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Title: Testimony of Charles Nisbet against John Wesley

Date: August 7, 1770

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Tollimony against the Doctornes contained is an Entract from the Minutes of ford late Conversations between the Bew Mr. Neslegals others as a nuttic Conference, held in London, august 7th, 1970, to printed by the Aire Britist.

If there was any thing new in Mr. Wolley's Doctrines, or any thing that had not been appoint ad an hundred Times over by able Probehent Divines , they might deferve a long Diferbion & Enteni nation: But as the Maller of them is to very old of wite, I has been to much the subject of Diffruitation fince the Time of Pelagius, it from impossible at this Day to Jay any thing new about them. The conde, blundering Manner, in which they are expressed, which an arminion of the lowest form would have differenced, however favourable it may be to their Reception among ignorant People, is enough to convince every Person of Underflanding, that Mr. Welley's Mantal Cowers, as well as his Orthodoxy, are feedly upon the Decline. The only Matter in Debate is this , Whother finful Men are justified before God son decount of any Work or Merits of their own , or folely on account of the Righteownies of Yolus Christ in in other Words . Whether fallen Men can do any thing of themselves that will merit the favour of God & Eteroral Happines , or must wholly vely on Christ's Obedience & Sufferings for that Effect? - That the latter of those is . laught by all Protestant Churches, except the Socinians & Arminians (if they can be called Protestants) is coideal from their public Confessions in every one hands . To oppose to these the Opiniosts & Doctoines of some individual Members of thefe Societies, may be fufficient to move the Infinity of fuch Droines in 1 Jemplions, but can by no means prove that fuch Dischones as Mr. Walley's are sweed by any Protested whistlever . - That Gentleman therefore thould now openly confet that in this article he hold with the lower al of Front, against the concurring Sestimony of all Instessant Divines : and indeed his 6th Populion in the Minutes of his late Conference falls little thort of fuch a Confepion tout to Jay Comething on each of his Doch rines in the Order he has fel them Lown;

The fags, 8. That ha to his Brethren had leased too mach toward Calvinism, with regard to Maa's fathefatness. What Calvinism really is as it contains the Backines of a Main who has norde nine Valumes in folia, can
not be expected in few Merds. But it is plain that by Colvinism Mr. Wesley here means the Doctrine laught
six the 10 th, 11 th, 12 th y 13th Articles of the Church of Englands by what he fays, the very compessable, in
Opposition to it. Man's faithfulnish is add an Expression to tignify his that of Mind that I believe this is the first time.
It was ever used for that Purpose. It all man in his natural State is faithful or decident to God can not be quetented try
any one that believes the fall of Man. That in me is naturally faithful or forces is contrary to our Lord's Selfimony to
out of the heart proceed civil thoughts, - - fall Wheeper, Walphamics. Ent it from there is a Man's faithfulness which is deaired by the Calvinish. In aspected by Mr. Westery: and in spite of the Observity of his Language. This appears to be no other
han Man's Penser to fave bimself, or to do samething rehearing in may mail the favour of give which he chaps to express in that
then War's thou contrary such an aspection is to the holy Scripture indicat before them in his natural state as dead in Sin, and
through the will is content at first Sight. Mr. Westery from a content for Man's faithfulness, only as a warrantable topropria, which
were start has laught us, but upon that single Expression, delasted from the cost of the process to build a styllism
our start has laught us, out upon that single Expression, delasted from the cost of their judging of Man's Chamadens
were land man in his natural state is or can be faithful or electrical to God, but in judging of Man's Chamadens
to

he has laught so that if a Man be not faithful or honest in the unrightnown Mammon , we ought not the that that god has given him the love Riches. It is really among my that Mr Wolley Thould put a Man's Jufficiation upon the Condition of his faithfulides in the interplaces of the war to great James of the world good proces Marion on come and unally into his leanes from smarry Particip tradant, to this jed a segret to the Wood how they Jums are dipoled of which must put Mr. Nefley's Salvation in a very doublful lived of thew, according to his own Syftem. 2). Willy Regard to marking for life . - Here the language is confused, antiquens & unnecessarily concise of Mr. Willey means that our who will mail or purchase with mark for life. In the Vertuation that our who will mail or purchase more continued and a realist support to whom the support of the production of the continued on the support of the production of the support of the nation : has as the trader of throw is to very do to boil . I has been for much the dulyiel of Dipulation fine the dime of Velagino, it perso impossible at this Day to expany ming now about thom, the week, thundering Manner in which day are copyetf which are Sminison of the love of form wall have deficient personable it was be to their heraphine among igarant traple in wangle to conclude every before of theorthering, that Mr. Willey's Moulat down , so well as his believing of ally upon the Decline. The only Walter in Debate is his , who the project these are justified before for one decount of any Whate or their of their worm foldy on decount of the triablewood of I far theoff in in other Blands , Whether faller then can is my thing of therefelow bad will most the former of God & Elevand Happings or may wholey Ly on livit's Medience & informers or that Efect i - had the latter of they is no hanged by all brotoford (Teneraless course the decreases at descriptions (of they can be called Brotofferto) is see and from lever public lonfespions in every me's hands. To capp to these line Opinione I rolling of some individual Headers of these resistionment be softingent to move the bufter will of facts Devices in for please but on of an oren prove that fuch Bochones is the D'Mey's are owned by only bolders to hapener . That gentlemen therefore front now equally confine that in this between he halls well the land il of theset, somewhole concurring betimeny of all brokefund therens : but intered his 6th Poplish in the Minutes of his late tenformer falls lette short of parts a lenfoferer tout to pay proceeding on onch of his God rice in the Price he has fel them weren , We fay to that he & his Brothern had beauce to mach love to Colinition with regard to Man's father foliage. What leteristing reality is so it contrains the mobilion of a Mich who has und nine Volumes in folia, and not in copy of one for their that it is plain that by Coloradow the Wifey her means the Dodoing leaght in the 10th, 11th, 12th a 13th abile of the law to of Englower, by which he lay, the very confeferly, in Specition to the Peris problems so got on combine to beguty the olds of thing that I die to the fift home if a ver afer for that larged a sheet there in his where the is letter in deciral to for row and to produced by any me that crieve the fall of these that were is endurally foliate a fewer is noticed to me on interest to and of the heart product and it wells , - That Shorter whape were it it has been a share pulliphore which is been when we compressed the application for the opposite of the second of the compress to be an order Then there lever to see himself , is to be considered in the week will be forced a see to the set to the set of there will be sometime with no significant to the holy of replaces which defeate there is the nation when it had in every not prom is to the is count to find winds. He to him to water to make to the or him it strong so a consister some winds on her has been more that singer beginning, his I for the of the third had do not come to be the appearance of the the appearance of the third appeara The same of the sa and the first in the method that is a fairly of the contract of the first factor of the first of the fairly as

Testimony against the Doctrines contained in an Extract from the Minutes of some late Conversation between the Rev. 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 expressid, 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 torn, Scriptions, 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 svas. 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 Obscruity 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 chuses 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 Mæmmon 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