

Reverend Sir,

Ever since I enjoyed a sense of the pardoning love of God, I have been convinced of ye possibility & indeed necessity of experiencing something vastly superior to any thing I had possessed. This I was led to expect chiefly I suppose from a consideration of what you urged respecting the doctrine of Christian Perfection. It appeared clear beyond dispute such a state was promised in scripture; your arguments in many respects seem'd quite conclusive. I felt more over a want in my heart; I had not rest, I was not happy, unless now & then when the Lord gave me some manifestations of his love. Under this notion then I have continued coldly to seek, till of late from a train of circumstances too tedious to mention, the following propositions appeared with great evidence to my mind; and the more I search ye scriptures; the more I am convinced of them. I earnestly intreat you to give them an unprejudiced & serious consideration, wch' their importance certainly deserves.

- 1<sup>st</sup> A person may believe on Christ for the remission of sins & yet not have received in the proper sense of the word ye Holy Ghost.
- 2<sup>d</sup> The receiving ye H. Gh. is that great privilege of ye new covenant; wch' distinguishes it from & renders it vastly superior to the Old.

1. The 2<sup>d</sup> Proposition appears plain from these among a variety of other passages in holy writ. (Instead of transcribing all, I must beg leave to refer you to some which I desire you will turn to.)

Joel 2. 28. I will pour out my Spirit upon all flesh &c. This Peter declares to be the standing privilege of ye Christian Dispensation, tho' it did not commence till the Day of Pentecost. Acts 2. This is plain from ye following texts. Jn<sup>o</sup> 7. 38. &c. He that believeth out of his belly shall flow rivers of living water. This he spoke of the Spirit wch' they who believed on him were afterwards to receive (ἐξ ἑστέων ὑδάτων) For the H. Gh. was not yet given, bec<sup>z</sup> Jesus was not yet glorified. Jn 14. 15. &c. If ye love me keep my commandments, & I will pray the ye Father: & he shall give you another comforter, to abide with you for ever, even ye Spirit of truth whom the world cannot receive - but ye know him for he abideth with you & shall be in you. In that day ye shall know that I am in my Father & you in me & I in you - if a man love me he will keep my words - we will come unto him, & make our abode with him. - He shall teach you all things & being all things to your remembrance. - Ph. 16. 7. It is expedient that I go away, if not the Comforter will not come - I will send him. - 1 Pet. 1. 9. of wch' salvation the prophets - searched diligently what time the Spirit did signify when he testified beforehand of ye sufferings of Christ, & the glory wch' should follow. To whom it was revealed that not unto themselves but unto us they ministered ye things declared unto you by them that preach the Gospel unto you, wch' the H. Gh. sent down from heaven. - Math 11. 11. Amongst those born of a woman there hath not risen a greater than John ye Baptist, yet the least in the Kingdom of God is greater than he. - Luke 7. 29. There be some - who shall not taste of death till they shall see the Kingdom of God come with power. - See also Ps. 68. 18. 2 Tim. 1. 10. Gal. 3. 12. Heb. 3. 20. 21.



Rev. Sir,

Ever since I enjoyed a sense of the pardoning love of God, I have been convinced of y<sup>e</sup> possibility & indeed necessity of experiencing something vastly superior to any thing I had possessed. This I was led to expect chiefly, I suppose from a consideration of what you urged respecting the doctrine of Chris. Perfec. It appeared clear beyond dispute such a state was promised in scripture; your arguments in many respects seem'd quite conclusive. I felt moreover a want in my heart. I had not rest. I was not happy, unless now & then, when y<sup>e</sup> Lord gave me some manifestations of his love. Under this notion then I have continued coldly to seek it, till of late from a train of circumstances too tedious to mention, the following propositions appeared with great evidence to my mind: & the more I search y<sup>e</sup> Scrip: the more I am convinced of them. I earnestly intreat you to give them an unprejudiced & serious consideration, w<sup>ch</sup> their importance certainly deserves.

I. A person may believe on St for y<sup>e</sup> remission of sins & yet not have received in the proper sense of the word y<sup>e</sup> Holy Ghost.

The receiving y<sup>e</sup> H. Gh. is y<sup>e</sup> great privilege of y<sup>e</sup> new Covenant; w<sup>ch</sup> distinguishes it from & renders it vastly superior to the Old.

The 2<sup>nd</sup> Prop. appears plain from these among a variety of other passages in holy writ. (Instead of transcribing all, I must beg leave to refer you to some w<sup>ch</sup> I desire you would turn to.)

Joel 2. 28. I will pour out my Sp<sup>t</sup> upon all flesh &c. This Peter declares to be the standing privilege of y<sup>e</sup> Christian dispensation, tho' it did not commence till the day of Pentecost. Acts 2. This is plain from y<sup>e</sup> following texts. - Jn. 7. 38. He that believeth of his belly sh<sup>l</sup> flow the rivers of living water. This he spoke of y<sup>e</sup> Sp<sup>t</sup> w<sup>ch</sup> they who believed on him were afterwards to receive (ἐνελετο δὲ λαμβανέτω) for y<sup>e</sup> H. G. was not yet given, because Jes. was not yet glorified. Jn. 14. 15. If ye love me keep my commandments & I will pray y<sup>e</sup> Father. & he shall give you another comforter, to abide with you for ever, even y<sup>e</sup> Sp<sup>t</sup> of truth whom y<sup>e</sup> world cannot receive. - but ye know him for he abideth with you & shall be in you. - In y<sup>e</sup> day ye shall know that I am in my Father & you in me & I in you. If a man love me he will keep my word & we will come into him & make our abode with him. - He sh<sup>l</sup> teach you all things & bring all things to your remembrance. - Ch. 16. 7. It is expedient y<sup>e</sup> I go away, if not y<sup>e</sup> Comforter will not come. - I will send him. 1 Pet. 1. 9. of y<sup>e</sup> w<sup>ch</sup> salvation the prophets searched diligently what time the Sp<sup>t</sup> did signify when he testified beforehand of y<sup>e</sup> suffering of St. & the glory w<sup>ch</sup> sh<sup>l</sup> follow. To whom it was revealed y<sup>e</sup> things unto themselves but unto us they ministered y<sup>e</sup> things declared unto you by them y<sup>e</sup> preach y<sup>e</sup> Gospel unto you, w<sup>ch</sup> y<sup>e</sup> H. G. sent down from heaven. Math. 11. 11. Amongst those born of a woman there hath not risen a greater than John y<sup>e</sup> Baptist, yet the least in y<sup>e</sup> kingdom of God is greater than he. Luke 9. 27. There be some - who sh<sup>l</sup> not taste of death till they sh<sup>l</sup> see y<sup>e</sup> Kingdom of God come with power. - See also Ps. 68. 18. 2 Tim. 1. 10. Gal. 4. 12. Heb. 8. 20, 21.



It will also appear that y<sup>e</sup> 1<sup>st</sup> Prop. is true from hence. (It will not be understood as asserting y<sup>e</sup> H. Sp<sup>t</sup> does not with repentance &c or y<sup>e</sup> he does not enlighten men's minds & give manifestations of himself. This he may do without taking up his residence in y<sup>e</sup> heart. This we may have without being baptized with y<sup>e</sup> H. Sp<sup>t</sup> without receiving the H. G.)

1. It cannot be denied but y<sup>e</sup> many of y<sup>e</sup> Jews had remission of sins, the favour of God & his love shed abroad in their hearts. See Exod: 34. 6. Ps. 32. Ps. 118: indeed almost all the psalms breathe a sp<sup>t</sup> of love & joy in a pardoning God. John y<sup>e</sup> Baptist preached repentance & remission of sins Mark 1. 4. Luke 3. 3. Luke 1. 77. To prepare y<sup>e</sup> way of y<sup>e</sup> Lord, by giving y<sup>e</sup> knowledge of salvation by y<sup>e</sup> remission of sins. Our Lord while upon earth forgave y<sup>e</sup> sins of many whose diseases he healed, as Math: 9. 2; 6. Luke 7. 48, 49. - But y<sup>e</sup> H. G. was not given till after d<sup>th</sup> exaltation it follows y<sup>e</sup> H. G. given is different from y<sup>e</sup> pardon of sins &c. this may be where that is not.

2. Many texts speak of y<sup>m</sup> as distinct things; as Acts 2. 38. be baptized for y<sup>e</sup> remission of sins & ye shall receive y<sup>e</sup> gift of y<sup>e</sup> H. Sp<sup>t</sup>. - the promise is to as many as y<sup>e</sup> Lord shall call. Acts 8. y<sup>e</sup> Samaritans believed Philip preaching concerning y<sup>e</sup> kingdom of God, but did not receive y<sup>e</sup> Holy Sp<sup>t</sup> till Peter & J<sup>n</sup> went & prayed with y<sup>e</sup>. - Acts 19. 2. Have ye received y<sup>e</sup> H. G. since ye believed? Eph: 1. 13, 14. In whom having believed (ye were sealed with y<sup>e</sup> H. Sp<sup>t</sup> of promise who is y<sup>e</sup> earnest of your inheritance, Acts 3. 19 &c. be converted for y<sup>e</sup> blotting out of your sins (οτρωσ αρελ εωσι) that y<sup>e</sup> times of refreshing may come, from y<sup>e</sup> presence of y<sup>e</sup> Lord. (w<sup>ch</sup> must mean y<sup>e</sup> H. G.) Luke 3. 3. John came preaching y<sup>e</sup> baptism of repentance for y<sup>e</sup> remission of sins & in vs 16 he says - one mightier than I cometh he shall baptize with y<sup>e</sup> H. G. & fire &c. See Math: 3. 12. Tit 2. 5, 6.

3. From Experience,  
1. Negatively, Who of us can with justice & propriety apply to himself y<sup>e</sup> a boveman- tioned Texts of scrip: taking y<sup>m</sup> in their plain, obvious, literal sense, undisturbed by y<sup>e</sup> false glosses of men? & many more, such as, J<sup>n</sup> 17. 20. Neither was I for these alone but for all y<sup>e</sup> shall believe on me thro their word that they all may be as one as thou Father art in me & I in thee, y<sup>e</sup> they also (may be one in us. - The glory thou hast given me I have given y<sup>m</sup> y<sup>e</sup> they may be one as we are one. I in them & thou in one y<sup>e</sup> they may be perfected in one &c from: ch 8. The Law of y<sup>e</sup> Sp<sup>t</sup> of life hath freed me from y<sup>e</sup> law of sin & death. - as many as are led by y<sup>e</sup> Sp<sup>t</sup> of God are y<sup>e</sup> sons of God. - ye are in y<sup>e</sup> sp<sup>t</sup> if so be y<sup>e</sup> Sp<sup>t</sup> of God dwell in you. - The sp<sup>t</sup> itself beareth witness with our sp<sup>t</sup> that we are y<sup>e</sup> sons of God. - He maketh intercession for us with unutterable groanings. - See y<sup>e</sup> whole Chap: - 1 Cor: 2. Eye hath not seen nor ear heard the things God hath prepared for them y<sup>e</sup> love him but he hath revealed y<sup>m</sup> to us by his spirit. - y<sup>e</sup> Sp<sup>t</sup> searcheth all things y<sup>e</sup> deep things of God. The spiritual man discerneth all things yet he himself is discerned of no man. - 2 Tim 1. 14. The H. G. dwelleth in us. John 2. 20. Ye have an unction from the Holy one & ye know all things. - The unction abideth in you &c. 2 Cor: 1. 22. Who hath also sealed us & given us y<sup>e</sup> earnest of y<sup>e</sup> Sp<sup>t</sup> I live not but d<sup>th</sup> liveth in me. 1 John 4. 13. We know we dwell in him & he in us, because he hath given us of his sp<sup>t</sup> Eph: 4. 30. Gal: 4. 6 1 Cor: 3. 16. Acts 1. 4, 5, 6 &c.

2. Positively. You have known many of y<sup>e</sup> children of God who after rejoicing in a sense of pardon &c. have been convinced of y<sup>e</sup> necessity of something more. This they earnestly sought & after such discoveries of their hearts as they had not any before any Idea of, after going thro dreadful scenes of temptations of various kind, y<sup>e</sup> d<sup>th</sup> who is faithful to his word, came suddenly to his Temple. This with one voice they declare to be vastly different from & superior too what they experienced in consequence of pardon.



This will ascertain y<sup>e</sup> meaning of those ~~scr~~ scriptures which speak of  
Kingdom of God. In y<sup>e</sup> Bapt: & ourd. while upon Earth, always declared y<sup>e</sup> thing. <sup>is at the</sup>  
They never speak of it as actually commenced till the day of Pentecost. In y<sup>e</sup> mean t<sup>e</sup>  
people were directed to prepare & wait for y<sup>e</sup> reception of it by repenting & believing y<sup>e</sup> G<sup>o</sup>  
pel; whereby y<sup>e</sup> they rec: remission of sins & a degree of peace & joy in believing. And is not  
this all the generality they now look for? are they any more than John's disciples? who  
have they w<sup>ch</sup> Jews had not? John had not? a plain proof they know nothing of the  
Kingdom of God, Math 11. 11. No wonder persons don't grow in grace. They miss y<sup>e</sup>  
mark. We cannot grow but by an indwelling God. This accounts scripturally  
reasonably for what you have call'd y<sup>e</sup> gift, &c. &c. & on these principles the ex-  
pediency & necessity of it, may (I will venture) be fully evinc'd. - This has thrown  
a surprising light on a variety of passages in Scrip: w<sup>ch</sup> I could never understand  
before; so that it appears like a new book. I have hitherto known nothing  
have hitherto been only one of John's disciples. I have hitherto known nothing  
of the grand characteristic & distinguishing privilege of the gospel dis-  
-pensation. And yet have spoke about it! Glory be to God for y<sup>e</sup> hope  
of glory it hath opened to my view, w<sup>ch</sup> I trust to propose. adieu  
Sam<sup>l</sup> &c

Reverend Sir,

Ever since I enjoyed a sense of the pardoning love of God I have been convinced of the possibility and indeed necessity of experiencing something vastly superior to anything I had professed. This I was led to expect chiefly, I suppose from a consideration of what you urged respecting the Doctrine of Christian Perfection. It appeared clear beyond dispute such a state was promised in Scripture; your arguments in many respects seemed quite conclusive. I felt moreover a want in my heart, I had not rest, I was not happy unless now and then when the Lord gave me some manifestations of his love. Under this notion then I have continued coldly to seek it till of late from a train of circumstances too tedious to mention the following propositions appeared with great evidence to my mind and the more I search the Scriptures the more I am convinced of them. I earnestly entreat you to give them an unprejudiced and serious consideration which their importance certainly deserves.

1. A person may believe in Christ for the remission of sins and yet not have received in the proper sense of the word of the Holy Ghost.

The receiving of the Holy Ghost is the great privilege of the new covenant which distinguishes it from and renders it vastly superior to the Old.

2. The second proposition appears plain from these among a variety of other passages in holy writing. (Instead of transcribing all I must beg leave to refer you to some which I desire you would turn to).

Joel 2.28 "I will pour out my spirit upon all flesh."

This Peter declares to be the standing privilege of the Christian Dispensation though it did not commence till the day of Pentecost. Acts 2

This is plain from the following texts:-

John 7.38 "He that believeth on me as the scripture hath said out of his belly shall flow rivers of living water"

John 7.39 "(But this spake he of the Spirit, which they that believe on him should (were afterwards to) receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified)"

John 14.15 "If ye love me, keep my commandments"

16 "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever"

17 "even the Spirit of truth; whom the world cannot receive:"  
"but ye know him for he dwelleth with you and shall be in you"

20 "At that day ye shall know that I am in my Father, and ye in me and I in you"

23 "If a man love me, he will keep my words: and my Father will love him, and we will come unto him and make our abode with him"

26 "he shall teach you all things, and bring all things to your remembrance,"



John 16.7 It is expedient that I go away: if not the Comforter will not come, I will send him

1Peter 1.10 “Of which salvation the prophets having enquired and searched diligently”

11 “what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand of the sufferings of Christ, and the glory which should follow”

12 “unto whom it was revealed, that not unto themselves, but unto us they did minister the things, reported unto you by them that have preached the Gospel unto you with the Holy Ghost sent down from Heaven”

Matt 11.11 Amongst those born of a woman there hath not risen a greater than John the Baptist yet the least in the kingdom of God is greater than he

Luke 9.27 There be some who shall not taste of death till they see the Kingdom of God come with power

See also: Ps 68.18, 2Tim 1.10, Gal 4.12, (Hebs 20, 21)

It will also appear that the first proposition is true from hence (I should not be understood as asserting the Holy Spirit does not work repentance or that he does not enlighten men’s minds and give manifestations of himself. This he may do without taking up his residence in your heart. This we may have without being baptised with the Holy Spirit without receiving the Holy Ghost).

1. It cannot be denied but many of the Jews had remission of sins the favour of God and his love shed abroad in their hearts.  
see: Ex 34.5, Ps 32, Is 1.18

Indeed almost all of the Psalms breathe a spirit of love and joy in a pardoning God.

John the Baptist preached repentance and remission of sin.  
Mark 1.4, Luke 3.3, Luke 1.77

To prepare the way of the Lord by giving the knowledge of salvation by the remission of sins, our Lord while upon earth forgave the sins of many whose diseases he healed.

Matt 9.2,6, Luke 7.48, 49

But the Holy Ghost was not given till after Christ’s exaltations it follows the Holy Ghost given is different from the pardon of sins and this may be where that is not.

2. Many texts speak of them as distinct things:-

Acts 2.38,39 be baptised for the remission of sins and ye shall receive the gift of the Holy Spirit the promise is to as many as the Lord shall call

Acts 19.2 The Samaritans believe Philip's preachings concerning the Kingdom of God but did not receive the Holy Spirit till Peter and John went and prayed with them

Acts 19.2 Have you received the Holy Ghost since you believed

1Eph 13, in whom having believed you were sealed with the Holy Spirit of promise

1Eph 14 who is the earnest of your inheritance

Acts 3.19 Be converted for your blotting out of your sins that the times of refreshing may come from the presence of the Lord (which must mean the Holy Ghost)

Luke 3.3 John came preaching the baptism of repentance for the remission of sins

and he says -

Luke 3.16 one mightier than I cometh he shall baptise with the Holy Ghost and fire see Matt 3.16, Tit 3.5,6

3. From Experience

1. Negatively.

Who of us can with justice and propriety apply to himself the abovementioned Texts of Script taking them in their plain obvious, literal sense undisguised by false and losses of men?

In many more such as:-

John 17.20 "Neither pray I for these alone, but for them also which shall believe on me through their word"

John 17.21 "That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us:"

John 17.22 "And the glory which thou gavest me I have given them; that they may be one, even as we are one."

John 17.23 "I in them, and thou in me, that they may be made perfect in one"

Rm 8.2 "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death"

Rm 8.14 "For as many as are led by the Spirit of God, they are the sons of God"

They are in the Spirit; if so be:-

Rm 8.9 "the Spirit of God dwell in you"

Rm 8.16 "The Spirit itself beareth witness with our spirit, that we are the children of God"

Rm 8.26 He maketh intercession for us with unutterable groanings

See the whole Chapter 1Cor 2

1Cor 2.9 "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him"

1Cor 2.10 "But God hath revealed them to us by his Spirit: for the Spirit searches out all things, the deep things of God"

1Cor 2.15 The Spiritual man discerned all things yet he himself is discerned of no man

2Tim 1.4 "the Holy Ghost which dwelleth in us"

1John 2.20 "But ye have an unction from the Holy One, and ye know all things"

1John 2.24 The unction abideth in you.

2Cor 1.22 "Who hath also sealed us, and given the earnest of the Spirit in our hearts"

I live not but Christ liveth in me.

1John 4.13 "Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit"  
Eph 4.30, Gal 4.6, 1Cor 3.16, Acts 1.4,5,6



2. Positively.

You have known many of the children of God who after rejoicing in a sense of pardon and have been convinced of the necessity of something more.

This they earnestly sought and after such discoveries of their hearts as they had not before any idea of after going through dreadful senses of temptations of various kinds the Lord who is faithful to his word came suddenly to his Temple.

This with one voice they declared to be vastly different from and superior to what they experienced in consequence of pardon.

This will ascertain the meaning of those Scriptures which speak of the Kingdom of God.

In the baptism of our Lord while upon Earth always declared the Kingdom is at hand.

They never speak of it as actually commenced till the day of the Pentecost.

In the meantime people were directed to prepare and wait for the reception of it by repenting and believing the gospel whereby they received remission of sins and a degree of peace and joy in believing and is not this all the general pity now look for? are they any more than John's disciples? what have they which the Jews had not? John had not?

A plain proof they know nothing of the Kingdom of God Matt 11.11.

No wonder persons don't grow in grace. They miss the mark.

We cannot grow but by an indwelling God.

This accounts scripturally and reasonably for what you have called the second gift on the principles that expediency and necessity of it may (I will venture) be fully evidenced.

This has thrown a surprising light on a variety of passages in Scripture which I came to never understand before so that it appears like a new book.

I am fully convinced I have hitherto been only one of John's disciples I have hitherto known not this of the grand characteristic and distinguished privilege of the gospel and its dispensation and yet have spoke about it!

Glory be to God for the hope of glory it hath opened to my view which I trust to profess. Adieu.

I am truly