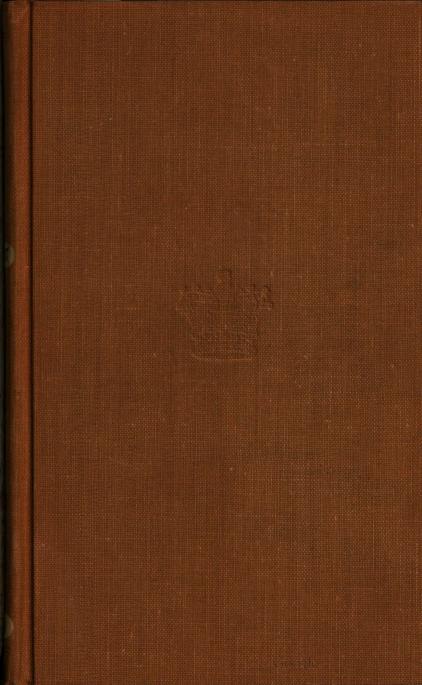
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ТНЕ

1507/110.

QUESTION,

What is an Arminian? K

ANSWERED.

By a Lover of FREE GRACE.



BRISTOL: Printed by WILLIAM PINE, in Wine-Streets

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$\mathbf{Q} \mathbf{U} \mathbf{E} \mathbf{S} \mathbf{T} \mathbf{I} \mathbf{O} \mathbf{N}, \mathcal{B}_{\mathcal{C}}.$

1. TO fay, "This man is an Arminian," has the fame effect on many Hearers, as to fay, "This is a mad dog." It puts them into a fright at once : They run away from him with all speed and diligence : And will hardly stop, unless it be to throw a stone at the dreadful, and mischievous animal.

2. The more unintelligible the word is, the better it answers the purpose. Those on whom it is fixt, know not what to do: Not understanding what it means, they cannot tell, what defence to make, or how to clear themselves from the charge. And it is not easy to remove the prejudice, which others have imbibed, who know no more of it, than that it is "fomething very bad," if not " all that is bad !"

3. To clear the meaning therefore of this ambiguous term, may be of use to many: To those 2 who

who fo freely pin this name upon others, that they may not fay what they do not underftand : To those that hear them, that they may be no longer abused by men fajing they know not what: And to those upon whom the name is fixt, that they may know how to answer for themfelves.

4. It may be neceffary to obferve, first, that many confound Animinans with Arians. But this is entirely a different thing: the one has no¹ refemblance to the other. An Arian is one who denies the Godhead of Christ: We fearce need fay, the fupreme, eternal Godhead; becaufe there can be no God but the fupreme, eternal God, unlefs we will make two Gods, a great God and a little one. Now none have ever more firmly believed, or more strongly afferted the Godhead of Christ, than many of the (fo called) Arminians have done; yea and do at this day. Arminianism therefore (whatever it be) is totally different from Arianism.

5. The rife of the word was this, James Harmens, in Latin, Jacobus Arminius, was first one of the Ministers of Amsterdam, and afterwards professor of divinity at Leyden. He was educated at Geneva; but in the year 1591 began to doubt of the principles which he had till then received. And being more and more convinced that they were wrong, when he was vessed with the professor



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fefforfhip, he publickly taught what he believed the truth, till in the year 1609 he died in peace. But a few years after his death, fome zealous men, with the Prince of Orange at their head, furioufly affaulted all that held what were called *bis opinions*, and having procured them to be folemnly condemned, in the famous Synod of Dort (not fo numerous or learned, but full as impartial as the Council or Synod of Trent) fome were put to death, fome banifhed, fome imprifoned for life, all turned out of their employments, and made incapable of holding any office either in Church or State.

6. The errors charged upon these (usually termed Arminians) by their opponents are, Five, 1. That they deny Original Sin. 2. That they deny Justification by Faith. 3. That they deny Absolute Predestination. 4. That they deny the Grace of GOD to be irrestifible; and 5. That they affirm, a believer may fall from Grace.

With regard to the two first of these charges, they plead Not guilty. They are entirely false. No man that ever lived. not John Calvin himself, ever afferted either Original Sin or Justification by Faith, in more strong, more clear and express terms, than Arminius has done. These two points therefore are to be set out of the question: In these both parties agree. In this respect there is not an hair's breadth difference between Mr. Wester and Mr. Whitefield.

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7. But

7. But there is an undeniable difference between the Calvinists and Arminians, with regard to the three other questions. Here they divide: The former believe *Abfolute*, the latter only *Conditional Predestination*. The Calvinists hold, 1. God has absolutely decreed, from all eternity, to fave such and such persons, and no others, and that Christ died for these, and none else. The Arminians hold, God has decreed from all eternity, touching all that have the written word, He that believeth, shall be faved: He that believeth not, shall be condemned: And in order to this, Christ died for all, all that were dead in trespasses and fins: that is, for every child of Adam, fince in Adam all died.

8. The Calvinists hold, Secondly, That the faving Grace of God is absolutely irrefisible: That no man is any more able to refiss ir, than to result the stroke of lightning. The Arminians hold, that although there may be some moments wherein the Grace of God acts irressibly, yet in general any man may result, and that to his eternal ruin, the Grace whereby it was the will of God, he should have been eternally faved.

9. The Calvinifts hold, Thirdly, That a true believer in Chrift, cannot poffibly fall from Grace. The Arminians hold, that a true believer may make *fhipwreck of faith and a good confcience*: That he may fall, not only *foully*, but finally, fo as to perifh for ever.

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10. Indeed

10. Indeed the two latter points, Irrefiftible Grace and Infallible Perfeverance, are the natural confequence of the former, of the unconditional decree. For if God has eternally and abfolutely decreed to fave fuch and fuch perfons, it follows, both that they cannot refift his faving Grace, (elfe they might mifs of falvation) and that they cannot finally fall from that Grace which they cannot refift. So that in effect, the three questions come into one, "Is Predefina-"tion Abfolute or Conditional i" The Arminians believe, it is Cond tional : the Calvinifts, that it is Abfolute.

11. Away then with all ambiguity ! Away with all expressions which only puzzle the cause. Let honeft men speak out, and not play with hard words, which they do not understand. And how can any man know what Arminius held, who has never read one page of his writings? Let no man bawl against Arminians, till he knows what the term means. And then he will know that Arminians and Calvinists are just upon a level. And Arminians have as much right to be angry at Calvinifts, as Calvinifts have to be angry at Arminians. John Calvin was a pious, leirned, fensible man: And fo was 'fames Harmens. Many Calvinifts are pious, learned, fenfible men: And so are many Arminians. Only the former hold Abfolute Predefination, the latter, Conditional.

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12. One

12. One word more. Is it not the duty of every Arminian preacher, first, never in public or in private, to use the word Calvinist as a term of reproach ; feeing it is neither better nor worfe than calling names ? A practice no more confistent with good sense, or good manners, than it is with Christianity. Secondly, To do all that in him lies, to prevent his hearers from doing it, by fhewing them the fin and folly of it ? And is it not equally the duty of every Calvinist preacher, First never in public or in private, in preaching or in conversation, to use the word Arminian as a term of reproach? Secondly, to do all that in him lies to prevent his hearers from doing it, by fhewing them the fin and folly thereof ? And that the more earnefly and diligently, if they have been accustomed fo to do? Perhaps encouraged therein by his own example !



FINIS.

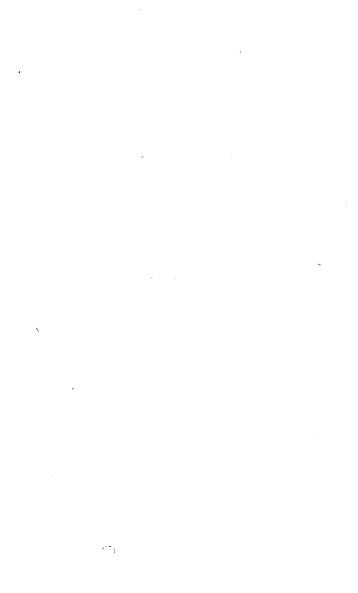
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