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THE GREAT ASSIZE: /

A

S E R M O N

O N

R O M A N S xiv. 10.

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L O N D O N:

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 ROMANS XIV. 10.

We shall all stand before the judgment-seat of Christ.

1. **H**OW awful a solemnity is at hand? Yet a little while, and *we shall all stand before the judgment seat of Christ. For as I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.* And in that day, *Every one of us shall give account of himself to God.*

2. Had all men a deep sense of this, how effectually would it secure the interests of society? For what more forcible motive can be conceived, to the practice of genuine morality? To a steady pursuit of solid virtue? An uniform walking in justice, mercy, and truth? What could strengthen our hands in all that is good, and deter us from all evil, like a strong conviction of this, *The Judge standeth at the door*: and we are shortly to stand before him?

3. It may therefore be of use to consider,

I. The chief circumstances which will precede our standing before the judgment seat of Christ.

II. The judgment itself, and,

III. A few of the circumstances which will follow it.

I. Let us, in the first place consider the chief circumstances, which will precede our standing before the judgment seat of Christ.

And 1st, * *God will shew signs in the earth beneath: particularly he will arise to shake terribly the earth. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage. † There shall be earthquakes *κατὰ τόμους* (not in divers only, but) in all*

* Acts ii. 19.

† Luke xxi. 11.

places:

43. 8. 8. 3/2

places: not in one only, or a few, but in every part of the habitable world: even such as were not since men were upon the earth, so mighty earthquakes and so great. In one of these, * every island shall be away, and the mountains will not be found. Mean time all the waters of the terraqueous globe will feel the violence of those concussions: † the sea and waves roaring, with such an agitation as had never been known before, since the hour that the fountains of the great deep were broken up, to destroy the earth which then stood out of the water and in the water. The air will be all storm and tempest, full of dark ‡ vapours and pillars of smoke; resounding with thunder from pole to pole, and torn with ten thousand lightnings. But the commotion will not stop in the region of the air: ¶ the powers of heaven also shall be shaken. There shall be signs in the sun and in the moon and in the stars; those fixt, as well as those that move round them. The sun § shall be turned into darkness and the moon into blood, before the great and terrible day of the Lord come. The ¶ stars shall withdraw their shining, yea and fall from heaven, being thrown out of their orbits. And then shall be heard the universal shout, ** from all the companies of heaven, followed by the voice of the archangel, proclaiming the approach of the Son of God and man, and the trumpet of God, sounding an alarm to all that sleep in the dust of the earth. In consequence of this, all the graves shall open, and the bodies of men arise. The sea †† also shall give up the dead which are therein, and every one shall rise with his own body: his own in substance, although so changed in its properties, as we cannot now conceive. For ††† this corruptible will then put on incorruption, and this mortal put on immortality. Yea, death and hades, the invisible world, shall deliver up the dead that are in them. So that

* Rev. xvi. 20. † Luke xiii. 25. ‡ Joel ii. 31. ¶ Luke xxi. 25, 26. § Joel ii. 31. ¶ Joel iii. 15. ** Theff. iv. 16.
†† Rev. xx. 13. ††† 1 Cor. xv. 54.

all who ever lived and died since God created man, shall be raised incorruptible and immortal.

2. At the same time *the Son of man shall send forth his angels over all the earth, and * they shall gather his elect from the four winds, from one end of heaven to the other.* And the Lord himself shall come with clouds, in his own glory, and the glory of his Father, with ten thousand of his saints, even myriads of angels, and † shall sit upon the throne of his glory. And before him shall be gathered all nations, and he shall separate them one from another, and shall set the sheep, the good, on his right hand, and the goats, the wicked, upon the left. Concerning this general assembly it is that the beloved disciple speaks thus: *I saw ‡ the dead, all that had been dead, small and great stand before God.* And the books were opened (a figurative expression, plainly referring to the manner of proceeding among men) and the dead were judged out of those things which were written in the books according to their works.

II. These are the chief circumstances which are recorded in the oracles of God, as preceding the general judgment. We are, secondly, to consider the judgment itself, so far as it hath pleased God to reveal it.

1. The person by whom God will judge the world is his only begotten Son, whose goings forth are from everlasting, who is God over all, blessed for ever. Unto him, being the || out-beaming of his Father's glory, the express image of his person, the Father hath § committed all judgment, because he is the Son of man: because, though he was ¶ in the form of God, and thought it not robbery to be equal with God, yet he emptied himself, taking upon him the form of a servant, being made in the likeness of men. Yea, because being found in fashion as a man, he humbled himself yet farther, becoming obedient unto death, even the death of the cross. Wherefore God hath highly

* Matt. xxiv. 31. † Matt. xxv. 31, &c. ‡ Rev. xx. 12.
|| Heb. i. 2. § John v. 22. 27. ¶ Phil. ii. 6, 7.

exalted

exalted him, even in his human nature, and ordained him, as man, to try the children of men, to be the Judge both of the quick and dead; both of those who shall be found alive at his coming, and of those who were before gathered to their fathers.

2. The time, termed by the prophet, *the great and the terrible day*, is usually in Scripture stiled *the day of the Lord*. The space from the creation of man upon the earth to the end of all things, is *the day of the sons of men*: the time that is now passing over us, is properly *our day*. When this is ended, *the day of the Lord* will begin. But who can say, how long it will continue? * *With the Lord one day is as a thousand years, and a thousand years as one day*. And from this very expression some of the ancient fathers drew that inference, that, what is commonly called *the day of judgment*, would be indeed a thousand years. And it seems they did not go beyond the truth: nay, probably they did not come up to it. For if we consider the number of persons who are to be judged, and of actions which are to be enquired into, it does not appear, that a thousand years will suffice for the transactions of that day. So that it may not improbably comprize several thousand years. But God shall reveal this also in its season.

3. With regard to the place where mankind will be judged, we have no explicit account in Scripture. An eminent writer (but not he alone; many have been of the same opinion) supposes it will be on earth, where the works were done, according to which they shall be judged, and that God will in order thereto employ the angels of his strength,

“To smooth and lengthen out the boundless space,
And spread an area for all human race.”

* 2 Pet. iii. 8.

But perhaps it is more agreeable to our Lord's own account, of his *coming in the clouds*, to suppose it will be above the earth, if not "twice a planetary height." And this supposition is not a little favoured, by what St. Paul writes to the *Theſſalonians*. * *The dead in Chriſt ſhall riſe firſt. Then we who remain alive, ſhall be caught up together with them, in the clouds, to meet the Lord in the air.* So that it ſeems moſt probable, the *great white throne*, will be high exalted above the earth.

4. The perſons to be judged, who can count, any more than the drops of rain, or the ſands of the ſea? *I beheld, ſaith St. John, a great multitude which no man could number, clothed with white robes, and palms in their hands.* How immense then muſt be the total multitude of all nations, and kindreds, and people, and tongues? Of all that have ſprung from the loins of *Adam*, ſince the world began, till time ſhall be no more? If we admit the common ſuppoſition, which ſeems no ways abſurd, that the earth bears at any one time no leſs than four hundred millions of living ſouls, men, women and children: what a congregation muſt all thoſe generations make, who have ſucceeded each other for ſeven thouſand years?

"Great *Xerxes*' world in arms, proud *Cannæ*'s hoſt,
They all are here: and here they all are loſt.
Their numbers ſwell to be diſcerned in vain;
Loſt as a drop in the unbounded main."

Every man, every woman, every infant of days that ever breathed the vital air, will then hear the voice of the Son of God, and ſtart into life, and appear before him. And this ſeems to be the natural import of that expreſſion, *the dead, ſmall and great*: all univerſally, all without exception, all of every age, ſex, or degree; all that ever lived and died, or underwent ſuch a change as will be equi-

* 1 Theſſ. iv. 16, 17.

valent with death. For long before that day the phantom of human greatness disappears and sinks into nothing. Even in the moment of death, that vanishes away. Who is rich or great in the grave?

5. And every man shall there give an account of his own works, yea, a full and true account, of all that he ever did while in the body, whether it was good or evil. O what a scene will then be disclosed, in the sight of angels and men! While not the fabled *Rhadamanthus*, by the Lord God Almighty, who knoweth all things in heaven and earth,

Castigatque auditque dolos : subigitque fateri
Quæ quis apud superos, furto lætatus inani,
Distulit in teram commissa piacula mortem.

Nor will all the actions alone of every child of man, be then brought to open view, but all their words: seeing * every idle word which men shall speak, they shall give account thereof in the day of judgment. So that by thy words as well as works, thou shalt be justified; or by thy words thou shalt be condemned. Will not God then bring to light every circumstance also, that accompanied every word or action, and if not altered the nature, yet lessened or increased the goodness or badness of them? And how easy is this to him, who is about our bed, and about our path, and spieth out all our ways? We know, the darkness is not darkness to him, but the night shineth as the day.

6. Yea, he will bring to light not the hidden works of darkness only, but the very thoughts and intents of the heart. And what marvel? For he searcheth the reins, and understands all our thoughts. All things are naked and open to the eyes of him with whom we have to do. Hell and destruction are before him without a covering. How much more the hearts of the children of men?

* Matt. xii. 36, 37:

7. And in that day shall be discovered every inward working of every human soul: every appetite, passion, inclination, affection, with the various combinations of them, with every temper and disposition that constitute the whole complex character of each individual. So shall it be clearly and infallibly seen, who was righteous, and who unrighteous; and in what degree every action, or person, or character, was either good or evil.

8. *Then the King will say to them on his right-hand, come ye blessed of my Father. For I was hungry and ye gave me meat, thirsty and ye gave me drink, I was a stranger and ye took me in, naked and ye clothed me.* In like manner, all the good they did upon earth, will be recited before men and angels: whatsoever they had done either *in word or deed, in the name, or for the sake of the Lord Jesus.* All their good desires, intentions, thoughts, all their holy dispositions, will also be then remembered; and it will appear, That though they were unknown or forgotten among men, yet God noted them *in his book.* All their sufferings likewise, for the name of Jesus, and for the testimony of a good conscience, will be displayed unto their praise, from the righteous Judge, their honour before saints and angels, and the increase of that *far more exceeding and eternal weight of glory.*

9. But will their evil deeds too (since if we take in his whole life, *there is not a man upon earth that liveth and sinneth not*) will these be remembered in that day, and mentioned in the great congregation? Many believe they will not, and ask, "Would not this imply, that their sufferings were not at an end, even when life was ended? Seeing they would still have sorrow, and shame and confusion of face to endure?" They ask farther, How can this be reconciled with God's declaration by the prophet,* *If the wicked will turn from all his sins that he hath committed, and keep all my statutes.*

* *Ezek. xviii. 21, 22.*

and

and do that which is lawful and right; all his transgressions that he hath committed, they shall not be once mentioned unto him. How is it consistent with the promise which God has made, to all who accept of the gospel-covenant, * *I will forgive their iniquities, and remember their sin no more?* Or as the Apostle expresses it, † *I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more?*

10. It may be answered, it is apparently and absolutely necessary, for the full display of the glory of God, for the clear and perfect manifestation of his wisdom, justice, power, and mercy toward the heirs of salvation, that all the circumstances of their life should be placed in open view, together with all their tempers, and all the desires, thoughts and intents of their hearts. Otherwise how would it appear out of what a depth of sin and misery the grace of God hath delivered them? And, indeed, if the whole lives of all the children of men were not manifestly discovered, the whole amazing con-texture of divine Providence could not be manifested; nor should we yet be able in a thousand instances,

To "justify the ways of God to man."

Unless our Lord's words were fulfilled in their utmost sense, without any restriction or limitation, ‡ *There is nothing covered that shall not be revealed, or hid that shall not be known,* abundance of God's dispensations under the sun would still appear without their reasons. And then only when God hath brought to light all the hidden things of darkness, whosoever were the actors therein, will it be seen that wise and good were all his ways: that he *saw through the thick cloud,* and governed all things by the wise counsel of his own will: that nothing was left to the chance or the caprice of

* Jer. xxxi. 34. † Heb. viii. 12. ‡ Matt. x. 26.

men,

men, but God disposed all *strongly and sweetly*, and wrought all into one connected chain of justice, mercy, and truth.

11. And in the discovery of the divine perfections, the righteous will rejoice with joy unspeakable; far from feeling any painful sorrow or shame, for any of those past transgressions, which were long since blotted out as a cloud, washed away by the blood of the Lamb. It will be abundantly sufficient for them, that *all the transgressions which they had committed, shall not be once mentioned unto them, to their disadvantage; that their sins and transgressions and iniquities shall be remembered no more, to their condemnation.* This is the plain meaning of the promise: and this all the children of God shall find true, to their everlasting comfort.

12. After the righteous are judged, the King will turn to them upon his left hand, and they shall also be judged, every man *according to his works.* But not only their outward works will be brought into the account, but all the evil words which they have ever spoken; yea, all the evil desires, affections, tempers, which have or have had, a place in their souls, and all the evil thoughts or designs which were ever cherished in their hearts. The joyful sentence of acquittal will then be pronounced upon those on the right hand: the dreadful sentence of condemnation upon those on the left: both of which must remain fixt and unmoveable as the throne of God.

III. 1. We may, in the third place, consider a few of the circumstances which will follow the general judgment. And the first is the execution of the sentence pronounced on the evil and on the good. *These shall go away into eternal punishment, and the righteous into life eternal.* It should be observed, it is the very same word which is used, both in the former and latter clause: it follows, that either the punishment lasts for ever, or the reward too will come to an end. No, never unless God could come to an end, or his mercy and

and truth could fail. *Then shall the righteous shine forth as the sun, in the kingdom of their Father, and shall drink of those rivers of pleasure which are at God's right hand for evermore.* But here all description falls short; all human language fails! Only one who is caught up into the third heaven, can have a just conception of it. But even such a one cannot express what he hath seen: these things it is not possible for man to utter.

The wicked, mean time, shall be turned into hell, even all the people that forget God. They will be punished with everlasting destruction, from the presence of the Lord, and from the glory of his power. They will be cast into the lake of fire burning with brimstone, originally prepared for the devil and his angels; where they will gnaw their tongues for anguish and pain, they will curse God and look upward: there the dogs of hell, pride, malice, revenge, rage, horror, despair, continually devour them. There they have no rest, day or night, but the smoke of their torment ascendeth for ever and ever. For their worm dieth not, and their fire is not quenched.

2. Then the heavens shall be shriveled up as a parchment scroll, and pass away with a great noise: they will flee * from the face of him that sitteth on the throne, and there will be found no place for them. The very manner of their passing away is disclosed to us by the Apostle Peter: † *In the day of God, the heavens being on fire, shall be dissolved.* The whole beautiful fabric will be overthrown by that raging element, the connection of all its parts destroyed, and every atom torn asunder from the others. By the same, ‡ *earth also and the works that are therein shall be burnt up.* The enormous works of nature, the everlasting hills, mountains that have defied the rage of time, and stood unmoved so many thousand years, will sink down in fiery ruin. How much less will the works of art,

* Rev. xx. 11. † 2 Pet. iii. 12. ‡ Ibid. v. 10.

though

though of the most durable kind, the utmost efforts of human industry, tombs, pillars, triumphal arches, pyramids, be able to withstand the flaming Conqueror. All, all will die, perish, vanish away, like a dream when one awaketh!

3. It has indeed been imagined by some great and good men, that as it requires that same Almighty Power, to annihilate things as to create, to speak into nothing, or out of nothing: so no part of, no atom in the universe, will be totally or finally destroyed. Rather, they suppose, that as the last operation of fire, which we have yet been able to observe, is to reduce into glass, what by a smaller force it had reduced to ashes: so in the day God hath ordained, the whole earth, if not the material heavens also, will undergo this change, after which the fire can have no farther power over them. And they believe this is intimated by that expression in the *Revelation* made to St. John*, *Before the throne there was a sea of glass, like unto crystal.* We cannot now either affirm or deny this: but we shall know hereafter.

4. If it be enquired by the scoffers, the minute philosophers, how can these things be? Whence should come such an immense quantity of fire as would consume the heavens, and the whole terraqueous globe? We would beg leave, first, to remind them that this difficulty is not peculiar to the Christian system. The same opinion almost universally obtained among the *unbigotted* heathens. So one of those celebrated *free-thinkers* speaks, according to the generally received sentiment;

Esse quoque in fatis reminiscitur, affore tempus,
Quo mare, quo tellus, correptaque regia cœli
Ardeat, & mundi moles operosa laboret.

But, secondly, it is easy to answer, even from our slight and superficial acquaintance with natural things, that there are abundant magazines of fire

* Chap. iv. 6.

ready prepared, and treasured up against the day of the Lord. How soon may a comet, commissioned by him, travel down from the most distant parts of the universe? And were it to fix upon the earth, in its return from the sun, when it is some thousand times hotter than a red-hot cannon-ball, who does not see what must be the immediate consequence? But, not to ascend so high as the ethereal heavens, might not the same lightnings which *give shine to the world*, if commanded by the Lord of nature, give ruin and utter destruction? Or, to go no farther than the globe itself: who knows what huge reservoirs of liquid fire are from age to age contained in the bowels of the earth? *Etna, Hecla, Vesuvius*, and all the other Volcanos that belch out flames and coals of fire, what are they, but so many proofs and mouths of those fiery furnaces? And at the same time so many evidences, that God hath in readiness wherewith to fulfil his word. Yea, were we to observe no more than the surface of the earth, and the things that surround us on every side, it is most certain (as a thousand experiments prove, beyond all possibility of denial) that we ourselves, our whole bodies are full of fire, as well as every thing round about us. Is it not easy, to make this ethereal fire visible even to the naked eye? And to produce thereby the very same effects on combustible matter, which are produced by culinary fire? Needs there then any more, than for God to unloose that secret chain, whereby this irresistible agent is now bound down, and lies quiescent in every particle of matter? And how soon would it tear the universal frame in pieces, and involve all in one common ruin?

5. There is one circumstance more which will follow the judgment, that deserves our serious consideration. * *We look, says the Apostle, according to his promise, for new heavens and a new*

* Chap. v. 12.

earth, wherein dwelleth righteousness. The promise stands in the prophecy of *Isaiah*, || *Behold I create new heavens and a new earth. And the former shall not be remembered: so great shall the glory of the latter be.* These *St. John* did behold in the visions of God. *I saw,** saith he, *a new heaven and a new earth, for the first heaven and the first earth were passed away. And only righteousness dwelt therein.* Accordingly he adds, † *and I heard a great voice from the third heaven, saying, behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God.* Of necessity therefore they will all be happy: ‡ *God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain.* § *There shall be no more curse; but they shall see his face,* shall have the nearest access to, and thence the highest resemblance of him. This is the strongest expression in the language of scripture, to denote the most perfect happiness. *And his name shall be on their foreheads.* They shall be openly acknowledged as God's own property: and his glorious nature shall most visibly shine forth in them. *And there shall be no night there, and they need no candle, neither the light of the sun: for the Lord God giveth them light, and they shall reign for ever and ever.*

IV. It remains only, to apply the preceding considerations to all who are here before God. In human courts, it is possible some who are guilty, may escape for want of evidence. But there is no want of evidence in that court. All men with whom you had the most secret intercourse, who were privy to all your designs and actions are ready before your face. So are all the spirits of darkness, who inspired evil designs, and assisted in the execution of them. So are all the angels of God, those eyes of the Lord, that

|| Chap. lxxv. 17. * Rev. xx. 1. † v. 3. ‡ v. 4. § c. xx. 3. 4.

run to and fro over all the earth, who watched over your soul, and laboured for your good, so far as you would permit. So is your own conscience, a thousand witnesses in one, now no more capable of being either blinded or silenced, but constrained to know and to speak the naked truth, touching all your thoughts and words and actions. And is conscience as a thousand witnesses? yea, but God is as a thousand consciences! O who can stand before the face of the great God, even our Saviour, Jesus Christ!

See, see! He cometh! He maketh the clouds his chariots! He rideth upon the wings of the wind! A devouring fire goeth before him, and after him a flame burneth! See, he sitteth upon his throne, clothed with light as with a garment, arrayed, with majesty and honour! Behold his eyes are as a flame of fire, his voice as the sound of many waters!

How will ye escape? Will ye call to the mountains to fall on you, the rocks to cover you? Alas, the mountains themselves, the rocks, the earth, the heavens are just ready to flee away! Can ye prevent the sentence? wherewith? With all the substance of thy house, with thousands of gold and silver? Blind wretch! Thou camest naked from thy mother's womb, and shalt go naked into eternity. Hear the Lord, the Judge; *Come ye blessed of my Father! inherit the kingdom prepared for you from the foundation of the world.* Joyful sound! How widely different from that voice, which echoes thro' the expanse of heaven, *Depart, ye cursed into everlasting fire, prepared for the devil and his angels!* And who is he, that can prevent or retard the full execution of either sentence? Vain hope! Lo, *Hell is moved from beneath, to receive those who are ripe for destruction!* And the everlasting doors *lift up their heads, that the heirs of glory may come in!*

What manner of persons then ought we to be, in all holy conversation and godliness? We know it cannot

cannot be long, before the Lord will descend with the voice of the Archangel, and the trump of God; when every one of us shall appear before him, and give account of his own works. Wherefore beloved, seeing ye look for these things, seeing ye know that the Lord will come and will not tarry, be diligent that ye may be found of him in peace, without spot and blameless. Why should ye not? Why should one of you be found, on the left hand, at his appearing? He willeth not that any should perish, but that all should come to repentance; by repentance to faith in a bleeding Lord; by faith to spotless love, to the full image of God renewed in the heart, and producing all holiness of conversation. Can you doubt of this, when you remember, the Judge of all, is likewise the Saviour of all? Hath he not bought you with his own blood, that ye might not perish, but have everlasting life? O make proof of his mercy rather than his justice! Of his love rather than the thunder of his power! He is not far from every one of us: and he is now come, not to condemn, but to save the world. He standeth in the midst! Sinner, doth he not now even now knock at the door of thy heart? O thou thou mayest know; at least in this thy day, the things that belong unto thy peace! O that ye may now give yourselves to him who gave himself for you, in humble faith, in holy, active, patient love! so shall ye rejoice with exceeding joy in his day, when he cometh in the clouds of Heaven.

F I N I S.

THE
GOOD SOLDIER.

EXTRACTED FROM A

S E R M O N

PREACHED TO A

COMPANY of VOLUNTIERS,

Raised in VIRGINIA, *August 17, 1755.*



L O N D O N :

Printed in the Year M.DCC.LVI.



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2 SAM. X. 12.

Be of good Courage; and let us play the Men, for our People, and for the Cities of our GOD: And the LORD do that which seemeth Him good.

I Cannot begin my Address to you with more proper Words than those of a great General, which I have read.

My present Design is, to illustrate and improve these, as they lie in Order, which you will find rich in sundry important Instructions, adapted to this Occasion.

The Words were spoken just before a very threatening Engagement by *Joab*, who had long served under King *David*, as the General of his Forces, and had shewn himself an Officer of true Courage. The *Ammonites* were preparing to invade his Territories; on which *David* sent *Joab* with his Army, to repel them. It seems the Army of the Enemy were much more numerous than *David's*.

This is true Courage, and such as we ought all to cherish in the present dangerous Conjuncture. This will render Men vigilant and cautious against Surprizes, prudent and deliberate in concerting their Measures, and steady and resolute in executing them. But without this they will fall into unsuspected Dangers, which will strike them with wild Consternation: They will meanly shun Dangers that are surmountable, or rush into those that are evidently fatal, and throw away their Lives in vain.

Though Nature be usually the Origin of this Courage, yet there are sundry Things that may improve it, even in Minds full of natural Bravery, and animate those who are naturally of an effeminate Spirit to behave with Fortitude, in the Defence of their Country.—I need not tell you that it is of great Importance for this End that you should be at Peace with God, and your own

A 2

Conscience,

Confidence, and prepared for your future State. Guilt is naturally timorous, and often struck into a Panic even with imaginary Dangers ; and an Infidel Courage, proceeding from Want of Thought, or a stupid Carelessness about our Welfare through an immortal Duration beyond the Grave, is very unbecoming a Man or a Christian. The most important Periods of our Existence, my Brethren, lie beyond the Grave ; and it is a Matter of much more Concern to us, what will be our Doom in the World to come, than what becomes of us in this. We are obliged to defend our Country ; and that is a sordid Soul indeed that can desert it at such a Time as this : But this is not all ; we are also obliged to take Care of an immortal Soul ; a Soul that must exist, and be happy or miserable, through the Revolutions of eternal Ages. This should be our first Care ; and when this is secured, Death, in its most shocking Forms, is but a Release from a World of Sin and Sorrows, and an Introduction into everlasting Life and Glory. But how can this be secured ? Not by a Course of impenitent Sinning ; not by a Course of stupid Carelessness : But by vigorous and resolute Striving ; by serious and affectionate Thoughtfulness about our Condition, and by a conscientious and earnest Attendance upon the Means that God has graciously appointed for our Recovery. . But “ we are Sinners, heinous Sinners against a God of infinite Purity and inexorable Justice.” Yes, we are so ; and does not the Posture of Penitents then become us ? Is not Repentance, deep, broken-hearted Repentance, a Duty suitable to Persons of our Character ? Undoubtedly it is : And therefore, O my Countrymen, REPENT : Fall down upon your Knees before the provoked Sovereign of Heaven and Earth, against whom you have rebelled. Melt in penitential Sorrows at his Feet ; and He will tell you, *Arise, be of good Cheer ; your Sins are forgiven you.* “ But will Repentance make “ Atonement for our Sins ? Will our Tears wash away “ their Guilt ? Will our Sorrows merit Forgiveness ?” No, my Brethren, after you have done all, you are but unprofitable Servants : After all your Sorrows, and Prayers, and Tears, you deserve to be punished as Criminals : That would be a sorry Government indeed, where Re-
pentance,

penitance, perhaps extorted by the servile Fear of Punishment, would make Atonement for every Offence. But *I bring you glad Tidings of great Joy; to you is born a Saviour, a Saviour of no mean Character; He is Christ the LORD.* And have you never heard that He has made Reconciliation for Iniquity; that He suffered, the Just for the Unjust; that God is well-pleas'd for his Sake, and declares Himself willing to be reconcil'd to all that believe in Him, and cheerfully accept Him as their Saviour and LORD. Have you never heard these joyful Tidings, O guilty, self-condemned Sinners? Sure you have. Then away to *Jesus*, away to *Jesus*, ye whose Consciences are loaden with Guilt, ye whose Hearts fail within you at the Thought of Death, and the Tribunal of Divine Justice; ye who are destitute of all personal Righteousness to procure your Pardon, and recommend you to the Divine Favour: Fly to *Jesus* on the Wings of Faith, all of you, of every Age and Character; for you all stand in the most absolute Need of Him; and without Him you must perish every Soul of you. *But alas! we find ourselves utterly unable to repent and fly to Jesus: Our Hearts are hard and unbelieving, and if the Work depend upon us, it will for ever remain undone.* True, my Brethren, so the Case is; but do ye not know that this guilty Earth is under the Distillings of Divine Grace, that *Jesus* is intrusted with the Influences of the Spirit, which can work in you both to will and to do; and that He is willing to give his Holy Spirit to them that ask Him? If you know this, you know where to go for Strength; therefore cry mightily to God for it. This I earnestly recommend to you, that are now about to risk your Lives for your Country. Account this the best Preparative to encounter Danger and Death; the best Incentive to true, rational Courage. What can do you a lasting Injury, while you have a reconcil'd God smiling upon you from on high, a peaceful Conscience animating you within, and a happy Immortality just before you! Sure you may bid Defiance to Dangers and Death in their most shocking Forms. You have answer'd the End of this Life already by preparing for another; and how can you depart off this mortal Stage more honourably, than in the Cause of Liberty, of Religion, and your Country?

But if any of you are perplexed with gloomy Fears about this important Affair, or conscious you are entirely unprepared for Eternity, what must you do? Must you seek to prolong your Life, and your Time for Preparation, by mean or unlawful Ways; by a cowardly Desertion of the Cause of your Country, and shifting for your little Selves? Alas! this would but aggravate your Guilt, and render your Condition still more perplexed and discouraging. FOLLOW THE PATH OF DUTY wherever it leads you; for it will be always the safest in the Issue. Diligently improve the Time you have to *make your Calling and Election sure*, and you will find Mercy, and Grace to help in such a *Time of Need*.

It is also of great Importance to excite and keep up our Courage in such an Expedition, that we should be fully satisfied we engage in a *righteous Cause*,—and in a Cause of *great Moment*. This *Joab* might have in View in his heroic Advice to his Brother; *Be of good Courage*, says he, *and let us play the Men, for our People, and for the Cities of our GOD*: As if he had said, *We are engaged in a righteous Cause; we are not urged on by an unbounded Lust of Power or Riches, to encroach upon the Rights and Properties of others, and disturb our quiet Neighbours: We act entirely upon the defensive, repel unjust Violence; we are fighting for our People, and for the Cities of our GOD. We are also engaged in a Cause of the utmost Importance. We fight for our People; and what Endearments are included in that significant Word! Our Liberty, our Estates, our Lives! Our King, our Fellow Subjects, our venerable Fathers, our tender Children, the Wives of our Bosom, our Friends the Sharers of our Souls, our Posterity to the latest Ages! All these lie at Stake? But even these are not all: We fight for the Cities of our GOD. GOD has distinguished us with a Religion from Heaven; and hitherto we have enjoyed the quiet and unrestrained Exercise of it: He has condescended to be a GOD to our Nation, and to honour our Cities with his gracious Presence, and the Institutions of his Worship, the Means to make us wise, good and happy: But now these most invaluable Blessings lie at Stake; these are the Prizes for which we contend; and must it not excite all our active Powers to the highest Pitch? Shall we tamely submit to Idolatry, and religious Tyranny? No,*
GOD

God forbid: Let us play the Men, since we take up Arms for our People, and the Cities of our God.

It is equally clear, that you are engaged in a Cause of the utmost Importance. To protect your Brethren from the most bloody Barbarities—to defend the Territories of the best of Kings against the Oppression and Tyranny of arbitrary Power, to secure the inestimable Blessings of Liberty, *British Liberty*, from the Chains of *French Slavery*—to preserve that, for which you have sweat and toiled, from falling a Prey to greedy Vultures—to guard your Religion, the pure *Religion of Jesus*, streaming uncorrupted from the sacred Fountain of the Scriptures; the most excellent, rational and divine Religion that ever was made known to the Sons of Men; to guard so dear, so precious a Religion, against Ignorance, Superstition, Idolatry, Tyranny over Conscience, Massacre, Fire and Sword, and all the Mischiefs beyond Expression, with which Popery is pregnant—to keep from the cruel Hands of Papists, your Wives, your Children, your Parents, your Friends—to secure the Liberties conveyed to you by your brave Forefathers, and bought with their Blood, that you may transmit them whole to your Posterity—these are the Blessings you contend for; all these will be torn from your eager Grasp, if this Kingdom should become a Province of *France*. And *Bri-ons! Christians! Protestants!* if these Names have any Import or Energy, will you not exert yourselves in such a Cause? Yes, this View of the Matter must fire you into Men. The People of *Meroz* lay at Home in Ease, while their Brethren were in the Field, delivering their Country from Slavery. And what was their Doom? *Curse ye Meroz, said the Angel of the LORD, curse ye bitterly the Inhabitants thereof, because they came not to the Help of the LORD, to the Help of the LORD against the Mighty.* I count myself happy that I see so many of you generously engaged in such a Cause; but when I view it in this Light, I cannot but be concerned that there are so few to join you. Where are the Friends of human Nature? Where the Lovers of Liberty and Religion? Now is the Time for you to come forth, and shew yourselves. Nay, where is the Miser? Let him arise and defend his Mammon, or he may soon have Reason to cry out with

Micah

Micah, They have taken away my Gods, and what have I more? Where is the tender Soul, on whom the Passions of a Husband, a Father, or a Son, have a peculiar Energy? Arise, and march away; you had better be absent from those you love for a little while, than see them butchered before your Eyes, or doomed to eternal Poverty and Slavery. Therefore, as an Advocate for your King, your Fellow-Subjects, your Country, your Relatives, your earthly All: I do invite and intreat all of you, who have not some very sufficient Reason against it, voluntarily to enlist, and go out with those brave Souls, who have set you so noble an Example.

The Consideration of the Justice and Importance of the Cause may also encourage you to hope, that the LORD of Hosts will espouse it, and render us Guardians successful, and return them in Safety. The Event however is in his Hands; and it is much better there, than if it were in yours. This Thought is suggested with beautiful Simplicity, in the remaining Part of my Text, *The LORD do that which seemeth Him good.* This may be looked upon in various Views, as,

1. It may be understood as the Language of Uncertainty and Modesty. *Let us do all we can; but after all, the Issue is uncertain; we know not, as yet, to what Side GOD will incline the Victory.* Such Language as this, my Brethren, becomes us in all our Undertakings; it sounds *Creature-like*, and GOD approves of such self-diffident Humility. But to *boast* when we *put on our Armour*, as though we were *putting it off*, and to derive our high Hopes from our own Power and good Management, without any Regard to the Providence of GOD, this is too lordly and assuming for feeble Mortals; such Insolence is generally mortified, and such a haughty Spirit, is the Fore-runner of a Fall. Therefore, though I do not apprehend your Lives will be in any great Danger in your present Expedition; yet I would not flatter you, my Brethren, with too high Hopes either of Victory or Safety. I cannot but entertain the pleasing Prospect of congratulating you, with many of your Friends, upon your successful Expedition, and safe Return: And yet it is very possible our next Interview may be in that strange un-
tried

tried World beyond the Grave. You are, however, in the Hands of GOD, and He will deal with you as it *seemeth Him good*: And I am persuaded you would not wish it were otherwise; you would not now practically retract the Petition you have so often offered up, *Thy Will be done on Earth, as it is in Heaven.*

2. This Language; *The LORD do as seemeth Him good*, may be looked upon as expressive of a firm Persuasion that the Event of War entirely depends upon the Providence of GOD. As if he had said, Let us do our best; but after all, let us be sensible that the Success does not depend on us; that is entirely in the Hands of an *all-ruling* GOD. That GOD governs the World, is a fundamental Article of natural, as well as revealed Religion: It is no great Exploit of Faith, to believe this: It is but a small Advance beyond Atheism, and downright Infidelity. I know no Country upon Earth, where I should be put to the Expence of Argument to prove this. The Heathens gave striking Proofs of their Belief of it, by their Prayers, their Sacrifices, their consulting Oracles, before they engaged in War; and by their costly Offerings and solemn Thanksgivings, after Victory. And shall such a plain Principle as this, be disputed in a Christian Land? No; we all speculatively believe it; but that is not enough; let our Spirits be deeply *impressed* with it, and our Lives *influenced* by it: Let us live in the World, as in a Territory of JEHOVAH's Empire. Carry this Impression upon your Hearts wherever you go. Often let such Thoughts as these recur to your Minds, *I am the feeble Creature of GOD; and blessed be his Name, I am not cast off his Hand as a disregarded Orphan to shift for myself. My Life is under his Care; the Success of this Expedition is at his Disposal. Therefore, O Thou all-ruling GOD, I implore thy Protection; I confide in thy Care; I cheerfully resign myself, and the Event of this Undertaking, to Thee.* Which leads me to observe.

3. That these Words, *The LORD do what seemeth Him good*, may express a humble Submission to the Disposal of Providence, let the Event turn out as it would. *We have not the Disposal of the Event, nor do we know what will be: But JEHOVAH knows, and that is enough. We are sure He will*

will do what is best, upon the whole; and it becomes us to acquiesce! Thus, my Friends, do you resign and submit yourselves to the Ruler of the World in the present Enterprize. He will order Matters as He pleases; O! let Him do so by your chearful Consent. Let Success or Disappointment, let Life or Death be the Issue, still say, *Good is the Will of the LORD; let Him do what seemeth Him good:* Or if Nature inclines your Desires to the favourable Side, as no Doubt it will, still keep them within Bounds, saying after the Example of *Christ, Not my Will, but thine be done.* You may wish, you may pray, you may strive, you may hope for a happy Issue: But you *must* submit: *Be still, and know that He is GOD,* and will not suffer a Rival in the Government of the World He has made. Such a Temper will be of unspeakable Service to you, and you may hope GOD will honour it with a remarkable Blessing: For Submission to *his* Will is the readiest Way to the Accomplishment of *own*.

4. These Words, may intimate, that let the Event be what it will, it will afford us Satisfaction to think, that we have done the best we could. *We cannot command Success; but let us do all in our Power to obtain it, and we have Reason to hope that in this Way we shall not be disappointed: But if it should please GOD to render all our Endeavours vain, still we shall have the Pleasure to reflect, that we have not been necessary to the Ruin of our Country, but have done all we could for its Deliverance.* So you, my Brethren, are engaged for your King, and Country; and you have Encouragement to hope for Success: But the Cause you have espoused, is the Cause of a sinful impenitent Country; and if GOD, in righteous Displeasure, should on this Account blast your Attempt, still you will have the Pleasure of reflecting, that you have done your Part conscientiously.

Having thus made some cursory Remarks upon the Text, I shall now conclude with an Address to you all.

It concerns you all seriously to reflect upon your own Sins, and the Sins of your Land, which have brought all our Calamities upon us. If you believe that GOD governs the World, if you do not abjure Him from being the Ruler of your Country, you must acknowledge that
all

all Calamities which can come, are ordered by his Providence; *There is no Evil in a City or Country, but the Lord hath done it.* And if you believe that He is a righteous Ruler, you must also believe, that He would not thus punish a righteous or a penitent People. We and our Countrymen are Sinners, aggravated Sinners: God proclaims that we are such by his Judgments now upon us, or hanging over us. Our Consciences must also bear witness to the same melancholy Truth. O my Country, is not thy *Wickedness great, and thine Iniquities infinite?* Where is there a more sinful Spot to be found upon our guilty Globe? Pass over the Land, take a Survey of the Inhabitants, inspect into their Conduct, and what do you see? What do you hear? You see Vice braving the Skies, and bidding Defiance to Heaven and Earth, while Religion is obliged to retire, to avoid public Contempt.—You see Herds of Drunkards swilling down their Cups, and drowning all *the Man* within them. You hear the Swearer venting his Fury against God and Man, trifling with that Name which prostrate Angels adore, and imprecating that Damnation, under which the hardiest Devil in Hell trembles and groans. You see Avarice hoarding up her useless Treasures, dishonest Craft planning her Schemes of unlawful Gain, and Oppression unmercifully grinding the Face of the Poor. You see Prodigality squandering her Stores, Luxury spreading her Table, and unmanning her Guests; Vanity laughing aloud, regardless of God, and our Country, of Time and Eternity; Sensuality wallowing in brutal Pleasures. You see Cards more in Use than the Bible, Plays and Romances more read than the History of the Blessed *Jesus*. You see trifling and even criminal Diversions become a serious Business; the Issue of a Horse-race, or a Cock-fight, more anxiously attended to than the Fate of our Country. Or where these grosser Forms of Vice and Folly do not shock your Senses, even there you often meet with more refined Impiety, which is equally dangerous. You hear the Conversation of reasonable Creatures, of Candidates for Eternity, engrossed by Trifles, or vainly wasted on the Affairs of Time: These are the eternal Subjects of Conversation, even at the Threshold of the House of God, and on the sacred Hours devoted

voted to his Service. You see Swarms of Prayer-less Families all over our Land: Ignorant vicious Children, unrestrained and untaught by those to whom God hath entrusted their Souls. You see the best Religion in the World, abused, neglected, disobeyed and dishonoured by its Professors: And you hear Infidelity scattering her Suspicions, or openly attacking the Christian Cause with pretended Argument, with Insult and Redicule. You see Crowds of professed Believers, that are practical Atheists; nominal Christians, that are real Heathens; abandoned Slaves of Sin, that yet pretend to be the Servants of the Holy *Jesus*. You see the Ordinances of the Gospel neglected by some, prophaned by others, and attended upon by the Generality with a trifling Irreverence, and stupid Unconcernedness. Alas! who would think that those thoughtless Assemblies we often see in our Places of Worship, are met for such solemn Purposes as to implore the Pardon of their Sins from an injured God, and to prepare for an awful all-important Eternity? Alas! is that Religion for the Propagation of which the Son of God laboured, and bled, and died, for which his Apostles and Thousands of Martyrs have shed their Blood, and on which our eternal Life depends, is that Religion become such a Trifle, that Men are hardly serious when they attend its most solemn Institutions? What Multitudes lie in a dead Sleep in Sin all around us? You see them eager in the Pursuit of the Vanities of Time, but stupidly unconcerned about the important Realities of the eternal World, Few solicitous what shall become of them when all their Ties with Earth and Flesh must be broken, and they take their Flight into strange unknown Regions: Few lamenting their Sins: Few crying for Mercy, and a new Heart: Few flying to *Jesus*, or justly sensible of the Importance of a Mediator. You may indeed see some Degree of Civility towards Men, and more than enough of cringing Complaisance of Worms to Worms, of Clay to Clay: But O! how little sincere Homage, how little affectionate Veneration for the great LORD of Heaven and Earth? You may see some Shadows of Duty to Parents, of Gratitude to Benefactors, and Obedience to Superiors: But if God be a Father, where is his Honour? If He be a Master,

where

where is his Fear? If He be our Benefactor, where is our Gratitude to Him? You may see here and there some Instances of proud, self-righteous Virtue, some Appearances of Morality: But, O how rare is vital, evangelical Religion, and true Christian Morality, animated with the Love of God, proceeding from a new Heart, and a Regard to the divine Authority, full of *Jesus*, full of a Regard to Him as a Mediator, on whose Account alone our Duties can find Acceptance? O blessed Redeemer! What little Necessity, what little Use do the Sinners of our Country find for Thee in their Religion? How many Discourses are deliver'd, how many Prayers offer'd, how many good Works are perform'd, in which there is *scarcely any Thing of Christ*? How few pant and languish for Thee, blessed *Jesus*! and can never be contented with their Reformation, with their Morality, with their good Works, 'till they obtain an Interest in thy Righteousness, to render all acceptable!—You may see Children sensible of their Dependence on their Parents for their Subsistence; you may see Multitudes sensible of their Dependence on Clouds, and Sun and Earth for Provision for Man and Beast: But how few sensible of their Dependence upon God, as the great Original, the first Mover of natural Causes, and the various Wheels of the Universe. You see even the dull *Ox knows his Owner*, and the stupid *Ass his Master's Crib*: But how is JEHOVAH's Government and Agency practically denied in his own Territories! How few receive the Blessings of Life as from his Hand, and make Him proper Returns of Gratitude? Pass over the Land, and bring me Intelligence, is not this the *general* Character of our Country? I know there are some happy Exceptions: But is not this the prevailing Character of a great Majority? Does not one Part or other of it belong to the Generality? And thus, alas! it has been for a long Time: Our Country has sinned on securely for many Years, and one Age has improved upon the Vices of another. And can a Land always bear up under such a Load of Wickedness? Can GOD always suffer such a Race of Sinners to go on unpunished? May we not fear that our Iniquities are now just full, and that He is about to thunder out to the Executioners of his Vengeance, *Put ye in the Sickle*;

for

for the Harvest is ripe; come get ye down for the Press is full, the Vats overflow; for their Wickedness is great.

And is there no Relief for a sinking Country? Or is it too late to administer it? Is our Wound incurable, that refuseth to be healed? No, blessed be GOD; if you now turn every one of you from your evil Ways, if you mourn over your Sins, and turn to the LORD with your whole Hearts, then your Country will yet recover. GOD will appear for us, and give a prosperous Turn to our Affairs; He has assured us of this in his own Word, *At what Instant, says He, I shall speak concerning a Nation, and concerning a Kingdom, to pluck up, and to pull down, and to destroy it; if that Nation, against whom I have pronounced, turn from their Evil, I will repent of the Evil that I thought to do unto them,* Jer. xviii. 7, 8. Therefore, my Brethren, as we have all rebelled, let us all join in earnest Repentance, and a thorough Reformation. Not only your eternal Salvation requires it, but also the Preservation of your Country, that is now bleeding with the Wounds you have given it by your Sins. The Safety of all who are now engaged in the Design requires it: For an Army of Heroes, cannot defend a guilty, impenitent People, ripe for the Judgments of GOD. If you would be everlastingly happy, and escape the Vengeance of eternal Fire, or (to mention what may perhaps have more Weight with some of you) if you would preserve yourselves, your Families, your Posterity, from Poverty, from Slavery, Ignorance, Idolatry, Torture and Death; if you would save yourselves and them from all the infernal Horrors of Popery, and the savage Tyranny of *French* Conquerors; in short, if you would avoid all that is terrible, and enjoy every Thing that is dear and valuable, REPENT, and turn to the LORD. This is the only Cure for our wounded Country; and if you refuse to administer it in Time, prepare to perish in its Ruins. If you go on impenitent in Sin, you may expect not only to be damned for ever, but (what is more terrible to some of you) to fall into the most extreme outward Distress. You will have Reason to fear not only the Loss of Heaven, which some of you perhaps think little of, but the Loss of all, that lies so near your Hearts. And will you not re-
pent,

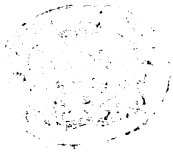
pent; when you are pressed to it from so many Quarters at once?

I have but a few passing Words to offer to you on this solemn Occasion.

My last Advice is, Labour to conduct this Expedition in a religious Manner. Methinks this should not seem strange Counsel to Creatures, entirely dependent upon God, and at his Disposal. Let Prayer to the God of your Life be your daily Exercise. When Retirement is safe, pour out your Hearts to Him in secret; and when it is practicable, join in Prayer together Morning and Evening in your Camp. How acceptable to Heaven must such an *unusual Offering, be!* Maintain a Sense of Divine Providence upon your Hearts, and resign yourselves and all your Affairs into the Hands of God. You are engaged in a good Cause, the Cause of your People, and the Cities of your God; and therefore you may the more boldly commit it to Him, and pray and hope for his Blessing.

And now, my dear Friends, and the Friends of your neglected Country, *In the Name of the LORD lift up your Banners: Be of good Courage, and play the Men, for the People and the Cities of your GOD; and the LORD do what seemeth Him good.* May the LORD of Hosts, the GOD of the Armies of Israel, go forth along with you! May He teach your Hands to War, and gird you with Strength to Battle! May He bless you with a safe Return, and long Life, or a glorious Death, and a happy Immortality! May He guard and support your anxious Families and Friends at Home, and return you victorious to their longing Arms! May all the Blessings your Hearts can wish attend you wherever you go! These are Wishes and Prayers of my Heart; and Thousands concur in them: And we cannot but cheerfully hope they will be granted, through *Jesus Christ.* Amen.

F I N I S .



T H E
Q U E S T I O N,
What is an ARMINIAN?
A N S W E R E D.

By a LOVER of FREE GRACE.



L O N D O N :

Printed in the Year M D C C L X X .



73
18
125



T H E
Q U E S T I O N, &c.

1. **T**O say, "This man is an Arminian," has the same effect on many Hearers, as to say, "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, 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 "something *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

who so freely pin this name upon others, that they may not say what they do not understand: To those that hear them, that they may be no longer abused by men saying they know not what: And to those upon whom the name is fixt, that they may know how to answer for themselves.

4. It may be necessary to observe, first, that many confound *Arminians* with *Arians*. But this is entirely a different thing: the one has no resemblance to the other. An *Arian* is one who denies the Godhead of CHRIST: We scarce need say, the supreme, eternal Godhead; because there can be no GOD but the supreme, eternal GOD, unless we will make two GODS, a great GOD and a little one. Now none have ever more firmly believed, or more strongly asserted the Godhead of CHRIST, than many of the (so called) *Arminians* have done; yea and do at this day. *Arminianism* therefore (whatever it be) is totally different from *Arianism*.

5. The rise 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 vested with the Professorship

fessorship, he publickly taught what he believed the truth, till in the year 1609 he died in peace. But a few years after his Death, some zealous men, with the Prince of *Orange* at their head, furiously assaulted all that held what were called *his Opinions*, and having procured them to be solemnly condemned, in the famous Synod of *Dort* (not so numerous or learned, but full as impartial as the Council or Synod of *Trent*) some were put to death, some banished, some imprisoned 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 *irresistible*; 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 asserted 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 *Wesley* and Mr *Whitefield*.

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 *Absolute*, the latter only *Conditional Predestination*. The Calvinists hold, 1. GOD has absolutely decreed, from all eternity, to save 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 saved: He that believeth not, shall be condemned:* And in order to this, *Christ died for all, all that were dead in trespasses and sins:* that is, for every child of *Adam*, since in *Adam* all died.

8. The Calvinists hold, Secondly, That the saving Grace of GOD is absolutely *irresistible*: That no man is any more able to resist it, than to resist the stroke of Lightning. The Arminians hold, that although there may be some moments wherein the Grace of GOD acts irresistibly, yet in general any man may resist, and that to his eternal ruin, the Grace whereby it was the will of GOD, he should have been eternally saved.

9. The Calvinists hold, Thirdly, That a true Believer in CHRIST, cannot possibly fall from Grace. The Arminians hold, that a true Believer may *make shipwreck of faith and a good conscience*: That he may fall, not only *fouly*, but finally, so as to perish for ever.

10. Indeed

10. Indeed the two latter points, Irresistible Grace and Infallible Perseverance, are the natural Consequence of the former, of the unconditional Decree. For if GOD has eternally and absolutely decreed to save such and such persons, it follows, both that they cannot resist his saving Grace, (else they might miss of salvation) and that they cannot finally fall from that Grace which they cannot resist. So that in effect, the three Questions come into one, "Is Predestination Absolute or Conditional?" The Arminians believe, it is Conditional: the Calvinists, that it is Absolute.

11. Away then with all ambiguity! Away with all expressions which only puzzle the cause. Let honest 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 Calvinists, as Calvinists have to be angry at Arminians. *John Calvin* was a pious, learned, sensible man: And so was *James Harmens*. Many Calvinists are pious, learned, sensible men: And so are many Arminians. Only the former hold Absolute Predestination, the latter, Conditional.

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; seeing it is neither better nor worse than *calling Names*? A practice no more consistent 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 shewing them the Sin 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 shewing them the Sin and Folly thereof? And that the more earnestly and diligently, if they have been accustomed to do? Perhaps encouraged therein by his own Example!



F I N I S.