Title: Testimony of Charles Nisbet against John Wesley
Date: August 7, 1770
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Testimony against the Doctrines contained in an Extract from the Minutes of some late Conversations between the Rev. Mr. Wesley & other Preachers, at a public Conference, held in London, August 7th, 1770. - printed by Mr. Rive, Bristol.

If there was anything new in Mr. Wesley's Doctrines, or anything that had not been approved or allowed by the Protestant Divines, they might deserve a long Disputation & Consideration. But as the Matter of them is so very old & trite, it has been so much the subject of Disputation since the Time of Pelagius, it seems impossible at this Day to say any thing new about them. The words, blustering Manner, in which they are imparted, which an Arminian of the lowest form would have obtained, however favourable it may be to their Reception among ignorant People, is enough to convince every Person of Understanding, that Mr. Wesley's Mental Force, as well as his Orthodoxy,are really upon the Decline. The only Matter in Debate is this: Whether sinful Men are justified before God on account of any Works or Works of their own, or solely on Account of the Righteousness of Jesus Christ; or in other Words, Whether fallen Men can do anything of themselves that will merit the favour of God & eternal Happiness, or must wholly rely on Christ's obnience & sufferings for that effect? - That the latter of these is taught by all Protestant Churches, except the Socinians & Arminians (if they be called so Protestants) is evident from their public Confessions in every one's hands. To oppose these the Opinion of some individual Members of these Societies, may be sufficient to prove the Insignificance of such Divines in these Matters: but no means prove that such Doctrines as Mr. Wesley's are owned by any Protestant whatsoever. That gentleman therefore should now openly confess that in this Article he holds with the Council of Trent, against the concerning Testimony of all Protestant Divines; and indeed his 6th Position in the Minutes of his late Conference falls short of such a Confession. Paul to say something on each of his Doctrines, in the Order he has set them down.

He says: 1. That he & his Brethren had leaned too much toward Calvinism, with regard to Man's felicity. What Calvinism really is, as it contains the Doctrines of a Man who has wrote nine Volumes in folio, cannot be expressed in few Words. But it is plain that by Calvinism Mr. Wesley here means the Doctrine taught in the 60th, 61st, 62nd & 63rd Articles of the Church of England. by what he says. This very confusedly, in opposition to it. Man's falshood is not an Epexegesis to signify the State of Mind, that I believe this is the first time it was ever used for that purpose. That Man in his natural state is faithful or obedient to God cannot be pretended by any one that believes the fall of Man. That man is naturally faithful or faithless is contrary to our Lord's Testimony out of the heart prevailed evil thoughts. - falls Pelagian, Pythagorean. But it seems there is a Man's falshood which is denounced by the Calvinists. It is opposed by Mr. Wesley, and in spite of the Sensibility of his Language. It appears to be no otherwise than Man's choice to save himself, or to do something whereby he may merit the favour of God which he desires to express in Holy Words. How contrary such an Epexegesis is to the Holy Scriptures which define Man in his natural state as dead in sin, and in bondage. How contrary such an Epexegesis is to the Holy Scriptures which define Man in his natural state as dead in sin, and in bondage. Words. How contrary such an Epexegesis is to the Holy Scriptures which define Man in his natural state as dead in sin, and in bondage. Words. Words. How contrary such an Epexegesis is to the Holy Scriptures which define Man in his natural state as dead in sin, and in bondage. Words. How contrary such an Epexegesis is to the Holy Scriptures which define Man in his natural state as dead in sin, and in bondage. Words. How contrary such an Epexegesis is to the Holy Scriptures which define Man in his natural state as dead in sin, and in bondage. Words. How contrary such an Epexegesis is to the Holy Scriptures which define Man in his natural state as dead in sin, and in bondage. Words. How contrary such an Epexegesis is to the Holy Scriptures which define Man in his natural state as dead in sin, and in bondage. Words. How contrary such an Epexegesis is to the Holy Scriptures which define Man in his natural state as dead in sin, and in bondage. Words. How contrary such an Epexegesis is to the Holy Scriptures which define Man in his natural state as dead in sin, and in bondage. Words. How contrary such an Epexegesis is to the Holy Scriptures which define Man in his natural state as dead in sin, and in bondage. Words.
has taught us that if a Man be not faithfull or honest in the unrighteous Mammon we ought not to think that God has given him the true portion. It is really amazing that Mr. Wesley should put a Man's justification upon the condition of his faithfulness in the unrighteous Mammon's. A great sum of discounted unrighteous Mammon come really into his hands from every Part of England. O that it may happen in the World that these sums be disposed of which must put Mr. Wesley's Salvation in a very doubtful state of view, according to his own system.

2d. With regard to working for life.—Now the language is confused, ambiguous. I unnecessarily conceive of Mr. Wesley means that one who has commanded us to work for life, in the expectation that our works will merit or purchase salvation. I suppose we may consider the whole as a general statement that our works will merit or purchase our salvation.

I do not know what is meant by the word "righteous." It seems to refer to a Man's works. I do not know whether the word "righteous" is used in the same sense as "righteous Mammon." I do not know what is meant by the word "salvation." It seems to refer to a Man's works. I do not know whether the word "salvation" is used in the same sense as "righteous Mammon." I do not know what is meant by the word "work for life." It seems to refer to a Man's works. I do not know whether the word "work for life" is used in the same sense as "righteous Mammon."
Testimony against the Doctrines contained in an Extract from the Minutes of some late Conversation between the Rev'd Mr. Wesley & others, at a public Conference, held in London, August 7th, 1770, & printed by W. Pine, Bristol.

If there was any thing new in Mr. Wesley's Doctrines, or any thing that had not been answered an hundred Times over by able Protestant Divines, they might deserve a long Discussion & Examination: But as the Matter of them is so very old & trite, & has been so much the Subject of Disputation since the Time of Pelagius, it seems impossible at this Day to say any thing new about them. The crude, blundering Manner, in which they are express'd, which an Arminian of the lowest form would have however favourable it may be to their Reception among ignorant People, is enough to convince every Person of Understanding, that Mr. Wesley's Mental Powers, as well as his Orthodoxy, are greatly upon the Decline. The only Matter in Debate is this, Whether sinful Men are justified before God, on Account of any Works or Merits of their own, or solely on Account of the Righteousness of Jesus Christ; or in other Words, Whether fallen Men can do any thing of themselves that will merit the favour of God & Eternal Happiness, or must wholly rely on Christ's Obedience & Sufferings for that Effect? - That the latter of these is taught by all Protestant Churches, except the Socinians & Arminians (if they can be called Protestants) is evident from their public Confessions in every one's hands. To oppose to these the Opinions & Doctrines of some individual Members of these Societies, may be sufficient to prove the Insincerity of such Divines in their Scripions, but can by no means prove that such Doctrines as Mr. Wesley's are owned by any Protestant Church whatsoever. - That Gentleman therefore should now openly confess that in this Article he holds with the Council of Trent, against the concurring Testimony of all Protestant Divines; And indeed his 6th Position in the Minutes of his late Conference falls little short of such a Confession - But to say something on
each of his Doctrines, in the Order he has set them down,

He says, 1. That he & his Brethren had leaned too much toward Calvinism, with regard to Man's faithfulness. What Calvinism really is, as it contains the Doctrines of a Man who has wrote nine Volumes in folio, can not be express'd in few Words. But it is plain that by Calvinism Mr. Wesley here means the Doctrine taught in the 10th, 11th, 12th, & 13th Articles of the Church of England, by what he says, tho' very confusedly, in Opposition to it. Man's faithfulness is so old an Expression to signify his State of Mind, that I believe this is the first time it was ever used for that Purpose. That Man in his natural State is faithful, or obedient to God, can not be pretended by any one that believes the fall of Man. That man is naturally faithful or sincere, is contrary to our Lord's Testimony out of the heart proceed evil thoughts,---false Witnesses, & Blasphemies. But it seems there is a Man's faithfulness which is denied by the Calvinists, & asserted by Mr. Wesley: And in spite of the Obscurity of his Language, this appears to be no other than Man's Power to save himself, or to do something whereby he may merit the favour of God, which he chooses to express in these strange Words. How contrary such an Assertion is to the holy Scriptures, which describe Man in his natural State as dead in Sin, and prone to all evil, is evident at first Sight. Mr. Wesley seems to contend for Man's faithfulness, only as a warrantable Expression, which our Lord has taught us, but upon that single Expression, detached from the rest of Holy Writ, he endeavours to build a System contrary to what the Holy Ghost has plainly declared in innumerable Passages of Scripture. Our Lord has not taught us to say what Man in his natural State is, or can be faithful, or obedient to God, but in judging of Men's Characters he has taught us that if a Man be not faithful or honest in the unrighteous Manner, we ought not to think that God has given him the true Riches. It is really amazing that Mr. Wesley should put a Man's justification upon the Condition of his faithfulness in the unrighteous Mammon, as great sums of the
said unrighteous Mammon come annually into his hands from many Parts of England, & it is yet a Secret to the World how these Sums are disposed of, which must put Mr. Wesley's Salvation in a very doubtful point of View, according to his own System.

2d. With regard to working for life. — Here the language is confused, ambiguous, & unnecessarily concise. If Mr. Wesley means that our Lord has commanded us to work for Life, in the Persuasion that our works will merit or purchase