

A
Scriptural
DEFENCE OF THE TRUTH,
As it is in
JESUS:
BY W. W. HORNE,
Minister of the Gospel, Leicester.
Containing
A Reply to the Remarks of Gaius,
On the
Faith of the Gospel Vindicated.

Men, Brethren, and Fathers, hear ye my Defense.—PAUL.
My Defense is of GOD, who saveth the upright in heart.—DAVID.

Printed by J. Plumbe, Nottingham.

Sold by the Author at Leicester, and by Button and Son, Paternoster-
Row, London.

1801

Preface.

THE following attempt to defend the Doctrines of free Grace, which was written after much prayer to the Lord for divine direction, is, with all due respect and esteem, most humbly committed to the serious attention, of all the affectionate followers of the meek and lowly Jesus. — That the eternal Spirit may accompany it with his blessing, is the fervent prayer, of their willing Servant, in the cause of our dear Immanuel,

W. W. Horne.

Leicester, June 1801.

A SCRIPTURAL DEFENCE OF THE TRUTH,

My dear friends,

I AM once more called upon to defend the truth of the precious Jesus: but to defend it upon a very different occasion: — against a pamphlet containing "Remarks" on my two Sermons on Faith, by a celebrated Author, who has disguised himself by appropriating the fictitious name of Gaius (and if this be the only fictitious name he assumes it will be well,) but I must confess that it is with a degree of reluctance that I engage my pen to answer a pamphlet, which merits nothing but my silent contempt: and indeed I should have taken no notice of it, but for this consideration, that though the pamphlet is replete with abuse, and scurrility, which render it contemptible ; its author is held in the highest esteem by a large body of professing Christians ; and is looked up to by some with a respect bordering upon reverence, as a guide who is almost incapable of erring from the truth. And as a great master in the Baptist Israel, is supposed by many to be an unanswerable writer: and in that character he would have passed unnoticed by me, had he not by printing his "Remarks," summoned me to the bar of the public, to plead the Cause of the truth as it is in Jesus. But it is with reluctance that I proceed: for though Controversy may in many respects be justifiable, and in many instances I believe it has been blessed, when conducted in a right spirit; yet I must confess, that it is to me, a very unpleasant engagement: as it very commonly interrupts that peace of soul, which is to every child of God a most desirable object, and which must be esteemed a supreme and invaluable blessing, by all those who live under its benign, and comfortable influence. A peace with God flowing from Christ, and marvelously communicated to the soul by the Holy Ghost. Possessing

this peace, come what will the Christian is happy. Storms of temptation may beat upon his soul, but cannot move him—he is founded upon a rock. Men may treat him with contemptuous smiles, or their faces may blacken with threatening frowns—in this he is not afraid. He looks up to the precious Redeemer with such petition as this “Lord deliver me from unreasonable and wicked men, for all men have not faith:” and receives for answer this consolatory language from the Prince of Peace “Be of good cheer, I have overcome the World”. Afflictions of various kinds may attend him; — for many are the afflictions of the righteous; but a peace of conscience, a peace with the Lord his God, reconciles him to the rough and thorny way, and he rejoices in tribulation. In short, enjoying peace, communion, and fellowship with his covenant God, in the person, blood, and righteousness of Christ his redeemer, his soul is supported, comfortably supported, in the most dreadful conflicts with his enemies. In the most trying and afflictive circumstances, he enjoys a peace which passes all understanding. And though this peace remains thus immoveable, how soon, and how very frequently, it is disturbed by dispute and controversy. The disputant, wholly intent upon a victory over his opponent, loses sight of the precious Redeemer — the amazing worth of souls, and contends for his favorite sentiment, merely to secure his own glory and applause. The calumny, and detraction which he exercises, imperceptibly embitters his spirit, and by pouring out personal invectives, an unbecoming levity steals insensibly upon him. He is now, no longer awed by the solemnity of religion, but can lampoon the grand doctrines of Christianity, and speaks in a jocose, trivial manner, of the momentous concerns of eternity! — O how awful! To trifle with those things, which angels dare not look into, but with the most profound reverence! And I am' sorry I have to say, that such spirit is too evidently discovered by Gains in his Remarks" to pass unnoticed by the serious reader. — What person possessing the Spirit of the meek and lowly Jesus can join with him in the following language?

“It is grievous to think that a people sustaining the character of a Christian church, should suffer themselves to be imposed upon by such flimsy, incoherent, and erroneous preaching, and reckon it the Gospel of Jesus Christ!” {* Page 4.} Though he immediately says, “of Mr. Horne I know nothing save from this publication.” And does he find any ground there for this vulgar abuse? But even admitting, that this defaming assertion is founded upon fact — admitting that my preaching is erroneous, is this a commendable Spirit to exercise, in order to convince me of my error? Does it comport with the language, of Paul (2 Tim. 2. 24.) The Servant of the Lord

must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves?

Again in p. 22, because I assert, what every one called of God to the ministry can assert, that I am set for the defense of the Gospel, he says, speaking of me, and all other " Ministers of the Gospel," " This is certain that if they, and he, had each studied to imitate a certain impostor who bewitched the people, giving out that himself was some great one they could scarcely have acted in stricter conformity to his example." Nor could Gaius have acted in stricter conformity to those of old, who poured contempt upon the holy Jesus in such language as this — He hath Beelzebub, and by the prince of the Devils casteth he out Devils (Mark 3. 22.) And my dear Redeemer hath given me to expect the same treatment: It is enough for the disciple that he be as his master, and the servant as his lord: if they have called the master of the house Beelzebub, how much more shall they call them of his household? So that this abuse only verifies what my Master hath declared I shall endure for his name sake.

He begins his remarks not only with expressions of disapprobation, but even displeasure; and pours out contempt upon the sermons committed to his perusal, without even assigning one reason why? Only they did not meet his approbation, therefore he asks, "Why did you wish to impose upon me the task of reading such a performance?" But because it was a Task to Gaius even to read such a performance! Does it follow that it must invariably prove so to all my readers? If he cannot read without disgust, what is the experience of every heaven-born soul,* we are not to conclude from that, that others cannot read for their edification?

* If the unprejudiced, experimental Christian, peruse attentively, the sermons which are evidently despised by Gaius, he will find that their general contents, harmonize with his own heart-felt experience.

Infidels have read the Bible with disgust, and undoubtedly it has been a Task to them; because their motive in perusing it, has only been to make "remarks" upon detached parts of it; and not with a view for their edification; but only in order to expose, and presumptuously contemn, the whole sacred volume. Nevertheless, those taught of God, who read it upon a far different motive (with a desire to become established in its glorious doctrines) — derive, from the perusal thereof, an inexpressible consolation; and can with boldness attest the truth; and divine authority of the Scripture,

from their own experience: because they have received the spirit which is of God, that they may know the things that are freely given to them of God — they are spiritual and can discern the things of the Spirit. 1 Cor. 2. 12; 14.

Gaius in the same page farther adds; “I hope this is not a fair sample of Norfolk divinity. If so, they are low indeed!”

Norfolk divinity! — The divine doctrines that I have asserted, and defended, as the Lord gave me ability, are originally neither of Norfolk; Northamptonshire, or any other county of England, or country upon the face of the globe — My doctrine is not mine but his that sent me [* John 7. 16] for I neither received it of man, neither was I taught it but by the revelation of Jesus Christ [* Gal. 1:12]

Probably in adopting this language, Gaius may reply, as he has done to my motto on the title page of my sermons; “From the pen of an apostle and prisoner of Jesus Christ, such language was proper, but the words of the wise are not fitted in the lips of every one.” — But it is written in the prophets, And they shall be ail taught of God [* John 6. 45.] And though Paul received extraordinary information at his conversion, yet all the ministers of Christ, have the same all-wise and infallible Teacher. — It seems good in the Father's sight, to hide the mysteries of the Kingdom from the wise and prudent, and to reveal them unto babes — receiving wisdom from above, their faith stand not in the wisdom of men, but in the power of God: [*1 Cor. 2. 5.] neither do they teach for doctrines the commandments of men, [* Matt. 15. 9.] but have a message from God unto the people; for How shall they preach except they be sent ? [§ Rom 10.9.] Christ is formed in their hearts the hope of Glory — their bodies are the temples of the Holy Ghost — The Spirit of Christ witnesseth with their spirit, that they are the sons, and servants of the Most High God. They declare Christ's power, and preciousness, the riches of his Grace—pardon peace and reconciliation with God through his precious blood, from the most familiar and comfortable acquaintance with the unsearchable riches of his Grace, in their own soul's experience. They can trace the dealings of God the Spirit, with a soul in its regeneration, because they themselves are the workmanship of the Spirit of God. And all this amounts to the expression of the Apostle before quoted - neither was I taught it but by the revelation of Jesus Christ, And therefore I will still venture to say — That I am set for the defense of the Gospel, and that the Doctrine which I have advanced in my sermons, the truth of God. Gaius if he thinks fit, may, treat it with lightness and turn it into ridicule; but

with all his " remarks" he has not refuted it, and I defy him ever to refute it: for that which is of God will stand whoever opposes it; and may the Lord help him to take heed, lest happy, he be found even to fight against God!

I would only ask, Has he published to the world a complete refutation of my Doctrine Has he considered, and replied to every argument in my sermons? Has he considered all the passages or scripture that I have referred my readers to, as undeniable proofs of what I have advanced? And has he proved that any of those scriptures are wrested, or misapplied? No; and till he does, he may term mine Norfolk divinity, or what he pleases; in the strength of Jesus, I am determined still to exercise a boldness in its defense ; and beseech the God of all Grace, that it may be made savingly known, not only in Norfolk, but to the Ends of the Earth!

And "if this is a fair sample of Norfolk divinity" Gaius tells us, "they are low indeed! ." Blessed be God, I believe this is actually the case of many precious souls in Norfolk; who have learned of Jesus, to be meek and lowly in heart (Matt. 11. 29,) — who under a sensibility of their utter depravity, are humbled at the footstool of divine mercy. —Convinced that they have no natural ability to help themselves, to come to Christ, or believe in Christ, acknowledge, that it is God the Spirit who worketh in them, both to will and to do of his own good pleasure. Such are made wise unto salvation, according to Solomon's account, with the lowly is wisdom, (Prov. 11. 2,) and are evidently the chosen people of God, whom the Lord hath loved from everlasting, and takes a pleasure in, according to the language of the Psalmist, Though the Lord be high, yet hath he respect unto the lowly, but the proud he knoweth afar off. (Psa. 138. 6) And to this agrees the exhortation of the apostle, Walk worthy of the vocation wherewith ye are called, with all lowliness, (Eph. 4. 1,2.) Let nothing be done through strife, or vain glory, but in lowliness of mind, let each esteem other, better than themselves, (Phil. 2. 3.) Thus the Scripture evidently attests the safe, happy, blessed state, of those who are low indeed!

The next object of Gaius's remark is the motto on the title page — Knowing that I am set for the Defense of the Gospel: to which I have affixed the name of Paul, and therefore he had no ground to say, that I assumed that title. It was asserted as a Passage of God's Word, to prove me justified in vindicating the faith of the Gospel. Nevertheless I am firmly persuaded that not only Paul, but every true minister of Jesus Christ, may adopt the Language.

There certainly are ministers that have no right to assume such title: for instance, such as desire to be teachers of the law, (or if they speak of faith, they are so wedded to the law, that they treat of it only as a legal duty,) understanding neither what they say, nor whereof they affirm. (1 Tim. 1 7.)

But he who is set for the defense of the gospel must necessarily know what the gospel is. This the Spirit teaches him. He feels the power, the sweetness, and excellency of it — and declares it to be the power of God unto salvation, (Rom. 1. 16.) He must not be a novice, that is, an un-experienced man, lest being lifted up with pride, he fall into the condemnation of the devil, [1 Ti.3.6] — not a stranger to his own heart — not ignorant of Satan's devices — not unskillful in the word of righteousness.

Born of a spiritual birth, he enjoys light, life, liberty, joy and peace of soul in the Lord Jesus Christ. Experimentally acquainted with a broken heart, and a wounded conscience, also with the marvelous efficacy of the dear Redeemer's Blood to administer pardon and peace to the guilty sinner, and with the soul-supporting sweetness of the divine promises, he is able to speak a word in season to those who are weary, and to comfort them who are in any trouble, by the comfort wherewith he himself hath been comforted of God, (2 Cor. 1. 4.)

Entering into the holiest of all by the blood of sprinkling, he holds communion with, and receives divine instruction from, the eternal God himself. The doctrine he preaches is the food his own soul daily lives upon; and he cannot but speak the things which he has seen and heard. [Acts 4.20] — Things which the Lord hath shewn him, and spoken powerfully to his heart. — Thus he goes forth to preach, in the strength of the Lord, and in the power of his might — strengthened with might, by his Spirit in the inner man, [Eph.3:16] the weapons of his warfare are not carnal, but mighty through God to pulling down of strong holds: [2 Cor.10.4] so that he defends the Gospel, not in his own strength, but in the power of him, who is the author, and finisher of his faith — in the power of the Almighty Jesus.

He is called a minister of the New Testament, (or covenant) in contradistinction to a minister of the old covenant, or covenants of Works. — A minister of the Spirit, to distinguish him from a minister of the letter. He is dead to the law by the body of Christ; for when the commandment came, as a killing letter, sin revived and he died. Thus he is experimentally acquainted with the law, as the ministration of Death, and hath the sentence

of death in himself, that he should not trust in himself, but in God, who raiseth the dead. [2 Cor.1.9] Such minister will never send a poor sin-despairing soul to the killing letter, in order to obtain life — he is better taught, — the Lord hath made him an able minister of the New Testament, not of the letter, but of the spirit, for the letter killeth, but the spirit giveth life.

He knows by experience the utter depravity of human nature: that the heart is deceitful above all things, and desperately wicked [Jer.17.9] for out of it proceed evil thoughts, murders, adulteries, fornications, thefts, false-witness, blasphemies; these are the things which defile a man — that it is an evil heart of unbelief — that unbelief hath an entire, predominant influence over the Soul — that he is all over Unbelief—not a faculty of the soul, but is bound down by the chains of darkness and Unbelief! — So that he cannot believe; for nothing short of an Almighty power, can break these chains, and enable him to embrace Christ. — No man can receive this saying, save those to whom it is given [Mat.19.11] —Such minister, thus taught of God, will never make the Faith of God's elect, the Duty of every man; and say that the Lord will damn men because they have not, what he never intended they should have. There is enough in man to damn him, without his being damned for being destitute of what it did not please the Lord graciously to give him.[Eph.2.8] He is dead in Unbelief and is justly condemned for what, is in him, as a rebel against God. For if unbelievers are damned for not believing, it follows in course, that believers are justified for believing; and this I defy Gaius to confute, agreeable to the language of Christ: He that believeth and is baptized shall be saved; but he that believeth no shall be damned. (Mark 16. 16.) If this text of scripture imply, that he that believeth not, is damned for not believing, it must also imply, that he who believeth, is saved for believing. We have equally as much right to infer the latter, as the former: and if justified for believing, then justification must be by the Grace of faith, or rather, by the act of faith, and not by the Lord our Righteousness, who is made over unto us justification. The whole of Gaius's scheme amounts to this, that faith is made the duty of all men, and if we obey, we are saved for our obedience, if we disobey, we perish for our disobedience: and if this is not salvation by works, I know not what is. May the Lord the Spirit, if acceptable in his sight, convince him, and all that have embraced a scheme so derogatory to the distinguishing Grace of God, of the error of their way!

Farther, a minister of the Gospel is one brought out of darkness into marvelous light, and can speak to the edification of the children of the light; for the Lord God is his sun — arisen upon him with healing in his wings; and he proclaims with joy of soul, the enlightening, enlivening, fructifying influence of his genial beams. (Psa. 86. II, Mal. 4. 2.)

He is passed from death unto life, because the law of the spirit of life in Christ, hath made him free from the law of sin and death; and he preaches Christ, the resurrection and life.

He is no longer a legal bond-slave, but the Lord's free man — a free man of the city of God. Made free from his legal bonds, he now serves in newness of the Spirit. — He stands fast in the liberty wherewith Christ hath made him free, [Gal.5.1] and is instrumental, in the hands of his Redeemer, of proclaiming liberty to the captives, and the opening of the prison to them that are bound. Isa. 61. 1.)

Having an heart-felt experience of peace by the blood of the Lamb, he publishes the glad tidings of peace, as a true Ambassador of Christ. Delivered from legal, slavish fear, by perfect love, he comprehends (so far as can be comprehended by the Saints) what is the breadth, and length, and depth, and height of the love of Christ, (1 John 4. 14., Eph. 3. 13.) and has a message of Love from God, unto the people.

And the eternal God, who hath given him these essential qualifications for the ministry, hath also set him for the Defense of the Gospel.

1. As a laborer in Christ's vineyard, it is incumbent on him to take the foxes; the little foxes that spoil the vines, for our vines have tender grapes. Christ is the vine, and his people are the branches; and these tender Grapes, represent the weak and feeble who are attacked by erroneous preachers, represented by foxes, for their subtilty, and various deceptive schemes — and as " attack implies defense" — he is set for the Defense of the Vineyard. (S. Song, 2. 15.)

2. As a shepherd — he is not only to feed Christ's sheep, and lambs, but to defend them against ravening wolves. — This Paul declared in his admonition to the Ephesians Elders: — "Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own

blood. For I know that after my departure shall grievous wolves enter in among you, not sparing the flock." (Acts 20. 28, 29.) These wolves generally put on sheep's clothing, and appear like an angel of light outwardly, but within full of hypocrisy and all uncleanness. But the precious Jesus hath given his Redeemed a mark, whereby they shall distinguish between a true sheep of Christ, and a wolf in sheep's clothing —Ye shall know them by their fruits. Now, what fruits are here intended?

Not an outward shew of virtue and piety; though sure I am, that the children of the light will let their light shine before men; whose good works proceed from a new heart: but this is not the greatest evidence that they give, of the reality of their Christianity because a man may outwardly appear righteous unto men, when he is in the gall of bitterness, and in the bond of iniquity.

The false prophets have sheep's clothing, and therefore outwardly appear as sheep; but inwardly they are ravening wolves. The fruits then, intended, are those which evidently manifest that the minister is a spiritual man; that he has a rich experience of the love of Christ, whose kingdom erected in his heart is righteousness and peace and joy in the Holy Ghost. Such renewed soul produces the fruit of the Spirit, which is love, joy, peace, long-suffering gentleness, goodness, faith, meekness, temperance, against such there is no law. [Gal.5.22] He speaks experimentally of these; the truth of God divinely influences his soul, and he can speak of its holy tendency, and comfortable effects, as he is daily actuated by its soul-transforming power. For a good man, out of the good treasure of his heart, bringeth forth that which is good: and an evil man, out of the evil treasure of his heart, bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh. (Luke 6. 45.)

3. He acts in the character and capacity of a watchman; whose office it is to keep the city, and defend the inhabitants thereof in the night season, when they are exposed to most imminent dangers — to Thieves and Robbers. When these are endeavoring to perpetrate their wicked designs, it is his business, at least, to give the word of alarm. And so in a spiritual sense, is the man to be detected, who entereth not by the door into the sheep-fold, but climeth up some other way, for the same is a Thief and a Robber: (John 10. 1.) who robs Christ of his power and glory, by ascribing to the creature, that power which is alone due to the Creator, and turning the Gift and Grace of God into a legal Duty; and by breaking down the hedge of the Lord's vineyard, and making the precious fruit thereof common to all men. Of such

the Eternal himself complains; — " O Israel, thy prophets are like the foxes in the deserts, ye have not gone up into the gaps, neither made up the Hedge for the house of Israel, to stand in the battle in the day of the Lord." (Eze. 13. 4, 5.)

As it is the watchman's business to give the word of alarm to the inhabitants of the city, it is also the business of a Gospel Minister to sound an alarm in the holy mountain of the Lord. (Joel 2. 1.) An alarm of, Beware of men — Beware of Dogs, beware of evil-workers, beware of the concision.

It truly concerns him to Cry aloud and spare not, to shew, not merely the profligate world, but particularly God's people, his professed people, their transgression, and the house of Jacob their sins. (Isa. 57 1.)

Is not his office infinitely important who watches for souls as one that must give an account! Shall he, can he keep silent, while those errors are propagated, which have the melancholy tendency to eclipse the sun of righteousness in his meridian glory, and keep the precious sons of Sion in darkness and legal bondage?

I will very readily acknowledge, that there are some now, as well as in former times, who vainly and presumptuously assume the character and title, without ever being, employed by the King of Sion as watchmen of the city of our God! Against such Isaiah exclaims: " His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber." (Isa. 56. 10.) These will never give the word of alarm ; " their situation renders it absolutely impossible: for they are blind to their own most awful state; they see not the evil of corrupt nature, that it is only evil and that continually — if they knew this by a bitter experience, they would never contend for man's natural ability to believe. — They are dumb and have neither heart nor tongue to speak for Jesus, — They are strangers and foreigners and know not the language of Canaan. — Sleeping—having their eyes fast closed by the sleep of spiritual death. These are very improper men for watchmen; but it is very evident, the Lord never set them for the defense of his city, for those answer a more glorious description; (Isa. 62. 6, 7,) I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord keep not silence; and give him no rest, till he establish Jerusalem a praise in the earth." The Lord himself hath set them, and hath put his word in their mouth ; and saith unto each of them " Thou shalt go to all that I shall

send thee, and whatsoever I command thee thou shalt speak." He hath set them as a defenced city, and an iron pillar, and brazen walls; — and though their enemies shall fight against them, they shall not prevail against them, for the Lord their God is with them to deliver them. (Jer. 1, 7, 9, 18, 19.)

Thus, as a watchman, every minister sent of God, is set for the defense of the Gospel, and in that momentous employ, he also answers the character of a Steward — " Let a man so account of us, as of the ministers of Christ and stewards of the mysteries of God." (1 Cor. 4. 1.) Is a steward to suffer the property of his master to be injured by his implacable enemies, or to be secretly embezzled' by his pretended friends, and not faithfully detect them? No; we should view such perfidious wretch in a most detestable light; and be ready to exclaim, it is not fit that he should live! And shall the servants of the most High God be silent while men are disseminating errors so highly derogatory to his honor and glory, by ascribing that work to the creature, which none but the Omnipotent can perform? — The work of faith with power. (2 Thes: 1. 11.) The exceeding greatness of his power to us-ward who believe, according to the working of his mighty power. (Eph. 1. 19.)

My dear reader, whoever thou art, reflect seriously upon these passages of God's word,, and think, what a disparagement it is to Omnipotence, to ascribe to man, despicable frail man, who is at his best estate, altogether vanity, a natural power to believe in Jesus — " He might if he would, he wants nothing but the will he has the power!" Shocking doctrine! To set a creature about performing a work which is so justly attributed to, and miraculously effected by, the almighty power of God! The working of HIS MIGHTY POWER, —the EXCEEDING GREATNESS OF HIS POWER !

While the glory and power of the illustrious Immanuel, is thus contemptuously trampled on, is it not enough to awaken to zeal, even the lukewarm in the cause of Christ? And more especially to stimulate the soul of any faithful minister, with fortitude and magnanimity, to come forth in the strength of Jesus, to defend the Truth, not only as a steward of the manifold Grace of God, but as a good Soldier of Jesus Christ — to take the Sword of the Spirit, which is the word of God, that he may fight the good fight of faith; for he shall, he is assured, be more than conqueror through him that hath loved him. Christ is the Captain of his salvation, and in order that he may stand in the contest, what a glorious amour hath he provided for him; called the whole amour God. (Eph. 6. 13—18.) But of what service would

this amour be, if there were no enemies? If he were not set for the defense of the Gospel, why should his loins be girt with a military girdle called Truth? And of what utility would a Shield, a Breast-plate, a Helmet, a Sword, be to him, had he not daily to stand forth in defense of God's Israel, against their threatening and invading foes? — Not only in his own defense; against the evil propensities of his corrupt nature, and the wiles of the devil; but also in defense of God's people, and of God's own Truth, against men of corrupt minds, reprobate concerning the faith. (2 Tim. 3. 8.) The love of the Truth influencing his soul, the word of God being sweeter to him, than the Honey or the Honey-comb, and a fiery zeal inflaming all his immortal powers, he goes forth to battle in the strength of the illustrious Son of God. And this is his triumph, — “Though I am weakness itself, I can do all things through Christ which strengtheneth me. (Phil. 4. 13.) For the weapons of our warfare are not carnal, but mighty through God, to the pulling down of strong holds. (2 Cor. 10. 4.) And what glorious accents are these I hear which sound so harmoniously in my ears! It is the voice of my Beloved, the Captain of my salvation, who is saying “Deal courageously and the Lord shall be with the good.” — Be faithful unto death, and I will give you a Crown of Life!” And this is neither imaginary, nor enthusiastical, but a heavenly reality, for he speaks with power to my soul — The voice of the Lord is powerful, the voice of the Lord is full of majesty. (Psa. 29. 4.)

Though it is thus evident from the scripture that every minister of Christ is set for the defense of the Gospel, and consequently must meet with opposition, yet observe Gaius asking his friend the following curious question: — Page 4; " Defense implies attack. Has any body in Norfolk, then, been attacking what he calls the Gospel?"

In Norfolk! Doth not the Gospel meet with universal attack? For if any man will live godly in Christ Jesus, he shall suffer persecution. And, saith the Dear Redeemer, Ye shall be hated of all men for my name sake. Is it possible for the followers of the Lamb to escape the Cross? I know it is possible to profess religion, nay more, to profess Christianity, without suffering persecution. The seducers of the Galatian's Church, answered this very character; this was their leading motive in constraining them to be circumcised, as Paul informed them: (Gal. 6. 12) As many as desire to make a fair shew in the flesh, they constrain you to be circumcised, only lest they should suffer persecution for the Cross of Christ." They endeavored to make the Gospel conformable to Jewish ceremonies, or in other words, to blend the law and the gospel together. Now I will not take upon me to say from

what motive Gaius is endeavoring to propagate his tenets—The Lord only knoweth his heart! But this much I will say, that there is in them, a striking similarity to those of the judaizing teachers among the Galatians. It is true, he does not constrain his followers to be circumcised, or to adhere to any of the Jewish ceremonies — but he follows their example in blending the law with faith, and faith with the law.— And this is evident from his own language: Page 12. “It does not follow, however that the law considered as a standard of right and wrong, is opposed to faith, or that it does not require it.”— We are here plainly told that the law is not opposed to faith, but requires it. — If so, believers are under the law to all intents and purposes; and those that are of the law must in consequence, be heirs of God — But what saith the scripture? If they which are of the law be heirs, faith is made void, and the promise made of none effect: because the law worketh wrath; and Gaius himself hath said (page 7.)

“ The law hath no promise of life—but merely a threatening of death.” And yet it commands faith—“requires faith!” No promise of life, and yet requires faith! Hath not faith entirely to do with the divine promise? — Merely a threatening of Death, and yet requires faith!

Faith in what? I would ask. — Not in Christ: no, it knows nothing of Christ: it is an administration of Death, or, to adopt the language of Gaius, “merely a threatening of Death.” If the law then requires all men to believe, according to his own account, all the faith it can require of them, is to believe that they are all everlastingly damned!!

To experienced Christians, who may have been seduced by the tenets of Gaius, the following question, is altogether as applicable, as it once was, to some in the Galatians’ Church: This only would I learn of you, received ye the Spirit by the works of the law, or by the hearing of faith ? (Gal. 3. 2.)

How did you first receive the Spirit of Christ? How was your soul first converted to God? Was it by the performance of any legal duty? Were you brought to see faith a duty of the law, and therefore became obedient to that Duty ? No, my dear Christian friends, you cannot, you dare not, attribute the conversion of your soul to any such thing. It was the hearing of faith — The Lord unstopped your deaf ear, broke your hard heart, exhibited a bleeding Saviour, and gave you precious faith, to embrace him. Hence you will acknowledge it a distinguishing blessing, graciously conferred upon you, in consequence of eternal and personal election; and will be so far from

objecting to the assertion " that men in nature's darkness have nothing to do with the faith of God's Elect," that you must unite with me, in maintaining it as a scriptural Truth. But it appears highly objectionable to G. in page 6; and he adds, "Mr. Horne —does not mean by this that they are destitute of it — but that they have no right to believe in Jesus Christ." In answer to which, I ask, why does he not prove the right of all men to the peculiar blessings of God's Elect? Let him come forward and tell us, why the all-wise Jehovah should strictly enjoin precious faith, as a duty, upon those he never intended to bless with it? This is, in fact, to charge the Deity with deception! For him to command sinners to believe — have faith — to get faith, when he never intended they should have it!

The Lord deliver, and preserve my dear Friends from such" an error! Far be it from the God of infinite purity, ever to be charged with such tantalizing of sinner's!

Are there not blessings which precede faith? Do we not read of everlasting love, and eternal and personal election, as blessings antecedent to faith? Were not the names of God's people written in the Lamb's book of life from the foundation of the world? (Rev. 17. 8.) And because they are (already) the sons of God, he sendeth forth the Spirit of his Son into their hearts (Gal. 4. 6.) who worketh the work of faith with power. — The fruit of the Spirit is Love faith (Gal. 5. 22) for faith worketh by love.

These blessings have an inseparable union; they are all links in the same chain: those interested in one, have an interest in all the rest. Faith is an evidence of their interest in the great preceding blessings of the New Covenant. It is as an Eye to behold them, as an hand to receive them, as arms to embrace them.

As faith is inseparable from the other great and distinguishing blessings of Grace, it unavoidably follows, That if it is the duty of all men, to believe with the faith of God's elect, it is the duty of the non-elect to give themselves an interest in the Electing love of God; to write their own names in the Lamb's book of life, and to claim a part in the precious blood of Christ, which was never shed for them! But methinks, my reader trembles at the very thought of setting men to perform as a duty, those great things, which are effected alone by sovereign and discriminating Grace! And do not the sovereignty and discrimination of Grace, shine as perspicuous in the Gift

and Work of faith, as in Election and Redemption? Equally so: Let Gaius deny it if he dare. He cannot without denying plain scripture — For God hath from the beginning chosen his people to salvation, through sanctification of the spirit, and belief of the Truth, (1 Thes. 2. 13,) The Election hath obtained it, and the rest were blinded. (Rom. 11. 7.) Hence it appears plain, that it is equally as absurd, and anti-scriptural, to make the faith of God's elect the duty of all men, as to make it the duty of the non-elect to elect themselves.

Let Gaius therefore either renounce the doctrines of free, distinguishing grace, or shew us how the Duty of all men to believe, can harmonize with them. Let him reconcile it with eternal and personal election if he can: Let him discover its agreement with particular redemption and with the satisfaction Christ hath made to divine justice, only in behalf of his own dear people. This I request of him, before he calls the preaching of the Gospel any more, incoherent preaching.

He proceeds in the sixth page, to object to my terming the law the first husband and of the unconverted, and affirming, that till they become dead to it cannot be married to another (i. e. to Christ by faith) without being called adulteresses. To which he says, " The reasoning itself is false.' This does not at all affect me; because the reasoning is not mine, and that he must have known, had he read with attention the seventh chapter of the Epistle to the Romans, where Paul reasons the very same: and therefore I shall leave Paul, to answer for himself: whose judicious answer, my Reader will find, by turning to that sublime chapter, and with which I am persuaded he will be perfectly satisfied. But in order to subvert the Apostle's meaning, mark the subtilty of Gaius in confining the language to the Jews, when he must know that the Epistle was addressed to a Gentile church! Page 7. "This was applicable to the Jews, to whom the Apostle addresses himself, as to them who knew the law; but is totally inapplicable to the Gentiles, who never were married to the law." Were the Romans, then, Jews? And did the Apostle only intend the introduction of a New Dispensation? Or did he intend a change of heart? Sure I am he intended the latter; which plainly appears from the sixth verse, But now we are delivered from the law that being dead wherein we were held; that we should serve in newness of Spirit, and not in the oldness of the letter. And all, thus taught of God, know the law, whether Jews or Gentiles, neither of which know it in their natural state. Was not Paul a Jew? Yet he was alive without, the law once, that is without a knowledge of the law. Hence it is plain that Gaius hath misconstrued God's

word, and endeavors to make Paul say what he never intended. And in the same page he says, "The law hath no promise of life to a single transgressor." Though we know who said to a single transgressor, " If thou wouldst enter into life keep the: commandments —For the man that doeth them shall live in them. (Gal. 3 12.) And what is this but a covenant of works Yet we are told, "God is not in covenant with " sinners nor they with him; they are not under " a covenant of works." If they are not under the law as a covenant of works, how should it have any demand upon them? ^ And if no demand upon them, how should they be "under " the curse for transgressing it? " For as many as are under the law are under the curse. These are treated of, as distinct from each other, and being under the curse, is the consequence of being; under the law as a covenant.

In page 8, he adds, "We might as well infer, that while a sinner is joined to idols, he has no right to desert them and turn to God, as that he would be guilty of spiritual adultery by coming off from all dependence upon self and believing in Jesus Christ." But these are by no means parallel inferences: because upon law principles, the sinner is bound to leave his Idols. The covenant of works, which he is under, prohibits all Idolatry; " thou shalt have no other " gods before me; but it never commands him to believe in Christ. And " to come of all dependence upon self entirely alters the situation of the sinner: to be brought off all self-dependence is to be dead to the law, being slain thereby: We had the sentence of death in ourselves that we should not trust in ourselves. (2 Cor. 1.9) And so far from saying, that such a soul has no right to come to Christ, I can with pleasure, both invite, and welcome it to come, as I am authorized in the word of God. (Isa. 55. 1. Matt. 11. 28.) For the thirsty there are living waters, for the weary there is rest in Christ.

And the language of Jesus, "Ye will not come to me that ye might have life," is a proof that they have neither will nor power, He therein informs sinners of their miserable condition. He does not say come, you have power to come: but, ye will not, and immediately assigns a reason why (not because " their cannot consists in their will not") because they are utterly incapable; I know ye, that ye have not the love of God in you. And no coming without love; and the Holy Ghost sheddeth the love of God abroad in the heart, (Rom. 5. 5.) therefore there is no coming without the power of the Holy Ghost.

Farther, he superciliously asserts, (p. 9.) "If the unconverted are under the law, they are to "be commended for their chaste adherence to "the law, as their first husband." To which I reply, they are to be reprov'd, after all their self-righteous pretensions, for their base incontinence to their first husband, in order to bring them in guilty: this was Paul's method of treating self-righteous characters — As many as are of the works of the law are under the curse. (Gal. 3. 10.) And till convinced of sin, they are not once invited to come to Christ. To come with their duties, under the specious pretence of performing faith, or believing, as a command of the law, is I say again, contrary to God's " lawful and appointed way" which is to come with a broken heart, (Psa. 51. 17.) therefore, I am once more bold to assert, that not one of the self-righteous are invited to come to Christ: and Gaius may cavil again, if he will, with the plain declaration of Jesus, I came not to call the righteous; for this he himself must be accountable to the Judge of all !

Those invited in the parable of the marriage supper, were those who were before bidden, and, that prophecy might be fulfilled, he came first unto the Jews; because he was promised to that nation — he came unto his own, and his own received him not. — And pray what has all this to do with general invitations? Nothing.

In page 12, we are referred to three passages of the New Testament, to prove faith, the Duty of all men. The first is Mark 1. 15. In which the Jews were exhorted to repent, or change their mind, or vain thoughts concerning the Messiah's coming as a temporal king: assuring them, that the time was fulfilled; the fullness of the time was come for the Messiah's appearance in the world: hence he exhorted them to repent of their conduct to his prophets, and of their un-scriptural notion concerning his kingdom — for the kingdom of heaven is at hand — therefore believe it, embrace the Gospel — the Gospel dispensation.

The second is John 12. 36. Concerning which we will first enquire, What is there intended by children of the light? Not the chosen, redeemed children of God, who are called children of light in Eph. 5. 8. That cannot be intended: because I "would ask, would believing have made them the chosen, ransomed children of God? An Arminian would say so; but surely Gaius, who contends so strenuously for true Calvinism, will assert no such thing. He must acknowledge that the children of God, were adopted into his family before time. (Eph. 1. 5.) But let us compare scripture with scripture, and the meaning of the passage will appear plain beyond contradiction.

Children was an appellation given indiscriminately to the inhabitants of Jerusalem, without any regard to their being either converted, or unconverted; as in Psa. 82. 6. I have said, Ye are gods, and all of you are children of the Most High. Which Christ himself explains (John 10. 35.) He called, them gods, unto whom the word of God came. And because the word of God is as a light, which shineth in a dark place, (2 Pet. 1. 19.) such are children of the most High, or children of the light ; for to them light is sprung up. (Matt. 4. 16.) And because they had the light of God's word, the inhabitants of Jerusalem were called children — I have nourished, and brought up children and they have rebelled against me. (Isa. 1. 2.) And as the kingdom of God was come, unto them, (i. e,) the Gospel dispensation, had they believed, and received Christ, as the true Messiah, first sent unto them as a nation, agreeable to the promise, he would have gathered their children together, and have kept, them, together, as a nation; but they would not. (Matt. 23. 37.)

Thus it is undeniably plain, that this scripture contains a warning to persecutors of the Gospel; warning them of their approaching darkness, which was coming upon them! (Acts .13. 41— 46.) And not commanding them to do that, which is alone, the work of the Spirit of God!

The Third scripture which is 1 John 3. 23, is evidently spoken to, called, converted people— Therefore none of these scriptures will serve to prove Gaius's anti-scriptural notion — The Duty of all men to believe.

In page 14; he flatly contradicts himself; in answering my question, Is it the duty of a man to make himself a new creature? &c. he says " No; but it is his duty to be that which nothing short of the regenerating influence of the Holy Ghost can make him." And pray what is that but to be a new creature? A glaring contradiction indeed! And a sentiment, to say no more of it, inexpressibly degrading to the Holy Ghost! In the same page, he says, "There is no good performed in the world, but that which grace produces. If, therefore, nothing be the duty of sinners but that which may be done without the grace of God, it is not their duty to do any thing good." This may appear very plausible to some: but indeed it is fallacious, sophistical and untrue: For that which the Lord hath made the duty of natural men, has nothing to do with, with the grace of God. Man in his primeval state, was capable of rendering obedience to the whole law of God, independent of Grace. He needed not Grace, because he was not a fallen creature; and though now he

is fallen, the law of God continues the same, and man's duty is the same. What was Adam's duty in innocency is man's duty now, and the Lord requires no more of him, than he was capable of doing when he came out of the hands of his Creator. Hence it is evident, that nothing is the duty of the unconverted but what man was once capable of doing, without the influence of divine Grace. — Here the justice of God shines in the condemnation of the wicked, because he requires no more of them than they were once capable of performing.

I have thus, in a plain way, defended God's truth; that precious Truth, which Gaius calls false Calvinism; and so it may be for what I know; for I do not recollect ever reading twenty pages of Calvin's Writings; therefore know nothing of his sentiments, only by report; and he may continue to call it false Calvinism if he pleases, I have the consolation to know from God's word, and by happy experience, that it is Bibleism, which the Lord hath blessed, and will bless. May he bless it to the Churches in Norfolk and to his Church universally! So prays,

Dear friends,
Yours, in Gospel Love,
W. W. HORNE.