special good, and the other of a common) yet it is *Unity* that is the *Original of multiplicity*. One Will of God causeth both.

One more conjecture : May you not mean that *God immediatly*, is the cause of *special faith*, and *God by the Word* is the cause of *Temporary faith*, and so oppose the *principal cause alone*, to the *Principal with the Instrument* ? No, that cannot be : because 1. As long as God is the Principal cause of both, by the same will, the use of an Instrument in one only will prove no specificck Difference. 2. Because our Divines (and others, except some *Enthusiasts*) are commonly agreed, that the word is the Instrument of working saving faith as well as Temporary (though I confels I know not how that will consist with their opinion, that say the Habit is before the Act, seeing it is scarce conceivable how the Word should cause a Habit without first causing an Act.) 3. Besides, its commonly affirmed, that God doth effect *immediatione virtutis & suppositi*, as well when there is an Instrument as when there is none.

I am therefore left uncertain of your sense : but which ever it is, I see not how it will hold. It is most likely that you distinguish of Gods *modus operandi*, as to some *Influxe*, or *causing Action* between the Agent and the Subject, because the *In-*

fusion and *Acquisition* mentioned, rather intimates that then the other. As if by a meer General assistance or concurrence God caused Temporary faith, and by a special concurrence or assistance or Pre-determination he caused special faith: But besides what is said before to that, if we might imagine such a mediate Being between God and the effect, as is capable of such a difference as you express, yet that here there can be no such thing, will appear by what follows, but I will first consider your own expressions.

You say, that [*common Beliefe is an Acquired faith produced by the Ability of our own understandings, assisted with good education and industry.*] *Ans^w.* 1. There is oft as much use of our own understandings, industry, and of Education for a special faith as a Temporary; But these alone will not serve turn ly. 2. You seem here and all along this Paragraph, flatly to maintain that Temporary faith is only thus of our selves, or only Acquired, and not wrought by any other help of God, and his Spirit, then what is Generally necessary to all Acts. But that common or temporary Faith is the work of Gods Spirit as well as saving faith, is most express in Scripture: And that it may as truly be called *Infused*, and that it is from a *special assistance* of the Spirit, I shall prove: (*speciall* I say, as opposed to *meer general help or concurrence*, though not *special*, as that signifieth what is proper to the saved.) 1. As to your self you confels, pag. 338. [*that there are many common Graces of the soul— sometimes immediatly and extraordinarily infused by God.*] And if *some* common Graces are infused, you are much disabled from proving that the *Temporary* or common Grace of the best of the unregenerate is *not infused*.

2. The word [*Infusion*] being a Metaphor, must be resolved into that proper expression which you will own. If it signifies but a Collation, Donation, or effectual operation of the Holy Ghost then common Graces are *Infused* as well as proper. If it signifie an Operation without means, so neither common nor proper Grace is ordinarily infused (at least into the Adult.) If it signifie that which is Given by more then General Providence, and requireth more then our own industry and Education (which you mention) to attain it, then this common Grace

is infused : (We call it common, not because all have it , nor because a Help common to all is enough to work it ; but because it is so common to the un sanctified, as not to be proper to the Saints.)

3. I know no Scripture that appropriateth the Title of [*Infused*] to the Grace proper to the Saints ! And sure I am that some *means* is appointed to be used for the Acquisition of special Grace : And therefore so far as those means succeed, it may be called *Acquired*, as well as *Infused*. *Prov.* 1. 23. The Promise of *Infusion* and *Effusion*, [*I will pour out my Spirit to you*] is either meant of *common mercy*, q. d. *I will pour out the teachings and persuasions of my Spirit to you, in my Word, and the teaching of my Ministers.* Or else, if it speak of *Infusion especial Grace*, it requireth [*Turning at Gods Reproof*] as a meanes antecedent ; that of *I/a.* 44 3, 4, 5. & *Joel.* 2. 28, 29. are commonly expounded of common as well as special Grace : and one of them is so expounded by the Holy Ghost, *Acts* 2. 17, 18. *Zeck.* 12. 10. seems to speak only of special Grace ; but some extend it further.

4. Certain I am that both the Gifts of Prophecie, Tongues, Healing. &c. are *Given*, yea *Infused* by the Spirit ; and that Temporary faith is the Gift of the Spirit, and not meerly *Acquired* as you describe. This therefore is the main thing that yet I find my self to differ from you in : I conceive that those that were *enlighened, and tasted of the Heavenly Gift, and were made partakers of the Holy Ghost, and have tasted of the good Word of God, and the powers of the world to come* [had more then meer aquired Acts or Habits. How else are they said to be *made partakers of the Holy Ghost* ? And how are they said [*to be sanctified by the blood of the Covenant, and after to do despite to the spirit of Grace*, if they had none of the spirit of Grace ? *Heb.* 10. 29. & 6. 4, 5. I speak on supposition that the common Exposition be found, that takes these Texts as speaking of common Grace. I confess I have not such high thoughts of mans sufficiency as of himself in estate of unregeneracie, as to think (as you here seem to do) that he can acquire such things by his own understanding, industry, and by Education, without the work of the Spirit of Christ, (yea the immediate work (though

not without means) as Scripture tels us the unregenerate have possessed. I think their Grace is *cœli soboles* too; and that Nature and industry will not reach so high of themselves, or by general concurrence, as to [*wash these swine, and cause them to escape the pollutions of the World, through the knowledge of the Lord and Saviour Jesus Christ, 2 Pet. 2. 20 21. To receive the Word with joy, Luke 8. 13. and believe for a while: John 2. 23: 24.* To spare citations; see but all those great things that Mr. Shepheard in your Book ascribeth to Hypocrites, & judge whether they are not beyond our corrupt nature to reach by way of meer Acquisition? When Paul hath [*given us to understand, that no man can say that Jesus is the Lord, but by the Holy Ghost, 1 Cor. 12. 3.* And though its like he hath respect to those times of persecution, when confessing Christ was the way to suffering, yet how far many unsanctified ones have gone in confessing him, and suffering for him; I need not tell you. [*There are diversities of Gifts, but the same Spirit. To one is given the word of wisdom by the Spirit, to another the word of Knowledge by the same Spirit: to another faith by the same Spirit——By one Spirit we are all Baptized into one Body—— 1 Cor. 12. 7, 8, 9, 12, 29.* I find, *One Spirit, and one way of Giving Gifts*, without your distinction: but no mention of any such gifts without the Spirit by our own Acquisition. See *Gal. 3. 1, 2, 3, 5. Eph. 5. 9. 1 John 4. 2, 3.*

I would give in many more of my Reasons, but they lie together in *Gregor. Ariminens. in 2. sent. Dist. 26, 27, & 28. Q. I. fol 84. &c.* Who against some *semipelagian* Moderns maintaineth [1. *Quod homo secundum presentem statum, stante influentiâ Dei, generali non potest per liberum arbitrium, & naturalia ejus, ab ipsi speciali Dei auxilio agere aliquem actum moraliter bonum.* 2. *Ostendit aliam partem, fuisse de Articulis damnatis Pelagij: aut si in aliquo discordat, magis deviare à Catholica veritate quam dicitur Pelagij* (and yet some think verily they are running from *Belagianism*, while they run into this opinion) & *ab hoc ipsam non esse ab aliquo Catholico sustinendam.* 3. He solveth the arguments brought for the affirmative. And though in defining an act morally good, he speaks as you and I do, yet he fully lets you know that he speaks of the acts of the Reprobate

bate themselves, and such as antecede Justification, or true conversion; and therefore infers hence, *fol. 85. quod nemo potest mereri primam gratiam de Condigno, nec etiam de congruo, contra aliquorum sententiam modernorum:*] adding [*nomine autem gratia, non solum significo gratiam gratum facientem, sed etiam gratis datam, & universaliter quodcumq̄, Dei speciale adiutorium ad bene operandum, &c.*] Whereas according to your way of meer Acquisition of a Temporary faith; men may do that which the Papists call *meriting de congruo* the first Grace. Not that he denieth simply that which they call *meritum de congruo*, but that any have it without the *adjutorium speciale* as he calls it, in opposition to the *influentia generalis*. (And his Argument is considerable: *Nemo potest habere ante primam gratiam, actum aliquem liberi arbitrij non culpabilem; igitur nemo de condigno vel de congruo potest mereri primam gratiam: Patet consequentia: quia nullus meretur nisi per actus liberi arbitrij? & certum est quod non per aliquem culpabilem meretur gratiam, sed potius pœnam.*) And *fol. 85. col. 4.* He shews that he speaks even of the acts of *Catechumens* and such as are in mortal sin. So that it is not only the Acts that are proper to the Elect that he speaks of. His Arguments are many and weighty, which I shall not recite seeing they lie before you: And he confirms it largely from the consent of the Ancients, *Cyprian, Ambrose, Hierome, Augustine, Damascen, Prosper, Gregory, Isidore, &c.* And confuteth the contrary Reasons with much strength, which *Scotus*, and his friend *Ockam*, *Adam* and others bring for the contrary, which twelve Reasons contain. I conjecture the chief strength of what can be said for that cause. Many more you know have copiously done the same work: but I refer you to one, for brevity, as speaking most that sticks in my mind against your doctrine of Natural acquisition of the Temporary faith; which *Ariminensis* thought is *Pelagianism* or *Worse*, though I intend not so to charge you.

Lastly, I may add, that if you are of the now prevailing opinion, that no Agent natural or free can act without the Pre-determination of God as the first immediate Physical Cause. I cannot see how you can possibly specific common and special Grace from the manner of Divine production, nor why all

our acts good and bad are not equally by *Infusion*. For though you may change the name, yet that which you call *Infusion of special Grace*, can do no more then *physically, immediately, in superably as the causa prima simpliciter necessaria, determine the Will*; and so much is said to be done in every act of temporary Faith, yea in every natural, yea in every wicked act. (Though I must profess my self in this point of the Judgement of *Jansenius*, which the foresaid *Greg. Ar.* following *Augustine*) before him thus expresseth, that [*Deus juvat nos ipsum actum immediatè efficiendo, & non solum juvat Deus ad bonum partialiter co-efficiendo, quod est modus Communis quo concurrat ad cujuslibet creati agentis quemlibet sed — Ad productionem actus mali solum primo modo (per influentiam generalem) Deus concurrat; quia non facit voluntatem agere actum malum, sicut facit eam agere actum bonum.*] But *ad hominem*: this exception is valid against any that go on the Pre-determinate grounds.

Let the Jesuits then call all Temporaries, Graces [*Habitus acquisitos & ordinis naturalis,*] Let them call this faith but [*fidem humanam*] as produced by the power of humane Causes] as you say; For my part I will not Pelagianize with the Jesuits; nor can I believe what you further repeat, that [*common Belief is not Divine in respect of the Principles from whence it flows, but generally of an humane descent and pedigree.*] I do not think that we are sufficient of our selves to think one of these good thoughts of our selves; but that all our sufficiency is of God, who worketh in us both to will and to do; from whom cometh every good gift, even such as the Temporaries. Yet do I not charge [you or Suarez, or the many others] whoever they be, to be mistaken in your *Metaphysics*: Far be it from me to compare with you there. Only I cannot be of every mans mind that excelleth me in the *Metaphysics*.

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[Second. **Y** Our second Reason is drawn from the nature and proper Acts of both qualities, (page 362.) *saving Belief is the first spiritual life, but common Belief no part of it.*] Answer. This Reason seems to be further fetcht then I dare allow of, if you mean by [*The nature of the quality and Acts*] the matter itself. For if the term [*Life*], be Metaphorical here, or it be a Civil or Moral Life that is meant, then I shall allow you, that only special Grace is this special moral Life : but if you should mean a natural *Life*, or a common moral *Life*, I should not grant that all but the Saints are destitute of these. 1. You cannot prove that the term *Life* may not be given to common faith (as goodness is ; and as Entity is to Accidents) though that most eminent *species* of Faith, called *saving*, be also eminently called our *Life*, for I find in *Jud. 12*. That the Hereticks or Apostates there mentioned, are said to be *twice dead*, and *plucked up by the roots*, which implyeth, that some kind of life they lost which once they had, and the *seed* that sprung up *by the stony ground and among thorns had a blade* that had some kind of life ; and the *branches of Christ* that are *fruitless* yet *wither not*, till they abide *no more in him*, *John 15. 26*. The receiving of the Jews into a Church-state again will be [*life from the dead*] *Rom. 11. 15* *Ezek. 16. 6*. And its called a *Life*, that the backsliding fall from, *Ezek. 18. and 33. 11*. But suppose the name of *Life* be improper to give to the Temporary (who wants no doubt the special *Life*.) This proves not a physical specificke difference. And to the Question, [*Why common belief is not this spiritual Life in a less degree ?*]

I answ Because it is a matter incapable of that moral form which is denominated *Life*, your instance of *Calor*, being of meer physical consideration, is alien and impertinent : your instance of *Virtues* is more pertinent. And to that I answer, That though *fortitudo moralis in minori gradu denominat subiectum suum forte* ; Yet are there some degrees of the matter, which are incapable of the form and name of fortitude ;
though

(though in our case, the lower degree is capable of the name of Faith, yet not of the same specificke form, as the higher degree.) Yea some degree of fortitude, overcome by a far greater degree of Cowardize, may not denominate the subject simply *forte*, but only *secundum quid*: nay if the question be simply put, whether that man be *valiant* that alwaies runs away, &c. it is simply to be denied, though he may have some small conquered measure of fortitude, because the man is to be denominated from his predominant dispositions, and therefore to be called *Pusillanimous*, and not *valiant*. Temperance, Justice, &c. consist in a certain mediocrity of matter, and neither of the extreame are capable of the form: And where somewhat of the form is, it will not serve to dedominate the man against a contrary predominant vice. One man may be so far temperate as to abstain from excess of meat, and not from excess of drink, recreation, &c. And another may have so much universal Temperance as shall restrain him for a few daies, and against small Temptations, but yet once or twice a week, a stronger Temptation leadeth him into fornication, gluttony, drunkennes, &c. If you ask me whether this be a temperate man, I should say no, but an intemperate: But if you ask me whether there be any degree of Temperance in him, and whether *in tantum*, or *secundum quid*, he be temperate, I should say yea.

The least degree of *Subjection* or *Obedience* may *in tantum* vel *secundum quid*, denominate the subject accordingly; but yet such subjection and obedience as is due to a Judge or *Justice of Peace*, denominateth not the person *loyal* or *subject*, and *Obedient* as is necessary to the *Soveraign Power*. As all *Power of Government* denominateth the Subject *Potent* or a *Governor*. But there is none but a certain degree (even the highest) that will denominate a man a *Soveraign* or *Majestick* simply. So I have still acknowledged that the very specificke form and name of saving Faith is not agreeable to that degree which Temporaries have, though a sort of Faith it is, and is called so in Scripture.

The sum of all my discourses on this Subject is but this. To the Essence of saving Faith, *Love, Subjection, &c.* It is necessary

cessary. 1. That the Object be apprehended in all its essential Respects. 2. That the Act be so intense and serious, and suitable to this Object (and so the habit) as that it may be steadily predominant in the man against its contrary. Two sorts of Faith therefore fall short of being formally this saving faith.

1. The one is theirs that do seriously believe in the same Christ personally considered, and in the generall or in most parts of his office, as we do: but they leave out somewhat of the Object, that is essential to him as the Saviour. e.g. They believe in him as God and man, as one that hath undertaken the office of a Redeemer and Mediator, and hath died for sinners, & in general is the Priest, Prophet and King of the Church, and a Justifier and Sanctifier, giving Repentance and Remission of sin; but withall, when it comes to the applicatory consenting part, they believe not in him as their King, and their Sanctifier by his Word and Spirit, nor as one that shall save them from their reigning sin. Now this it not really the Christian faith, or saving faith, because it wanteth an essential part, it being essentially to Christ, as the Saviour offered, and the object of saving faith to be applicatorily [*My Saviour in particular for the pardoning and destroying of my sins.*] Not that we have assurance, that he will eventually be so to me: but that we our selves do consent that he be so to us. As a Physician is not believed in by me (a sick Patient) as a Physician, unless I consent that he is my *Physician*, and that he cure my *Disease*, though yet I may possibly have doubts of his willingness, or of the success. As the Act is specified by the Object, so these Believers have a faith in the same Christ as we, but *secundum quid*, and not *entirely*, and therefore simply; They are not Believers in the Christian saving sense, or if they believe in Christ as God and man that will pardon and sanctifie, but not as a Sacrifice for sin; This is not simply and fully (taking in all the Essentials of his office) the same Christ that we believe in, and so not the same Faith. So if they love God as good, but not as the only surpassing superlative Good, this is not to love him as God and so not to love the same God as we do.

2. The other sort of the unsound are such as do apprehend Christ under all the same considerations as sound Believers do,

and do apprehend God as the chief superlative good, and have some answerable motions of the Will and Affections : but it is but by a notional superficial, uneffectual apprehension ; and hath but an *answerable consent*, and is overtopped and mastered by a contrary *Habit* and *Action* of the soul ; either as the unbelief is more then the *Belief*, and therefore rules the heart and Life, or as the regard to the Creature, is more then the regard to Christ (for want of so effectual and operative an apprehension of his Truth and Goodness as we have of the Creature,) and consequently the Heart is carried out more to the creature then to Christ or to the Father. This is not the Christian faith, because it is not an intense & serious act or habit, such as is fit to denominate the man He doth not believe or love God heartily *at all* : A Belief and Love indeed he hath, but morally and reputatively it is as *none*, for God will take it as *none*, as to any *saving benefit*: for he that hath more *Unbelief* then *Belief*, is not simply a *Believer*, but an *Unbeliever* : He that hath more *averseness* then *Love* is simply no *Lover* : He that hath more *disloyalty and Disobedience* then *loyalty and obedience*, is not simply to be called *Loyal and obedient* at all. He that considering all things, sees reason to hate his sin, and hath some mind and Will against it, and yet hath in other respects more mind to it, and more will to keep it then to leave it, is *simply impenitent*, and hath no *Repentance*. And yet a real subdued motion of Belief, Desire, Love, Repentance there may be in all these persons, and such as sometimes in Act will seem prevalent, though *Habitually*, and in the course of *Action* they are not so. As sin in Act seemed prevalent for a time in *David*, when in Habit and the bent of life it was not so.

Suppose a Souldier take such a man for his general, and obey him ordinarily as a General, and yet being corrupted by the General of the enemies, hath a prevalent Will or Purpose to desert him, betray him, and do him a mischief when time serves. This man is in a sort a Souldier and obedient but deserve:h hanging rather then Reward. So much more for explication, and to shew you why a common faith is not called by the name of our spiritual life (the person that hath it, being still under condemnation, and in a state of death :) yea why

why it is not to be called the Christian faith, nor the person a Christian, but Analogically,

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Page 364. **T**O your third Reason I answer, 1. That I am not of your mind, nor do you prove it, that common Belief is made up but of two principal Ingredients, *Notitia & Assensus*: It hath as many Acts as saving Faith. An Alliance or resting on Christ, and on the Promise with some kind of consent of the Will, may be in this common Faith. [*They stay themselves upon the God of Israel, the Lord of Hosts, &c. Isa 48. 2.*]

2. I grant that a certain strength may be found in common Faith; but the strongest, greatest firmest, is even in degree below the weakest of a sound Believer. For, 1. As the difference (for ought I yet have heard) is not immediately discernable in the Acts of the Intellect themselves but in those of the Will, and so of the intellectual Acts by the Will; so the weakest Belief of the sanctified prevaileth with the Will, and overpowreth all resisting Arguments, when the strongest faith of others cannot do it. 2. And though the Grace infused into the Will itself, be a cause of this, yet doubtless the Intellectual Assent is also a cause; And therefore that Assent that *cando more* is surely the stronger. There is a difference even in strength and vigor; where there is so great a difference in the efficacy. What *species* soever it be of, that Light which will shew all visible things, (*suppositis supponendis*,) is a greater Light than that which either shews but greater things, or shews them but dimly. And that heat is greatest which will heat mist, (*ceteris paribus*,) The un sanctified would not be so often called the *Children of darkness*, and said to be *blind*, and *in darkness*, and the sound Believers called the *Children of light*, and said to be *in and of the Light*, if we had not a greater light than they.

3. Nor do I believe that the Temporaries [Assent, is proportionable to the mediums that produce it,] (or that in

some such, at least produce it.) I think such Believers may have infallible *media*, and the very same as produce the saving faith of others (not including all causes as *media*, but the *objective motives* of our first faith.)

4. I grant what you say, pag. 365. That the lowest degree of saving faith is really our spiritual Life, justifies. &c. which the highest degree of common faith doth not.] Because the highest degree of common faith either leaves out some essential part of the object, or is lower and weaker than the lowest degree of saving faith is. And you must not take it for granted that it is the Intellectual Acts or Habits only where the difference lies which you express, or the chief part of that difference. It is the Wills Act. (for such there is in faith) that doth most or much to this Acceptance, Justification, Sanctification, which you mention ; which proceeds not only from the difference of Assent, but from the Grace which the Will itself also hath received.

5. A common knowledge I easily grant there is in the un-sanctified, stronger in its kind than the knowledge of the Saints. That is, Gramatically and Logically they may have a far clearer understanding of the sense of words, and of terms of Art, and complex Objects, which are appointed to be the means of knowing the incomplex, and things themselves (as God, the Redeemer, Heaven, &c.) and may be able better to defend any sacred verity, and express their minds. And this you may call *Acquired knowledge* if you please, & in some sort say it remaineth a distinct thing from the other knowledge even in the sanctified: not but that it self also is in them sanctified & embodied with the rest of the new Man, but that the knowledge of words and Propositions, which is but an Instrumental, mediate, subservient part of knowledge, is not the same with the knowledge of the things themselves, even God, Christ, &c. But then I still maintain 1. That Temporary Believers may have more than this meer Disciplinary knowledge, even a certain illumination of the Spirit Revealing to them Christ himself, and the powers of the world to come, in some Degree, *Heb. 6. 4. 2 Per. 2 20, &c.* some inward *taste* of the matter, as well as a Grammatical, and Logical knowledge of the words, and sense. 2. That as the *Disciplinary* knowledge of the sense of Propositions, in the sanctified

ed and unſanctified do not *quoad materiam* differ by any Physical ſpecification, ſo neither doth the *common and ſpecial* illumination or knowledge and taſte of the ſubject matter, or in-complex object.

6. You ſay much in general here, ſounding as if you thought (beyond what your Theſis requireth you to prove) that there were a Physical ſpecifick Difference in the matter. Becauſe you do not plainly aſſert it, I will ſuppoſe it not to be your meaning: But if really it be ſo, and God ſhall direct you to any more of this work, I earneſtly intreat you above all the reſt of your undertaking, to tell us plainly *what the Physical Forms are that ſpecifie and denominateth theſe ſeveral ſorts of Knowledge, Faith, Love, Deſire, &c.* That there is a *moral* ſpecifick Difference we are agreed: If you aſſert a *Physical*, plainly deſcribe and denominate each Form, (for I doubt not but we are agreed that a Form there muſt be thus to ſpecifie and denominate.) I find *Ameſius* (*Aſſertion Theolog. de lum. Nat. & Grat.*) Diſclaiming a difference as to the Object, ſubject, or *lumen deſerens & de lucens obiectum, &c.* as he calls the *medium*; limiting the Controverſie to the [*Lumen diſponens & elevans ſubjectum: ut recipiat*] which he maintaineth muſt be ſupernatural, and ſo do I: but withall I maintain that ſomewhat of the ſupernatural Light is given to many of the unſanctified. And whereas he ſaith that one ſort of knowledge is Diſciplinary ſuch as a blind man (born) hath of Light, and the other is *Intuitive; ex repreſenti & ſenſim percepta*: 1. I am not convinced that any man in this life, doth intuitively or ſenſibly know God, or the Lord Jeſus Chriſt God and man, or the inviſible Glory, or Relative Benefits, ſuch as pardon, Juſtification, Adoption, &c. And I am confident I have your conſent. 2. And for the Hiſtory or any Enunciation of the Scripture, which muſt be underſtood by a Grammatical and Logical knowledge, we are agreed. 3. It is nothing therefore in all the world, that I remember, that can fall into Controverſie about this *Intuitive knowledge*, but the inward paſſions or actions of our own ſouls. That the ſoul doth know its own knowledge and Volition intuitively, is the opinion of ſome Schoolmen, and oppoſed by others. Upon which account perhaps thoſe of the firſt ſort, may alſo

say, that a sanctified person may *Intuitively* see the sincerity or holy nature of his own knowledge. But 1. if that were so and a common thing, we think doubting of sincerity should not be so common with such. 2. Our affections and Wills are thought by many to be more properly said to be *felt*, than *intuitively* known. 3. It is certain that the first act of saving faith can be no such thing as this: for a man must, at least in order of Nature, first *have* a saving faith, before he can *intuitively* see it in himself. 4. And this is nothing to our business: for it is not our own faith or love, or other inherent Graces, that is the Object of our saving Faith; but it is God the Father, Son and Holy Ghost, and the Promise, &c. which are not known by us *intuitively* or *sensibly*. (Though the Letter of the Promise is, yet the sense is not; much less the Truth.) Yet I make no doubt but a true Believer being once justified by faith, hath sometimes after such Peace with God, & shedding abroad of his Love in the heart, as gives him (not an *intuitive* or *sensible* knowledge of God himself immediately, but) a lively Relish and feeling of those precious fruits and tokens of his Love, which may be called an experimental knowledge that God is; and that he is gracious, faithful, &c. Seeing him more clearly in this Glass of his Image on our own souls, then in our first faith we saw him in the meer extrinseck Glass of the Gospel, Works, &c. though in both the Spirit causeth the apprehension. 5. And if this were any thing to us, yet some inward tails the un sanctified do attain. So that I cannot yet reach to understand, that between the Knowledge, Assent, &c. of the sanctified, and the highest Temporaries, there is Physically any specifick Difference, but only morally: but a very great gradual difference also Physically.

Your Similitude of the Light of the Sun and Moon, proves not that the matter of common and proper faith are *specifically-physically* different, and then (whatever you intend it for) its not against me. It is the same Spirit that illuminateth both sorts; but the Sun and Moon are not the same Illuminating luminaries: Nor is it a thing fully agreed on, whether the Light of the Sun and Moon are specifically distinct; nor of the Heat of the Sun and of fire. Saith *Ockam*, *Quod. 1b. 3. q. 21. fol. 48.*

fol. 48. [*Effectus diversi ejusdem speciei, possunt esse à Causis diversarum specierum, licet non idem effectus : patet de calore, qui potest esse ab igne & à sole.*] His Application somewhat concerneth our Cause, [*Ita est in proposito : Primus actus potest causari ab objecto sine habitu ; & alius actus ejusdem speciei, non potest causari nisi ab habitu,*] (Therefore you cannot thence prove a specifick Difference of the Acts, that one is from a gracious Habit, and the other not.)

Page 367. You add, that [*Common faith is not any disposition, moral or Evangelical, whereby the subject that hath it, is or can be disposed (in the way we now speak of) for the introduction of the Habit of saving Faith.*]

Ans. [*The way you now speak of*] Are words that refer to so many or uncertain passages, that thence I will conclude, that you mean some way which we disown as well as you, though I fully know not what you mean. But that common Grace is preparatory to special, is so commonly held by Protestants, (especially practical Divines) and so plain in Scripture and Reason, that I shall not trouble you with many words about it. 1. He that useth Gods appointed means as well as he can, is more disposed for the blessing of those means, then the wilfull despiser or neglecter of them. 2. He that is neerer Christ is more disposed to come to him by faith, then he that is at a further distance. 3. He that doth not so much resist the Spirit, but with some seriousness beggeth for the Spirit and for saving Grace is better disposed for it, then such as obstinately resist or scorn it.

Your first Argument is, from our *Death in sin* : *the dead are undisposed* : I answer, *As dead they are so* : But 1. It is such a *Death* as hath a *Natural Life*, and Reasonable soul, and moral Vertues and common Graces conjoined : and by these the dead may be Disposed, though not by death, nor as dead : Allow your *simile* its *dissimilitudes*. 2. A condemned Traytor thats dead in Law, may by humble supplication do somewhat to dispose himself for pardon, and Life : though I know our case requireth much more. As I said God would not have appointed any means for an unregenerate man to use in order to his Conversion, if the use of them did no whit dispose us be converted..

verted. I say the more of this, because I am greatly troubled with two sorts of people in my own Parish that are harping on this string, [*We cannot give Grace to our selves, nor be saved without it; nor can we have it till God give it us: which if he will do, we shall be saved: if he will not, all that we can do will not help it.*] This is the main objection that Satan hath furnished 1. some Apostate Heathens, that speak it in design. 2. And many of the ignorant and prophane that thus are settled in a neglect and contempt of the means of Grace: Its as good say we lie dead in our pleasures till God will give us Life, as lie dead in Prayers and Hearing Sermons, and forbearing our Delights; for we can do nothing to the quickening of our selves.

Your second Reason is, [*That our new birth is a new Creation, which is ex materia indisposita.*] *Ans.* It is a new creation ordinarily in materia disposita: Adams soul was created in a Disposed or prepared Body. The Rational soul is created in the *Embryo* in the womb, in a disposed body, yea many Philosophers would perswade us, not only in a body that hath first a vegetative, but a sensitive soul. Sure I am God can appoint men a course of means in which they shall wait for his New Creation, and ordinarily bless his own means, and make a lesser blessing a Disposition to a greater, though all this be little to our first Controvercie. For when I call the common faith [*a Disposition*] I talk not of Dispositions preparatory to further Grace.

To your third Reason I answer, 1. Some common Grace is as solely and wholly a gracious and supernatural work, as saving Grace: yet men may have a Disposition to that, therefore to this. 2. The highest Grace of the unregenerate is very ill supposed by you to be but a [*natural or artificial product of our understandings.*] A lower supernatural Grace may be a Disposition towards a higher supernatural Grace. Mans corrupted heart seems too much exalted by you, wile you call him *Dead*, and yet think he can Acquire the highest Graces of Temporary Believers without supernatural Grace. Why then do you call it common [*Grace.*] You know who taught men to call nature by the name of Grace.

In your fourth Reason, you run again on the same supposition, that [our own understandings helped by education, learning and industry, can acquire common faith.] Even the highest of the Temporary (which you must mean, or you say nothing,) Against which I again refer you to the foresaid Disputation of *Arminius*, who thinks he proves this *Pelagianism*, or worse. It is not only saving Grace that is infused. 2. Infused supernatural common Grace is no more of our selves, then infused supernatural special Grace. 3. To say that Gods common Grace disposeth us for special Grace, is no more to say that [it is of our selves] then it is, if we say that a less Degree of special Grace disposeth us to a greater Degree (Though in other respects the cases differ.) Do you as fully agree with *Paul*, 2 *Cor.* 3. 5. that [we are not sufficient of our selves to think any thing as of our selves, but our sufficiency is of God, and *Phil.* 2. 13. That it is God that worketh in us both to Will and to do] with the rest before cited, and then we shall not differ in this. For I easily believe that faith and saving Grace is not of our selves, but the gift of God.

To your fifth I say, I am of your mind, that [Faith is not promised us on any precedent condition. &c.] The *Arminians* think otherwise. Your Consequent taken of moral specification, I still grant: but taken of Physical, seems to go into the contrary extrem. There are certainly Dispositions, where there are no Covenant-Conditions. See what of this I have said out of *Chemnitzius* in answer to Mr. *Tombes Animadversions*, in the Disputation of *Justification*, if you see cause.

To your sixth I say, 1. That no carnal man, or temporary, so pleaseth God, as that the person is accepted into Son-ship or Reconciliation; or the action be *ex pacto, rewardable*, (at least with any eternal Reward) Though some think that [Giving a cup of cold water to a Disciple in the name of a Disciple, may be done by a Temporary that would not suffer much for Christ; yet I cannot say that the Text is not to be expounded of such a giving, as comes from saving Love to Christ) But yet *secundum quid* or *in tantum*: A man unregenerate may do that which is so far pleasing to God, as that he will oft times and ordinarily deal the better with him in outward Respects, and

deal the better with him for his soul. If God bid him Read, Hear, Pray, Consider, or enquire of Ministers, as he bid *Cornelius* send for *Peter*, or bid them search the Scripture daily, &c. he is better pleased that men do thus use his means, then that they despise or neglect them; and in this way he usually gives his Grace. And those that have the best common Disposition, he usually takes as most prepared for saving Grace. Our *Hooker*, *John Rogers*, and other Preachers ordinarily thought so, when they preacht so much for preparatory works to Conversion: naming Humiliation, Desire, some Hope, &c. I leave you to expound that, *Acts 17. 11, 12.* [*These (Berean Jews) were more NOBLE then those in Thessalonica, in that they received the Word with all readines of mind, and searched the Scriptures daily whether these things were so: THEREFORE many of them Believed.*] Though *Calvin* thinks that it was not the searchers but others because of them, that are said [*therefore to Believe*] (which seems not the most likely sence.) Yet he thinks that [*hic primus est ad fidem ingressus, ut proruptissimus ad sequendum, & abdicato proprio carni sensu dociles nos Christo & morigeros praebeamus.*] And how many Volumes had been written against me if I had said but as *Calvin* (*ibid*, in *Act 17. 12.* [*Non spernenda est hac virtus sedulitas, ad quam intentos fuisse praedicat Lucas fideles in fidei suae confirmationem; multi enim qui principio ebullunt, statim se ignavia dedentes, dimittunt nulla profectus cura tanguntur, quaecumq;, fidei semen perdunt.*]) So that *Calvin* thought common Grace was such a Preparation or Disposition, as might be called [*a Seed of Faith.*] But it were an endless task to cite all Protestants that write for this Preparatory Grace.

2. I further answer, that carnal men may have much in them that is not carnal even the common graces of the Spirit, and these are not enmity to God, though the carnal mind be; nor is God an enemy to them.

To your seventh I answer. 1. That though not Hypocrites as such, nor Devils be prepared for Grace, yet such as [*begin in the Spirit*] and have the highest graces that the un sanctified may have, are so far disposed for more, as that they do much more ordinarily receive saving Grace, then others do.

But

But you say, [*If the Gospel is true, Its evidently otherwise, and generally those have been converted to Christianity which had not such measures of Knowledge and common Graces: when those have not which had, as the Pharisees, &c.* Answer, That the Gospel is true, I hope we are agreed: though we are too much unacquainted our selves with the nature of our own faith by which we do believe it. And yet I am confidently perswaded that my Assertion here is truer then yours, unless (as its like) by this common Grace, you still mean another thing then I do. I do not think that *Aristotle* or *Galen*, or the *Scribes* or *Pharisees* had much of the common Grace that I speak of, much less the highest measure. That is not the highest and most dispositive common Grace which consisteth in Arts or disciplinary knowledge; in being acquainted with the Letters and Words, and Propositions of the Law; much less where it is joined with proud self-conceit, and presumption and self-delusion, being settled by the mistaking of their parts and formalities for true godliness,) in a conceit that they are already sanctified, and so become the most negligent of all others in making out to Christ for Sanctification: The men that I speak of that have a dispositive common Grace are other kind of folks then you seem to talk of. They are such as are as far abased in the feeling of their sin and misery, and humbled by Attrition, (as the Papists call it) and cry out of their sin and folly, and day and night do beg for Grace and Mercy; As common Grace will carry them to do. And far it will carry them. And they are such as like the word and waies of God, and think his servants the best and happiest men, and have many a wish that they were such themselves, and that avoid as much of gross and wilfull sinning, and continue as much in hearing, reading the word, enquiring consideration, as common Grace may bring them to do, and they are such as have as much belief of the Gospel, and as much desire after Christ and holiness, and heaven, and as much love to God and the Redeemer, and the Saints, as common grace can lead them to. And wish all, that have either a knowledge that yet they are short of true Christianity, or at least, are much afraid of it, (which no doubt but common Grace may bring

them to.) And therefore are under a prudent Impatience till saving Grace come in, and the Spirit have sealed them up to the day of Redemption, and are crying out, *What shall we do to be saved?* These are they that I speak of, and not proud *Pharisees* or un sanctified Philosophers, or learned self-esteeming men, that make themselves believe, that they have infused special Grace, because they can talk of it: And that are further from Christ in the capital sins of heart rebellion, Pride, vain-glory, Hypocrisie; Worldliness, if not sensuality, then most other men. It is none of these men for all their Acts, Sciences, Languages, &c. That I suppose to have the highest common Grace. Your Instances therefore are not to the purpose and your conclusion, p. 373. is either impertinent or very unsound.

I know that the conceit that common Grace is saving, may make the condition of such persons more dangerous, then of some scandalous sinners that are easilier convinced. But, 1. Those persons that are so conceited, are far from the height of common Grace, as *Pharisees* are commonly inwardly more wicked then many of the scandalous. 2. And it is not the common Grace, but the mis-conceit for want of more that is the cause of the danger of such men. Even special Grace it self may be abused: For though *Austin* and the Schoolmen put it in their definition, that it is such [*quâ nemo male utitur,*] yet that must be meant *efficiently* and not *objectively*: For I think a man may be proud of his Grace, and so objectively misuse it: much more may common Grace be misused; and yet it proves it not to be no Disposition to special Grace.

The Canon. 6. *Concilii Arausiacani*, which you cite, is at least as fully consented to by me as by you, viz. [*That those that think that Mercy is given to men that without the Grace of God do believe, will desire and knock; & confesseth not that it is given us from God by the infusion and inspiration of the holy Ghost in us, to believe, will, and be able to do all these things as we ought, &c. resist the Apostle.*] But I will desire you to consider what the same council saith of the opinion, which you seem to propugn before you go on in it. The next *Can. 7.* saith, [*Si quis per naturæ vigorem bonum aliquod quod ad salutem pertinet vitæ æternæ, &c. Hæretico fallitur spiritus, non intelligens vocem*

vocem Dei in Evange.º dicentis, sine me nihil potestis facere :
& illud Apostoli, Non quod idonei sumus cogitare aliquid a
nobis, &c.] And Canon. 22. Nemo habet de suo nisi men-
dacium & peccatum. Siquis autem homo habet veritatem atq; ,
justitiam, ab illo fonte est, quem debemus sitire, &c.] And Can.
16. Nemo ex eo quod videtur habere gloriatur, tanquam non
acceperit, aut ideo se puset accepisse, quia litera extrinsecus ve-
lut legitur, apparuit, &c.] Can. 3. Siquis per invocationem
humanam gratia Dei dicit posse conferri, non autem ipsam gra-
tiam facere ut invocetur a nobis, contradicit Apostolo, &c.] If
 therefore the common Grace in question, be bonum aliquod
 quod ad salutem pertinet, or if it be but aliquod cogitare, or if it
 may be called invocation for Grace or be better then mendaci-
 um & peccatum. This Council thought it Pelagianism to
 ascribe it to our meer Naturals without Grace. This you ob-
 serve, pag 375. But so that you would limit dispositive or
 preparing Grace, to that which the Schoolmen call preventing
 Grace, even saving faith with love : but (as sometime they
 call all that preventing Grace that goes before Justification
 and merit of congruity, as they call it so.) *Arminensis; ubi su-*
pra, hath fully proved that they with the Fathers ascribe much
 of that Grace that is found in the unjustified to the special
 Grace of God, (as special is distinct from general influ-
 ence.) And therefore take heed lest while pag. 376. you
 would bring the opinion which you argue against, under the
 suspicion of Pelagianism, &c. You run not into the same :
 (Which yet I intend not to charge you with.) *Caranza*
 thinks, the *Council Arans.* speaks only of special saving
 Grace as out of mans power ; but he confesseth that many
 Moderns think otherwise.

For my part, though all this new Controversie of disposi-
 tive Grace do little concern that which I asserted, which you
 undertook to oppose, yet the Reasons which I gave here in
 the beginning of this Question. with the concurrent Judge-
 ment of Protestant Divines, and above all, the plain and fre-
 quent passages of Scripture do satisfy me, that common Grace
 is truly preparative and dispositive to saving Grace ; not as
 one degree of the same species in morality disposeth to another

degree, (for this we are agreed against.) Bur, 1. As it is a less unpreparedness and undisposedness then a worse estate. 2. As it removeth many and great Impediments. 3. As it is a use of the means appointed by God for obtaining his saving Grace. 4. As it is *in tantum* or *secundum quid* a thing pleasing to God, and loved by him, & as he loveth such as have it more then those that are without it, with the love of Complacencie and Acceptation, so as it is a state much nearer Christ then other mens of obstinate wickedness are in; in these five respects I think it prepareth & disposeth to saving grace. Though I think not that this same common Grace is the very thing that it turned by any Improvement of ours, or elevation of the Spirit into saving Grace. But this much I am satisfied of. (between the Arminian & the contrary extrem) 1. That God hath not entered into Covenant or Promise with any unregenerate man to give him saving Grace upon any condition to be performed without it. 2. But yet that he hath commanded him to use certain means to obtain it, and to avoid the resistance and hindrances. 3. And that a very Command to use such means as means, is a strongly encouraging intimation, that God will not deny men the end and blessing, that use the means as well as they can. For it is certain, that he appointeth no means in vain. 4. That un sanctified men may do less evil and more good then they do, and particularly in the use of those means. 5. And that they have so much encouragement, (though no Promise) to the use of those means, that they are left unexcusable (not only as originally disabled, but) as wilfully graceless, and even at the Bar of Grace (or the Redeemer,) if they neglect them. 6. And that no man can stand out, and say, I did the best that ever I could to obtain saving Grace, and yet went without it because God would not give it me. This much I am satisfied of, as to preparatory Grace.

And yet my Controversies with the late Reverend Servant of Christ, Mr. *Blake* and others, do tell me to my trouble, that some Protestants that are no *Arminians*, go so much further in this then I; then they would have it a principal use of Baptism, the Lords Supper, &c. to receive these men of com-

mon grace (though they seem not to have more, or say some, profess no more) and advance them to Saving Grace. And that it is the first visible Church-state according to Divine institution, by which men must pass into the invisible Church of the sanctified. But I see I shall have your vote against this way.

But yet really I should think (if I were of your opinion about Baptism, if Mr. Tombes Letter be yours,) that men should ordinarily be a while *Catechumens* before they are Baptized: And according to the Opinion I am of (for Infant Baptism) if I were (as the Ancient Churches were) among Heathens, where a principal part of the Baptized must be adult, (though I would not needlessly delay a through Convert, yet) I should think that commonly the state of *Catechumens* must be a Preparatory state; and that the *Catechumens* were to be supposed in a more disposed state, then most that stood at greater distance.

I do verily think that a man of the Highest knowledge and Belief of sin and misery, Christ and Mercy, God and Glory, that common grace can reach to, with the highest Love, Desires, Humiliation, Fear, Confession, Petition, Obedience, that common grace can reach to, is in all the five Respects fore-mentioned, more Disposed for Saving Grace, and Prepared, then one that is an Apostate, or under the sin against the Holy Ghost, or unto Duty, or one that heareth and hateth the Minister and the Word, or that so hateth that he will not hear: and that persecuteth godliness out of hatred to it, and liveth in wilfull Drunkenness, Murder, Whoredom, &c. I know not what men may seem out of their own Principles, and some misinterpreted Texts, but sure I am I find in experience such an exceeding difference between the success of my Labours on the more humble considerate, teachable sort of people, that are not drown'd in wilful wickedness and sensuality with the worst: and the old self-conceited, ignorant persons, and the proud and haughty Spirits, and old drunkards, and such like rooted sensualists, that there is no comparison to be made: and I am fully satisfied to perswade Thieves, Adulterers, Drunkards, Scorers at godliness, Neglecters and despisers of means, and

and professed Infidels, rather to come out of these sins, and use the means, and believe the Scripture to be true, though but with a Dogmatical Faith, then to continue as they are. And I shall take such Believers, and Reformers, to be more prepared and Disposed for Saving Grace, then they were before. And I hope this is no Heresie.

Sure I am that *Agrippa* that was almost persuaded to be a Christian, was neerer it and better disposed then the haters of Christianity. And I am sure that Christ was well able to resolve our Controversie, and that he told the *Scribe*, *Mark* 12. 34. *Thou art not far from the Kingdom of God:*] acquainting us that there is a state thats neer and next to the state of Grace, when other men are further off. And as sure I am that he that said, [*All this I have observed from my youth*] was Loved by Christ, and told *that he yet lacked one thing*, *Mark* 10. 21. and that this is a better disposition to Grace, then they that are not so much loved, are in, and *that lack more things*: Though yet even such *may go away sorrowful*, through the *powerful temptation of Riches*, *Luke* 1. 17. It was the work of *John* to *make ready a people prepared for the Lord.*] And if such were not more undisposed to receive true Grace, we should not so oft have heard that threatning, *Mark* 4. 12. *Acts* 28. 27. [*The heart of this people are waxed gross, and their ears are dull, of hearing, and their eyes have they closed, lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.*] This was not the state of all the unconverted. *Tyre and Sydon* were not so undisposed for Grace, as *Capernaum* was. But enough of this, unless I were sure that there were any real difference between us. I speak but to your words, as they may be interpreted by any Readers, to oppose the Truths which I assert, imagining that your self intend it not, however you might mistake me.

To your fourth Reason pag. 376. I answer, 1. We are Agreed still of the Conclusion.

2. But I still think you are very much out, in taking the highest common Grace to be but such as the knowledge of Tongues, &c. which you there mention, and to be but [*the product*

product of our natural understandings, advanced by education and Industry, now since Miracles are ceased.] For though Education and industry be a means to common and special Grace, yet without the help and Gift of the Spirit, men can have neither special Grace, nor that common grace which I speak of. I much fear lest many Learned, Civil, Orthodox men, do take common grace to be special, and so delude their own souls, in the trial of themselves. Mr. *Shepherd* hath told you from many Scriptures (in your Book) of higher things then these you mention, that Hypocrites or Temporaries may attain. And all that they had from the Spirit in the Primitive times, was not only the power of Miracles, as is shewed : therefore they may have more from the Spirit now.

3. I do not think your Consequence good, that the loosening of one, and not loosening, or not loosableness, of the other, will prove a specifick difference. For 1. There are many common gifts in man that are no more loseable then saving Grace. 2. And on the other side, it is not from the meer Nature of inherent Grace that it cannot be lost; but from the Divine Decree, Love and engagement (of which I have spoken in a Discourse of Perseverance,) For *Adam* had saving Grace, even the Image of God, and yet lost it : yet I believe the Apostle, that it is because the seed of God remaineth in us; but I think it is not a good Argument, that because it is the seed, or such a Seed, therefore it will remain : but it Remaineth in us, because the Love of God in Christ, and the operation of the Spirit causeth it to Remain. For *Adam* had a Seed of the same Nature, and yet it did not Remain in him.

SECT. VII.

Page 380. **T**O your fifth Reason, 1. I grant both your Conclusion still, and that *Habits* are distinguished specifically when the formal Objects are so distinct. 2. And I am of the same mind with *Rob. Baronius*, as you cite him; that no man but the Regenerate is truly a Divine or Christian, and hath properly Theologie, but only Analogically: Though perhaps I may have censures enough for coming so near to you in this, for all you think me to differ so much from you. It is but the same thing that *Disput. 5. of Right to Sacraments* I maintained. 3. But I am not yet satisfied that saving faith believes many things or any thing materially, which a common faith doth not believe in his manner, of which more anon.

4. That which is the formal Object of the Act of Faith, is it you say, specifically the Habit: and therefore you afterward describe it as respecting the Act. But it is not all the *Motives and Media* that are the formal objects of the act of Faith; but it is the *Veracity of the Revealer*, or Speaker, or Testifier. He that believeth the same material Truths because of the Veracity of God the Revealer, hath a true Divine faith; though in regard of the Motives or Media by which men discern or are persuaded, that the Revelation is indeed Divine, there may be differences between several true Believers, and some of them may make use of insufficient or mistaken mediums or motives. If you deny this, you will leave but few Christians among Christians, and perhaps not any of the ignorant sort; nay perhaps not one at all in the world, as to their first Act of Faith, if your following grounds be annexed. For my part, if I see a poor Christian that believeth all the Articles of the faith, because God hath Revealed them, who he is fully persuaded cannot lie, to be yet at a loss as to the *Media* or *Motives* that should persuade him to take the Scripture to be a Divine Revelation; or if he Receive this but on insufficient grounds or Receive the Articles of Faith by Tradition without Scripture and yet give up himself hereupon to the Obedience of the Doctrine which he receiveth, I shall take him to be a Believer or Christian indeed.

ceed. Many thousands believe the Doctrine of Scripture upon Gods credit, and therefore with a Divine Faith, that are not able to give you such proofs of the Revelation being Divine, as the cause requires or deserves.

5. The Divine Veracity is so far known by men, as they know indeed that there is a God: For a lying god is not God, but an Idol. And so far as common grace may lead men from Atheism, so far it may lead them to believe upon the credit of God, or to acknowledge Gods Veracity, and so to Believe the Gospel *sive Divinâ*, when they once take the Gospel to be the Word of God. So that the faith of Temporaries may have the same *objectum formale*, as the faith of Saints: that is, the Veracity of God: And the *Media* to prove the Revelation Divine, are not the formal object of faith; though the Revelation be of necessity, as a *Condition sine qua non*, to the act of Faith, as *Promulgation of a Law* is to the *Act of Obedience*. Of this I have spoken more largely in the *Preface to part. 2. of the Saints Rest*.

6. Where you say pag. 381. [*That saving Faith is built on better Principles, as proceeding from the Spirit of Christ and being built upon his immediate Revelation and Testimony, &c.*] I Answer, I doubt I differ from you more in this, then in the Conclusion. I have in the first and second part of my *Treat. against Infidelity*, specially, pag. 82. part. 2. § 2. and through that part purposely shewed how much I ascribe to the Spirits Testimony in our Belief. As also in the *Saints Rest*, part. 2. pag. 197. (Impression 7.) c. 2. § 1. and in the *Preface to that part*: and its fully and Judiciously handled by the *Amyrald* in *Thef. Salm. Vol. 1. pag. 122. Thef. de Testimon. Spirit.* And by *Rob. Baronius* in *Apodix. ad Turnbull. pag. 733.* I readily yield that the illumination of the Spirit is necessary, and that when once men have Received the impress of the Word, and the Image of God by the Spirit on their hearts, they have then in themselves a *Medium* whence they may conclude that Scripture is the Word of God. But your plain Doctrine is [*that common Belief hath only an uncertain fallible Medium, and all saving faith hath a certain infallible Medium, and that is the Testimony (immediate) of the Spirit within us.* Now 1. Here

I may well take it for granted that by this Testimony, you mean not the Spirit as a meer efficient cause, giving us the Refined power of Believing, or the Habit, or exciting and educating the Act, as a Pre-determining, or other efficient cause: For as we all confesse this Medicinal Grace and efficient illumination as well as you; So this is none of the Controversie, nor the thing that you express. Its one thing to give use eyes and Sight and to cure their diseases, and set open the windows, and another thing to propose an Object, or to see in our stead. We confesse that the Holy Ghost gives us the moral power or Habit, and educeth the Act, and so efficiently causeth us to see, and that sufficient Objects and Reasons for Believing are laid before all men that have but a sufficient internal Sight. But your Testimony which is made the *Medium*, must needs be supposed to be an *objective Medium* or *Evidence*, or an *internal Affirmation* or *Enunciation*, as by another within us as saying [*This is the Word of God, or this is true*] by way of full Testimony, not only opening the eyes to see the evidence already extant in the Word, &c. but also being it self the evidence, as a full inartificial Argument, and as an inward witness that is to be believed himself, and not only causeth us to believe a former word. Now that besides all the efficient illumination that causeth us to believe the Divine Testimony or Enunciations already extant in the Word, there is no such inward word of the Spirit objectively necessary as the *Medium* of our Belief to the Being of Saving Faith, and to prove its Specifick difference; besides what is said; I briefly add, these few Reasons,

1. This Doctrine is Papall or worse, making the Word of God insufficient *in suo genere*, to the use it is ordained for. I know that in other kind of Causality, it is no disparagement to the Scripture, to say that it is not sufficient: but it is sufficient in its own kind; which is to contain the matter of our Faith, and objective Testimony of God thereto. And though we yield that the Transcript or effect of this word on the heart is objectively useful, as well as efficiently, to confirm us in the Faith as a secondary Testimony, yet it is not the prime Testimony, nor Necessary to supply any defect in it: nor is Scripture in that kind insufficient without it, to afford us a valid *Medium* for Belief:

many Papists, (of whom *Baronius* against *Turnbulus* treats at large) do indeed suppose such an inspiration or immediate Testimony necessary in the Pope or Church to ascertain us that the Scripture is the word of God : but we are not of that mind.

2. If the *objective medium* be uttered by a voice as it were, or any thing answerable within us, either it is *aliunde*, fetcht and receited from without, that is, from Scripture, or it is primarily from the inward Testifier, If the first, then the *scripture Medium* is sufficient, for it is the same receited within ; and so the common and saving faith have the same *Medium*. If the later, then it is meer *Inspiration propheticall*, and so,
 1. None should be Christians or saved but Prophets, which is *Enthusiasm*, and more. 2. And the ordinary way of mens Conversion should be without the word, or the word be unnecessary to it. For what need another tell me that by a fallible way ; which the Spirit within doth primarily utter by an infallible Testimony.

3. The holy Scripture is the *medium* of the common Believer, (as Gods veracity is his formal object.) But the holy Scripture is no uncertain, humane, fallible *Medium*, as you say the Temporaries is.

4. Your Doctrine, (as your words import,) doth excuse all Infidels before God as guiltless : For if there be not propounded to them in Scripture, nor any other way, a certain Divine, infallible objective *Medium* of Belief ; then cannot they be obliged to believe. For to believe without a necessary Object is naturally impossible. And though moral Impotency, which is but their viciousness, do not excuse, yet natural Impotency at least, not caused by sin, doth excuse. That their understandings are so blind, as to have need of the Illumination of the Spirit, to enlighten them to see a sufficient Object or *Medium* of Belief, this is their own fault, but that they cannot see or believe without a certain *Medium* or object, this is no more their fault, then it is that they see not non-existent, or that which is a thousand miles off, or that they cannot see it in the dark.

5. According to your Doctrine, most of the Christians in the world,

world, and all that I know (as far as I can learn) must be unchristened, and cast into a state of Condemnation. For though I know many that have such a Testimony of the Spirit as I have described in my Treat. against Infidelity, *Part 2.* Yet I never knew one that had any other, that is, that had an immediate word uttered by the Spirit within him, distinct from Scripture, which his first faith was resolved into, as the *Medium* that must specify it. At best, it is a terrible Doctrine, to put poor Christians on the rack, so by that, few will ever know that they have faith, if they must prove it specified by a Prophetick Revelation. And if you make any difference between this, and the Revelation of the Prophets, let us know wherein the difference lieth.

6. The undoubted fruit of this Doctrine received, would be the inflation of audacious, fiery, fantastick spirited men, that are ready to think that all strong impulses within them are of the Spirit of God, as poor humble Christians that feel no such thing, must fall into despair, for as they feel it not, so they know not how to come to the feeling of it.

7. If this inward Testimony be the certain *Medium* of knowing the Scripture to be the word of God, then either all the Scripture or but part: If but part, which part, and why one part rather than another? If all, whence is it that never any of the millions of Christians have from this inward Testimony taught us which Books be canonical, and which not: but all go for that to other Testimonies or *Media*.

8. If we have *infallible certain Media*, to prove the Scripture to be the true word of God without any internal *Medium* as necessary, (supposing the efficient Illumination of our minds by the Spirit to see the *Media* already extant) then the supposed *Medium* of the Spirits *immediate Testimony*, is not of necessity to saving Faith. But that the Antecedent is true, is manifest thus: we can without that inward word or *Medium*, shew sufficient proof. 1. That all that God saith is true. 2. And that the Scripture is his word. And 3. Consequently that all in Scripture is true. *Ergo. &c.* 1. That God is *verax*, and cannot lie, is as easie to prove as that he is God. 2. That the Scripture is his word, is proved by certain Arguments, by

Eusebins, Augustine, and many other Fathers, by Ficinus, Vives, Duplessis, Grotius, Davenport, Garbut, Camero, Polanus, and an hundred more. Yet still we maintain. 1. That a natural Light is necessary to such a belief of this, as the meer natural man may reach. 2. A common Illumination is necessary to the higher apprehensions, and faith of the temporary. 3. And a special Illumination is necessary to saving Belief.

9. If we are in doubt of an inward word of Testimony, whether it be from the Spirit of God or not, how shall we know but by trying the Spirits, and how shall we try them, but by the Word? The word therefore is a sufficient *Medium*, (though not sufficient to enlighten us to discern it.)

10. The *medium* that is an inward objective Testimony, must be some word, or some work of the Spirit on the soul, A word distinct from a work : the common experience of Believers doth deny, or not know, such a work, that is the objective motive, must be in order before the Faith that is caused by it: But before the first Act of saving Faith, there is no such experience or objective motive or *Medium* in the soul : therefore the first act of saving Faith is not thus specified : and therefore it is not necessary to the specification. Yea, and thus there should no man ever be bound to believe, because he must have that inward experiment, Word, *Medium*, or Motive extant in him, before he first believe (if this were necessary as is said) and yet its certain that no man hath that experiment, *Medium*, &c. till he do believe : for Infidels have it not.

I confess that a sanctified man hath an inward Principle and Habit, which others have not, and that for confirmation after his first belief, the experience of that may be a subservient *Medium*. But I know not of any one Article of Faith, or any *Medium* objective for the discerning of that Truth, which is necessary to a saving Faith, which Temporaries have not some knowledge of. They know all the same Articles of faith, and believed them by the same *Media*, though not by the same illuminated, sanctified minds, and not with a faith of the same species *saieth Pemble truly, (vindict, Grat. pag. 215)*
But it must be diligently observed what kind of Revelation and
testi-

testimony of the Spirit it is, Whereby we may be said to be assured of the Scriptures divine Truth. It is not any inward suggestion and inspiration different from those Revelations that are in the Scriptures themselves, as if the Spirit did by a second, private, particular Revelation assure me of the Truth of those former revelations made in the Scriptures: We have no Warrant for any such private Revelation now, nor is there any need of them. How then doth the holy Ghost reveal to us the Truth of Scriptures? I answer, by removing those impediments that hindered, and by bestowing those Graces that makes us capable of this Knowledge. There's a twofold Impediment. 1. Ignorance. — 2. Corruption. — This holy Spirit cureth the. 1. By Illumination restoring our decayed understanding. — The second by Sanctification, infusing into our Desires and Affections some Degrees of their primitive Holyness. — pag. 216. Other inward and secret Revelations of the Spirit we acknowledge not in this Business.]

 SECT. VIII.

AS to your passages, pag. 382, 383. about opinion and science. 1. Faith is commonly said to be neither opinion nor Sciences: (Though for my own part, I have given my reasons for its evidence against *Baronius* and *Rada*, *Apol. Part. 1.* pag. 134. &c. and against *Hurtado* in *Treat.* against Infidel. Determ. pag. 68. *Franse. Mayco*, and many others maintain it to be evident and demonstrable. *Ariminensis*, and many more with him deny it, saying, (*ut Arminens. contra Mancon*) that it hath *evidentiam credibilitatis*, *non autem certitudinis*: which satisfieth not me: but if it hold, it may shew the impertinency or invalidity of your arguing. 2 If Faith must have a *scientificall medium*, or if a credible *medium* be enough and distinct, yet still this *Medium* is extant to the un-sanctified in the word of God, without an inward propheticall Inspiration. And though they see it not savingly, yet they see it superficially, and with a common faith. It was the same Reasons that prevailed with many of the sanctified and the Temporaries to believe, but not apprehended by the
 same

same faith. *Amesius (ubi supra)* tells us that we are past question : that in the *Lumen deferens objectum* as he calls it there is no difference. It was the same Seed that fell and grew among the thorns, and in the stony ground, as in the good ground, though it had not the same ground and entertainment, being received but superficially into the one, and being over-top and choaken with predominant enemies in the other. If an un sanctified Divine may study, preach and defend every *Medium* necessary to Saving Faith, then may they have some apprehension and use of every such *Medium*, but the former is true : *Ergo*——.

Where therefore you say, pag. 283. that [*Hypocrites and impious persons have no Premises to infer (the Articles of Faith) but such as are Humane and dubious and probable.*] I exceedingly Dissent in this particular. They may have all the same *Premises* as you may have at your first Believing. You had Help and Light to cause you to see the premises which they had not, but you had no *Premises* more then they may have. They have the same Word as you. He that Believes because of Gods Veracity, and his Scripture Revelation, believes upon *Premises*, that are better then humane dubious, and probable : but thus may Temporaries believe : *Ergo*——.

But you ask, [*What Mediums and Motives have they to believe that to be Gods Word. For their Assent to the Divine Truth of Gods Word can be no firmer and certain then the Premises which infer that Assent : Now Hypocrites neither have nor can have any Premises or Motives to Believe the Divinity of that Word, but such as I named :*] *Answ.* Far am I from the Belief of this Doctrine. 1. All the Arguments to prove the Scripture to be Gods Word, which all the forenamed Writers use, and Temporaries Read, and study and preach, (besides the inward Testimony which you plead for) are more then Humane, Probable and dubious. But all these may a Temporary use in his way : *Ergo*——.

2 All the *Premises* that you had for your first Belief that Scripture was Gods Word, a Temporary may have : For you had a work or word of the Spirit to be made use of as a *Premise* to infer Belief from, before you believed. But your first

Premises (to your Saving Belief) were not such as you Describe *Ergo* — .

3. Take heed of dashing out the Christian faith at a blow, and giving up the cause to the Infidels. For, if the inward Testimony of the Spirit which you mention and pretend to, be no surer a *Medium* or *Premise*, to infer Scripture to be Gods Word from, then some of the other that you affirm to be but dubious, humane or probable then according to you, there is no Argument for Scripture, that is better then so : But the Antecedent is certain. For all those Arguments mentioned by the forecited Writers, from that *Intrinsic Light*, by which the Scripture, as the Sun is seen, and from *Prophecies fulfilled, uncontroled Miracles* Sealing it, &c. are as sure, as any a man before his first believing or in the Act (yea or after) can fetch from within him : (Though still he must have a Light within him from the Spirit to see them : which is none of his Premises.) Yea, if inward Holiness or the Spirits Testimony be the only Evidence, yet that Holiness and Spirit in all the sanctified, (which is more then in one man) is one of the *Premises* or a *Medium* which an un sanctified man may use : And though he have not the experimental knowledge of it, and so not the same manner of apprehension, yet the *Medium* is the same.

And what a Task do you set the Preachers of the Gospel here and what a case do you leave their Hearers in? If there be no *Premises* but this of an inward Testimony, better then humane, dubious, &c. then no man breathing can produce any better to unbelievers to perswade them to believe. But they must say, [*We have no infallible, certain Medium to prove Scripture to be true, or Christianity to be true : but only humane, dubious Premises.*] For his own inward Testimony his Hearers have not, nor can know it but by Believing him, which is a far more uncertain way then that you call uncertain. And how then shall we expect that men believe us? This is it that *Knot* and other *Papists* falsely charge on our Religion, that we have no infallible certainty of it.

5. The Apostles and Evangelists did produce infallible *Premises* for faith, besides the inward Testimony of the Spirit in the Hearers : therefore there is other infallible *Premises* to be produced.

6. Few good Christians do believe upon the *Premise* or *Medium* of the Testimony you mention (though by the Spirits work efficiently they do ?) Therefore it is not of necessity to the specifying of Saving Faith.

Lastly, I again enter my Dissent also from your great Supposition of the Necessity of infallible *Premises* to a Saving Belief of Scripture being Gods Word. The word of Revelation, is it self but the Means of our Faith: the Essentials of our faith are the matter and Form (as we may call them:) the essential material Object is the particular Articles of Faith Essential to Christianity: the formal Object is Divine Veracity; that Scripture is the Word of God, is neither the formal Object, nor any essential part of the material Object; but (as I said) it is necessary as a *Condition sine qua non*, or a *Medium*, that the Matter be Revealed as from God by Scripture, or (as before the writing) by some other way, as Promulgation of a Law is necessary to obedience. Now as a man must hear the Law promulgate, and believe that it is really the Sovereigns Act and will before he can obey it; So we must hear or Read the Word, and be perswaded that it is the Word of God before we can *fide Divina* believe it. But yet as a man may by meer Report, or by the Badge on his Coat, on some meer probable Reason, think this to be the Heralld authorized to Proclaim this Law, and yet as long as he takes it to be the Kings Law, and reverenceth and obeyeth it as his, he performeth the Loyal Obedience of a true Subject, and perhaps better then some Lawyers that were at the making of it: So he that heareth the Gospel; and is perswaded that it is Gods Word, though but on weak or probable grounds, and yet doth therefore believe it because of his confidence in Gods Veracity whom he takes to be the Revealer, hath a true Divine Faith. For there is both the material and formal Object: the true Articles of faith are believed, and therefore believed because God that cannot lie is the Author of them: And that he is the Author, is first an object of Knowledge, and but secondarily of Belief. For the two Principles of faith [*That God is True, and that this is his Word.*] are in order first to be known, and then the Act of faith is built on them: Though secondarily they are both the object

of Belief it self.) And if you must of Necessity to the essence of your Faith, have demonstrations, or scientificall, or infallible *Premises* apprehended to prove that the *Medium* the Scripture is of God; then must you have still as good and certain *Premises*, for the proof of every one of *those Premises*; which is not necessary. I confess the better Evidence we have of the truth of Scripture, the stronger our faith is like to be. But the millions of Christians that take it to be the Word of God upon the common vote of the Church and their Teachers, with probable intrinsic Arguments; and yet therefore firmly believe it because of Gods Veracity may have a saving faith. If I deny this, I must unchurch and unchristian almost all, or the far greatest part of the Churches and Christians in the world.

I must here expect that it be objected to me, that *Faith is Argumentative* (what need you else talk of *Premises*) and the conclusion cannot excel in certainty, the weaker of the *Premises*, nor be more Divine. *Answe.* This calls for a whole Digression that it may be satisfactorily answered: But because all this is besides our main Question, I will content my self with this short touch.

It is a very great Controversie among Divines, whether Faith be by Argumentation, and the Reception of a Conclusion as resulting from the *Premises*, or a simple Act; and whether it have a certainty and Evidence or not. In a word, as Faith hath its material and formal Object, so hath it its material and formal parts to constitute it. And as the material objects are the Essential Articles of the Christian faith (considering now but the Assenting part of Faith) so the Belief of these Articles is the essential matter of Faith: And as the formal Object is Gods Veracity, so the form of this Faith, is a crediting or Believing God as God: And as the Revelation is the *Copula* or bond of both these Objects, so the Reception of the Revelation is the conjunction of the Matter and form of Faith. In the ends and uses of Faith there is considerable 1. The Acceptableness of it to God. 2. The satisfactoriness, and operative force with our selves, Accordingly is its nature mixt and suitable; having somewhat of the *will*,
and

and somewhat of the *Intellect*, The *will* hath 1. an *affiance* on the *Veracity* of God the *Author*, 2. And an *acceptance* of the *Good* that is offered in the material *Object*: the former belongs to faith *in genere*: the latter also to the *Christian Faith*, or the *Belief* of any *Promise*, *in specie*. The *Veracity* of God, which is the formal *Object*, is the *Result* of his three grand *Attributes*, his infinite *Power*, *Wisdom* and *Goodness*. These are *Essential* to God as *God*. Because he is *Omnipotent*, he will not break his word through any *impotency* to fulfill it: Because he is *most Wise*, he will not break it through *ignorance*. Because he is *infinitely Good*, he will not break it by *unfaithfulness*, *fraud* *injustice*, &c. The last of these *Attributes* is most eminent in *Veracity*. Accordingly, the *formal* act of *Faith*, which is the *Giving credit* to *God* containeth in it, or supposeth both a *perswasion* or assent to the *Truth* of this in *God*, (even that he is *God*) and a *pious Affection* of the *will*, by which we have a *Complacencie* and closure with, and an *Affiance* in this *Veracity* of *God*: All may be comprehended in *Affiance*. I am not speaking of *Affiance* in the *Redeemer* to do the works of his *Office* for us: that belongs to *Faith in specie*: but of *Affiance* in the *Power*, *Wisdom*, *Goodness*, and so in the *Veracity* or *Fidelity* of *God*-Revealing or *Promising*: which belongs to *Divine Faith* in *General* (when good is in the matter, and when it is a *grace*.) This voluntary *Affiance* in *Gods Veracity*, being the formal *Act* of *Faith*. (together with the *Acceptance* of the good in the special *Object*,) is it wherein the *Acceptableness* of *Faith*, to *God* consisteth) so that hence you see, that faith formally as faith, is not the *Assent* to the conclusion of this *Argument* [*What ever God saith is true: but this God saith, therefore this is true:*] but it is this *Affiance* in *Gods Veracity*. But *Faith* as comprehending matter and form, is both. Also that faith is *Acceptable* to *God*, as it is such an *Affiance* in his *Veracity*. And thus it needeth no formal *Argumentation*: or no more then to conclude that *God* cannot lie, because he is most *powerfull*, *wise* and *good*. But now as to the *satisfactory* and *operative* use of *faith* about the material *object*, there it proceedeth *Argumentatively*, and is called an *Assent* to the conclusion, and it hath alway before us (*objectively* offered) such *evidence*:

dence of certainty, that where it is rightly apprehended, it is of the nature of Science; (but advanced by the formal Act of Affiance, by which it is informed to be more *Acceptable* than any bare Science.) But multitudes, and most by far discern not this evidence so clearly, as may make it scientificall to them. Nay many may discern but part of it (to prove that Scripture or these Articles are the word of God) or some few of the weaker evidences of these Revelations, or if they have the most demonstrative or certain evidences, yet they apprehend them not as such, but so weakly, that perhaps their assurance or belief of the Truth of the word, may not exceed a strong probability. The stronger any mans Assent to the matter is, the more satisfaction he hath in his mind, (and *ceteris paribus*) the more operative and effectual his faith is like to be, and so to procure further Acceptance. But yet be it never so weak, if it be sincere, it receives an acceptableness from the formal Act of holy Affiance in Gods veracity that informs it, that we may discern the material part to be sincere. It is not necessary that we find out, that it was by a certain infallible Divine *Medium*, that we took the Scripture to be the word of God (and indeed many a one that sees it by such evidence, may yet see so little of the nature and force of that evidence, that his mis-apprehension or dark and weak apprehension may make it as unsatisfactory and uneffectual to him, as great probabilities clearly apprehended may be to another) But as a humane Belief of our Teachers is an ordinary preparative or concomitant (if not some part.) So where the formal Act is firm and true (which makes it acceptable) and the material object entirely apprehended in all its essentials, the degree of apprehension is next most regardable to discern the sincerity; and because the use of this material Act is so far to satisfy us, as to lead up the Will to the acceptance of Christ offered, and to close with the felicity promised, and to be operative in us; therefore the best way to judge of the sincerity of the Assent, is, If it prevail habitually, and in the course of our lives actually, with our Wills to accept Christ as Christ, and Love God and Heaven as such, and so to prefer them before all things in the world. As Dr. Jackson (of saving faith),
faith,

faith; what ever doubtings there may be, or weakness of belief, even concerning the Truth of Scripture, and the promised Glory: yet he that is so far perswaded of it, as that he is resolved to venture all upon it, and rather to let go sin and pleasure, profit and honor, life and all, then venture the loss of what is promised, and the suffering of what is threatned: This is a saving Acceptable faith, for all the weakness in the evidence or apprehension. This Anatomy of faith I give to make my sense as intelligible to the Reader as is possible. To which add the Preface to the second part of the Saints Rest, the Preface to my Treat. against Infidelity, and you will see most that I have to say concerning this particular Subject.

As to what you add to this till pag. 394. to prove that Believers have the Spirit, its easily granted: but the Question is not so general, nor of the word [*Testimony*] in general, but of such a Testimony as shall be the *Medium* or *Premise*, from which objectively the first Act of saving faith must necessarily be specified, which I deny. In a whole Treatise (against Infidelity) I have pleaded for the witness of the Spirit to the Truth of Christianity.

Page 394. Your sixth Reason is, that [*else the unregenerate were as truly gracious and Believers as the Saints.*]

Ans. Your Reason is good in my opinion: though those that dispute against me must disclaim it, who say that the unregenerate are called in Scripture Saints, Believers, justified Sons, &c. and that not equivocally. Taking faith for that which is truly Christian and saving, you might easily have known if you had desired it, that I consent to your conclusion, that the unregenerate do not believe. But yet with another sort of faith, they do believe; and in this I suppose we are agreed, because we believe Christ. And this other sort is differenced but as aforesaid. And that its true in its kind, I hope will be no controversy between you and me, though I know not whether Mr. Sheppard and I are so far agreed but I dare venture to say that you and I are, that *ens & verum convertantur.* And therefore doubtless you that call it so often [*common Grace and Faith*] do take it to be [*true common Grace and Faith.*] To gratifie

gratifie you with additions to your double Testimony, p. 398. from *Calvin* and *Baronius*, I have heretofore produced 33. for the same Conclusion, (Disput. 5. of Sacram,) and sixty more for another of the same Importance. Yet do I not intend by this to blame you, for bringing your two witnesses forth as against me, who had openly produced so many score against the same Doctrine that you charge me with; for you might have Reasons for it that I know not of, or at least be excusable by your mis-information.

S E C T. I X.

Page 398. **Y**OU let fall a point of great moment wherein I have long differed from you, viz [*That Regenerate men by saving faith believe that Christ hath already satisfied for their sins, so as the debt is paid, and they freed, that he hath reconciled his Father to them, that their sins are pardoned; or they justified, that they are Sons of God here, or shall be Heirs of Heaven hereafter.*] And all these you say. [*The common Believers, neither do, nor upon any just ground can believe.*] And so at last we have Many Articles of faith, in which the regenerate believe and others cannot: and if so, the difference is more material then I thought it: but I am pretty well satisfied long ago; that this Doctrine is much contrary to the Gospel, and the nature of saving faith.

Had you spoken only of that Conditional pardon and Justification, &c. That is given in the Gospel to all that hear it, that may be believed by the unregenerate, as your foregoing expressions testify [*They may really believe the whole history of the Scripture to be true,*] But you mean not this, but plainly speak of actual freedom, Reconciliation, Pardon, Justification, Adoption, and futurity of Glorification. And of these I am fully satisfied that they are no Articles of divine faith at all. But yet it is none of my purpose to enter the lists with you about it, though it be a point of exceeding weight. I have in my *Apol. to Mr. Blake, my Directions for Peace of Conscience*, and in the *Saints Rest*, and many other writings given

given some of my Reasons already against this opinion : and therefore may be here the more excused. And as long as the testimony of our great Divines at *Dort* stands on Record against you, and the stream of our present Divines is against you, in point of Authority I have the advantage of you, though *Chamier*, *Calvin*, and some more transmarine Divines be on your side, or seem to be so. *Mr. Down* long since effectually confuted one of my name that held your opinion : And I must confess I the more incline to think that saving faith is no such thing as you describe, because such a multitude of holy men (that doubtless have saving faith) do deny that it is any such thing : But yet to cast in a breviate of my Reasons, (that saving faith is not the divine Belief, that we are actually freed, pardoned, justified, Adopted and Heirs of Heaven) may breed no quarrel.

Reason 1. The Gospel containeth all the necessary material Objects of saving faith : The Gospel containeth none of these propositions forementioned (that you or I, or *A. B. &c.* is actually justified, Adopted, &c.) therefore none of these propositions are the objects of saving faith.

The Gospel sufficiency in this is believed by all Protestants that I know, and by many Papists as to necessary Articles of faith. If any deny the Minor, let him shew me the Text that faith he is justified or adopted expressly, or by necessary consequence ; If any say that it is a Consequence from the Premises, whereof one is in Scripture, and the other in us ; I have answered this to *Mr. Blake*, that this makes it not purely *de fide*, nor at all to be denominated *de fide*, unless the word of the Gospel were the *debilius premissorum*.

Rea. 2. If this which you mention were the difference between a saving and a temporary faith, then the difference should be, that one believeth only the written word, or the Gospel. & the other the (saving faith) believes also an unwritten word, and that which is not in the Gospel. But this is not the difference, *Ergo &c.*

Rea. 3. The material object of saving faith is propounded by God to all men that hear the Gospel, and all commanded

manded to believe it. But this; (that they are actually justified, &c.) is not so, nor all commanded to believe it, *Ergo, &c.*

If it were all mens duty, some must believe a falsehood. If you say that it would be a Truth consequently, if they could believe it: I answer. It must be a truth antecedently, or else the first act of faith is false. If you say, that men are first commanded to repent and then believe, I answer; No repenting without faith will prove them justified: therefore upon no such repenting may they believe they are justified. If you say some other Act of faith goes first, and justifieth us, I answer; Then it is that other Act that is justifying faith.

Rea. 4. The unbelief that condemneth men is not the not believing that they are already justified, Adopted, &c. Therefore the faith that saveth men is not the believing that they are justified, Adopted, &c. for they are contraries.

Rea. 5. The material Object of divine faith (of assent) is some word of God, at least written or unwritten. But the Articles mentioned by you, are (as to the Church ordinarily) no word of God, written nor unwritten: therefore they are not the Object of divine faith. If they be in the written word, let it be produced; which cannot be done. If it be an unwritten word (in the heart) they that affirm it must produce or prove it, which they cannot do. And the common experience of Believers is, (as far as I can learn from themselves) that there is no such thing; for though they know of a Spirit effecting faith in them, that is, causing them to believe an Object already revealed, yet they know of none, propounding a new word or Object of faith to be believed as the Gospel is. The effects of the Spirit indeed (Faith, Love; &c) are the Objects of a reflex knowledge (as its called) but not of Faith: though they consequentially confirm us in the Faith, having therefore no ordinary divine word in us, we can have no divine faith.

Rea. 6. If our own inward Graces be the object of saving Faith, then are we saved by believing in our selves, or somewhat of our selves, (viz, That we are justified, adopted,

&c.) But the Consequent is untrue , therefore so is the Antecedent. Saving faith is a believing in Christ.

Rea. 7. That which no man hath before his first believing cannot be the material Object of his first saving faith (and therefore specifieth it not, nor is essential to it.) But no man hath before his first believing either actual Justification, Adoption, *&c.* Therefore neither of these can be the object of our first saving faith. The Major is plain, because the object is before the Act. The Minor is proved, in that Unbelievers are not justified, Adopted, *&c.*

Rea. 8. The Doctrine that makes Justification , Adoption, *&c.* to go before faith, and be the portion of Infidels, is unsound : but such is yours. For men must have these before they can truly believe that they have them, and so before your saving faith.

Rea. 9 If that I be bound to believe (to Salvation) that I am actually justified, then either that I am justified by faith or without faith : not without, for that's against the Gospel; not by faith for I yet have it not at first, and after either I am bound to believe that I do believe or not, if not still the conclusion will not be *de file*. because my believing (which is not by a word of God affirmed) is the *pars deb. lior* of the Premises. If I am bound to believe that I do believe, then also must I be bound to believe, that I believe, that I do believe, and so on : for why should I be bound to believe one Belief, and not to believe another, even that Belief also. It was never known that faith was its owne specifying Object.

Rea. 10. If my own inward qualifications or receivings from the Spirit are the Object of saving Faith, and the Gospel the Object of common faith. Then common Faith hath a perfect Object, and saving faith (where it differs from it) hath an imperfect Object : (for such is both our sanctification, and our Justification at least, as revealed to us, or the Revelation of our Justification.) But the Consequent is un-

found, therefore so is the Antecedent. I dare not compare my inward evidences with the Gospel.

Rea. 11. If the Spirits inwards Testimony that I am justified, Adopted, &c. be the object of saving faith, then one true Christian hath more to believe, and another less, and there are as great variety of Objects as of Christians; and some are bound to believe much seldomer, as well as less, then others : (For he that hath not the Object is not bound to believe it : but some Christians (at most) have it but seldom, and but little ;) But the Consequent is untrue, therefore so is the Antecedent. Though Christians have several degrees and seasons of exercising faith, yet they are bound to exercise it more and oftner then they do. And it is not made impossible for want of a word to be the Object.

Rea. 12. Also it would follow that the same man is one day bound to believe (if there be such a Testimony) and another day not : and perhaps another moneth or year : yea perhaps some should never be bound to believe : for none have that Testimony constant, and many Christians never have that at all, which is unfitly called an inward word or Revelation ; that we are adopted by immediate Testimony. But &c.

Rea. 13. (Though the Spirit work faith, yet) the testifying sealing Spirit is given to Believers and after faith, therefore saving faith goeth before it, and is without it.

Rea. 14. If our own Adoption, Justification, &c. be the Objects of our saving Faith, and it be an Article of Faith that you are justified, &c. then to doubt of your Justification, Adoption, &c. is to doubt of the word of God : and to deny your own Justification, is to deny the word of God, and so all that you thus speak against your selves in your doubtings, you speak against the Truth of the word of God : But the Consequent is unsound, Ergo. &c.

Rea. 15. Our inward real Graces are the Objects of our knowledge by the reflexion (or as some say, by intuition.)

There-

Therefore they are not the Objects of saving faith. For though the same thing as extrinsically revealed may be the Object of both, because of different Revelations, yet I suppose such different intrinsick Revelations, will not here be pretended: nor is it necessary that when the Spirit hath first given us Grace, and then by an inward light and efficiency, caused us to perceive it, and know that we have it, he should after give us an immediate word to tell us of that which he had before caused us to know (as he causeth us to discern extrinsick Objects.)

Rea. 16. The Articles of saving faith may be expressed in the Churches Creed, but so cannot these new Articles that you mention: For there must be the names of so many, and such individual persons, as cannot be known; nor will it be certain. For you will not be content with the general, that *he that believeth shall be saved*; but there must be in your Creed, [*I am justified, Adopted, &c.*] which who can know but they that have it? And so their Creed is utterly uncertain to the Church, yea and every man hath a distinct Creed of his own: There being one Article in it (*that he is justified*) that no man else is bound to believe: and so there must be as many Creeds as Believers.

Rea. 17. The Articles and Object of saving faith may be preached to some (at least) that are uncalled, and they required to believe: But your Object and Articles can be preached to no man, therefore they are not the Articles and Objects of saving faith. No one unconverted man in the world can be called on to believe that he is justified, unless he be called to believe an untruth, or according to the Antinomian Doctrine of Justification before Faith, he can have no knowledge or discovery first that it is the true.

Rea. 18. Were your Articles necessary Objects of a saving Faith, then all presumptuous ungodly persons are justified for not believing (yea and all others.) For, 1. Its as natural Impossibility (as is aforesaid) to believe without an Object, as

to see without Sun or Light. The holiest man could not do it, 2. And presumptuous persons have the Act; and its not long of them that there is no object for it: They are confident that they are justified, Adopted, &c. But you say [*They do not or cannot believe it.*] But why is that? Because they believe not, even when they do believe it. I mean, (having no word of Revelation,) the name of Belief is not due to the Act: but thats not long of them. They are confident that God hath Justified them and will save them, as well as you. Though you say you have a word for it within you, which they have not.

Reason 19. The Scripture telleth us an hundred times over of another Faith as certainly saving without your Articles: therefore these Articles are not necessary to saving Faith, to cite but a few Texts, Rom. 10. 8, 9, 10, 11. [*That is the word of faith which we preach, that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved: for with the heart man believeth unto Righteousness, &c.*] Here note 1. that this is the Word that is said to be in the heart, *vers.* 8. And 2. yet it is the same that the Apostles preached. Now the Apostles did not preach to men such Articles as yours, *viz.* [*You are already actually justified, Adopted, &c.*] by name: but only this conditional Justification here mentioned. It is a *Believing to Righteousness*, and not a *Believing that we are Righteous* which they preach and require: It is a *Believing Christs Resurrection, &c.* and not our own honesty or felicity or pardon, &c. So that this same word which is preacht by the Apostles, is it that is in the heart, and not another Gospel or Word of God; *viz.* [*Thou A. B. art justified.*] So John 1. 12. *As many as received him, to them gave he power to become the Sons of God, even to them that believe in his name.*] They must believe that they may become Sons; which is not a believing that they are sons, Rom. 4. 24. Faith [*shall be imputed to us for Righteousness, if we believe on him that raised up Jesus our Lord from the dead.*] This is the saving Faith, which is imputed to us for Righteousness; and therefore is not a Believing that we are righteous. Acts 13. 38. 39. *Forgiveness of sin is preached through Christ, and by him*

him all that believe are Justified from all things, &c. [They believe before they are justified, and therefore not that they are justified. But I have said enough of this heretofore in my Confession.

Reason 20. All the Articles of the true saving Christian faith, have been still owned by the Catholick Church; These Articles that you mention have not been still owned by the Catholick Church, therefore they are not Articles of true saving Faith. They are not to be found in the Creeds of the Church, nor Writings of the Fathers of the Church, therefore they are not owned by the Church. All in the Creed that is pretended is, the [I Believe] with [the Remission of sins,] which is not [I believe that my sins are already remitted: For the *Catechumens* were to profess this faith, and all were bound to believe it. Other Reasons I have given elsewhere.

I cast in all these Reasons hastily, not improved as I should do, if I were to make a Defence of the Truth; but to give you an account of the cause of my Dissent, because I find this the principal point of all our Difference.

Yet that we seem not to differ more then we do, I must again refer you to my *Treatise of the Spirits Witness within us to the Truth of Christianity*, § 2. &c. to know my Concessions. To which I also add, that all that believe in Christ, do believe in him for *Remission of their own sins*, and do by consent *Accept him and pardon offered by and with him*: and when they profess to be Believers, they profess those *Premises* from whence they may conclude that they are pardoned: And so far as they know that they sincerely believe, they may, and ought to conclude that they are pardoned. Yet its not a Word of God, much less an Article of saving Faith.

Page 399. **Y**OU next instance in *Acceptance and Love to Christ*. And I grant you still the conclusion, that these are not in the unregenerate in the same *species* as in the Saints. But that there is a Love and Acceptance true in its kind, and how it materially differs from that in true Believers, I have oft shewed, and shall do here further in my Additional Explication.

I said in my Aphorisms, that [*the Acceptance of an offered Christ is the essential Form of Justifying Faith.*] (not of Faith in genere,) and you say that I said so of [*Love.*] I know there is *Love in Acceptance, or Consent, or Choyce*: but if I might have chosen, I had rather you had charged me with what I indeed wrote, then with what you imagine may be implied in it.

Page 403. Your eighth Reason for the Cause that I maintain, is found and undeniable.

Hence you pass page 404. to another Controversie, answering this Objection [*Love may be Essential to faith, because its agreed that Fiducia is an Act of Faith, and that in the Will, and not only Mr. Baxter, but Bellarmine and many reformed Divines say so.*] *Ans.* 1. I lookt in *Bellarmino*, and find him with the common vote of Schoolmen, and Divines placing *Fiducia* in the will, but so far is he from making it an Act of Faith, that the Position that he is there proving is, that [*fides non est fiducia,*] against the Protestants, and concludes as you, that that *fiducia ex fide oritur, non potest esse idem cum fide*. Sure you did not indeed mean to prove hence that *Bellarmino* is of the Protestant opinion which he writes against. I suppose your intent was to limit his consent to the last clause of the Subject of Affiance.

2. You might well say many Reformed Divines are for the point which you assault; for it is so common, that with Papists and our selves, it goes commonly as the Protestant cause.

As to your first Reason (and your whole cause) you utterly mistake and mis-report the cause. It is not a *αληθοφροσία* that
Protestants

Protestants commonly mean by Affiance, no nor a *πεπίθουσι* neither as that word most usually signifieth the confidence or perswasion of the intellect in a high Degree. But it is the very *πίστις* or Faith it self, which we commonly express in English by [*Crediting, or giving credit to a man; Trusting him, or having affiance in him.*] And therefore our Divines do commonly maintain against the Papists that *πιστευει eis inscriptum* signifieth *fiduciam pnerere*; and *fidem habere*; which is our Affiance. And our Translators thought sure that to *Trust in God*, and to *hope in him* was all one, (and so to *Trust or Hope in Christ*) when they so ordinarily translate *ἐλπίζω* by *Trusting*, as in *Luke 24, 21.* *Ἡμεῖς ὅ ἠσπάζομεν ὑπ' αὐτοῦ &c.* The sense also shews it is not *Hope* as commonly defined that is here meant. So *Matth. 12, 21.* & *Rom. 15, 12.* *Καὶ ἐν τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπίζουσιν* And in his Name shall the Gentiles trust. And the first Believers of the *Ephesians* Paul calleth *τοὺς ἀφοιλοποιήτους ἐν τῷ Χριστῷ*, those that first trusted in Christ, which is all one in Pauls sense with believing in him; for in the next verse [*ἐν ᾧ πιστεύουσαντες*] is used as Synonimal, to signifie the same thing. And so in *1 Tim. 4, 10.* & *6, 17.* *Phil. 2, 19* and other places, our Translators call this [*Trusting in God,*] which is our Affiance; and undoubtedly an act of the Will. And when other words (as frequently) are used, it is the same thing that is intended in many places of Scripture, which our Translators call [*Trusting in God.*] Now besides your Plerophory or Perswasion, there is in the nature of saving faith not only another Affiance, but a double Affiance essential to it in some degree: as I shall take the liberty according to my apprehension to open it.

Belief is either *voluntary* and a *Duty*, or *involuntary*, and *no moral good*. The latter is the faith of the Devils, and all that believe the Truths of God as things that are against them, and would not have them to be true, and perhaps had rather not believe them (for the understanding is not free in it self.) This kind of belief is meerly of the Intellect: The voluntary vertuous Belief of God, is either of some things that we apprehend as *meerly True*, and having no other good in them as to us but the Truth (nor perhaps to others) There are no such Revelations; but yet our apprehensions may be such of them.

Here Truth it self is a certain sort of Good. And thus the Intellect receiveth these Truths, but not alone : For the Will hath a double concurrence. 1. Looking with Complacency on the good of verity Revealed, 2. Looking with a Complacential Affiance or Trust to the Veracity of God the Author or Revealer. Thus it is that we believe some Histories. II. Or this voluntary Belief is of things *hurtful* to us, in our apprehension, as in case of our belief of Threatnings. Here the Will hath an *Aversness* to the *material Object*; but still hath a complacency joined with it both in the *General Good of Verity*, even as in a Threatning, and a Complacency in, and voluntary approbation of the Veracity of God in his Threatnings. Thus it ought to be: And this compliance of the Will with Gods Veracity in a Threatning, is not commonly called Affiance; but a consenting or Complacential Approbation. III. This Belief hath sometime a Revelation apparently good to us, (or to the Church, or our Brethren and Gods honour) for its Object. Thus all merciful Narratives, Offers and Promises, are believed? And here are these Acts. 1. The Intellect apprehendeth the Veracity of God Revealing. 2. The Will hath a Complacential Approbation of this Veracity of God as good in it self and a Divine perfection. 3. The Intellect Apprehendeth the Letter and sense of the Revelation. 4. And the Truth of it as proceeding from Divine Verity it self. 5. And the Goodness of it as its Truth in General. 6. And the special Goodness of it from the Matter in special. 7. And the Will concurrerth in these Apprehensions by *Commanding* the Intellect according to that Degree as the acts are *Imperate*. 8. And the Will hath a special *Affiance* or *Trust* (together with the Intellect acquiescing herein) in the *Veracity of the Revealer* as it respecteth this special Object. For as 9. The same Will hath a *Complacency*, or *Consent* or *Acceptance*, as to the *Good Revealed, Promised, Offered*; so it hath an answerable respect to the Power, Wisdom and special goodness of God that promiseth; and so looking at his Veracity (the result of these three) as the Foundation and formal Object of his faith, he must needs look at it with a special Volition, which we commonly call *Affiance* or *Trust*; and this last is the very Act that is called

led by the name of *fides*, or *fiducia*, or *Affiance*, comprehending the rest, but so as that they are all denominated usually from this as the perfective Act. And this is the Affiance, that we say is essential to Faith in general as it hath a Promise, for its material Object, and which is directly signified by πιστεύειν εἰς ὄμι τὸν Θεόν, To trust a mans word, or to credit him, or take his word, or trust his credit, and to believe him, and have Affiance in him, are all one. 1 V. The special faith of the Gospel called faith in Christ, containeth all these nine Acts aforesaid, and a tenth superadded which is a special Affiance in Jesus Christ as the Saviour to do the works of his undertaken Office, in our Salvation. So that all these ten Acts are in saving faith, as they are distinguished by the several objects; which yet are all but one faith in a moral sense, and all these but the several parts of the Object. He that denieth this, must in equity except against those particular Acts that he thinks may be left out.

By this much I have told you what acts of the Intellect, and what of the Will are in faith, and what Affiance is in it: *Two acts of Affiance* are in saving faith. The first is an *Affiance, or Trust in, or crediting of God as the Promiser, because of his Veracity*: This is in the *Genus*. The second is, *An Affiance in the Redeemer as such*, by which we Trust in him for the effects and Ends of his Office. And this is essential to the *Christian faith in specie*. All these are comprized in these three General acts.

1. *Assent*. 2. *Consent or Acceptance*. 3. *Affiance*. This last *Affiance in the Mediatour*, is not the same with the *General Affiance in God as Promiser*, before mentioned. This is the act that was commanded the *Jaylor*, (comprizing the rest) Act. 16. 31. πιστεύου ἐπὶ τὸν Κύριον Ἰησοῦν Χριστὸν ἡ σωτηρία ἐστίν. To these is Adoption given, *John 1. 12. τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ,*] So *Rom. 4. 5. and 10. 14. & passim.*

Now the Plerophorie that you call *Affiance*, is either an *Affurance or Consistent persuasion* of our own particular state of Grace; or of our particular Acceptance with God in our addresses, or else some high Degree only of the forementioned Affiance or Assent. Now it is none of these that we call *Affiance*, when we make it essential to saving faith. *Amesius* shews somewhat of the difference in *Aradul. Theolog. l 1. c. 3. & l. 2.*

cap. 5. Where also he largely proveth faith to be in the Will ; and yet your forementioned special Articles are none of its object : *Assensus verò specialis quo statuimus Deum esse nostrum Deum in Christo , non est actus primus fidei , sed actus ex fide emanans . Nulla enim est major in te quam alio certius to hujus veritatis , nec verior ejus apprehensio , antequam te ad Deum fide singulariter applicaveris*, saith Pemble, *Vindic. Grat.* pag. 260. [that kind of *Fiducia* which we call Assurance, and full persuasion of the pardon of our sins, is a fruit of the other *Fiducia*, or Trusting unto the Promise it self, wherein stands the proper Act of Justifying Faith. And it follows it not alwayes presently, but after some long time, after much pains taken in the exercise of Faith and other Graces.] But that the other *Fiducia* is essential to Faith he proves by several Arguments; pag. 258. (In which our more voluminous Disputants against Popery are much more copious.) And pag. 170. 171. Where in the Margin he saith, [It is an erroneous curiosity to make *Fiducia* a Consequent of *Fides*, and to say therefore I trust a man because I believe the truth of his promise, that he will do what he sayes; there can be no good construction of such a saying: for it is as much as this; I trust him because I trust him. &c.]

And thus your first Censure is answered: Affiance is essential to true faith.

SECT. XI.

Page 406. **Y**our second answer of the Objection you chose is, by alleadging from *Rob. Baronius* two Reasons to prove that *Fiducia* is not in the Will. The first is [Because *Diffidence* is not in the Will.] *Ans.* *Fiducia* is an act both of the Understanding and Will, and *Diffidence* is seated in both: *Diffidence* in the Will is mostly a Privation of the Trust and Affiance aforementioned. Your Argument from *Baronius* to prove it only in the Understanding is, [because men may distrust themselves, which signifieth not a hatred. &c.] *Ans.* 1. Though it signifies no hatred or averfation, it may signifie a Privation of the Trust and boldness, and expectation of the will and understanding both. If *uti* and *frui* be acts of the will, then so may

may Affiance. Do you think *Hope* is in the will or not? I do not think you will be so singular as to deny it. And then I would ask whether *Despair* be in the Will? If *Despair* be, so may *Diffidence*. And here I may put you to answer your own Argument. A man *Despaireth* of himself and his own affairs, without Hatred or Averfation: therefore *Despair* is not in the Will. If you say there is a certain Averfation of the will from the evil of his affairs, in *Despair* I shall say, it may be as truly said of that *Diffidence* which is a full contrary to Trust, If you say that *Despair* is in the will, as a Privation of Hope, I shall say then so is this *Diffidence* as a Privation of Trust.

Page 407. You confirm the inopinion of *Baronius* from the [*the use of mediums to breed Confidence*] But, 1. That proves *Affiance*, as its taken for strength of Assent to be in the Intellect, but not as taken for the *fiucia' a quiescence* or *expectation* of the Will. 2. It proveth *Affiance* in the Scripture-sense (as taken for faith) to be in the understanding but not to be in the understanding alone: For *affiance* as hope is a complicate Act of the Intellect and Will, not physically one, but morally one, and Physically so admirably complicate, that its very hard to distinguish them.

Page 408. You give us *Baronius* his second Argument [*si formaliter esset actus voluntatis, nil aliud esset quam de se erium, seu amor objecti: & multi amant & desiderant obj-ctum, qui non habent fiducia: &c.*]

Ans. The Consequence is without all appearance of Truth in my eyes) for it is the material object; whose love he and you do plainly speak of: but the love of the material object as the end is presupposed to the Act of the Affiance in veracity and word of the Promiser as the means: and it is from this formal object, that *Affiance* is denominated I do not trust the pardon of sin, justification, Adoption, though I love and desire them: but I trust Gods Promise, because of his veracity for the pardon of sin: But if the Promise it self be the object which you mean; yet I answer. 1. My love to the Promise is because of the good promised, & therefore primarily to the benefit, and but secondarily to the Promise: but my Trust is primarily in Gods veracity, and next in the Promise as the product of that veracity, and not at all in the benefit, but for the benefit promised: I love the

Benefit or good promised formally, and I love the Promise for the benefits sake finally, and as mediately participating of the goodness loved. But I trust in the Divine veracity formally, and in the Promise secondarily, as partaking of it as the matter in which it is exprest: But the good of the benefit is only finally pertinent to Affiance, and the good of the Promise as the means to that end.

2. I further answer to this (and at once to the confirmation of the Minor) that there is *aliquid desiderii & amoris in affiance*, and essential to it, as there is *aliquid boni* essential in the object. But being a compound act, it follows, not that it must be denominated Love or Desire, or that it is *nil aliud*. Even the divine veracity is the formal object of affiance, not simply, but as the Author and Informer of a Promise of good things: For it is not called the object of affiance; if it produce only an assertion that maketh to our hurt. And the Promise is the object of affiance as a relative thing that hath respect at once both to the veracity of the Promiser and the good that is promised. Hope hath somewhat of Love and somewhat of Desire in it essentially, And yet it is not to be called Love or Desire no more then a man is to be called [*Reason* or *Intellect*, or *Will*, or a *Body*, or a *Soul*: so faith hath somewhat of Hope and of Love in it, and yet is not to be called Love or Hope: of which more anon.

To the confirming Reason I answer; Its true that many love and desire that which they have no affiance or trust to obtain: and that proves that Love and Desire are not terms convertible with *Affiance* or Faith: but it proves not that *affiance* or faith hath no participation of Love or Desire. There is Love essential to all Desire: & yet a man may love that which he desireth not (if he have it already,) though he cannot desire that which he loveth not There is Love & desire essentially in hope, and yet essential to hope, a man may love & desire that which he hopeth not for. There is expectation essential to Hope and yet I may expect that (as a hurt or injury,) which I hope not for. And yet you will tell me that which I know not. if you tell me of any thing essential to Hope besides this desire (cōprehending love & expectation: I take it to be a compound of Desire and expectation) or at most with some acquiescence and

and pleasure of the mind conjunct.) Yet neither of them alone is Hope.

Page 409. You add a third Reason to prove that Affiance is not in the Will, from [*the use of the words in all good Authors :*] But what words? *πληροφορία* and *πεποιθισις*; but 1. *Ameſius* (*Medul.li 1. ubi sup.*) tells you that even these words in several Texts of Scripture signifie saving faith 2. But what's this to our Question, you should have limited it to one sort of Affiance, and not have spoke thus of all Affiance in general, nor of that which Protestants plead for in special. Prove it if you can that *πιστεύειν εις τον Θεον*, or the english Trusting, or Affiance, or the Latine *fiducia* or *fides*, are not acts of the Will. And of this, we call not for proof from prophane Authors, but sacred, as knowing that *πίσις* and *πιστεύειν* is not the same thing with them and with the Scriptures: See Mr. *Gatakers Cinnus*, pag. 383, 384 385. And against *Pfuchenius de novi instrumenti stylo*, pag. 88, 89. where he citeth abundance of Scripture Texts, where *πίσις* and *πιστεύειν εις* are used for Faith and Affiance, or Trust to his Word that promiseth us some good, which is not the use of the words with prophane Writers. And of your own sense of *fiducia*, see *Chamier de fide*, li. 12. chap. 11. in *Parst.* And *Ameſii Bellarmini. Enervat. Tom. li. 5. 2, and 3.* proving that faith is Affiance, and cap. 1. citing *Card. Contarenius, Alex. and. Ales, Bonavent, Durandus, Cajetan.*, affirming it to be in the Will as well as the Intellect. To conclude therefore your *Plerophoriè* is not (alwaies at least) in the Will, but *fides vel fiancia, Trust, Affiance, Faith* are in the Intellect and Will.

You conclude that [*He that after all this, shall still say that fiducia is in the Will, I will not say he is impudent, but sure a little thing will not make him blush.*]

Anſw. For my part I was naturally sufficiently bashfull, but my Brethren have notably assisted me in the cure of it: But I must confess that I see nothing yet in your Arguments, nor in the badness of my cause or company to make me blush. Much more hath been said by *Bellarmino* and many more, since this controversie begun among us; then you have here said; and yet almost all Protestant Divines that ever I read

or heard of, (excepting very few noted for singularity) do without blushing hold to the old cause in this point, asserting Faith to be essentially *fiducia*, and in the Will: And the few that confirm it to the Intellect, do most of them make that Intellectual Assent to contain an Intellectual Affiance.

And for *Baronius*, whose reasons, you urge, he was young and raw when he wrote those exercitations, and since that did change his mind in many particulars; as you may for instance see in your point of the Spirits Testimony, which in his *Disput. against Turnbullus*, he otherwise handleth then here. I ever lookt (since I had any acquaintance with them and those matters) on his exercitations, as the unripe fruits of an excellent wit: and valued then more for what they promised and attempted, (then in many points) for what they performed: but his after-labors, even the post-humours have so much more Maturity and solidity of conceptions, that I must say it is pitty they had not been more perfected, and God had not longer spared us that man, whose Judgement I value as highly as almost any mans since the primitive times of the Church. But what reason gives he why *fiducia* in his second sense is not an Act but effect of faith? *viz.* [*ut accipitur pro interna acquiescentia in divina benevolentia & gratia, per quam toti ab illa pendemus, &c.*] page 233. Or rather as it is an Acquiescence in the veracity of the Promiser. You know also that he is put to defend his singularity by answering these Objections. [*Si fiducia est in intellectu non differt ab assensu, ut hoc repugnat Doctrina omnium Orthodoxorum,*] page. 241, *Et nullus unquam Orthodoxus Theologus dixit fiduciam esse assensum aut iudicium mentis.*] page. 242. I confess I have long taken those passages of *Baronius* which you alledge, for some of his chiefeft oversights: and I yet see no cause to think otherwise.

Among others (commonly given by our Divines) these following reasons move me to think that Affiance as signified by *πιστευω εις τον Θεον, &c.* in Scripture, and by our english word *Trust*, is in the Will as well as in the Intellect.

Rea. 1. If Affiance or Trust be only in the Intellect, then may we be said to put our Trust or Affiance in threatning, whose Object is some mischief to us : but this is *inaudibile*; and so the Consequent is false, therefore so is the Antecedent.

Rea. 2. The Gospel or Promise, as the Object of our faith or Trust, are essentially good as well as true : therefore faith must be essentially in the Will as well as the Intellect.

Rea. 3. Christ himself as he is the Object of our faith or Trust, is good as well as true : therefore that faith must be the act of the Will as well Intellect.

Rea. 4. Justification, Adoption, Glorification, and the other benefits, which by faith are to be received, are offered as good, therefore the receiving of them belongs to the Will.

Rea. 5. Hope and Despare are not only in the Intellect, therefore Affiance is not only in the Intellect, for they differ very narrowly. Our Divines, *Charrier, Amesius*, and other ordinarily make all hope to be *fiducia*, though not all *fiducia* to be *hope*, making this the difference, that the *fiducia fidei* is about the object as present, and the *fiducia spei* about the object as future.

Rea. 6. *Fruī* and *Uti* are Acts of the Will : But one or both these are in Affiance, therefore *Affiance* is an Act of the Will. For the Minor, as God is the perfect Fountain of all Verity, and his Veracity is his Divine perfection ; so the soul in Affiance doth *frui*, in some initial sort which *Viators* are capable of, enjoy God in this his perfection. For Affiance is a certain *Acquiescence and Complacencie* of the soul in Gods veracity.

2. And as his Promise is the means of the benefit to be received, so the Will doth by affiance use this Promise to its end.

Rea. 7. Veracity which is the formal object of Faith, is as much the Result of Gods infinite goodness, as of his Wisdom and Power : Therefore it is by faith or trust as necessarily rested on by the Will as the understanding.

Object. Then the *Belief of a threatning is Affiance.*

Ans. No : There goes more then meer veracity and revelation, to the Object of Affiance. It is faith in general, if there

be but these, and when we believe a threatning : But all faith is not Affiance: It is not Trust or Affiance unless it be some desirable thing that is revealed, and then in relation to that our *Credence* or *Belief* in the Divine veracity is thus named; even when both these objects do concur. 2. Yet I add that a christian Belief, even of the threatnings of God, must be voluntary and contain a Complacency of the Will in the Will and veracity of God, though not in the evil threatned, and though so it be not called Trust. And they that believe any Truth in voluntarily upon the credit of Gods veracity, taking no degree of complacency in his veracity or Will, have not true faith *in genere*, save analogically or *secundum quid*.

Rea. 8. Scripture being a Doctrine of morality, and not of meer Physicks, is morally to be understood : and therefore according to the common use of these words in morality, Trust, Faith, Affiance are not to be limited to any one physical Act, nor any one faculty of the soul, nor to be shut out of the Will. If this Town were all infected with the Plague, and only one Physician able to cure them; if he offer them to do it freely, and some slander him as a Deceiver, and he tell them again, If you will trust me I will cure you : All the world will understand here that by trusting him, he means both the trust of the understanding and the Will, arising from some satisfaction both of his ability and honesty, and so taking him for our Physitian, and putting our lives into his hand: and so in other cases.

S E C T. XII.

YOU conclude, page 410. with these censures. [1. That this Assertion [*common and special Grace are essentially the same.*] Is not only erroneous, but far more dangerous than many, nay most men think.] Answer. The more dangerous you take it to be, the loather you should have been, after so many explications and Disputations for your own opinion written by me) to have openly suggested that I maintain the very same thing that I deny and write against.

2. You say, pag. 411. [*That the other proposition, that Charity is essential to justifying faith, is a worse mistake than the former, in respect of the many ill Consequences, &c.*] Answer ; As you purpose [*To manifest this, when there is necessity or any just opportunity to do it.*] as you after say, and thereby put us in hopes of more of your labors ; so I think you are the Judge of necessity and opportunity, and seeing either will serve, I hope you will not want the later, if you do the former. But I would desire you that if God shall call you to this work, and satisfie you that it is the best improvement of your precious time to spend in the confutation of any errors of mine, that you would do me that great favour as to understand me (if I speak intelligibly) before you confute me, and to charge me with no opinions but my own, and that as delivered in my own words, and that taken together as they make up the full sense, or at least that you will not confute any opinion as mine, which I have written purposely against: and also that you fix not on my Aphorisms, till a corrected edition come forth ; the substance of the same Doctrine being more plainly expressed by me in many other books. And if this be the opinion that you are arguing against, I intreat you to say no more as my words, [*that love is the essential form of faith ;*] But that you may neither work want, if you are destinated hereunto, nor yet lose your labor ; I will before hand tell you my opinion, how far love belongs to faith ; when I first told you. 1. That I resolve by Gods assistance to say no more in substance ; then is the common Doctrine of Protestants, as far as I can understand it ; and therefore will have company in my cause. 2. That I will not say so much in terms as many of the most famous Protestants do ; I will instance but in two.

Chamier Panstrat. Tom 3. li. 12. De fide, cap. 4. proving faith to be in the Will, hath this Argument. [§. 16. Est & hoc Argumentum certum : Omnis amor est actus voluntatis. At fides est amor. Ergo est actus voluntatis : Major per se vera & cognita ; Minor probatur, quia vera fide, est ea, que credit in Deum, at credere in Deum, est amare Deum. Augustinus, in Psal. 130, Hoc est credere in Christum, diligere Christum. Et in Johan, tract. 29. Quid est credere in Deum? Credendo amare; & verò victus hoc ar-

gumento Gropperus in Enchiridio, &c.] and so he cites him as consenting.

The other is, *Macchovius*, who, 1. *Colleg. Disput. de Justific. Disp.* 14. §. 10, 11, 12, 13. answering *Camero's* objection, that by placing faith in the Will we confound it with Love, answereth, [*That the love of Complacency is required in faith, to its object. Hence Chemnitus on Melancthons Com. places, pag. 660, saith, [Faith is such a knowledge in the mind, to which followeth assent in the Will, and a motion of the heart apprehending and applying to it self with desire and Affiance, that object which is manifested to be good, so that it resteth in it : Object. But thus faith is confounded with Charity : which two the Holy Ghost distinguisheth specially, 1 Cor. 13. Answ. Charity there is considered, as it is carried to God and our neighbour, and not as it is carried to Christ as the meritorious cause, and the benefits by him obtained and promised to us in him, which is the Charity or Love of faith, and is distinguished from the former.]* Here he proceeds to shew the difference. Now my Judgement which you have to oppose (if that be your work) is this.

1. I take it as a certain and weighty Truth that saving faith is in the Will as well as the Understanding: and so do the stream of Protestants ; though yet I highly honour *Chamero*, and the French Divines of his mind, that think otherwise.

2. I think the very Act of the Will is not properly called Love, according to the received use of that word.

3. I think that all gracious Love is not the thing directly meant by the Apostle, when he extolleth Charity as the everlasting Grace.

4. I think that Faith, Hope, and Charity, are three distinct Graces.

5. I suppose that this noble Grace of Charity is the simple Love of the Deity, as our beginning and end, and all, and of all things else for his sake, as he appeareth in them : or the Complacency of the soul in God as our God. Creator, Redeemer, Sanctifier and Felicity, or as the chief good. And that the lawfull Love of our selves, and of food, rayment, wealth, books, Sermons, humiliation Duties, &c. may participate

cipate of some beams from this highest Charity, but is not directly the thing it self. And that faith is the *fiducial Assent* before described; and that Hope is the *fiducial desirous expectation* of the promised Glory, and the future blessings that are its necessary Foregoers.

6. I suppose that these moral acts and habits are *totius hominis*, and not to be confined to any one faculty, as meer simple physical Acts, at least not ordinarily.

7. I suppose that as there is (as aforesaid) *aliquid dilectionis* in Desire, and yet it is to be called Desire and not Love; and *aliquid dilectionis* in Hope essentially, and yet Hope is not Love, nor so to be denominated; every Grace being denominated not from all that is in it, but from that which is eminent and special in it, as to the Object; even so there is *aliquid fidei in spe*, & *aliquid spei in fide*, & *aliquid amoris in fide* & *spe*, and yet Faith is not Hope, nor Hope Faith, nor Love Faith.

8. The Schoolmen having some of them taken up a custom of distinguishing between Love in the affection and in the Will, and of calling all volition by the name of rational Love: if any be resolved to use their language, and to call the very act of Assiance, or of choice, or of consent, or Acceptance of an offered Saviour by the name of Love, though I will use the ancient terms and not his, yet for the thing signified I firmly hold, that it is as essential to saving Faith in Christ, as the Intellects Assent is; and that as *Davenant* speaks, Faith begins in the Intellect by Assent, and is compleated in the Will by the Acceptance of the offered Saviour. But this acceptance (or if you will needs call it Love) to Christ as the Mediator or Way to the Father, doth much differ from the formentioned Love of God as our chief good and ultimate end.

9. We are not said in Scripture to be justified by Hope or by Charity, but by faith: but it is such a faith as hath *aliquid spei* & *Amoris* in it: and will operate by these Graces.

10. What sense soever the Schoolmen make of their distinction of *fides informis*, & *formata Charitate*, yet in this following sense it may truly be said, that the Love of God doth as it were animate all Graces and Duties whatsoever: that is, not as they are particular accidents which have every one, no doubt, their

own form; but as they are Right Means to the End: For as the Respect to the end is essential to the means as means, (though not to the Act that materially is that means,) and the end intended or Loved is the cause of the means, (it being the very nature of a final cause to be *amatum & desideratum efficaciter ab efficiente, propter quod amatum fit effectus*, as *Ockam Quodlib. 4. qu. 1. & in sent. passim*;) So the Love of God as our end, must have the same essential respect and influence into all the means, that are *in usu* truly and acceptably such; as the *Intentio finis* hath into all ordinary means whatsoever. If this be the sense of *fides informis & formata charitate*, I think the distinction of very great use and moment: For I think that no Prayer, Study, Alms, suffering, is any further truly and fully moralized or Theological, or Religious, that is, are acceptable means to our fruition of God (which is our Salvation) then it is caused and animated by the *Intention of God as our End*, which is the *Love of God*; and so that faith in Christ, and Repentance, and Obedience, are all *mediate* Graces, and must be thus caused and animated by the Love of God (yet so, as that in some respect faith goeth before this Love, and in some respect Love before this faith, which having lately occasion to discuss, I shall not here digress again to do it.) Of this I have said somewhat in my annexed Explicatory Propositions. I confess I never understood whether any Papists took their distinction in this sense: But I remember *Aquinas* and some other of them say something that bendeth that way, though they seem not clear in it. And so much for my sense, that you may not assault me next in the dark.

If you join with the *Lutheran Hethusius* whom you cite in *detesting them that mix Faith and Love in the act of Justification*, you will detest the Generality of Protestants, who mix that is conjoin them in the act, though not to the act of Justification as of equal use: especially if you call all acts of the Will towards Good, by the name of *Love*, for then they commonly make them one.

As for the Hereticks you mention, p. 411. 412. I have no business with them, I'll study Gods word, and there is no Heresie. And for the right understanding of it, I have exceeding great cause to distrust my self, and depend on the gracious teaching of his

his Spirit. But I am resolved to be as impartial as I can, with respect to the Judgement of the Catholick Church of Christ.

As to your conclusion, pag. 413. &c. I freely confels that when such unlearned scriblers as we, *impune, & infelici puerperio* as you speak, do tire the (yet unsatiabie) press, unhappily bringing forth our impertinencies (I leave the impious and monstrous Heresies to the fathers or the finders to dispose of,) it were unworthy dealing if such as you should be denied liberty, to cleanse & save the Church from our Errors. And for my one part, as I think not my self meet to speak when I may be your hearer, so let my travail be never so hard, if there were but one press in *England*, which offered me its help to deliver me of my impertinencies, I were much to blame if I would not readily discharge it for your service, there being not many whose judgement (conjecturing by your Exercitations) I have preferred before yours. And therefore I take it for an honour (though not to have been mistaken by you, nor to have been the occasion of your so much trouble, yet) that I have the encouragement of so much of your Consent, and that you condescend to be at so much pains with me; where you did but think I had differed from you.

Though you chose to conceal your name, yet Tradition having published it, your labour is to be a great deal the more acceptable for the Authors sake. And if you despair of my Conversion by it, its more likely to be, because of the unteachableness of my dull understanding, them from the imperfection of your Arguments, had you but aimed at the right mark. And where I dissent with confidence because of my Reasons that seem somewhat cogent, yet is it with a mixture of self-diffidence, when, I think what a person I dissent from.

And for your Resolution [*to own and vindicate your Writing if occasion be.*] It were strange if any thing of yours should be unworthy to be owned by you; but instead of a vindication, were I your adviser, you should search after some of my greater errors, and Assault me rather in another point (if this be your Harvest work.) at least in something where really we differ, lest the world think that we are not in good sadness, and dispute not *ex animo*. But yet I leave this to your graver judgement, being so far from deprecating any of your labours to save men from the danger of
my

my opinions, as that I am tempted to be a little proud that I am chastised by so learned and eminent a man ; and can promise you that your Light shall be welcome to me, and your rebukes not altogether lost. But for [*the explication and confirmation of my new untrue Hypothesis*] as you call it, you speak so much too late, that I confess I have not the skil to speak much plainer then I have already done: I have here done something, but its little but what was done before. And for the *confirmation*, you have saved me that labour.

Had I known which are the [*by-mistakes*] in yours, which you would not have severely toucht, I should have past them over without any touch at all: But if I had not expressed my Dissent from you on those points that you bring in on the by, I should have had nothing to say, but to have joined with you against that *Baxter* whoever he be, whom you assault. And, taking me for so angry a fellow as your suppositions of a passionate Reply do intimate, I knew not whether you let not fall these passages on the by, lest I should, like the angry man in *Seneca*, have fallen upon you for saying still as I say, and bid you *differ from me in somewhat that we may be two*. [*Impertinencies*] I dare not promise you to avoid: But I were very unworthy if I would be passionate with so learned and sober a man as you. But had I to do with a passionate man, I should expect to be charged with passion when ever I make him angry: as if nothing but anger could provoke anger. Even Agitation with pressure sometime sets the Turners wood on fire. When I have bin readier to nod then to be Angry, yet if I have fitted *verbarebus*, I have oft been called angry, when the Truth is, I am daily lamented that my pituitous brain and languid spirits, have deprived me of the passion that once I had; and which I daily find the want of in my stupidity. But at least I shall promise you, that if I be [*impertinent*] the very Position and Design of my whole Book shall not be *Impertinent*, nor left to the Vindication of a *Non-Putarem*. Your prayers and *pitty* I shall need I doubt not, and gratefully accept. But you shall not have the excuse of a *Passionate Reply* to deprive us of your Labours. As for your *Ability not to Reply*; your *p tui bonas horas non sit perdere*, and your *other business*, I have the *Insudency* as to vie with you, and purpose so far to overgo you, as that

you

you shall see *I was able to be silent*, though your writings be never so free from *Passion*, if they concern not me or the cause of God, any more then this that you have written. And if by your fore-intimations of [*Railing Rhetorick signifying nothing but want of Reason,*] your Readers shall be brought into a conceit that they even hear me Rail before I speak, I intend to be so long silent till I have awaked them by saying nothing, and made them know that they did but dream. And whether I be reputed Reasonable or unreasonable, *Passionate* or *Calme*, *Erroneous* or *Orthodox*. though I undervalue not the Judgement of worthy men. yet am I so neer another kind of Judgement, that I have the less regard to spare for this. Even good and learned men do judge of Persons exceeding variously, as the variety of their prejudice, and interests leads them. So the Great and famous *Scaliger*, *Frans. Junius* was so great a man that [*Ab Apostolorum temporibus hactenus parem Theologum nullum vidisse seculum*] was his Elogie (*referente constantino L. Emperour.*) But to the great and famous Dr. *Twiss*, how unacquainted is he with School-Divinity? How unmeet for such Disputations? How over-witted by *Arminians*? How obscure and what not? So our excellent Bishop *Hall*. he was [*The Glory of Leyden, the Oracle of Textual and School-divinity, rich in Languages, subtile in distinguishing, and in Argument invincible.*] Epist. 7. And to the great *Thuanus*, he was [*Vir desultorio ingenio, qui multa Conatus, an adsecutus sit quod moliebatur, doctorum erit judicium.*] Hist. To. 3. l. 79.] What can be more contrary then the censures of these men? Who more Learned, more modest, and faithful in reports, then the two that are on the one side, and the two that are on the other? How vain a thing is the esteem and applause of men! we stand or fall to the Judgement of the most Great infallible God. They that take him sincerely for their God, do take him as Enough for them. And they that find not enough in him, will never be satisfied.

March 31.

1658.

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FINIS;



REader, Because many that have bought the former Editions of my Book called *the Saints Rest*, do grudge that I have annexed a Sheet to the seventh Impression, on this Subject, which was not in the former, that they may have it here without buying that Book again, I shall here also annex it.

T O t h e R E A D E R .

Reader,



Am so loath to leave thee under any mistake of my meaning in this point, that I shall yet make some further attempt for the explaining of it. And whereas I understand that some Readers say that this nice distinguishing doth but puzzle men: and others still fear not falsely to give out, that I make common Grace and special to differ only gradually and not specifically, in despite of my express asserting of the contrary; I intreat the first sort to tear that leaf out of the Book which speaks of this Subject, that it may not trouble them, or to be patient while we speak a few words to others; that understand that which they are but puzzled with. And I desire the second sort once more to remember. 1. That I still affirm that common Grace and special do differ by a moral specificke difference, and not a gradual only. 2. But that this moral specificke difference doth materially consist in a Physical Gradual difference. 3. And it being a Moral subject that we have in hand; our terms must be accordingly used and understood, and therefore it is most proper when we speak of any un sanctified man, to say that [he is not a Believer, he hath no faith, he hath no Love to God, &c.] because we are supposed to speak only of a true Christian saving faith, Love, &c.] 4. But yet when it is known that we speak of another faith and love, we may well say that an un sanctified

fi'd man bath these: and when we enquire of the difference, we must be as exact as possible, in shewing wherein it lyeth, lest we delude the hypocrite, and trouble the Regenerate. That the Faith, and Live, and Sanctity of the Ungodly are but Equivocally or Analogically so called; in respect to the Faith and Love of the Saints, I have proved in my fifth Disputation of Right to Sacrament.

That which I shall now add to make my sense as plain as I can, shall be these following Distinction: and Propositions.

We must distinguish between, 1. Those Gracious acts that are about our End, and those that are about the means. 2. Between God considered generally as God, and considered in his several properties and attributes distinctly. And Christ considered personally, and considered fully in the parts of his Office, whether the essential or integral parts. 3. Between the Goodness of God in himself considered, and as suitable unto us. 4. Between the simple act of the Intellect, and the comparing act. 5. Between the simple Velleity of the will, and the choice that followeth the Comperate act of the Intellect. 6. Between the Speculative and Practical act of the Intellect. 7. And between the Acts of the will that answer these two. 8. Between an End that is ultimate, but not principal and prevalent, and an End that is Ultimate and chief also.

Prop. 1. An un sanctified man may Love him that is the true God, and believe in that Person who is Jesus Christ, the Redeemer. This is past controversie among us.

Prop. 2. An ungodly man may love God as the Cause of his Prosperity in the World.

Prop. 3. He may know that his everlasting happiness is at the dispose of God, and may believe him to be merciful and ready to do good, and that to him. And consequently may have some love to him as this Gracious and Merciful.

Prop. 4. He may by a simple apprehension know that God is Good in himself, and Goodness in self, and preach this to others. And consequently may have in his will a consent or Willingness hereof, that God be what he is, even infinite Goodness.

Prop. 5. He may have a simple Apprehension that God should be Glorified, and honoured by the creatures: and so may have a simple Velleity that he may be Glorified.

Prop. 6. He may have a General dim apprehension that everlasting

lasting Happiness consisteth in the sight of the Glory of God, and in his love and favour and heavenly Kingdom; and so may have some love to him as thus apprehended.

Prop. 7. He may compare God and the creature together, and have a speculative or superficial knowledge that God is better than the creature, and better to him; and may write and preach this to others: And so may have an answerable superficial uneffectual Velleity or love to him, even as thus considered.

Prop. 8. One and the same man may have two contrary Ultimate ends of his particular Actions: Even the pleasing of God, and the pleasing of his flesh: proved.

Argument. 1. If the same heart may be partly sanctified and partly un sanctified (that is, in some degree) then it may have two contrary ends: Or if the same man may have flesh and spirit, then he may have two contrary Ultimate ends. But the Antecedent is certain, Ergo — so far as a man is carnal and un sanctified, flesh-pleasing and carnal self is his End.

Argum. 2. If the same man might not have two contrary Ultimate ends, then the godly should never sin but in the mis-choosing of the means, or abating the Degrees of love to God: But the consequent is false and against experience, Ergo. — Peter did not only mischoose a means to Gods Glory when he denied his master. A godly man when he is drawn to eat or drink too much, doth it not only as a mistaken means to Glorifie God, but Ultimately to please his flesh. Either David in Adultery did desire flesh-pleasing for it self, or for some other end. If for it self, then it was his Ultimate end in that act: If for somewhat else as his end, For what? no one will say his end was Gods Glory. And there is nothing else to be it.

Prop. 9. There is a continual striving between these two contrary ends where they are, One drawing one way, and the other the other way; and sometime one, sometimes the other prevailing in particular acts.

Prop. 10. But yet, every man hath one only Prevalent Ultimate end, which is to be called *Finis hominis*, or is the chief Ultimate End of the Habitual Predominant Inclination or Disposition of his soul, and of the tenour or bent of his course of life. And that which goes against this Habitual bent, is said to be the Act [not of him,

him, but of something in him] that is, not of that predominant disposition which should denominate the man to be Godly or ungodly, but of some subdued disposition that by accident hath got some advantage.

Prop. 11. As Godly men have God for their end, as to the predominant habit of their souls, and bent of their lives, so all wicked men in the World have the creature and carnal-self for their end, as to the Predominant Habit of their hearts, and bent of their lives: so that this is simply to be called their several end, which is the Ruling end, and hath the greatest Interest in them: But yet as carnal self is a subdued, resisting end in the Godly, prevailing in some particular Actions; (as is too sure,) so God and Salvation may be a stifled, abused, subjected end of the ungodly that have but common Grace, and may prevail against the flesh in some particular outward Actions.

This is evident in the foregoing Propositions. If a man by common Grace may have such a simple and superficial apprehension of God as is before mentioned, knowing him to be good in himself, yea best, and good and best to him, when yet at the same time he hath a more deep predominant habitual apprehension that the Creature is best for him, then certainly he may have a subdued Love to God as best in himself and to him, that's answerable to this superficial knowledge, and consisteth with a predominant habitual Love to the Creature and carnal Self. I would desire every Divine to be ware that he tell not the unsanctified, that whoever hath the least degree of Love to God for himself, or not as a means to carnal ends, shall certainly be saved: For he would certainly deceive many thousand miserable souls that should perwade them of this. He that believeth that there is a God, believeth that he is the chief Good, and best for him if he could see his Glory, and fully enjoy his Love for ever: And many a wicked man doth preach all this, and think as he speaks; but it is all but with a superficial opinionative Belief, which is mastered by more strong apprehensions of a contrary Good; and so they love but with a superficial Love, that's answerable to a meer opinionative Belief, and is conquered by a more potent Love to the contrary. So that strictly if you denominate not that single act, nor the person as thus disposed, but the bent of his affections, or the Person according to what indeed he is in the

Predominant habit of his Soul ; so it is fittest to say that the godly loveth not the world, nor the things of the world, and the wicked loveth not God, nor the things of God as such.

Prop. 12. *The sincere intending of the end, doth concur to constitute a sincere choice of the means. And therefore the Schoolmen say, that Charity (or Love to God) informeth all other Graces : not being the form of them as such or such Acts or Habits, but as gracious means : As the means are essentially as means for the end, and so animated by it ; so the mediate Acts of Grace as mediate, are essentially animated by the love of the end, and participate of it. In this sense their Doctrine of the informing of other Graces by love, is not only true, but of very great weight, and giveth light to many other points. And Thus as men of common Grace have only an abused, subdued Will or Love to God as their end, that's conquered by the contrary, so they have but an unanswerable faith in Christ, as the way to God the Father, and an answerable use of all other means, which will never bring them to attain the end that is so superficially and uneffectually apprehended and intended. I desire the learned Reader to peruse well the first Disputation of Rada for Scotus, on this question.*

Prop. 13. *The Act of Love or Faith are considerable. 1. Physically : 1. In general as Faith and Love. 2. In special, as this Faith and Love about this object, the Father and the Son. And thus by common Grace men may have True Faith and Love; that is, such as is physically a true or real Act. 2. They are considerable morally : and that, 1. Either as Duty answering a Precept [believe and love God.] And thus they have an analogical defective Morality in them, and so are that far, sincere or true ; but not that same true Love or faith in specie morali which the Command requireth. For it commandeth us to love God above all, &c. 3. They are considerable as conditions of the Promises and Evidences of spiritual life in the soul, and thus wicked men by common Grace are never made Partakers of them. They have not the things themselves. Their Faith and Love is not the same thing which hath the Promises made to them in the Gospel ; and so are not true or sincere.*

Prop. 14. *By common Grace, men may love God under the Notion of the chiefest good, and most desirable end, and yet not wish*
that

that Love which the chiefest good must be loved with ; and therefore it is not morally sincere or saving.

Prop. 15. There is no notion whatsoever that a true Christian hath of God, and no word that he can speak of him but an unregenerate man may have some apprehension of that same notion, and speak those words ; and know every proposition concerning God and Christ as Redeemer, which a godly man may know: and so may have some love to God, or faith in Christ in that same notion : though not with such a clear effectual apprehension and lively powerfull love, as the sanctified have.

Object. He cannot love God as his end. Answer. I have proved before that he may with a superficial uneffectual subdued Love.

Object. He cannot love him as the chief good. Answer. I have proved that he may love him under that notion, though not with that love which the chief Good must be loved with.

Object. He cannot believe in Christ, or desire him, as a Saviour to free him from every sin. Answer. Not with a prevalent faith or desire; for still he hath more love then averseness to that sin ; and therefore more Averseness then love to Christ as such : But in general he may wish to be free from all sin, so in particular he may have uneffectual wishes to be from his most beloved sin in several respects.

Object. But not to be free from sin as sin, or as against God.

Ans. Yes: A man by common grace may know that sin as sin is evil, and therefore may have uneffectual wishes to be freed from it as such : but at the same time he hath stronger apprehensions of the pleasure, profit or credit that it brings him, and this prevaileth. Indeed mens carnal interest which in sin they love, is not its opposition to God, nor the formal nature of sin. Doubtless all men that are ungodly do not therefore love sin, because it is sin, & against God, at lest this is not so total in them, but that there may be a subdued mind to the contrary, and dislike of sin as against God. Many a common drunkard I have known that when he hath heard or talkt of sin & as sin, as against God, hath cryed out against himself, and wept as if he abhorred it : and yet gone on in it for the pleasure of the flesh.

Object. But where then is mans natural enmity to God and Holiness? Answer. 1. Its doubtfull whether man naturallly hath an enmity to God and Holiness, considered simply, or only considered as being against mans carnal interest. 2. But Were the former proved.

ved, yet common Grace abateth that enmity, and gives men more then corrupted nature doth.

Object. But the experience of the godly telleth them that it is another kind of Light and Love which they have after conversion then before. *Ans.* 1. It is not all Converts that can judge by experience in this; because all have not had common grace in the highest, or any great observed measure before conversion. 2. Its hard for any to make that experiment, because we know not in our change just when common Grace left and special Grace began. 3. A Physical gradual difference may be as great as that which your experience tels you of. Have you experience of common light and love before conversion, and of another since which differeth from it, more then the greatest flame from a spark: and more then the sun-shine at noon from the twilight when you cannot know a man? Or more then the sight of the cured blind man, that saw clearly from that by which he saw men like trees; or more then the pain of the strappado from the smallest prick of a pin.

Object. But it is not common gifts that are workt up to be special Grace; one species is not turned into another. *Ans.* True: Imperfection is not turned materially into perfection. The dawning of the day is not materially turned into the greater light at noon. But a greater light superveneth, and is added to the less. The blind mans seeing men like trees, was not it that was the perfect following sight, but an additional light was it.

Object. But special Grace is the divine Nature, the image of God, the new Creature, &c. and therefore doth differ more from common. *Ans.* I easily yield the Antecedent, but deny the Consequence. The difference is as admirably great as these terms express, though it be but a moral specifick difference.

Reader, I will trouble thee no more, but to entreat thee, if thou be of another mind, to differ from me without breach of Charity, as I do from thee, and to remember that I obtrude not my explications on any; and if I have done thee wrong, it is but by telling thee my thoughts, which thou hast liberty to accept or reject as thou see'st cause. But again, I intreat thee rather lay this by, or tear it out of the book, then it should be any stumbling block in thy way, or hinder thee from profiting by what thou readest. The Lord increase our Light and Life, and Love.

JAN. 15. 1657.



