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MORE WORK

FOR

Mr. John Wesley:

OR,

A Vindication of the DECREES and PROVIDENCE of GOD from the Defamations of a late printed Paper,

ENTITLED,

“*The Consequence Proved.*”

By AUGUSTUS TOPLADY, A. B.
Vicar of Broad Hembury.

Constat Invidia FALSÀ INTERPRETATIONE sententiæ, quæ infamanda suscipitur.—Non modo invidiosissimè exponuntur ipsa Dogmata, sed et CONSECTARIA invidiosa ex iis deducuntur.—Hæ sunt potissimæ Artes, quibus Invidia movetur.—Visne probare infirmas esse illorum Ratiocinationes? Contrariam veritatem perspicue exponito, et validis Argumentis firmato.

LE CLERC, de Arg. Theol. ab Inv. duct.

*What in me is dark,
Illumine!
That, to the Height of this Great Argument,
may assert Eternal Providence,
And justify the Ways of God to Men.*

MILTON.

L O N D O N :

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4.

ADVERTISEMENT.

I Expect, that this Publication will, as usual, be follow'd by a succession of *penny* and *two-penny* Squibs. Probably, I shall take no Notice of them. Mr. *Wesley*, it seems, has between *two* and *three hundred* Lay-Preachers in his Connection. Their *Name is Legion, for they are many*. It is impossible, therefore, from their Multitude, that they and their Leader should not have the last Word, if they are so determin'd. The Latter has lately declar'd, in Print, that he has been "*Fighting about WORDS, for almost these Thirty Years.*" Doubtless, therefore, the last Word must, in his Estimation, be *particularly* worth fighting for. And (unless he should publish any Thing at all to the Purpose) the last Word he is welcome to have. A Man would have an hopeful Task of it, who should waste his Life-time in playing at See-Saw with almost three Hundred such wise and genteel Antagonists,

*"Who then talk most, when least they have
to say:"*

and some of whom have already shewn themselves unworthy of even being pillory'd in a Preface, or flogg'd at a Pamphlet's End.

To

To those who know me not, it may seem needfull to declare, that, as much as I disapprove Mr. *Wesley's* distinguishing Principles, and the low Cunning with which he circulates them; I still bear not the least Ill-will to his person. As an *Individual*, I wish him well, both here and ever. As a *Reviler*, he lyes (in a way of Argument) at the Mercy of those he defames. I make, however, no scruple to acknowledge, that the Manuscript of the following sheets has lain by me, some Weeks, merely with a view of striking out, from Time to Time, whatever might favor of undue Asperity and intemperate Warmth. If I any where, however, express myself *strongly*, it is owing to the necessity I was under of exposing Mr. *Wesley's* unmanly and dishonest Methods of Attack.

Broad Hembury, Nov. 28, 1771.

M O R E W O R K

F O R

Mr. *John Wesley, &c.*

*I*F it be possible, says the Apostle, *as much as lyeth in you, live peaceably with all men*: plainly intimating, that, in some Cases, this is *not* possible. For, what if other men will not live peaceably with us? what if some, like the *troubled Sea* which *cannot rest*, are perpetually *casting up Mire and Dirt* against the Gospel of God, and against All that embrace it? Are such indefatigable slanderers to be *let alone*? The Apostle's own Conduct says, *No*. His unavoidable Contests, with the false Teachers of that age, are demonstrative of the necessity; which, occasionally, even the *meeke* and the *pacifick* are under, of *sharply rebuking* Such: to the End that, if God so please, they may become *sound in the Faith*; or, at least, *learn not to blaspheme*, nor to *increase unto more Ungodliness*.

Our *Civil* Constitution is not more the Envy of neighboring nations, than our *Religious* Establishment is the Eye-fore of *Papists, Pelagians, and* *

B

Arminians:

* Observe, I speak not of *all* Arminians. Many there are, who, notwithstanding their Entanglement in that Net, stand entitled to the Character of pious, moderate, respectable Men. Of These, I myself know more than a few: and have the Happiness to enjoy as much of their Esteem, as They de-
sire.

Arminians: a Triplicate, who too well agree in one. From the first settlement of our National Church, quite down to the present Hour, it has been the Ambition and the Labor of those * *Factions*, to destroy Her, either by *Sap*, or by *Storm*: and, when both these Methods have miscarry'd, to *adulterate* and *discolor* the pure and undefil'd system which they found themselves unable to *overtbrow*.

Common justice commands me to acknowledge, that no Man has *strove* more to distinguish himself

servedly possess of mine. But I speak, above, of the *noisy, factious, malevolent Arminians*: restless Bigots, whose false fire would shed Disgrace on whatever Party they might belong to. Who, not content with exercising their own Right of private Judgment, are for reviling and condemning every individual Person who claims the same Right of judging for himself, and will not sacrifice his Creed at their Shrine.

* I am fully aware, that it is impossible for the *Arminians*, strictly so call'd, to be charg'd with opposing our National system from its *first* institution: seeing they had *Then* no more than a virtual Existence in the Loins of their Ancestors. Even Mr. *Wesley* is forc'd to acknowledge (in a Paper, mis-entitled, *The Question, What is an ARMINIAN? Answer'd: P. 4.*) that *Arminius* himself did not "BEGIN to doubt of the Principles which he had 'till then received" [i. e. *Arminius* did not begin to apostatize from Calvinism] 'till "the year 1591." However, let his "Doubts" have "began" when they would; I cannot find, that he made any conspicuous figure, as an Innovator on the Protestant Faith, 'till about the year 1602. Consequently, his *English* Profelytes could not have labored to subvert the Religion of their Country, so early as under EDWARD VI, nor even during the first years of ELIZABETH. The *Arminians*, tho', at present, a *numerous*, are very far from being an *antient* Family. But as, ever since they *did* spring up, they have left no Nerve unstrained, in their Attempts to demolish our Doctrinal Establishment; I have, above, consign'd them, without scruple, to rank with the *other Two* Denominations there mention'd: an Honor, to which they have the fairer Title, as they eminently promote the same *good old Cause*, and so sedulously endeavor to make up, in *Zeal*, what they want in *Antiquity*.

self in this illaudable warfare, than Mr. *John Wesley*: and, at the same Time, stubborn fact constrains me to add, that few Warriors have acquitted themselves more contemptibly. This Gentleman, in his Plenitude of Ardor for the Cause, has made long, ample, and repeated Tryal of *all the Three* Methods above mention'd: the silent *Sap*, the vigorous *Assault*, and the artful *Adulteration*. But all without success. The Mine will not spring. The Assault cannot be carry'd. The Adulteration is too gross to incorporate. What must he do? Prevail he cannot: to fly, he is ashamed. In such an Exigence, all that remains for him is, to flourish his Reed, to throw an occasional squib, and scorn to confess either the Impiety or the Impracticability of his Enterprize.—But *Reeds* are still unable to batter churches: and *squibs* (such as “*The Consequence Proved*”) are only calculated to amuse Children, and terrify old Women. Yet he goes on, to throw the one, and to brandish the other: why? because his Hatred of the Heavenly Doctrines is *total*; and he resolves, that it's Perseverance shall be *final*. May Divine Grace, in Mercy to his Soul, supersede the former, and forbid the Latter!

The Adventurer, who embarks on such an Expedition, as That which has, hitherto, engross'd the Attention of Mr. *Wesley*; should be *prudent*, as well as daring. He has, I acknowledge, as much of *the Insidious* in his Composition, as he has of *the Acid*: and 'twould be difficult to say, which predominates. But *Cunning* is one thing: *Discretion* is another. A few *seeming* Grains of certain virtues, call'd *Humility* and *Moderation*, would have conduc'd, in some Measure, to promote his views, by screening them. The Example of *Arminius* might have taught him

this Piece of Theological Policy, so needfull in the Ring-Leader of a Sect. To give that erroneous Dutchman [*Arminius*] his Due, he either *bad*, or *appear'd* to have, *some* Remains of Modesty and Candor: which, more than all his Arguments, contributed to his Acquisition of Disciples. But Mr. *Wesley* is for adding the *Lyon* to the Fox. He wishes, not only to wheedle, but to *thunder* the Church out of her Calvinism. Partly, perhaps, in Resentment for his having been (very deservedly) thunder'd out of the Church. A deliverance, by the Bye, on which I most heartily congratulate our sacred Mother. And, I believe, her genuine Sons may be safely confident (notwithstanding the late Transactions at *the Feathers Tavern*), that She will not dispense with *Subscriptions* to her Calvinism, quite so complacently, as she resign'd Mr. *John Wesley*.

The complacency, however, is far from reciprocal. This discarded Divine, like some discarded Soldiers, cannot wholly divest himself of that military Air, which, under such Circumstances, can, at best, but excite Pity, instead of commanding Respect. He is still, like Mahomet, for propagating his Religion by the sword. Peals of *Anathemas* are issu'd, and Torrents of the lowest *Calumny* are thrown out, against All who abide by the Doctrines of *the xxxix Articles*. The Gentleman's own

Sic volo, sic jubeo; stet, pro Ratione, Voluntas! is expected to carry all the efficacy of *Demonstration*, on Penalty of his utmost Malediction. But let me tell him, that the *ibinking* Part of Mankind, especially Those of 'em whose Eyes are *Spiritually* open'd, will pay no more Regard to his empty fulminations, tho' launch'd, *quasi à Tripodè*,
with

with all the assum'd Importance of Oracular Infallibility; than our magnanimous *Elizabeth* paid to the bloated Menaces of Pope *Pius V.* He continu'd to roar; and *She* continu'd to reign. Pope *John's* Authority may have some Weight with such Men as Messieurs *Walter Sellon, Haddon Smith,* and *Thomas Olivers*: but not an Inch, beyond the Purlieus of Ignorance, Prejudice, and Superstition, will his Dictatorship extend.

Such of the Public, as have condescended to peruse a Pamphlet, entitled, *A Letter to the Rev. Mr. John Wesley, relative to his pretended Abridgement of Zanchius on Predestination*; must be sufficiently appriz'd of the Nature and Occasion of my Contest with this Veteran. Another Edition of that *Letter* having been call'd for, and publish'd last Winter; the Veteran aforesaid, by way (or, rather, *in lieu*) of Reprisal, prints, in the Month of August, 1771, another paper, folded and pric'd as usual, *twelve Pages for a Penny*: tho' a *Saint*, who, surely, ought to be most scrupulously just in all his Dealing, might rather have been expected to have fix'd the Price at only *three fourths* of a Penny; seeing, of the *twelve Pages*, no more than *nine* are fill'd: which every Reader, competently skill'd in Arithmetic, will grant, are but three fourths of the Dozen. Besides: it was *piously* and *disinterestedly* written, as a Therapeutic, to *retrieve* the erroneous; and as a Prophylactic, to *preserve* the Orthodox. Of Course, the *Cheaper* the Antidote, the more *extensive*: and, the more extensive, the more *usefull*. But Mr. *Wesley* feels the force of the *Argumentum ad Crumenam* too deeply, to vend his Remedys at a Rate so nicely conscientious. He had, last year, if we may take his own Word for it, near 30,000 Followers. And, supposing

posing each Follower (as, to be sure, each is in Duty bound) to buy *one*, at least, of these Penny Papers; the Farthing extraordinary amounts, in the whole, to thirty Pounds, fourteen shillings. A sum, of whose value, *Saints*, of *bis* Complexion, are as devoutly sensible as other Men.—*Poor Robin's Almanac*, alas! tho' twice as valuable, goes but for half the Price of *The Consequence proved*.

Let us now bring these *nine Pages* to the Test. Their *Title* claims our first Attention: "The Consequence proved." *What* Consequence? even This: that, upon the Scriptural and Church of England Principle of *Predestination to Life*, it "naturally and necessarily follows, that One in Twenty, suppose, of Mankind, are Elected; Nineteen in Twenty are Reprobated: That the Elect shall be saved, do what they will; the Reprobate shall be damned, do what they can." These Diabolical Positions, enough to chill every reasonable and religious Man with Horror; are Mr. *Wesley's* own offspring, both as to Sentiment and Language. He had, indeed, the matchless Effrontery to publish them, originally, as *mine*: and, to render the audacious Forgery complete, clos'd all with these words, "Reader, believe this, or be damned: Witness my Hand, A. T." Now, whence came it, that this concluding Clause was omitted in *The Consequence proved*? Was it, because Mr. *W.* found himself ashamed to repeat so unparallel'd a falsehood? I apprehend, *not*. For ought appears, he is still as dead to the Feelings of *Shame*, as he is blind to the Doctrines of God. The Reason, probably, was, his utter *Despair* of being able to torture a Line of *Zanchius* into any Thing like Proof of my obtruding the Doctrine of Election upon
Pain

Pain of Damnation. And he might well despair of this. Whom do I condemn? whom do I impiously consign to future Punishment? I condemn no Man. I dare not pronounce concerning any Man's Eternal state. Herein, I judge not even Mr. *Wesley* himself. Tho' I must tell him, that, if it be (as I most sincerely wish it may) the Divine Will to *Save* him; he has an EXCEEDING *Strait Gate* to pass through, e'er he gets to Heaven. In the mean while, I return to "the Consequence proved."

The very *Title* is inaccurate. The Inferences, which this writer pretends to deduce, are not a *Consequence*, but a *Chain of Consequences*. Let us see, whether this mighty Consequence-drawer is able to support the Consequences drawn.

The Proof opens thus. "Mr. Toplady, a young bold man, LATELY" [i. e. very nigh two years ago] "publish'd a Pamphlet, an Extract from which was SOON AFTER" [i. e. about four Months after] "printed, concluding with these words; The Sum of all is This: One in Twenty (suppose) of Mankind, &c."

Mr. *W.*'s present Mode of Phraseology is as pregnant with Craft, as his Conduct is destitute of Honor. Observe: "an Extract from WHICH," i. e. from which Pamphlet: "Concluding with THESE Words —." Now, would not any indifferent Reader still imagine, that "those concluding words" were actually "extracted" from the "Pamphlet" itself? And yet, nothing can be wider from fact. The "Words," which he insinuates to have been "extracted," were NOT extracted from the Pamphlet, but spun from HIS OWN daring Invention. What shall we say of a Man, who first batches Blasphemy, and then fathers it on Others?

Others? Nay, who adds Crime to Crime, by indirectly *persisting* in the Falsehood, even *after* the Falsehood has been detected and publicly expos'd? His Forehead must be *petrify'd*, and quite impervious to a Blush.

The Person who, in private conversation, utters a design'd untruth, is deservedly branded with Disgrace. But the Man, who sits down, and deliberately *writes* a known, willfull, palpable Lye to the Public, may, it seems, still be "*a Saint*," and a "*precious Laborer in the Lord's Vineyard!*" Away with such "*Saintship*"; away with such "*precious Labors*."—Again: the man, who *forges my name*, in order to obtain a trifling Sum of Money, is deem'd guilty of a Capital Offence. But the Man, who subjoins my name to * *blasphemous* Propositions of his own Coining; is to be treated as "*an antient, venerable Servant of Christ, whose whole Life has been devoted to the Glory of God and the good of Souls!*" If all his "*antient Services*" were of a similar Cast, even Arminianism itself must expunge them from the List of those *good Works*, which it supposes to be *meritorious* of Salvation. Unless Mr. *Wesley's* Arminianism coincide with the *Popish* Maxim, that *bad Works*, if done to Heretics, are transubstantiated into *good* ones.

But there are two Charges, alledg'd against me, to which I shall assign a Moment's Attention: because, tho' pitiably frivolous, they are, nevertheless,

* This Epithet is not too strong. To say that any shall be *saved*, DO WHAT THEY WILL; and others *damned* DO WHAT THEY CAN: is, in the *first* Instance, Blasphemy against the HOLINESS of God; and, in the *Second*, Blasphemy against his GOODNESS.

less, somewhat curious and uncommon. I am, it seems, "*young*," and "*bold*." To the *first*, I in Part plead Guilty. I have been but between nine and ten years in Orders, tho' ordain'd as soon as my Age would permit.—The Merits of the *second* Allegation, I leave to the Decision of Others. However, let me be as "*bold*" as I will, I cannot be bold in a better Cause. Was I even *as bold as a Lyon*, it would, according to the Maxim of a very wise Writer, be a Mark, not of Perverseness, but of *Righteousness**. The Apostle tacitly commends a Prophet for being not only *bold*, but *very bold* in asserting the Sovereignty, Efficacy, and Freeness of Divine GRACE in opposition to the Merits and Free-will of Man: *Isaiab is very bold, and saith, concerning God, I was found of them that sought me not, I was made manifest to them that asked not after me*†. When the Opposers of the Christian System are *Shameless*, why should it's Defenders be *Spiritless*? As to my inconsiderable self, I blush not to tread in the *Steps* of ONE, to whose *Faith* I subscribe from the utmost of my Heart. If the Apostle *Paul*, with his whole Assemblage of Gifts and Graces (such as, probably, never shone before, nor will shine again, in any mere Man, while the world endures,) could request the Prayers of God's People; much more may *I*, the weakest of the weak, and the unworthiest of the unworthy, supplicate the Intercession of those who love the Truth, and intreat them to pray, on my Behalf, *that utterance may be given to me, that I may open my Mouth BOLDLY to make known the Mystery of the Gospel; that therein I may Spea*
C
(and

* *Prov.* 28. 1.† *Rem.* 10. 20.

(and why not *write*?) **BOLDLY**, as I OUGHT to *speak**

After all, the charge of *Boldness* (in the sense Mr. *Wesley* uses the Term) comes more than a little out of Character from *his* Pen. I could never have dreamed of *such* an Indictment, from *such* a Plaintiff. Had I publicly distorted and defam'd the Decrees of God; Had I, moreover, advanc'd so many Miles *beyond* Boldness, as to lay those Distortions and Defamations at the Door of Another; *bold* as I am affirm'd to be, I could never have look'd up afterwards. I should have thought every Miscreant I met, an honest Man than myself. But Mr. *John* seems a perfect Stranger to these Feelings. His *Murus abeniens* has been too long transfer'd from his Conscience to his Forehead.—On the whole, could I descend so exceeding low as to retaliate on this writer, in his own way; I should thus return the Compliment in Kind: *Mr. John Wesley, an OLD, AUDACIOUS Man, late by publish'd* — But I neither will, nor can, adopt his scurrility. I had rather let the antient Offender pass unchastiz'd, than soil my Hands in the Operation. I procede, therefore, to his next Paragraph.

“ *A great Outcry has been rais'd on that Account*” [viz. on Account of the Lying Extract from *Zanby*; and on Account of the blasphemous Inferences, and the Forgery, thereto annex'd]: “ *A great Outcry has been rais'd on that Account*” [it should have ran, *on those Accounts*], “ *as tho' this was not a fair State of the Case; and it has been vehemently affirmed, that no Such Consequence follows from the*
“ *Doctrine*”

“*Doctrine of Absolute Predestination. I calmly affirm, it is a fair state of the Case. This Consequence*” [a Mistake again for *these Consequences*]
 “DOES” [another Mistake for *do*] “*naturally and necessarily follow from the Doctrine of Absolute Predestination, as here*” [it should be, *there*]
 “*stated and defended by bold Mr. Augustus Toplady*”. Thus far the honest and accurate Mr. Wesley.—On the other Hand, bold Mr. Augustus no less “calmly affirms”, that the “great outcry”, at which bold Mr. John cries out, was *most justly* rais’d against the said John: who, by his deep-laid, but soon-detected Cunning, and by his avow’d Vacuity of Candor, Truth, and Shame; hath, in the general Estimation of all unprejudic’d People, whether Serious or Prophane (the most respectable of the *Arminian* Party themselves not excepted), gotten *a Wound and Dishonor*, and a *Reproach* which all his whining and winding Sophistry will never be able to *wipe away*.

With the same determined Calmness, I do also affirm, that his Mode of stating the Important Controversy concerning Predestination, is so far from “*fair*”, that it has *nothing at all to do* with the Subject: but was invented, and adopted, merely to discolor the true State of the Question, and to spread a Mist before the Eyes of such superficial Readers, as might be dispos’d to take Matters on the Word of Mr. John. Which sort of Readers, by the Way, have, to that Gentleman’s no small Disappointment and Mortification, proved abundantly *fewer* than he wish’d and expected.

He goes on: “*Indeed, I have not Leisure to consider the matter at large.*” Then, why did he dabble in it at all? A Chain of Principles, like

those term'd Calvinistic, each successive Link of which depends on the foregoing, 'till you arrive at the First; indispensably requires a Consideration "at large." A *partial* view of the Subject is equivalent to *none*. A disjointed, unconnected HEAP of Doctrines, like That espous'd by this *Man of no Leisure*; a Farrago of Opinions, made up of incoherent Shreds; may, indeed, be consider'd by Scraps, without any Injury to the Whole. 'Tis just the same, *where* you begin, and *which* you take. But there's an *Harmony*, there's a *correlative Dependency*, in the System of GRACE: and not to advert to These, resembles transposing the Notes in some capital Piece of Music. Mr. *Wesley*, therefore, must either find "Leisure to consider the Matter *at large*;" or They, who *have* so consider'd it, will, with equal Certainty and Justice, set him down for a pitifull Nibler at the File he cannot bite.

The Truth is, he has jump'd, hand over head, into an Engagement, the Progress of which does not answer his expectation. Hence his willingness to quit the Field—for want of *Leisure*: but, in Fact, for want of *Success*. And who must cover his Retreat, but the heroic *Thomas Oliver*, alias *Olivers*? And who is this redoubtable *Thomas*? Truly, neither more nor less than a *journeyman Shoemaker*, now retain'd by Mr. *Wesley*, as a Lay-Preacher, at the Rate of *Ten Pounds per Annum*: which, I suppose, *Thomas* prefers to earning double the Sum by working at his proper Trade

Pbaraob's Remark, though malicious and untrue in it's original Application, is not always unjust: *Ye are IDLE, ye are IDLE; therefore ye say, Let us go from our honest employes, and pretend to serve the Lord.* But, the rougher the Foal, the sleeker

seeker the Afs. The idle shoemaker is, to give him his Due, a very laborious Arminian. Tho' revolted, in some Respect, from the Gentle Craft of St. *Crispin*; his genius hath constant Employ, and very ample Scope for Exertion, in following the Boisterous craft of Mr. *John Wesley*: to whom he, moreover, stands related, as Bully in Chief. In Chief, did I say? I had forgot the Rev. Mr. *Walter Sellon*. *Prunella* claims Precedency of Leather. *Thomas* is only *second* in Commission.

But seems it not rather strange, that Mr. *Wesley*, a man of Education, and who has given Proof upon Proof that he's indued with a very competent Portion of Assurance; should not be ashamed to skulk, for shelter, under a Cobler's Apron? The *Jews* will by no means work on the sabbath: but they set *Gentiles* to work, without scruple. Mr. *John* affects to decline undertaking the Argument in Form: and the Cobler (still doom'd to be an *Under-strapper*) is delegated to supply Mr. *John's* Lack of Leisure, as well as of Leather. Already has the Journeyman made an Effort (with some of Mr. *John's* own assistance) to white-wash the said Mr. *John*. He might as well have labor'd to blanch the *Æthiop*, or to emaculate the Leopard. But how can *Robin Hood* be better employ'd, than in standing up for *Little John*? It must be granted, that *Little John* appears something taller on the shoulders of his Man. I acknowledge, too, that there is, upon the whole, some proportionable Congruity between the Pedestal and the Image. Yet this Mode of Exhibition is not without it's Danger. I once saw, when a Boy, a Rope-dancer parading round *May-Fair*, on the shoulders of a Booth-Keeper. For some time, the Carrier and the Carry'd engross'd the Acclamations of the

won-

wondering Populace. When, alas! either by a stumble of the Elevator, or through Defect of Equilibrium in the Elevatee, down came the latter; who, after such dishonor, was glad to trudge it back on Foot, instead of venturing to re-ascend the living Pedestal. Should the above Illustration be deem'd not sufficiently sublime for so towering a subject; take another, from the Pen of a late Nobleman. "I remember", says his Lordship, "to have seen a" [Popish] "Procession at *Aix la Chapelle*, wherein an Image of *Charlemagne* is "carry'd on the shoulders of a Man who is hid "by the long Robe of the Imperial Saint. Follow him into the Vestry, you see the Bearer slip "from under the Robe, and the Gigantic Figure "dwindles into an Image of the ordinary size, and "is fet by among other lumber." *

The Case, in Reality, stands thus. The Master does me an Injury, by subjoining my name to what I never wrote. On which, I publicly call the Aggressor himself to Account. The Aggressor sinks behind one of his Drudges, who says, "Fight *me* in my Master's stead." I answer, *No*. NE SUTOR ULTRA CREPIDAM. *What hast THOU to do with Controversy? Away to thy Stall, and leave little John to fight his own Battles. My Business is not with the Man, but with the Master. I most certainly (at least in my present view of Things) shall never descend to uncase that Hog in Armor. This Mr. Wesley could not but foresee. He therefore did shrewdly, to slip his own neck out of the Collar, and thrust in That of a Man who may*

* See *Pope's Works*, vol. 9. Letter 45.

may strutt, with the Collar on his Neck, unnotic'd and unmolested, 'till his dying Day.

After all, Let us see whether Mr. *Wesley* has extricated his own Neck with any Degree of Dexterity. In order to This, we must examine, whether the *Consequences*, which he labors to squeeze from the Doctrine of Predestination, as stated by me, will stand.

I. The *first* pretended consequence was, That "One in Twenty, suppose, of Mankind is elected; nineteen in Twenty are reprobated."—Mr. *W.* seems, at present, to give up this abominable Inference. He does not so much as *attempt* to prove it, in the Paper now under Examination. Which Paper, therefore, does not, even in Appearance, answer it's Title. *This* consequence, at least, is *not* prov'd. Nay, 'tis thrown by, and smother'd in silence. Nor do I wonder at it. I should, indeed, be surpriz'd to find even Mr. *Wesley's* own writings (and, surely, if *they* cannot, nothing can) put him out of Countenance. But he had a Motive, not at all related to shame, for slipping that infamous Paragraph out of sight. The Credit of his Perspicacity, as a Reasoner, absolutely requir'd it. For, could any thing be more palpably *absurd*, than to charge us with a *peremptory* consequence, affirm'd to be drawn from *absolute* premises, which said *peremptory* consequence was (even in *Terminis*) confessedly *hypothetic*, and founded on a mere vague *supposition*? The Word "*suppose*" is the Basis of the whole Conclusion. But we never DID, nor CAN, "*suppose*" that no more than "*one in Twenty*" is elected. Therefore the Basis melts, and the entire Consequential Fabric (like the Rope-dancer at May-Fair) tumbles to the Ground.

Observe,

Observe, Reader, for 'tis worth thy While; how suddenly Mr. *Wesley's* Polemical Weather-Glass rises and falls. In his printed Letter to the late truly Reverend and amiable Mr. *Hervey*, he charged that incomparable Man, and the Calvinistic Party in general, with holding the Reprobation of "NINE out of Ten*." In March, 1770, we were charg'd with holding, as above, that "NINETEEN in Twenty are Reprobated" †.—In *February*, 1771, we were charg'd with holding the Reprobation of "FORTY NINE out of Fifty." ‡—And now, about five Months after, the glass is sunk 30 Degrees lower, and, in "The Consequence proved", stands again at "NINETEEN out of Twenty." Next spring, I suppose, 'twill rise to NINETY NINE out of an Hundred. A very capable Gentleman this, to ascertain the Number of the Elect and Reprobate, who reprobates his own Calculations almost as often as the Clock strikes!—So much for the first Consequence. Now for the Second:

II. "*The Elect shall be saved, do what they will.*" By doing "*what they WILL,*" is evidently meant, *be they, finally, ever so unboly, and be their Lives ever so immoral.* The Expression must signify *this*, or it can signify *nothing*. 'Tis either a paltry, sophistical Quibble upon the word *will*, and so evaporates into a Term without a fix'd Idea; or it imports, that, upon the Footing of *Absolute Election*,

* See *Wesley's* PRESERVATIVE, P. 235

† See *Wesley's* pretended *Abridgement of Zanchius*, P. 12.

‡ See a scurrilous Letter, signed, *John Wesley*; in *Lloyd's* Evening Post, for *Friday, March 1, 1771*.

Election, personal *Sanctification* and practical *Obedience* are unnecessary to salvation.

The point of enquiry, then, is, Whether the *Elect* themselves can be ultimately *saved*, without being previously *sanctify'd* by inherent *Grace*, and (if Adult) without *evidencing* that *Sanctification* (according as *Ability* and *Opportunity* are given), by *walking in the Way of God's Commandments*? I affirm, with *Scripture*, that they *cannot* be saved without *Sanctification* and *Obedience*. Yet is not their *Salvation* at all precarious: for, That very *Decree of Election*, by which they were nominated and ordain'd to *Eternal Life*, ordain'd their intermediate *Renewal* after the *Image of God*, in *Righteousness* and true *Holiness*. Nay, that *Renewal* is, itself, the *Dawn and Beginning* of actual *Salvation*: *This is Life eternal, to know Thee the only true God, and Jesus Christ whom Thou hast sent* *. Whence the *Apostle*; *By Grace ye ARE saved, through Faith* †. And again, *Who HATH saved us, and called us with an HOLY Calling* ‡. Sanctity, therefore, of *Heart and Life*, is, not barely a *Prelude* to, but even a *Part and initiatory Anticipation* of, the *Glory* which shall be reveal'd.

The *Elect* could no more be *saved*, without *personal Holiness*, than they could be saved without *personal Existence*. And why? Because *God's own Decree* secures the *Means* as well as the *End*, and accomplishes *the End BY the Means*. The same gratuitous *Predestination*, which ordain'd the *Existence* of the *Elect*, as *Men*; ordain'd their *Purification*, as *Saints*: and they were ordain'd to

D

Both,

* *John* 17. 3. † *Eph.* 2. 8. ‡ *2 Tim.* 1. 9.

Both, in order to their being finally and completely saved in *Jesus Christ with Eternal Glory*.

The Doctrine of *Election* is a Doctrine of *mere Revelation*. Tho' Human Reason, when defecated from Prejudice, and sanctify'd by Grace, cannot but assent to it, as a scripture Truth; yet, Reason would probably, never have discover'd it with certainty and clearness, had not God expressly made it known in His written Word. Consequently, from *that written word* we are to learn the true *nature and Effects* of Electing Grace: since God Himself must be best acquainted with His own decrees.

The Holy Spirit, making the Apostle's Pen the channel of unerring Inspiration, thus inspir'd him to write: *According as He* [God the Father] *batb CHOSEN us in Him* [in Christ] *before the Foundation of the World, that we should* [not, "be saved "do what we will"; but] *be HOLY and without Blame before him in Love*. Eph. 1. 4.—Election is always follow'd by *Regeneration*: and Regeneration is the source of all *good works*: whence the Apostle adds; in the very next Chapter, V. 10. *We* [the Elect] *are His* [subsequent] *workmanship, created* [anew] *in Christ Jesus unto good WORKS, which God batb FORE-ORDAINED that we should walk in them*. Consequently, it does not follow, from the Doctrine of Absolute Predestination, that "the Elect shall be saved, do "what they will." On the contrary, they are *chosen* as much to *Holiness*, as to *Heaven*; and are *fore-ordain'd to walk in good Works*, by virtue of their Election from Eternity, and of their Conversion in Time. Yet again: *God batb, from the Beginning* [i. e. *from everlasting*; see *Prov. 8. 23. John 1. 1, 2.*] *CHOSEN you to Salvation through SANCTIFICATION of the Spirit and BELIEF of the Truth*:

Truth: 2 Theff. 2. 13. All, therefore, who are chosen to Salvation, are no less unalterably destin'd to *Holiness* and *Faith* in the mean while. And, if so, 'tis giving God Himself the Lye, to say, that "the Elect shall be saved, do what they will." For, the Elect, like the blessed Person who redeem'd them, come *into the world not to do their own Will, but the Will of Him that sent them*: and this is *the Will of God* concerning them, even their *sanctification*; 1 Theff. 4. 3. Hence they are expressly said to be *Elect—unto Obedience**: not, indeed, chosen *because of Obedience*, but chosen *unto it*: for Works are not the *Fountain of Grace*, but *Streams* flowing FROM it. *Election* does not depend upon *Holiness*, but *Holiness* depends upon *Election*. So far, therefore, is *Predestination*, from being subversive of *good Works*; that *Predestination* is the primary CAUSE of *all the good Works* which have been and shall be wrought, from the Beginning to the End of Time. 'Tis only the *peculiar People*, that are truly *zealous of good Works*, Tit. 2. 14. The rest may *profess that they know God*, but, even amidst all their Noise about Works, in their own Works they deny Him; being *abominable, and disobedient, and, to every good Work, reprobate*: Tit. 1. 16. As I have elsewhere observed, They *trust* in good works, without *doing* them; while the *Peculiar People* *do* good works, without *trusting* in them.

Reason also joins with *Scripture*, in asserting the *indispensible necessity of SANCTIFICATION*, upon the Footing of the most *absolute and irrelative ELECTION*: or, in other words, that the *Certainty of*
 D 2 *the*

* 1 Pet. 1. 2.

the END does not supersede, but ensure, the *Inter-vention of the MEANS*. It was decreed, that *Abraham* should be a *Father of many nations*. According to Mr. Wesley's Mode of Argumentation, *Abraham* might have been so, tho' he had dy'd in Infancy. I say, *No*. For, the same Purpose of God, which appointed him to be a *Father of nations*, appointed also (as a Mean to the End) that he should live to a competent Age.—St. *Paul* was decreed to preach the Gospel *before the Gentiles, and Kings, and the Children of Israel*.* Ergò, says an Arminian, *Paul* might have preach'd in various nations, without *travelling* a step, and without so much as *opening* his Lips. I deny the Consequence. *Paul's Travelling*, and *Paul's Utterance*, were as certainly and as necessarily included in the Decree of the MEANS, as his *Preaching* was determin'd by the Decree of the END.—God resolv'd, that *Hezekiah* should live fifteen years longer than *Hezekiah* expected. *Hezekiah* might, therefore, according to Mr. *Wesley's* plan, have argu'd thus: "God has promis'd me fifteen years of life to come. Ergò, Live I shall, do what I will: dye I shall not, do what I can. I will therefore neither eat, drink, nor sleep. Nay, I'll tye a Millstone round my neck, and throw myself headlong into the sea, from the highest Precipice I can find." I answer, *No*. For it was as much compriz'd, in God's Decree, that *Hezekiah* should eat, drink, and sleep, during those fifteen years; and that he should *not* jump into the Sea, with a Millstone about his Neck; as that fifteen years should be added to his Life.—

Cyrus

Cyrus was decreed to be the Captor of *Babylon*, and an Instrument of Good to the Jewish People. * Did that Decree render it needless for Cyrus to be *conceiv'd* and *born*? surely, no: for the *Birth* of Cyrus was no less infallibly secur'd by the Decree itself, than were the Laurels he should reap, and the Good he was to do.

To multiply instances, would be endless. Let us apply the few that have been given. If the Scriptures are true, God did, from all Eternity, *choose* an INNUMERABLE MULTITUDE of Adam's Posterity, to the Certain Attainment of Grace and Glory. This Choice of them was *in his Son*: being *præ-consider'd* as fallen, they were chosen under that Character, and *fœderally* given to *Him*, to be redeem'd by His Blood, and cloath'd with his Righteousness. But this alone would not have sufficed. It was necessary, that, as Sinners, they should not only be *redeem'd* from Punishment, and *entitled* to Heaven; but endu'd, moreover, with an *internal Meetness* for that Inheritance to which they should be entitled and redeem'd. This *internal Meetness* for Heaven, can only be wrought by the *restoring* Agency of God the Holy Ghost, who graciously engag'd and took upon Himself, in the Covenant of Peace, to renew and "*sanctify*" all the Elect People of God;" saying, *I will put my LAW in their Minds, and write it upon their Hearts*. This, most certainly, was the View, in which the Decree of Predestination was consider'd by the Apostle *Peter*, when he thus wrote: *Elect, according to the Fore-knowledge of God the Father,* [according to his Fore-knowledge of the Human Fall;

* *Isai.* 44. 28. and 45. 1.

Fall; which Fore-knowledge made it necessary that Election should be decreed to take Effect, not independently on God the Son and God the Holy Ghost, but] *through Sanctification of the Spirit, unto Obedience, and Sprinkling of the Blood of Jesus Christ.** It appears, from this golden Passage, 1. That *All the Three* Divine Persons are equally concern'd in the Salvation of Sinners: the FATHER *Elects* them; the SON shed his *Blood* for them; the SPIRIT *Sanctifys* them. 2. That the objects of Election were consider'd, in that eternal Decree, as *fallen*: else, I cannot see, how they could be chosen UNTO the *sprinkling* of the Messiah's Blood, and UNTO the *Sanctification* of the Spirit. 3. That Election, tho' *productive* of Good Works, is not *founded* upon them: on the contrary, they are One of the glorious *Ends*, to which the Elect are chosen. Saints do not bear the *Root*, but the *Root them*. "Elect—*unto Obedience.*" 4. That they, who have been *elects* by God the Father, shall be *sprinkled* by the Son, or legally purify'd by his Atonement, in a way of Pardon; and experience the Holy Spirit's *Sanctification*, in beginning, advancing, and perfecting, the good Work of Grace on their Souls. Whence, 5. the Elect, the Sprinkled, and the Sanctify'd, are made to *obey* the Commandments of God, and to imitate Christ as a Pattern, at the same Time that they trust in Him as their Propitiation. I said, *made to obey*. Here, perhaps, the unblushing Mr. Wesley may ask, "Are, the Elect, then, mere *Machines*?" I answer, No. They are made † *willing* to obey,

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* 1 Pet. 1. 2.

† Psalm 110. 3.

in the Day of God's Power. And, I believe, no body ever yet heard of a *willing Machine*.

It appears, from the Passages of Scripture now alledg'd, that God decreed to bring His Elect to Glory, in a Way of *Sanctification*, and in *no other* Way but That. If so, cries Mr. *Wesley*, "They will be *saved*, whether they are *Sanctify'd*, or *no*." What, notwithstanding their Sanctification, is, itself, an essential Branch of the Decree concerning them? The Man may as well affirm, that *Abraham* might have been the Progenitor of nations, tho' he had dy'd in Infancy: that *Paul* might have preach'd the Gospel, *vivâ voce*, in Fifty different Regions, without travelling a Step: that *Hezekiab* might have liv'd his fifteen years, without Food or Sleep: that *Cyrus* would have fullfill'd the Prophecys concerning him, if he had never been born: and that the Church of God might have been redeem'd by the Blood of *Christ*, even if *Christ* had never assumed human nature.

Prior to the taking of *Jericho*, it was reveal'd to *Josbua* that he should certainly be master of the Place. Nay, so preremptory was the Decree, and so exprefs the Revelation of it, that it was predicted as if it had already taken effect: *I have given into thy Hand Jericho, and the King thereof, and the mighty men of Valor.** This Assurance, than which nothing could be more absolute, did not tye up *Josbua's* Hands from Action, and make him sit down without using the Means, which were no less appointed than the End. On the contrary, he took Care to regulate the Procession, pursuant to God's Command; and the Event was accomplish'd accordingly. — From *Faith*, let us ascend

* *Josb. 6. 2.*

ascend to *Speculation*. The Doctrine, which stands this *united* Test, is and must be true. Suppose it was infallibly reveal'd, to an *Army*, or to any single *individual*, that the *former* should certainly *gain* such a Battle, and the *latter* certainly *win* such a Race. Would not the *Army* be mad, to say, "Then we will not fight a Stroke?" Would not the *Racer* be insane, to add, "Nor will I move so much as one of my Feet?" Now, 'tis no less *irrational*, to insinuate, that the Elect shall be saved, without being spiritually and morally conform'd to the Image of Christ, than it would be, to dream of gaining a *Battle*, without *fighting*, or of *winning* a Prize, without *contending*.—Would it not be absurd, to affirm, that *Adam* might have *tilled and dressed the Garden of Eden*, whether he had been *created* or *not*? Equally illogical is Mr. *Wesley's* impudent slander, that "the Elect shall be saved do what they will," i. e. whether they are *holy*, or *not*.

This writer passes with some, for a man of profound *Learning*. But, surely, either his *Head* is not so well furnish'd, as these good People suppose; or his *Heart* must be totally void of Justice, Candor, and Truth. Either he is absolutely unacquainted with the first Principles of Reasoning; or he offers up the Knowledge he has, as an whole Burnt-Sacrifice, on the Altar of Malice, Calumny, and Falsehood.*

The

* Even *Thomas Oliver*, or *Olivers*, the fighting Shoe-maker, is either a *better Reasoner*, or an *honester Man*, than his Leader: for, on a recent Occasion (an Occasion so well known to the Religious World, since the Appearance of the Hon. and Rev. Mr. SHIRLEY'S *Narrative*, just publish'd, that it were needless

The Consequence-Drawer makes several Appeals to my Translation of ZANCHIUS: from some parts of which, he labors to cull Premises, whereof to
 E make

less for me to recite the Particulars), this same Thomas was so deeply convinc'd of the irreconcilable Contrariety of the *London Minutes* to the *Bristol Declaration*; that, having solemnly avow'd the former, either common Conscience, or common Sense, would not permit him to sign the latter.—Mr. Wesley, however, swallow'd Both. He could declare, in the One, that “ We are rewarded BECAUSE OF our Works; for the SAKE OF our Works; yea, SECUNDUM MERITA OPERUM, as our Works DESERVE.” In the Other, the same identical Mr. Wesley declares, that he doth “ ABHOR the Doctrine of Justification by Works, as a MOST PERILOUS and ABOMINABLE Doctrine:” and that “ our works have NO Part in meriting or purchasing our Salvation, FROM FIRST TO LAST, either in WHOLE or in PART.” Where lives the Man, who can bring these two Poles together?

Dic quibus in Ferris, et eris mihi magnus Apollo.

All the sophistical Wriggling, Twisting, Straining, and Wire-drawing, in the World, will never be able to make the above North and South shake Hands. Was any Thing upon Earth ever equal to Mr. Wesley's Duplicity? Yes: I have met with something which comes, at least extremely near it. I mean, the Conduct of Arminius himself (or, if you please, of Van Harmin the First), when he was examined for the *Leyden* Professorship, A. D. 1603. Take the Account in the Words of the Learned and moderate Mr. Hickman. “ He [Arminius] was first Tapster, or Chamberlain, in a Common Inn; from whence, by the Care of some Guests, who were pleas'd, even to admiration, at his prompt Wit, he was remov'd and set to School. He was maintained there, out of the public Treasury of *Amsterdam*: where, in Process of Time, he was, by the Magistrates of the City, made Pastor.—The Learned Junius being dead, *Utenbogard* thought none so meet to succede him, as *Van Harmin*: but the *Belgic* Churches knew him too well, to let him easily come to such a Place, in which he might influence all that were Candidates for the Ministry. The Deputys of the Churches did admonish *Utenbogard*, that he would cease to commend so suspected a Man to the Curators of the University of *Leyden*. But he, too proud to
 “ regard

make a Basis for his Consequences. Like some wretched Divines, who *first* patch up a System of their own, and *then* rummage the Bible for such Texts,

“ regard such Admonitions, desisted not to commend *Arminius* :” who obtained his Dismission from *Amsterdam*, to *Leyden*, on the following Condition ; viz. “ That he should first have a Conference with the Learned *Gomarus* ; and, “ in that Conference, by a most free and open Declaration “ of his Opinion,” i. e. of his *real* sentiments as to Matters of Religion, “ free himself from all Suspicion of Heterodoxy : “ and that he should PROMISE, if he *had* any singlar Opinions, “ he would not discover them” [i. e. not *disseminate* them] “ to the Disturbance of the Churches.—Accordingly, a Con- “ ference there was, before the Curators of the University, “ and the Deputys of the Synod ; in which, *Arminius* most “ EXPRESSLY DENY’D and CONDEMN’D the Opinions of the “ *Pelagians* concerning *Grace, Free-will, Original Sin, Per- “ sistent in this Life, Predestination* : adding, that he ap- “ proved ALL that *Augustin* and other Fathers had written “ against *Pelagius* ; PROMISING also to read nothing” [i. e. to deliver nothing to his Pupils and other Hearers.] “ dissonant “ to the received Doctrine” [of Calvinism]. “ Hereupon, “ he was admitted Professor ; and, *for some Time*, he DE- “ FENDED THE DOCTRINE OF THE REFORMED CHURCHES “ in the Point of *Christ’s Satisfaction, Justifying Faith, Jus- “ tification by Faith, Perseverance in Faith, Certainty of Sal- “ vation*, and such other Matters, which *afterwards* he DENY’D : “ and which he THEN” [viz. at the Time of his *defending* them] “ as is acknowledged by his good Friend *Corvinus*, “ MAINTAINED AGAINST HIS CONSCIENCE. He seem’d, “ by all his Carriage, to be One that was resolved not to “ venture any farther into the Sea, than that he might have “ opportunity to step, when he pleased, upon the Shore.” (*Hickman’s Animadversions on Heylin* ; P. 93, 94. Edit. 1674.)

Was I a Believer of the Pythagorean Metempsychosis, I should certainly conclude that the Soul of *Arminius* was transmigrated into that particular System of Flesh and Blood, known by the name of *John Wesley*.—The Reader, if he pleases, may see some Gleanings of Mr. *John’s* astonishing Inconsistencies, in a little Tract, drawn up by a respectable Hand,

Texts, as, by the Help of "a little convenient
 "Straining," may seem to prop the præ-con-
 structed Babel. I shall attend, however, to such
 E 2 Passages

Hand, and just publish'd, entitled, "*An Answer to some Ca-
 "pital Errors contained in Minutes of some late Conversations
 "between the Rev. Mr. Wesley and others.*" We have al-
 ready had a Specimen of *James* against *Van Harmin*, and *Van
 Harmin* against *James*. Nor does the last mention'd Tract
 exhibit a less striking Contrast of *Wesley* against *John*, and
John against *Wesley*.

One Word more, respecting the *Bristol Declaration* of Au-
 gust, 1771. Mr. *Wesley's* Prevarication seems to have sur-
 priz'd even the Unbelieving *Thomas* above mention'd. Wit-
 ness the following Passage of Mr. SHIRLEY (*Narrative*, P. 16.)
 "One of the" [Lay-] "Preachers, namely Mr." [Mr.!] "
Thomas Oliver, kept us a long Time in Debate: strenu-
 "ously oppos'd the Declaration" [I hope he is not, like the
 man at *Aix la Chapelle*, going to give his Image the Slip!] "
 "and, to the last, would not consent to sign it. He main-
 "tain'd, that our *second* Justification (i. e. in the Day of
 "Judgment) is by Works: and he saw, very clearly, that,
 "for One that holds *that* Tenet, solemnly to declare, in the
 "Sight of God, that he has *no* Trust or Confidence but in the
 "Merits of our Lord and Savior *Jesus Christ*, for Justification,
 "or Salvation, in Life, Death, or the Day of Judgement;
 "would be acting neither a *consistent*, nor an *upright* Part.
 "For, all the Subtiltys of Metaphysical Distinctions can
 "never reconcile Tenets so diametrically opposite as These."

Query 1. Has TOM the Shoemaker more Learning, or more
Integrity, than JOHN the Priest? Which way soever the Problem
 be determined; that the Shoe-maker has the Advantage in
 Point of *Consistency*, for not going beyond his *Last*, is out of
 all Doubt.

Query 2. People imagin'd that Mr. *Wesley* meant as he spoke,
 in the *London Minutes* of 1770. And most People continue to
 believe, that he means now what he spoke then; and that he
 still has his mental Reserves. What *Security*, therefore, will
 he give the Evangelical World, that he is *sincere* in the Coun-
 ter-Declaration of 1771?

Query 3. *Why gaidest thou about so much, to change thy
 Way? Thou also shalt be asham'd of Egypt, as thou wast of
 Assyria. Jer. 2. 36.*

Passages in my Pamphlet, as Mr. *Wesley* alludes to. Only I must premise, that I shall give them, not as they are mis-quoted by the Calumniator, but as they stand in the Pamphlet itself.

I have said, that *Love, when predicated of God, signifies, his Eternal Benevolence: i. e. His everlasting Will, Purpose, and Determination, to deliver, bless, and save his People.* Whereon Mr. *Wesley* thus descants: “ I appeal to all men, whether it
 “ is not a natural Consequence even of This, that
 “ all these shall be saved, do what they will.” I also appeal to every Person of Common *Honesty* and Common *Sense*, whether the Man, who would wish to distill such an infamous Consequence from so innocent a Paragraph, be not defective either in *Sense* or *Honesty*? Does not God’s Determination to *deliver* his People, include and ensure their *Deliverance* (among other Evils) from the reigning *Power and Dominion of SIN*? Is it not his Will to *bless* them, by turning away every one of them from their *Iniquitys*? Acts 3. 26. Does not the Son of God condescend to bear the gracious name of *JESUS*, because he saves and *shall save his People from their Sins*, both as to Guilt, Dominion, and Punishment? *Matth.* 1. 21.—Is it possible that a man who has read, and who believes, such Texts as *These*, should still dare to persist in bawling, without End, “ The Elect shall be saved, do what they will?” That the Elect shall infallibly be *saved*, is a Truth as certain as the Word and the * Oath of God can make it. But then it is equally true, that, in order to the eventual Accomplishment of that Salvation in the
next

* *Isai.* 54. 9. *Hcb.* 6. 17, 18,

next world, GRACE is given them in *This*, to preserve them (and preserve them it does) from doing the Evil they otherwise would. *Whom God did foreknow* (or *fore-love*); *He also did predestinate*; To What? To be “saved, do what they will?” No, surely: but *to be conform'd to the Spiritual and Moral Image of His Son*, Rom. 8. 29. And this is all the Election which *Calvinism* (or, to speak more properly, *Scripturism*) contends for: even a Predestination to *Holiness* and Heaven.—It may here, perhaps, be objected, That “the Doctrine of Predestination even to Holiness itself
“ may tend to relax the Nerves of human Diligence in the Pursuit of that Holiness to which
“ men may suppose themselves predestinated.” I utterly deny the Doctrine to have any such Tendency. And I deny it, on Scripture Warrant. The same Apostle *Peter*, who declares that the People of God were *elect'd unto Obedience*; exhorts those very People to *give all Diligence to make their Calling and Election undoubted*; or to render it evidentially sure, by advancing in Sanctification, and working the Works of God: a Direction this, which the Apostle (or, rather, the Holy Spirit by him) would never have given, had the Doctrine of absolute Election been subversive of Industry and Endeavors on the Part of Man.

Mr. *Wesley* himself, amidst all his Pretension to the contrary, sees thro' the shameless Fallacy of his own *Consequence*. Witness the following Passage: “*All these*,” i. e. all God's People, “*shall be saved, do what they will. You may say, Oh, but they will do ONLY what is GOOD. Be it so. Yet the Consequence stands.*” In opposition to every Part of this puerile Paragraph, I should, 1. Be glad to know, what Calvinist ever asserted, that
God's

God's People "will do *only* what is good?" A giddy *Perfectionist*, indeed, might express himself in that Manner: but none who have been led into the Knowledge of *God*, of His *Law*, or of *Themselves*. Tho' we are Assertors of *real*, we are nevertheless Denyers of *perfect*, Sanctification on Earth. But, 2. Supposing we even believ'd that true Saints will "do *only* what is good;" would it still follow, that they shall be saved *without* Sanctification? I should rather imagine, that (so far from being *un-sanctify'd*) the Men, who were to "do *only* what is good," must have been first *completely* sanctify'd: else, the Effect would rise higher than the Cause.—According, therefore, to Mr. *Wesley's* Logic, *perfect Sanctification*, evidenc'd by *doing ONLY that which is good*, is but another Phrase for *NO Sanctification at all*, and for *Trampling all God's Commandments under foot!* A Reciprocation this, which, by the Way, falls very heavy on such of his own Followers as set up for *Sinless Perfection*: who, Mr. *Wesley* himself being Judge, are necessarily a Pack of *arrant Antinomians*. This, however, is a *Consequence* from his Premisses, which the short-sighted Arminian did not discern. It now meets him full in the Face. See it he must: and he may jostle by it as well as he can.—Dost thou not think, Reader, that the *Logician*, who thus reciprocates the most contrary and inconvertible Ideas; *who calls Evil good, and Good evil*, putting *Light for Darkness, and Darkness for Light*; must be most exquisitely qualify'd to set up for a Distiller of *Consequences*?

Sensible of having, hitherto, produc'd nothing to his Purpose, the Arminian is for pressing a fresh Paragraph of mine into the service of his *Consequence*. But, e'er it would even *seem* to countenance

nance the Idea he meant it should convey, he found it expedient to give the Passage a little needfull *Pruning*, and more than a little *Alteration*. To judge of this, Let us contrast *my* Paragraph with *his* Quotation.

Predestination, as relating to the Elect only, is that Eternal, unconditional, particular, and irreversible Act of the Divine Will, whereby, in matchless Love and adorable Sovereignty, God determin'd within Himself to deliver a certain number of Adam's degenerate Offspring, out of that SINFULL and miserable Estate, into which, by his primitive Transgression, they were to fall.
Transl. of Zanch. P. 46.

“ Predestination, as relating to the Elect, is that irreversible Act of the Divine Will, whereby God determin'd to deliver a certain number of Men from Hell.” *Wesley's* Quotation.

The substituting of “*Men*” absolute, for *Adam's DEGENERATE offspring*: and the changing of *sinful and miserable Estate* into “*Hell*,” may, at first view, seem unimportant Alterations. But Mr. Wesley has long since declar'd himself averse to “*altering for altering's Sake*.” And, herein, I believe him. He had an *End* to serve, in thus shaping my words to his Purpose. For, tho' *Men*, and the *degenerate offspring of Adam*, are convertible Terms; yet, in the present Argument, the Terms require some Distinction. Election, as stated and defined in *Zanchius*, considers Adam's offspring, not

not merely as *Men*; but, complexly, as *degenerate*. It was therefore dishonestly artfull in the Pelagian, to omit an Epithet, which is of such Consequence, as to give the Specific Tinge to the whole Definition. *Zanby* was a *Sub-lapsarian*: and so is his Translator. Let the Pelagian, with whom I am contending, learn, at least in his old Age, to represent Men and Things as they ARE. If his Fingers tingle to fall foul on the *Supra-Lapsarians*, let him indulge his Fingers, as soon as he pleases. There are Worthies, in that sentiment, who are able to make Mr. *Wesley* look about him, and to bid the Tingling shift from his Fingers to his Head.

Perversion and *Falsification* are essential Figures in this man's Rhetoric. *Just Representation* will not square with his views. Whence, in order to support his outrageous Slander, that "the Elect shall be saved, do what they will;" he *varys* and *castrates* the Definition he pretends to quote, and only affirms me to have declar'd, that Predestination is God's determining will "to deliver a certain number of men from Hell." Predestination includes a great deal *more*. Let us have no shifting of the Terms. My Expression was, To deliver them *from their SINFULL and miserable Estate*: i. e. to make them inchoatively *Holy*, in order to their being inchoatively and finally *Happy*. Now, can any reasonable man suppose, that *Deliverance FROM Sin* is but another name for *Continuance IN Sin*? yet this must be not only *suppos'd*, but *proved*, e'er it can be fairly alledg'd, that upon the Principle of absolute Predestination, "the Elect shall be saved, *do what they will*."

Nor is that monstrous Conclusion at all more inferrible from the following Passage, cited also by, this Forger of Consequences: *Not one of the Elect*
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can perish; but they must *All, necessarily, be saved.** Here, the Pelagian lashes himself into Rage, and asks, with no small Emotion, "*Can any assert this, and yet deny the Consequence?*" I answer, Yes. Christ Himself asserted it, without so much as entering a Caveat against any such detestable Inferences: and a Caveat Christ *would* have enter'd, had the Inference been deducible. *This is the Father's will, who hath sent me, that of All which He hath given me I should lose nothing:* John 6. 39.—*I give unto them Eternal Life, and they shall never perish:* John 10. 28.—*Father, I will that they also, whom thou hast given me, be with me where I am, that they may behold my Glory:* John 17. 24. Well, therefore, might the Apostle throw a Gauntlet of Universal Defiance, and ask, *If God be for us, who can be against us? who shall lay any Thing to the charge of God's Elect? who is he that condemns? who shall Separate us from the Love of Christ?* Rom. 8. 31—35. Now, if it be the *Father's Will*, that Christ should lose *none* of his Elect; if Christ Himself, in Consequence of their Covenant-Donation to Him, does actually *give* unto them *eternal life*, and solemnly avers that they shall *never perish*; if God be so *for* them, than none can hinder their Salvation; if *nothing* can be *laid to their charge*; if they *cannot* be *condemn'd*, and nought shall *separate* them from the Love of Christ; it clearly and inevitably follows, that *Not one of the Elect can perish, but they must All, necessarily, be saved.* Which Salvation consists as much in the Recovery of Moral Rectitude below, as in the enjoyment of Eternal Blessedness above.

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* *Doctr. of Abs. Pred.* p. 62.

I have follow'd Mr. *John* through his first Pair of Consequences; which (together with their Fabricator) I have shewn to be utterly void of Judgment, Strength, and Truth. Let me now advert to the *Third* pretended Consequence:

III. "*The Reprobate shall be damned, do what they can.*"

One would almost imagine, that *none* BUT a *Reprobate* could be capable of advancing a Position so execrably shocking. Surely, it must have cost even Mr. *Wesley* much, both of Time and Pains, to invent the *Idea*, and to find suitable *Language* for it's Clothing! This, however, I make no scruple to declare, That, be his Inventions easy or laborious, few Men's Invention ever sunk deeper into *the Despicable*, launch'd wider into *the Horrid*, or went farther in *the Prophane*. The Satanic *Guilt* of the Person, who could excogitate, and publish to the world, a Position like That; baffles all Power of Description, and is only to be exceeded (if exceedable) by the Satanic *Shamelessness* which dares to lay the black Position at the Door of other men.—Let us examine, whether any Thing, occurring in *Zanclus*, could justly furnish this wretched Defamer with Materials for a Deduction so truly Infernal.

I am aware, indeed, that a perverse Mind, like a deprav'd Constitution, is capable of Corrupting (so far as Itself is concern'd) even Cordials into Poyson. *The very Things which should have been for their Health*, are, to such Persons, *an occasion of Falling*. Instances of this kind (if final) are the most awfull Comment on that tremendous Decree of Præterition, whereof the Scriptures so largely and so strongly speak. God Almighty grant, that
Mr.

Mr. *Wesley* may not, himself, be a Seal to the Truth of this Remark.

In rummaging the Treatise he pretends to quote, he, no Doubt, fix'd his Claw on those Passages, which, he imagin'd, were most capable of mis-interpretation. Before I introduce them here, I beg the Reader's Permission to premise a few general observations, which have a close connection with the subject.

The Two Capital objections (to which, perhaps, all others are reducible) against the Decree of *Non-Election*, are drawn, *One* from the *Justice*, the *Other* from the *Mercy*, of God. Both these objections I shall endeavor to consider, in their utmost Force.

I. JUSTICE consists in *Rendering to every man his Due*. The suppos'd *Injustice*, therefore, of *Præterition*, turns on this Question, "Whether God *is, or is not, a Debtor to Man?*" I more than imagine, that He is *not* a Debtor to *any* Man. He *owes* no man the least of all his Favors: and, indeed, his Blessings could not be *call'd* Favors, if Man could *claim* them in a way of *Debt*.—*Wha bath prevented ME, [i. e. been before-hand with me in any good Thing] that I should repay him.?** Even those whom He hath made *righteous*, are unable to *earn* or *merit* the smallest temporal, spiritual, or eternal Benefit at His Hands: *If thou be righteous, what givest thou HIM? or what receiveth HE of thy hand?* Job 35. 11. Much less can the *Wicked* (with whom alone Reprobation has any Thing to do) lay their Maker under *obligation* to save them. If it can be proved, that He *owes* Salvation to every rational Being He has made;

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then,

* Job 41. 11.

then, and then only, will it follow, that God is *unjust* in *not paying* this Debt of Salvation to Each of his reasonable Creatures. But, on the contrary, if God, instead of being an *Universal Debtor* (as Arminianism supposes Him to be,) is, Himself, the *Universal Creditor*, who beneficently *lends* every earthly, and munificently *bestows* every Celestial Happiness, according to the Riches of his own free, sovereign, unmerited *Bounty*; what shadow of *Injustice* can be fasten'd on His Conduct, for, in some Cases, *withholding* what He does *not owe*? The objection, therefore (if it may be dignify'd by that name), being *founded on a MISTAKEN Principle*, evaporates into Air.

Besides: the Cavil will conclude as strongly against *limited Salvation* (let it's Limitation be suppos'd to arise from what Cause it will,) as against the *Limiting Decree*. For I defy any man to shew, in what single respect the *actual* Limitation of *Happiness itself* is a jot more just and equitable (in a Being possess'd of infinite Power), than the *decretive* Limitation of the *Persons* who shall enjoy that Happiness. 'Till Mr. Wesley can demonstrate, that *every man is HAPPY* in *this* Life; and that *every man shall* be so in the *Life to come*; the Argument, resulting from the plausible Topic of *Divine Justice*, will never reach the Merits of the Case. If God is *indebted* to *some Men*, why not to *All*? and if he *owe* Salvation to *all men*, why will He condemn *any Man* at last? should it be said, that "Some Men will not *permit* God to *pay* them their Debt of Salvation, and, by their own *Misbehavior*, *disqualify* themselves from *receiving* it;" I answer, That, to talk of Man's not *permitting* God to be just, is assuming a Principle that cannot be allow'd. God can never be *over-ru'd*
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by Man, 'till Man is *superior* to God. Not to add, that the Arminian Hypothesis of Men being God's *Creditors*, rests (if it has any Thing to rest upon) on the *natural Claim* to Happiness, where-with Man is suppos'd to be invested, in Right of *involuntary Creature-ship*: He derives his *Existence* from God, and therefore (says Arminianism) God is *bound* to make that Existence *happy*. Admit but this, and *Universal Salvation* comes in with a full Tide. There can be *none*, no, *not One*, to whom the Judge will or can say at the final Audit, *Depart from Me, I know you not, ye workers of Iniquity*. For, even those, who live and dye in their Sins, are certainly God's *Creatures*: and if God *owe* Salvation to *all* his *Creatures as such*, even the *Workers of Iniquity* will and must be saved, or God must cease to be *just*. Who sees not, that the Arminian Scheme, if probed to the Bottom, opens, by necessary Consequence, the Flood-gates of *practical Licentiousness*; and, with all it's Pretences to *good Works*, is, in Reality, but *varnish'd Antinomianism*? It says, in Effect, "Every man shall be saved, do what he will: no man shall be condemn'd, do what he can. Let narrow-spirited Calvinists *cease to do evil and learn to do well*. Let gloomy Predestinarians insist, that *without Holiness no man shall see the Lord*; and fondly dream, that *Sanctity and Salvation* are indissolubly connected. But let US, the liberal Disciples of *Arminius*, act on a more expanded Plan. Every Son of Adam is God's Creature: and every Creature of God is good. We are all indu'd with independent Freewill. Our Maker Loves every man alike. His Justice will not suffer him to reject any of us. Especially, seeing we are all Redeem'd, one as well as another.

" Let

“ Let us, therefore, take our Ease, eat, drink, and
 “ be merry : and to-morrow shall be as this Day,
 “ and much more abundant.”

This is the true Language of *Arminianism*, tho’ not of all *Arminians*. ’Tis the natural Consequence of the *Scheme* itself, tho’ many, who embrace the Scheme, are not aware of the Consequence.—You may say, “ Oh, but no man shall “ *actually* be saved, tho’ Salvation is his *Due*, except he perform certain *Conditions*.” This is no better than a very thin Evasion: a mere Barrel, thrown out for the Amusement of the Whale, to keep him in play, and make him lose sight of the Ship.—Permit me to ask, Is Salvation due to a Man who does *not* perform those Conditions? If you say, YES; you jump, Hand over Head, into what you yourself call *Antinomianism*.—If you say, that “ Salvation is *not* due to a Man, unless he “ *do* fullfill the Conditions;” it will follow, 1. That Man’s own Performances are *meritorious* of Salvation, and bring God Himself *into Debt*: 2. That Man, *as a Creature* of God, is *not entitled* to Salvation; and that God, as the Creator of Man, is *not therefore* BOUND to save the Men He has created.

There is no possible Alternative. Either God is *oblig’d*, in Justice, to save Mankind; or, He is *not*. If He *be*, it must be the *Works* of men that lay Him under the obligation. If He *be not*, then neither is He unjust in *passing by* some Men: nay, He *might*, had He so pleas’d, have *passed by* the WHOLE of Mankind, without Electing any one Individual of the fallen Race; and yet have continu’d inviolably Holy, *just*, and good.

Let us pursue the Argument a little farther; and descend to Instances, rather more familiar:

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even to God's *Providential Dealings* with Men in the *present* Life. If *Eternal Felicity* be due to every Man without Exception; Surely, *temporal Felicity* must be their Due likewise: if they have a Right to the *greater*, their claim to the *less* can hardly be doubted. If the Omnipotent is *ty'd* and *bound*, on Penalty of becoming *unjust*, to do all He *can* to make every Individual *happy* in the *next* Life; He must be *equally* bound to render every Individual happy in *this*. But are *all* men happy? Look round the World, and say *yes* if you can.— Is the Creator, therefore, *unjust*? none but Satan would suggest it: none but his Echoes will affirm it. The Lord is *a God of Truth, and without Iniquity: just and right is He*. Yet is it in the *Power* of Omnipotence to banish Misery from the Universe. He *could* even have totally *hinder'd* it's Access. But, as the Event demonstrates (and what speaks louder than *Fact*?) It was *not* His *Will*. He *allows*, and *resolv'd* to allow (for Infinite Wisdom does nothing *ignorantly* and *undesignedly*) it's Entrance, Progress, and Continuance. Sift the Point ever so closely, and canvass the Argument ever so nicely, you will find it extremely difficult, (may I not say, *impossible*?) to point out the Difference between *Permission* and *Design*, in a Being possess'd (as God most certainly is) of *unlimited WISDOM* and *unlimited POWER*. I am far from affirming, that there is *no Difference* between them: I only say, that it would non-plus all the Sagacity of Man, should we attempt clearly to shew, wherein the Difference lies.

Is the constituted Order of Things *mysterious*? Impenetrably so. Yet the *Mysteriouness* of God's Dispensations evinces, not the *Injustice* of the *Sovereign Dispenser*; but the *Shallowness* of Human
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Comprehension, and the *Shortness* of Human Sight. Let us, then, by embracing and revering the Scripture Doctrines of *Predestination* and *Providence*, give God Credit for being infinitely wise, just, and good; tho', for the present, *His Way is in the Deep, and His Paths in the great Waters, and His Footsteps are not known.*

I should imagine, that very few, even of the *Arminians* themselves, will venture to deny the real Inequality of Providential Distributions below: since, to deny *That*, would be to contravene the first Principles of Reason, and the indisputable voice of Fact and Observation. Will the *Arminians* therefore pronounce the Great Father of all, *unjust*, because He does not make all his Offspring equally rich, good, and happy? 'Tis impossible to stave back the horrid Consequence, if He is *bound* (and He certainly has *Power*) to prevent every Evil, both natural and moral; which yet he *does not*. Sin, Pain, Affliction, Grief, Disease, and Death, in twice ten Thousand Forms, lay waste Mankind. Nay, there is a Whole World of Apostate Angels, who are banish'd from God, and suffer without respite and without Hope. * Yet the
DEITY

* "It may be observed," says a great Divine, "that we can hear and read of the Non-election and Rejection of *Angels*, with very little Emotion of Mind. The *Devils* may be cast down to Hell, to be everlastingly damned, and be appointed thereto; and it gives no great Concern. No hard Thoughts against God arise, no Charge of *Cruelty*, *Injustice*, and *want of Kindness* to his Creatures and Offspring. But, when any Thing of this Kind is hinted at with respect to any of the apostate Sons of *Adam*, presently there is an out-cry against it, and [objections upon objections] are suggested. The Reason is, because the *Latter* [viz. the Non-election of some *Men*] comes nearer home. 'Tis owing to
"Partiality

DEITY *could* have put a *Negative* upon all This. The same Effectual Grace, which preserv'd the Elect Angels from falling, *could* have preserv'd the rest, and have presented the Whole Choir *faultless before the Presence of His Glory with exceeding Joy*. It could, likewise, have precluded the Transgression of *Adam*, and all it's (seemingly dismal) Consequences. Or, *Man being* fallen, the same converting Energy, which retrieves *some* Sinners to God, is *able* to retrieve *all*. What shall we say, then, to these Things? They can only be accounted for on the grand Principle of God's absolute *Sovereignty*, who *doth* ACCORDING TO HIS WILL *in the Armys of Heaven and among the Inhabitants of the Earth*, i. e. who is the uncontrollable Disposer of Angels and of Men; *and none can stay His Hand, or say unto Him What dost Thou?* Dan. 4. 35. Our Lord also teaches us this important Lesson: *even so, Father, for so it seemeth good in thy Sight*: Matth. 11. 26.

The King of *Great Britain* has an unlimited Right of Peerage. He *might*, if such was his Pleasure, ennoble *every* Family in His Dominions. Will *Any* be so weak and perverse, as to charge him with *Tyranny* and *Injustice*, only because it is

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“ Partiality to ourselves, our nature, and our Race. Whereas
 “ far greater Severity, if it may be so called, is exercised on
 “ fallen ANGELS, than on fallen MEN. God has not spared
 “ one of the Angels that sinned; has provided no Savior for
 “ Them; nor so much as given them the Means of Grace:
 “ while not only a Savior is provided for fallen Men, and
 “ Means of Grace allow'd them; but Thousands, and Ten
 “ Thousands, Millions and Millions of them are SAVED, by the
 “ abundant Mercy and Grace of God thro' Christ.”

DR. GILL'S *Body of Divinity*; Vol. 1. P. 315.

not his *Will*, tho' it is in his *Power*, to make *all* his Subjects *Noblemen*?

But I shall be told, perhaps, That, "allowing God to act as a *Sovereign*, in his Disposal of " *earthly* Benefits; this will not prove his acting " on the *same* Principle, in His Distribution of " *heavenly* Blessings: since, between Things *temporal*, and Things *eternal*, the Proportion will " not hold." I answer, (1.) Things *eternal* are *as much* at His Disposal, as things *temporal*. God is either Sovereign of *all* Things, or of *nothing*. His Empire is undivided: and from His Dominion nothing is excepted. Nor, indeed, if Things spiritual and everlasting were not *His*, could He be said to *give* them to His People: which He is, every where in Scripture, affirm'd to do. (2.) I grant, that *Time* and *Eternity* are, in themselves, by no means, parallel, or commensurate. Yet, if God were *unjust*, in not ordaining one Man as well as another to *eternal* Happiness; the old Consequence (already mentioned) would follow too, viz. That He must be *proportionably* unjust, in not ordaining all men to absolute Happiness *here on Earth*. For, *Misery*, tho' endur'd but for a *year*, or for a *Life-Time*, is, in it's *own nature*, and for *the Time being*, as *truly* Misery, as it would be, if protracted ever so long. The *quale* is the same, however the *diu* may vary. And God can no more *cease* to be *just*, for a year, or for a man's *Life-Time*; than He can cease to be just for a *Century*, or for ever. By the same Rule that He can, and does, without any Impeachment of His Moral Attributes, permit *any* one Being to be *miserable* for a *moment*; He may permit that Being to be miserable for a *much longer* Time: and so on, *ad infinitum*: since, as was observ'd but now, He can

can no more be *unjust* for a single *Moment*, than He can be *unjust for ever*.

Will Mr. Wesley *deny* that there is such a Thing as *temporal Evil*, so called? He must first renounce his senses—or, admitting the *Existence* of it, will he exempt it from the *Providence* of God? will he say, that it happens (as *Cicero* affirms *Milo's* servants to have slain *Clodius*, “neque imperante, neque sciente, neque præsentè Domino”), God neither *ordaining* it, nor *knowing* it, nor being so much as *present*? This would be *Atheism*. For, if any Thing can come to pass, in *Contrariety* either to God's *Knowledge*, or his *Will*; it must arise from a Defect of *Wisdom*, of *Power*, or of *Goodness*: and, to suppose God *deficient* in These, would be tantamount to supposing, that there is *no* God at all.

I conclude, then, that the Quantity of what is called *secular Evil*, is considerably great; and That *every* man comes in for his allotted Share of it, more or less, and in one Kind or other.* That this, however, does not arise from Defect of *Wisdom* in God; for He *could* have *so* drawn the Plan, and have *so* conducted it's Execution, as to have effectually precluded all Evil whatever. Nor from Defect of *Vigilance*; for not an Hair can fall from our Heads, without his Appointment, Leave, and Notice. Nor from Defect of *Power*; for all second Causes are totally and constantly dependent on HIM, both for Existence, Activity, and Effectuality. Nor from Defect of *Justice*; for he is “Holy “ in all His Ways, and righteous in all His Works.” yet, tho' *all-wise, all-vigilant, all-powerfull, and all-just*;

* Hence, viz. from it's universal Diffusion below, it seems to have acquir'd the name of *natural Evil*.

just; He PERMITS, and has for near six Thousand years permitted, the Reign of natural Evil. Upon the same Principle, might He not *extend* it's Reign to a *still greater*, yea, to an *inconceivable* Length? might he not even draw it out to a *never-ending* Duration? He might: or this blasphemous and contradictory Consequence (a Consequence, which I wonder Mr. *Wesley* never added to his others) must and will be indemolishable, That Infinite Justice has acted *unjustly* ever since the Fall of Satan and his Angels, and of Adam and his Sons.

Should it be urg'd, that "Moral Evil, or the Transgression of Angels and of Man, was the producing Cause of all the natural Evil to which they have been liable ever since;" this will be urging no more than what every Calvinist admits. But still the old Difficulty (a Difficulty which *Arminianism* will never solve while Heaven and Earth remain)—the old Difficulty still survives: *How came Moral Evil to be permitted, when it might as easily have been hinder'd, by a Being of INFINITE GOODNESS, POWER, and WISDOM? Natural Evil is but the Fruit of Moral: and, had God not permitted the latter, the former could not have existed.* "Oh, but he indu'd Adam with *Free-will*." True. But did not He, whose *Understanding is infinite*,* præ-discern all the *Consequences* of that Endowment, and fore-know whither Adam's Free-will would lead him, and what use he would make of it? And could not God have indu'd him with such Holy Strength of Will, as would have infallibly *secur'd* his Perseverance in Rectitude and Happiness? "Oh, but then Adam would not have" "have

* *Psalms* 147. 5.

“ have been a *free-Agent*.” Indeed but *he would*. God himself is a *Free-Agent*, tho’ His Will is necessarily, unchangeably, and singly determined to Good, and to Good only. So are the Elect *Angels*. So are the glorify’d *Souls* of Saints departed. And so will both *Angels* and *Saints* be, when Time is over. And so might *Adam* have been, had God pleas’d to have so created him. He might have been made *invariably* Holy, and his Agency yet have continu’d *free*.

God is, and cannot but be, inviolably *just*, amidst all the sufferings of fallen *Angels* and fallen *Men*, involuntary Beings as they are. And, if His Justice is unviolated, amidst all they have suffer’d, and many of the latter *do* suffer (tho’ God could have prevented the Whole, both Root and Branch); consequently, He will continue to be *just*, in all they are yet to suffer. And, if so, what becomes of the Objection, to God’s Decree of *Præterition*, drawn from the Article of *Injustice*?

2. “ And what becomes of *Mercy*?” This I shall next enquire.

Mercy is considerable under a two-fold view: as it is an *Attribute* IN God; And, as it is EXERCISED toward *Men*.—As an *Attribute* in God, *Mercy* is *infinite*; as all His *Attributes* are and must be: because they necessarily co-incide with His *Essence*.—But *Mercy*, consider’d in the *Exercise* of it, is neither necessarily nor actually *Infinite*. As God’s forbearing to *create* more *Worlds* than He has, is no *Impeachment* of His *Omnipotence*; so, His forbearing to *save* as many as He might, is no *Impeachment* of His *infinite Mercy*. I have touch’d this subject elsewhere. Let me for once quote myself. “ Goodness, consider’d as it is

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in God, would have been just the *same* Infinite and Glorious Attribute, supposing *no* Rational Beings had been *created* at all, or *saved* when created, To which may be added, that the Goodness of the Deity does not cease to be infinite in itself, only because it is more extended to some objects than it is to others. The *Infinity* of this Perfection, as residing in God and Coinciding with his Essence, is sufficiently secur'd, without supposing it to reach, indiscriminately, to *all* the Creatures He has made, For, was that Way of Reasoning to be admitted, it would lead us too far, and prove too much: since, if the *Infinity* of His Goodness is to be estimated, by the *Number* of Objects, upon which it terminates; there must be an absolute, proper *Infinity of reasonable Beings* to terminate that Goodness upon. Consequently, it would follow, from such Premises, either, That the *Creation* is as *truly infinite* as the *Creator*; or, if otherwise, That the *Creator's Goodness* could not be infinite, because it has not an *Infinity of Objects* to make happy."* If, therefore, the Decree of *Reprobation* be exploded, on Account of it's imaginary Incompatibility with Divine *Mercy*; we must, upon the same Principle, charge God with want of Goodness in almost every Part of His relative Conduct. Arminians would do well to consider, to what tremendous Lengths their Doctrine carries them. There is *no* Way of solidly asserting "Eternal Providence," and of *justifying* "the Ways of God with Men;" but upon this grand *Datum*, That the *Exercise* of His own *Infinite Mercy* is regulated by the *voluntary* Determinations of His own most wise and sovereign *Pleasure*.

* *Destr. of A's. Predest.* P. 80, 81.

jure. Allow but this *rational, scriptural* (and, I should think, *incontrovertible*) Proposition; and every Cavil, grounded on the chimærical *Unmercifulness* of Non-Election, ceases even to be plausible.

But what if, after all, that very *Cruelty*, which Mr. Wesley *pretends* to charge on Calvinism, be found *really* chargeable on *Arminianism*? I pledge myself to *prove* this, in it's proper Place, before I conclude this Tract.

In the mean while, I am all Attention to those Passages, which he cites from me, in affected Support of his own horrible Thesis, that "*The Reprobate shall be damned do what they can.*" The Passages are *Eight*.

1. *When Hatred is [in Scripture] ascrib'd to God, it implies, (1) a Negation of Benevolence; or, a Resolution not to have Mercy on such and such Men:—(2.) It denotes Displeasure and Dislike.—(3.) It signifies a positive Will to destroy the Reprobate FOR THEIR SINS.** This, says the Pelagian, is "damning Men do what they can:" as if, in punishing the Wicked for the *Sins* they have committed, God condemn'd them for endeavoring to become *good*! An Inference, so flatly contrary both to the Premisses and to Common Sense, could only flow from such a Pen as that of Mr. Wesley. This, even this is the Man, who has compil'd a three-penny Tract to explain the Rules of *Logic*!—As to what is said of *Esau*, 'till the Pelagian can prove (which I defy him to do), that *Esau* did *all he could* to be saved, the *Consequence* will not hold even as to *him*.

2. *Re-*

* *Doctr. of Abs. Predest.* P. 40.

2. *Reprobation* denotes, either, (1.) God's eternal *Præterition* of some Men, when He chose others to *Glory*; and His *Predestination* of them [viz. in a *Way of Permission*] to fill up the *Measure* of their *Iniquitys*, and then to receive the just *Punishment* of their *Crimes*: or, (2.) It may likewise signify, God's forbearing to call by His *Grace*, those whom He hath thus ordained to *Condemnation*.* According to this simple and *Scriptural* State of the *Case*, *Reprobation* is for the most Part, a Thing purely *negative*: and consists in God's *not* Chusing some to *Glory*, and *not* Calling them by *Grace*. Even His resolving to let Such fill up the *Measure* of their *Iniquitys* (which, by and by, we shall find to be a *Scripture-Phrase*), has, so far as God is concern'd, more in it of *Negation*, than of *Positivity*: and is only tantamount to this, That the *Ungodly* take *Advantage* of the *non-Interference* of *Grace*, to follow the corrupt *Dictates* of their own *Hearts*, so far as they are *not* restrain'd by *Providence*.

And now what *Hurt* is there, in this view of the *Argument*? Is it not a *Fact*, verify'd by every *Day's* *Observation*? We see and hear of *Evil* committed continually. But, if *Effectual* *Grace* did interfere, that *Evil* would *not* be committed. Yet is God, in no sense, the *Author* of *Sin*.—If I am acquainted with an *indigent* neighbor, and have it in my *Power* to *enrich* him, but do it not; am I the *Author* of that man's *Poverty*, only for *resolving* to permit him, and for *actually* *permitting* him, to *continue* poor? Am I blameable for his *Poverty*, because I do *not* give him the utmost I am *able*? Similar is the *Case* now in *Debate*.
Ever

* *Doctr. of Abj. Predest. P. 42.*

Ever since the Fall of Adam, Mankind are, by nature, spiritually poor. Was God *oblig'd* either to *keep* them from becoming so? or is He *oblig'd* to *re-enrich* them afterwards, with the Blessings of Grace and Glory? I have proved already, that God is not a *Debtor* to his Creatures. *Who* then, and what *art thou*, O man, that *replyest* against God? *Shall the Thing formed say unto Him that formed it, why hast thou made me thus? Hath not the Potter Power over the Clay, to make, of the same Lump, one Vessel unto HONOR and another unto DISHONOR? What if God, willing to shew His WRATH, and to make his POWER known, endur'd, with much long-suffering, the Vessels of wrath fitted to Destruction; even that he might make known the Riches of his Glory on the Vessels of Mercy whom he had afore-prepared unto Glory?**

Now, are these the Words of *Scripture*, or are they *not*? If *not*, prove the Forgery. If they *be*, you cannot fight against *Reprobation*, without fighting against *God*.—"Oh, but God has *no*
 " *Right* to make *any* Vessels unto *Dishonor*: *no*
 " *Right* to shew his *Wrath* and make his *Power*
 " *known*. 'Tis *Tyranny*, *Cruelty*, *Injustice*,
 " *Partiality*. He is *bound* to make *every* man a
 " *Saint*. He *ought* to make *every* man *happy*."
 Stop, Friend. Your Argument, if it holds at all, leads farther than you seem aware of. If God, in order to prove Himself *impartial*, ought to make *all* men Vessels unto *Honor*; he ought to do *more*. He ought to have made us all *Arch-Angels*, and greater still, if greater can be. He ought to go even *ad ultimum sui posse*, and to make us all as

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* Rom. 9. 20—23.

honorable, glorious, and happy, as Omnipotence itself *can*. Where will you be able to draw the Line of Limitation? Either, therefore, you must plunge into Prophaneness and Absurdity, without Measure and without End; or you must submit to the good old Doctrine of Christ and his Apostles: the former of whom expressly asserts, that 'tis *lawful for God to do what he will with His own*; and the latter, with one voice, declare, that *He hath Mercy on whom he will have Mercy, and whom He will He hardeneth*.

3. Another very innocent Definition (tho' wretchedly mutilated, according to Custom, in Mr. Wesley's Citation) stands thus: *Predestination, as it regards the Reprobate, is that eternal, most holy, sovereign, and immutable Act of God's Will, whereby He hath determined to leave some men to perish in their sins, and to be justly punish'd for them.** Against this, *Jobn* offers a Query: "Can they avoid it" [i. e. can the Reprobate avoid Punishment] "by any thing they do?" Let me also put a Query to the Querist: *Can you prove, that ANY ONE of them ever DID what he could to avoid it?* If this *cannot* be proved, it does *not* follow that "the Reprobate shall be damned do what they can."

Let us, moreover (with all the Respect and Caution, due to a subject so awfull), enquire whether it be not, according to the Scripture-Account, plain, positive matter of Fact, that God hath *left some men in their sins, to be justly punish'd for them*. — What is the Reason assign'd by the Spirit of God, why the profligate Sons of *Eli* were deaf to their
Father's

* *Doctr of Abs. Predest. P. 47.*

Father's Expostulations? *They bearken'd not to the Voice of their Father, BECAUSE the Lord would slay them* (1 Sam. 2. 25). In other Words, 'God ' had determined to leave 'em to perish in their ' sins, and to be justly punish'd for them.' Many other Instances might be produc'd from the *Old Testament*. I shall, however, carry my Appeal to the *New*. And my following Proofs of that Proposition shall be taken, not from the Epistles, but from the *Gospels*.*

Tbou, Capernaum, which art exalted unto Heaven, shalt be brought down to Hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained unto this Day. Matth. 11. 23. It follows from hence, that, tho' God *knew* the Citizens of Sodom would have reformed their Conduct, had his Providence made use of effectual Means to that End; still these effectual Means were not vouchsafed. What is this, but saying, that God had determin'd to *leave* those Criminals to *perish* in their Sins, and to be justly *punish'd* for them?—"But, if the Inhabitants of *Sodom* and *Gomorrab* were left to *perish*; how came the *Capernaites*, who enjoy'd such superior Means of Grace, to continue impenitent?" Our Lord himself answers this Question, V. 25—27. *Tbou hast hid these Things* [the great Things of Conversion and Salvation]

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* The Apostolic *Epistles* are of equal Authority with the *Gospels*, and were written under the unerring Influence of the same Holy Spirit. It being, however, not unusual, with some of the modern Arminians, to call upon us for Proof of our Doctrines from the *Gospels* in particular; I have selected two or three Testimonys *from thence*: which Testimonys, for the Reason now allerdg'd, are therefore class'd by themselves.

ron: the wise and prudent;—even so, Father, for so it seemed good in thy sight:—No man knoweth the Father, but the Son, and he to whomsoever the Son [βουλῆται] may WILL to reveal him:

What shall we say, of the Words that follow? Ye be witnessers unto yourselves, that ye are the Children of them who killed the Prophets: wherefore FILL YE UP THE MEASURE of your Fathers. Matth. 23. 31, 32. Surely, These were 'left to perish in ' their sins, and to be punish'd for them!

Unto you it is GIVEN to know the Mystery of the Kingdom of God. But, unto them that are without [i. e. who are not within the Pale of Election], all these Things are done in Parables; that, seeing, they may see, and not perceive, and, bearing, they may bear, and not understand: lest at any time they should be converted, and their sins should be forgiven them. Mark 4. 11, 12. St. Matthew, if possible, expresses it still more strongly: It is GIVEN unto you to know the Mysteries of the Kingdom of Heaven; but TO THEM IT IS NOT GIVEN. Matth. 11. 13.

Why do ye not understand my Speech? even because ye CANNOT hear my word. John 8. 43

Jesus said, For Judgment I am come into this World: that they, who see not, might see; and that they who see, might be made blind. John 9. 39.

Ye believe not, BECAUSE ye are not of my sheep; as I said unto you. John 10. 26.

Once more. Tho' He had done so many Miracles before them, yet they believed not on Him: THAT THE SAYING of Esaias the Prophet MIGHT BE FULFILLED, which he Spake, Lord, who hath believed our Report? and to whom hath the Arm of the Lord been revealed? THEREFORE they COULD NOT believe, BECAUSE that Esaias said again, HE hath blinded their Eyes, and harden'd their Heart; that they should not see with their Eyes, nor understand with their

their Heart, and be converted that I should heal them. John 12. 37—40.

Now, I leave to the Decision of any unprejudic'd, capable man upon Earth, whether it be not evident, from these Passages (among a multitude of Others), That ' God hath determined to ' leave some men to perish in their Sins and to be ' justly punish'd for them ?' In affirming which, I only gave the Scripture, as I found it. Nay, I never express'd my Sentiments concerning Reprobation, *half so strongly* as the Word of God does. —It follows, that I had,

4. Very ample Ground for asserting, That *there is a Predestination of some particular Persons to Death* (2 Cor. 4. 3. 1 Pet. 2. 8. 2 Pet. 2. 12. Jude 4. Rev. 17. 8.), *which Death they shall inevitably undergo, justly, and on account of their Sins.** "That is," says my Pelagian Expofitor, "They shall be damned do what they can." I totally deny the Explication: unless, by their *doing what they can*, he means, their Committing all the *Evil* they can. For, as it follows in the very Page from whence Part of the above Extract was taken, *Sin is the meritorious and immediate Cause of any man's Damnation: God Condemns and Punishes the non-Elect, not merely as MEN, but as SINNERS.* To which I even ventured to add, that, *Had it pleas'd the Great Governor of the Universe to have entirely prevented Sin from having any Entrance into the World; it should seem as if God could not, consistently with his own Attributes, have condemn'd ANY man at all.* So infinitely remote am I from either thinking or asserting, directly or implicitly,

* *Doctrine of Abof. Predest.* P. 48, 49.

plicitly, that "the Reprobate shall be damned, do what they can!" The Pelagian should rather have declared this to be his Resolution, 'I am determined to contradict and blaspheme, say what you will.'

5. He represents me as affirming, in so many words, [that "*The non-elect were predestinated to eternal Death:*" for which *Words*, he refers, by an Asterism, to my *second* Chapter. I call upon him to tell me, in *what Part* of that Chapter I make use of *those Words*. Be they ever so expressive of my real Belief, the *Words* themselves are *his*. They occur not even in the *fourth* Chapter, which treats professedly of Reprobation. Will no Length of Years, nor Infamy of Detection, restrain *this Man from Forgery?*

If Mr. *Wesley*, instead of acknowledging his Guilt, and promising Reformation for the future; should be harden'd and mean enough to say, "Oh, but tho' you have not made use of the *Words*, either in those Chapters, or in the whole Book, yet the *sense* of those *Words* is *inferrible* from many Passages occurring in Both;" I answer, Be it so: yet *this* Consequence stands, That the Assailant, who coins *Words* for his Adversarys, which they never spoke, is not an honest Man. When Propositions are attack'd, 'tis not enough to give the supposed *sense* of those Propositions. The *very Phraseology*, in which they are express'd, should be cited, *without variation*, just as they came from the Pen of the Defendant. *Words* are the Dress of Thought. And an alteration of Dress may so far disguise the Wearer, as to make him appear quite a different Person.

But, supposing I had even syllabically express'd my Opinion in *those very Terms*; still, the *Consequence*

quence alledg'd would have lagg'd far behind the Premises. For the old Question would again have recurr'd; viz. *Can Mr. Wesley produce a single Instance of any one man, who did all he could to be saved, and yet was lost?* If he CAN, let him tell us *who* that man was, *where* he lived, *when* he dy'd, *what* he did, and *how* it came to pass he labor'd in vain.—If he CANNOT, let him either retract his Consequences, or continue to be posted for a shameless Traducer.

6. *The Condemnation of the Reprobate is necessary and inevitable.* This I have both said, and persist to say. 'Tis a Position, which unavoidably follows even from the *Foreknowledge* of God, putting all Decrees quite out of the Question. Only allow, that *some* sinners actually *will* be condemn'd in the Last Day; and that God always *knew*, and knows at this Moment, *Who* those Persons will be; and (not Mr. *Wesley's*, but) *MY* Consequence stands unshaken, That *The Condemnation of the Reprobate is necessary and inevitable.*—Should it be said, that “The Fore-knowledge of God has no effective Influence on Events;” I answer, That, whether it has or not (which, however, would admit of some Debate), still every Event *must* and certainly *will* correspond to His Foreknowledge of it: else, the Divine Foreknowledge would be mere *Guess*, and evaporate into empty, fallible, uncertain *Conjecture*: i. e. the Knowledge of God would be *inferior* to the Knowledge which even Man, in many Cases, is possess'd of. It was the Consideration of *This*, which induc'd the great Dr. *South* to renounce the Arminian Novelty, and fall in with Doctrinal Calvinism. I wish it may (for his own sake) have as good Effect on a little Mr. *Wesley*. I say, for *his own* sake: since *Himself* would be the prin-

principal Gainer by his submission to Grace. *We* should acquire very little Honor by the Acquisition of such a Profelyte.

“*Surely,*” crys Mr. Wesley, “*I need add no more on this Head.*” You need not: unless, with all your Diving, you could fetch up something to the Purpose. “*You see,*” continues the Repetitionist, “*that the Reprobate shall be damned, do what they can, is the whole Burden of the Song.*” I have proved, and the Reader has seen, that it makes *no Part* of the Song. But this I see, that, unless God give Mr. *Wesley* Repentance to the Acknowledging of the Truth; the unparallel’d Perverseness, with which he labors to blacken some Doctrines of Christianity, will be *the Burden of his Soul* in the Hour of Death and in the Day of Judgment.

7. That *The Number of the Elect, and also of the Reprobate, is so fix’d and determinate, that neither can be augmented or diminish’d*; is affirm’d in *Zanchius*,* and rests on clear, positive, repeated Testimonys of Holy Scripture.—I would not scruple to hinge the whole Weight of *this* Proposition, likewise, on the certain and immutable Knowledge of God. *I know,* says Christ, *whom I have chosen* (John 13. 18.); But, was the number *fluctuating* and *precarious*, susceptible of *Addition* and *Diminution*, Christ could not be said to *know* them, but only to *guess* at them. Absolute *Certainty* is the alone Ground of positive Knowledge. Whatever is *unfix’d* and *unfurs*, can, at the very highest, be the Basis of no more than *probable supposition*.

So

* *DeAr. of Abs. Pred.* P. 55.

So again, *I know my Sheep*, John 10. 14. But, if their number was *indeterminate*, they could not be *known*: The Sheep of to-day might degenerate into Goats to-morrow; and the Goats of yesterday might become Sheep to-day, and be Goats again before night. Nay, it might so happen, that *all* his Sheep might cease to remain such; and the great Shepherd might, at the long Run, not have a single Sheep to know.—On the contrary, if Christ actually *knows* his Sheep, and *whom* [^{us}, the *very Individual Persons*] he hath chosen; it follows, that He must also *know* who are *not* his Sheep, and whom he hath *not* chosen. I assert, therefore, AGAIN, That, if *Omniscience* itself *knows* any Thing of the Matter, the Number of Both is *so fix'd and determinate, that Neither can be augmented or diminish'd*. The Apostle Himself makes use, among others, of this very Argument: *The Foundation [or Purpose] of the Lord standeth SURE, having this Seal, The Lord KNOWETH them that are His.* 2 Tim. 2. 19.

Let me recommend one or two Passages more to the Reader's consideration. *The Election hath obtain'd, and the rest were blinded* [*ετυρωθησαν, were harden'd*]; according as it is written, *God hath given them the spirit of Slumber, Eyes that they should not see, and Ears that they should not hear, unto this Day.* Rom 11. 7, 8.—*Being disobedient, whereunto they were also appointed.* 1 Pet. 2. 8.—*Whose names were not written in the Book of Life from the Foundation of the World.* Rev. 17. 8.—There is no Meaning in Words, if it does not follow, even from these few stubborn Texts, as evidently as Light flows from the Sun, That *The Number of the Elect and Reprobate can neither be augmented nor diminish'd*. The very nature whether of *Elec-*

tion, or of *Reprobation*, makes this Point manifest as to *Both*: since, could the Number of the *Elect* (for Instance) be *lessen'd*, the Deduction would augment the number of the *Reprobate*; for, what was taken from the one, would necessarily add to the other. In which case, it would not be true, that *The ELECTION obtain'd, and the REST were blinded*. Nor would *Solomon's* Assertion be true: *I know, that whatsoever God doth, it shall be for ever; nothing can be PUT TO it, nor any Thing TAKEN FROM it.* Eccles. 3. 14. Now, this must be meant, either of God's *immanent* Acts, in a way of *Decree*; or, of His *transient* Acts, in a way of *Providence*. But it cannot be meant of His *providential* Acts: for they are not always *the same*; they are NOT *for ever*. It must, therefore, be meant of His *immanent* Acts, i. e. of His *Decrees*, *Purposes*, and *Determinations*, which cannot vary, but are *for ever*; to which nothing can be *put*, or *added*; and from which nothing can be *taken away*. *The Counsel of the Lord standeth for ever, and the Thoughts of His Heart to all Generations,* Psal. 33. 11.—*He is one Mind; Who can turn Him? and what His Soul desireth, even That He doth: for He performeth the Thing that is appointed for me, and many such Things are with Him.* Job 23. 14.

8. *The Decrees of Election and Reprobation are immutable and irreversible.** Mr. *Wesley* cites the sentence; but takes care to omit touching upon (or even producing) any *one* of the *seven* Arguments brought by *Zanby* in support of it. Let the *Arminian* refute *These*, or he will never succeed.

cede in his Attack upon *That*. But he found it easier to spin a

IVth. *Consequence*; namely, That, on the Hypothesis of an Absolute Decree, there can be no such Thing as SIN: “*It cannot,*” says this wonderfull Discoverer, “*be a sin in a spark to rise, or in a stone to fall.*”

If Mr. *Wesley*’s Illustration have any Meaning at all, the Meaning must be this: “*Sparks and Stones are incapable of Moral Agency; therefore, Men are so too. Sparks and Stones are neither rewardable or punishable: ergò, Men are not responsible for the Sins they commit.*” The Arminian might as well have said, “*Sparks and Stones have no Legs: ergò, Men have none. Sparks and Stones are not endu’d with any of the five senses: ergò, Men can neither hear, see, feel, taste, nor smell.*” One would think, that the Levity of a spark, and the Dullness of a stone, were, by a strange Kind of Association, united in Mr. *John Wesley*, e’er he could dream of illustrating his Point by such an extraordinary Brace of Similes, which are no more related to the subject, than a Turf to an Arch-Angel.—“*Oh, but you don’t touch the main String. A Spark rises, and a Stone falls, necessarily. ’Tis the Necessity, by which they rise and fall, that renders Stones and Sparks incapable of Sinning.*” As if *mere Matter* (supposing it *could* be even exempted from the Laws of Necessity) would *therefore* be capable of *Virtue and Vice!*

Mr. *Wesley* is singularly unhappy in the Choice of his Comparisons; and as singularly awkward in his Application of ’em. The Point, he wishes to prove, is evidently This: That, ‘Absolute Decrees, *Præ-science*, and *Providence*, are inconsistent

with Human *Free-Agency*; and, of Course, That the finally Wicked are not *justly punishable* for the Evil they commit.' I have purposely stated this objection in the clearest and strongest Terms: lest I should even seem desirous of *eluding*, instead of *answering*.—Now, if I can evince, from the *express Doctrine* of Scripture, and from *express Facts* recorded in Scripture, That *Eventual Necessity*, or *Infallible Certainty of Event*, is NOT incompatible with so much *Free-Agency* in Man, as may suffice to render him *punishable* for breaking the Law of God; the Objection will at once vanish into its native Nothing.

1. For the *Doctrine* of Scripture.—*Woe to the World, because of offences: for It MUST NEEDS BE that offences come; but WOE to that man, by whom the offence cometh* (Matth. 18. 7.) *Αναξαρ 151, there is a NECESSITY that offences should come.* Then, surely, may an Arminian say, “There can be no “*Woe* due to the Introducers of That whose Introduction is *necessary!*” our Lord says, *Yes, there is.* I conclude, then, that *Necessity* of Event does not render Sin *excusable*, nor the sinner *impunible*.—Again. *When ye shall hear of Wars, &c. be ye not troubled; for such Things MUST NEEDS BE: οτι γινωσκει, they MUST come to pass.* Mark 13. 7. And yet, tho’ there is a *must be* for these Events, that *Necessity* does not supersede either the moral or the natural *Volitions* of the Partys concern’d.—So 1 Cor. 11. 19. *There MUST be Heresys among you.* But if this *Necessity* for Heresys did not absolutely co-incide with the Wills of the Heretics, how could any Heretics be *blameable?*—Once more. *He [i. e. Christ] MUST reign, ’till He hath put all his Enemy under His Feet.* 1 Cor. 15. 25. There is, therefore, a *Necessity* for

for Christ's Reigning: yet, I fancy, even Arminians themselves will hardly venture to affirm that Christ reigns *against His own Will*. Absolute *Necessity*; then, is perfectly consistent with *Willingness* and *Freedom* in good Agency, no less than in *bad*. For 'tis a true Maxim, *Ubi Voluntas, ibi Libertas*: All Action is sufficiently *free*, whetein a Person's *Will* is engag'd: be his Will engag'd *ever so necessarily*.

2. Next, for Scripture *Facts*.

Joseph's Brethren acted freely, i. e. with the full Bent of their Wills, when they sold him to the *Midianites* who carried him into *Egypt*. But, in Truth, tho' they sold him, to gratify their own Malice, and had no higher View in what they did; they undesignedly fullfill'd the Decree of God. Whence *Joseph's* pious and just Remark afterwards: *Be not grieved nor angry with yourselves that ye sold me hither; for God did send me before you, to preserve Life. So now, it was not you that sent me hither, but GOD.* Gen. 45. 5, 8. *As for you, ye thought Evil against me: but God meant it for Good, to bring to pass, as it is this Day, to save much People alive.* Chap. 50. 20. So the Psalmist: *He [i. e. God] sent a man before them, even Joseph, who was sold for a Servant.* Psalm 105. 17. 'Twas God that sent him, tho' his Brethren sold him.

Pharaoh acted freely (i. e. willingly), in his Refusal to dismiss the *Israelites*: or, in other words, he refus'd to send 'em away, because his *Will* was against their going. And yet he could will no otherwise than he did, *Exod* 7. 3, 4.—So, when *Saul* went home to *Gibeab*, 'tis said *there went with him a Band of Men, whose Hearts God had touched*: i. e. whose *Wills* God had effectually inclin'd. *1 Sam.* 10. 26. Yet it cannot be inferr'd from
hence,

fiſſence, that they did not go *freely*. In like Manner, God is ſaid to have *ſtirred up the Spirit of Cyrus*, or powerfully to have influenc'd his *Will*, to iſſue an Edict for the re-building of the Temple. Yet this, tho' a *neceſſary*, was a *free*, Act of that Monarch. *Ezra. 1. 1.* The Effects of that Edict are alſo to be noted: *Then roſe up the Chief of the Fathers of Judah and Benjamin, and the Priests and the Levites, with all them whoſe Spirit God* had raiſed to go up. v. 5.* Will any Man ſay, that theſe did not will *freely*, only becauſe they will'd *neceſſarily*?—It was from the Acrimony of his own Heart, that *Shimei* curs'd David: conſequently his *Will* was in it. And yet, *The Lord had*

* The eminently pious and learned Biſhop *Beveridge* gives a Spiritual Improvement of this Paſſage, too valuable and juſt to be omitted here. Theſe are His Words: “ It is God, who worketh in us, both to *will*, and to *do*, of His own good Pleaſure. So that, tho' God offer Heaven to All that will accept of it, in his Holy Scripture; yet *none* CAN accept of it, but Such whom Himſelf ſtirrs up by His Holy Spirit to endeavor after it. And thus we find it was, in *Iſrael's* Return from *Babylon* to *Jeruſalem*. Tho' King *Cyrus* made Proclamation, that *whoſoever would* might go up to worſhip at the holy City; yet there was none that accepted of the Offer, but THOSE *whoſe Spirit GOD had raiſed to go up*. So here, tho' God doth as it were proclaim, to all the World, that *whoſoever will* come to Chriſt, ſhall certainly be ſaved; yet it doth not follow, that *All* ſhall receive Salvation from Him: becauſe it is certain, All will not come; or, rather, none can *will* to come, unleſs God enables them. I am ſure, to ſay none ſhall be ed, but thoſe that will of themſelves, would be ſad news *me*, whoſe will is naturally ſo *backward* to every Thing that is good. But this is my Comfort, I am as certain my ſalvation is of God, as I am certain it *cannot* be of *myſelf*. 'Tis CHRIST, who vouchſafed to dye for me, who hath likewise promiſed to live *within* me. 'Tis HE that will work *all* my Works, both *for* me, and *in* me too.”—*Private Thoughts*, Art VIII.

Had said unto him Curse David: i. e. he did it by God's own efficacious Permission. 2 Sam. 16. 10. — *Absalom*, and the men of Israel who were with him, acted with perfect Freedom, and with the full Exercise of their Reason, when they agreed in preferring the Counsel of *Hushai* to That of *Ahitophel*: and yet, in so doing, their Wills acted in absolute subserviency to the Will and Decree of God, who *had* APPOINTED to defeat the good Counsel of *Ahitophel*, TO THE INTENT THAT *the Lord might bring Evil upon Absalom*. 2 Sam. 17. 14. — Thus also, God foretold, That He would turn the *Assyrian King* loose upon *Israel*, who should take them for his Prey, and *tread them down as Mire in the Streets*: in all which, when it came to pass, the King of Assyria acted merely on Principles of Ambition, Cruelty, and Pride; and, consequently, acted *freely*; proposing no other End to himself, than the Gratification of his own savage Will and tyrannic Disposition. Whereas, in Reality, he was appointed of God to avenge His righteous Quarrel with an hypocritical People, and to be the Instrument, not merely of human, but chiefly of divine Resentment. *Howbeit*, says God, *he MEANETH not so, neither doth his Heart think so: but 'tis in his Heart to destroy, and to cut off nations not a few*. Isai. 10. 6, 7. — Thus it is said, concerning the Ten Kings, who shall hate the mystic Harlot, and *destroy her, and burn her with Fire*, that *God hath put into their Hearts to fulfill HIS Will, and to agree, and to give their Kingdom unto the Beast, 'till the Words of God shall be fulfilled*. Rev. 17. 17. Does it follow, That these Kings must be stript of all *free-Agency*, and cease to be *accountable* for their Actions, and commence mere

mere *Machines*, only because God will bring their Wills into Subjection to His own?

Thanks be to God, says the Apostle, *who put the same earnest Care into the Heart of Titus for you: for indeed he accepted the Exhortation; but, being more forward, of his own Accord he went unto you.* 2 Cor. 8. 16, 17. Here is it said, that God Himself put that earnest Care into the Heart of Titus, which induc'd him to visit the Corinthians. And yet, Titus visited them *of his own Accord*, or without any sensible compulsion. God, therefore, may work efficaciously on the human Will, and the Will (tho' it necessarily follows that efficacious Direction) remain quite unforc'd. This is farther evident, from the account which St. Paul gives of his own Case, as a Preacher: *Tho' I preach the Gospel, I have nothing to glory of; for NECESSITY is laid upon me* [*αναγκη μοι επικειται*], *yea, Woe is me, if I preach not the Gospel.* 1 Cor. 9. 16. Yet he preach'd the Gospel *freely* and willingly. *Necessity*, therefore, and *Freedom*, are very good Friends, notwithstanding all the Efforts of Arminianism to set them at Variance.—I have, already observ'd, that the great and awfull Transaction of CHRIST'S Crucifixion was, from all Eternity, positively *decreed* and infallibly *fore-known* of God: yet neither did that Decree, nor that Fore-knowledge, abate the *Guilt* of Those who accomplish'd Both: for they were, at once, *necessary* and *voluntary* Agents. Let me, as the subject so directly falls in with the Point in Hand, bestow a few moments upon it here.

The *Death* of JESUS CHRIST was both the most *important* Event that ever came to pass, and the most *sinfull* Act (in his Murderers) that ever was committed. So wonderfull are the Ways of God! —This great Event was PRÆ-DESTINATED, in
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all its circumstances. It was not a Matter of Chance, but a Matter of Decree.—*Thinkest thou that I cannot pray to my Father, and he shall presently give me more than twelve Legions of Angels? but how then shall the Scriptures be fullfill'd, that thus it must be?* Matth. 26. 53, 54.—*And He began to teach them, that the son of man MUST suffer many Things.* Mark 8. 31.—*I say unto you, that this that is written MUST yet be accomplish'd in me, And He was number'd with the Transgressors.* Luke 22. 37.—*The Son of man MUST be deliver'd into the Hands of sinfull men, and be crucify'd.* Luke 24. 7.—Concerning Judas in particular, thus speak the Oracles of God; *Men and Brethren, this scripture MUST NEEDS have been fullfill'd, which the Holy Ghost, by the Mouth of David, spake BEFORE concerning Judas, who was Guide to them that took Jesus.* Acts i. 16.—And concerning All the other Accomplices in this tremendous Deed, It is expressly declar'd, that they were gather'd together, to do whatsoever God's Hand and God's Counsel *προορισθησαν*, had PREDESTINATED to be done. Acts 4. 27, 28. Yet, throughout the whole, they acted freely. The Jews delivered Him to Pilate *δια φθουρου*, from a Principle of Envy and Hatred. As the Prophet says in another Case, *They knew not the Thoughts of the Lord, neither understood they His Counsel.* No Thanks to them, that the Decree of God was fullfill'd, and the Salvation of the Church effected, by their putting Christ to Death. They were as free and unforc'd in willing His Crucifixion, and in bringing it about, as if there had been no Decree in the Case. The Savior was, indeed, deliver'd up to their Rage, *τη ωρισμενη βουλη και προβλεψου του Θεου*, by the determinate Decree and fore-
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knowledge of God; and His Death was, therefore, in the utmost sense of the Word, *necessary*, being *inevitably præ-ordain'd*: and yet they *took and slew Him* δια χειρων ανωνων, *with lawless, wicked Hands*, Acts 2. 23. The *Wickedness* they were guilty of, in perpetrating this crime, was not excusable, nor the *Lawlessness* of it mitigated, by the *Necessity* of it's coming to pass: since they only sought to satiate the Rancor of their own Wills, and to glut their own sanguinary Malice.

From all which, and from many other scriptural Examples which might be given, I INFER, That God's *Decrees*, and the *necessity* of Event flowing from thence, neither destroy the *true* Free-Agency of Men, nor render the Commission of Sin a jot less heinous. They neither *force* the Human Will, nor *extenuate* the Evil of Human Actions. *Prædestination*, *Fore-knowledge*, and *Providence*, only *SECURE* the *Event* and render it *CERTAINLY* *FUTURE*, in a Way and Manner (incomprehensible, indeed, by Us; but) perfectly consistent with the nature of *Second Causes*. The *Freedom* of Intelligent Beings does by no means stand oppos'd to *simple Necessity*; but only to *Violence* and *Compulsive Force*. Thus the Son of Man went *kata to 'αποκρινον*, *according to what was decreed* concerning Him, and yet a *Woe* was denounc'd against *Judas* who betray'd Him, *Luke* 22. 22. which *Woe* could not have been denounc'd, much less inflicted, if *Judas*, notwithstanding the *Decree* of God, had not betray'd Him *freely* and with the full Consent of his own deprav'd *Will*. These Two, therefore, are, in Fact, quite reconcileable: viz. *Absolute Determination on the Part of God*; and *Libertia*, or
Free

Freedom in Action, on the Part of Man.* Sinners are as much *responsible* to God for their Offences, as if God had never pass'd any *Decree* at all.—

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* I am far from standing alone in this Assertion. Men, the Dust from whose Volumes I am not worthy to wipe, have intimated as much before me. "The old Astronomers," says the celebrated Dr. *John Edwards* of Cambridge, "us'd to tell us, that the inferior Orbs of Heaven have, all, their proper" [i. e. their own *peculiar*] "motions, and yet, at the same Time, are carry'd by the movement of the Highest Sphere; the *Primum Mobile*, as they call'd it. Which notion, if we apply it to the present Case" [i. e. to the Consistency of Divine Decrees with Human Freedom], "is no Hypothesis, or Fiction, but a Reality of the greatest Importance: for, all Things and Persons, besides a Tendency which they may seem to have of *their own*, have ANOTHER, *impress'd* upon them by the *Decree*, the First Mover of all; and This *overrules* and *controlls* ALL: and yet, in *such* a way, as is *suitable* to the *particular nature* of all Agents whatsoever."

Veritas Redux, P. 28.

It may be objected, to Dr. *Edwards's* Testimony, That he was a profess'd Calvinist; and therefore only wrote in Harmony with his own favorite Principle.—But what if the *same* Principle be a *favorite* one with such eminent and masterly Anti-Calvinists, as the present most Learned Bishop of *Bristol*; the late worthy Dean *Prideaux*; and that exquisite Proficient in refin'd Literature, *Monfieur Rollin*?

I begin with the *first* of this respectable Triumvirate: to whom, for his matchless *Dissertations on the Prophecys*, both the Religious and the Learned world are under the deepest obligations. In the course of that excellent Work, his Lordship thus expresses Himself: "Jeremiah is said to be *set over the nations, and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant*; because he was authorized to make known the PURPOSES and DECREES of God, and because these events would follow in Consequence of his PROPHECYS. *Make the Heart of this People fat, is, therefore, as much as to say, Denounce my Judgements upon this People that their Heart shall be fat, and their Ears heavy, and their Eyes shut; LEST they see with their Eyes, and bear with their Ears, and understand with their Hearts, and*

convert.

all.—So that, The mock objection, drawn from “*Sparks and Stones*,” is totally *unparallel*; and, therefore, totally *inconclusive*.

I mean,

“*convert, and be healed.*” Vol. I. Dissert. 8.—And, a few Pages after, it follows: “We see, that the great Empires, which, in their Turns, subdu’d and oppress’d the People of God, are all come to Ruin; because, tho’ they *executed the PURPOSES of God*, yet That was more than They understood. All they intended, was, to satiate *their own Pride* and Ambition, *their own Cruelty and Revenge.*” *Ibid.* P. 241.

Let us, next, hear the Learned Dean of *Norwich*; who, treating of *Julius Cæsar*, has this observable Remark: “Many of his Enterprises being enter’d upon with great Rashness, this abundantly proves, that he ow’d the Success, which he had in them, ONLY to an *over-ruling Power of PROVIDENCE* on his side: which, having *set him up*, as a fit *Instrument* for the work which he brought to pass, carry’d him, through all Dangers and Hazards, to the full *Accomplishing* of it; And, after That, when there was *no more for him to do*, CAST HIM OFF to *perish*, like a *Rod* which is *thrown into the Fire* when no more to be *used*. The *Work* was GOD’S: but, it being Malice and Ambition that excited him to be the Instrument in the Execution of it, he *justly* had, for the *Reward* thereof, the *Destruction* by which he fell.” *Connection*, Part 2. B. 7. P. (mec.) 700, 701.

Rollin follows. “The *Omnipotence* of God [is] manifested by the Creation, Preservation, and Government of the World; by the Sovereign Power He exercises, not only over what is outward and visible, but over the *Heart and Mind*, in turning them AS HE PLEASES, from one Resolution to another, according to His *DESIGNS*.” *Belles Lettres*, Vol. 2. P. 323. Octav. 1769.—“It is thus, that God, the *sole Arbitrer* of all Human Events, *determines*, as *LORD* of all, the Fate of Empires; prescribes the Form of them, regulates their Limits, marks out their Duration, and makes the very *Passions and Crimes* of Men *subservient* to the Execution of His gracious and just *Designs*:—and, by the secret Springs of His admirable Wisdom, *disposes*, at a Distance, and without Man’s being *sensible* of it, the Preparations for THE *GREAT WORK* to which *All* the rest relate, which is, the
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I mean, unparallel, as an *objection*; and as apply'd to *that particular Purpose* for which Mr. Wesley introduces it. Otherwise, there are Passages of Scripture, wherein even the rational Creature *Man* is, under certain circumstances, and in certain Respects, actually and expressly compar'd to the SPARKS that fly upward (see *Job* 5. 7. and *Isai*. 1. 31.), and to STONES which necessarily descend downward. The Holy Baptist, without any Ceremony, or Scruple, compared some of his Unregenerate Hearers to *Stones*; saying, *God is able, even*

“ the Establishment of His Church, and *Salvation of His*
 “ ELECT.” *Ibid.* Vol. 3. P. 225.—Elsewhere, this fine
 “ Writer has these solid Reflections: “ The Kings, who glory
 “ so much in their Puissance, have nothing which approaches
 “ in the least to that of JESUS CHRIST. *They* do not reign
 “ over the *Will of Man*, which is *real* Dominion.—*He* exer-
 “ cises *His* Power principally on the Hearts and Minds of
 “ Men. *Nothing* is done, without His Order or Permission.
 “ *Every* Thing is disposed by His Wisdom and Power. Every
 “ thing co-operates, directly or indirectly, to the Accomplish-
 “ ment of His Designs. Whilst all Things are in Motion,
 “ and fluctuate, upon Earth; while States and Empires pass
 “ away with incredible Rapidity, and the Human Race,
 “ vainly employ'd in the external view of these Things, are
 “ also drawn in by the same Torrent, almost without per-
 “ ceiving it; There passes, in secret, an Order and Disposition
 “ of Things, unknown and invisible, which, however, deter-
 “ mine our Fate to all Eternity. The Duration of Ages has *no*
 “ other End, than the Formation of the Bodies of the *Elect*,
 “ which augments, and tends daily towards Perfection. When
 “ it shall receive it's final Accomplishment, by the Death of the
 “ *last* of the *Elect*; Then cometh the End, when He shall
 “ have deliver'd up the Kingdom to God, even the Father.”
 Conclusion of *Antient History*. P. 297, 298. Ed. 1768.—
 What Kingdom is That, which Christ, as Mediator, shall de-
 liver up to God the Father? It is, says this admirable Author,
 “ The Blessed and Holy Company of the *Elect*.” *Belles*
Lettres. Vol. 2. P. 304.

even of these STONES, to raise up children unto Abraham: Matth. 3. 9. intimating, that nothing, short of *Divine Ability*, can savingly convert the Soul; and that unrenew'd *Sinners* can no more change themselves into Saints, than *Stones* can transform themselves into Men. Nay, even the *Regenerate* are (tho' with some Diversity of Modification) exhibited under a similar Image: *Ye, therefore, as lively STONES, are built up, a spiritual House.* 1 Pet. 2. 5. Teaching us, that altho', by virtue of Grace received, Men are *subsequently* active and diligent in every good Word and Work; yet that, in their *first* Reception of saving Grace, poor Free-will has no Employ: but that the Receivers of Grace are as absolutely passive, and that Conversion is as *totally* the Operation of God, as the *severing* of Stones from their native Quarry, and the *erecting* of them into an elegant Building, are the Effects of human Agency. Nay, God the Father Himself condescends (at least, as we render the Passage) to speak of His Elect People under a simile nearly ally'd to the foregoing: *They shall be mine, saith the Lord of Hosts, i. e. I will publicly own 'em as such, in that Day when I make up my JEWELS.* Mal. 3. 17. now, unless I am vehemently mistaken, *Jewels* are but another name for precious *Stones*.—On the whole, Mr. *Wesley's* daring to hammer out, on the very Anvil of Scripture, a Cavil against the Decrees of God; a Cavil, partly made up of Scripture Metaphors; looks so like a Wish to turn the Bible's own Artillery against Itself, as leaves too much Room to fear that 'tis as *natural* to HIM to pervert and gain-say, as it is for a *Spark* to ascend, a *Feather* to float, or a *Stone* to sink.

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He brings to my mind, however, an Anecdote, equally instructive in itself, and pertinent to the Case in hand. Two very eminent Clergymen, who are, and have long been, distinguished ornaments of the Church of England; were conversing together, some years ago, concerning *Predstination* and *invincible Grace*. One of these excellent Persons (who was, at *that* Time, an *Arminian*) said to the Other, in the Warmth of free Debate, “ Pray, Sir, don’t make me an absolute *Machine*. “ Allow me to have a little more Power of self-determination, than a *Stock*, or a *Stone!*” To which his Learned Friend reply’d, “ Indeed, Sir, “ a *Stone* has the Advantage of you. . Man’s rebellious Heart is, by nature, and so far as spiritual Things are concern’d, *more* untractable and unyielding, than a *Stone* itself. I may take up a *Stone*, and throw it, this way or that, in what Direction I please: and it obeys the Impulse of my Arm. Whereas, in the Sinner’s Heart, there is every species of Hatred and Opposition to God: nor can any Thing, but *omnipotent* Power, slay it’s Enmity, and supersede it’s Resistance.”—Hence, God’s gracious Promise, to renew His People, runs in this remarkable Style: *I will take away the Stony Heart out of your Flesh.* Ezek. 36. 26.

Still Mr. *Wesley* asserts, with a “ *positively*” (which, to be sure, is Demonstration), that, on the scheme of Præ-ordination, the *Reprobate* “ CAN “ *have no sin at all.*” Indeed? They are quite *sinless*, are they? As *perfect* as Mr. *Wesley* himself? O excellent Reprobation! Let not Mr. *John*, who is so fiery an Advocate for *sinless Perfection*, ever open his Mouth against *such* a Præterition as This! It is one of his own Consequences (a Consequence

sequence which, however, like the rest, remains *unproved*), that God's Decree makes the *Reprobate* themselves *free from Sin*. What, then, must the *Elect* be? And how does it ensue, from *those* Premises, that the *former* shall *perish*, "do what they can;" and the *latter* be *saved*, be they ever so wicked?—Besides: If Reprobates be *sinless*; if they be, not merely nominal, but *real* Perfectionists; nay, *immutably* perfect, so that they *can* have "no *sin at all*;" will it not follow, that Mr. Wesley's own *Perfectionists* are *Reprobates*? For, surely, if Reprobates may be *sinless*, the *sinless* may be *Reprobates*.—Did not Mr. *John's* MALICE out-run his CRAFT, when he advanc'd an objection so extremely unguarded, and and so easily retortible?

But on what is the *sinlessness* of Reprobates suppos'd to depend? On *two* Assertions of mine: which, *fairly* quoted, are *very* unfavorable both to the Consequence and the Consequence-Drawer.

I. I have said, in *Zanchius*,* that PREDESTINATION (taken in it's most comprehensive Import) may be defin'd, *That eternal, most wise, and immutable Decree of God, whereby he did, from before all Time, determine and ordain to create, dispose of, and direct to some particular End, every PERSON and THING, to which He has given, or is yet to give, Being: and to make the WHOLE Creation subservient to, and declarative of, HIS OWN GLORY.*—Said I this of myself? says not *Scripture* the same also? *The Lord hath made all THINGS for HIMSELF; yea, even the WICKED for the Day of Evil.* Prov. 6. 14.—But do the *Righteous*, likewise, fall under an unalterable Decree? Yes: for it is written, *Being*

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PREDESTINATED according to the PURPOSE of Him who WORKETH ALL THINGS according to the Counsel of HIS OWN Will. Eph. I. II. And, indeed, either this is true, or there is no Governor of the World. Unless God DOES actually work all Things according to the Counsel of his own Will, i. e. “dispose of, and direct to some particular End, every Person and Thing to which He hath given Being;” Providence is no more than an empty name. Upon the Plan of Mr. Wesley’s Consequence, the Wretch was not a Fool, but wise, who said in his Heart, *There is no God*. I defy the Pelagian to strike out a middle Way between Providence and Chance. If God does not dispose of every Being, and of every Event, so as to “make the whole Creation subservient to and declarative of His own Glory;” Chance, not Providence, reigns. Prove but this, that Chance is paramount; and maintain the Existence of God if you can. Why did the Heathens themselves justly deem Epicurus an ATHEIST? not because he deny’d the Being of God (for he asserted *That*); but because he deny’d the Agency of God’s universal Providence.—Yet Predestination and Providence do by no means annihilate sin. The Doctrine only affirms, that thro’ the unsearchable Wisdom of the Great super-intending Mind, even the efficacious Permission of Evil shall, in the End, be over-rul’d to Good. I cannot, moreover, but observe, how wretchedly Mr. Wesley’s Consequences *clash* together, and *destroy* each other. In this very Paper, he revives the old, impudent Cavil, that Predestination makes God the Author of SIN. “*Whose FAULT was it,*” says he, that “*Judas betray’d Christ? you plainly say, It was not HIS fault but God’s.*” Without the least Heat or Emotion, I plainly say, Mr. Wesley

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LYES.

YES. I never even *thought*, nor *intimated*, much less *said* (least of all, said *plainly*), that it was “*God’s Fault, and not the Fault of Judas.*” But, if God’s Decree and Providence are incompatible with *sin*, inasmuch, that the very reprobates themselves “*can have no sin at all;*” I should be glad to know how God’s Decree and Providence can make him the *Author* of *sin*? *One or other*, therefore, of these Cavils *must* fall; they can never *both* be true, because they are *flat contradictions*. On one Hand, God cannot be the Author of *Evil*, if there is *no Evil* for Him to be the Author of: and, on the other Hand, even upon the horrid supposition of his *being* the Author of *sin*, it would necessarily follow, that *sin* and the *Decree* were perfectly consistent.—But the Truth is, the Consistency of God’s *Decree* with the *voluntary nature of sin*, is evident from the many Scripture Examples already alludg’d. I have proved, by those, that *absolute Predestination*, on the Part of God, does not make *sin involuntary*, on the Part of Man. Consequently, God is not the Author of moral Evil. I have affirm’d before, and I affirm again, That *God is the Creator of the wicked, but NOT of their wickedness: He is the Author of their Being, but not the Infuser of their sin: ’Tis most certainly His WILL (for adorable and unsearchable Reasons) to PERMIT sin: but, with all possible Reverence be it spoken, it should seem that He CANNOT, consistently with the Purity of His nature, the Glory of His Attributes, and the Truth of His Declarations, be Himself the AUTHOR of it. Sin, says the Apostle, enter’d into the World by one MAN: meaning, by Adam. Consequently, it was NOT introduced by the DEITY Himself. Tho’, without the Permission of His Will, and the Concurrence of His Providence,*

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*it's Introduction had been impossible. Yet is He not hereby the Author of sin so introduc'd.**

2. I am charg'd with simply and nakedly affirming, that God Himself did "*predestinate them*" [the Reprobate] "*to fill up the measure of their Iniquitys.*" Either Mr. Wesley is a very superficial Peruser of the Pamphlet on which he animadverts, or a very malicious and dishonest one. For, is not my true meaning expressly declar'd, P. 22? where I speak thus: *God not only works efficaciously on his Elect, that they may will and do that which is well pleasing in his sight; but does, likewise, frequently and powerfully SUFFER the wicked to fill up the measure of their Iniquitys, by committing fresh sins.* In Proof of which latter Part of the Paragraph, I there refer to no fewer than SIXTEEN Passages of Scripture: all which are very prudently pass'd over without notice by the Peiagian Methodist.

Can any Thing be more certain, than, (1.) that God actually does *work in his own People that which is well-pleasing in His sight* (Heb. 13. 21)? And is it not, equally, matter of *Fact*, (2.) that He

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* See my *Doctrine of Absolute Predestination*, P. 47. Is this making God the Author of sin? Impudence itself might blush to affirm it. "Oh, but don't you say, P. 25. that God work-
 " *eth all Things in all men, even Wickedness in the Wicked?* and
 " *that This is one Branch of His Omnipotence?*" I answer, no. I do not say so. Neither does *Zanchius* say so. 'Tis *Luther*, who says, '*Deum omnia operari in omnibus; etiam mala in Impiis:*' and the words stand as a Quotation from *Him*.
 " *But why did you quote those words at all?*" for a very good Reason; a Reason, alledg'd in the *Preface* to the Pamphlet itself: viz. to shew, that *Luther* asserted the Doctrine of *Predestination* with much more Warmth, and proceeded to much harsher Lengths in defending it, than *Calvin* himself.

likewise suffers the Wicked to fill up the Measure of their Iniquitys? Is not the very *Phraſeology*, in which Both theſe Propoſitions are expreſs'd, the poſitive, repeated Language of God Himſelf? What was the Reason, which the Almighty condeſcended to give to *Abraham*, why the Poſterity of the Latter ſhould reſide for ſeveral Ages in *Egypt*, prior to their ſettlement in the promis'd Land? Becauſe, ſays God, *the Iniquity of the Amorites is not yet full*. Gen. 15. 16. Divine Sovereignty had determined to permit the Canaanites to arrive at a certain *meaſure* of Wickedneſs; nor could they be diſpoſſeſs'd of their country, 'till that meaſure was *fill'd up*.—Many Centurys after, it was revealed to *Daniel*, that the Romans ſhould not be maſters of the Grecian Empire, and thereby be at full Liberty to turn their Arms againſt Judea, 'till the *Transgreſſors are come to the full*, i. e. 'till the finfullneſs of the Latter was conſummated, and they fully ripe for Deſtruction: *Dan* 8. 23, 24.—If we deſcend to the Age of the MESSIAH'S Incarnation, we ſhall find the Son of God Himſelf ſpeaking in the ſame awful Terms: *Fill ye up the Meaſure of your Fathers*, was His tremendous Language to the Reprobate Jews; *Matth.* 23. 32.—Of the ſame People, *St. Paul* has the ſame Expreſſion, where he obſerves, that the Jews did all they could to obſtruct the Miniſtry of Chriſt's faithfull Meſſengers: *forbidding us to ſpeak to the Gentiles that they might be ſaved; to FILL UP their SINS always, for Wrath is come upon them to the uttermoſt.* 1 Theſſ. 2. 16.—As long as my humble Efforts in Behalf of Truth ſpeak the *ſenſe* and bear the *Stamp* of SCRIPTURE; I matter not, tho' ten Thouſand *Wesleys* were to rave and rail.

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The Arminian had still one more desperate Push to make, in favor of his sinking Consequence, To this End, I am introduc'd as saying, That "God decreed the Jews to be the Crucifiers of Christ, and Judas to betray Him." How! the Jews the Crucifiers of Christ! They were *not*: nor do I any where call 'em so. Every Body knows, that the Romans were the Murtherers of the Lord of Glory, tho' they became such at Jewish Instigation. I am, once more, under a necessity of quoting myself. God efficaciously PERMITTED, (*having so DECREED*), i. e. having decreed to permit, the Jews to be IN EFFECT the Crucifiers of Christ, and Judas to betray Him.* Christ could not have been betray'd and crucify'd, had not his Prodition and Crucifixion been *permitted*. And, if *permitted*, that Permission must have been *decreed*. For, it were Impiety, equivalent to Atheism, to suppose that God permits any Thing *against his Will*: and the Will of an *all-wise, unchangeable* Being is and must be *eternal*. If any *new* Design (be it a Design of Efficiency, or of Permission) can have Place in God, God is no longer *unchangeable*. Nay, God would be no longer *immortal*: for, as the Learned and judicious Mr. *Polb* † observes, "every

* Doctr. of Abs. Pred. P. 72.

† In his admirable Treatise on *The Divine Will consider'd in it's eternal Decrees and Holy Execution of them*. This great Writer was a Lay-gentleman, of considerable Family and Fortune, seated at *Burwash*, in *Suffex*. Another Treatise of his, entitled, *Precious Faith considered in it's Nature, Workings, and Growth*; is one of the finest and most evangelical Books on that important subject, that is to be met with in the English Language. If the volume, first mentioned, speaks to the *Head*, and ransacks almost all the Stores of Learning and Genius; the Latter speaks no less to the *Heart*, and unlocks the richest Treasures of Experimental Grace.—The Author flourish'd in the Reign of *Charles II.*

“ every *Change* is a Kind of *Death*.” Whoever undergoes any Alteration, *dyes* to that he was before, and which he changes from. “ In such a case,” says that eminent Master in Israel, “ must there not fall a change upon the very Being of God Himself? and must not the Deity *suffer*, and, as it were, *dye* in this Mutation? which astonishing Catastrophes being forever to be abhorred, I conclude, that God’s Decrees must needs be *immutable*, as long as there is any Stability in His Eternity, Infallibility in His Præscience, Sureness in His Grace and Truth, and Immortality in His Life or Essence.”

Mr. *Wesley* may possibly object, That *the Betraying and Death of Christ* might be decreed as Events, without positively fixing on the particular Instruments by whom those Events should be brought about. As if God would fix the *End*, without any effectual Regard to the *Means*! Would even a wise *Man* act in this manner? Much less He, who is Wisdom itself. *Judas* was expressly pointed out as the Traitor, by Christ Himself: *He that dippeth his Hand with me in the Dish, the same shall betray me*, Matth. 26. 23. And this unhappy Person, tho’ chosen to the *Apostleship* (John 6. 70.), was never chosen to *salvation*: whence that of our Lord, *I speak not of you all; I know whom I have CHOSEN; but, that the Scripture may be fulfilled, he that eateth Bread with me hath lifted up his Heel against me*. John 13. 18. Nor was *Judas* ever endu’d with saving Faith: *Jesus knew from the Beginning who they were that BELIEVED NOT, and who should BETRAY Him: and He said, Therefore said I unto you, that no man CAN come unto Me* (i. e. no man savingly believe in Me) *unless it were GIVEN unto him of my Father*. John 6. 64, 65. Hence,

Hence, *Judas* is term'd *the Son of Perdition*; and when he dy'd, is said to have *gone to his own Place*. Should such awfull Passages as these, excite us to blaspheme and *reply against God*? Should they not rather make us fall prostrate at His Footstool, and cry, each for himself, in the Dust of penitential Abasement, *God be merciful to me a Sinner*?—The *Son of Man*, said Incarnate Wisdom, *goeth*, (i. e. *dyeth* the Death of the Cross) *as it was written of Him*, καθως γέγραπται περὶ αὐτοῦ, *as it was decreed concerning Him*; but *WOE* to that man by whom the *Son of Man* is betrayed: *it were good for that Man if he had never been born*. Matth. 26. 24.—Now, notwithstanding the absolute Decree, and notwithstanding *Judas* undesignedly fullfill'd it; had he not been, in the midst of all, an *accountable Agent*, a *Woe* could not possibly have been denounc'd against him: much less *such* a *Woe*, as should render even non-existence a Privilege. I infer, therefore, from Christ's own words, that Men are, at once, subject to God's Disposal, as a *Prædestinator*; and amenable to His Tribunal as a *Law-giver*.

When St. *Peter* declar'd, that Christ was *deliver'd up* to Death by the *determinate Counsel* and *Fore-knowledge* of God (*Acts* 2. 23.); 'tis worthy of observation, that he declar'd this, on the very *Day of Pentecost*, IMMEDIATELY after the miraculous Descent of the Holy Ghost. The Apostle, therefore, was under the absolute Impulse of that Blessed Person. Nay, he was *fill'd* with the Holy Spirit, and *spake* as that *Spirit gave him utterance*. Consequently, in the Judgment of the HOLY SPIRIT Himself, there is no *real* Incompatibility between God's *determinate Counsel*, and the *Wickedness* of their Hands who bring that Counsel to pass.

pass. Mr. *Wesley's* frequent Repetitions of the same threadbare Objections, oblige me, oftener than I could wish, to repete my Answers.

Be it so, then, that Mortals are, at present, too short-sighted, *entirely* to comprehend, and *fully* to discern, HOW the *Efficacious Purposes* of HEAVEN are perfectly consistent with the *moral Responsibility* of Man. 'Tis plain, from meridian Evidence of Scripture, that they *are* so: and this ought to satisfy those, who believe that the Scriptures are of God. *Woe unto him that striveth his MAKER: let the Potsherd strive with the Potsherd of the Earth; but shall the Clay say to Him that fashion'd it, What makest Thou?* *Isai.* 45. 9. shall we, with Mr. *Wesley*, labor to quench the Light we have? and fly in the Face of Scripture? and give God Himself the Lye, by way of desperate Revenge for His not having made us *omniscient*? Nay: but may we, with Fear and Trembling, *adore* the Deep Things of God, 'till Death takes off the Veil. May Divine Grace make us *Believers* on Earth; of what, in Heaven, we trust to be *Comprehenders*: nor suffer us to be carry'd away with that strong Delusion, that monstrous system of *Arminianism*, which (in open Defiance of all Scripture, Reason, and Fact) represents God as *accountable to Man*, under Pretence of making Man accountable to God.

“*God determined,*” says the Pelagian, “*that the Reprobate should live and dye in their sins, that be might afterwards damn them!*” Say rather, that some Men are permitted to live and dye in their sins, the consequence of which is Condemnation.—As to the horrid Parallell, which Mr. *W.* labors to run, between the *Most High* GOD, and one of the most abandoned *Emperors* that ever disgrac'd the

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the Roman Diadem; I have only this to remark:
 1. That the Writer, who is capable of taking
 such blasphemous Libertys with the adorable So-
 vereign of Heaven and Earth, must have drank
 deep indeed into that satanic spirit which *opposeth
 and exalteth itself above all that is called God.* 2.
 The whole Parallell is copy'd almost *verbatim*,
 from an old Book, first published in the reign of
Charles I. A. D. 1633, by one *Samuel Hoord*, alias
Hoord, alias *Hord* (for I find him bearing all these
 names in print). He was a clergyman of the
Laudæan Faction, and, by way of Cover for his
 Apostacy (having been, originally, a zealous main-
 tainer of the xxxix *Articles*), printed the above-
 mention'd Treatise, commonly known by the
 Title of "*God's Love to Mankind.*" From which
 Treatise, Mr. *Wesley* borrow'd his whole Para-
 graph concerning God and *Tiberius*; but without
 giving it as a Quotation, or dropping the least hint
 to his Readers that the Comparison was none of
 his own. Nothing comes amiss to this Gentleman.
 Not content with assaulting the Living, he even
 rifles the Dead: and, rather than not rifle at all,
 robs 'em of their very Blasphemys. Unless he
 goes upon the old, fanatic Principle, that *Brethren*
 should have *all Things in common.* 3. I am sayed
 from the Trouble of canvassing Mr. *Hoord's* fi-
 mile: it having been effectually done to my Hands
 by no less Persons than the renown'd Dr. *Davenant*,
 Bishop of *Salisbury*; and that Prodigy of Meta-
 physical Learning, the ever memorable Dr. *Twisse*:
 who condescended to immortalize *Hoord's* name,
 by their candid, solid, and learned Answers.
 For the Refutation of that particular Calumny
 against God, which Mr. *Wesley's* Plagiarism has
 adopted for his own; I shall content myself with

referring the Reader to the Treatises of those great and eminent Champions for Grace.* It may be worth a moment's while, however, to trace the Pedigree of the impious Comparison. *Bertius* † (as Dr. *Twisse* observes) objected it, long before, to the celebrated *Piscator*, by whom it was amply refuted. *Hoord* copy'd it from *Bertius*; and Mr. *Wesley* cribb'd it from *Hoord*.

I congratulate the Reader on his sight of Land. We are come now to the

Vth and last Consequence, viz. that, on the Principle of Absolute Predestination, there can be "no future Judgment." Here, again, the Consequence is false. For, *Absolute Predestination* is the very Thing that renders the future Judgement certain: God hath APPOINTED [*ἔκρινεν*, hath FIX'D] a Day, in which He will judge the World in Righteousness, by that Man whom He hath ORDAINED [*ἔταξε*, decreed]: Acts 17. 31.—Nay, says Mr. *John*; "It requires more Pains than all the MEN upon Earth and all the DEVILS in HELL will ever be able to take:" viz. to reconcile the Doctrine of *Reprobation*,

* See Bishop *DAVENANT*'s *Animadversions*, &c. P. 150. Edit. 1641.—And Dr. *TWISSE*'s *Riches of God's Love to the Vessels of Mercy*, P. 23, 24. Edit. 1653. Fol.

† This was the same *Peter Bertius*, who pronounc'd *Arminius*'s Funeral Oration (vide ipsi. Orat. *Arminii* Operib. præfix.); and, some years after, render'd his Arminianism complete, by openly declaring himself a *Papist*: see Arch-Bishop *USHER*'s *Letters*, subjoin'd to his Life by Dr. *Parr*, Let. 50. and 53. P. 82. and 85.—This *Bertius* had long figur'd it at the Head of the Arminian Faction, and had particularly distinguished himself by a Treatise against *Final Perseverance*, entitled, *Hymenæus Deserter*. To which latter Circumstance, Arch-Bishop *Ulber* smartly alludes, where he observes (*ut supr.*), that, in commencing *Roman Catholic*, *Bertius* did but verify the Title of his own Book.

bation, with the Doctrine of a *Judgment Day*. Be not quite so fiery, meek Mr. *Jobn*. It might, perhaps, be for your Interest (and it certainly would for That of "*the Devils in Hell*"), to find that *Reprobates* cannot be judged. But feed not yourself with such delusive Hope. . . I have already shewn, that even the most flagrant sinners, sin *voluntarily*, notwithstanding the *inevitable* Accomplishment of God's effective and permissive Decrees. Now, They, who sin *voluntarily*, are *accountable*: and accountable sinners are *judicable*: and, if judicable, they are *punishable*. Be content, therefore, with conjuring back the Ghosts of *Peter Bertius*, *Samuel Hoord*, *Gregory Lopez*, *John Goodwin*, and *Thomas Grantbam*. The second-hand Arguments, which you so industriously cull from these and such-like Heroes, are quite sufficient (tho' not to prove your Doctrines, yet) to convince us both of your Zeal and your Abilitys, without your calling up "*all the Devils in Hell*" to augment your Train. Besides, the Testimony of the *latter* would do you no good: for they were *Lyars from the Beginning*. I wish, your own *future* Regard to TRUTH may give us Reason to hope, that they have nothing to do with *you*, nor you with *them*.

God "*had determined*," says the objector, that the Reprobate "*should continue impenitent*. Their "*Ignorance of God, and of the Things of God, was not willfull, but owing to the Sovereign Will of God. God had absolutely decreed, before they were born, that they should live and dye in Unbelief. God Himself unalterably decreed, that they should not love either God or Man. Their repeated Iniquitys and Transgressions were in effect His own Act and Deed.*"—Flagrant Misrepresentation through-

out. The utmost our Doctrine amounts to, is, That the Omniscient Mind (to whom all Things are, and ever were, present at once) considering the Human Race as *fallen*, was pleas'd to ordain the Recovery of an innumerable Multitude, and to *leave* the rest unrestor'd. So that, with Regard to the former, *Mercy* is glorify'd in their Election, Redemption, Sanctification, and Eternal Happiness: as *Justice* is, in the Condemnation of the latter, for their Impenitence, Unbelief, and Disobedience. "Oh, but *could* they ever repent, believe, and obey?" I am not afraid to answer, with the Word of God, that Repentance, Faith, and Sanctification, are God's own *Gifts*, which he is not bound to bestow on any man, and might have withheld from all men. Where these Graces are *given*, Rectitude and Happiness follow: where they are not given, Sin and Misery continue to reign. Given they *are* to *some*: or none would have them. Given they are *not*, to *all*; else none would be without them. The Regenerate work the Works of God with Consent, Freedom, and Desire; in consequence of Grace bestow'd: The Unregenerate commit Evil, with no less Desire, Freedom, and Consent, in Consequence of that Original Depravation which God (for unfathomable Reasons) was pleas'd to permit, and which nothing but His own Grace can effectually supersede. Which Grace He *vouchsafes* to, and *witholds* from, whom He pleases.

Neither *Election*, on one Hand; nor *Reprobation*, on the other, will be found to clash with the Process of the final Judgment. Not *Election*: for Christ Himself will preach Election from the Judgement-seat. *Come, ye blessed of my Father* (why Blessed of His *Father*, in particular? because *Election* was God the Father's Act), *inherit the King-*

Kingdom prepared for you from the Foundation of the World. Matth. 25. 34.—Nor *Reprobation*: for God's Decree of Preterition (evinc'd by the voluntary Transgressions of the Persons pass'd by), will be solemnly appealed to, in that great and terrible Day. *Whosoever was not found written in the Book of Life, was cast into the Lake of Fire.* Rev. 20. 15.

So much for Mr. *Wesley* and his *Consequences*. A few Words, in *my* Turn, concerning Calvinism and Arminianism in general; and then, for the present, *Manum de Tabulâ*.

It might naturally enough be expected, that a *Man*, who is so liberally lamentable in his Outcries against the Doctrine of *Predestination*, and carries to such horrid Length his Invectives against the *Purposes* and *Providence* of God; should himself adopt, and be fairly able to propose, a scheme of *Salvation*, exempt even from the *Appearance* of that *Unmercifullness*, which he affects to find, in the Scheme of those, from whom he so violently differs. But what if the Reverse be true? What if that very Arminian Doctrine, asserted by Mr. *Wesley*, should, on a near Inspection, be fairly convicted of, not only *apparent*, but *real* *Unmercifullness*? even of *more*, and *greater*, than Malice itself can charge on the most distorted Portrait of Calvinism? This I, some Pages back, engag'd to make good. All Passion and Prejudice apart, let us, Coolly and Candidly, address ourselves to the Enquiry.

According to Mr. *Wesley's* own fundamental Principle of *universal Grace*; Grace itself, or the saving Influence of the Holy Spirit on the Hearts of Men, *does* and *must* become the Ministration of *Eternal Death* to Thousands and Millions. That
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I do not wrong Mr. *Wesley*, in asserting this, shall be proved from his own Words: or, rather, from the Words of Mr. *Robert Barclay*, the celebrated Quaker; from whose *Apology* for that People, Mr. *Wesley* (without mentioning the name of his Author) hath pirated a little Tractate, price 2d. and to which he hath given the Title of *Serious Considerations on Absolute Predestination*. In this Tractate, pirated as aforesaid, Mr. *Wesley* thus expresses himself (P. 13.): “*He*” [i. e. God] “hath given to every man a Measure of Light and Grace; which, if it is *not* resisted, will work the *Salvation* of ALL: but, if it *is*, will become their *Condemnation*.” So then, there is such a Thing as *condemning Grace*, or *Grace* that eventually *damns* some unhappy Persons on whom it is (most kindly!) bestow’d. A very odd species of *Grace*, indeed. It would be just as sound Divinity, and as sound sense, to talk of a *damning Salvation*, as of *damning Grace*. Surely, such a Kind of *Grace* as *this*, a *Grace* which (as Mr. *Wesley* himself acknowledges) is *too often* baffled and foil’d by the *Will* of Man, and, of course, eventually conduce to sink him deeper into everlasting Ruin, had much better *not* have been given, or offer’d, than offer’d or given to *increase* the *Condemnation* of those upon whom it is confer’d! “Oh, but God does not give his *Grace with a view* to increase their *Condemnation* who reject it: so far from this, He *seriously intended* that it shall, and *earnestly desires* that it may, work ’em into a state of *Salvation*. Which it will do, if they are willing to admit it and improve it.” I would only ask you one plain Question. DOES GOD KNOW, or does He NOT, *previous to, and at the Time of, this suppos’d Gift, or Offer; WHETHER the Persons, to whom*

whom the Offer is made, WILL or will NOT reject it?
 Let us have no Equivocation. No Shuffling.
 No Evasion. No Shifting of Terms.

If you say, "God does *not* know what the
 " *Event* will be;" I give you up for incurable.
 It is less impious to deny the very *Existence* of
 God, than to strip Him of His *Omniscience*, and
 thereby make him (as far as in you lyes) such an
 one as yourself. By pleading *Divine Ignorance* (I
 shudder at the very Idea), you certainly slip out
 of my Hands: and 'tis the only way by which you
 can. But your Escape costs you very dear. In
 flying from Calvinism, you jump into Atheism.

If you say, that "God *does* know what the Issue
 " will be, and that He *deliberately offers*, or *de-*
 " *signedly implants* (no matter which), his *Grace*, to
 " or in a Person, who, He *certainly knows*, will aug-
 " ment his Guilt by finally resisting the Grace so
 " offer'd or implanted;"—then, where, oh where,
 is the *Goodness* of God? I see not the least Trace of
 it. But I see *enough* of it's *Reverse*: unless Love
 and Hatred, Mercy and Cruelty, are Terms sy-
 nonymous.—To harp on the old String, and alledge
 that "Grace is not offer'd *that it may* increase
 " *Condemnation*;" would be nothing to the Pur-
 pose. So far is it from being able to turn the Ba-
 lance in your Favor, that 'tis "lighter than the
 " *Breath of a Fly*." If God *knows*, that the of-
 fer'd Grace *will be* rejected; 'twould be Mercy to
forbear the Offer. Prove the contrary if you are
 able.

As I trust there is *no* Man, who dares, on ma-
 ture Consideration, to *deny* the all-comprehending
Fore-knowledge, or (if you had rather have it so ex-
 press'd) the *Omniscience*, of God; I will venture to
 take that Attribute for granted: and argue from
 it,

it, as from a Principle assumed. To this End, I shall put the following Case.

That ever-blessed Being, to whom all Futurities are known from everlasting, knew (we'll suppose) that a man, named *Tiberius*, would be born at such a Time, of such Parents, and live in such a Place. God *knew*, moreover (even before this Person had Being), that he would obstinately *resist* and *reject* the Influences of Grace, tho' seriously proposed [I argue on the Arminian Principle] and tender'd to his Acceptance: that he would by no means admit it, or be guided by it, though God sincerely *wished* he would, and us'd all feasible Methods for that Purpose. And yet, it seems, God *actually offers* Grace to this man: nay, even *draws* him (i. e. according to the Arminian notion of Divine Traction, God solicits, propounds motives, excites, and *would fain* have him) to accept of it. But *why* this *Waste* of Divine Influence? Is it to *add* to Iniquitys already too great? and to *seal* Destruction, already too sure? Can God be *in earnest*, in offering Grace to one, who, He infallibly *knows* beforehand, will infallibly *refuse* it, and therefore will never be *the better*, but *much the worse*, for the Offer? or can it be from a Principle of *Loving-Kindness*, that the Deity is suppos'd to tamper (for, tampering it is) with *Tiberius*, by an Offer of Grace, which the omniscient Offerer *knows* will be in-effectual? "Oh, but Men are hereby made *inexcusable*." Be it so: Yet, surely, God can never be thought, *knowingly* to render a Man more *inexcusable*, by taking such Measures as will certainly load him with *accumulated* condemnation, out of mere *Love* to that Man!

Let those, then, who plead for such Grace as this, forbear to charge the Assertors of *special* and *efficacious*

efficacious vocation, with representing the Deity as *unmercifull*: and, for common Decency's sake, cease to tax the Doctrine, we plead for, with Tyranny and Cruelty. Might I dare to accommodate those awfull words to the present occasion, I would say, to the Patrons of Ineffectual Grace, *Weep not for Us, but weep for yourselves*. Level your Tragical Exclamations, about UNMERCIFULLNESS, at *your own* scheme, which truly and properly deserves them. I appeal to the Judgment of every capable and unprejudic'd man, *which* system is most worthy of God? the *Arminian* one, which represents the Father of Mercys as offering Grace to *them*, who, He *knows*, will only add sin to sin, and make themselves two-fold more the Children of Hell, by *refusing* it;—Or, *Our's*, which, in perfect Harmony with the Scriptures, asserts, That Grace is given to Those *only*, who, by that very Grace so given them, are made willing to receive it, and in whom it is a Well of water springing up into Holiness, Good Works, and Life everlasting?

Justly does the great *Calvin* exclaim against the Weakness and Absurdity of those Reasoners, who, while they affect to be “such Conscientious Advocates for the [Mercy and] Justice of God, “stumble at every *Straw* that lyes in their Way:” but when they have a Turn to serve, or an Idol-opinion of their own to set up, “make nothing of “jumping over massy *Beams*,” and fighting thro' thick and thin. For God to restrain the Opera-

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* † *Bonus istos Justitiæ Dei Patronos perplexos hæere in Festucâ, altas verò Trabes superare, nimis absurdum est. CALV. Instit. L. 3. C. 23. § 7.*

tions of Grace to Them who shall actually be saved, is "*Partiality and Injustice.*" But to offer, and even to give, His Grace to Those that will *certainly reject* and make an *ill use* of it, and thereby render it the means of *greater Condemnation*; THIS is "*Mercy, Goodness, Compassion, and tender Loving-Kindness!*" In this manner does Arminianism strain at *Gnats* and swallow *Camels!* even by representing *Grace* itself as the Administration of *complicated SIN* and *accumulated RUIN* to Millions and Millions of Adam's Posterity. While honest Calvinism makes *Grace* the *real* Administration of present *Holiness* and endless *Happiness* to *All* on whom it is confer'd.—The *former* turns the very Goodness of God into eventual Poyson. The *Latter* only affirms, that the non-Elect are left in a state of nature, without the Addition of ineffectual *Grace* to double the measure of their Sin and Misery: and that, with Regard to the Elect, whose Millions are countless by man, God both *intends* their Regeneration, and *actually effects* it by the Omnipotence of His Love. On the whole, We must, 1. either *deny the OMNISCIENCE of God* (and we may as well deny His Existence outright;) or, 2. *make GRACE itself the design'd Ministration of DEATH to unnumber'd Myriads of Men*; or, 3. acknowledge, with Scripture, that *God is the SOVEREIGN Dispenser of His own Grace*; that this *Grace is divinely effectual*; and, consequently, that *God bath mercy on whom He WILL have mercy.*

I have often wonder'd, how so many good People, who would start at *Arianism*, can so glibly swallow and so easily digest *Arminianism*. "Oh, but Mr. *Jobu* has told us that Arminians "are *not* Arians." True: *All* Arminians are not; tho' *very many* of 'em are. Most Arians, however,
are

are Arminians, tho' some Arminians are not Ari-
ans.—*Arianism* robs *Two* of the Divine Persons.
Arminianism robs all the *THREE*. If *Arianism*
robs the *Son* and *Spirit*, of their proper Deity;
Arminianism robs the *FATHER* of His *Sovereignty*,
Decrees, and *Providence*: the *SON*, of His *Efficacy* as
a *Savior*: and the *SPIRIT*, of His *Efficacy* as a
Sanctifier. An *Arian* represents the *Son* and
Spirit as *Dependents* on God the *Father*: an *Ar-*
minian represents God the *Father* as dependent
on the *Wills* of *Men* for the *Accomplishment* of
His *Desires*, God the *Son* as dependent on the
Wills of *Men* for the *Success* of His *Mediation*,
and God the *Spirit* as dependent on the *Wills* of
Men for the *success* of His *Agency*.

Arianism and *Arminianism*, like *Water* and
Ice, have a natural *Tendency* to produce each
other. Nor was it without *Reason*, that a very
able * *Advocate* for the *Doctrine* of the *Trinity*,
traces, in the *Preface* to his excellent *Work* on that
Subject, both the *Arianism* and the *Deism* of the
Age, to *Arminianism*, as the grand source of Both.
The *Reader*, I am persuaded, will not only excuse,
but approve, my laying before Him a short *Ex-*
tract from that masterly *Preface*. Which I the
rather do, as it may be a means of acquainting
some with a certain truth they don't seem aware of:
viz. that the trite, common-place objection to *Pre-*
destination, drawn from the plausible *Topics* of
Partiality, *Unmercifullness*, and *Injustice*; does, if
admitted at all, conclude as strongly against the
whole Christian Revelation, as against the *Doctrines*
of *Grace* in particular.

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* The present Learned, worthy and venerable Mr. *Stasi*, of
Nottingham.

The Argument by which some Men “ are in-
 “ duced to deny the Doctrine of *Election*, will, with
 “ equal force, conclude with the Deists against *all*
 “ *Reveal’d Religion*: and, according to *their*. [i. e.
 “ the Arminian] way of Reasoning, it is *impossible*
 “ that the Scriptures of the Old and New Testa-
 “ ment can be a Revelation from God: because,
 “ IT IS NOT MADE TO ALL MANKIND. If it
 “ be essential to the Goodness and Equity of the
 “ Divine Nature, for God to have an *equal* Regard
 “ to *all* His Creatures; and if He is so *tyed up*, by
 “ those Perfections, that He can’t, in His So-
 “ vereignty and Free Grace, bestow *peculiar* and
 “ *distinguishing* Favors on those upon whom He
 “ *pleases* to fix His Love; Then, He must either
 “ not make *any* Revelation at all, or else that Re-
 “ velation must be made to *every* Individual of the
 “ Human Race. But since it is plain, that the
 “ Method of Salvation, revealed in the *Scriptures*,
 “ is *not* made known to *every* Individual [of Man-
 “ kind]; it would follow, by necessary conse-
 “ quence, [from the above Principle], that the
 “ Scripture *cannot be* a Revelation from God: be-
 “ cause His Perfections, as is supposed, would
 “ oblige Him to make those Scriptures *equally*
 “ known to *all* Men. Those, therefore, who deny
 “ the Doctrine of *Election*, upon this Principle,
 “ That it is *inconsistent with that* GOODNESS,
 “ EQUITY, and JUSTICE, *which are essential to the*
 “ *Divine Nature, whereby He regards equally ALL,*
 “ *his creatures*; are obliged, upon the same Prin-
 “ ciple, to deny that the *Scriptures* are a *divine* Re-
 “ velation. If *Election* be deny’d, because it
 “ makes a *Difference* among those who [are sup-
 “ posed to] have an *equal* claim to the Divine Fa-
 “ vor; it must be no less inconsistent with the
 “ Goodness

“ Goodness and Justice of God, to make any
 “ such Reveltaion to any *Part* of Mankind,
 “ whereby *their* Condition is made *better* than
 “ *Others* of the Human Race to whom that Re-
 “ velation is *not* made known. Which [way of
 “ Reasoning, in either Case] throws the greatest
 “ Reflection on the whole Conduct of Divine *Pro-*
 “ *vidence*, in all those Instances of it, whereby the
 “ Condition of *any* of God’s reasonable Creatures
 “ is made *better* than the state of *Others*: and cuts
 “ off, entirely, the *Sovereignty* of the Supreme
 “ Being, by which He dispenses his Favors to
 “ his creatures *at Pleasure*, without trespassing on
 “ the Equity and Righteousness of His Nature ;
 “ since *none* of them have *any claim* to the *least* Fa-
 “ vor, above another, by any Thing in Them-
 “ selves, which they are possess’d of independently
 “ of HIM who alone maketh any to *differ*.—Since,
 “ then, the same Arguments, made use of, by some
 “ Protestants, against the Doctrine of the *Free*
 “ *Grace* of God in the Eternal Election of a Part
 “ of the Apostate Race of Adam, hold, with equal
 “ Force, against all Divine Revelation, and conse-
 “ quently, against all Christianity ; they would do
 “ well to consider, how far they may have contri-
 “ buted to the prevailing *Deism* of this present
 “ Time, by furnishing the Adversarys of divine
 “ Revelation (who know very well how to im-
 “ prove any Advantage against the Truth) with
 “ Arguments against Christianity in general.”
 Thus far this calm and judicious Reasoner.

As Arminianism fails in it’s Attempts to mag-
 nify the *Divine Mercy* ; so is it equally deficient in
 it’s Pretences to promote *human Sanctity*. Election
ensures Holiness to a very great Part of Mankind :
 whereas, precarious Grace, deriving all it’s Efficacy
 from

from the Caprice of Free-will, could not ensure Holiness to any *one* Individual of the whole Species. “ Oh, but some People, presuming upon Election, neglect Sanctification.” This is much easier *said*, than *proved*. Admitting it, however, to be a *possible* Case; shall we *mend* the matter a single jot, by going over to *Arminianism*? Let us examine: “ The *Goodness* of God is *unlimited* in it’s Exercise; “ and Christ dyed to atone for *all* the sins of *all* “ mankind: Moreover, every man is indu’d, ei- “ ther by Nature or Grace, with such *Liberty* of “ *Will*, as to turn to God, if it be not his own “ Fault.” Surely, these Doctrines (I will not say, *necessarily*, but) *naturally* carry a very gentle Aspect on Neglect of *Morals*. They are, to say the very least, *liable* to *vast* Abuse. “ Oh, but if the Doc- “ trines are abus’d, ’tis owing, not to the Doctrines, “ but to men of corrupt minds.” It may be so. And will not the same Remark hold equally true of the *opposite* Doctrines? ’Twill hold still truer. For, no Man, according to *our* System, has a right to look upon himself as *elected*, ’till sanctifying Grace has *converted* him to Faith and good Works. Consequently, the Doctrine of Election is not so *liable* even to speculative Abuse, as the Doctrine which asserts that “ God loves *every* man alike, and that “ Christ dy’d for *all* the sins of *all* mankind.” I speak it without the least intention either to *grieve* or *offend* any: but it is too true, that several remarkable Transactions have *very lately* happen’d in the *Arminian* World (I mean in *that* Part of it, which is suppos’d to be *more holy* than the rest;) which Transactions too plainly proved, notwithstanding many truly conscientious People are Arminians, that *Arminianism* and *good Works* are by no means so nearly related as some Folks imagine. Indeed, the

the farther we extend our observation, the more we must be convinc'd of This. *Arminianism* was never more rampant in England, since the Reformation, than at present. And I appeal to every man, whether *Virtue* is not as much on the decline. Like alternate buckets, the one rises, as the other falls.

Suppose we carry back our investigation, from the present century, to the last? In the last century, *Arminianism* was confined to much narrower bounds, and lay in much fewer hands, than now. Yet, where it did obtain, its Influence on *Morals* too often resembled the Agency of a Blast on the Blossom. Even the candid Mr. *Hickman* mentions an Instance of it. "This," says that excellent Writer, "was the Refuge and *επισφυριον* of that grand Propagator of *Arminianism*, Mr. *Thomson*. When he was in a Fit of *Intemperance*, if any one reminded him of the Wrath of God threatened against such Courses, he would answer, *I am a Child of the Devil to-day; but I have FREE WILL: and to-morrow I will make myself a Child of God*.*"

"Oh, but if we hold *Free-will*, we don't hold *final Perseverance*. 'Tis *Perseverance* that throws open the Flood-gates of Licentiousness." How can that be? It is neither licentious, nor absurd, to suppose, 1. that the truly righteous are the peculiar Care of God. And, 2. that, being his peculiar Care, they are kept by HIS Power through Faith unto Salvation (1 Pet. 1. 3, 4, 5.): so kept, as to be preserved fruitfull in every good word and work. Now, if to persevere in every good word and work be

* *Hickman's Animadv. on Heylin, P. 91. and 227.*

be the Turn-pike Road to *Licentiousness*; then, I grant, that the Doctrine of Perseverance is a licentious Doctrine. When *Holiness* and *Sin* are one and the same Thing; then, and not 'till then, will *Continuance* in the former open a Door to the latter.—But why do I detain my Reader and myself, in wasting Arguments on Mr. *Wesley*? The Man who did not blush to call even the exemplary Mr. HERVEY an *Antinomian*, may well be suppos'd to hurl the Name, indiscriminately, at the Head of every one who says, with St. Paul, *By Grace ye are saved through Faith, and that not of yourselves; it is the Gift of God: not of Works, lest any Man should boast. For we are HIS Workmanship, created in Christ Jesus unto good Works; which God hath before ordained that we should walk in them.* Eph. 2. 8, 9, 10.

Let us now hear the Sum of the whole Matter: *All Things are of God: 2 Cor. 5. 18.* He is the efficacious Ordainer of GOOD: He is the wise and voluntary Permitter of EVIL. There is no Good; of which He is not the AUTHOR: There is no Evil, of which He is not the PERMITTOR. Consequently, 'tis a first Principle of the *Bible*, and of sound Reason, that "*Whatever is, is RIGHT:*" or will answer some great End (an End, at present; unknown) in it's relation to the Whole, and at the final Result of Things. I must, even as a rational Being, and much more as a Christian, repeat, and continue to insist upon, that celebrated Maxim (under certain Modifications); notwithstanding the controversial Dust it has raised among the Arminians of Mr. *Wesley's* Predicament, and among some small Divines elsewhere. Nor will I ever give up that Maxim, 'till I can see the Conduct of divine Providence fairly vindicated without

out it's Help.—You may say, perhaps, with a late great and good Man, that “The Disposals of *Providence* are undoubtedly right.” Allow'd. But is there any Thing, in which *Providence* has no Concern? If there *be*, tells us what that Thing, is. If there *be not*, then it unavoidably follows, that “*whatever is, is RIGHT*” in some respect or other. Even *Grotius* himself found it absolutely necessary to grant this*: else, as that learned Man plainly saw, he must have left a very dangerous Breach in the Fortifications of Christianity.

It was even *right*, that Mr. *Wesley* should be *permitted* to charge *me* with Blasphemys I abhor, with Positions I never wrote, and with Consequences which my Principles cannot produce. “Then why do you rap his Knuckles for so doing?” Because, even upon my own Maxim, it was no less *right* that his Knuckles should be rapp'd. *Zeno*, the Founder of the *Stoics*, one Day thrash'd his Servant for pilfering. The Fellow, knowing his Master was a Fatalist, thought to bring himself off by alledging that he was “*destin'd to steal, and therefore ought not to be beat for it.*”—“*You are DESTIN'D to steal, are you?*” answer'd the Philosopher: “*then you are no less destin'd to be THRASH'D for it.*” and laid on some hearty Blows extraordinary †.

The *Motive* of the Agent is very distinguishable from the *eventual Tendency* of the Act. A Man, who *means ill*, deserves Chastisement, even tho' the Ill he means be made (by superior Direction)

O

condu-

* *Quæ verò permittuntur scelera, non carent interim suo fructu.* De Veritat. L. 1. S. 19.

† See *Stanley's Lives of the Philos.* P. 296. *Fol.*

conducive to ultimate Good. Should it be objected, that, according to the above Maxim, "there can be no such Thing as *ill Meaning*;" deny the Consequence. Let us weigh the Terms of the Maxim itself. "*Whatever IS, is right.*" *Whatever is.* Not what has merely an invisible, ideal Existence, in the Mind of the Agent: but whatever has a perceptible, outward Existence, in the Course and Train of Things. A Being, possess'd of infinite *Knowledge*, to discern all consequences; of infinite *Power*, to prevent what He pleases; and of infinite *Goodness*, to will the best; cannot, consistently with those perfections, be suppos'd to *permit* any Event, without some *wise* and *just* view. Of these views, we are, by no means, competent Judges. In a state of superior Existence, we shall, I doubt not, *see* the Propriety and Fitness of Divine Conduct. Here, we know but *in Part*: and, in many Instances, we know *nothing at all*. Hereafter, we shall *know*, even as we are known. *What I do, thou knowest not now: but thou shalt know hereafter.* Wisdom itself never suggested a more certain Truth, than that, with which the following words present us: *Behold, in this thou art not just: I will answer thee, that GOD IS GREATER THAN MAN. Why dost thou strive against HIM? For He giveth not Account of any of His Matters.* Job 33. 12, 13.

"It is very reasonable to believe," says Mr. Addison, "that Part of the Pleasure, which Happy Minds shall enjoy in a future state, will arise from an enlarged Contemplation of the Divine Wisdom in the Government of the World, and in a Discovery of the secret and amazing steps of Providence, from the Beginning to the End
" of

“ of Time. In our present Condition, which is
 “ a middle state, our Minds are, as it were, che-
 “ quer’d with Truth and Falshood : and, as our
 “ Facultys are narrow, and our views imperfect,
 “ it is impossible but our Curiosity must meet
 “ with many Repulses.

“ *Visu Carentem magna Pars Veri latet.*

“ We are not, at present, in a proper situation to
 “ judge of the Counsels by which Providence
 “ acts : since but *little* arrives at our Knowledge,
 “ and even that little we discern *imperfectly*.
 “ Since Providence, therefore, in it’s Oeconomy,
 “ regards the WHOLE System of Time and Things
 “ together ; we cannot discover the beautifull
 “ *Connections* between Incidents which lye widely
 “ separated in time : and, by losing so many *Links*
 “ of the *Chain*, our Reasonings become broken
 “ and imperfect. Thus, those Parts in the Mo-
 “ ral World, which have not an absolute, may
 “ yet have a *relative* Beauty, in Respect of some
 “ other Parts concealed from Us, but open to
 “ His Eye, before whom *Past, Present, and To*
 “ *Come*, are set together in one Point of view.
 “ And *those* Events, the Permission of which seems
 “ now to accuse His *Goodness* ; may, IN THE
 “ CONSUMMATION OF THINGS, both magnify
 “ His *Goodness* and exalt His *Wisdom*. And this is
 “ enough [at least, it *ought* to be enough] to check
 “ our *Presumption* : since ’tis in vain to apply *our*
 “ measures of Regularity, to Matters of which
 “ we know neither the Antecedents nor the Con-
 “ sequents, the Beginning nor the End.” *Spec-*
tator, vol. 3. No. 237.

There is, therefore, what *Calvin* very justly calls, *a Learned Ignorance* * : For it is real Wisdom in Man, to acquiesce, with the most absolute and implicit Confidence, in the Decrees and Dispensations of that God, “*whose never failing Providence,*” as our Church expresses it, “*ordereth ALL Things both in Heaven and Earth.*”

I shall close the subject, with the following Passages: which, tho’ taken from an *Apocryphal* Book, are pregnant with just Reasoning, and speak the Language of Piety and Sense. Let Mr. *Wesley* listen; and learn, for the Time to come, not to asperse the Decrees he cannot comprehend.

Thy Heart hath gone too far in this World: and thinkest thou to comprehend the Way of the Most High?

* *Eorum enim, quæ scire nec datur, nec fas est, DOCTA est IGNORANTIA: scientiæ appetentia, insaniæ species.* *Calv. Inst. L. 3. C. 23, § 8.*

This passage of *Calvin*’s seems to have given *Grotius* the first hint of that fine epigram, which he entitles, *Erudita Ignorantia*: and which, as it is both exquisitely beautifull in itself, and so closely connected with the subject in hand, I here subjoin.

Qui curiosus postulat totum suæ
 Patere menti, ferre qui non sufficit
 Mediocritatis conscientiam suæ;
 Iudex iniquus, Æstimator est malus
 Suique, naturæque. Nam rerum parens;
 Libanda tantum quæ venit mortalibus,
 Nos scire pauca, multa mirari, jubet.
 His primus error auctor est pejoribus.
 Nam qui fateri nil potest incognitum,
 Falso necesse est placet ignorantiam;
 Umbrasque inanes captet inter nubila
 Imaginosæ adulter Ixion Dæ.
 Magis quiescet animus, errabit minus,
 Contentus eruditione parabili:
 Nec quæret illam, si qua quærentem fugit.
 Nescire quædam magna pars sapientiæ est.

Vide *GROTII Poemas. P. 235.—Lugd. 1639.*

High?—And I said unto him, yea, Lord.—And he answer'd me, and said, I am sent to shew thee three ways, and to set three similitudes before thee: whereof if thou canst declare me one, I will shew thee also the way that thou desirest to see, and I will shew thee from whence the wicked Heart cometh.—And I said, Tell on, my Lord.—Then said he unto me, Go thy way: Weigh me the Weight of the Fire; or measure me the Blast of the Wind; or call me again the Day that is past.—Then answered I, What man is able to do That?—And he said unto me, If I should ask thee how great Dwellings are in the midst of the Sea, or how many Springs are in the Beginning of the Deep, or how many Springs are above the Firmament, or which are the out-goings of Paradise: peradventure thou wouldst say unto me, I never went down into the Deep, nor into Hell, neither did I ever climb up into Heaven. Nevertheless, now have I asked thee but only of the Fire, and Wind, and of the Day wherethrough thou hast past, and of Things from which thou canst not be separated, and yet canst thou give me no Answer of them. Thine own things, and such as are grown up with thee, canst thou not know? How should thy vessel then be able to comprehend the Way of the Highest? And, the World being now outwardly corrupted, to understand the Corruption that is evident in my sight? The more thou searchest, the more thou shalt marvel. For the Grain of Evil seed hath been sown in the Heart of Adam from the Beginning: and how much Ungodliness hath it brought up unto this Time! And how much shall it yet bring forth, until the Time of Threshing come! Ponder now by thyself, how great Fruit of Wickedness the Grain of evil seed hath brought forth. And, when the ears shall be cut down, which are without number,

how

how great a Floor shall they fill!—Then I answered and said, How and when shall these Things come to pass? And wherefore are our years few and evil?—And he answered, Do not thou hasten above the most Highest: for thy Haste is vain, and thou hast much exceeded. Did not the Souls also of the Righteous ask question of these Things, in their Chambers, saying, How long shall I hope on this Fashion? When cometh the Fruit of the Floor of our Reward? And to these things, Uriel the Arch-Angel gave them Answer, and said, Even when the number of seeds is fulfilled in you: for he hath Weighed the World in a Balance. By measure he hath measured the Times; and by number hath he numbered the Times: and He doth not move nor stir them, untill the said measure be fulfilled. 2 Esdr. 4.

Does God's seeming severity, to the Non-Elect, stumble us? 'Tis enough for us to know, that Infinite Wisdom cannot err, and that Infinite Goodness does all Things well. Thou art sore troubled in Mind for Israel's sake: lovest thou that People better than He that made them?—And I said, No, Lord; but of very Grief have I spoken: for my Reins pain me every Hour, while I labor to comprehend the Way of the Most High, and to seek out Part of His Judgement.—And He said unto me, Thou canst not. Number me the Things, that are not yet come; gather me together the Drops, that are scattered abroad; make the Flowers green again, that are wither'd; open me the Places that are closed, and bring forth the Winds that are shut up in them; shew me the Image of a voice: and then will I declare unto thee the Thing that though laborest to know.—And I said, O Lord, that bearest Rule, who may know these Things, but he that hath not his Dwelling with Men?

As

As for me, I am unwise: how am I then to speak of these Things, whereof thou askest me?—Then said He unto me, Like as thou canst do none of these Things that I have spoken of; even so canst thou not find out [on one hand] my Judgement [toward the Reprobate]; nor, in the End, the Love which I bear unto my People [on the other]. 2 Esdr. 5.—For thou comest far short [of the implicit Duty thou owest to Me], that thou shouldst be able to love my creature more than I. Chap. 8. 47.

One Word, to Mr. *Wesley* himself, and I have done. Time, Sir, (I am informed) has already whiten'd your Locks: and the Hour must shortly come, which will transmit you to the Tribunal of that God, on whose Sovereignty, a great Part of your Life has been one continu'd Assault. At that Bar, I too must hold up *my* Hand. Omniscience only can tell, *which* of us shall first appear before the Judge of All. I shortly *may*. You shortly *must*. The Part, you have been permitted to act in the Religious World, will, sooner or later, sit heavy on your Mind. “Mix'd in the warm Converse of Life, we think with Men: on a Death-bed, with God*.” Depend upon it, a Period will arrive, when the Father's *Electing* Mercy, and the Messiah's adorable *Righteousness*, will appear, in *your* Eyes, even in your's, to be the only safe Anchorage for a Dying Sinner. I mean, unless you are actually given over to final Obduration. Which, I trust, you are not; and to which, I most ardently beseech God, you never may.

You

* Dr. YOUNG'S *Centaur* not *fab*.

You have told us, *totidem verbis*, that “Men’s
 “**BELIEVING** is the **CAUSE** of their **Justification**†:”
 that “**our OBEYING** *Christ* is the **CAUSE** of his
 “**giving us** **ETERNAL LIFE**†:” and that “**our OBEI-**
 “**ENCE to Christ** is the **CAUSE** of his becoming the **Au-**
 “**thor of** **ETERNAL SALVATION** to us†.” You have
 affirmed, speaking of God, that it can never
 “**Consist with His unerring Wisdom, to think that I**
 “**am innocent, to judge that I am righteous, because**
 “**another is so. He can no more, in this manner,**
 “**confound me with CHRIST, than with David or**
 “**Abraham †.**” Such Doctrine may pass well
 enough, while Life and Health last: but it will
 leave us comfortless, hopeless, ruin’d, in that
Hour, when Heart and Flesh fail. Woe be to
 you, to me, and to all the race of Adam, if the
 Righteousness of Christ will not *then* stand us in
 any more stead, than the Righteousness of *David*
 or *Abraham*! was that really to be the Case, how
 could Mr. *Wesley*, in particular, hope for Justifi-
 cation at the Hands of that **GOD**, whom he has
 impiously compar’d to “*Tiberius*” and “*the Grand*
 “*Turk*?”

May your Name, Sir, after all that you have
 done, be found at last in that *Book of Life*, against
 which you have so daringly exclaimed! May your
 Person be interested in that *only perfect Righteous-*
ness, on which you have so unhappily trampled!
 And, as an Evidence of your Part in *Both*, may
 your future Conduct display the Spirit and breathe
 the Language of those excellent Lines:

“ Let

††† See Mr. Wesley’s *Scripture Doctr. of Predestin.* P. 7, 8.

† See a Sermon, concerning *Justification*, in one of Mr.
Wesley’s three first volumes of Sermons.

“ Let not this weak, unknowing Hand
presume Thy Bolts to throw,
And deal Damnation round the Laud
on each I judge thy Foe.

“ If I am right, thy Grace impart,
still in the Right to stay:
If I am wrong, O teach my Heart
to find that better Way !” *

Be this your Supplication. And may your
Supplication be heard.

* *Pope's Universal Prayer.*

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