is falſe. If theſe Influences do not bring Men out of the Fleſh, into a regenerate State; then, unleſs thoſe who *are in the Fleſh, may pleaſe God*, and are *fit* for Heaven; notwithſtanding theſe divine Aids, Men cannot pleaſe their Maker, nor obtain future Felicity. The Holy Scripture poſitively aſſerts, that ſuch cannot pleaſe God, nor enter into his Kingdom (*). And, I am reſolutely determined to believe, what the ſacred Scriptures affirm, let who will aſſert the contrary. When Mr. *Feſter* obſerves, *that Men are commanded to* create in themſelves a new Heart, he muſt refer to *Exekiel* xviii. But the new Heart there meant, is no other than what was required of the People of *Iſrael*, in order to the peaceable Enjoyment of their civil and religious Privileges in the Land of *Canaan*: And not ſuch a Heart as is neceſſary to the Fruition or eternal Life in Heaven, which is ſo plain a Matter, that it can ſcarcely eſcape the Obſervation of a common Reader, and therefore, it is nothing at all to his Purpoſe. And the Command given to the *Epheſians to awake from the dead*, intends not, ariſing from a State of Death in Sin, for they were not in ſuch a State; being already quickned by divine Grace; but from dead Frames, and dead Works, and dead Companions, which true Saints, are too apt to fall into, and to practiſe, and to converſe with. This Text therefore, neither militates with our Opinion, nor ſupports the Authors.

This

(*) Rom. viii. 9. John iii. 5.

This Writer objects very much to an Inference, which we draw from the Metaphor, *viz. That the new Birth is not gradual, but inſtantaneous like the natural. I would, in Candour*, ſays he, *ſuppoſe that the Meaning here is, that the firſt Principle of ſpiritual Life, is communicated all at once* (r). It is an Inſtance of Diſingenuity in this Perſon, to ſuggeſt, that the leaſt Degree of Candour is neceſſary, to ſuppoſe, that this is our Meaning, for it is what we always in as explicite a Manner as we can, declare is our Meaning. And we know, that the Nature of the Thing requires it. A Communication of a Principle of Life, muſt be inſtantaneous, it can't be gradual. The Growth of that new Life, is not inſtantaneous but gradual. This ſays Mr. *Foſter, in Conjunction with ſome other Principles, has a very malignant and fatal Tendency.—For let a Man, a notorious Sinner, (as he will unavoidably if he adheres to this Scheme) fix on that, as the preciſe Time of his Converſion, when he is moſt ſtrongly convicted of his Guilt and Miſery, with Convulſions of Terror, and Agonies of Deſpair; and let him alſo believe, that the once regenerate, are of the Election of Grace, by the unfruſtrable Decree of the Almighty, and can never finally periſh; however his Regeneration may be diſhonoured and obſcured, and all the Marks of it ſuppreſſed, by enormous and capital Vices; that he may notwithſtanding, with St.* Paul, *(whom he ſuppoſes to repreſent his own real*

(r) Page 273.

Character) be carnal and ſold under Sin, and brought into Captivity to the Law of Sin, which is in his Members: *Let him, I ſay, confound and jumble all theſe Errors together, in a Kind of Connection of religious Principles; and Converſion may be without Purity, Religion without Godlineſs, Chriſtianity without Virtue.——Neither the Thunder of the Law, nor the Grace of the Goſpel, may be capable of making Impreſſion upon his Mind; but he may be ruined for ever confidently aſſured of his own Salvation* (z). Mr. *Foſter*, in this Paragraph, has put a moſt frightful Vizor on various Evangelical Truths; which hides their lovely Features, and charming Complexion, in order to excite Horror and Dread in the Minds of thoſe, who ſhall look upon this terrible Maſk, and not diſcover the beautiful Nature of the Truths, hid under this ſhocking Form, wherein he repreſents them. As the moſt agreeable Countenance in the World may be covered with a hideous Appearance, and loſe none of its Beauties thereby; ſo theſe divine Truths ſuſtain no Loſs at all, in their attractive and delightful Charms, by that horrible Dreſs wherein they are here repreſented. He has given a very miſtaken Account of Converſion; he has miſrepreſented our Opinion of the Doctrine of Election; and drawn ſuch Conſequences from it, as are unnatural, and conſtantly denied by us; he has dreadfully miſrepreſented our Apprehenſions of the Meaning of

(z) Page 273, 274.

of the Apoſtle *Paul*, in the viith chap. of *Romans*: And infers ſuch Concluſions, as he knew would effectually expoſe our Sentiments of Regeneration, Election, and of the final Happineſs of Believers, to the higheſt Degree of Contempt, with the credulous and unwary Reader, who takes Things upon Truſt from him. But theſe ſacred Truths, will not, I am perſuaded, be at all the leſs regarded, by any impartial and diſcerning Perſon, thro' the *diſingenuous* and *unfair* Repreſentation, which he hath given of them. A few Obſervations will fully vindicate theſe divine Principles from that Reproach here caſt on them, and diſcover the *Unfairneſs* of the Author in endeavouring to raiſe the Indignation of all ſober and virtuous Perſons, againſt theſe Truths, which doubtleſs was his Intention, in this *romantic* Diſcourſe.

1. We conſtantly maintain, that Regeneration is the Infuſion of holy Principles, into the Hearts of Men; and that they in Conſequence of ſuch Principles being infuſed into them, are *greatly* concerned for their Sins; and on Account of the Impurity of their Nature; and *earneſtly* deſire to be holy in all Manner of Converſation, as well as truſt in Chriſt for Pardon, Peace, Acceptance with God, and the Fruition of eternal Life. *Convulſions of Terror, and Agonies of Deſpair*, we don't take to be Regeneration; for we know, that unregenerate Perſons are ſometimes the Subjects of ſuch Convulſions and Agonies. 2. We always

declare,

declare, that upon the Implantation of this divine Life in the Heart, an Abhorrence of Sin, and Indignation againſt it, and ſtrong Deſires to forſake it, and to have it eradicated out of the Mind, are produced and cheriſhed. 3. We ever aſſert, that by Regeneration, a Perſon is diſpoſed and determined, as God ſhall aſſiſt him, by his good Spirit, to deny himſelf, obey the Law, honour God, and glorify a Redeemer, whom he makes the Object of his entire Hope and Truſt, for Holineſs here, and complete Happineſs hereafter. 4. We at all Times declare it, as our firm Opinion, that thoſe who are choſen to eternal Salvation, are choſen to Holineſs, or *the Sanctification of the Spirit*, and that, therefore, thoſe who are not the Subjects of his ſanctifying Operations, have no Foundation to believe, that they are Objects of the gracious Decree of Election. 5. It is falſe, that we conclude, upon the Safety and Salvation of thoſe, who are guilty of *enormous* and *capital* Vices, without *true* and *thorough* Repentance for thoſe Sins, and a forſaking of them; and we ſuppoſe, that ſuch *true* Penitents, in Mr. *Foſter*'s Opinion, will find Mercy with God. 6. We are perſuaded, that the Apoſtle *Paul* in the viith chap. of his Epiſtle to the *Romans*, repreſents his *own real* Character, *as a Chriſtian*; but we deny, that he there treats of external Acts, either of Sin or Holineſs. He only diſcourſes of the inward Diſpoſition and Acts of his Mind, as he found himſelf to be the Subject of a Law of Sin,

and

and a Law of Holineſs: Or of the unregenerate and the regenerate Part in his Soul; and of the contrary Actings of theſe oppoſite Principles within himſelf. We contend, that according to the unregenerate Part, he was *carnal and ſold under Sin*, and that according to the regenerate Part, he was ſpiritual, holy, and free from Sin.—That the depraved Part never conſented to Good, and that the ſpiritual Part never concurred in the ſinful Motions of his Heart. Which Things are perfectly conſiſtent with his holy Zeal, for the Honour of God, with his ſtrict, humble, and ſpiritual Converſation, in the Church of God, and in the World. 7. And, therefore, not the leaſt Countenance or Support is afforded to the *wretched* Concluſion, Mr. *Foſter* draws from our Interpretation of that Place, in Connection with our Sentiments of Regeneration, Election, and the final Happineſs of the Saints, *viz.* That *Converſion may be without Purity, Religion without Godlineſs, Chriſtianity without Virtue.* As theſe are Conſequences we deny, ſo they are foreign and contrary to the *genuine* Nature of the Principles we embrace and maintain. If he was capable of proving, that we interpret that Place, in ſuch a Manner, as it might be concluded, that we imagine a regenerate Perſon may *live in Sin*, be enſlaved to Luſt, and regardleſs of Piety and Holineſs, he might infer as he does; but this is what he cannot do, I am confident, and therefore, his Concluſion, which was intended to bring an

Odium

Odium on our Principles, juſtly expoſes himſelf to Contempt; as a *moſt* unfair and prejudiced Opponent, determined to ſay any Thing, to the Diſadvantage of Doctrines, which are unſuitable to his own Taſte. 8. It is *moſt falſe*, that we ſo much as in the leaſt Degree ſuggeſt, that Perſons immoral and vicious, may be aſſured of Salvation; nor do our Principles at all ſuppoſe it. Holineſs we firmly believe, and always aſſert it, as a moſt ſacred Truth, is neceſſary to Happineſs: And tho' we are perſuaded, that the Apoſtle in the Place beforementioned, ſpeaks of himſelf, as a Chriſtian, we deny, (and this Writer will never be able to prove it) that he there intends a Prevalency of Sin, over the Influence of Grace, in his Life. And, therefore, it was an *unrighteous* Thing in this *Gentleman*, to charge us with maintaining ſuch horrid Sentiments. If he has no better Holineſs, or greater Regard to Truth, than he has diſcovered in the Manner of his reaſoning here; I am free to tell him it will never recommend him to God, nor good Men, nor fit him for a better World. After he has been thus *rudely* free, in charging us in the worſt Manner he could; he tells his Reader, that he *chuſes not to inſiſt on this Topic* (a). Has he not ſaid enough, to anſwer his *baſe* End with all credulous and unwary Readers, who take Things upon Truſt? Could he expreſs more than he has been pleaſed to ſay, to the Prejudice of the precious Truths of the

(a) Page 275.

the Goſpel? I think he could not. Perhaps he might have ſome Degree of Conſciouſneſs, that he had already ſaid more than he was able to prove, and for that Reaſon finiſhed this *romantic* Way of ſpeaking. 'Tis ſtrange, that ſome Men can't be Advocates for Holineſs, and good Works, without falling into many evil Works; but that I have obſerved is true in ſeveral Inſtances. They have pleaded the Cauſe of Holineſs, with *Lying*; and under the Influence of Pride, Envy, Malice, Revenge, and other baſe Luſts.

After this Diſcourſe of Regeneration, he proceeds to treat of Enthuſiaſm; and propoſes to diſtinguiſh it from true Religion. *There is*, ſays he, *no Enthuſiaſm at all, in believing, that God maintains a Communication with the human Mind; and in a Way of calm Illumination, ſuited to its original Faculties, aſſiſts it in the Reformation of evil Habits, ſupports it under critical Emergencies; and co-operating with its own Endeavours, eſtabliſhes good Reſolutions, and facilitates its Practice in Virtue* (b). I beg leave to aſk, whether this Illumination is neceſſary to enable us to underſtand what we ought to believe, and what we ought to practiſe, as Chriſtians? If this is granted, then it will undeniably follow, that the Mind of Man, cannot of itſelf acquire the Knowledge of Things neceſſary to be believed, and practiſed: And if it cannot, then the human Mind

(b) Page 281.

Mind muſt be impaired, and it is not in the ſame State it once was. Again, Does this Illumination actually render us capable of underſtanding the Nature of heavenly Truths? Or does this enlightening Influence upon our Minds, really raiſe ſuch Ideas of divine Things in us, as we could not form without it? If this is allowed, then I would aſk, whether this Illumination takes Place in the Mind, at any particular determinate Time? Or whether it is always afforded to Men; and if there is no Point of Time, wherein they did not enjoy it? If it ſhall be ſaid, that at ſome particular Time, this great and neceſſary Help, to enable Men to know and practiſe their Duty, is given to them; then we muſt conclude, that no Man could be regenerated before that Time; and therefore, according to the Principles and Reaſoning of this Writer, Men's Deviations from the Rule of Right, muſt be *unavoidable and innocent*. If it is ſaid, that this Illumination is conſtantly afforded, or that it hath always been enjoyed by Men; then they have ever had Ideas of heavenly Truths, and the Knowledge of their Duty, as Chriſtians, which is certainly falſe.

But when, adds he, *particular Thoughts, Impulſes, and inward Impreſſions, are directly aſcribed to a divine Inſpiration and Energy, then Enthuſiaſm commences* (c). *Anſw.* If the particular Thoughts intended, are concerning religious

(c) Page 282.

ligious Principles and Duties; why may they not be aſcribed to that Illumination of the Mind, the Author ſpeaks of, without a Charge of Enthuſiaſm? Does this Illumination raiſe no particular Ideas of God and Religion in the Soul? If it doth not, what is the Uſe of it? Is this Illumination a Conveyance of Light to the Underſtanding of a Man, at ſome one particular Time? And always after that Moment, is a Man entirely left to himſelf, without God's maintaining any Communication with his Mind, to think, or not to think, of the divine Being, and religious Matters, juſt as he ſhall chuſe? If it is ſo, then there is only one ſingle Moment, wherein God condeſcends to aſſiſt his Creature Man, in Relation to the Knowledge and Practice of his Duty. Again, If the Impulſes, and inward Impreſſions mentioned, are of a religious and holy Nature; to what Being muſt we aſcribe them? Surely to God, who ſanctifies our Hearts, and makes us *meet* for Heaven.

Mr. *Foſter* farther ſays, *The Enthuſiaſt is wrought up to a ſtrong Imagination, that at certain Times he actually feels God within him; and by this Deluſion, he is oftentimes hurried on to very falſe and dangerous Methods of Conduct* (d). I freely grant, that all Impulſes and Impreſſions on the Minds of Men, by which they are miſguided, or influenced to act an unbecoming Part, can never be from God; and that it is direct Enthuſiaſm to con-

(d) Page 282, 283.

ceit, that they are from him. But, if a Man is excited to what is his Duty; if his Mind is, at certain Times, impreſſed with a deep Senſe of the Importance of divine Things; if he is the Subject of great Sorrow for Sin; if his Mind is, in an extraordinary Manner, affected with the Grace and Favour of God, manifeſted in the kind Proviſion he has made for guilty Creatures; it is not Enthuſiaſm to aſcribe theſe happy Effects, to a divine Influence upon him. For, that an heavenly Influence, which is productive of ſuch good Effects in the Minds of Men, may be expected, and is really afforded to ſome, may be concluded from the Prayers of good Men, and of the Church of God. *David* prays, that God would *create in him a clean Heart*, and that he would *renew in him a right Spirit* (e). And he petitions for quickning Grace: *Quicken me in thy Righteouſneſs* (f). And he begs for Illumination from God: *Open thou mine Eyes, that I may behold wondrous Things out of thy Law* (g). He beſeeches God, to afford him ſtrengthening Aid and Support: *Hold thou me up, and I ſhall be ſafe* (h): The Church intreats, that her beloved would draw her: *Draw me, we will run after thee* (i). And prays, that God would turn her: *Turn thou me, and I ſhall be turned* (k). The Apoſtle prays for Illumination, in the Behalf of the *Epheſians*: *Making Mention*

(e) Pſal. li. 10.
(f) Ibid. cxix. 40.
(g) Ver. xviii.
(h) Ver. 117.
(i) Cant. i. 4.
(k) Jer. xxxi. 18.

Mention of you in my Prayers, that the God of our Lord Jeſus Chriſt, the Father of Glory, may give unto you the Spirit of Wiſdom and Revelation, in the Knowledge of him; the Eyes of your Underſtanding being enlightened (l). And he beſeeches God, to *ſanctify* the *Theſſalonians* (m). Theſe various Petitions, with Abundance more that might be mentioned, are clearly expreſſive of a divine Operation on the Mind, in order to furniſh it with heavenly Knowledge, Grace and Holineſs. Beſides, God has promiſed to operate on the Hearts of his People. That, they *ſhall be willing in the Day of* Chriſt's *Power*. That he *will take away the ſtony Heart out of their Fleſh, and give them an Heart of Fleſh*. That he will *put his Spirit within them, and cauſe them to walk in his Statutes, and keep his Judgments, and do them* (n). Theſe Promiſes are a proper Foundation, whereon we may found our Hopes of receiving ſuch gracious Influences, that are productive of the holy and heavenly Effects, above-mentioned; and, therefore, it is not Enthuſiaſm to think, that ſuch Influences are enjoyed by ſome: Nor is it ſo in any, who have Experience of the Being of thoſe deſirable Effects in themſelves, to conclude, that they are happily favoured with thoſe gracious Influences. Moreover, the Neceſſity of this divine Influence on Men, appears from the Repreſentation given of human Nature, in the holy Scripture.

(l) Eph. i. 17, 18.
(m) 1 Theſſ. v. 23.
(n) Ezek. xxxvi. 26, 27.

We are ſaid to be *without Strength*: All are ſo for whom Chriſt *died* (o). Our *carnal Mind is Enmity againſt God, it is not ſubject to his Law, neither, indeed, can it be* (p). We are under the *Dominion* of *Sin* (q). Are under the *Power of Darkneſs*; yea, we are *Darkneſs* itſelf. It is true of all, who are in a regenerate State, that they had their *Converſation in Times paſt, in the Luſts of their Fleſh, fulfilling the Deſires of the Fleſh, and of the Mind; and were by Nature, Children of Wrath, even as others* (r), They were Subjects of the Luſts of the Fleſh, *i. e.* the ſenſitive Part, the Body; and alſo of the Luſts of the Mind, *i. e.* the ſuperior, reaſonable Part of Man. The Deſires of the Mind, in Diſtinction from the Fleſh, were evil and criminal. Unregenerate Men are the Subjects not only of *brutal*, but alſo of *deviliſh* Luſts. From hence, it may be juſtly concluded, that an heavenly Influence is abſolutely neceſſary to enlighten, quicken, and ſanctify Men; and if ſuch a gracious Operation upon them, is needful to render them holy, in order to the Enjoyment of future Happineſs; except we will maintain that the whole human Race are left of God, eternally to periſh, we muſt grant, that ſuch an Influence from above, is afforded to ſome, and, conſequently, that thoſe who are the Subjects of this gracious Influence, are not guilty of Enthuſiaſm, in ſuppoſing that they enjoy or receive

(o) Rom. v. 6. (p) Ibid. viii. 7. (q) Ibid. vi. 14.
(r) Eph. ii. 3.

receive it. I add, Regeneration and Sanctification are conſtantly aſcribed to God: *Who were born, not of Blood, nor of the Will of the Fleſh, nor of the Will of Man, but of God* (ſ). *And you hath he quickened, who were dead in Treſpaſſes and Sins* (ſ). *Hath ſaved us, and called us with an holy Calling* (u). *We are the Workmanſhip of God, created in Chriſt Jeſus unto good Works* (x).

I ſubjoin, in this Work, there is an Exertion of divine Power: *And what is the exceeding Greatneſs of his Power to us-ward who believe, according to the working of his mighty Power; which he wrought in Chriſt, when he raiſed him from the dead* (y). Since our Regeneration and Sanctification are wholly, and always attributed to God, and they are denied to be of Man: And ſince there is an Exertion of divine Power therein; it is not Enthuſiaſm in thoſe, who are the happy Subjects of Grace and Holineſs, to entertain an Opinion of their receiving divine Impulſes and Impreſſions; let ſome Men ſay what they pleaſe. Once more; God has promiſed, and the Saints have had delightful Experience of Conſolation and Joy, upon a Senſe of Sin, and of their Sinfulneſs, and in Temptations, Afflictions, and Trials, for the Goſpel's Sake. God is willing that the *Heirs of Promiſe, ſhould have ſtrong Conſolation, who have fled for Refuge, to lay*

(ſ) John i. 13.
(ſ) Eph. ii 1.
(u) 2 Tim. i. 9.
(x) Eph. ii. 10.
(y) Eph. i. 19, 20.

hold on the Hope ſet before them (z). And he hath given to the Saints, *everlaſting Conſolation and good Hope thro' Grace* (a). They *joy in God, thro' the Lord Jeſus Chriſt* (b). And *glory in Tribulation.—The Love of God being ſhed abroad in their Hearts* (c). *Their Fellowſhip is with the Father, and with his Son Jeſus Chriſt* (d). *They walk in the Light of his Countenance* (e). They are the happy Subjects *of the Joy of his Salvation, and are upheld by his free Spirit* (f). God gives to them *the Oil of Joy for Mourning, and the Garments of Praiſe for the Spirit of Heavineſs* (g). Theſe various Modes of Expreſſion, afford a ſolid Foundation to conclude, that God graciouſly condeſcends to communicate to his People, Comfort under their ſpiritual Diſtreſſes, and that he gives to them lively Hopes of an Intereſt in his Grace and Favour :—And that it is his Intention to raiſe them to an exalted State of Bleſſedneſs. And, therefore, it is not Enthuſiaſm in them, to conceive that they receive benign Influences from him. Their heavenly Raptures are not the *airy* Flights of a warm Imagination ; but *ſolid* and *ſubſtantial* Joys, produced in their Minds, by a ſupernatural Operation on them.

Should it be objected, by this *Gentleman*, or any other Perſon, that this divine Operation which

(z) Heb. vi. 17, 18.
(a) Rom. v. 11.
(b) 1 John i. 3.
(c) Ibid. li. 12.
(d) 2 Theſſ. ii. 16.
(e) Ibid. ver. 3—5.
(f) Pſal. lxxxix 15..
(g) Iſaiah lxi. 3.

which is productive of thoſe Effects, is incomprehenſible; or that it cannot be explained: I would anſwer, no more can the Impulſes, and inward Impreſſions, and the Illumination, which he allows of, be explained. If God, at any Time, and upon emergent Occaſions, maintains a Communication with the human Mind, that Communication is to us, as to the Mode of it, entirely inexplicable; but ſuch a Communication cannot be denied, without we will aſſert, that Men in no Circumſtances of Diſtreſs and Difficulty, receive Aſſiſtances from Heaven, to comfort, relieve and direct them, in the true Way to Happineſs. To affirm which, would enervate all, that the holy Scriptures have ſaid, concerning the heavenly Aids afforded to Men, in the moſt diſtreſſed and diſconſolate Condition. It is not unreaſonable to ſuppoſe, that ſuch an Influence upon the human Mind, may be. For it is not in the leaſt repugnant to Reaſon, to conceive that the Father of Spirits, can operate on the Spirits he created. Nor is it an unreaſonable Suppoſition, that the human Mind is capable of being thus wrought upon, in order to furniſh its Underſtanding with better Light, and its Will with a better Diſpoſition, than, in a corrupt State, the Mind of Man is the Subject of, in theſe and other Powers of it. And, I would obſerve, that this Influence is eaſily to be diſtinguiſhed from Enthuſiaſm, by the Effects it produces.

Thoſe Effects, are a Senſe of the vile Nature of Sin, and a deep Sorrow for having

ſinned, and on Account of its Being, and various Workings in the Heart. An Hatred of it, and a holy Indignation againſt it as Sin: So that no Luſt, whatever, is connived at, nor cheriſhed. And this Influence produces Deſires to praiſe and glorify God, for the amazing Goodneſs, he has diſcovered in providing for the Welfare of Sinners, who have demerited his awful Diſpleaſure by their criminal Behaviour. It alſo fills the Soul with an humble ſpiritual Joy, ariſing from a Senſe of that good Will, Grace and Mercy, which the *God of all Grace*, ſhews, exerciſes, and diſcovers towards all thoſe who truſt in him, thro' the Mediation of Chriſt. If any are pleaſed to ridicule theſe Effects, and pronounce them *enthuſiaſtic*, it is not only becauſe they are unhappy Strangers to the Power, which attends *real* Chriſtianity, and *true* Piety; but becauſe they are under the Influence of ſtrong Prejudices and Prepoſſeſſions againſt revealed Truth.

We may now obſerve what real Enthuſiaſm is. And,

1. To imagine, that God reveals any Truths to the Minds of Men, which are not contained in his Word, is Enthuſiaſm. For no Addition is now to be expected to that Revelation, which we are favoured with; nor is it neceſſary; that is ſufficient of itſelf. 2. It is Enthuſiaſm to conceive, that he reveals Truths relating to Salvation, immediately, to the Minds of Men, without his Word; or otherwiſe than by Means of that. Revelation contains all Truths neceſ-

neceſſary to be believed in order to Happineſs. And that is ſufficient, as a Rule to guide us, in forming all our religious Sentiments. Hence it follows, that an immediate Revelation of Truths, therein contained, to the Underſtanding of Men is not wanted; and therefore, it is reaſonable to conclude, that an immediate Revelation is not given to any Perſon whatever. Farther, ſhould any Man pretend to ſuch a Revelation, what Evidence could he be capable of giving, that he is infallibly guided in forming of his Ideas of Truth, which he pretends is made known to him in this extraordinary Manner? None at all. 3. A Perſuaſion, that we are excited by a divine Impulſe to act, what does not appear by the holy Scripture, it is our Duty to do, is downright Enthuſiaſm, whatever Pretences we may make of enjoying Comfort in it, and receiving Advantage from it. To imagine, that Impulſes and Impreſſions to act beſides the Rule of our Practice, in religious Matters, are owing to a divine Influence upon us, is Enthuſiaſm, doubtleſs. 4. To conceit, that we are divinely influenced, when we are troubled and oppreſſed in our Spirits, and we know not well, on what Account it is, or what is the particular moving Cauſe of our Diſtreſs, is Enthuſiaſm of a melancholy Kind. For God never makes Impreſſions on the Minds of Men, but to anſwer ſome important and wiſe Deſign; no ſuch Deſign can be anſwered, by throwing Men into Diſtreſs, without ſome Cauſe of that

Diſtreſs

Diſtreſs appearing to their View. And, therefore, to ſpeak of Terror, and Trouble of Soul, without any Mention of the Occaſion and Spring of that Trouble, is a moſt uninſtructive Way of ſpeaking, and it can never be of the leaſt real Uſe to Chriſtians. 5. An Apprehenſion, that we are under a divine Influence, becauſe we are full of Joy, and a Confidence of being happy, when we know not the Foundation and Spring of that Elevation of Mind, is Enthuſiaſm. For, God in adminiſtring Conſolation to the Souls of Men, always preſents to their View ſome ſolid Foundation of Comfort; without that, our Comfort would be groundleſs, and have nothing to ſupport it; and of Courſe, it muſt in that Caſe, be worth nothing. It is Enthuſiaſm, unleſs the holy Scripture in its Promiſes, or ſcriptural Truths, are the Source from which our Pleaſure ariſes. And, therefore, when Perſons expreſs Abundance of Joy and Comfort, which, as they ſay, they receive from God, and acquaint us not with the Cauſe from which their pretended ſpiritual Joys ariſe; they might as well ſay not a Word; for all they expreſs relating to thoſe Joys, can never be of the leaſt Benefit to any. Nor can it juſtly entitle them, to an Intereſt in our Opinion of their excelling in Religion and Piety: If it doth not raiſe Jealouſies in our Minds, of their pretending to what they have not really experienced. 6. No Impulſes, which confound Reaſon, and throw Perſons into Agitations, can reaſonably be ſuppoſed,

to

to have God for their Author. He operates effectually upon Men, whenever he is graciouſly pleaſed to work on them by his powerful Grace; but his Influences never interrupt the due Exerciſe of their rational Faculties; on the contrary, they always direct them to act in the beſt Manner, and to the wiſeſt Purpoſes. Nor do his ſweet Influences raiſe Convulſions, in the human Frame, and cauſe Diſtortions in the Members of our Bodies. His Operations, tho' they are ever efficacious, they are never violent, but always gentle, and put no Force upon Nature, nor cauſe Men to act, as if they were in a Ferment. For any to conceit, that they are divinely inſpired, becauſe they feel unaccountable and unnatural Motions, and becauſe they are ſtrongly excited to diſorderly Actions, and which may juſtly be accounted *wild* and *frantic*, is Deluſion and Madneſs, or it is Enthuſiaſm of the moſt evident Kind. By theſe Marks, Enthuſiaſm may eaſily be diſtinguiſhed from that divine Work upon the Hearts of Men; which Mr. *Foſter*'s Text plainly aſſerts: *The Wind bloweth where it liſteth, thou heareſt the Sound thereof, but canſt not tell whence it cometh, and whither it goeth: So is every one that is born of the Spirit* (h).

It may not be improper to acquaint the Reader briefly, with the general and genuine Senſe of the Words: 'Tis this: The Influences of the holy Spirit upon the Souls of Men, are

(h) John iii. 8.