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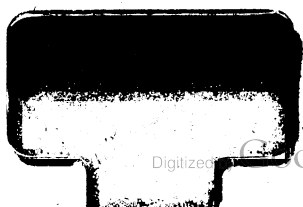
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Rev. Mr. Waltrond.



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T H E  
S C H E M E  
O F  
CHRISTIAN AND PHILOSOPHICAL  
**N E C E S S I T Y**  
A S S E R T E D.

In Opposition to Mr. *John Wesley's* Tract on that Subject.

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WITH A  
D I S S E R T A T I O N  
CONCERNING THE  
S E N S I B L E Q U A L I T Y S  
O F  
M A T T E R :  
AND THE  
D O C T R I N E O F C O L O R I N P A R T I C U L A R .

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By **AUGUSTUS TOPLADY,**  
VICAR OF BROAD HEMBURY.

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“ Aded fiat et permanet invicta Sententia, *Omnia NECESSITATE fieri.* Nec est hic ulla Obscuritas, aut Ambiguitas. In Esaiâ dicit [Deus], *Consilium Meum stabit, et Voluntas Mea fiet.* Quis enim Puer non intelligit quid velint hæc Vocabula, *Consilium, Voluntas, fiet, stabit?*” LUTHER. de Servo Arbitrio, Sect. 19.

“ Quæ nobis videtur Contingentia, *secretum DEI Impulsum* fuisse agnoscat Fides.” CALVIN. Institut. L. I. C. 16.

“ Quid igitur, inquires, Nullane est in Rebus, ut istorum Vocabulo utar, Contingentia? Nihil Casus? Nihil Fortuna?—*Omnia NECESSARIO evenire* Scripturæ docent.” MELANCTHON. Loc. Com. P. 10. Edit. Argentor. 1523.

“ *There is not a FLY, but has had INFINITE WISDOM concerned, not only in it's STRUCTURE, but in it's DESTINATION.*” Dr. Young's Cent. not fab. Letter II.

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L O N D O N :

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M.DCC.LXXV.



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P R E F A C E.

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## P R E F A C E.

YESTERDAY's Post brought me a Packet from London, including, among other Papers, a small Tract, recently published by Mr. *John Wesley*, entitled, "Thoughts upon Neceffity." I had no fooner perufed thofe "Thoughts," than I refolved to bring them to the Teft: and am now fetting about it.

During fome Years paff, I have, for the moft part, flood patiently on *the Defenfive*, againft this Gentleman. 'Tis high Time, that I take *my* Turn to *INVADE*; and carry the Arms of Truth into the Enemy's own Territory.

Mr. *Wefley's* Tract, above-mentioned, was fent to me, by a well-known, and very deferving, London Clergyman. So much of whofe Letter,

as relates to the said Tract, shall, for the Amusement of my Readers, be submitted to their View.

“ I went, last Night, to the \* Foundery; expecting to hear Pope *John*: but was disappointed. After hearing a Welshman, for an Hour and twenty Minutes, on Psalm lxxxiv. “ I I. preach up all the Heresys of the Place; a Man, who sat in the Pulpit, told him to ‘ Give over’: For he seemed to bid fair for another Half Hour, at least. But he came to a Conclusion, as desired. Then this Man, who seemed to be a local Preacher, stood up, with a Pamphlet in his Hand, and addressed the Auditory in the following Manner:

‘ *I am desired, to publish a Pamphlet upon NECESSITY and FREE-WILL; the best extant, that I know of, in the \* English Tongue: by Mr. John Wesley, Price THREE-PENCE.—I had purposed to have said a GOOD DEAL upon it: but the TIME is elapsed.—But, in this three-penny Pamphlet, you have ALL the Disputes that have been bandy’d about so lately. And you will get your Minds more*

\* Mr. Wesley’s principal Meeting-house in London.

\* Query: Does the said Lay Preacher, whoever he may be, know aught of any *other* Tongue?

*established*

‘ established, by THIS THREE-PENNY Pamphlet,  
 ‘ than by reading ALL the Books that have been  
 ‘ written for and against. It is to be had, at both  
 ‘ Doors, as You go out.

“ I beg Leave” (adds my Reverend Friend),  
 “ to transmit you this here said same three-penny,  
 “ Wonder.”

Upon the Whole, this must have been a droll  
 Sort of Mountebank Scene. Attended, how-  
 ever, with one most melancholy and deplorable  
 Circumstance, arising from the unreasonable and  
 unfeasonable Prolixity of the long-winded Holder-  
 forth: which cruelly, injudiciously, and despite-  
 fully, prevented poor Zany from puffing off,  
 with the Amplitude he fully intended, the multi-  
 plex Virtues of the DOCTOR’S three-penny free-  
 will Powder.

*Never do That by Delegation, says an old Pro-  
 verb, which you can as well do in propria Per-  
 sonâ.* Had Doctor JOHN himself got upon the  
 Stage, and sung,

“ Come, buy my fine Powders; come buy dem

“ of Me;

“ Hare be de best Powders dat ever you see :”

Who

Who knows, but the three-penny Doves might  
have gone off, "at both Doors," as rapidly as  
Ras from a Pop-gun?

My Business, for a few spare Hours, shall be,  
to amuse myself, by *analysing* this redoubtable  
Powder. The chemical Resolution of so inestimable  
a Specific into its component Parts (a Specific,

*The like whereto was never seen,  
Nor will again, while Grass is green"),*

may, moreover, be of very great and signal Use:  
'Twere Pity, that the *Materia medica*, of which  
it is made up, should remain a Secret. Especially,  
as the good Doctor designed it for *general Benefit*.  
To make which Benefit as *universal* as I can, I do  
hereby give Notice, unto all Philosophers, Di-  
vines, and others, who have poison'd their In-  
traits, by unwarily taking too deep a Draught of  
NECESSITY; that they may, at any Time, by  
Help of the following Decomposition, have it in  
their Power to mix up, for their own immediate  
Recovery, a competent Quantum of the famous  
*Moor-fields Powder*: whose chief Ingredients  
are,

An equal Portion of gross *Heatbenism*, *Pelagia-  
nism*, *Mahometism*, *Popery*, *Manichæism*, *Ranté-  
rism*,

*rifin*, and *Antimonium*; cull'd, dried, and pul-  
veriz'd, *secundam Artem*: and, above all, mingled  
with as much palpable *Albeism* as you can possibly  
scrape together from every Quarter.

*Hæ tibi erunt Artes.* Follow the above Præ-  
scription, to your Life's End; and you'll find it  
a most pleasant, speedy, and infallible Antidote  
against every Species and Effect of the hane-  
full Necessitarian Nightshade. 'Tis the *Felix  
Malum*,

---

*Quo non presentius ullam  
(Poemata si quando sævæ infecere Novercæ,  
Miscueruntque Herbas, et non innocua Verba)  
Auxilium venit, ac Membris agit atra Venena\*.*

But tho' Mr. John Wesley is the Vender, and  
the ostensible Proprietor, of this efficacious three-  
peny Medicine; the original Discovery of the  
Nostrium is by no Means *his own*. He appears  
to have pilfer'd the Substance, both of his *Arcana  
medendi*, and of his Cavils against the true Philo-  
sophy of *Colors*, from the refuted Lucubrations  
with which a certain North-British Professor hath  
edify'd and enriched the Literary Public. Let the  
simple, however, be on their Guard, lest Mr.

\* Georgic. L. 2. 127.

Wesley's



Wesley's spiritual Medicines have as pernicious Influence on their Minds; as the quack Remedy, which he \* recommends for the Gout, had on the

\* In Mr. Wesley's Book of Receipts, entitled *Primitive Physic*, he advises Persons, who have the Gout in their Feet or Hands, to apply *rawo lean Beef Steaks* to the Part affected, fresh and fresh every twelve Hours. Somebody recommended this dangerous Repellent, to Dr. T, in the Year 1764, or early in 1765. He tryed the Experiment. The Gout was, in consequence, driven up to his Stomach and Head. And he dyed, a few Days after, at Bath: where I happen'd to spend a considerable Part of those Years; and where, at the very Time of the Dean's Death, I became acquainted with the Particulars of that Catastrophe.

I am far from meaning to insinuate, because I do not know, that the Person, who persuaded Dr. T. to this fatal Recourse, derived the Recipe immediately from Mr. Wesley's medical Compilation. All I aver, is, that the Recipe itself is to be found there. Which demonstrates the unskillful Temerity, wherewith the Compiler sets himself up as a Physician of the Body. Should his quack Pamphlet come to another Edition, 'tis to be hoped that the *Beef Steak* Remedy will, after so authentic and so melancholy a *probatum est*, be expunged from the List of Specifics for the Gout.— 'Tis, I acknowledge, an effectual Cure. Cut off a Man's Head, and he'll no more be annoy'd by the Tooth-ach.— Alas, for the *Ingenium velox*, and for the *Audacia perdita*, with which a rash Empiric, like Juvenal's *Græculus esuriens*, lays Claim to universal Science!

*Grammaticus, Rbetor, Geometres, Piñtor, Aiptes,  
Augur, Schanobates, Medicus, Magus! Omnia novit!*

Life

Life of Dr. T——d, the late worthy Dean of  
N——cb.

By Way of direct Introduction to the following  
Sheets, allow me to præmise an Extract from the  
Commentary of a very great Man on those cele-  
brated Lines of Juvenal :

*Nullum Numen habes si sit Pudentia; sed te  
Nos facimus, FORTUNA, Deam, Cæloque locamus.*

“ Dicit autem hoc Poëta, ob *Fortunam*: quæ non  
“ solum *nullum numen* est, sed *nusquam* et *nihil* est.  
“ Nam, cùm sciamus omnia in Mundo, maxima  
“ et minima, PROVIDENTIÂ DEI gubernari; quid  
“ restat de Fortunâ, nisi vanum et inane No-  
“ men? — — — Unde, rectè dicitur, *Tolle Ig-*  
“ *norantiam è Personis, FORTUNAM de Rebus sus-*  
“ *tuleris.* Quia enim Homines Rerum omnium  
“ Causas non perspicimus, ut est mortalium  
“ Cæcitas: Fortunam nescio quam vagam, irri-  
“ tam, instabilem, nobis fingimus. Quòd si  
“ Causas Rerum latentes & abditas nobis inspi-  
“ cere daretur; non modò nullam esse talem For-  
“ tunam videremus, verùm etiam omnium mini-  
“ ma, singulari Dei Providentiâ, regi. Et sic For-  
“ tuna nihil aliud est, quàm Dei Providentia, sed  
“ nobis non perspecta. Et rectè divinus ille *Se-*  
“ *neca*: FORTUNA, FATUM, NATURA, OMNIA  
“ EJUSDEM DEI NOMINA, VARIE SUA POTES-  
“ TATE

“TATE UTENTIS \*.” i. e. ‘*The Poet, in this Place, levels his Arrow at FORTUNE, or CHANCE; which is not only NO GODDESS, but a mere NOTHING, and has no Existence any where. For since it is certain, that All Things in the World, both little and great, are conducted by the PROVIDENCE of GOD; what is Chance, but an empty, unmeaning Name? Hence it has been rightly observed, Take away Man’s IGNORANCE, and CHANCE vanishes in a Moment. The true Reason, why any of us are for setting up Chance and Fortune, is, our not being always able to DISCERN and to TRACE the genuine Causes of Events: in consequence of which, we blindly and absurdly feign to ourselves a supposed random, unreal, unsteady Cause, called LUCK, or CONTINGENCY. Whereas, were we endued with sufficient Penetration to look into the hidden Sources of Things; we should not only see that there is no such Power, as Contingency, or Fortune; but, so far from it, that even the SMALLEST and most trivial Incidents are guided and governed by GOD’s own express and special PROVIDENCE. If, therefore, the Word, CHANCE, have any determinate Signification at all; it can mean neither more nor less than the UNSEEN MANAGEMENT of God.*

\* LUBINI Comment. in JUVENAL. Sat. 19. P. 454. Editio Hanoviae, 1619.

*In which Sense, the admirable Seneca makes Use of the Term: FORTUNE (says that Philosopher) and FATE, and NATURE, are but so many different Names of the One true GOD, consider'd as exerting His Power in various Ways and Manners.'* —But, with Seneca's good Leave, as the Words *Fortune, Chance, Contingency, &c.* have gradually open'd a Door to the grossest ATHEISM; and as they require much Subtilty and Prolixity of Explanation, in Order to their being understood in any other than an ATHEISTICAL Sense; it is more than expedient, that the Words themselves should be totally and finally cashier'd and thrown aside.

I have only to add, that if, in the succeeding Essay, any Reader should imagine I express my Meaning with *too much Plainness*; it may suffice, to observe, that there is no End, to the capricious Refinements of affected and excessive Delicacy.

*Quod VERUM, atque DECENS, curo, Et rogo, Et omnis in hoc sum.*

Language, like animal Bodys, may be physic'd, 'till it has no Strength left. We may whet it's Edge, as the Fool sharpen'd his Knife, and as some are now for reforming the Church, 'till we have whetted the whole Blade away.

BROAD HEMBURY, *January 22, 1775.*

The chief ERRATA, which have been noticed, are these.

Page 80. Line 5 of the Note; *read*, opaque.

*Ibid.* Line 6. *read*, a Lucid.

P. 132. Line 7 of the Note; for כבו, read כוב.

P. 153. Line 7. *read*, Delegates.

P. 185. Line 3. *read*, so many.

P. 195. Line 11. after *have*, add a Comma.

P. 199. Line 17. *read*, very possibly.

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## CHAPTER I.

NECESSITY defined: and it's Consistency, with voluntary FREEDOM, proved.

*ALIIQUIS in omnibus, nullus in singulis.*  
The Man, who concerns himself in every Thing, bids fair not to make a Figure in any Thing.

Mr. John Wesley is, precisely, this *Aliquis in omnibus*. For, is there a single Subject, in which he has not endeavored to shine?—He is also, as precisely, a *Nullus in singulis*. For, has he shone in any one Subject which he ever attempted to handle?

Upon what Principle can these two Circumstances be accounted for? Only upon that very Principle, at which he so dolefully shakes his Head: viz. the Principle of *Necessity*. The poor Gentleman is, *necessarily*, an universal Meddler: and, as *necessarily*, an universal Miscarryer. Can he avoid  
B being

being either the One or the Other? No. "Why, then, do you animadvert upon him?"

1. Because I myself am as *necessary* an Agent, as he:—2. Because I love to "*shoot Folly as it flies*:"—3. Because, as, on one hand, it is NECESSARY *that there should be HERESYS among \*Men*; it is no less *necessary*, on the other, that those Heresys should be dissected and exposed. Mr. Wesley imagines, that, upon my own Principles, I can be no more than "a *Clock*." And, if so, how can I help *striking*? He himself has, several Times, smarted, for coming too near the Pendulum.

Mr. Wesley's Incompetence to Argument is never more glaringly conspicuous, than when he paddles in *Metaphysics*. And yet, I suppose, that the Man who has modestly termed himself, and in Print too, "*The greatest Minister in the World*;" does, with equal Certainty, consider himself as the *ablest Metaphysician* in the World. But his Examinations are far too hasty and superficial, to enter into the real Merits of Subjects so extremely abstruse, and whose Concatenations are (though invincibly strong, yet) so exquisitely nice and delicate. One Result of his thus exercising himself in *Matters which are too high* for him, is,

\* 1 Cor. xi. 19.

that,

that, in many Cases, he decides peremptorily, without having discern'd so much as the true state of the Question; and then sets himself to *speakevil* of Things which, it is very plain, he *does not understand*. Or, (to borrow the language of Mr. Locke), he "knows a little, præsumes a great deal, and so jumps to Conclusions."

I appeal, at present, to his "*Thoughts upon NECESSITY*." Thoughts, which, though crude and dark as Chaos, are announc'd, according to Custom, with more than Oracular Positiveness; as though his own *Glandula Pinealis* was the single Focus, wherein all the Rays of Divine and Human Wisdom are concentred.

His *Thoughts* open thus.

1. "Is Man a *Free-agent*, or is he *not*?"— Without all Manner of Doubt, he *is*; in a vast Number and Variety of Cases. Nor did I ever, in Conversation, or in Reading, meet with a Person, or an Author, who deny'd it.

But let us, by defining as we go, ascertain what *Free-agency* is. All needless Refinements apart, *Free-agency*, in plain English, is neither more nor less, than *voluntary Agency*. Whatever the Soul does, with the *full Bent of Preference and Desire*; in That, the Soul acts *freely*. For, *Ubi Consensus, ibi Voluntas: Et, ubi Voluntas, ibi Libertas*.



I own myself very fond of *Definitions*. I therefore præmise, *what* the NECESSITY is, whose Cause I have undertaken to plead.

It is exactly and diametrically *opposite*, to that which Cicero delivers concerning FORTUNA, OR *Chance, Luck, Hap, Accidentality, and Contingency*; invented by the Poets of second Antiquity, and, during many Ages, revered as a Deity, by both Greeks and Romans. “ Quid est aliud  
 “ *Sors, quid Fortuna, quid Casus, quid Eventus;*  
 “ nisi quum sic aliquid cecidit, sic evenit, ut vel  
 “ NON cadere atque evenire, vel ALITER cadere  
 “ atque evenire, potuerit \*?” i. e. *Chance, Fortune, Accident, and Uncertain Event, are then said to take place, when a Thing so comes to pass, as that it either might NOT have come to pass at all; or might have come to pass, OTHERWISE than it does.*

On the contrary, I would define Necessity to be *That, by which, whatever comes to pass CANNOT BUT come to pass* (all Circumstances taken into the Account); and can come to pass in NO OTHER WAY or Manner, than it does. Which co-incides with Aristotle's Definition of Necessity (though, by the Way, he was a Freewiller himself): Το μη ενδεχομενον ΑΛΛΩΣ εχειν, αναγκαιον φαιμεν †:

\* Cic. De Divinat. L. 2.

† Apud Frommenium, Lib. 2. Cap. 9.

We

*We call that Necessary, which cannot be otherwise than it is.*

Hence the Greeks termed Necessity, *Anaxion*: because *αναξου*, it *reigns*, without Exception, over all the Works of God; and because *αναρχει*, it *retains* and *comprizes* all Things within the Limits of its own Dominion. The Romans called it *NECESSE*, & *NECESSITAS*; quasi *ne Cassitas*, because it cannot *fail*, or be made *void*: & quasi *ne Quassitas*, because it cannot be *moved*, or *shaken*, by all the Power of Men\*.

I ac-

\* The immediate Parent, or *Causa Proxima*, of Necessity, is *FATE*; called, by the Greeks, *μπαγμα*: because it invincibly *distributes* to every Man his Lot. They termed it also *περρωμα*, because it *bounds*, *limits*, *marks out*, *adjusts*, *determines*, and *præcisely ascertains*, to each Individual of the human Race, his assigned Portion both of active and passive Life. Fate was likewise sometimes metonymically styled *μοιρα*, or the *Lot*, i. e. the *Res ipsissima*, or very Actions and Felicities and Sufferings, themselves, which fall to every Man's Share.

The Latins called Fate, *Fatum*: either from *fat*, i. e. from God's saying, *Let such and such a Thing come to pass*: or, simply, *à fando*; from God's *pronouncing* the Existence, the Continuance, the Circumstances, the Times, and whatever else relates to Men and Things.

If we distinguish accurately, this seems to have been the Order, in which the most judicious of the Antients consider'd the whole Matter. First, *GOD*:—then, *HIS WILL*:—then, *FATE*; or the solemn Ratification of His Will, by

B 3

passing

I acquiesce in the old Distinction of Necessity (a Distinction adopted by LUTHER\*, and by most of, not to say by all, the sound Reformed Divines), into a *Necessity of Compulsion*, and a *Necessity of Infallible Certainty*.—The *Necessity of Compulsion* is prædicated of *inanimate Bodys*; as we say of the Earth (for Instance) that it circuits the Sun, by compulsory Necessity: and, in some Cases, of *reasonable Beings* themselves; viz. when they are forced to do or suffer any Thing, contrary to their Will and Choice.—The *Necessity of infallible Certainty*, is of a very different Kind: and only renders the Event inevitably future, without any compulsory Force on the Will of the Agent. Thus, it was *infallibly certain*, that Judas would betray Christ: he was, therefore, a *necessary*, though a *voluntary*, Actor in that tremendous Business.

passing and establishing it into an unchangeable Decree:—then, CREATION:—then, NECESSITY; i. e. such an indissoluble Concatenation of secondary Causes and Effects, as has a native Tendency to secure the Certainty of all Events, *sicut Unda impellitur Undâ*:—then, PROVIDENCE; i. e. the omnipræsent, omnivigilant, all-directing Superintendency of Divine Wisdom and Power, carrying the whole præconcerted Scheme into actual Execution, by the subservient Mediation of second Causes, which were created for that End.

\* Vide *Luther. De Servo Arbitrio*, Sect. 43.—Edit. *Novemb. 1526.*

2. “ Arc

2. "Are Man's Actions *free*, or *necessary*?"—  
 They may be, at one and the same Time, free and necessary too. When Mr. Wesley is very hungry, or very tired; he is, *necessarily*, and yet *freely*, disposed to Food, or Rest. He can no more *help* being so disposed, than a falling Stone can help tending to the Earth. But here lyes the grand Difference. The Stone is a *simple* Being, consisting of Matter only; and, consequently, can have no *Will* either to rise or fall.—Mr. Wesley is a *compound* Being, made up of Matter and Spirit. Consequently, his Spirit, Soul, or Will, (for I can conceive no real Difference between the Will, and the Soul itself) is concerned in sitting down to Dinner, or in courting Repose, when *Necessity* impells to either. And I will venture to affirm, what he himself cannot deny, that, *necessarily* byas'd as he is to those mediums of Recruit; he has recourse to them as *freely* (i. e. as *voluntarily*, and with as much *Appetite*, *Choice*, *Desire*, and *Relish*), as if *Necessity* was quite out of the Case: nay, and with abundantly *greater* Freedom and Choice, than if he was *not* so necessitated and impell'd.

It would be easy, to instance this obvious Truth, in a Thousand Particulars: and in Particulars of infinitely greater Moment, than relate to common Life. Let me just, *en passant*, illustrate

the Point, from the most grand and important Topic which the whole Compass of Reasoning affords.

It was *necessary* (i. e. absolutely and intrinsically *inevitable*), 1. That the MESSIAH should be *invariably*\* *holy* in all his Ways, and righteous in all his Works:—2. That He should *dye* for the Sins of Men.

Yet Christ, tho', 1. *necessarily* good (so necessarily, that it was *impossible* for Him to be otherwise); was *freely* and *voluntarily* good: else, He could not have declared, with Truth, *My Meat and Drink* [i. e. my Choice, my Appetite, my Desire] *is, to do the Will of Him that sent me, and to finish His Work* †.—2. Though He ‡ *could not avoid* being put to Death,  
as

\* I never knew more than one *Arminian*, who was so tremendously consistent, as to maintain, explicitly and in Words, that *it was possible for Christ Himself to have FALLEN from Grace by Sin, and to have PERISH'D everlastingly*. I must, however, do this Gentleman the Justice to add, that He has, for some Years past, been of a better Judgment.—But the shocking Principle itself is necessarily involved in, and invincibly follows upon, the Arminian Scheme of Contingency; whether the Assertors of that Scheme openly avow the Consequence, or no.

† John iv. 34.

‡ To deny the *Necessity* of Christ's Sufferings, i. e. to consider them as *unprædestinated*, and as Things which  
*might*,

as a Sacrifice for Sin; yet He dy'd *voluntarily*, and therefore *freely*. Else, He would not have affirm'd, that He was even *straighten'd*, 'till it was *accomplish'd* \*: i. e. He *wish'd*, and *long'd*, for the Consummation of His Obedience unto Death.

Need I add any Thing more, to prove that *Freedom* and *Necessity* are not only compatible, but may even co-alesce into absolute Unions, with each other?

But, "How do they thus co-alesce?"—By the wise Appointment of GOD, who is *great in Counsel*, and *mighty in Working* †. A Christian will be satisfy'd with this Answer. And *Philosophy* itself cannot rise to an higher.

*might*, or *might not*, have happen'd; is to annihilate, at one Stroke, the whole Dignity and Importance of the Christian Religion. Scripture is, therefore, extremely careful to inculcate, again, and again, and again, in the strongest and most explicit Terms which Language can supply, that the *Whole* of Christ's Humiliation, even his Death itself, was infallibly and inevitably DECREED. See, among many other Passages, those which occur in the 5th Chapter of this Essay.

\* Luke xii. 50.

† Jer. xxxii. 19.

## CHAP.

## CHAPTER II.

*The NECESSITY of Human Volitions proved, from the Nature of the Connection subsisting between Soul and Body.*

**M**R. Wesley asks, 3. "Is Man *self-determin'd*, in Acting; or is he determin'd "by *some other Being?*"\*—I scruple not, to declare, as *my* stedfast Judgement, that no Man ever *was*, or ever *will*, or ever *can* be, strictly and philosophically speaking, *self-determined* to any one Action, be that Action what it may.

Let us examine this Point. It is neither unimportant, nor unentertaining.

There is \* no *Medium* between MATTER and SPIRIT. These Two divide the whole Universe between them. Even in Man's present *complex* State, tho' Body and Soul constitute one *Compositum*; yet are the two component Principles not only distinct, but essentially \* different, from

\* \* I am obliged, here, to take these two Particulars for granted: As the Adhibition of the abundant Proofs, by which they are supported and evinced, would lead me too far from the Object immediately in View.

each

each other. Their *Connection*, tho' astonishingly intimate, occasions no *Mixture* nor *Confusion* of This with That.

Notwithstanding which, the Nature (or, if you please, the Law) of their Junction is such, that they reciprocally *act upon* each other. A Man breaks a Limb: or is wounded in a Duel. The Body, and the Body alone, receives the Injury: but the Injury is no sooner received, than it operates upon the Soul. For it is the *Soul* only, which *feels* Pleasure or Pain, through the Medium of the bodily Organs. Matter can no more *feel*, or *perceive*; than it can *read*, or *pray*. To suppose otherwise, were to suppose that a Violin can hear, and a Telescope see.

If, therefore, the *Soul* is the feeling Principle, or sole Seat of Perception; it follows, as clear as Day, that the Soul is no less *dependent* on the Body, for a very considerable Portion of it's [i. e. of the Soul's own] physical Happiness or Misery; than the Body is dependent on the Soul, for it's [i. e. for the Body's] instrumental Subserviency to the Will.—Consequently, the Soul is (not *self-determined*, but) *necessarily* determined, to take as much Care of the Body as it [the Soul] in it's present Views deems requirit: because the Soul is *conscious* of it's Dependence on that Machine, as the Inlet and Channel of pleas-  
ing



ing or of disagreeable Sensations. So that, in this very extensive Instance, Man's *Volitions* are swayed, this way or that, to the right hand or to the left; by Considerations, drawn from the Circumstance of that *necessary* Dependence on the Body, which the Soul cannot possibly raise itself superior to, while the mutual Connection subsists.

An *Idea* is that *Image, Form, or Conception of any Thing, which the Soul is impressed with from without* \*. How come we by these Ideas? I believe them to be, all, originally, let in, through the bodily *Senses* only. I cannot consider *Reflection* as, properly, the Source of any new Ideas: but rather as a sort of mental Chemistry, by which the Understanding contemplatively analyses and sublimates, into abstract and refined Knowledge, some of those Ideas which result either from Experience, or from Information; and which were primarily admitted through

\* Are not the Powers of *Fancy* an Exception to that Doctrine which maintains, that all Ideas originally accede, *ab extra*, to the Mind? — Not in the least. Tho' I may form (for Instance) an uncertain, or at best an incomplete, Idea of a Person I never saw; yet that Idea is either drawn from Description, or, if purely imaginary, is a Combination of Conceptions, every one of which came at first into the Mind through the Senses, and which it associates on Principles of real or supposed Similitude.

the

the Avenues of Sense. Without the Sense of Hearing, we could have had no just Idea of Sound; nor of Odors, without the Sense of Smelling: any more than the Foot can taste, or the Hand can hear.

The Senses themselves, which are thus the only Doors, by which Ideas, i. e. the Rudiments of all \* Knowledge, find their Way to the Soul; are, literally and in the fullest Import of the Word, *corporeal*. Hence, the Soul cannot *see*, if the Eyes are destroy'd: nor *feel*, if the nervous Functions are suspended: nor *bear*, if the Organs of that Sense are totally impair'd. What learn we from this? That the Soul, or Mind, is primarily and immediately indebted to the Body, for all the *Ideas* (and, consequently, for all the *Knowledge*) with which it is furnished. By these

\* The Reader will observe, that I am, here, speaking of no other than of *natural* and of *artificial* Knowledge. *Spiritual* Knowledge, divinely impress'd on the Soul in it's Regeneration by the HOLY GHOST, comes not, hitherto, within the Compass of the present Disquisition. Tho', to me, it seems extremely probable, that this most adorable Agent often condescends to make the Senses themselves (and especially the Sense of Feeling; to which single Sense, by the Way, all the other Four may, *sub diverso Modo*, be reduced) the Inlets of His Blessed Influence. *There is a Spirit in Man: and the Inspiration of the Almighty giveth them Understanding.* Job xxxii. 8.

Ideas,

Ideas, when compared, combined, or separated; the Soul, on every Occasion, *necessarily* regulates it's Conduct: and is afterwards as dependent on the Body for carrying it's Conceptions into outward Act, as it was for it's simple Reception of them at first.

Thus, the Soul is, in a very extensive Degree, *passive* as Matter itself.

Whether the Fibres of the Brain do no more than *simply* vibrate; or whether they be *also* the Canals of a vital Fluid *agitated* and set in Circulation, by the Percussions which it receives from the Senses; the Argument comes to just the same Point. The Senses are *necessarily* impress'd by every Object from without; and as *necessarily* commove the Fibres of the Brain: from which nervous Commotion, *Ideas* are necessarily communicated to, or excited in, the Soul; and, by the Judgement which the Soul necessarily frames of those Ideas, the Will is necessarily inclined to approve or disapprove, to act or not to act. If so, where is the boasted Power of Self-determination?

Having taken a momentary Survey of the Soul's *Dependence* on the Body; and of the vast Command which the Body has over the Soul (so great, that a *Disease* may quickly degrade a Philosopher into an Idiot; and even an Alteration  
of

of \* *Weather* diffuse a temporary Stupor through all the Powers of the Mind); let us next enquire,

\* Lord Chesterfield's Remark is not ill founded. " I am convinced, that a light Supper, a good Night's Sleep, and a fine Morning; have, sometimes, made an Hero, of the same Man, who, by an Indigestion, a restless Night, and a rainy Morning, would have been a Coward."

*Letter 117.*—Again: " Those who see and observe Kings, Heros, and Statesmen, discover that they have Heads, achs, Indigestions, Humors, and Passions, just like other People: every one of which, in their Turns, determine their Wills, in Defiance of their Reason." *Letter 173.*—Human Excellence, truly, has much to be proud of! And Man is a Sovereign, *self-determining* Animal! An Animal, whom too rarify'd or too viscus a Texture, too rapid or too languid a Circulation, of *Blood*; an imperfect Secretion of *Spiritus*, from the Blood, through the cortical Strainers of the Brain; or an irregular Distribution of the spiritous Fluid, from the secreting Fibres, to the nervous Canals which diffuse themselves through the Body:—these, and a thousand other involuntary Causes, can, at any Time, in less than a Moment, if God please, suspend every one of our Sensations; stagnate us into Stupidity; agitate us into a Fever; or deprive us of Life itself!

Yet, let it be observ'd, that *Thought* and *Reason* are, at all Times and amidst all Circumstances whatever, *essentially inseparable* from the SOUL: whether it dwell in a well-organized and duly-temper'd Body, or in a Body whose Construction is ever so unfavorable, and whose mechanic Balance is ever so broken and impaired. But, in the latter Case (especially in Swoons, Epilepsys, &c.) the Soul cannot *unfold*

quire, on what the *Body itself* depends, for the Sources of those innumerable Ideas, which it is the

*fold and exercise* it's Facultys, as when the material Machine is in right Order. Thus, we cannot say, with metaphysical Propriety, that a Person in a *fainting-fit*, or that even the most absolute *Idiot* on Earth, is an *irrational Being*: but only, that he has not the *Service* of his Reason. Nor can we say, of a Madman, that he has *lost* his Understanding: but only, that the proper *Use*, or *Direction*, of it, is perverted.

'Tis true, indeed, that, as *Idiotcy* seems to be rather a *quid deficiens*, than a *ro positivum*; and may therefore be immediately occasion'd by the bad Mechanism (i. e. by a vitiated Arrangement and Motion) of the corporeal Particles, whether fluid or solid:—So, on the other Hand, *Madness* seems to have more in it of the *ro positivum*; and, consequently, to be the Effect of an higher and more absolute Cause. What can that Cause be? I am strongly and clearly of opinion, with Mr. Baxter (not Baxter the old Puritan, but Baxter the great modern Philosopher), that all *Madness* whatever proceeds from the powerfull and continued Agency of some separate Spirit, or Spirits, obtruding phantastic Visions on the Soul of the insane Person. If the Majority of Dreams are but the Madness of Sleep, what is Madness, properly so called, but a waking Dream? For, as that most accomplished Metaphysician very justly reasons, “ The  
 “ Soul, in itself, is an uncompounded, simple Substance,  
 “ and hath no Parts, and therefore properly *no Constitution*:  
 “ neither is it liable to *any Change, or Alteration*, in it's own  
 “ Nature. The *inert Matter* of the Body could never affect  
 “ it thus [i. e. could never so affect the Soul, as to occasion  
 “ *tion*.”

the Vehicle of transmitting to the Intellect: and, without which Transmiffion, the Intellect, im-  
plunged

“ fion Madnefs]. *That* could only *limit* the Facultys of  
 “ the Soul, farther and farther, or *deaden* it's Activity:  
 “ but not *animate* it after fuch a *terrible* Manner. Hence  
 “ there is no other Way for it's being affected *in this* Man-  
 “ ner, but the *Caufe* I have already assigned. — — — —  
 “ There is, indeed, a great Difference, and Variety, in the  
 “ Phænomena of *Reason* *disturbed*. But, univerfally, the  
 “ *Difeafe* could not be lodged in the Soul itfelf: nor could  
 “ the *Matter* of the Body affect it any other Way, than by  
 “ *deadening* [i. e. by impeding] it's Activity; which, I  
 “ think, is never the Cafe in thefe Appearances. In fhort,  
 “ the Diforder of *Matter* might make a Man a *ftupid* *Idiot*;  
 “ fubject him to *Sleep*, *Apoplexy*, or any Thing approaching  
 “ to it's own Nature: but could never be the *Caufe* of *Rage*,  
 “ *Diftraction*, *Phrenfy*, unlefs it were employed as an In-  
 “ ftrument by *some other* *Caufe*: that is, *It cannot of itfelf*  
 “ *be the* *Caufe* of thefe Diforders of Reason. If the *Inertia*  
 “ of *Matter* infers any Thing, it infers thus much.”  
 BAXTER'S *Enquiry into the Nature of the human Soul*, Vol. II.  
 p. 141, 142.—I no more doubt, that Mad Perfons, at this  
 very Day, are *Dæmoniacks*, or influenced and agitated by  
 incorporeal and invifible Beings; than I can doubt, that  
 fome People were fo *possessed*, at the Time of our Lord's  
 Abode on Earth. Such an Affertion will, probably, found  
 romantically ftrange, to a præjudiced, and to a fuperficial,  
 Ear. But (let the *Fact* itfelf really ftand how it may), I  
 think I can venture to pronounce, that the *Philofophy* of the  
*Opinion*, as ftated and argued by Mr. Baxter, is irrefragable.  
 —Examine firft, and then judge.

C

Unembody'd

plunged in a Mass of Clay, could have had no more Idea of outward Things, than an Oyster has

Unembody'd Spirits, both friendly and hostile (*ευδαιμονος, & κακοδαιμονος*), holy and unholy, have more to do with us, in a Way both of Good and Evil, than the Generality of us seem to imagine. But they themselves are, All, no more than Parts of that great Chain, which depends on the First Cause, or Uncreated Link: and can only act as Ministers of HIS Will.

*Luther* relates several uncommon Things, concerning his own Converse with some of the spiritual World: which, however fanciful they may, *prima facie*, appear; are by no means philosophically inadmissible. For so saying, I am sure to incur a Smile of Contempt, from Pertlings and Materialists: the former of whom *smear*, when they cannot *reason*; and wisely consider a *Grin*, and a *Syllogism*, as two Names for the same Thing. When it can be solidly proved, that the Gums are the Seat of Intellect; I will then allow, that a Laughter shews his Understanding and his Wit, every Time he shews his Teeth. Was *Ridicule* the legitimate Test of Truth, there could be no such Thing as Truth in the World; and, consequently, there would be nothing for Ridicule to be the Test of: as every Truth may be, and in it's Turn *actually has been*, ridiculed, by some insipid Witing or other. So that, to borrow a lively Remark from Mr. Hervey, "The Whim, of making Ridicule the Test of Truth, seems as suitable to the Fitness of Things, as to place Harlequin in the Seat of Lord Chief Justice." Moreover, *Ridicule* itself, view'd as *ridiculously*, usurping the Office of a philosophical Touch-stone; has been ridicul'd with

has of a Tinder-box. An unactive Consciousness of mere torpid Existence would have been the whole Amount of it's Riches, during it's Inclosure in a Prison without Door, Window, or Crevice.

The human Body is *necessarily* encompass'd by a Multitude of *other* Bodys. Which other surrounding Bodys (animal, vegetable, &c.), so far as we come within their perceivable Sphære, *necessarily* impress our Nerves with Sensations correspondent to the Objects themselves. These Sensations are *necessarily* (and, for the most Part, *instantaneously*) propagated to the Soul: which

with much Poignancy, and Strength of Sense, by the ingenious Pen of the late Dr. Brown, in his *Essay on Satire*:

“ Come, let us join awhile this titt’ring Crew,  
And own, the Ideot Guide for once is true:  
Deride our weak Forefathers’ musty Rule,  
Who therefore smiled, ’because they saw a Fool,  
Sublimer Logic now adorns our Isle:  
We therefore see a Fool, because we smile!

*Truth* in her gloomy Cave why fondly seek?  
Lo, gay she sits in *Laughter’s* dimple Cheek:  
Contemns each surly Academic Foe,  
And courts the spruce Free-thinker and the Beau.

No more shall REASON boast her Pow’r divine;  
Her Base eternal shook by *Folly’s* Mine.  
TRUTH’s sacred Fort th’ exploded *Laugh* shall win;  
And Coxcombs vanquish *Berkley* by a GRIN!”



can no more *help* receiving them and being affected by them, than a Tree can resist a Stroke of Lightening.

Now, (1.) if all the *Ideas* in the Soul derive their Existence from *Sensation*; and, (2.) if the Soul depend, absolutely, on the *Body*, for all those Sensations; and, (3.) if the *Body* be both primarily and continually dependent, on other extrinsic Beings, for the very Sensations which it [the *Body*] communicates to the Soul; — the Consequence seems, to me, undeniable: that neither the immanent nor the transient Acts of Man (i. e. neither his mental, nor his outward Operations) are *self-determin'd*; but, on the contrary, determined by the Views with which an Infinity of surrounding Objects *necessarily*, and almost incessantly, impress his Intellect.

And on *what* do those surrounding *Objects themselves*, which are mostly material (i. e. on what does Matter, in all its Forms, Positions, and Relations), depend? Certainly, not on Itself. It could neither be its own Creator, nor can it be its own Conserver. In my Idea, every Particle of Matter would immediately revert into Non-existence, if not retained in Being, from Moment to Moment, by the Will of HIM who *upholds all Things by the Word of his Power\**, and *through Whom all Things consist*†.

\* Heb. i. 3.

† Col. i. 17.

Much

Much less, does Matter depend on the Human Mind. Man can neither create, nor \* exterminate, a single Atom. There are Cases, wherein he can *alter* the Modes of Matter: so as to form (for Instance) certain vegetable Fibres into Linen, Linen into Paper, and Paper into Books. He can also throw that Linen, or Paper, or Books, into a Fire; and thereby dissolve the present *connection* of their Particles, and annihilate their *modal Relations*. But, notwithstanding he has all this in his *Power*, (tho', by the Way, he'll never *do* either one or the other, except his *Will* be *necessarily* determined by some effectual Motive); still, the seeming Destruction amounts to no more than a Variation. Not an individual Particle of the burnt Matter is extermin'd: nor even it's essential Relation, to the Universe, su-

\* To all her other antiphilosophical Absurditys, *Arminianism* adds the supposed *Defeasibility* of saving Grace: by giving as her Opinion, that the Holy Principle in a renewed Soul is not only a *corruptible* and *perishable* Seed, but that it, frequently, and actually, *does* suffer a *total Extinction* and a *final Annihilation*. Or, as Mr. Wesley and his Fraternity vulgarly express it, " He who is, to-day, a Child of God, " may be, to-morrow, a Child of the Devil." As if the Principle of Grace were less privileged than a Particle of Matter! And as if Man, who cannot annihilate a single Atom, were able to annihilate the most illustrious Effect of the Holy Spirit's Operation! *Credat Judæus, &c.*

perfected. There would be, præcisely, the same Quantity of solid Substance, which there now is, without the Loss of a corpūscular Unit; were all the Men, and Things, upon the Face of the Earth, and the very Globe itself, reduced to Ashes. Consequently, Matter is absolutely and solely dependent on God himself.

Thus have we, briefly, traced the winding Current to it's Source. The Soul, or Intellect, depends on it's *Ideas*, for the Determinations of its *Volitions*: else, it would will, as a blind Man walks, at a Venture and in the Dark.—Those Ideas are the Daughters of *Sensation*; and can deduce their Pedigree from no other Quarter. The embody'd Soul could have had no Idea of so much as a Tree, or a Blade of Grass, if our Distance from those Bodys had been such, as to have præcluded their respective Forms from occurring to the Eye.—The *Senses*, therefore, are the Channels of all our natural Perceptions: Which Senses are entirely *corporeal*: as is the *Brain* also, that grand Centre, to which all their Impressions are forwarded, and from whence they immediately act upon the Immaterial Principle.—These corporeal Senses receive their Impressions from the Presence, or Impulse, of *exterior Beings* (for all our Sensations are but Modes of Motion).—And every one of those exterior Beings is dependent,  
for

for Existence, and for Operation, on GOD Most High.

Such is the Progression of one Argument (and 'tis but one among many), for the great Doctrine of PHILOSOPHICAL NECESSITY: A Chain, concerning which (and, especially, concerning the Determination to Action, by Motives arising from Ideas) Mr. *Wesley* modestly affirms, that "It has not one good Link belonging to it." Seriously, I pity the Size of his Understanding. And I pity it, because I verily believe it to be a Fault which he *cannot help*: any more than a Dwarf can help not being Six Feet high. Lame indeed are all his Commentations:

" *But better he'd give us, if better he had.*"

I shall close this Chapter, with submitting a few plain and reasonable Quærys to the Reader.

1. How is that Supposition, which ascribes a *Self-determining Will* to a created Spirit, less ABSURD, than that Supposition, which ascribes *Self-Existence* to Matter?

2. In what Respect, or Respects, is the Arminian Supposition of a *fortuitous Train of Events*; less ATHEISTICAL, than the Epicuræan Supposition of a *fortuitous Concurrence of Atoms*?

3. If Man be a *Self-determining Agent*; will it not necessarily follow, that there are as many *First Causes* (i. e. in other Words, as many GODS), as there are MEN in the World?

4. Is not *Independence* essentially prærequisite to *Self-determination*?

5. But is it true in FACT, and would it be found PHILOSOPHY to admit, that *Man* is an *independent Being*?

6. Moreover, is the Supposition, of *Human Independence* and *Self-determination*, found THEOLOGY? At least, does it comport with the *Scriptural Account* of Man? For a Specimen of which Account, only cast your Eye on the Passage or two that follow.—*The Way of Man is not in himself: it is not in Man that walketh to direct his own Steps* \*.—*Without Me* [i. e. without Christ], *ye can do nothing* †.—*In Him* [i. e. in God] *we live, and are moved* (κινουµεθα), *and have our Existence* ‡.—*It is He who worketh All in All* §.—*It is God, who worketh in you both to will and to do* ||.—*Of Him, and to Him, and through Him, are all Things* ¶.

7. May we not, on the whole, soberly affirm; that the Scheme of Necessity is *Philosophy in her*

\* Jer. x. 23.

† Acts xvii. 28.

|| Phil. ii. 13.

† John xv. 5.

§ 1 Cor. xii. 6.

¶ Rom. xi. 36.

right

*right Mind? And, that the Scheme of Contingency is Philosophy run mad?*

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### CHAPTER III.

*Several OBJECTIONS, to the Scheme of NECESSITY, answered.*

**I**T seems most agreeable to the radical Simplicity, which God has observed in His Works; to suppose, that, *in themselves*, All human Souls are *equal*. I can easily believe, that the Soul of an Oyster-woman has, naturally, the (unexpanded) Powers of *Grotius*, or of *Sir Isaac Newton*: and that what conduces to raise the Philosopher, the Poet, the Politician, or the Linguist, so much above the ignorant and stupid of Mankind; is, not only the Circumstance of intellectual Cultivation, but (still more than That) his having the Happiness to occupy a better House, i. e. a *Body* more commodiously *organized*, than They.

The Soul of a *Monthly Reviewer*, if imprison'd within the same mud Walls which are tenanted by the Soul of *Mr. John Wesley*; would, similarly circumstanced, reason and act (I verily think) exactly

exactly like the Bishop of Moer-fields. And I know some very sensible People, who even go so far, as to suppose, that, was an Human Spirit shut up in the Skull of a Cat; Puss would, notwithstanding, move prone on all four, purr when stroaked, spit when pinched, and Birds and Mice be her darling Objects of Pursuit.

Now, tho' I can, by no means, for my own Part, carry Matters to so extreme a Length as this; yet, I repeat my Opinion, that Much, very Much, depends on corporeal Organization. Whence the usual Remark, that a Man is (I would rather say, appears to be) sensible and ingenious, according to his Dimension and solid Content of Brain. That is, as I apprehend, the Soul is more capable of *exerting* it's Powers, when lodg'd in a capacious and well-constructed Vehicle. I dare believe, that the Brain of Dr. *Thomas Nowell* is, to That of Mr. *John Wesley*, as 2 to 1, at the very least. And yet, all this is the Result of absolute *Necessity*. For, what is Brain, but Matter peculiarly modify'd? And Who is the Modifier? Not Man, but God.

I just now hinted the Conjecture of some, that an human Spirit, incarcerated in the Brain of a Cat; would, probably, both think and behave, as that Animal now does. But how  
would

would the \* Soul of a Cat acquit itself, if inclosed in the Brain of a Man? We cannot resolve this Question, with *Certainty*, any more than the other. We may, however, even on *this* Occasion, address every one of our human Brethren in those Words of that great philosophic Necessitarian, St. Paul; and ask, *Who maketh thee to differ from the lowest of the Brute Creation? Thy MAKER's Free-will, not thine.—And what Præ-eminence hast thou, which thou didst not receive from Him? Not the least, nor*

\* Let not the Reader start, at that Expression, 'The Soul of a Cat.' For tho' the Word, so apply'd, may seem strange to those who have not weigh'd both Sides of the Question (it would have seem'd very strange to me, about 15 Years ago); yet, on giving the Cause an impartial Hearing, the Scale of Evidence will, in my Judgement, strongly decide for an *Immaterial Principle* in Brutes.

I mean not, here, to discuss the Argument. But let me hint, that one principal Hinge, on which the Enquiry turns, is: *Do these inferior Beings REASON, or do they NOT? If they do* (be it in ever so small a Degree), they must consist of something more than Body: i. e. they must be compounded of *Matter AND Spirit*.—If they do *not* reason at all (and we may as well doubt whether they can *feel* at all); we may set them down for mere material Machines.—He, however, who seriously thinks, that even Birds, or Insects, are *Watches*; may, with equal Ease, while his Hand is in, advance a few Steps higher, and suppose, that Men are *Clocks*, i. e. larger Watches of the three.

the



the Shadow of any.—*Now, if thou didst [not acquire, but] receive it, as a distinguishing Gift of His free and soverelgn Pleasure ; why carryest thou thyself proudly (καυχασαι), as tho' thou hadst not received it \* ?*

“ He, who through vast Immensity can pierce ;  
 “ See Worlds on Worlds compose one Universe ;  
 “ Can tell how System beyond System runs ;  
 “ What other Planets circle other Suns ;  
 “ What vary'd Being peoples ev'ry Star :  
 “ May tell, WHY Heav'n has made us as we are.”

What the Poet could not tell, the Bible does.—  
 “ Why are we made as we are ?” *Even so, Father : for so it seemed good in Thy Sight. Which is Answer enough to satisfy me.*

I take the Truth of the Matter to be this. All the intellectual Distinctions, which obtain, throughout the whole Scale of animated Existence, from the brightest Angel down to Man, and which give Advantage to one Man above another ; which intellectual Distinctions descend, likewise, in just Gradations, from Man, to the minutest Animalcule ;—are distributed, to each Individual, *in Number, in Measure, and in Weight †*, by the

\* 1 Cor. iv. 7.

† Wisd. xi. 20.

sovereign

sovereign Will and the unerring Hand of GOD *the only Wise*. The Uses, to which those intellectual Powers shall subserve; the Term of their Duration; and, in short, every Circumstance relative both to *them* and their *Possessors*; I consider as falling under the Regulation of God's determining and permissive DECREE *before Time*, and of His ever-present and ever-active PROVIDENCE *in Time*.

According to this Scheme of Things (a Scheme, which, when fairly weighed, will be found the most chearfull to Men, and the most worthy of God, which was ever proposed to the Human Mind); that melancholy, that absurd, that atheistical Fiction, whose Name is *Chance*, has nothing to do with God or with His Works. On the contrary, the golden Chain of NECESSITY, PROVIDENCE, or FATE ('tis no Matter which you term it), is let down, from the Throne of the Supreme, through all the Ranks of animated and of unanimated Creation: guiding and governing every Individual Spirit, and every Individual Atom, by such Means, and in such a Manner, as best comport with the Dignity, the Efficacy, the Wisdom, and the Love, of HIM who *holds* the Chain, and who has *implicated* every Link.

Thus, *He doth according to His Will, in the Armys of Heaven, and among the Inhabitants of*  
*the*

*the Earth; and none can stay His Hand, or say unto Him, What dost thou\*? Hence it is, that the very † Hairs of our Heads are, all, number'd in His Book; and not one of them can fall from it's Pore, without the Leave of Heaven. He is the Guardian of † Sparrows; and will not let what we account the meanest Insect expire, 'till the Point of Time, divinely destined, is come. He not only tells the Number of the † Stars, and calls them each by Name; but notices and directs the very Particles of § Dust, which float in the Atmosphere. The || Sun shines not, but at His Command: nor can a ¶ Wind blow, but by Authority from Him.—May we not say, of NECESSITY, what the Psalmist says, of the central Luminary, round which our Globe is wheel'd; that *there is nothing hid from the Heat thereof?**

And yet, there are Those, who think, that *Necessity* makes no Part of the *Christian System!*

Mr. *Wesley* is, or pretends to be, of this Number. Let us give a concise Hearing to the DIFFICULTYS, which, in his Estimation, clog the Scheme of evangelical and philosophical Fate:

\* Dan. iv. 35.

† Psalm cxlvii. 4.

|| Job ix. 7.

† Matth. x. 29, 30.

§ Isaiah xl. 12.

¶ Psalm cxxxv. 7.

pho;

tho' they are such as have been refuted again and again.

I. " There can be no moral Good, or Evil; no Virtue, and no Vice."

So thought \* *Aristotle*; and his Disciples, the *Peripatetics*. Hence, they defined Moral Virtue to be an *elective* Habit, flowing originally from *Free-will*, and render'd easy by repeated Acts.

It is no Wonder, that proud Heathens should thus err; seeing they *knew not the Scriptures, nor the Power of God*. But Mr. Wesley should remember, that *he has read, and professes to believe, a Book which tells him, that a Man can receive nothing, except it be given him from Heaven*†; that we cannot even *think a good Thought*‡, unless God breathe it into our Hearts; and that it is *the Father of our Lord Jesus Christ, who must work in us that which is well-pleasing in His Sight* §.

\* And yet *Aristotle*, tho' a *vehement*, was not (any more than his Disciple of the Foundery) a *consistent, Freewill-man*. Hence, *Aristotle*, being once asked, " Who can keep a Secret?" made this odd Answer: *He that can hold red-hot Coals in his Mouth*.—Surely, *Freewill* must be very feeble, and *Necessity* irresistibly potent, upon this Principle! Not to ask: If *Freewill* cannot, on a proper Occasion, shut the Mouth of the Man that has it; how can it bring him Virtue, and save his Soul?

† John iii. 27. ‡ 2 Cor. iii. 5. § Hebr. xiii. 21.

Not

Nor should his Lordship of Moor-fields forget, that he has solemnly subscribed (to omit all present Mention of *Articles* and *Homily's*) a certain *Liturgy*: in which Liturgy, among a Thousand other Passages equally excellent, GOD Himself is address'd, as the sole Being, *From whom ALL holy DESIRES, all good COUNSELS* [or sincerely devout Intentions], *and all JUST WORKS, do procede.* The Supreme is, likewise, in that same "Calvinistical and Antinomian Prayer-book," declared to be the *Almighty and ever-living God, who MAKETH us both to WILL and to DO those Things that be GOOD and acceptable to his divine Majesty.* And, in absolute Harmony with this necessitating Principle, the said Book beseeches the Blessed Father and Governor of Men, that, *By HIS holy INSPIRATION, we may THINK those Things that are good;* and that we may, *by HIS mercifull GUIDANCE, faithfully PERFORM the same.* If this is being, what Mr. Wesley terms, "a fine Piece of Clock-work;" I heartily wish and pray, that *I* may, every Hour of my Life, be so wound up.

But still, says the Objector, "Moral Good, or Evil," cannot \* consist with Necessity. I, on the

\* "The hackney'd Objection to the Doctrine of Necessity, from it's being [pretendedly] *inconsistent with the*  
" *Idea*

the contrary, say, that it both *can*, and *does*. Mr. Wesley does not consider the tremendous consequences, which unavoidably flow from his Position. For, if *necessary* Virtue be neither *moral*, nor *praise-worthy*, 'twill follow, That God Himself (who, without all Doubt, is *necessarily* and unchangeably Good) is an *immoral* Being, and *not Praise-worthy* for his Goodness ! On the same horrible Arminian Principle, 'twould also follow, that Christ's most perfect Obedience (which was *necessary* : for He *could not but* obey perfectly) had *no Morality* in it, was totally *void of Merit*, and entitled Him to neither *Praise*, nor *Reward* ! The Axiom, therefore, which dares to affirm, that " Necessity and Moral Agency are irreconcilable Things ;" lays, at once, an Axe to the Root both of natural and revealed Religion, and

" *Idea of Virtue and Vice, as implying Praise and Blame ;*  
 " may be fully retorted upon it's Opponents. For, as to  
 " their boasted *Self-determining Power* (were the Thing *possible*  
 " *in itself, and did not imply an Absurdity*), by which  
 " they pretend to have a Power of acting *independently* of  
 " every Thing that comes under the Description of *Motive* ;  
 " I scruple not to say, that it is as foreign to every Idea of  
 " Virtue or Vice, Praise or Blame, as the grossest Kind  
 " of Mechanism that the most blundering Writer in De-  
 " fence of Liberty ever ascribed to the Advocates for moral  
 " Necessity."

Dr. Priestley's Exam. of Beattie, &c. p. 178.

D

ought

ought to be hissed back again by all Mankind to the Hell from whence it came.

The Crucifyers of the Son of God perpetrated the *most immoral Act*, that ever was, or ever will be, committed. And yet, I am expressly assured, by the written Testimony of the Holy Ghost, enter'd on a Record which will continue to the End of Time, that *Herod, and Pontius Pilate, and the People of the Jews, were gather'd together against Jesus, for to do whatsoever God's Hand and God's Counsel had FORE-DETERMINED to be done*\*. So that, upon *Christian Principles* at least, NECESSITY and MORAL EVIL (by the same Rule, also, NECESSITY and MORAL GOOD) may walk † hand in hand together. If Mr. Wesley prefers *Aristotle* and the other Gentlemen of the *Lycæum*, to the Inspired Writers; and chuses the *peripatetic* Scheme of Free-will, rather than the *Bible* Scheme of Necessity; he must, for me, go on to hug an Idol that cannot save.

The whole Cavil amounts to præcisely this. *If God is the alone Author and Worker of all Good; Virtue ceases to be Virtue: And, If God is the free Permitter of Evil, Vice ceases to be Vice.* Can any Thing be, at once, more impious, and more

\* Acts ii. 23. and iv. 28.

† I have largely canvass'd this Point, in a former Tract, entitled, *More Work for Mr. John Wesley.*

irrational,

irrational, than the Letter and the Spirit of these two Propositions ?

In one Word : those Modes of Action, called *Virtue* and *Vice*, do not cease to be *moral*, i. e. to affect our *Manners*, as Creatures of God, and as Members of Society ; be those Modes occasion'd by what they may. Acts of Devotion, Candor, Justice, and Beneficence, together with their Opposites, are, to all Intents and Purposes, as *morally* good or evil, if they flow from one Source, as from another : tho' no Works can be *evangelically* good and pleasing to God, which do not spring from His own Grace in the Heart. But this latter Circumstance is entirely of *spiritual* Consideration. It has nothing to do, off or on, with the mere \* *Morality* of Actions. Good is *morally*, i. e. religiously excellent, or socially beneficial ; and Evil is *morally*, i. e. religiously bad or socially injurious ; whether Men be self-determining Agents, or not. Light is Light, and Darkness is Darkness ; flow they from the right hand, or from the left.

\* *Morality* is, I think, usually, and very justly, defined to be, *That Relation, or Proportion, which Actions bear, to a given Rule.* Consequently, neither Necessity, nor Non-Necessity, has any Thing to do with the *Morality* of Action.

D 2

2. We



2. We are told, that, on the Hypothesis of NECESSITY, Man is “ neither *rewardable*, nor “ *punishable*; neither *praise-*, nor *blame-worthy*.”

No Objection can be more unphilosophical than this, because it quite loses sight of the very Point in Debate; viz. of *Necessity* itself: by which, certain Causes *inevitably* produce certain Effects, and certain Antecedents are *inevitably* concatenated with certain Consequences. 'Tis sufficient, therefore, to answer: that the Will of God has established a natural *Connection* between Virtue and \*Happiness, Vice and Misery. This divinely establish'd Connection is so indissoluble, that, even in the present State of Things, Happiness never fails to enter at the same Door with Virtue; nor does Misery ever fail to tread upon the Heels of Vice.

Some Sensualists, however, profess otherwise: and affirm, that their own Deviations from the moral Path are neither attended, nor follow'd, by any pungent Briar, or grieving Thorn. Their Draughts are all balmy and nectareous, without a Drop of Wormwood or of Gall, to allay the Sweetness, or to embitter the Remembrance.

Those Gentlemen must, however, excuse me from taking their Word for this. I don't believe

\* I here speak of *intellequal* Happiness or Misery.

one Syllable of it to be true. Both Scripture, and the Nature of the Case, and the Observations I have made; unite to render me quite positive, that *The Way of Transgressors is bard\**: that, even in the MIDST of *Laughter*, they have a Tinge of *Sorrow* in their *Hearts*; as well as that *the END of their Mirth is Heaviness*†. They may, for a Time, like the Lacedæmonian Boy, *conceal* the Wolf that is eating out their very Intraills; and set the Gloss of an outward Sardonian Smile, on the inward Pangs they endure: but the Great Law of NECESSITY, from which neither the Virtuous nor the Licentious are exempt, assures me, that this pretended Ease is mere Dissimulation and Grimace.

One of the most sensible Men I ever knew, but whose Life, as well as his Creed, had been rather excentric; returned me the following Answer, not many Months before his Death, when I asked him, ‘Whether his former Irregularitys were not both accompany’d, at the Time, and succeeded, afterwards, by some Sense of mental Pain?’ *Yes*, said he: *but I have scarce ever owned it, ’till now. We* [meaning, We Infidels, and Men of fashionable Morals] *don’t tell You all that passes in our Hearts.*

\* Prov. xiii. 15.

† Prov. xiv. 13.

The *Fact*, then, plainly is, that Rectitude of Manners saves People from much Uneasiness of Mind; and, that the Perpetration of moral Evil involves in it a Trojan Horse, whose hidden Force puts their Comforts to the Sword. I have seen Instances of this, in very high, as well as in more humble, Life: notwithstanding all the Labor and Art, which have been obtended, to vail it from the Eye of Man. *They who plough Iniquity, and sow Wickedness, reap the same\**: the Crop is always, more or less, similar to the Seed. *The wicked Man travelleth with Pain, all his Days; and a dreadful Sound is in his Ears †; let him say what he will to the contrary. So that we may almost assert, with || Seneca,*  
 “ Prima

\* Job iv. 8.

† Job xv. 20, 21.

|| Epist. Lib. 16. Ep. 2.—When St. Paul speaks (Eph. iv. 19.) of some who were *ἀπλησύνες*, which we render, *fast Feeling* (tho' it may better be render'd, *quite sunk in Indolence and Idleness*; totally enervated, and dissipated; Enemies to all honest, manly, and laborious Employ:) there is no Necessity for supposing even the English Phrase to import, that those wretched People were void of inward Horror and tormenting Anguish; but that they were quite void of outward Decency, and had no Feelings of Delicacy: for there is a Sort of Refinement (tho' bad is the best), which even Vice itself is capable of.

When the same Apostle speaks, elsewhere (1 Tim. iv. 2.), of the *νεκρωθησάντων*, or Persons whose Consciences have been  
*seared*

“ *Prima & maxima peccantium Pœna est, peccasse:*” i. e. *the very Commission of Sin is it's own primary and capital Punishment.*

God Himself has joined the Chain together: no Wonder, therefore, that it's Links cannot be put asunder. Hence, I conclude, that, let what seeming Consequences soever flow from the Position of Necessity; God would not have ty'd moral and natural Evil together, into one Knot, if moral Evil were not justly punishable. And, while FACTS, indisputable FACTS, say, Aye; FACTS I will still believe, tho' ten Thousand imaginary *Inferences* were to say, No.

I must likewise add, that, if we shut out the *Doctrine* of Necessity, which asserts the inseparable Connection of moral Evil with intellectual (and, often, with external) Infelicity; Men will want one of the most rational \* *Motives*, which  
can

*feared as with an hot Iron*; the Word (not to canvass, here, the several critical Senses which it will admit of.) may be fairly consider'd, as importing neither more nor less than This, that they carry a fearfull Brand, or *Mark of Condemnation*, in their own Minds; tho' they may endeavor to toss off Matters, outwardly, with an Air of seeming Unconcern.

\* Should Any be so pitiaibly undiscerning, as to ask, “What can *Necessity* have to do with *rational Motives*?”—  
I answer: that there are numberless Cases, wherein certain

can possibly induce them to an *Hatred* of VICE. — And so great is the Depravation of Human Nature, that, were it not for the *Tbing* Necessity, VIRTUE neither would nor could have any Sort of Existence in the World.

As for that *Mixture* (or, rather, *Intersperſion*) of Good and Evil, which obtains throughout our sublunary Planet; this, likewise, I acknowledge to be the Consequence of actual and reigning Necessity. But this, in a philosophic Eye, reflects no more Blame, on Necessity itself; than the two contrary Powers of Attraction and Repulsion can reflect Dishonor on the Wisdom of Him, who, for good Reasons, endu'd Matter with those opposite Propertys.

*Motives* appear so very *rational* to the Mind, as to be absolutely *cogent*, and incline the Will effectually. For, the finally prædominant *Motive* constantly and infallibly determines the *Will*: and the Will, thus necessarily determin'd, as constantly and infallibly (all extrinsec Impediments removed) determines the Actions of the *Willer*. *Non est Intelligentis Causæ, sine Fine sibi proposito, agere.*

If *Motives* did not so operate on the *Mind*; and if the *Mind*, so operated upon, did not give Law to the *Will*; and if the Will, so byass'd and conciliated, did not (*positis omnibus ponendis*) necessarily influence the *Conduct*; Actions and Volitions would be UNCAUSED EFFECTS: than which Ideas it is impossible for any Thing to be more absurd and self-contradictory.

Couſin-

Cousin-german to the Second, is Mr. Wesley's 3d. Objection: namely, that, if universal Necessity determine all the Thoughts and Actions of Man, "there can be no Judgement to come;" i. e. God cannot, in the last Day, judge and sentence Mankind *according* to their Works.—I have, \* elsewhere, amply refuted this empty Cavil. But, as it is now hash'd and served up again in a different Dish, I will give it another Examination, before we dismiss it from Table.

The Objector forgets one main Circumstance, of no small Importance to the Argument: viz. that the *Judgement-Day*, itself, and the whole Process of the grand Transaction, together with every Thing that relates to it, directly or indirectly; are, upon the Christian Scheme, no less *necessary* and inevitable, than any intermediate Event can be. An Oak is not more the Daughter of an Acorn; than absolute Necessity will be the Mother of that universal Audit, wherewith she is already pregnant.

But, observe. The *scriptural* is not a *blind* Necessity, or a Necessity resulting (as some of the grosser Stoics believed) either from the planetary Positions, or from the "Stubbornness of Matter." I no where contend for these Kinds of Necessity:

\* More Work for Mr. John Wesley, p. 82—85.

which,

which, even admitting them to have their respective Degrees of physical Influence, in Subordination to Providence; still can never, by any Christian (nor, I should think, by any Man of refined Understanding), be consider'd as exercising the least Dominion over God Himself, by inferring any Sort of Causality on His interior Purposes, or extrinsec Operations.

On the contrary, Necessity, in general; with all it's extensive Series of adamantin Links, in particular; is in reality, what the Poets feigned of Minerva, the Issue of Divine Wisdom: deriving it's whole Existence, from the *Freewill* of God; and it's whole Effectuality, from his never-ceasing *Providence*.

Thus I affirm the Day of Judgement to be *necessary*: to-wit, because God has absolutely \* *appointed* it. For *His Counsel shall stand, and He will do all His Pleasure* †. It is also NECESSARY, that there should be conscious Beings, on whom to pass Sentence; and that there should be both good and evil Actions, on which the Sentence of the Judge should turn. We must, I think, admit this; or, at one Stroke, deny the *certain Futurition* of a Judgement-Day. And, for my own Part, I would much rather believe

\* Acts. xvii. 31.

† Isaiah. xlvi. 10.

and

and maintain so important an Article of revealed Religion, tho' upon the Principle of Necessity; than I would virtually deny it, as an Arminian, by imagining, either the Great *Day* itself, or the *Decisions* of the Day, to be Things of unfixed Chance, lying at sixes and sevens, and which, consequently, may or may not take Effect at all.

'Tis the Doctrine of *uncertain self-Determination*, which, by representing Events to lye at hazard, stamps Absurdity on the sure Expectation of a Judgement to come. It is the Doctrine of *absolute Necessity*, alone, which, by refusing to hang any one Circumstance on a peradventure, affixes the Seal of infallible Futurity to the Day itself, to the Business of the Day, and to all the Antecedents, Concomitants, and Consequences, of the Whole.

That side-Face of Arminian Freewill, which we have hitherto survey'd, carrys no more than a *squinting* Aspect on the Day of ultimate Retribution; by only leaving the Day, and it's Retributions, at the uncertain Mercy of a *may-be*. Look at the other Profile (i. e. view the *blind* Side) of the Arminian Goddess; and you'll immediately perceive, that, according to HER Scheme of Metaphysics, it is utterly *impossible* there should be any Day of Judgement at all. For,

He



He alone can be called “ a *self-determining* Agent,” who is *quite independent* on any other Agent or Agency whatever. If I *depend*, for my Being, for my Ideas, and for my Operations, on Another; my Being, and Ideas, and Operations, are and must be *influenced* and affected by that Dependence. Consequently, I am neither *self-existent* \*, nor *self-determined*.—But, if I am an *independent* Animal, I am also, necessarily, † *self-existent* :

\* See p. 173. of a Performance already quoted, namely, Dr. Priestley’s masterly ‘ EXAMINATION of Dr. Reid’s *Inquiry into the Human Mind*, Dr. Beattie’s *Essay on Truth*, and Dr. Oswald’s *Appeal to Common Sense*.’—I cannot help observing, what, by this Time, almost every Person knows, and every impartial Judge must acknowledge; viz. the Energy and Success, with which Dr. Priestley has batter’d the Free-will Lanthorns (the *Inquiry*, the *Appeal*, and the *Essay*), in which the three Northern Lights had respectively stuck themselves and hung themselves out to public View. It lay, peculiarly, in Dr. Priestley’s Department, to examine the Theory of those new Lights and Colors. And He has done it to Purpose. Tho’, I’m apt to think, that the luminous Triumvirate, like Æsop’s one-eyed Stag, received the mortal Shot from a Quarter whence they least expected it.

† An *independent Creature* is a Contradiction in Terms. To ask, “ Whether the Deity might not endue created Beings with philosophical Independence ?” is to ask, *Whether One God might not make Millions of Others*. I answer, No. And yet I do not, by so saying, “ limit the Holy  
“ One

*existent*: and I not only may be, but absolutely must be (view what Side of the Argument we will, Necessity stares us in the Face!) I absolutely must be a *self-Determinant*. Thus, Self-existence and Independence *necessarily* enter into the Basis of Self-determination, i. e. of Arminian or Methodistical Free-will.

Let us, for a Moment, imagine ourselves to be what Mr. Wesley supposes us.

*Lord of myself*, is essentially connected with, *Accountable to none*. Farewell, then, to the very Possibility of a Judgement-Day. Shall an *Independent* Being, who can have no Superior, hold up his Hand, as a Felon, at the Bar?—Shall a potent *Self-Exister* deign to be punished, for the evanid Crimes of an Hour?—Shall a sovereign *Self-Determiner* submit to receive Sentence from the Lips of another? Impossible. Paul was a Knave, for asserting it. And Felix was a Fool, for trembling at the empty Sound.

What a truly Christian Tenet, therefore, is that of Free-will! How patly it squares with the Bible! And with how good a grace does *orthodox* Mr. John introduce his

“ One of Israel.” His Power is still infinite. For, as some have well expres’d it, an *essential Contradiction* is no OBJECT of Power.

4th Objection, that "The Scriptures cannot be of Divine Original," if the Doctrine of Necessity be true.

I, *à contra*, scruple not to declare, that no Man can consistently acknowledge the "Divine Authority of the Scriptures," without believing their Contents: i. e. without being an absolute Necessitarian. I will even add, that all the intentional Defenders of Christianity in the World, who encounter Deism, or Atheism itself, on any but necessitarian Principles; such Defenders ever will, and inevitably must, have the worst End of the Staff: for the Bible will stand on no Ground but it's own; nor can the Cavillings of it's doctrinal Gainsayers (flimsy as their Cavillings are) be hewn effectually in Pieces, by any Weapons but those which the Bible itself supplies: Among others, it supplies us with the invincible two-edged Sword of *Prædestination* and *Necessity* (which two Edges, by the Way, terminate, Sword-like, in one common \* Point): a Weapon, peculiarly

\* People do not see all Things at once. The Rising of Truth, upon the Mind, is commonly gradual; like the Rising of the Sun, on the World. Hence, some Philosophers, who are rooted *Necessitarians*, either don't yet perceive, or forbear to acknowledge, the Coincidence of Scripture-Prædestination with physical and metaphysical Necessity.

But,

cularly formed and temper'd to penetrate the best Mail of our modern unbelieving Philistins; most of whom have Sense enough to laugh (and laugh they may in perfect Safety) at

“ *The pointless Arrow and the broken Bow,*”

equipped with which, Arminianism comes limping into the Field of Battle.

But, all in good Time. The more these Doctrines are examin'd, and compar'd together; the more clearly and strongly will they be found to suppose and support each other. The *Arminians* are aware of this: and pelt both *Prædestination* and *Necessity*, with equal Rage, and with the self-same Cavils.

Nor without Reason. For what is *Prædestination*; but *Necessitas imperata*; or, the free and everlasting Determination of God, that such and such a Train of Causes and Effects should infallibly take place in Time?—And what is philosophical Necessity, but *Prædestinatio elicitæ*; or, God's Determination drawn out into Act, by successive Accomplishment, according to the Plan præ-conceived in the Divine Mind?—*Necessity* (i. e. Fate, or Providence, to whose ceaseless Agency all the Laws and Modes and the very Being of Matter and Spirit incessantly subsERVE) this *Necessity* is, as a valuable Person phrases it, “ a strait Line,” however crooked it may sometimes appear to us; “ a strait Line, drawn from the Point of God's Decree,” And as *Prædestination* is the Point itself, from which the strait Line is drawn; so it is also the Point, into which the Line, progressively, but infallibly, reverts.

The

The *Caput vivum*, of a dextrous Infidel, is absolutely invulnerable by the *Caput mortuum* of Freewill Nonsense, tho' the asinine Jaw-bone were wielded by the Arm of a Samson.

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## CHAPTER IV.

*Specimen of SCRIPTURE-ATTESTATIONS to the Doctrine of NECESSITY.*

REFERENCES have already been made, in the Course of the present Essay, to several *Scripture* Passages, wherein Necessity is invincibly and decisively asserted. I will add a few others: and then leave the Reader to judge, whether *Necessitarians*, or *Chance-mongers*, give most Credit to the "Divine Original of the *Scriptures*."

*I withheld thee from sinning against Me.* Gen. xx. 6.

*It was not You that sent me hither, but God.* Gen. i. 5, 7, 8.

*I will harden his Heart, that he shall not let the People go.* Exod. iv. 21.

*It*

*It was of the Lord, to harden their Hearts, that they should come against Israel to Battle; that He might destroy them utterly. Josh. xi. 20.*

*The Stars in their Courses fought against Sifera. Judg. v. 20.*

*The Lord maketh poor, and maketh rich; He bringeth low, and lifteth up. 1 Sam. ii. 7.*

*They hearkened not to the Voice of their Father; because the Lord would slay them. 1 Sam. ii. 25.*

*Thus saith the Lord: Behold, I will raise up Evil against thee, out of thy own House; and I will take thy Wives, before thine Eyes, and give them to thy Neighbor, and he shall lie with Wives in the Sight of this Sun.—What was the Consequence?—So they spread Absalom a Tent upon the Top of the House; and Absalom went in unto his Father's Concubines, in the Sight of all Israel. 2 Sam. xii. 11. with 2 Sam. xvi. 22.*

*The Lord hath said unto him [to Shimei], Curse David. 2 Sam. xvi. 10.*

*And he [i. e. the Evil Spirit] said, I will go forth, and I will be a lying Spirit in the Mouth of all his [Ahab's] Prophets. And He [God] said, Thou shalt persuade him, and prevail also: go forth, and do so.—Now, therefore, the Lord hath put a lying Spirit in the Mouth of all these, &c. 1 Kings xxii. 22, 23.*

E

Both

*Both Riches and Honor come of Thee, and Thou reignest over all.* 1 Chron. xxix. 12.

*Then rose up the Chief of the Fathers of Judah and Benjamin, &c; whose Spirit God had raised to go up, to build the House of the Lord.* Ezra i. 5.

*The Lord gave, and the Lord hath taken away.* Job i. 21.

*Man is born unto Trouble, as the Sparks fly upward* (Job v. 7.) And, I'm apt to think, Sparks ascend by *Necessity!*

*He disappointeth the Devices of the Crafty, so that their Hands cannot perform their Enterprize.* (Job v. 12.) Be Men ever so shrewd, their utmost Dexterity will not avail, unless the Great Superintending Creator stamp it with Efficiency.

*Behold, He taketh away. Who can hinder Him? Who will say unto Him* [i. e. who has a *Right* to say unto God], *What dost thou?* Job ix. 12.—*For He is not a Man, as I am, that I should answer Him, and that we should come together in Judgement.* Ver. 32.

*Vain Man would be wise* [and the puny Prisoner of a Clod would be an independent, self-determining Freewiller!], *tho' Man be born as a wild Ass's Colt.* Job xi. 12.—What a Thunderbolt to human Pride! To the το αὐτεξουσιον. To αὐτοδυσπολεια. To the τα εἰς ἡμιν. To αὐτοκρατορια.  
To

To *Liberum Arbitrium*. To *Ipseitas*. To the Arminian Herb called, *Self-heal*. To *Independency*, *Self-Authority*, *Self-determination*, *Self-Salvation*, *innate Ideas*, and other pompous Nothings, with which Man's Ignorance and Conceit seek to plat a Wreath for the Enrichment of his Brows. *Vain Man, born as a wild Ass's \* Colt!*

“ How

\* And we should *remain*, to our dying Day, nearly on a Level with the Animal to which we are compared, were it not for the Care of those about us, and did we not *necessari-ly* become Parts of a Society antecedently formed to our Hands. In what a State would the present Generation be, had they not dropt (if I may use the Expression) into an House ready built! i. e. if we had been cut off from all Means of profiting by the Wisdom, the Experience, the Discoverys, the Inventions, and the Regulations, of those who lived before us. 'Tis a Circumstance of unspeakable Convenience, to be the Children of Time's Old Age.

Our mental Powers, like Chicken in their Shell, or a Plant in it's Semen, are no more than virtual and dormant; 'till elicited by Cultivation, and ripen'd by Experience, Attention, and Reflection. Civil Society, Dress, articulate Language, with all other usefull and ornamental Polishings which result from domestic and political Connection, are, in themselves, Things purely *artificial* and adventitious. If so, will it not follow, that (ever since the Fall) Man is, naturally, a wild Animal? Some very able Reasoners have gone so far, as peremptorily to pronounce him such. The late Dr. *Young*, in his “ Centaur not fabulous,” appears to have thought, that the greater Part of the Human Species profit so little by their accessory Opportunities of Improve-



“ How keenly,” says a fine Writer, “ is this  
 “ Comparison pointed! — Like the *Afs's*: an  
 “ Animal,

ment, as to go off the Stage, Semi Savages, at last; notwithstanding the inexhaustible and omnipotent Deluge of *FREEWILL*, which that ingenious Writer imagined every Man to bring into the World with him. Strange, that so immense a Reservoir, inhærent in the Soul, should yet leave the Soul so dry!

With Regard to the natural Wildness of Man, supposed and asserted by some Philosophers; thus much, I think, must be fairly admitted: that the Hypothesis derives much subsidiary Force, from various pertinent and well-authenticated *Facts*. For, if any Credit be due to human Testimony, there have been Instances of exposed Infants, who were nursed by Forest Animals; and, when grown up, went prone on all-four, with a Swiftnes greatly superior to that of the nimblest Running-Footman: but totally unable (and no Wonder) to form the least articulate Sound. 'Tis added, that, like any other wild Creature, they would fly from the human Sight (i. e. from the Sight of their own Species *refined*), with a Roar of Fear and Hatred, into the thickest Recesses of the Woods.

Civilization, tho' a very poor Succedaneum for that Divine Image, originally impress'd on our immortal Part, and lost by Adam's Transgression; is, however, of very great sæcular Importance. Nay, it's Importance is, with Regard to Millions of us, more than sæcular: for it is often a Providential Means of qualifying us to receive and understand that blessed Gospel, which, when made the Vehicle of Divine Power to the Heart, issues in our Recovery of God's Image, and in the Salvation of the Soul.

After

“ Animal, remarkable for it’s Stupidity, even  
 “ to a Proverb.—Like the Afs’s *Colt*: which  
 “ must be still more egregiously stupid than the  
 “ Dam.—Like the *wild* Afs’s *Colt*: which is  
 “ not only blockish, but stubborn and intract-  
 “ able; neither possesses valuable Qualities by  
 “ Nature, nor will easily receive them by Dis-  
 “ cipline.—The Image, in the Original, is yet  
 “ more strongly touched. The comparative  
 “ Particle *like*, is not in the Hebrew. *Born a*  
 “ *wild Afs’s Colt*. Or, as we should say in  
 “ English, *A mere wild, &c.*” (HERVEY’S  
 Theron and Aspasio, Dial. 13.)

*He [i. e. God] is in one Mind, and who can  
 turn Him? and what His Soul desireth, even That  
 He doth. He performeth the Thing that is ap-  
 pointed for me. And many such Things are with  
 Him. Job xxiii. 13, 14.—Quæry: Who is Self-*

After all, let the Instruments of our Refinement, and of  
 our Knowledge (whether in Things temporal, or in Things  
 sacred), be Who or What they may; and let us profit ever  
 so deeply by our Intercourse with the living, by Converse  
 with the recorded Wisdom of the dead, by the Perceptions  
 we receive from external Objects, and by Reflecting on the  
 Ideas of which those Perceptions are the Source: Still, no  
 Advantages are any Thing more to us, than Divine Provi-  
 dence makes them to be. *Let him, therefore, that glori-  
 es in the Lord. For, it is God, who teacheth Us more  
 than the Beasts of the Earth, and maketh Us wiser than the  
 Fowls of Heaven. 1 Cor. i. 31. Job xxxv. 11.*

*Determiner?* Man, or God? Surely, God. Nor is He only the Self-Determiner, but the *All-Determiner* likewise; throughout the whole Universe both of Spirits and of Matter.

*For He looketh to the Ends of the Earth, and seeth under the whole Heaven: To make a Weight for the Winds; and He weigheth the Waters by Measure. He made a Decree for the Rain, and a Way for the Lightening of the Thunder.* Job xxviii. 25, 26.

*When He giveth Quietness, who then can make Trouble? and, when He hideth His Face, who then can behold Him? whether it be done against a Nation, or against a Man only.* Job xxxiv. 29.—*Absolute Necessity still.*

*By the Breath of God, Frost is given: and the Breadth of the Waters is straiten'd. Also, by Watering, He wearieth the thick Cloud: He scattereth His bright Cloud. He causeth it to come: whether for Correction, or for His Land, or for Mercy.* Job xxxviii. 10—13.—We see, from this, as well as from a præceding and from two or three subsequent Quotations, that the Air cannot be compressed into a Current of *Wind*; nor *Rain* find it's Way to the Earth; nor Exhalations kindle into *Thunder* and *Lightening*; nor a *River* overflow it's Banks; nor suspended Vapors condense into *Snow* or *Hail*; nor Water freeze, or,  
when

when frozen, *thaw*; without the exprefs Appointment of God's Will, and the Hand of His particular Providence. Second Causes are but Effects of His Decree: and can operate no farther, than He, from whom they derive their whole Activity, condescends to make Use of them as Mediums of His own Agency.

*The Kingdom is the Lord's: and He is the Governor among the Nations.* Psalm xxii. 28.

*O Lord, Thou preservest Man and Beast.* Psalm xxxvi. 6.

*Except the Lord build the House, they labor in vain that build it. Except the Lord keep the City, the Watchman waketh but in vain.* Psalm cxxvii. 1.

*Whatsoever the Lord pleased, that did He; in Heaven, and in Earth, in the Seas, and in all deep Places. He causeth the Vapors to ascend from the Ends of the Earth: He maketh Lightnings, for the Rain: He bringeth the Wind out of His Treasuries.* Psalm cxxxv. 6, 7.

*He covereth the Heaven with Clouds, He prepareth Rain for the Earth, He maketh Grass to grow upon the Mountains. He giveth to the Beast his Food, and to the young Ravens, which cry.—He maketh Peace in thy Borders, and filleth thee with the finest Wheat.—He giveth Snow, like Wool; He scattereth the Hoar Frost, like Ashes.*

*He casteth forth His Ice, like Morfels: who can stand before His Cold? He sendeth out His Word, and melteth them: He causeth His Wind to blow, and the Waters flow. Psalm cxlvii. 8, 9, 14—18. — What so variable and uncertain, humanly speaking, as the Weather? And yet, we see, all it's Modes and Changes are adjusted and determined, from Moment to Moment, by Divine Impression: i. e. by a Necessity, resulting from the Will and Providence of the Supreme First Cause. Fire, and Hail; Snow, and Vapor; Stormy Wind; fulfilling His Word! Psalm cxlviii. 8.*

Neither is *material Nature* alone thus “\* bound “*fast in Fate.*” All other Things, the “*Hu- man Will*” itself not excepted, are no less tightly bound, i. e. effectually influenced and determined. For,

*The Preparations of the Heart, in Man; and the Answer of the Tongue; are from the Lord. Prov. xvi. 1. That is, Men can neither think, nor speak; they can neither resolve, nor act; independently of Providence.*

*The Lord hath made all Things, for Himself; for the Manifestation of His own Glory, and for the Accomplishment of His own Designs: even*

\* See *Pope's Universal Prayer.*

*the Wicked, for the Day of Evil.* Prov. xvi. 4.—  
If so, He has endued none of His Creatures with a *Self-determining* Power, which might issue in Counter-acting and Defeating the Purposes of His infinite Wisdom.

*A Man's Heart deviseth his Way: but the Lord directeth his Steps.* Prov. xvi. 9.—*Yea, There are many Devices in a Man's Heart: nevertheless, the Counsel of the Lord, THAT shall stand.* Prov. xix. 21.

*The Lot is cast into the Lap: but the whole Disposing thereof is of the Lord.* Prov. xvi. 33.

*Even the King's Heart is in the Hand of the Lord, as the Rivers of Water: and He turneth it, whithersoever He will.* Prov. xxi. 1.—*Odd Sort of Self-Determination, this!*

Enemys, and evil-minded Men, are under the absolute Controll of God; nor can their Enmity, or their Wickedness, do a Jot more Hurt, than He gives Leave.—*O Assyrian, the Rod of MY Anger.* Isai. x. 5.—*Thou art MY Battle-axe and Weapons of War: for with thee will I break in Pieces the Nations, and with thee will I destroy Kingdoms.* Jer. li. 20.—*Very extraordinary Declarations these, if Men are Self-determining Agents! a Self-determining Rod, for Instance: a Self-determining Battle-Axe: a Self-determining Hammer! Arminianism does That, which*  
God,

God, by the Prophet, satirizes in the following lively Terms: *Shall the AXE boast itself against Him that beweth therewith? or shall a SAW magnify itself against Him that shaketh it? As if the ROD should shake itself against Them that lifted up! or, as if a STAFF should lift up itself as though it were no Wood!* Isai, x. 15.—What! is that noble Free-willer, MAN, comparable to an *Axe*, to a *Saw*, to a *Rod*, and to a *Stick*; not one of which can operate, or so much as move, but in Proportion as 'tis acted upon? This is worse than being likened to Mr. Wesley's *Clock-work*! But who can help it?

The Prophet goes on, elsewhere. *The Lord of Hosts hath sworn* [i. e. hath solemnly and immutably decreed], *saying; Surely, as I have thought, so shall it come to pass: and as I have purposed, so shall it stand.—This is the Purpose, which is purposed upon the whole Earth; and this is the Hand that is stretched out upon all the Nations. For the Lord of Hosts hath purposed, and who shall disannull it? And His Hand is stretched out, and who shall turn it back?* Isai. xv. 24, 26, 27.—Grand and conclusive Quæstions! Quæstions, however, which lordly Arminianism can solve in a Moment. *Who shall dis-annull God's Purpose? Why, human Freewill to be sure.—Who shall turn back God's Hand? Human Self-determination can do it, with*

as

as much Ease as our Breath can repel the Down of a Feather!

*I form the Light, and create Darknes: I make Peace, and create Evil. I the Lord do all these Things.* Isai. xlv. 7.

*Who is he that saith, and it cometh to pass; when the Lord commandeth it not? Lam. iii. 37. The highest Angel cannot.*

*Wisdom and Might are God's. He changeth the Times and the Seasons. He removeth Kings, and setteth up Kings. He giveth Wisdom to the Wise, and Knowledge to them that know Understanding.* Dan. ii. 20, 21.

Locusts, and other ravaging Insects, cannot afflict a Land, without a Commission under the Great Seal of Providence. *The Locust, the Canker-worm, the Caterpillar, and the Palmer-worm; my great Army, which I sent among you.* Joel ii. 25.

*Shall there be Evil in a City [viz. any Calamitous Accident, as 'tis commonly called], and the Lord hath not done it? Amos iii. 6.—Impossible.*

*I caused it to rain upon one City, and caused it not to rain upon another City.—I have smitten You with Blasting, and Mildew.—I have sent among You the Pestilence.—Your young Men have I slain with the Sword.* Amos iv. 7—10.

*They*



*They [Paul and Timothy] were forbidden of the Holy Ghost to preach the Word in Asia.—They essayed to go into Bithynia: but the Spirit suffer'd them not. Acts. xvi. 6, 7. Had Self-determination any Thing to do here?*

*A certain Woman, named Lydia, heard us: whose Heart the Lord opened, so that she attended to the Things that were spoken by Paul. Ibid. 7. 14.*

*As many, as were ordained unto eternal Life, believed. Acts xiii. 48.*

*I am carnal, sold under Sin. For that which I do,  $\alpha \gamma \omega \nu \omega \nu$ , I am far from approving: for what I would, that do I not; but what I hate, that do I.—To will is present with me: but how to perform that which is good, I find not. For the Good that I would, I do not: but the Evil which I would not, that I do.—When I would do Good, Evil is present with me. I delight in the Law of God, after the inner Man: but I see another Law in my Members, warring against the Law of my Mind, and bringing me into Captivity to the Law of Sin which is in my Members. O wretched Man that I am! Who shall deliver me from the Body of this Death? I thank God, through Jesus Christ our Lord. So then, with the Mind, I myself serve the Law of God: but, with my Flesh, the Law of Sin. Rom. vii. 14—25. According to the Account which St. Paul here gives of himself, he no more dreamed of*

of his being a *Self-determiner*, than of his having attained to *sinless Perfection*. No Wonder that some flaming Arminians have a peculiar Spite against this Apostle!

*In Whom* [i. e. in Christ] *we also have obtained an Inheritance: being PRÆDESTINATED, according to the Purpose of Him who WORKETH ALL THINGS ACCORDING TO THE COUNSEL OF HIS OWN WILL.* Eph. i. 11.

Speaking of *Affliction* and *Persecution*, the Apostle comforted himself and his fellow-sufferers, by resolving All into *Necessity*: *That no Man should be moved by these Afflictions; for Ye yourselves know, that we are APPOINTED thereto.* 1 Theff. iii. 3.

What Idea St. James entertained, concerning Freewill and Self-determination, fully appears from the following Admonition: *Ye know not [much less can ye be the Disposers of] what shall be on the Morrow. For what is your Life? it is even a Vapor that appeareth for a little Time, and then vanisheth away. Ye ought to say, IF THE LORD WILL, we shall live, and do this, or that.* James iv. 14, 15.—Why did St. James reason in this Manner? Because he was endued with Grace and Sense to be a *Necessitarian*.

So was St. Peter. Hence he tells the Regenerated Elect, to whom he wrote, *Ye also, as lively*

*lively Stones, are built up, a spiritual House.* 1 Pet. ii. 5. This is giving Freewill a Stab under the fifth Rib. For, can *Stones* hew themselves, and *build* themselves into a regular *House*? no more, in this Apostle's Judgement, can Men form themselves into Temples of the Holy Ghost. It is the Effect of *necessitating* Grace.

*The Prophecy came not, in old Time, by the Will of Man: but holy Men of God spake as they were moved by the Holy Ghost.* 2 Pet. i. 21.—Necessity, again.

*There shall come, in the last Days, Scoffers, walking after their own Lusts.* 2 Pet. iii. 3.—But the Apostle could not have been sure of this, without taking *Necessity* into the Account: or, as himself expresses it, unless they, who *stumble at the Word, were APPOINTED to Disobedience.* 1 Pet. ii. 8.

*There are certain Men crept in unawares, who were, BEFORE, of old, ORDAINED to this Condemnation.* Jude 4. If so, were not the Sin and Condemnation of those Men *necessary* and inevitable?

CHAP.

## CHAPTER V.

*Proofs that CHRIST Himself was an absolute  
NECESSITARIAN.*

**L**EST any, who may not, hitherto, have considered the Subject, with the same Attention that I have done, should be startled at the Title of this Chapter; I shall adduce the larger Evidence, in Order to make good what the Title imports. The Reader will not, however, expect a Synopsis of the *whole* Evidence, by which this great Truth is authenticated: for, were I to attempt *that*, I must transcribe well-nigh all the 89 Chapters of the four Evangelists.

It should seem, that our Blessed Lord began His public Ministrations with His Sermon on the Mount, recorded *Matt. V. VI. and VII.* In that Discourse, are the following Passages.

*One jot, or one Tittle, shall in no wise pass from the Law, 'till all be fulfilled.*

*Thou canst not make one Hair white or black.*

*Your Father, who is in Heaven, maketh His Sun to rise on the evil and the good, and sendeth Rain*

*on*

*on the just and on the unjust.* Surely, Man can neither promote, nor hinder, the Rising of the Sun and the Falling of the Rain!

*THINE is the Kingdom, and the Power, and the Glory, for ever.*—How can a Free-willer say the Lord's Prayer?

*Which of you, by taking Thought, can add one Cubit unto his Stature?* The Word ἄλκια signifies both *Stature*, and *Age*. As we have no single Term, in English, which comprizes both those Ideas together; the Passage should be render'd periphrastically: *Which of you, by being anxious, can either make Addition to his Stature, or prolong the Duration of his Life?*

*Be not tormentingly distressed, concerning Futurity: for Futurity shall take Care of it's own Things. Sufficient unto the Day is the Evil thereof:* i. e. Commit yourselves, in a believing and placid Use of reasonable Means, to the Will and Providence of Him, who has already lain out the whole Plan of Events in His own immutable Purpose. The appointed Measure of supposed *Evil* is infallibly connected with it's *Day*: which no Corrodings of imaginary Anticipation can either stave off, or diminish.

“ *Reasonable Means!* are not all Means, here—*“ by, shut out of the Case?”* No. Not in any Respect whatever. For we know not what Means God will bless, 'till we have try'd as many as we can.

can. But, when all tryed, the Result still rests with Him.

I shall only quote one other Passage, from the Sermon on the Mount.—*The Rain* [of Affliction] *descended, and the Floods* [of Temptation] *came, and the Winds* [of Persecution] *blew, and beat upon that House* [the House of an Elect, Redeemed, Converted Soul]: *but it fell not; for it was founded upon a Rock.* That is, in plain English, it *could not fall.* It stood, *necessarily*: or, as the Sense is yet more forcibly express'd in St. Luke, *When the Flood arose, the Stream beat vehemently upon that House, and COULD NOT shake it.* Luke vi. 48.

In other Parts of the Gospels, we find CHRIST reasoning and acting on the highest Principles of absolute Necessity.

*I will; Be thou clean:* said He, to the poor Leper. What was the Consequence? *And immediately his Leprosy was cleansed.* Matt. viii. 3.—The effect *necessarily* followed. The Leper *could not but* be healed.

And, indeed, what were all the *Miracles* wrought by JESUS, but Effects of His *irresistible* and *necessitating* Power? Let the Christian Reader examine and weigh each of those Miracles, with this Remark in his Eye; and he will soon become a Convert to the Doctrine of Necessity.

F

Was

Was it possible for those Miracles *not* to have taken Effect? i. e. was it possible for Christ's Miracles *not* to have been Miracles? Was it *Chance*, which armed His Word with Ability to heal and to destroy? If so, farewell to all Christianity at once. I can perceive no Shadow of Medium between *Necessity* and rank *Infidelity*.

Neither can I make any Thing of the *Prophecys* of Christ, unless those Prophecys be considered as *infallible*: i. e. as inferring a *certain*, or *necessary*, Accomplishment, in every Part. For, if a single prædicted Circumstance *can possibly* happen, *otherwise* than it is foretold; the entire Argument, for the Truth of Divine Revelation, drawn from the Topic of Prophecy, moulders into Dust.

Nor is the Arminian *Self-determining* Hypothesis more compatible with (what is the essential Basis of Prophecy) the *Fore-Knowledge* of God. If, for Example, it so lay at the Freewill of Christ's Betrayer and Murderers, that they *might*, or might *not*, have betrayed and crucify'd Him; and if it so lay at the Freewill of the Romans, as that they *might*, or might *not*, have destroyed Jerusalem; it will follow, that those Events were philosophically *contingent*: i. e. there was *no Certainty* of their taking place, till after they *actually had* taken place. The Self-determining Will of  
Judas

Judas *might possibly* have determined itself another Way. So *might* the Self-determining Will of every Person concerned in the Crucifixion of Christ. And so *might* the Self-determining Wills of those Romans, who besieged and raz'd Jerusalem. Consequently (on that Principle,) Divine Foreknowledge could not, *with Certainty*, know any Thing of the Matter. For that which is *not certainly, future*, is *not certainly, foreknowable*. It may be emptily consider'd, as *possible*: or (at the very utmost) be uncertainly guessed at, as *not improbable*. But KNOWLEDGE must be left quite out of the Question: for Knowledge will stand on *none but* \* CERTAIN Ground. God does  
not

\* There are four Links, which all the Art of Man can never separate; and which proceeds in the following order: Decree — Foreknowledge — Prophecy — Necessity. Let us take a short Scripture View of these sacred Links, and of their Connection with each other.

I am GOD, and there is none else; I am GOD, and there is none like Me: DECLARING the Ends from the Beginning; and, from antient Times, the Things that are not yet done: saying, MY COUNSEL SHALL STAND, AND I WILL DO ALL MY PLEASURE. — — — Yea, I have spoken: I will also bring it to pass. I have PURPOSED: I will also do it. Isaiah xlv. 9, 10, 11. I admit, that this sublime Passage, had immediate Reference to the certainty of Babylon's Capture by Cyrus. But not to That only. "The Things which are *not yet done*," as well as That in particular, are, *all*, known.



not *fore-know*, but *after-know* (i. e. He is never *sure* of a Thing's coming to pass, 'till it *does* or *has*

to Jehovah; and *many* of 'em explicitly prædicted likewise. And on what is God's absolute and all-comprizing Knowledge grounded? On the "COUNSEL", or Decree; and on the "PLEASURE", or sovereign and almighty Determination; of His WILL.—By the same Rule, that God had prædestinated, and did foreknow, the Exploits of Cyrus; He must have prædestinated, and foreknown, the Exploits of every other Man. Since, if any ONE Being, or any ONE Fact, Incident, or Circumstance, be *unknown* to God; EVERY Being, Fact, Incident, and Circumstance, may be equally unknown by Him. But, putting Matters upon the best Footing on which Arminianism can put them; the *Divine Knowledge* can neither be *eternal*, nor *infinite*, nor *infallible*, if aught is exempted from it, or if aught can happen otherwise than as it is foreknown.

How great a Stress God lays, on this His Attribute of complete and unmistakable PRÆSCIENCE; and how He claims the Honor of it, as one of those essential and incommunicable Perfections, by which He stands distinguished from false gods; may be seen, among other places, in *Isaiab* XLI. 21, 22, 23. and XLII. 8, 9. and XLIII. 9, 12. and XLV. 21.—Well, therefore, might St. James declare, in the Synod of Apostles and Elders held at Jerusalem, *Known unto God are All his Works, as' awo@, from Eternity.* Acts xv. 18.

The late excellent Mr. *William Cooper*, of BoKon, in New-England, (I say, the late; because I suppose that good man to be, e'er this Time, gathered into the Assembly of Saints made perfect); observes, in the Second of his *Four Discourses on Prædestination unto Life*, that it was the Scripture Doctrine of

has come to pass), if it be in the Power of His Creatures to determine themselves to a contrary Point of the Compass.

“ Oh, but God foreknows to what particular Point of the Compass they *certainly will* determine themselves.” Pray, leave out the Word, *certainly*; and likewise the Word, *will*: for they stab poor *Self-determination* to the Heart. If you retain those Words and their Ideas, you give up the very Essence of your Cause. For, what *certainly will* be, is no longer *uncertain*.

of God's OMNISCIENCE, which proselyted our famous Dr. South to Calvinism. “ I have it,” says Mr. Cooper, “ from very good Authority” [appealing, in the Margin, to Dr. Calamy's Continuation, Vol. I. p. 146.], “ that, some Time after the Restoration, Dr. South being in Company, at Oxford, with several Persons of Note, and among the Rest with Mr. Thomas Gilbert, who was afterwards one of the ejected Ministers; they fell into a Conversation, about the Arminian Points. — On Mr. Gilbert's asserting, that the PRÆDESTINATION, of the Calvinists, did necessarily follow upon the PRÆSCIENCE of the Arminians; the Doctor presently engaged, that, *If he [Gilbert] could make That out, he [i. e. Dr. South] would never be an Arminian, so long as he lived.* Mr. Gilbert immediately undertook it: and made good his Assertion, to the Satisfaction of those present. And the Doctor himself was so convinced, as to continue, to the last, a very zealous Assertor of the Reformed [i. e. of the Calvinistic] Doctrine, against it's various Opposers.”

F 3

And

And what is *not uncertain* is NECESSARY, or *will surely* come to pass, and *cannot but* do so: else, the *Certainty* evaporates into nothing.

When Christ sent his Disciples for an Ass's Colt, which, He foreknew and foretold, they would find exactly at such a Place; He added, that the Owner of the Animal, on their saying, *The Lord wants it*, would immediately permit them to lead it away. They went to the Village, and made up to the very Spot; where every Thing fell out, præcisely, as their Heavenly Master had prædicted. Let me ask: Was the Man's *Consent* to part with his Colt *necessary*; or was it *uncertain*? All Circumstances consider'd, had he Power to *refuse*, and might he *actually* have refused to let go his Property? If (which was certainly the Case) he *could not possibly* withhold his Assent, Christ's *Foreknowledge* was real; and the Man himself, what the ingenious Mr. Wesley would term, "a fine Piece of Clock-work;" but what I should term, a *necessary Free-Agent*. If, on the other Hand, he *might* have denyed complying with the Disciples' Request, and *could possibly* have dismissed them without Success: it will *necessarily* follow, that our Lord shot His Arrow at a venture, sent His Messengers on a blind Errand, and that His own *Foreknowledge* was *not* *Foreknowledge*, but random Conjecture and

and Surmize. — “ Oh, but our Lord foreknew “ that the Man *certainly would* do as requested.” Then the Man *could not help* doing it. His Volition was *inevitable*. It could not have been *infallibly known*, that he *certainly would* comply; if that Compliance was antecedently *uncertain*, and if it *could* so have happen'd that he might *not* have comply'd.

Thus does SCRIPTURE-PROPHECY (not one only, but every individual Prophecy in God's Book) demonstrate, 1. The absolute *Foreknowledge* of the Three Divine Persons: and, 2. The unalterable *Necessity*, or indefeatable Futurition, of Things foreknown.

Either God is *ignorant* of future Events, and his Understanding, like that of Men, receives gradual *Improvement* from Time and Experience and Observation (a Supposition blacker, if possible, than Atheism itself!); or, the whole Train of Incidents, even to the Rise and Fall of a Mote in the Air, *ever was, now is, ever will* be, and *ever must* be, exactly That, and no other, which He \* *certainly knew* it would be. FORE-KNOWLEDGE,

\* Properly speaking, it cannot be affirmed of God, that He either *did* know, or that He *will* know; but, simply, that He *knows*. For, *In Deum non cadunt prius & posterius*: there is no *past*, nor *future*, to HIM. All is *present*, and unsuccessive.

LEDGE, undarkened by the least Shadow of *Ignorance*, and superior to all Possibility of *Mistake*;

unsuccessive. The Distribution of Things, into those that *have* been, those that *are*, and those that *shall* be; is, indeed, suited to the flux Condition, and to the limited Facultys, of Beings like ourselves, whose Estimates of Duration are taken from the periodical Journeys of an opaque Grain, round lucid Speck termed the Sun: but can have no Place in Him, of whom it is declared, that *a Thousand Years are, with the LORD, as one Day; and one Day, as a Thousand Years.* And even this Declaration, magnificent as it is, falls *infinitely* short of the Mark.

When, therefore, I speak of *Foreknowledge*, as an Attribute essential to Deity; I speak, as St. Paul says, *after the Manner of Men.* The simple Term, *Knowledge*, would be more intrinsically proper: but then it would not so readily aid the Conceptions of ordinary Persons. Though, for my own Part, I would, always, rather call the Divine Knowledge, *Omniscience*, than give it any other Name.

Let me just hint, that, if *all Things*, without Exception, and without Succession, are eternally *present*, as an indivisible Point, to the Uncreated View; NECESSITY comes in, with a full Tide. For that, which is always a philosophical now, can be no other, nor otherwise, than it *is*. —Not to add: that the Deity, whose View of all Things is thus unchangeably fixed, and perpetual, and intransitory; must have within Himself a constant and irremediable source of standing *Uneasiness*, if any Thing can happen in Contrariety to his Will, and so as to cross or defeat the Wisdom and Goodness of his Designs. He must certainly interest Himself, and very deeply too, in the Accomplishment of a Will which is  
all-holy,

*Mistake*; is a Link, which draws invincible NECESSITY after it, whether the Scripture Doctrine of Prædestination be taken into the Account or no.

Take a few more Evidences of our Lord's Necessitarianism.

*When they deliver you up [to be try'd as religious Criminals at the Jewish and Heathen Tribunals], take no Thought how or what ye shall speak. For it shall be GIVEN you, in that same Hour, what ye shall speak. For it is not ye that speak, but the Spirit of your Father, who speaketh in you. Matt. x. 19, 20.*

*Are not two Sparrows sold for a Farthing? and one of them shall not fall on the Ground, without your Father. But the very HAIRS of your Head are all numbered. Matt. x. 29, 30.*

*O Father, THOU hast HID these Things from the wise and prudent, and hast REVEALED them unto Babes. Matt. xi. 25.*

*It is GIVEN unto You, to know the Mysteries of the Kingdom of Heaven: but to them it is NOT given. Matt. xiii. 11.*

all-holy, and all-right, and all-wise. Consequently, could such a Will (and his Will is precisely such) be frustrated, though but in one single Instance; that Frustration would necessarily be a Calamity on God Himself, and inflict essential and never-ending Pain on the Divine Mind. Another (I think, irrefragable) Proof, that nothing is left to Contingency.

*Without*

*Without a Parable spake He not unto them : that it might be FULLILLED; which was spoken by the Prophet. Matt. xiii. 34, 35.*

*Flesh and Blood have not revealed this unto thee, but my FATHER who is in Heaven. Matt. xvi. 17.*

*Upon this Rock WILL I build my Church, and the Gates of Hell SHALL NOT prevail against it. Ver. 18.*

*The Son of Man MUST go to Jerusalem, and suffer many Things, and be killed, and rise again the third Day. Ver. 21.*

*It MUST NEEDS be [Avasun est, there is a NECESSITY] that Offences come. Matt. xviii. 7. — Or, as St. Luke has it, It is IMPOSSIBLE [ἀνεπίδεκτον, it is not expectable] but that Offences will come : Luke xvii. 1. Our Lord not only asserted the Thing, which we mean by NECESSITY; but even made Use of the Word itself. And so we find Him doing, in three or four other Parts of the Gospels. Nor is the Sense, in which He used the Term, left ambiguous : as appears from comparing the two above Passages together. Necessity is that, by which, Things cannot, without the utmost Folly and Absurdity, be expected to come to pass any otherwise than just as they do. But Arminianism pays very slender Regard to Christ's Authority.*

Go

Go thou to the Sea, and cast an Hook, and take the Fish that first cometh up: and, when thou hast open'd his Mouth, thou shalt find a Piece of Money. Matt. xvii. 27.

All Men CANNOT receive this Saying, save they to whom it is given. He that CAN receive it, let him receive it. Matt. xix. 11, 12.

To sit on my right Hand and on my left, is not mine to give, except unto THEM for whom it is prepared of my Father. Matt. xx. 23.

Let no Fruit grow on thee henceforward, forever. And, presently, the Fig-tree wither'd away. Matt. xxi. 19.

Whosoever shall fall on this Stone, shall be broken; but on whomsoever it shall fall, it will grind him to Powder. Matt. xxi. 44.

Many are called, but few are chosen. Matt. xxii. 14.

Fill ye up the Measure of your Fathers. — — —  
How \* CAN Ye escape the Damnation of Hell?  
Matt. xxiii. 32, 33.

*I send*

\* Monsieur Le Clerc (who would have thought it?) has a Passage, so full to the Sense of this observable Text, that one would almost imagine he designed it for the very Purpose. " Posito, Hominem Peccato deditum esse; nec per totam Vitam id habere, quod *necessario* postulatur ad Habitum Peccati exuendum; inde colligimus, *Necessitate Consequentia*, Hominem in Peccato MANSURUM, nec ullâ  
" Ratione



*I send unto you Prophets, and wise Men, and Scribes : and some of them ye SHALL kill and crucify ; and some of them SHALL ye scourge in your Synagogues ; and persecute them from City to City ; that upon YOU may come all the righteous Bloodshed upon the Earth.* Matt. xxiii. 34, 35. — Say not, “ Where is the “ Justice of this ? ” Justice belongs to another

“ *Ratione vitaturum Pœnas Peccatori debitas impœnitenti.*”  
Ontolog. Cap. 13.

I really wonder, at the above Writer's expressing himself thus. But I do NOT wonder, to hear the excellent LUTHER remark as follows. “ Nonne clarè sequitur, dum Deus “ Opere suo in nobis non adest, omnia esse MALA quæ “ facimus, et nos NECESSARIÒ operari quæ nihil ad Salutem “ valent? Si enim non nos, sed solus Deus operatur Salutem “ in nobis; nihil, ante Opus ejus, operamur salutare, “ velimus nolimus.” (De Servo Arbitr. Sect. 43.) i. e. *It is clearly evident, that, 'till God is present in us by His own gracious Influence, WHATEVER we do is EVIL : and we NECESSARILY do those Things only, which have no Tendency to Salvation. For if it is God alone who worketh Salvation in Us, and not We in Ourselves; we can do nothing salutary, will we or will we, 'till He Himself actually doth so work in us. — Well said, honest Martin. To God's Blessing upon the bold and faithfull Assertion of such noble Truths as This, we owe our REFORMATION from Popery. And nothing will finally preserve us from being carryed captive into the Popish Egypt again; but the Revival and Prævalency of the same noble Truths which at first led us forth from that House of Bondage.*

Argument.

Argument. We are not now treating of *Justice*, but of *Necessity*. Keep to the Point.

*Two Men shall be in the Field: ONE shall be taken, and the OTHER left. Two Women shall be grinding at the Mill: one shall be taken and the other left.* Matt. xxiv. 40, 41.

*This Night, before the Cock crow, thou SHALT DENY me thrice.* Matt. xxvi. 34. — Might Peter not have deny'd Him? and might Christ have proved mistaken?

*If it be POSSIBLE, let this Cup pass from me.* Matt. xxvi. 39. — But it was not possible.

*Thinkest thou that I cannot now pray to my Father, &c; but how then shall the Scriptures be fulfilled, that thus it MUST be?* Ver. 53, 54.

*All this was done, THAT the Scriptures of the Prophets might be fulfilled.* Ver. 56.

*And they crucified Him, and parted His Garments, casting Lots; that it MIGHT be FULLFILLED which was spoken, &c.* Matt. xxvii. 35. — Nothing but there Necessity, from Beginning to End!

My Appeals to the other Three Evangelists shall be extremely concise.

*He goeth up into a Mountain, and calleth unto Him whom He WOULD and they \* CAME unto Him.* Mark iii. 13. If

\* It is præcisely the same, in the spiritual *Conversion* of the Soul to God. None can come, 'till effectually Called: and

*If any Man HAVE EARS, to hear, let him hear.*  
Mark vii. 16.

*With Men, it is IMPOSSIBLE: but not with God.*  
1b. x. 27.

*Except the Lord had shortens'd these Days, no  
Flesh should be saved, But, for the ELECTS' sake,  
whom*

and they, who are Called effectually, cannot but come. For, as the profound and judicious Mr. Charnock unanswerably argues, "If there be a Counsel [i. e. a Display of " Godlike Wisdom and Design] in framing the lowest Creature, and in the minutest Passages of Providence; there " must needs be an higher Wisdom in the Government of " Creatures to a supernatural End, and in framing the Soul " to be a Monument of His Glory." *Charnock* on the Attributes, P. 373. — I have met with many Treatises on the Divine Perfections: but with none, which any way equals That of Mr. Charnock. Perspicuity, and Depth; metaphysical Sublimity, and evangelical Simplicity; immense Learning, and plain, but irrefragable, Reasoning; conspire to render that Performance one of the most inestimable Productions, that ever did Honor to the sanctify'd Judgment and Genius of an Human Being. If I thought myself at all adæquate to the Task, I would endeavor to circulate the Outlines of so rich a Treasure into more Hands, by reducing the Substance of it within the Compass of an *Octavo* Volume. Was such a Design properly executed, a more important Service could hardly be rendered to the Cause of Religion, Virtue, and Knowledge. Many People are frightened at a Folio of more than 800 Pages, who might have both Leisure and Inclination to avail themselves of a well-digested Compendium.

whom He hath chosen, He hath shortened the Days.  
 — False Prophets, should seduce, IF IT WERE POSSIBLE, even the Elect, Mark xiii. 20, 22.

One of you, that eateth with me, SHALL betray me. Ib. xiv. 18.

All Ye SHALL be offended, because of Me, this Night, Ver. 27.

The Hour is COME: the Son of Man is betrayed, &c. Ver. 41.

But the Scriptures MUST be fulfilled, Ver. 42.

Many Widows were in Israel, but to NONE of them was Elias sent, save unto Sarepta, a City of Sidon, to a Woman that was a Widow. And many Lepers were in Israel, in the Time of Eliseus the Prophet: but NONE of them was cleansed, save Naaman the Syrian, Luke iv. 26, 27.

I MUST preach the Kingdom of God to other Cities also: for therefore am I sent. Ver. 43.

Not one of them [i. e. not a single \* Sparrow], is forgotten before God. Ib. xii. 6.

All Things that are written by the Prophets, concerning the Son of Man, SHALL be accomplished.

- \* " Ob Blindness to the future, wisely giv'n,
- " That each may fill the Circle mark'd by Heav'n !
- " Who sees, with equal Eye, as God of All,
- " An Hero perish, or a Sparrow fall."

POPE.

For

*For He SHALL be delivered to the Gentiles, and shall be mocked, &c.* Luke xviii. 31.

*There shall not an HAIR of your Head perish.* Ib. xxi. 18. — i. e. before the appointed Time.

*Truly, the Son of Man goeth [to Crucifixion and Death] as it was DETERMINED: but Woe unto that Man, by whom He is betrayed.* Ib. xxii. 22.

— What a different View did Christ entertain of *Prædestination* and *Necessity*, from that which the Arminians profess to have! The Son of God connects two Ideas, which those Gentlemen are for setting at an infinite *Distance*: namely, the DETERMINING DECREE of His Father, by which Moral Evil is effectually permitted; and the PENAL WOE, justly due to the Persons, who, in Consequence of that effectual Permission, are, necessarily, Evil Agents. I shall just touch again upon this Particular, when we come to *Jobn* xix. 11.

*This, that is written, MUST yet be ACCOMPLISHED in Me, and He was reckon'd among the Transgressors: for the Things concerning Me have an End [i. e. they shall every one come to pass].* Luke xxii. 37.

*This is YOUR HOUR, and the Power of Darkness.* Ver. 53.

OUGHT not Christ to have suffer'd these Things? Ib. xxiv. 26. — i. e. Was there not a *Necessity* for those very Sufferings, and were they not inevitable?

*evitable?* Certainty itself is not more certain. The entire chain of His Humiliation proceeded *just as it should*, without one Circumstance deficient, or one redundant. It all fell out, præcisely, as it *ought*: and ought to have fallen out, præcisely, as it *did*. Why? Because God had *decreed* it, and because Man's Salvation (which was no less decreed) required it. It was prædestinated, that Christ should be deliver'd up to Death, even to the Death of the Cross, and there make His Soul an offering for Sin. But he could not have been betrayed, without a Betrayer: nor crucified, without Crucifyers. The *Means*, therefore, no less than the *End*, were necessarily included (as they always are) within the Circle of Divine Præappointment.

But I go on.

*That, which is born of the Flesh, is Flesh: and that, which is born of the Spirit, is Spirit.* John iii. 6. — What is this but saying? Man, in his natural State, is *necessarily* corrupt: Man, in a regenerate State, is *necessarily* byas'd to God.

*If thou knewest the Gift of God, and who it is that saith to thee, Give me to drink; thou wouldst have asked of him.* Ib. iv. 11. — But she did *not* know Him, and therefore *could not* so pray to Him. Our Lord, however, knew *her* to be one of his Elect, and that the Time of her Conver-

G

sion

sion was very near. And, that she might be converted præcisely at the very Time appointed, *He MUST NEEDS go through the Territory of Samaria.* John iv. 4.

*The Hour is coming, and now is, when the Dead* [elect Souls, but hitherto unregenerated, and of Course dead to God] *SHALL bear the* [converting] *Voice of the Son of God; and, bearing, they SHALL live.* Ib. v. 25.—All true Conversion is wrought by *invincible Power.* The Dead *necessarily* continue so, 'till they are *necessarily* raised to life. A dead Soul, no more than a dead Body, can neither *quicken* itself, nor *binder* God from doing it. Whoever goes to Christ and Heaven, goes thither by gracious *Necessity*: a *Necessity* so powerfull, that it even makes him *willing* to go.

*All that the Father giveth me, SHALL come to me.* Chap. vi. 37.—They come *necessarily*: i. e. they cannot but believe with the Faith which is of the Operation of God.

*This is the Father's Will, who sent me, that, of ALL which he hath given me, I should lose NOTHING; but should raise it up again at the last Day.* Ver. 39.—God's Will is *Necessity* itself.

*No Man CAN come to Me, except the Father, who hath sent Me, draw him. ——— It is written in the Propbets, And they [i. e. my People] shall be all taught of God. Every Man, therefore, that hath*

*both heard and both learned* [i. e. who has been drawn] *of the Father, COMETH unto Me.* John vi. 44, 45. — Necessity, on both sides! 'Till drawn, none can come: and, *when drawn, none can stay away.*

*Therefore said I unto you, that no Man CAN come unto Me, except it be GIVEN to him of my Father.* Ver. 65.

*They sought to take Him: but no Man laid Hands on Him, BECAUSE His Hour was not yet come.* Chap. vii. 30. — 'Till then, their Hands were tyed and bound with the invisible, but adamantin, Chain of Necessity. And yet, I suppose, because they did not *see nor feel* the Chain, they looked upon themselves as *Self-determining Free-Agents!*

*Whosoever committeth Sin, is the Servant* [δουλος, the Slave] *of Sin.* Chap. viii. 34. — But, according to the Arminian View of Things, it is *such a Slavery* as was never heard of before: the *Slave* is at *perfect Liberty* all the while! I cannot believe this. On the contrary, I believe what follows:

*If the Son shall MAKE you free, ye SHALL be free indeed.* Ver. 36. — Observe, 'till Christ *make us free* from the Guilt and Dominion of Sin, we are, *necessarily*, in Thralldom to both. If He deliver us, we are, *necessarily*, emancipated from each.



*Why do ye not understand my speech? even because ye cannot bear my Word.* John viii. 43.—A plain, pertinent, decisive Reason.

*He that is of God, beareth God's Words: ye therefore bear them not, BECAUSE ye are not of God.* Ver. 47.—Either not chosen; or, at least, not yet drawn and taught; of Him.

*I MUST work the Works of Him that sent Me, while it is Day.* Chap. ix. 4. Christ was under a Necessity of doing so. He could not do any other.

*Jesus said, For Judgement I am come into this World: that they, who see not, might see; and that they, who see, may be made blind.* Ver. 39.—Can any Thing be more strongly expressed than This?

*A Stranger will they not follow, but will flee from him: for they know not the Voice of Strangers.* Chap. x. 5.—i. e. The converted Elect disapprove of false Teachers, as necessarily as Sheep run away from a strange Man they are afraid of.

*Other Sheep I have, which are not of this Fold: them also I MUST bring, and they SHALL bear my Voice.* Ver. 16.—I must; and they shall. What is this but double Necessity?

*Ye believe not, BECAUSE Ye are not of my Sheep, as I said unto you.* Ver. 26.——Consequently,  
Faith

Faith hangs, not upon Man's Self-determination, but on God's own Self-determined Election.

*I give unto my Sheep eternal Life, and they shall never perish.* John x. 28. — i. e. Their Salvation is necessary, and cannot be hinder'd.

*Lazarus, come forth!* Chap. xi. 43. — Was it in Lazarus's Power, *not* to awake and rise up?

*Though he had done so many Miracles before them, yet they believed not on Him; THAT the saying of Esaias the Prophet MIGHT BE FULLFILLED, 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 Esaias said again, HE hath blinded their Eyes, and barden'd their Heart; that they should NOT see with their Eyes, NOR understand with their Heart, and be converted, and I should heal them.* Chap. xi. 37—40. If an Arminian can extract Free-will and Self-determination from these Flowers; he possesses a very different Alembic, from any which *I* am Master of:

*One of you SHALL betray me: — — he it is, to whom I shall GIVE a Sop when I have dipped it. And, when He had dipped the Sop, He GAVE it to Judas Iscariot, the Son of Simon. And, AFTER the Sop, Satan enter'd into him. THEN said Jesus unto him, That thou dost, do quickly.* Chap. xiii. 21, 26, 27. — Awefull Proceſs!

*I will pray the Father, and He shall give you another Comforter, — whom the World CANNOT receive, because it seeth Him not, neither knoweth Him.* John xiv. 16, 17.

*Because I live, Ye SHALL live also.* Ver. 19. — Christ lives and reigns in Glory, necessarily: and so must His People.

*Ye have not chosen Me, but I have chosen You, and ordained You; that ye should go and bring forth Fruit, and that your Fruit should remain.* Chap. xv. 16.

*They have both seen and bated both Me and my Father: but this cometh to pass, THAT the Word might be FULLFILLED which is written in their law; They bated Me without a Cause.* Ver. 24, 25.

*Father, THE HOUR is come.* Chap. xvii. 1. — The prædestined Season of my Crucifixion and Death.

*None of them [none of my Apostles] is lost, but the Son of Perdition, that the Scripture might be fullfilled.* Ver. 12.

*The Cup which my FATHER hath given Me, shall I not drink it?* Chap. xviii. 11. — A Cup, all whose Ingredients were mixed in the Father's Decree, and administer'd by Providence, tho' Wicked Men were the Instruments of accomplishing God's Counsel. *Qui vult Finem, vult etiam Media ad Finem.*

*Pilate*

*Pilate said unto them, Take ye Him, and judge Him according to your Law. The Jews therefore said unto him, It is not lawfull for us to put any Man to Death. That the Saying of Jesus might be FULLFILLED, which He spake, signifying, by WHAT Death he should dye. John xviii. 31, 32. — God had decreed, and Christ Himself had foretold, that He should dye by Crucifixion. But had the Jews accepted of Pilate's Overture, Christ could not have been crucify'd, for that was no Jewish Punishment: He must have been stoned. To fullfill both Decree and Prophecy, they were divinely over-ruled, to let the Romans be His Executioners: in Consequence of which, He was affixed to the Cross. — NECESSITATION throughout!*

*Pontius Pilate was a Free-will man. He did not believe Necessity. He was a sturdy (not Self-determiner, for no Man can be really and truly that; but a) Self-determinationist: i. e. he thought himself a Self-determining Agent. Hence his Speech to Christ: Speakest thou not to ME? Knowest thou not, that I have Power to crucify thee, and have Power to release thee? To which the Lamb of God reply'd, Thou couldst have no Power AT ALL against Me, except it were GIVEN thee from above: therefore, he, that delivered Me unto thee, hath the greater Sin. John xix. 10. —*

Here, I presume, Mr. Wesley will step in with his favorite Universal Demonstration, "Not so." — ' If the Power both of the Betrayer and of the ' Crucifyer was *given* them, and *from above* too, ' i. e. from God Himself; Judas and Pilate ' could have *no sin at all* in acting as they did, so ' far from having the *greater Sin* by that Means'. The Methodist must excuse me, if I believe the Testimony of CHRIST, in Preference to any Cavil that can originate in Moor-fields.

Again. I assert, that the Roman Soldiers *bad it not in their Power* to break the Messiah's Legs. For that Scripture was *necessarily* to be fulfilled, which had said, *A Bone of Him shall not be broken.* Chap. xix. 33, 36.

On the other hand, I assert, that the Soldier, who penetrated the Messiah's Side, did it *necessarily*. Because, another Scripture had said, *They shall look on Him whom they pierced,* Ver. 37. So sure is that Axiom, *Nil est in Effectu, quod non fuit in Causa.*

It was my Intention, to have produced, at much greater Length than I have done in the Close of the foregoing Chapter, the Suffrages of the *Apostles*, also, on behalf of this Doctrine: who offer their Evidence, from every Part of the inspired Epistles. But, at present, I waive this Advantage: and, for Brevity's sake, refer the Reader,

Reader, indiscriminately, to any Portion whatever of those Writings, which he may first open, or on which he may first cast his Eye. Dip where you will, your own *Reason* (abstracted from all Consideration of *Grace*) must instantly perceive, that the illuminated Penmen were as radicated *Necessitarians*, as their Divine Master.

And now, What can a fair and capable Examinant think, of the Arminian *Self-determination* Doctrine? A Doctrine which would impiously graft such a Monster as *Contingency*, on the Religion of JESUS CHRIST — a Religion, which, from it's Alpha to it's Omega, presents us with one, grand, unbroken, and indissoluble, System of *Necessity*!

Is it any Wonder, that Men, who consider the Incarnation, Miracles, Prophecys, Perseverance, Sufferings, Death, and Salvation, of the MESSIAH Himself, as Things of *Chance*; should likewise maintain *all other* Events to be equally *fortuitous*?

Hence, the Alertness and Rapidity, with which many of our modern Arminians (more *consistent*, but at the same Time more *atheistical*, than the Generality of their Prædecessors), not content with trampling on God's *Decrees*, are now verging toward a flat *Denial* even of God's *absolute* and *unlimited Knowledge*. Justly sensible, that  
their

their whole fairy Scheme of Chance, Uncertainty, and Contingency, is quite untenable, on the Position of Infallible Præscience; they make no Scruple to rob (if they were able) the Deity Himself of a Perfection essential to His very Being, rather than not stick the Feather of Free-will in the Cap of Man!

## CHAPTER VI.

*An Argument for NECESSITY, deduced from the Balance of Human LIFE and DEATH.*

**W**AS it not for that universal *Necessitation*, which results from the effective and permissive Will of God; all Things would be, in a Moment, unhinged, disjointed, and reversed. Endless Confusion, wild Irregularity, and the most horrible Disorder (to which the *Materia prima*, or Chaos, was Harmony itself), would prevail throughout the Natural and the Moral World.

The Property of *Attraction*, by which the Earth, and every other Mass of Matter, cohere respectively into one Body, and become capable  
of

of the most rapid Motion, without Dissipation of their constituent Particles; is one happy Effect of PHYSICAL Necessity. Analogous to which, but of incomparably greater Importance, is that *ineluctabilis Ordo Rerum*, or unalterable Contexture of Antecedents and Consequents, wisely præ-established in the Uncreated Mind; through the concealed energy of whose unerring Appointment, every finite intelligent Being both *is* and *does*, præcisely, neither more nor less, than the said unerring Wisdom of the Creator *designed*, or resolved to *permit*. And this is what I should chuse to call MORAL Necessity.

Supposing that Calculation to be just, which æstimates the adult Inhabitants of our own Globe at about One Hundred and Fifty Millions; or let their real Amount be what it may; who can possibly conceive the boundless Distractions and Desolations, which must every where ensue, were so great a Number of *fallen* Beings (like ramping Horses turned loose into a Field) endued with a Liberty of *Self-determination*, and left at large to the *Exercise* of it! For we must take the *Exercise*, and the outward *Operations* consequent upon it, into the Account: else mere *Self-determination* would answer no other End, than that of tantalizing and tormenting it's respective Possessors. — 'Tis well for us, that, notwithstanding  
our



our wild and licentious Arrogations of Sovereignty, the same Almighty Parent, who, without asking our Consent, whirls our Planet and our Persons round the Sun; does, with equal Certainty, and with as little Ceremony, roll us, and the Inhabitants of all the Worlds He has created, on the central Axis of his own Decree.

We have been gravely told, that this Representation of Things is *Heathenism*. You should rather call it, *Bible-ism*. For, THAT *Fate*, or *Necessity*, which the antient Vulgar thought proper to worship as a goddess; was, in their Idea, the Daughter of a blind, fickle Princess, called, *Fortune*, or *Chance*: who was, herself, the fabled Daughter of a no less fickle old Gentleman, named *Oceanus*. To which blind Lady, and her unsteady Father, the Scheme of CHRISTIAN Necessity is not in the least related, either by Consanguinity, or Alliance.

I must, however, acquit the Wiser of the Heathens, from the Absurdity of looking upon *Chance*, or *Fortune*, as a Reality. Sensible Men knew better, and laughed at the unphilosophical Chimæra. Nor is the Antiquity, of the Word itself, extremely high. 'Tis acknowledged, on all Hands, that *Tύχη* (from whence the Romans took their *Fortuna*) was a Term, invented long after the Times of *Hesiod* and of *Homer* (in whose

Writings

Writings it no where occurs); and was spawned by the atheistical Imagination of subsequent Poets: from whom (I think) *Ancus Martius* adopted it, and, by building a Temple to it's Honor, introduced it, as a Deity, among the Romans.

It ill becomes the *Arminians* to talk of *Heathenism*. Let 'em draw a solid Line, if they can, between *Fortune*, and *Contingency*. Let 'em shew us, how the Result of *Self-determination* differs from *Chance*. Let 'em reconcile their imaginary *αὐτεξαρτίου*, with the necessary *Dependency* of created Beings, and with the never-ceasing *Agency* of an \* univerfally particular *Providence*. When they have wrought these, and a few other similar Impossibilitys; I will THEN absolve their Scheme

\* Mr. Pope asks:

*When the loose Mountain trembles from on high,  
Shall Gravitation cease, 'cause You go by?*

I answer, *Yes*. Either Gravitation *shall cease*, while I go by; or I shall, in some way or other, be secured from suffering by it's Effect; unless the Will of God, to which all second Causes are absolutely subordinate, commission the "loose Mountain" to do me an Injury. I am of the great Mr. Charnock's Mind, that "There is Understanding, in every Motion: and an Eye, in the very Wheel that goes over us and crushes us." (Charnock on the Attributes, P. 419.)

from

from *Heathenism*. I will even acquit it of *Atbeism*.

*Birth* and *Death* are the æra and the Period, whose Interval constitutes the Thread of Man's visible Existence on Earth. Let us examine, whether those important *Extremes* be, or be not, unalterably fixed by the necessitating Providence of God. If it appear, that they *are*; we may the more easily believe, that all the *intercurrent* Events are under the Controll and Direction of the same infallible Hand.

I have heard it affirmed, that Descartes, the French Philosopher, was so consistent a Free-willer, as to have believed, that *Death* itself is absolutely subject to Human *Self-Determination*: that he consequently imagined, he had it in his Power to protract his own Age to any Extent he pleased, or to cut it præcisely as short as he himself chose: and would, very liberally, call any of his departed Friends, who had dyed with Reluctance, Fools; for *consenting* to a Change they did not wish to experience. The antient Romans, notwithstanding the Adulterations, with which the Doctrine of *Free-will* (and it's natural Attendant, *Scepticism*) debased and corrupted their Theology; were yet, in general, so decent, as to acknowledge, that *Death* lay at the Disposal of a Deity, less capricious than Fortune,

and

and more powerfull than any created Will. Hence, their occasional Reciprocation of *MORS* and *FATUM*. To intimate, that Men cannot *dye*, 'till God *pronounce* their Doom: and that, when He *fatat est*, or *issues the Word* of Summons, the earthly Vehicle can detain it's Guest no longer. —— Poor Descartes, with all his Dreams of Free-will, found himself obliged to dye, at the Age of Fifty-four!

I take the *Ratio formalis*, or præcisè Nature, of Death; to be neither more nor less than the Effect of SEPARATION. The *Separation of Spirit from Matter* is the immediate Cause, and seems to exhaust the Idea, of Animal Death. Now, only the same Power, which at first *joined*, can afterwards *sever*, the two Principles. Let the permitted *Means* of dissolving the Union be what they may, the *Dissolution itself* is an Act of God.

Whoever considers the relative Alterations, the domestic Revolutions, the Circulation of Property, and a Multitude of other negative and positive Consequences, which, either directly or remotely, follow on the Decease of the meanest Human Individual; must soon perceive, that, was not the Sceptre of Death swayed by the Determinations of Infinite Wisdom, such *partial* Inconveniencies must ensue, as would, in their complicated Amount, materially affect, if not entirely

entirely reverse, the *whole* System of sublunary Events. Some People (for Instance) would live *too long*. Others would dye *too soon*. Some would leave their assigned Work *unfinished*: from whence the Deity would be disappointed of His views, and surprized with a Chasm in His Administration of Government. Others would survive to *do more* than their allotted Business. From whence, the Divine Plan, would be disconcerted; the well-compact Web become loose, broken, and entangled; and the Administration of Providence degenerate into a Jumble of Confusion, Perplexity, and absolute Anarchy. In one word: God could not say, to any one of His Creatures, what he really does say to all and each of them; *Hilberto SHALT thou come, and NO FARTHER.*

Our *Entrance* into Life is determined and adjusted, by the same disposing Hand, which fixes and regulates our Departure. *Necessity* brings us into the World: and *Necessity* carries us out of it. What Man upon earth could help his being born at the very Time and Place he was? or could hinder himself from being the Son of such and such Parents? or alter a Thousand concurring Circumstances, by which his subsequent State, and his very Cast of Mind, were effectually and necessarily stamped? How absurd, then, must  
it

it be, to imagine that the Line, tho' *spun* at first by the Hand of Necessity; is afterwards *conducted*, and at last *cut off*, by the no-Fingers of Contingency! For it is impossible to conceive any Thing so absolutely contingent and uncertain, as the Operations, and the Exit, of a Self-determining Actor. Especially, if we suppose him (and the Arminian Scheme *does* so suppose him) to live in a World, where all about him is as precarious as himself; and where the great Sheet of Events, instead of being let down by the four Corners from Heaven, is only a fortuitous Complication of flimsy Threads, much of which is still liable to Unravelment, and the whole of which might never have been woven at all.

Might *Charles* the First have been the Son of Cromwell's Parents? And might *Cromwell* have been born legal Heir to the English Crown? Was it possible for Sir *Robert Walpole* to have been Prime Minister to Queen *Elizabeth*; and for Sir *Francis Walsingham* to have been Secretary of State to King *George* the Second? Yet, all these Impossibilities, and Millions of others, *might* have happen'd, upon the Arminian Scheme of *Chance*. A Scheme, which, if admitted, turns every Thing upside down, and knocks ev'ry Thing out of Joint:

H

*Diruit,*

*Diruit, ædificat, mutat quadrata rotundis.*

Why was Friar Bacon, and not Sir Isaac Newton, born in the thirteenth Century? Why were not the living Ornaments, of the present Generation, born an Hundred, or five Hundred, Years back? or reserved to Ages as remotely future? Arminianism may tell me, that "All this is casual: and that it was a CHANCE, not only when and where the present Race of Men might be born, and what Departments they should fill; how they should act, and how and when they shall dye; but whether they should so much as exist at first." I, on the contrary, discern such incontestable Traces of Wisdom, Propriety, and Design, in the Distribution of particular Men through successive Periods of Time, and in the whole Connection of Event with Event; that, for my own Part, I necessarily conclude, so regular a Chain could not possibly be hammer'd in the Cyclopæan Den of Contingency: but that every depending Link is fitted and fixed into each other, by the SUPREME INTELLIGENCE Himself; the Disposals of whose Providence, like the Covenant of His Grace, are order'd in all Things, and sure\*.

As

\* 2 Sam. xxiii. 5. — Those of us, who go to Church, profess ourselves to be "Tied and bound with the Chain of  
" our

As lightly as some People think of the *Bible*, that Book is the Fountain of true *Metaphysics*. A Book, no less weighty, with the Treasures of *philosophic* Wisdom; than bright, with the healing Beams of evangelical Consolation. To this blessed Oracle, I now refer the Quæstion; *Whether Human BIRTH and DEATH be not the Effects of DIVINE NECESSITATION?*

I shall not be very prolix. Two or three plain and pertinent Testimonys will answer the same Purpose, as two or three Hundred. — Let us begin with the Article of *Birth*.

*Rachel said unto Jacob, Give me Children, or else I dye. And Jacob's Anger was kindled against Rachel: and he said, Am I in GOD's stead? Gen. xxx. 1, 2.*

*Joseph said unto his Father, They are my Sons, whom GOD hath given me in this Place. Gen. xlviii. 9.*

*THEY HANDS have made me, and fashioned me together, round about. Job x. 8.*

*Thou art He that took me out of the Womb. Psal. xxii. 9.*

*Who boldeth [better render'd, Who PUTTETH] our Soul in Life, and suffereth not our Feet to be "our Sins." Why, then, should we deem ourselves too Grand to be tyed and bound, with the good, tho' not always perceivable, CHAIN of Providential Necessity?*



*moved.* Psalm lxvi. 9.—i. e. God *gave* us Life first; and *keeps* us alive, 'till it is His Pleasure to untye the Knot that binds us to the Body.

*Lo, Children are an Heritage of the Lord.* Psalm cxxvii. 3.—Or, as the Liturgy Translation reads, *Lo, Children and the Fruit of the Womb are an Heritage and Gift that cometh of the Lord.*

And the Case speaks for itself. The Birth of every single Infant is productive of no less than *everlasting* Consequences. Every Infant (even supposing him to dye such) is an *immortal* Being. But, supposing he lives to bear an active Part in Life, Society is very materially concerned in his Behavior. Each adult Individual makes important Movements, in the grand Circular Scale of Events. The Alteration of a single Birth, or of a single Death, from the first Period of Time 'till now, would have occasion'd such a *Difference*, that neither the Visible, nor the Invisible World, would have been *as it is*: i. e. something would have been wrong, either in Defect, or in Redundancy. None of us can tell, what may hang on the Nativity of the meanest Infant that is born of Woman. But the Creator knows: for He is acquainted with His own Decrees, and orders Matters accordingly.

*Thou hast covered me* [i. e. clothed my Soul with a material Body] *in my Mother's Womb*:—

— — *In*

— In thy Book [of Decree and Providence] all my Members were written. Psalm cxxxix. 13, 16.

To every Thing there is a Season, and a Time to every Purpose under the Heaven; [i. e. God has fixed an exact Point of Time, for the Accomplishment of all His Decrees: among which fixed and exact Points of Time, are] a Time to be BORN, and a Time to dye. \*Ecclef. iii. 1, 2.

Who \* formeth the Spirit of Man within him. Zech. xii. 1.

\* This Text, and many others of similar Import, seem to intimate, that the *Body* is first made; and that the *Soul*, commanded into Existence for the Purpose, is united to the Body thus previously provided for it's Reception. The direct Source, however, of the Soul, is an Enquiry attended with great metaphysical Difficultys; whether we suppose it to be of God's immediate Creation, or to originate from parental Transmision. Much may be said for each Hypothesis: and several weighty Objections lye against both. It becomes us, probably, to confess, that Scripture has not clearly decided the Point: and, of Course, that we know very little of the Matter. *In talibus Questionibus*, as WITSIUS says on another mysterious Occasion, *magis mihi placet hæsitantis Ingenii Modestia, quàm inconsiderata determinandi Pervicacia* (Dissert. de Michaelæ). This only we are sure of, that God Himself, and not Chance, is (either mediately, or immediately, according to the good Pleasure of His own Will) the Formator, and the Governor, of every Spirit, and of every Body, in the Universe.

*God, who separated me from my Mother's Womb.*  
Gal. i. 15.

Does it not appear, even from these few Passages, that the Doctrine of *fortuitous Nativity* is as false and ridiculous, as that of *equivocal Generation*?

And the Doctrine of *fortuitous Death* is like unto it. Witness the following Evidence.

*The Time drew near that Israel must dye.* Gen. xlvii. 29.—Observe, 1. A Time for Jacob's Death was præfixed of God: and 'tis therefore called, *THE Time*; meaning, that præcise Time, and no other. 2. The Time *drew near*: and the holy Man was like a Racer in View of the Goal, or like a Mariner in Sight of the Haven where he would be. 3. He *must dye*: which Expression does not denote any Unwillingness in Jacob; but the *Certainty* of his Departure, when the destined Moment should arrive.

Can any Incident be more seemingly fortuitous, than what we commonly call *Homicide*, or one Man's *Undesignedly killing* of another? And yet this, when it comes to pass, is according to the secret Will of God: who is positively affirmed to *deliver* the slain Party *into the Hand* of the Slayer. Exod. xxi. 31.

*He [i. e. God] is thy Life, and the Length of thy Days.* Deut. xxx. 20.—The *Author* of That, and the *Measurer* of These.

*The*

*The LORD killeth, and maketh alive: He bringeth down to the Grave, and bringeth up.* I Sam. ii. 6. — Which exactly comports with what God says of Himself: *I, even I, am He; and there is no God with Me. I kill, and I make alive: I wound, and I heal: neither is there Any that can deliver out of My Hand.* Deut. xxxii. 39.

*Is there not an APPOINTED Time to Man upon Earth? Are not his Days, also, like the Days of an Hireling? Job. vii. 1.* — The stipulated Hours, of an Hireling's Labor, are ascertained beforehand: they consist of so many, and no more.

*Thou hast granted me Life and Favor; and thy Visitation hath preserved my Spirit.* Job. x. 12.

*In whose Hand is the Soul of every living Thing, and the Breath of all Mankind.* Job. xii. 10.

*Man's Days are DETERMINED; the Number of his Months is with Thee: Thou hast appointed his Bounds, which he cannot pass. — — — All the Days of my APPOINTED TIME will I wait, 'till my Change come.* Job xiv. 5, 14.

*Thou prevailest for ever against him [i. e. Man cannot possibly extend his own Life a single Moment beyond thy Decree]: Thou changest his Countenance [by Death]; and sendest him away.* Job xiv. 20. — Sendest his *Body* to the Grave, and his *Soul* to another World.

*Lord, make me to know my End, and the Measure of my Days; what it is.* Psalm xxxix. 4. — But, unless God had *fixed* David's END, and had *determined* the MEASURE of his Days; the Psalmist would here have asked a Quæstion, to which God Himself could only have answered, “ O Son of Jesse, I know no more of the Matter, than You do. You have started a Problem, which I am unable to resolve: for there is no *measuring* in the Case.”

THOU *turnest* Man to Destruction. Psalm xc. 3.

*There is no Man that hath Power over the Spirit, to retain the Spirit* [i. e. to retain the Soul in the Body, beyond the Term divinely præfixed]; *neither hath he Power in the Day of Death.* Eccles. viii. 8.

*Behold, I will add unto thy Days fifteen Years.* Isai. xxxviii. 5. — Hezekiah thought, that his Lease was just expiring, and that his Soul must, almost immediately, turn out of it's earthly Cottage. *No*, says God; You have fifteen Years to be added to those of your Days which are elapsed: and the said future Years are of *my* adding, no less than were the Years that are past. “ Oh, but God said to Hezekiah, *I have heard thy Prayer, and have seen thy Tears.*” True. And what does this prove? Not that God's Decree

cree

tree is a \* Weathercock, shifting, and changing, and veering about, just as the Breath of Man's Freewill happens to blow: BUT, that the Scriptural Axiom is right, which says, *Lord, thou hast heard the Desire of the Afflicted*: THOU PREPAREST *their Heart* [to pray for such Things as Thou hast decreed to give], *and thine Ear bearkeneth thereto*. — I must farther observe: that, if there be any Meaning in Words, Hezekiah, *could not dye*, 'till the remaining fifteen Years had run out; and *could not but dye*, when they were.

*Which of you, by taking Thought, can add one Cubit, περὶ ἡλικίαν αὐτοῦ, to his Term of Life?* Matt. vi. 27. Let us hear the Reflections of that learned, pious, and truly respectable Arminian, Dr. Hammond, on this Text. After observing,

\* “ Prayer moves God, and overcomes Him, not by causing any *Change* in the Divine Will: for God is immutable; and what Good He does in Time for his People, He purposed before any Time was. But Prayer is said to overcome Him, because He *then* gives, what, from Eternity, He purposed to give, upon their praying to Him. For, when God decreed, what He would *do* for his Saints, He also purposed that they should *pray* for the same: Ezek. xxxvi. 37. — Prayer's Midwifry shall be used, to deliver the Mercys which God purposeth and promiseth. — God's *Purpose* to give, doth not discharge us from our *Duty* to ask.” GURNALL'S Christian Armour, Vol. IV. P. 17.

that

that ἄλκεια sometimes denotes “ The *Quantity*, or *Stature*, of the Body”; he adds: “ So also doth it ordinarily signify, *Age* (and so doth ἄλκεια, which the *Syriac* here uses); and may possibly do so here: 1. Because the Dehortation, which this [ *Question of Christ's* ] is brought to enforce, was particularly That concerning Solicitude for the *Life*: and to That, this will be very proper, of *our not being able*. to ADD, by all our Solicitude, the LEAST Proportion to our *Age*; to enlarge the *Period of Life*. πηχυς ἕνα, one *Cubit*, i. e. one *smallest Measure* or *Proportion*, beyond what God hath set us. — 2. It will be observable, that one *Cubit* being here set down as a *very small Measure*; would yet be a *very great Proportion*, being apply'd to the *Stature* of the Body. Nay, such as are come to their full Growth (as the far greatest Part of Christ's Auditors were) could not thus hope to add one thousandth Part of a *Cubit* to their *Stature*. — On the other Side, a *Cubit* will seem but a *small Part*, to the many Years of a long *Life*. And he that is of the *fullest Growth*, may yet hope to enlarge the *Period* of his *Life*: and to That, generally, Men's Solicitude is apply'd; by Diet, Physic, &c. to acquire *long Life*, not to increase their *Stature*. — 3. The Word πηχυς, *Cubit*,  
“ is

“ is ordinarily a Measure of the *Longitude* of any  
 “ *Space*: and, particularly, of a *Race*; to which  
 “ *Man’s Life* is compared. Job ix. 25. 2 Tim.  
 “ iv. 7.”

This Truth may be farther argued, from another Passage, cited also in a præceding Chapter: viz. *Matt. x. 29, 30.* For, if not a *Sparrow* can dye, without God’s exprefs Commission; much less can a *Man*. And, if the very *Hairs* of our Heads are number’d, much more our *Days*.

God giveth, unto all, *Life, and Breath, and all Things*: and bath made of one Blood all Nations of Men, for to dwell on all the Face of the Earth; and bath determined the Times, before appointed; and the Bounds of their Habitation. — — For in Him we live, and are moved, and have our Being. Acts xvii. 25, 26, 28.—Observe: 1. God is the *Giver* of Animal Life, as well as of every Thing else. — 2. He has multiply’d us all, from one Stock: viz. Adam. — 3. The *Times*, i. e. the proper Seasons, of our Birth and Death, and of all that we shall do or suffer between the Starting-Post and the Goal, are *determined*, or marked out with Certainty and Exactness, by Him Himself. — 4. This *Determination*, or Adjustment, of our *Times*; is not a modern Act of God, arising *à Re natâ*, or from any present Emergency of Circumstances and Situation  
of



of Affairs: but a *Determination*, inconceivably antient. The *Times* were *fore-appointed*; even from everlasting: for no *new* Determination can take Place in God, without a *Change*, i. e. without the *Destruction*, of His Essence. *Quævis Mutatio Mors est.* — 5. The very *Places*, which People inhabit, are here positively averr'd to be *determined* and *fore-appointed* of God. And 'tis very right it should be so. Else, some Places might be over-stocked with Inhabitants, and others totally deserted: which would necessarily draw after it the most pernicious Consequences; as Stagnation of Agriculture, Famine, Pestilence, and general Ruin to the Human Species. Whereas, by Virtue of God's having *fore-appointed* and *determined* the *Bounds of our Habitations*; we are properly *sifted* over the Face of the Earth, so as to answer all the social and higher Purposes of providential Wisdom. — 6. If DEITY has condescended to *determine*, in what particular *Places* our Bodys shall dwell; why should it appear strange, that He should also determine *how long* our Souls shall dwell in their *Bodys*? Adverbs of Time are no less important, than Adverbs of Place. Nor, indeed, could Omnipotence itself determine the *ibi*, without likewise determining the *quando*, and the *diu*. — Especially, when we consider,

consider, 7. That *in HIM we, every Moment, live, and are moved, and do exist.*

Moreover, if Christ's own Testimony will have any Weight with Self-determinationists, the following Text, exclusively of all others, will set the Point above Dispute: where our Lord roundly affirms, that He Himself keeps *the Keys of Hell and of Death.* Rev. i. 18. Which Declaration holds true, in every Sense the Words are capable of. He *openeth, and no Man can shut: and shutteth, and no Man can open.* Rev. iii. 7.

Nor is Divine Providence the Distributor of Death to MAN alone. The very *Beasts* themselves, which are, by many, supposed to *perish* utterly; are immortal, 'till God cut their Thread. *Thou hidest thy Face: they are troubled. Thou takest away their Breath: they die; and return to their Dust.* Psalm civ. 29. — It should be remember'd, that this is more directly spoken, concerning those *small and great Beasts, and creeping Things innumerable,* which inhabit the *Sea.* So that *FISHES* themselves, from a Whale to a Periwinkle, have the Creator Himself for the Disposer of their Lives, and the Determiner of their Deaths!

From the Evidence alledged, concise and superficial as my Allegations have been; we may fairly (and, I think, unanswerably) conclude: that *CONTINGENCY has nothing to do with BIRTHS,*

or

or BURIALS; and, consequently, that CHANCE never yet added, nor ever will add,\* “a single Unit to “ the Bills of Mortality.”

If, therefore, the *initial Point*, from whence we start; and the *ultimate Goal*, which terminates our Race; be thus Divinely and Unchangeably fixed: is it reasonable to suppose, that Chance, or any Freewill but the Freewill of Deity alone, may fabricate the *intermediate Links* of a Chain, whose two *Extremes* are held immovably fast in the Hands of God Himself? — Impossible.

\* For this Phrase, a *single Unit to the Bill of Mortality*, see Lord Chesterfield's Letters : Lett. 336.

CHAP.

## CHAPTER VII.

*The supposed GLOOMINESS of Necessity, consider'd. — The ORIGIN of Doctrinal Necessity. — Concise View of MANICHÆISM. — The Nature of EVIL enquired into. — Curious CONVERSATION-Pieces of three Modern Philosophizers. — Several ASSEMBLYS of DIVINES vindicated. — ARMINIANS themselves ultimately forced to make NECESSITY their Refuge. — CONCLUSION of the present Essay.*

I. GREAT declamatory Pains have been taken, to fet the System of *Necessity* in a very “*gloomy*” Point of View: and to misrepresent it, as made up of nothing but *Clouds, and Shades, and thick Darkness*. The same has been said of *Religion* at large, and of *Virtue* itself. But are *Virtue* and *Religion* therefore deformed and black, because their Beauty and Lustre do not strike a libertine Eye? No more is the Scheme of *Necessity* tinged with real Gloom, on Account of a proud or prejudiced Freewiller’s being pleased to assert it.

“ I have

“ I have sometimes beheld,” says an elegant Writer; “ a Ship of War, several Leagues off at Sea. It seemed to be a *dim, cloudy* Something, hovering on the Skirts of the Horizon: contemptibly mean, and not worthy of a Moment’s Regard. — But, as the floating Citadel approached, the Masts arose. The Sails swelled out. It’s stately Form, and curious Property’s, struck the Sight. It was no longer a *shapeless* Mass, or a *Blot* in the Prospect: but the *Master-piece* of human Contrivance, and the *noblest* Spectacle in the World of Art.” *Hervey’s* Theron and Aspasio, Dialogue 5.

Arminianism, if you please, is a Region of Darkness: but Necessity, a Land of \* Light.  
For

\* The pretended *Gloominess* of Necessity is urged, with most Appearance (and ’tis but Appearance) of Plausibility, against that Branch of Scripture-Metaphysics, which relates to the Decree of *Reprobation*. Let me, for a Moment, weigh the pretended Horror of this Principle: a Principle, which occurs so positively and repeatedly, again and again, in almost every Page of the Bible; that the Existence of God does not admit of more strong and explicit Proof, from the inspired Volume, than does the awfull Reality of Non-Election. What I here mean to observe on this Subject, I shall give, in the Words of Part of a Letter, which I lately sent to a very eminent Anti-Calvinian Philosopher. “ Why are Calvin’s Doctrines represented as *gloomy*? Is it gloomy, to believe, that the *far greater Part* of the Human Race are made

For I should be glad to be informed, wherein consists the *Chearfulness* of believing, that the  
greater

made for *endless Happiness*? There can, I think, be no reasonable Doubt entertained, concerning the Salvation of very young Persons: If (as some, who have versed themselves in this Kind of Speculation, affirm) about one Half of Mankind dye in *Infancy*; — And if, as indubitable Observation proves, a very considerable Number of the remaining Half dye in early *Childhood*; — And if, as there is the strongest Reason to think, *many Millions* of those, who live to mature Years, in every successive Generation, have their Names in the Book of LIFE: then, what a very small Portion, comparatively, of the Human Species, falls under the Decree of Præterition and Non-Redemption!

“ This View of Things, I am persuaded, will, to an Eye so philosophic as your’s, at least open a very chearfull *Vista* through the ‘Gloom’; if not entirely turn the imaginary Darkness into Sunshine. For, with respect to the few Reprobate, we *may*, and we *ought* to, resign the Disposal of them, implicitly, to the Will of that only King who can do no wrong: instead of Summoning the Almighty to take his Tryal at the Tribunal of *our* Speculations, and of setting up ourselves as Judges of Deity.”

I might have added, That the Purpose of God according to *Election* is not restrained to Men, either of any particular *Country*, or *Age* of Time, or religious *Denomination*. Undoubtedly, there are elect *Jews*, elect *Mahometans*, and elect *Pagans*. In a Word, countless Millions of Persons, whom Christ hath redeemed unto God, by his Blood, out of EVERY *Kindred*, and *Tongue*, and *People*, and *Nation*. Rev. v. 9.

greater Part, if not the Whole, of sublunary Events, even those of *endless* Concern not excepted, are deliver'd over to the Management of an imaginary goddess, called *Chance*; the mere Creature of Poetic Fiction, and the most unmeaning Sound that was ever admitted into Language?

“ Oh, but we deny *Chance*, and maintain *Free-will*.” Be so good as to shew me, *how* you can maintain self-determining Freewill, without setting up the blind Daughter of Oceanus upon her Pedestal. If the WILL of Man be free, with a Liberty *ad utrumlibet*; and if his ACTIONS be the Offspring of his Will; such of his Actions, which are not yet wrought, must be both radically and eventually *uncertain*: as depending, for their Futurition, on an *uncertain Cause*, viz. on the *uncertain* Volitions of an Agent, who *may*, or *may not*, incline himself to the Performance of those ACTIONS. It is, therefore, a *Chance*, whether they shall ever be performed, or no. For *Chance*, and *Uncertainty*, are only two Words for the same Idea. So that every Assertor of *Self-determination* is, in fact, whether he mean it or no, a

.. Only take a fair and dispassionate Survey of the Matter, as it is; and the Arminian Outcries will be found a *Vox, at bræterè nihil*. For, *Who can count the Dust of Jacob, or the Number of the fourth Part of God's Elect Israel?*

Worshipper

Worshipper of the Heathen Lady, named, *Fortune*; and an ideal Deposer of PROVIDENCE from it's Throne.

Could Providence be really dethroned, with as much Ease as it's Influence is denied; dreadfull indeed would be the State of Things. For my Part, I think, that all the *Cbearfullness* lyes on the Side of *Necessity*. And for this plain Reason: because, that Infinite Wisdom, which made, or permitted, us to BE what we are, and to be CIRCUMSTANCED as we are; knows better, what to do with us, than we could possibly know how to dispose of our own Selves.

'Tis *my* Happiness, to be conviaced, that *my Times are in God's Hand*, Psalm xxxi. 15. and that *His Kingdom ruleth over all*. Psalm ciii. 19. If any Others can extract *Comfort* from considering themselves as Vessels sailing over a dangerous Ocean, without *Pilot*, without *Chart*, without *Insurance*, and without *Convoy*, to a Coast unknown; much good may their *Comfort* do them. I desire none of it:

*Gloomy* as the Doctrine of Christian Necessity is ignorantly affirmed to be; 'tis the only Principle, upon which any Person can, truly and consistently, adopt that animating Apophthegm, so perpetually in the Mouth of St. Chrysoftom, *Blessed be God, for EVERY Thing that comes to pass!* —



Whereas, the genuine Language of an afflicted Freewiller is, *Alas! Alas! what an UNLUCKY ACCIDENT was this!* The very Exclamation, which might be expected to issue from the Lips of a melancholy, desponding Atheist.

If unreserved *Resignation*, to the wise and fatherly Disposals of God; if *Contentedness* and *Complacency*, within our several Sphæres and Stations; if *Thankfulness*, for the Blessings we enjoy; if the Exercise of *Candor*, *Lenity*, and *Compassion*, toward our mistaken, our offending, and our afflicted fellow-Creatures; if *Humility*, and a deep Sense of our absolute *Dependence* on the Arm of Omnipotent Love, for Preservation or Deliverance from Evil, and for the Continuance or Increase of Good; if the pleasing Conviction that *nothing can hurt us*, except God's own Hand first sign the License; if a just *Confidence*, that He will never sign any such License, but to answer the best and wisest Ends; if an unshaken Persuasion, that whatever He DOES is, and must be, *absolutely*, and *directly*, RIGHT; and that whatever He PERMITS to be done, is, and must be, *relatively*, *conducively*, and *finally*, RIGHT:— If these lovely Virtues, and felicitating Views (Virtues and Views which no Necessitarian can, consistently, be without), have any Thing *gloomy* in them; it will follow, that the Sun is made up of Darkness,

ness, and that Beauty itself is a Complication of Deformity and Horror.

When Mr. Pope penned the following Verses (in which the *philosophic* Inferences from the Doctrine of Necessity are summed up with equal Truth and Elegance), I cannot bring myself to suppose, that the Poet was in a *cheerless, melancholy* Frame of Mind. So far from being able to observe the remotest Vestige of *Gloom*; I see nothing in them, but the Lustre of unmingled Light, and the Triumph of exulting Joy.

“ Submit. — In this or any other Sphere,  
Secure to be as Blest as thou canst bear.  
Safe in the Hand of one Disposing Pow’r,  
Or in the natal or the mortal Hour.

All Nature is but Art, unknown to thee.  
All Chance, Direction which thou canst not see.  
All \* Discord, Harmony not understood.  
All partial Evil, universal Good.  
And, spite of Pride, in erring Reason’s Spight,  
One Truth is clear: *Whatever is, is RIGHT.*”

If, together with the *philosophic*, we view Necessity through the *evangelic*, Medium; nothing will be wanting to render the Survey complete.

\* All *Discord*, i. e. all the seemingly irregular and contrariant Dispensations of Divine Providence.

Christian Necessitarians, having sung with Mr. Pope; can *also* sing, as follows, in those chearfull Lines of the late excellent Mr. HAYT:

“ This God is the God we adore;  
Our faithfull, unchangeable Friend:  
Whose Love is as great as His Pow'r,  
And knows neither Measure, nor End.

“ 'Tis Jesus, the First and the Last,  
Whose Spirit shall guide us safe home!  
We'll *praise* Him, for *All* that is past;  
And *trust* Him, for *All* that's to come.”

And so much for the pretended GLOOMINESS of Necessity. Or, in other Words, for the *Æthiopic* Complexion of that *dismal, melancholy* Doctrine, which most *dolefully* asserts, that *all Things*, without excepting the worst, *Work together* for the GLORY of God, and for GOOD to them that love Him. Rom. viii. 28. “ Dri-*plorable* News indeed,” as an old Lady once expressed it.

2. To shew his skill in History and Genealogy, Mr. Wesley traces the *Origin* of Necessity. And thus he makes out the Pedigree.

“ That Man is not Self-determined; that the  
“ Principle of Action is lodged not in himself,  
“ but in some other Being; has been an *exceed-*  
*ing*

“ *ing-antient* Opinion: yea, near as old as the  
 “ Foundation of the World. It seems, none  
 “ that admit of Revelation can have any Doubt  
 “ of this. For it was unquestionably the Senti-  
 “ ment of *Adam*, soon after he had eaten of the  
 “ forbidden-Fruit. He imputes what he had  
 “ done, not to himself, but another: *the Woman*  
 “ *whom thou gavest me*. It was also the Senti-  
 “ ment of *Eve*: *the Serpent, he beguiled me, and*  
 “ *I did eat*. It is true, I did eat, but the Cause  
 “ of my eating, the Spring of my Action, was  
 “ in another.”

Waiving all Notice of the grammatical and the  
 logical Inaccuracys, which adorn this Paragraph;  
 I shall, with it's Author's Leave, carry the *Antiquity*  
 of Necessity somewhat higher up.

God Himself is a *necessary* Being. He existed,  
 and *could not but* exist, without Beginning. He  
 exists, and *cannot but* exist, without End. Ne-  
 cessity, therefore, is co-æval with, and inseparable  
 from, Deity; i. e. it is, truly and properly, eternal;  
 as all His other Attributes are. I would term  
 Necessity, in this View of it, *Necessitas prima*.

With regard to *Adam*, he was sufficiently in-  
 structed in the Doctrine of Necessity, during the  
 State of Innocence. He could not but know,  
 that he existed necessarily, and that every Cir-

cumstance of his Situation was necessarily determined by a superior Hand.

For Example. When he was well awoke from that *deep sleep*, into which he had been *necessarily* cast, without his own Consent first had and obtained; was not that single Incident (especially when he adverted to the important *Effect* of it) more than enough, to impress a reflecting Mind with the Idea of Necessity? The very missing of his *Rib*, which he had involuntarily lost on the Occasion; must have made him a Necessitarian, supposing him to have been, what I make no Doubt he was, a Man of common Understanding.

*Eve*, likewise, could not but know, that she was *necessarily* made, *necessarily* placed in Eden, and *necessarily* consigned to Adam.

I conclude, therefore, that the first Man and his Wife were Necessitarians, antecedently to their Fall. And if they, afterwards, endeavor'd to account for their Fall, upon the Principle of Necessity; I must declare, that, for my own Part, I see neither the Impiety of the Attempt, nor the Lameness of the Reasoning.

“ Oh, but this makes God the Author of their Falling.” By no Means in the World. 'Tis the *Arminian* Hypothesis, which represents Deity as either unseasonably *absent* from the Place, or as looking *unconcernedly* on, while His feeble Creature

Creature Eve was chopping unequal Logic with a mightier and more artfull Being than herself. 'Tis the *Free-will* Scheme, which lays Original Sin at the Divine door: by supposing, that God stood *neuter* throughout the whole Affair; tho' He knew (if Arminianism will allow Him to have foreknown) that no less, than the Ruin of all Mankind, would be the Consequence of that Neutrality.

When we say, that the Fall of Man came *necessarily* to pass; 'tis only saying, that Satan is neither *too strong*, nor *too wise*, for God: and that Satan would not have proved too strong, or too wise, for Eve herself, had it been the Will of God *posuisse Obicem*, i. e. to have *binder'd* Satan from succeeding. Now, if 'twas *not* the Divine Will to *bar* the Enemy from succeeding; and if it was really foreknown, that, without such Bar, the Enemy *would* succede; and if God could, without Injustice, actually *forbear*, at the very critical Time, to put an effectual Bar in the Way, though He certainly had Power to do it: the Inference is invincible, that Adam and Eve fell *necessarily*.

Nor is God's *Decree* to permit the Fall, liable to any one Cavil, which will not hold, with equal or with stronger Force, against *the actual Permission* itself. — “ But *why* did God decree to  
“ permit

“ permit the Fall, and permit the Fall according to His Decree?” For Reasons, the whole of which He has not thought proper to communicate. *He giveth not Account, to Any, of His Matters.* Job. xxxiii. 13. And this is too good an Answer to so daring a Question.

Let me give our Freewillers a very momentous Hint: viz. That the Entrance of Original Sin was one of those essential Links, on which the Messiah's Incarnation and Crucifixion were suspended. So that, if Adam's Fall was not *necessary* (i. e. if it was a *precarious*, or *contingent*, Event); it would follow, that the whole Christian Religion, from first to last, is a Piece of mere *Chance-medley*: and, consequently, cannot be of *Divine* Institution. Arminians would do well, to consider, whither their Principles lead them.

3. The true Necessity is, *tote Cælo*, remote and different from *Manichæism*: as indisputably appears, on comparing the two Systems together. Not to observe, that St. AUSTIN (who, in his earliar Part of Life, had been \* entangled in the Manichæan

\* “ The Manichæan Scheme,” says Mr. Wesley, “ was formerly espoused by Men of Renown: St Augustin in particular.” But I will do St. Austin that Justice which this Gentleman withholds, by adding, that God converted him from Manichæism, while yet a young Man; and several Years

Manichæan Net) was ultimately confirmed in his Resolution to renounce those Heresys, by reading the Epistles of that illustrious Necessitarian St. Paul.

*Manes*, from whom Manichæism is (though very inaccurately) denominated, was by Birth a Persian, and flourished toward the Close of the Third Century. His original Name was \* *Cubric*: which

Years, before he was so much as Baptized into The Christian Church,— The Methodist goes on: “ Manichæism is now “ so utterly out of Date, that it would be lost Labor to con- “ fute it.” Herein, he is, to express it as tenderly as I can, *utterly mistaken in his Reckoning*. I shall clearly prove, a page or two hence, that he himself is, in one Respect, as much; and, in another Respect, *abundantly more*; a *Manichæ*, than either Scythian, Budda, or *Manes*.

Mr. Wesley, by a very singular Mixture of *Manichæism*, *Pelagianism*, *Poper*y, *Socinianism*, *Ranterism*, and *Atheism*; has, I believe, now got to his Ultimatum. Probably, he would go still farther, if he could. But, I really think, he has no farther to go. Happy Settlement, after Forty Years Infinity of Shiftings and Flittings hither and thither!

“ Thus Weathercocks, which, for a while,  
“ Have turn'd about with ev'ry Blast;  
“ Grown old, and destitute of Oil,  
“ Rust to a Point, and fix at last!”

\* “ Mutato Nomine, deinde *Manis*, vel *Manis*, Nomen adoptavit; Persicum aliis, quod *εμυδισμ* dicat, *Disceptatorem*, *Agonistam* :



which he afterwards dropped, for That of Manes.

One *Scythian*, an Arabian Merchant, who had made himself Master of the Oriental Philosophy and Theology, committed the Substance of his Collections to Writing: and bequeathed his Books, which were four in Number, to a Profelyte of his, named *Budda-Terebintbus*. This Budda, settling afterwards in Persia, resided in the House of a Widow, who had bought *Manes* for a Slave. On Budda's Decease, the Books of Scythian fell into Manes's Hands; from whence he drew the Generality of those Tenets which pass under his Name, and molded them into a System. In this odd Manner, did *Manes* come to distinguish himself as an Hæresiarch.

The Amount of his System was This.

‘ There

*Agonistam*: aliis Chaldaicum מנימ, Græcè μανης, ex מנימ, quod, Babyloniorum Linguâ, significat, *Vas, Organum*; quod se σενου εκλεχου dicerat, quo Deus, ad Doctrinæ Divinæ Propagationem, uti vellet. Hinc videtur factum, ut falsæ Doctrinæ Auctorem Talmudistæ vocarint מנימי; quod Elias Levita à מנימ Hæretico derivat. Et reverà prius Nomen *Cubricus* denotasse videtur מנימ, *Vas vanum*, contemnendum, fragile. Dein Discipuli, ob Invidiam Græcæ Vocis, quâ *Manes* designabat τον μαθησα των φρονας, *insanentem, vel furentem*; Literâ duplicatâ, & compositâ Voce, quasi esset μανια γων, *Manna fundens, fecere: Mânichæum.*”

Spanhemii Hist. Christian. Sæc. 3. — Operum Tom. I. Col. 751, 752.

‘ There are *two* co-æqual, co-æternal, and independent *Gods*, or Infinite Principles: viz. *God*, properly so called; aliàs, Light: and *Matter*; aliàs, Darknefs.

‘ The *First* is the Author of all *Good*: the *Second*, of all *Evil*.

‘ The *light* God inspired the Penmen of the *New Testament*: the *dark* God inspired the Writers of the *Old Testament*. Consequently, the *Old Testament* is worth nothing.

‘ These Gods are real Substances: the one, a *good* Substance; the other, a *bad*.

‘ In the Work of Creation, the good Being wrought Part, and the bad Being wrought Part.

‘ The good Being is the Maker of human Souls.

‘ The good Being united himself to the Elements of Air and Fire: the bad Being took Possession of Earth and Water.

‘ The evil God made the World, and the human Body, and Sin, and Magistracy.

‘ There is a Trinity: but it consists of *Scythian*, *Budda*, and *Manes*. *Scythian*’s Seat is in the Sun: *Budda*’s in the Moon: and *Manes*’s in the Air.

‘ The Sun in the Firmament is Christ.

• Christ

\* Christ did not assume a real, but only a *seem-*  
*ing* Body.

\* The *Elect* are those, in whom the *evil* Prin-  
 ciple is *quite done away*.

\* *Matrimony* does but unite us more closely to  
 the evil God.

\* *Water-Baptism* is worth little.

\* The Souls of my *Auditors* [i. e. of those  
 who constantly attended his Assemblies, and im-  
 bibed his Doctrines] are thereby changed into  
 Elect Souls; and so return, quite purify'd, to  
 the good Being.

\* The Souls of other People transmigrate, at  
 Death, into *Beasts*, and *Trees*, and all Kinds of  
*Vegetables*.

\* Inward Concupiscence is a *Person*. It is never  
*healed*, but it may be *totally separated* from  
 Men. In the Day of Judgement, each Con-  
 cupiscence shall be shut up in a Globe, and there  
 live in perpetual Imprisonment.

\* The good God, and the bad God, wage im-  
 placable and never ceasing War against each  
 other; and perpetually clog and disconcert one  
 another's Schemes and Operations.

\* Hence, Men are *impelled*, by *forcible* con-  
 straint, to good, or to evil; according as they  
 come under the Power of the good Deity, or the  
 bad one.\*

Such.

Such is a Sketch of what I have been able to collect with Certainty, of the absurd and execrable Tenets of *Manes*: which form a Medley of Pythagorism, Gnosticism, and almost every other *ism*, both Pagan and Hæretical, which that and præceding Ages could supply. 'Tis probable, that *Budda* improved upon *Scythian*, and that *Manes* improved upon both. Tho', in Reality, neither of the Three, nor all the Three together, were *Authors* of the monstrous Opinions which constituted the Jumble. The Opinions were taken from a Variety of other Sources: and the pilfering Triumvirate, contrary to the Practice of Thieves in general, seemed resolved to steal the *worst* of every Thing they could lay their Hands on.

I believe, it is absolutely impossible to trace, quite up to it's Source, the Antiquity of that Hypothesis, which absurdly affirms the Existence of *two eternal, contrary, independent Principles*. The other Oriental Nations seem to have adopted it from Egypt. But *whence* the Egyptians had it, and *when* they first entertained it, we know not: at least, I could never find out.

What led so many wise People, and for so great a Series of Ages, into such a wretched Mistake; were, chiefly, I suppose, these two Considerations: (1). That *Evil*, both moral and physical,  
are

are *positive* Things, and so must have a *positive* Cause.—(2.) That a Being, *perfectly good*, could not, from the very Nature of His Essence, be the Cause of such *bad* Things.

But (1.) *Evil*, whether physical or moral, does not, upon a narrow Inspection, appear to have *so much* of *Positivity* in it, as 'tis probable those Antients supposed.

A Man breaks his Leg: i. e. the Continuity, or Co-hæfion. of Parts, natural to that Limb, *ceases* to be integral. This is followed by the *Evil* of *Pain*. And what is *Pain*? the *Absence*, or *Privation*, of sensible Ease antecedently enjoy'd. —A Man's House is burned down. The Consequence is, a *Loss*, or *Privation*, of Property. He does *not* possess as much as he possess'd before. —Thus (not to multiply needless Instances), Sicknes is a *Privation* of Health: and is, from thence, very properly termed, *Disease*. Poverty is a *Deficiency* of Wealth and Conveniences. Death itself, a *Cessation* of animal Life.

God forbid, that I should even wish to extenuate the Malignity of *Sin*. The omnipresent Reader of Hearts and Hearer of Thoughts knows, that, next after His own awefull Displeasure, I dread and deprecate *Sin*, in all it's Forms, as the greatest of possible Calamitys.—Let us, however,  
with

with cautious and timid Hand, put Moral Evil itself into the philosophic Scale.

When I was a Boy, and began to read Watts's Logic, I well remember the Surprize it gave me, to find, that so good a Man should venture to treat of *Sin*, in the 6th Section (Pt. I. Chap. 2.), under the Title Of *Not-Being*. And, I confess, I partly wonder at it still. But let the Doctor speak for himself. "The *Sinfullness* of any human Action " is said to be a *Privation*: for Sin is that *Want* " of Conformity to the Law of God, which ought " to be found in every Action of Man. — — I " think," adds the Doctor, and in Troth I think so too, " we must not reduce such *positive* Beings " as *Piety*, and *Virtue*, and *Truth*, to the Rank " of *Non-entitys*, which have nothing real in " them. Though *Sin*, or rather the *Sinfullness* " of an Action, may be properly called a *Not-* " *Being*: for it is a *Want* of *Piety* and *Virtue*. " This is the most usual, and perhaps the most " just, Way of representing these Matters."

Very happily, we have a Definition of Sin, given us by a Logician who could not err. Πως ὁ ποιῶν τὴν ἀμαρτίαν, καὶ τὴν ἀνομίαν ποιεῖ καὶ ἡ ΑΜΑΡΤΙΑ ἐστὶν ἡ ΑΝΟΜΙΑ. 1 John iii. 4. *Every Man, who committeth Sin, doth also commit Illegality: for SIN is ILLEGALITY.*—Whence I conclude, in the *first* place: that Sin, strictly consider'd, has *more* of

K

Negation

Negation in it, that of Positivity; else, it could not have been properly defineable by a *merely negative* Term. For, *Illegality* imports no more, than a *Non-Commensuration* to the Law, as a Rule, or Measure of Length and Breadth.—But, *Secondly*, I infer, that, unless Sin had something of Positivity in it, the *Illegality* of it could not be said to be *commiffable*: “Every Man, who *committeth Illegality*.” And yet, after all, I do not *clearly* discern, how that can be, without the Assistance of Dr. *Watts’s* Distinction (a Distinction which is, I believe, admitted by most, if not all, metaphysical Writers) between *Actions* themselves, and the *Sinfullness* of them.

Critics explain *שׁוּב*, one of the Hebrew Words for *Sin*, by the Greek Word *ἀσέβεια*; which imports *Unsettledness*, and, in particular, a *not standing* to Articles before agreed upon. *שׁוּב*, the most usual Word for Sin, properly signifys, a *not walking* in the right Road, and a *not biting* the proposed Mark. *שׁוּב* is *Obliquity*, or *Crookedness*: i. e. *Want* of Straitness.

The Greek *ἀμαρτία*, most certainly, conveys a negative Idea: and signifys, like the second Hebrew Word abovemention’d, a *falling short* of the Mark.

The Latin *Peccatum* (which some are for deriving from *שׁוּב*) is also explained by *Delictum*, i. e. a *Failure*

a *Failure* in Duty. *Iniquitas, Culpa, Noxa, Injustitia, Impietas, Scelus, Vitium*, and a Multitude of others; are, in Strictness, Terms of Negation.

But (2.), in what Light soever we consider those Modes of Being and of Action, called natural and moral Evil; whether we view them as positive Qualities, or as negative, or as mixed; still the Question returns, *Whether the Great FIRST CAUSE, who is infinitely and merely Good, can be, either EFFICIENTLY, or DEFICIENTLY, the Author of them?*

In my Opinion, the single Word *Permission* solves the whole Difficulty, as far as it can be solved in the present beclouded State of human Reason. Certainly, God is *not bound* to præclude Evil from among His Works. 'Tis equally certain, that He *can* permit it, not only to obtain, but even to reign. And 'tis as certain, that He actually *does* so permit it. Why? Not for Want of *Knowledge*, to perceive it. Nor for Want of *Power*, to hinder it. Nor for Want of *Wisdom*, to counteract it. Nor for Want of *Goodness*, to order all for the best. But because it was and is His unsearchable \**Will* (and the Will of God is Rectitude

\* And a Step, or an Inch, beyond *this*, we cannot go. That God *willed* to permit Evil, cannot be doubted, but at



Rectitude itself), to allow the Entrance and the Continuance of that seeming Foil to the Loveliness of His Works,

*Arminianism*

the Expence, either of His Wisdom, or of His Power. The Reasons *why* He willed it, are, perhaps, among those Arcana, which Angels themselves have not yet been allowed to see into.

I think, I may venture to assert, that the Scriptures throw hardly any Degree of Light upon the Divine *Motive*, or Motives, to this Permission. And it appears incontestably plain, from the Writings, and from such authentic Memorials, as remain, of the most sagacious Philosophers of preceding Ages, and of every civilized Clime, the *Chinese* themselves included; that all their various Hypotheses (some of which were extremely subtil and ingenious), by which they strained both Judgement and Imagination, to account for the primary Existence and Introduction of moral and physical Ataxy; terminated, universally, in the Point from whence they sat out: viz. *We cannot tell.*

Whoever desires to see, at one View, as much as needs to be known, concerning the Speculations of the greatest Sages among the Antients, on this inextricable Subject; will enjoy a most refined Amusement (but attended, I think, with no feasible Solution of the Difficulty immediately in Point), by perusing the second Part of that concise, elegant, judicious, and faithfull Sketch of antique Philosophy, entitled, *A Discourse upon the Theology and Mythology of the Antients.* Written by the Chevalier *Ramsay*: an Author, who, tho', in my Opinion, extremely fancifull and erroneous on some metaphysical Quæstions; yet deserves to be lov'd and admired, as one of the most ingenious, polite, candid, and entertaining

*Arminianism* (which represents moral and natural Evil as entering and as reigning in DEFIANCE and

tertaining Reasoners, that ever added the Enchantments of Beauty to the Dignity of Virtue and to the Riches of Learning.

But still, our utmost Investigations leave us, præcisely, where they began. We know scarce any of the Views, which induced Uncreated Goodness to ordain (for, where Infinity of Knowledge and of Power and of Wisdom unite in the Permittor, I see no very great Difference between *permitting* and *ordaining*) the Introgression, or, more properly, the Intromission, of Evil. For my own Part, I can, with unrepeating Cheerfullness, give God Credit (and that to all Eternity, should it be His Pleasure to require me) for doing every Thing well.

“ I know but this, that He is good,

“ And that myself am blind.”

Can any body bring the Matter to a more satisfactory Issue?

*Si non, hoc utere mecum.*

It might have been happy for that fine, but too excursive Theorist, Dr. *Conyers Middleton*; if he had not, with more Rashness than good Speed, endeavor'd to overleap that Boundary, which God Himself has fixed, to the present Extent of human Knowledge. Were we even to grant the Doctor his favorite Hypothesis, viz. that the *whole* Mosaic Account of the Fall is *merely allegorical*; the Origin of Evil would still remain as dark, and as deep at the Bottom of the Well, as ever. For to what does this boasted Allegory amount? Dr. Middleton shall give it us, in his own Words (*Works*, Quarto. Vol. II. P. 149). “ By ADAM, we are to

K 3

“ understand

and CONTRARIETY to the *Will* and *Wish* and *Endeavors* of the Divine Being) co-incides so patly

“ understand *Reason*, or the Mind of Man. By *EVE*, the “ *Flesh*, or outward Senses. By the *SERPENT*, *Lust*, or Plea-  
 “ sure. In which Allegory, we see clearly explained the  
 “ true Causes of Man’s Fall and Degeneracy: that, as soon  
 “ as his Mind, thro’ the Weakness and Treachery of his  
 “ Senses, became captivated and seduced by the Allure-  
 “ ments of Lust and Pleasure; he was driven by God out  
 “ of Paradise, i. e. lost and forfeited the Happiness and  
 “ Prosperity, which he had enjoy’d in his Innocence.”

With all the Respect due to so very superior a Pen, I would offer an Observation or two on this Passage.—1. If *Adam*, and *Eve*, and the *Serpent*, and the *Trees* of Knowledge and of Life, and the very *Paradise* where they grew, were all allegorical (i. e. fabulous and unreal); might not an Atheist suppose, with equal Reason, that the adorable Creator, whom this same History terms God, is as allegorical a Being as the rest?—2. If the *Fall* itself, as related in Scripture, be no more than a Piece of moral Fiction; what Security have we, that the scriptural Account of *Redemption*, is not equally fictitious? Indeed, where is the Necessity, or so much as the Propriety, and Reasonableness, of imagining, that an allegorical Ruin requires more than an allegorical Restoration?—3. Among a Multitude of other Objections, which clog the Wheel of this unsatisfactory Scheme; the following is one: that the Difficulty of *accounting* for the Rise of Evil, still subsists in all it’s primitive and impenetrable Obscurity. For, (1.) How came the “ Allurements of Lust and Pleasure,” to exist at all? especially, in a State of absolute Innocency?—(2.) How came Man’s “ outward Senses” to  
 be

patly with the *Manichæan* Dream of *two almighty conflicting Principles*, who reign in spight of each other, and catch as Catch can; that I really wonder at the reversed modesty of those Free-willers, who are for shifting off the Charge of Manichæism, from themselves, to other Folks.

be so very easy of Access, as to fly open, like the Doors of an enchanted Castle, at almost the first Appearance of this said gigantic Lady, called "Allurement"?—(3.) How came the Human Mind to yield itself so tame a "Captive" to those seducing senses? Not to ask, (4.) Why the Senses themselves were originally indued with that "Weakness, and Treachery," and Power of "Seduction," which the Doctor so freely places to their Account?—I think myself warranted to conclude, that this masterly Allegorizer has NOT "clearly explained", nor so much as thrown the least Glimmering of Explanation upon, "the true Causes of Man's Fall and Degeneracy". What, then, do we gain, by reading Moses through the Doctor's allegoric Spectacles? So far from gaining, we lose the little we had. The Man who pulls down my House, and builds me a better in it's Place; deserves my thanks. But the Man who takes down my Dwelling, under Pretence that it is not sufficiently ample and elegant for a Person of my Dignity to inhabit; and, after all this Parade, leaves me to sleep in the open Air, unshelter'd by any Roof at all: does me a material Injury. When Infidels can raise a more commodious Fabric (i. e. propose a more unexceptionable System of Principles), than That the Bible presents us with; we'll cheerfully remove from our old House. But, 'till then, let those Gentlemen sleep *sub Dio* by themselves.

K 4

Nay,

Nay, were I disposed to make the most of my Argument, I might add, and very fairly too, That the old Manichæism was a *gentle* Impiety, and a *slender* Absurdity; when contrasted with the modern Arminian Improvements on that System, For, which is worse? To assert the Existence of *two* independent Beings, and no more; or, To assert the Existence of about *One Hundred and Fifty Millions* of independent Beings, all living at one Time, and most of them waging successful War on the Designs of Him that made them?

Moreover, if so very minute a Crumb of the Creation, as this terraqueous Planet, which we at present occupy, can furnish out such a formidable Army of independent Principles (i. e. of *Self-determiners*; in which Number, Infants and Children themselves must be virtually included, which will swell the Catalogue with about Seventy Millions more); the aggregate Number of independent and possibly-conflicting Agents, contained in the Universe at large, may exceed the Powers of all the Angels in Heaven to compute. But, even confining ourselves to our own World; it will follow, that *Arminian* Manichæism EXCEEDS the paltry *Oriental* Duality, at the immense Rate of 150000000 to 2! And this, at the very lowest and most favorable Computation, i. e. without taking

taking Infants into the Account; and without reckoning the adult Self-determiners of *past* Generations, nor of those Generations which are yet *to come*.

Poor *Manes!* - with how excellent a grace do ARMINIANS call *thee* an Heretic! And, above all, *such* Arminiāns (whereof Mr. *John Wesley* is one) as agree with thee, in believing the Attainability of *sinless Perfection* here below : or, to use the good old *Manichæan* Phrase, who assert that *The EVIL Principle may be TOTALLY SEPARATED from Man in the present Life!*

“ Oh, but *Manes* held *Necessity* also.” But what *Sort* of *Necessity*? Such a *Necessity* as a Child would be under, if the Dragon of Wantley was pulling him by one Arm, and Moore of Moore-hall by the other. Christianity and Philosophy have nothing to do with *this* *Necessity*, except to laugh at it.

4. Mr. Wesley seems much displeas'd with a Brace of Gentlemen, whose Names he has not communicated to the Public; but who appear, from his Account of 'em, to be in no very fair Way toward *sinless Perfection*.

One of these, we are told, deliver'd his Mind, to this Effect : “ I frequently feel Tempers, and  
 “ speak many Words, and do many Actions,  
 “ which I don't approve of. But I cannot avoid  
 “ it,

“ it. They result, whether I will or no, from  
 “ the Vibrations of my Brain, together with the  
 “ Motion of my Blood, and the Flow of my  
 “ animal Spirits. But these are not in my own  
 “ Power. I cannot help them. They are inde-  
 “ pendent on my Choice.” Thus far, I totally  
 agree with the Gentleman unknown. Every one  
 of his Præmisses is true. But the Conclusion  
 limps, most miserably. Which Conclusion (if  
 Mr. Wesley have represented it fairly) is this :  
 “ Therefore I cannot apprehend myself to be a  
 “ Sinner.” And pray, what *does* the Gentleman  
 apprehend himself to be? A *Saint*, I presume.  
 Should this Tract ever fall into his Hands, let  
 me intreat him to cry mightily to God, for that  
*supernatural* Influence of Grace, which alone is  
 able to *convince* him of his Sinnership; to *bring*  
 him to Christ; and to *save* him from the evil  
 Effects, which must, otherwise, continue to result  
 from “ the Vibrations of his Brain, the Motion  
 “ of his Blood, and the Flow of his animal  
 “ Spirits.”

The other anonymous Gentleman, according  
 to Mr. Wesley's History of him, believes the  
*Omnipotence*, but doubts the *Wisdom*, and flatly  
 denies the *Goodness*, of God. From the peculiar  
 Completion of this Creed, I should have  
 imagined, that it's Compiler had picked up the

two

two last Articles of it at the Foundery: but Mr. Wesley præcludes this Surmise, by giving us to understand, that the Gentleman is not a Free-willer. For thus the Creed goes on: "All the Evil in the World is owing to God. I can ascribe it to no other Cause. I cannot blame that Cur, for barking or biting: it is his Nature: and he did not make himself. I feel wrong Tempers in myself. But that is not my Fault: for I cannot help it. It is my Nature. And I could not prevent my having this Nature: neither can I change it."

No Man in the World is more prone to put Things in People's Mouths, which they never said, or thought of, than Mr. J. W. I therefore lay very little Strefs on the Testimony, which supports the Authenticity of this Creed. It may be genuine. But 'tis more probable, that 'twas forged, and dressed up, for the Occasion.

However, I will bestow a few concise Annotations on this Confession of Faith, be it real, or be it fictitious.

' *All the Evil in the World is OWING to God.* Nothing can be more false. For, as the great and good Mr. \* Edwards observes, "It would be  
" strange

\* Viz. the late Rev. Mr. *Jonathan Edwards*, of North America. Whose *Enquiry into the Freedom of the Will* is a  
Book



“ strange arguing indeed, because Men never  
 “ commit Sin, but only when God leaves them

“ to

Book which God has made the Instrument of more deep and extensive Usefulness (especially among Deists, and Persons of Science), than almost any other modern Publication I know of. If such of my Readers, as have not yet met with it, wish to see the *Arminian* Sophistry totally unravel'd and defeated; let 'em add that excellent Performance to their literary Treasures. A more nervous Chain of Reasoning it would be extremely difficult to find, in the *English* Language. Consequently, it is not one of those Treatises, that can be run through in an Hurry. It must be read deliberately, and weighed with Attention: else, you'll lose half the Strength of the Connection. — A spruce Maccaroni was boasting, one Day, that He had the *most happy Genius* in the World. *Every thing*, said he, *is easy to me. People call Euclid's Elements an hard Book: but I read it, Yesterday, from Beginning to End, in a Piece of the Afternoon, between Dinner and Tea-time.* “ Read all Euclid,” answered a Gentleman present, “ in one Afternoon? How was that possible?” *Upon my Honor, I did: and never read more smother reading in my Life.* “ Did you master all the Demonstrations, and solve “ all the Problems, as you went?” *Demonstrations! and Problems! I suppose you mean the a's, and b's, and c's; and the 1's, and 2's, and 3's; and the Pictures of Scratches and Scræwls. No, No. I skipt all they. I only read Euclid himself; and ALL Euclid I DID read; and in one Piece of the Afternoon too.* — Mr. Edward's must not be read so genteelly.

There are, it seems, two eminent Defences of Necessity, which I have never yet seen: viz. Dr. Hartley's *Observations*

“ *to themselves*, and necessarily Sin, when He  
 “ does so; that therefore their Sin is *not from*  
 “ *themselves*, but from God: and so, that God  
 “ must be a sinfull Being. As strange, as it  
 “ would be, to argue, because it is always dark  
 “ when the Sun is gone, and never dark when  
 “ the Sun is present; that therefore all Darkness  
 “ is from the Sun, and that his Disk and Beams  
 “ must needs be black.” (*Enquiry*, P. 364,  
 365.)

Mr. *Wesley's* Necessitarian adds: ‘ *I cannot*  
 ‘ *BLAME that Cur for barking and biting.*’ But  
 did the Gentleman never, so much as once in his  
 Life time, *beat* a Cur for barking and biting?  
 I dare say, he has: and would again, if a Cur  
 was to fly at him with open Mouth. It should  
 seem, therefore, that a Cur, tho’ he bark and  
 bite *necessarily*, is liable still to *Blame*: else, how  
 could he be justly entitled to *Blows*?

‘ *It is his Nature.*’ Most certainly. And yet  
 you’ll *beat* him for it!

‘ *He did not make himself.*’ Who thinks he  
 did?

*tions on Man*; and an anonymous *Essay on Liberty and Ne-*  
*cessity*, published, some Years since, at Edinburgh. I hope,  
 I have a Feast, of Pleasure and Instruction, in Reserve.  
 And it shall not be my Fault, if I do not soon enjoy it.

‘ *I feel*

‘ *I feel wrong Tempers in myself.*’ I dare say, You do.

‘ *But that is not MY Fault.*’ Certainly, the Fault’s in Yourself; and, consequently, the Fault is your’s. How you came by it, is another Matter: and belongs to the Question of Original Sin.

‘ *I cannot help it.*’ Right: you cannot. But there is ONE that can. Apply to Him.

‘ *It is my Nature.*’ Very true. — ‘ *And I could not PREVENT my having this Nature.*’ I never imagined you could. — ‘ *Neither can I CHANGE it.*’ I am very clear, you cannot. The Æthiopian might as soon change his Skin, or the Leopard his Spots, Jer. xiii. 23. And yet, what will become of you, if you dye *unchanged*? May the Almighty put that Cry into your Heart, *Turn THOU me, and I SHALL be turned; for Thou art the Lord my God.* Jer. xxxi. 18. Then will you know what This meaneth: *We all, with open Face, beholding, as in a Glass, the Glory of the Lord; ARE CHANGED into the same Image, from Glory to Glory, by the Spirit of the Lord.* 2 Cor. iii. 18.

5. Mr. Wesley’s Wrath is not confined to the two Gentlemen abovemention’d. It strides back into the last Century, and prosecutes “ *The Assembly of Divines who met at Westminster.*” For what Offence, are they thus dug out of their Graves?

Graves? For saying, that “ Whatever happens  
 “ in Time, was unchangeably determined from  
 “ all Eternity.” — I beg Leave to acquaint the  
 Court, that there’s a Flaw in the Charge. Mr.  
 Wesley cannot quote even a single Proposition,  
 without *mangling* and *altering*!

In the Confession, drawn up by those Divines,  
 they express the Matter thus: *God, from all  
 Eternity, did, by the most wise and holy Counsel of  
 His own Will, freely and unchangeably ordain what-  
 soever comes to pass. Yet so, as thereby neither is  
 God the Author of Sin, nor is Violence offer’d to the  
 Will of the Creatures, &c. \** — In their larger  
 Catechism, they phrase it, with no Alteration of  
 Sense, as follows: *God’s Decrees are the wise,  
 free, and holy Acts of the Counsel of His Will;  
 whereby, from all Eternity, He hath, for His own  
 Glory, unchangeably fore-ordained whatsoever comes  
 to pass in Time: especially, concerning Angels and  
 Men.* — In the shorter Catechism, they say: *The  
 Decrees of God are, His Eternal Purpose according  
 to the Counsel of his Will; whereby, for His own  
 Glory, He hath fore-ordained whatever comes to  
 pass. God executeth His Decrees, in the Works of  
 Creation and Providence.* — I shall only observe,

\* Humble Advice of the Assembly, &c. P. 10, 11. —  
 Edit. Lond. 1658. Quarto.

concerning

concerning all and each of these Paragraphs, that if they be not true, the whole Bible is one grand string of Falsehood, from the first Verse to the last.

While Mr. Wesley's hand was in, I wonder he did not arraign *another* Assembly of Divines; some of whom were *Mitred*. I mean, the famous Assembly of Bishops and others, who met together, not many Bow-shots from Westminster, on the Surrey Side of the Thames, in the Year 1595, at a certain Place of Rendezvous, called *Lambeth Palace*: where, says Dr. Fuller, "Arch-Bishop *Whitgift*, out of his CHRISTIAN CARE " to propagate the TRUTH, and *suppress* the " opposite ERRORS, caused a solemn Meeting of " many grave and learned Divines." Among whom, besides the good Arch-Bishop himself, were *Bancroft*, Bp. of London; *Vaughan*, Bp. of Bangor; *Tindal*, Dean of Ely; *Whitaker*, Divinity Professor of Cambridge; &c. Which said *Assembly of Divines* drew up the celebrated LAMBETH ARTICLES: whereof I shall here cite but one, for a Specimen; having treated, at large, of this Assembly, and it's Determinations, \* elsewhere, " Prædestinatorum præfinitus et certus

\* In a Tract, entitled, *The Church of England vindicated from the Charge of Arminianism*; and in my *Historic Proof of the Doctrinal Calvinism of the Church of England*.

est

“ est Numerus: qui nec augetur, nec minuit,  
 “ potest.” i. e. *The Number of the Prædestinated*  
*is fore-determined, and certain: so that it can*  
*neither be increased, nor diminish'd.*

There have also been still *larger* Assemblies of  
 Divines; composed of all the Bishops, Deans, and  
 Delagates of the Clergy, in England. Witness  
 the *Assembly*, who drew up the 39 Articles.  
 Articles, to which Mr. *Wesley* has, indeed, over  
 and over again, set his Hand: but with the same  
*Simplicity* and *godly Sincerity* (2 Cor. i. 12.), which  
 seem to have actuated Dr. *Reid*, Dr. *Oswald*, and  
 Dr. *Beattie*, when they subscribed The Con-  
 fession and Catechism of the Westminster As-  
 sembly.

*There's such a Thing, as holy Tricking.*  
*Tests are but Pye crust, made for breaking.*  
*Our own Conveniency, and Gains,*  
*Are Sweetmeats, which that Crust contains.*  
*To come at these, what Man so foolish,*  
*But would a thousand Crusts demolish?*

Moreover, what shall we say, concerning that  
 Most Reverend, Right Reverend, and Reverend,  
*Assembly*; who put that woeful Collect into  
 the Liturgy, beginning with, *O God, whose*

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never-

*never-failing Providence ordereth ALL Things, both in Heaven and Earth?* Can any Thing breathe, more strongly, the whole of what we mean by NECESSITY? — A Providence — a *never-failing Providence* — that *ordereth*, not only some, but *all Things* — Yea, all Things both in *Heaven and Earth!* In that one Passage (and the Church has very many others, quite like unto it), “ See “ *Necessity* drawn at full Length, and painted in “ the most lively Colors”!

6. 'Tis curious, to behold *Arminians* themselves forced, by Strefs of Argument, to take Refuge in the Harbor of that *Necessity* which, at other Times, they so vehemently seek to destroy. “ It “ is *necessary*,” say they, “ that Man's Will should “ be *free*: for, without Freedom, the Will were “ no Will at all.”

I pity the distressfull Dilemma, to which they are driven. Should they say, it is *not* necessary for Man's Will to be free; they give up their whole Cause at once. If they say (and say it they do), that it *is* necessary, yea *absolutely* necessary, for the Will to be free; and that, in it's very Nature, it *cannot but* be free; — then, say I, upon that Principle, these good People are free, with a *Liberty of Necessity*, and there Necessity itself is the Root and Sap of all their boasted Free-

Free-Agency. In other Words, *Free-Agency*, themselves being Judges, is only a *Ramification of Necessity*!

7. Tho' I have mention'd the following Anecdote, in a præceding Publication; yet, by way of recompensing Mr. Wesley, for the Amusement he has afforded me, in publishing the Conversations of the two *necessitarian Gentlemen*, whereof I have just given the Reader an Account; I also, in my Turn, shall refer him to a very remarkable Conversation, which passed between a *Free-will Gentleman* and myself, June 21, 1774, in the Neighborhood of London, and in the Presence of my Friend, the Rev. Mr. Ryland.

“ God does all He POSSIBLY CAN”, said the Arminian Philosopher, “ to HINDER moral “ and natural Evil. But He CANNOT PREVAIL. “ Men will not PERMIT God to have His Wish.” — *Then the Deity*, answer'd I, *must certainly be a very UNHAPPY Being.* — “ Not unhappy in the “ least.” — *What! meet with a constant Series of crosses; THWARTED in his daily Endeavours; DISAPPOINTED of his Wishes; DISCONCERTED in his Plan of Operations; DEFEATED of his Intentions; EMBARRASS'D in his Views; and actually OVERPOWER'D, every Moment of every Day, by number-*



less of the Creatures He has made; and yet be HAPPY under all this incessant Series of PERPLEXING and MORTIFYING Circumstances? — “ Yes: for He knows, that, in Consequence of the FREE-WILL, with which He has endu'd his rational Creatures, He Himself MUST be disappointed of his Wishes, and defeated of his Ends; and that there is NO HELP for it, unless He had made us mere Machines. He therefore SUBMITS to Necessity: and does not make Himself uneasy about it \*.”

Can any Thing be more *shockingly execrable*, than such a degrading and blasphemous Idea of the Ever Blessed GOD? And, consequently, is not the Doctrine of *Human Self-Determinability* the most daring, the most inconsistent, the most false, the most contemptible, and the most atheistical Tenet, that was ever spawned by Pride and Ignorance in conjunction? A Doctrine, which, in running away from the *true* Necessity, coins an *impossible* Necessity of it's own inventing; and,

\* See a Note, subjoined to P. 5. of a Sermon lately published by me, entitled, *Free-will and Merit brought to the Test; or, Men not their own Saviors*: where some of the horrible Consequences, and of the gigantic Inconsistencys, inseparable from this Gentleman's Theory, are briefly pointed out.

while

while it represents *Man* as *Gods*, sinks GOD far below the Level of the meanest *Man*!

Is not the adorable CREATOR of the World, the GOVERNOR of it too? Or has He only built a Stage, for *Fortune* to dance upon? Does ALMIGHTY PROVIDENCE do no more than hold the Distaff, while *Contingency* (i. e. while *Nothing*) spins the Threads, and wreathes them into a Line, for the FIRST CAUSE (very falsely so called, if this be the Case!) to wind upon his Reel, and turn to the best Account He can? Arminians may affirm it. But God forbid, that I should ever believe it.

For my own Part, I solemnly profess, before God, Angels, and Men, that I am *not conscious* of my being endued with that Self-determining Power, which Arminianism ascribes to me as an Individual of the Human Species. Nay, I am *clearly certain*, that I have it not. I am also equally certain, that I *do not wish* to have it: and that, was it possible for my Creator to make me an offer of transferring the Determination of any one Event, from His own Will to mine; it would be both my Duty and my Wisdom, to entreat, that the Sceptre might still remain with Himself, and that I might having nothing to do in the Direction of a single Incident, or of so much as a single Circumstance.

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Mr.

Mr. Wesley laments, that *Necessity* is “ The  
 “ Scheme, which is now adopted by not a few  
 “ of the most sensible Men in the Nation.” I  
 agree with him, as to the Fact. But I cannot  
 deplore it as a Calamity. The Progress, which  
 that Doctrine has, of late Years, made, and is  
 still making, in this Kingdom; I consider as a  
 most happy and promising Symptom, that the  
 Divine Goodness has yet abundant Mercys in  
 Reserve, for a Church, the Majority of whose re-  
 puted Members have long apostatized from her  
 essential Principles; and for a Country, whose \*  
 Morals

\* Take a Specimen of the vitiated State, to which the  
*Free-will* Gangrene has reduced the moral Taste of this  
*Christian* and *Reformed* Country; in the following admired  
 Lines, which are Part of a very applauded Entertainment,  
 lately introduced on the English Stage :

“ *With Sport, Love, and Wine, fickle FORTUNE defy.*

“ *DULL WISDOM all Happiness fors.*

*Since Life is no more than a Passage, AT BEST;*

*Let us strew the Way over with Flow'rs.”*

Was a religious and sensible Foreigner, whether Protestant,  
 or Popish; Jew, Mahometan, or Heathen; to be informed,  
 that such equally detestable and despicable Sentiments, as  
 those, are heard with Rapture at the British Theatres, and  
 chorus'd with Delight in numberless private Companys, in  
 every Part of the Kingdom: would he not be inclined to set

us

Morals have degenerated, in Proportion to the Corruptions of it's Faith.

May *the* \* *set Time* be nigh at Hand, for our National Recovery to the GOSPEL and to VIRTUE! Then shall God, even our own God, give us His Blessing,

us down, in general, for a Nation of Epicuræan Atheists, fit only to wallow in the Circæan Sty; quite lost to all Religion, Philosophy, Virtue, and Decency; and no otherwise entitled to the Name of MAN, than by *Perpendicularity of Shape* connected with *the Art of Speaking*?

“ If prone in Thought, our Stature is our Shame :

“ And Man should blush, his Forehead meets the Skys.”

\* Psalm cii. 13.





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A  
DISSERTATION

CONCERNING THE  
*SENSIBLE QUALITYS*

OF  
M A T T E R:

MORE ESPECIALLY, CONCERNING  
C O L O R S.

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*Judge not (κατ' ὄψιν) according to Sight. John vii. 24.*

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A

## DISSERTATION, &c.

**W**HEN I wrote the foregoing Chapters, it was my Intention to have taken no Notice of Mr. Wesley's weak and puerile Objections to the well established Doctrine of *sensible Qualities*: partly, because what he observes (or, rather, what he has picked up from Dr. Reid and others) on this Subject, is so contemptibly frivolous, as hardly to justify any serious Animadversion; and, partly, because I did not consider the Subject itself as directly connected with the Article of Necessity.

But, on my reflecting, that the *Aptitude* of perceivable Bods to impress our Senses with certain Motions, called Sensations; and that the *Sensations* so produced, together with the correspondent *Ideas* which those Sensations impart to, or  
excite



excite in, the Mind; are, All, the Result of necessary Relation, and form an indissolubly combined Chain of Cause and Effect: I determined to subjoin some Enquirys, concerning a Branch of Knowledge, which, in *this* View of it, is not altogether foreign to the main Argument of the præceding Disquisitions.

By the *Senses*, I mean those Conduits or Avenues to the Brain, through which, the Soul receives it's Ideas of Objects extraneous to it's Self. No Person need be reminded, that these Senses are five; viz. those of feeling, hearing, seeing, smelling, and tasting. — It may, perhaps, be solidly affirmed, that, in absolute Strictness, we have but *one* Sense, præcisely so called: viz. that of *Feeling*, or Perception at large; of which the remaining four are but so many exquisite Modifications, or Affections. I acquiesce, however, in the popular Division of the Senses into five.

The *sensible Quality*s of extraneous Objects are, properly, no more than "*Powers*," as Mr. Locke justly terms them; viz. Powers of *producing* such particular Motions in our animal Organs, as have a native-Tendency to occasion correspondent Perceptions in the Soul, through the Mediation of the Nerves and Brain: that is to say, extraneous Objects have this *Effect*, when duly presented to the Senses, and when the Senses are in such a State

as

as duly to receive the Impressions naturally arising from the Presence, or Application, of those Objects.

These Powers, inherent in extraneous Bodys; of producing such Sensations in Us; indisputably result from the Figure, Size, Arrangement, and Motion, of the Particles which constitute the Bodys themselves. Which appears, among other Considerations, from hence: that *the same Body*, under *different Modes* of corpuscular Size, Arrangement, Motion, and Figure, occasions *different Sensations* in our Organs, and conveys *different Ideas* to the Mind.

Now, these *modal Differences* of Arrangement, &c; are undoubtedly resident in their respective Subjects: and may easily be conceived of, as existible, *independently* on Us; i. e. they might be just what they are, whether the Bodys themselves, in which they obtain, were objected to our Senses, or not. But the EFFECTS of those combined Modes (as Color, Sound, Flavor, Scent, Pleasure, and Pain) are Things PURELY RELATIVE: and absolutely require the Concurrence of *Sense*, in order to their having any Kind or Degree of *positive* Existence. They are but *potentially* in their peculiar Subjects, 'till those Subjects become Objects, by being actually exposed to, and by actually operating upon, the Organs of a percipient Being.

Thus,

Thus, there might have been Tremulations in the Atmosphere, through the Impulse of one Mass of Matter upon another (primarily set in Motion by the Divine Will), if no Animal, or sentient Being, had been created. But, in that Case, it is utterly inconceivable, how those Tremulations, tho' ever so violent, could have occasion'd what we call, *Sound*. — Again. The Disposition of certain Surfaces to reflect, refract, and absorb, the incident Rays of Light; might have been just what it now is, independently on the optic Nerves of Animals: but then no Surface, however disposed, i. e. be it's Texture, Reflections, Refractions, or Absorptions, what they will; could have occasioned that ideal Result, which we term *Color*, without being opposed to the visual Organ of an intelligent Substance. — And so on, through every Species of sensible Quality.

Hence, there is nothing hyperbolic, or extravagant; but all is no less strictly and soberly philosophical, than sublimely and elegantly poetical; in the following Lines of Dr. Young.

“ The *Senses*, which inherit Earth and Heavens,  
 Enjoy the various Riches Nature yields:  
 Far nobler! *give* the Riches they enjoy:  
 Give Taste to Fruits; and Harmony to Groves;  
 The

The radiant Beams to Gold, and Gold's bright  
Sire :

Take in, at once, the Landscape of the World,  
At a small Inlet, which a Grain might close,  
And *half-create* the wondrous World they see.

But for the magic Organ's pow'rful Charm,  
Earth were a rude, uncolor'd Chaos still.

*Objects* are but th' *Occasion* : our's th' Exploit.  
Our's are the Cloth, the Pencil, and the Paint,  
Which Nature's admirable Picture draw,  
And beautify Creation's ample Dome.

Like Milton's *Eve*, when gazing on the Lake,  
Man makes the matchless Image, Man admires."

This is provable, not only by Reason, but by  
numberless *Experiments*. Do but artfully vary  
the Medium through which you see it, and you  
may make the Surface of any Body whatever  
assume, in Appearance, any *Color* you please:  
and that in the most rapid Succession, and in  
every Mode of possible Diversity. A certain  
Sign, that *Color* is only a *sensible Quality*, and  
not a *real Property*, of Matter.

But let us hear Mr. Wesley : who wildly thinks  
himself no less qualified to demolish the funda-  
mental Axioms of Natural Philosophy, than to  
overturn the first Principles of Natural and Re-  
vealed Religion.

" *Color*,"

“*Color*”, says he, “is a *real, material Thing*.  
 “ There is no Illusion in the Case, unless you  
 “ confound the \* Perception with the \* Thing  
 “ perceived. And *all other* secondary Qualitys  
 “ are just as *real*, as Figure, or any other  
 “ Primary one.” With Regard to *Color* (for I  
 have neither Room nor Leisure to run through  
 all the other secondary Qualitys), it’s non-ex-  
 istence is certain, not only from the præceding  
 Considerations; but, likewise, in general, from the  
*natural Darkness* of Matter. Every Atom (even  
 those not excepted, which constitute that exquisit  
 Fluid, called *Light*; tho’ it is the most attenuated  
 and subtil Body with which we are acquainted)  
 is, intrinsically, *dark*: and, consequently, *color-  
 less*. Light itself, by whose Intervention other  
 Bodys become visible, seems to depend greatly,  
 if not entirely, for that Power, on the Exility,  
 the extreme Rarefaction, and on the incomparably  
 rapid Motion, Expansion, and Protrudibility, of it’s  
 component Particles: by which Propertys, it is

\* \* The plain, natural Meaning of this, is, that “*The Thing*  
 “ *perceived*,” viz. Color, consider’d as resident in Bodys, is  
 “ *real*,” but that our “*Perception*” of that “*real*” Color  
 is a mere “*Illusion*”! Without any “*Illusion*” at all, may  
 we not pronounce Mr. Wesley to be the lamest, the blindest,  
 and the most self-contradictory Waster of Ink and Paper, that  
 ever pretended to the Name of Reasoner? ’Tis almost a Dis-  
 grace, to refute him.

peculiarly

peculiarly fitted, to act upon the Instruments of animal Sight; as these are likewise reciprocally fitted to admit that Sensation, which Providence designed they should receive, in Consequence of being so acted upon.

“ All Colors,” says Mr Wesley, “ do as really exist without us, as Trees, or Corn, or Heaven, or Earth.” He is welcome to enjoy a Delusion, which (like most of his other Opinions) has not one sound Argument for it’s Support. But hear him again: “ When I say, That Cloth is of a red Color; I mean, it’s surface is so *disposed*, as to reflect the *red*, i. e. the *largest*, Rays of Light. When I say, The Sky is blue; I mean, it is so *disposed*, as to reflect the *blue*, i. e. the *smallest*, Rays of Light. And where is the Delusion here? Does not that *Disposition*, do not those *Rays*, as really exist, as either the Cloth, or the Sky? And are they not as *really reflected*, as the Ball in a Tennis Court?”

What, in the Name of Wonder, could induce Mr. W. to make these Concessions? Concessions, which cut the Throat of his own Hypothesis from Ear to Ear! For I appeal to any competent Reader, whether the following Conclusions do not *necessarily* flow from those Premisses?

1. That *Color* is the mere Creature of Sensation: which Sensation is occasion’d (not by any

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real

real Tinge inhærent, either in the Object, or in the Rays of Light; but occasioned) by the "*Disposition*", i. e. by the Texture, or Configuration and Connection, of the *superficial* Particles; and by the "*Largeness*", or "*Smallness*", i. e. by the *Size*, of the "*reflected Rays*". This is all very right, so far as it goes.

2. That "*Redness*" and "*Blueness*" (for Instance) are mere Ideas, resulting from the peculiarly "*disposed Surfaces*" of the reflecting Bodys, and from the *Magnitude*, or *Minuteness*, of the "*Rays*" which those Surfaces either strike back, or refract in various Directions. And what is this, but the very Doctrine, against which Mr. Wesley professedly draws his wooden Sword? For,

3. As to the *real Existence* of Bodys, and their Surfaces, and Rays of Light; it is not quæstion'd by Any, I know of, except by the few Followers of Bp. Berkley: and they are very few indeed. Not three Dozen, I suppose, in the three Kingdoms.

4. It follows, that Mr. Wesley's inconsistent Assertion cannot, even on his own Principles, be true: viz. that "*Color is a real, material Thing.*" No: it is an *ideal* Thing: generated in our Minds by the "*Disposition*" of "*Surfaces*", and by the Réverberation, &c. of "*Rays.*"

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The Methodist goes on. "It is true, that, when they" [i. e. when irradiated Surfaces] "strike upon my Eye, a particular Sensation follows in my Soul. But that *Sensation* is not *Color*: I know no one that calls it so." Nor I neither. The Sensation only gives at first, and repeatedly excites afterwards, the *Idea* of Color. For, properly speaking, there is no such Thing as absolute Color, either in the Bodys themselves, or in the Rays which they reflect, or in the Eye, or in the Soul. Yet is the *Idea* founded on a Complication of Realities. For both the Bodys, and the Rays, and the Eye, and the Soul, have a positive Existence.

But Mr. Wesley has a dreadful Peal of Thunder in Reserve: which he thus rattles over the Head of Natural Philosophy: "Take it altogether" [i. e. believe the sensible Qualities to be *no more than sensible*], "what a Supposition is this! Is it not enough to make one's Blood run cold? The great God, the Creator of Heaven and Earth, the Father of the Spirits of all Flesh, the God of Truth, has encompassed with Falshood every Soul that He has made! Has given up all Mankind to a strong Delusion, to believe a Lye! Yea, all his Creation is a Lye! — — You make *God himself*, rather than the Devil, *the Father of Lyes?*" — Mighty pious,

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mighty



mighty rhetorical, and mighty philosophical. I shall leave the horrid Criminality of this indecent Passage, to the Cognizance of the Adorable Being it blasphemes: and only observe, that Mr. Wesley's Heat and Prophaneness (of which he has, elsewhere, given innumerable Samples) are such, that he dares to scold his Maker, with as little Ceremony, and with as much Scurrility, as an enraged Fish-woman would be-din the Ears of a 'prentice Wench.

But let me ask: Is God (I tremble even to put the Question!) therefore "*The Father of Lyes*", because He has not furnished us with Acuteness of Sight, sufficient to take in the *real* Magnitudes of the Sun and other celestial Bodys? Or, can He be said to "*encompass us with Falsehood*", because we do *not perceive* the annual and diurnal Motions of the Earth? Our *Senses* tell us (and the far greater Part of Mankind, upon the Credit of their Senses, live and dye in the Belief) that the Sun is not so large as a Coach-Wheel; that the Moon is less than the Dial of St. Paul's Clock; that the Diameter of the largest visible Star is inferior to that of a Tea-Cup; and that the Earth is absolutely quiescent, instead of Constantly travelling (as in Reality it does) at the rapid Rate of about 60,000 Miles an Hour, exclusively of it's diurnal Rotation round it's own Axis.

Axis. The Illusions of *Color*, *Taste*, and *Smell*, are nothing; when compared with the immense Difference between Appearances and Facts, in these and other Points of so much greater Consequence. And, hence, it becomes the Office of Reason and Science, to rectify, so far as they can, the frequent Mistakes of Sense.

I shall add, to these Remarks, a Sketch of what Mr. Locke has observed, concerning the *Quality*s, called *sensible*. And I the rather do this with some Extent, because that profound and masterly Genius has cultivated this Part of Science, with a Perspicuity and Solidity, æqual'd, I believe, by few other Writers on the Subject.

“ It being manifest, that there are Multitudes  
 “ of Bodys, each whereof are so small, that we  
 “ cannot, by any of our Senses, discover either  
 “ their Bulk, Figure, or Motion, as is evident  
 “ in the Particles of the Air and Water; and  
 “ others, extremely smaller than those, perhaps  
 “ as much smaller than the Particles of Air and  
 “ Water, as the Particles of Air and Water are  
 “ smaller than Pease or Hail-stones: let us sup-  
 “ pose at present, that the different Motions and  
 “ Figures, Bulk and Number, of such Particles,  
 “ affecting the Organs of our Senses, produce in  
 “ us those different Sensations, which we have

M 3

“ from

“ from the Colors and Smells of Bodys. Let us  
 “ suppose, for Example, that a *Violet*, by the  
 “ Impulse of such insensible [i. e. invisible] Parti-  
 “ cles of Matter, of peculiar Figures and Bulks,  
 “ and in different Degrees and Modifications of  
 “ their Motions, causes the *Ideas*, of the *blue*  
 “ *Color* and *sweet Scent* of that Flower, to be pro-  
 “ duced in our Minds. It being no more im-  
 “ possible to conceive, that God should annex  
 “ such Ideas to such Motions, with which they  
 “ have no Similitude; than that He should annex  
 “ the *Idea of Pain* to the *Motion of a Piece of Steel*  
 “ dividing our Flesh, with which that Idea hath  
 “ no Resemblance.

“ What I have said, concerning *Colors* and  
 “ *Smells*; may be understood also of *Tastes*, and  
 “ *Sounds*; and other sensible Qualities: which,  
 “ whatever Reality we by Mistake attribute to  
 “ them, are in Truth nothing in the Objects  
 “ themselves, but Powers to produce various  
 “ Sensations in Us; and depend on the Primary  
 “ Qualities, viz. Bulk, Figure, Texture, and  
 “ Motion of Parts.

“ FLAME is denominated *hot*, and *bright*:  
 “ SNOW, *white*, and *cold*: MANNA, *white*, and  
 “ *sweet*: from the Ideas they produce in Us.  
 “ Whoever considers, that the same *Fire*, which,  
 “ at one Distance, produces in us the Sensation  
 “ of

“ of *Warmth*, does, at a nearer Approach, pro-  
 “ duce in us the far different Sensation of *Pain*;  
 “ ought to bethink himself, what Reason he has  
 “ to say, that his Idea of *Warmth*, which was  
 “ produced in him by the Fire, is actually in the  
 “ Fire; and his Idea of *Pain*, which the same  
 “ Fire produced in him, is *not* in the Fire. Why  
 “ are Whiteness and Cold in Snow, and Pain  
 “ not; when it produces both one and the other  
 “ of those Ideas in us, and can do neither, but  
 “ by the Bulk, Figure, Number, and Motion,  
 “ of it’s solid Parts?

“ The particular *Bulk, Number, Figure,* and  
 “ *Motion*, of the Parts of Fire or Snow, are  
 “ really in those Bodys, whether any one’s Senses  
 “ perceive them, or no: and may therefore be  
 “ called *real Quality*s. But *Light, Heat, White-*  
 “ *ness, or Coldness*, are *no more really* in Snow or  
 “ Fire, than *Sickness or Pain* is in *Manna*. Take  
 “ away the Sensation of them; let not the Eyes  
 “ see Light or Colors, nor the Ears hear Sounds;  
 “ let the Palate not taste, nor the Nose smell;  
 “ and *all Colors, Tastes, Odors, and Sounds*, as  
 “ they are such particular Ideas, *vanish and cease*,  
 “ and are reduced to their Causes, viz. Bulk,  
 “ Figure, and Motions of Parts.

“ Let us consider the red and white Colors in  
 “ *Porphyry* [Marble]. Hinder Light but from  
 M 4 “ striking

“ striking on it, and it's Colors vanish : it no  
 “ longer produces any such Ideas in Us. Upon  
 “ the Return of Light, it produces these Appear-  
 “ ances again. Can any one think, that any  
 “ *real Alterations* are made in the Porphyry, by  
 “ the Presence or Absence of Light; and that  
 “ those Ideas of Whiteness and Redness are *really*  
 “ *in* Porphyry in the Light, when 'tis plain it  
 “ has *no Color* in the Dark ? It has, indeed, such  
 “ a Configuration of Particles, both Night and  
 “ Day, as are *apt*, by the Rays of Light re-  
 “ bounding from some Parts of that hard Stone,  
 “ to produce in us the *Idea* of Redness, and from  
 “ others the *Idea* of Whiteness : but Whiteness  
 “ and Redness are *not in it*, at any Time ; but  
 “ only such a *Texture*, as has Power to produce  
 “ such a Sensation in Us.

“ Pound an Almond : and the clear white  
 “ *Color* will be turned into a dirty one ; and the  
 “ sweet *Taste* into an oily one. What real altera-  
 “ tion can the Beating of a Pestle make in any  
 “ Body, but an Alteration in the *Texture* of it ?

“ He that will examine his complex Idea of  
 “ Gold, will find several of the *Ideas*, that make  
 “ it up, to be only *Powers* : as the Power of be-  
 “ ing melted, but of not spending itself in the  
 “ Fire ; and of being dissolved in Aqua Regia.  
 “ Which are Ideas, as necessary to make up our  
 “ complex

“ complex Idea of Gold, as it's Color and  
 “ Weight : which, if duly consider'd, are nothing  
 “ but different Powers. For, to speak truly,  
 “ Yellowness is not actually in Gold, but is a  
 “ Power in Gold to produce that *Idea* in Us, by  
 “ our Eyes, when placed in a due Light. And  
 “ the Heat, which we cannot leave out of our  
 “ *Idea* of the Sun, is no more really in the Sun,  
 “ than is the white Color which it introduces into  
 “ Wax. These are both equally Powers in the  
 “ Sun, operating by the Motion and Figure of  
 “ it's insensible Parts so on a Man, as to make  
 “ him have the *Idea* of Heat; and so on Wax,  
 “ as to make it capable to produce in a Man the  
 “ *Idea* of White.

“ Had we Senses, acute enough to discern the  
 “ *minute Particles* of Bodys, and the *real Constitu-*  
 “ *tion* on which their sensible Qualitys depend ;  
 “ I doubt not, but they would produce *quite*  
 “ *different Ideas* in us, and that, which now  
 “ [seems] the Yellow Color of Gold, would then  
 “ disappear, and, in Stead of it, we should see an  
 “ admirable Texture of Parts of a certain Size  
 “ and Figure.

“ This *Microscopes* plainly discover to us. For  
 “ what, to our naked Eyes, produces [the Sem-  
 “ blance of] a certain Color, is, by thus augment-  
 “ ing the Acuteness of our Senses, discovered

“ to

“ to be quite a different Thing: and the thus  
 “ altering, as it were, the Proportion of the Bulk  
 “ of the Minute Parts of a color'd Object to our  
 “ usual Sight, produces different Ideas from what  
 “ it did before.

“ Thus *Sand*, or *pounded Glass*, which is opaque,  
 “ and white, to the naked Eye; is pellucid, in  
 “ a Microscope. And an *Hair*, seen this Way,  
 “ loses its former Color, and is in a great Mea-  
 “ sure pellucid, with a Mixture of bright, spark-  
 “ ling Colors, such as appear from the Refraction  
 “ of Diamonds, and other pellucid Bodys: *Blood*,  
 “ to the naked Eye, appears all red: but, by a  
 “ good Microscope, wherein it's lesser Parts ap-  
 “ pear, shews only some few Globules of Red,  
 “ swimming in a pellucid Liquor. And how  
 “ those red Globules would appear, if Glasses  
 “ could be found, that could magnify them yet  
 “ 1000, or 10,000 Times more, is uncertain\*.”

No Dishonor will accrue to this great Man,  
 now so largely quoted; by observing, that,  
 in what he so ably delivered concerning the  
 Secondary, or sensible Qualitys of Matter, he  
 stood on the Shoulders of his illustrious Fore-  
 runner in Science; Mr. BOYLE.—Permit me, at  
 once, to *enrich* the present Appendix, with a few

\* Locke's Essay, Book 2. Chap. 8, and Chap. 23.

Paragraphs

Paragraphs from this last-mention'd Philosopher, and to *confirm* it's general Drift, by the Sanction of so exalted an Authority.

“ I do not deny, that Bodys may be said, in  
 “ a very favorable Sense, to have those Qualitys  
 “ [potentially], which we call Sensible, though  
 “ there were no Animals in the World. For a  
 “ Body, in that Case, may have such a Dispo-  
 “ sition of it's constituent Corpufcles, that, IF it  
 “ were duly applyed to the *Sensory* of an Animal,  
 “ it would produce such a sensible [Effect], which  
 “ a Body of another Texture would not. Thus,  
 “ though, if there were no *Animals*, there would  
 “ be no such Thing as *Pain*; yet a [Thorn]  
 “ may, upon account of it's Figure, be fitted to  
 “ cause Pain, in Case it were moved against a  
 “ Man's Finger : whereas a blunt Body, moved  
 “ against it with no greater Force, is not fitted  
 “ to cause any such Perception. So Snow, tho',  
 “ if there were no lucid Body, nor Organ of Sight,  
 “ in the World, would exhibit no Color at all  
 “ (for I could not find it had any, in Places ex-  
 “ actly darkened); yet hath it a greater *Disposi-*  
 “ *tion*, than a Coal, or Soot, to reflect Store of  
 “ Light outwards, when the Sun shines upon  
 “ them all three. We say, that a Lute is in  
 “ Tune, whether it be actually played upon or  
 “ no, if the Strings be all so duely stretched, as  
 “ that



“ that it would appear to be in Tune, IF it  
 “ were played on.

“ Thrust a Pin into a Man's Finger, both  
 “ before and after his Death. Though the Pin  
 “ be as sharp, at one Time, as at another; and  
 “ makes, in both Cases alike, a Solution of  
 “ Continuity; yet, in the former Case, the Action  
 “ of the Pin will produce Pain: and not in the  
 “ latter, because, in this, the pricked Body wants  
 “ the Soul, and, consequently, the perceptive  
 “ Faculty.—So, if there were no sensitive Beings,  
 “ those Bodys, which are now the Objects of our  
 “ Senses, would be no more than *dispositively*  
 “ endued with Colors, Tastes, and the like: but  
 “ *actually* with only the more catholic Affections  
 “ of Bodys, as Figure, Motion, Texture, &c.

“ To illustrate this yet a little farther. Sup-  
 “ pose a Man should beat a Drum, at some Dis-  
 “ tance from the Mouth of a Cave, conveni-  
 “ ently situated to return the Noise he makes.  
 “ People will presently conclude, that the Cave  
 “ has an Echo: and will be apt to fancy, upon that  
 “ Account, some \* real Property in the Place,  
 “ to

\* REAL PROPERTIES it undoubtedly has: and 'tis im-  
 possible that any Portion of Matter should be without them.  
 But Mr. Boyle means, that the particular Effect, which we  
 term *Sound*, is not of the Number of those real Properties,  
 but

“ to which the Echo is said to belong. Yet, to  
 “ speak physically of Things, this peculiar Qua-  
 “ lity, or Property, which we fancy to be in the  
 “ Cave; is, in It, nothing else but the Hollow-  
 “ nefs of it's *Figure*, whereby it is so disposed,  
 “ as, when the Air beats against it, to reflect the  
 “ Motion towards the Place whence that Motion  
 “ began. And what passes on the Occasion, is  
 “ indeed but this: the Drumstick, falling on the  
 “ Drum, makes a Percussion of the Air, and  
 “ puts that fluid Body in an undulating Motion;  
 “ and the ærial Waves, thrusting on one another,  
 “ 'till they arrive at the hollow Superficies of the  
 “ Cave, have, by reason of It's Resistance and  
 “ Figure, their Motion determined the contrary  
 “ Way: namely, backward, towards that Part  
 “ where the Drum was when it was struck. So  
 “ that, in That which here happens, there in-  
 “ tervenes nothing but the *Figure* of one Body,  
 “ and the *Motion* of another: tho' if a Man's  
 “ EAR chance to be in the Way of these Motions  
 “ of the Air forward and backward, it gives him  
 “ a *Perception* of them, which he calls *Sound*.

but merely sensitive and ideal; and becomes so, when Matter,  
 under certain Modes and Circumstances of Figure and Mo-  
 tion, is objected to and operates upon the suitably disposed  
 Organ of a perceiving Animal.

“ And

“ And whereas one Body doth often seem to  
 “ produce, in another, divers such Qualitys as  
 “ we call sensible ; which Qualitys therefore seem  
 “ not to need any Reference to our Senses ; I  
 “ consider, that, when one inanimate Body works  
 “ upon another, there is nothing really produced  
 “ by the Agent, in the Patient, save some local  
 “ *Motion* of its Parts, or some change of *Texture*  
 “ consequent upon that Motion : but, by means  
 “ of its Effects upon our Organs of Sense, we  
 “ are induced to attribute this or that Quality to  
 “ it. So, if a piece of transparent Ice be, by  
 “ the falling of some heavy and hard Body upon  
 “ it, broken into a gross Powder that looks  
 “ whitish ; the falling Body doth nothing to the  
 “ Ice, but break it into very small Fragments,  
 “ lying confusedly upon one another : tho’, by  
 “ reason of the Fabric of the World and of our  
 “ Eyes, there does, in the day-time, upon this  
 “ Comminution, ensue such a kind of *copious*  
 “ *Reflection of the incident Light* to our Eyes, as  
 “ we call *Whiteness*. And when the Sun, by  
 “ thawing this broken Ice, destroys it’s White-  
 “ ness, and makes it become diaphonous, which  
 “ it was not before ; the Sun does no more than  
 “ *alter the Texture* of the component Parts, by  
 “ putting them into *Motion*, and, thereby,  
 “ into a *new Order* : in which, by reason of  
 “ the

“ the Disposition of the intercepting Pores, they  
 “ reflect but few of the incident Beams of Light,  
 “ and transmit most of them.

“ When you polish a rough Piece of Silver,  
 “ that which is really done is but the Depression  
 “ of the little protuberant Parts, into one Level  
 “ with the rest of the Superficies: though, upon  
 “ this mechanical Change of the Texture of the  
 “ superficial Parts, we Men say, that it hath lost  
 “ the Quality of Roughness, and acquired that of  
 “ Smoothness; because, whereas the Exstances  
 “ did, before, by their Figure, resist a little the  
 “ Motion of our Finger, our Finger now meets  
 “ with no such offensive Resistance.

“ Fire will make Wax flow, and enable it to  
 “ burn a Man’s Hand. And yet this does not  
 “ argue in it any inhærent Quality of Heat, dis-  
 “ tinct from the Power it hath of putting the  
 “ small Parts of the Wax into such a Motion, as  
 “ that their Agitation surmounts their Co-hæsson.  
 “ But tho’ we suppose the Fire to do no more  
 “ than variously and briskly to *agitate* the insensi-  
 “ ble Parts of the Wax, That may suffice to  
 “ make us think the Wax endued with a Quality  
 “ of *Heat*; because, if such Agitation be greater  
 “ than That of our Organs of Touch, it pro-  
 “ duces in us the *Sensation* we call Heat: which  
 “ is so much a Relative to the Sensory which ap-  
 “ pre-

“ prehends it, that the same luke-warm Water  
 “ (i. e. Water whose Corpuscles are moderately  
 “ agitated by the Fire) will seem hot to one of a  
 “ Man’s Hands, if that Hand be very cold; and  
 “ cold to the other, in Case it be very hot; tho’  
 “ both of ’em be the same Man’s Hands. — —  
 “ — — Bodys, in a World constituted as our’s  
 “ now is, being brought to act upon the most  
 “ curiously contrived Sensorys of Animals, may,  
 “ upon both these Accounts, exhibit many dif-  
 “ ferent sensible Phænomena: which, however  
 “ we look upon them as distinct Qualities, are  
 “ but the consequent Effects of the often-men-  
 “ tioned *catbolic Affections* of Matter, and dedu-  
 “ cible from the *Size, Shape, Motion, (or Rest),*  
 “ *Posture, Order, and the resulting Texture,* of the  
 “ insensible Parts of Bodys. And therefore,  
 “ though, for Shortness of Speech, I shall not  
 “ scruple to make Use of the Word, QUALITYS,  
 “ since it is already so generally received; yet,  
 “ I would be understood to mean it, in a Sense  
 “ suitable to the Doctrine above delivered \*.”

But there is one Consideration, which, in my  
 View of it, decides the Quæstion absolutely and  
 irrefragably. To wit, *the essential SAMENESS of*  
*Matter in ALL Bodys whatever.*

\* Boyle’s *Origin of Forms and Qualities*, P. 31—38. Edit.  
 Oxf. 1667.

The Opinion; that what are commonly termed the *four Elements* (viz. Earth, Water, Air, and Fire) are so much *simple* and *essentially different* Principles, or absolute and first Rudiments; seems, to me, an exceedingly erroneous Supposition. For I take those *Elements*, as they are usually styled, to be, themselves, but so many *various Modifications* of that *same, simple Matter*, whereof all Body, or extended Substance, without Exception, consists\*.

Now,

\* Without entering either deeply, or extensively, into the Considerations which determine me to this Belief; I would barely offer the following Hints.

1. To imagine, that Infinite Wisdom would *multiply* ESSENCES, *without reasonable Cause*; were to foster an Hypothesis directly contrary to that beautiful *Simplicity*, which, so evidently, and so universally, characterizes the variegated Works of God. Nature (i. e. Omnipotence behind the Curtain) is *radically frugal*, tho' it's Phænomena exhibit almost an Infinity of *modal Diversification*. Two Essences only (viz. SPIRIT and MATTER) are fully sufficient, to account for every Appearance, and to answer every known Purpose, of Creation, and of Providence. What Occasion, then, for *five*? or, as some suppose, for no fewer than *seven*; viz. Earth, Water, Air, Fire, Light, Æther, and Spirit? Might we not, just as rationally, dream of *seventy*, or even *seventy Millions*, of Essences?

Sir Isaac Newton's Rule for philosophizing, and the Argument on which he grounds it, strike me with all the Force of Self-Evidence: *Causas Rerum naturalium non plures admitti debere, quàm quæ et veræ sint, & earum Phænomenis explicandis*

N

SUFFICIENT.

Now, if it be allowed, that all Matter is essentially the same, under every possible Diversity of Appearance;

**SUFFICIENT.** *Dicunt utique Philosophi: Natura nihil agit frustra; & frustra fit, per plura, quod fieri potest per pauciora. Natura enim simplex est, & Rerum Causis superfluis non luxuriat.* If this be just, the Admission of more Essences, than Two, would be totally inconsistent with a first and fundamental Principle of all natural Knowledge.

2. The four Classes of Matter, commonly called *Elements*, are, in reality, not *simple*, but *exceedingly compound*, Bodies; and partake very much of each other. Which Circumstance forms no inconsiderable Branch of that *disorder*, or *Confusion*, literally so termed; introduced by Original Sin. Thus,

**EARTH** associates to itself all the solvable Substances that are committed to it's Bosom. Which Substances, after the Time respectively requisite for their Solution, and for their Co-alescence with the Earth; are not distinguishable from original Earth itself.

**WATER** is known to comprehend every Species of earthy Particles; as well as to include no small Portion of Air: and to be capable, by Motion, of assuming that Quality which we term Heat; even in such a Degree, as to be no less intolerable by Animals, than Flame itself.

**AIR** is constantly intermingled with an immense Number of dissimilar Particles. With *household Dust* (for Instance), which is, in fact, the Wearings of almost every Thing. Not to mention the countless *Effluvia*, with which the Atmosphere is charged, incessantly flying off from animal Bodies, both sound and putrescent; and from the whole World of vegetable Substances, both fragrant and foetid. Those Particles, through the continual Attrition occasioned by their  
Motion

Appearance; 'twill follow, that what we call *Sensible Qualitys* are, rather, *modal Discriminations*, than *real Differences*.

Let us apply this Doctrine to *Colors*.

### Several

Motion and Interference with each other, and by the ambient Pressure of the Air upon them all; undergo, 'tis probable, a gradual atomic Separation: and, when sufficiently comminuted, become, at last, a genuine Part of that aërial Fluid, in which they only floated before. — Could we breathe nothing but pure, unmixed Air; human Health and Life would, probably, extend to an extreme Length.

FIRE, or more properly a fiery Substance, will burn (i. e. communicate a Portion of it's own Motion to), and assimilate, all other contacting Bodys, whose corpuscular Co-hætion is not sufficiently close and firm to resist the subtil Agency of that insinuating Power. But, when it's Force is exhausted (i. e. when the intestin Agitation of it's Parts has forced off all that was volatile; and ceases, in consequence of having no more to do), what remains? A Quantity of Particles, equally capable (for ought that appears to the contrary) of being condensed into Earth, or expanded into Water, or rarefyed into Air. — Which reminds me,

3. Of the *continual TRANSMUTATION of one modify'd Substance into another*, by the Chemical Proces of Nature; sometimes assisted, but oftener quite unassisted, by Art: which literal Metamorphosis seems to be a grand and fundamental Law of this lower World; and, if admitted, furnishes me with an additional Argument for the *sameness* of Matter under all it's vast Variety of Modes and Forms.

We may, for Example, ask, with the Poet:

N 2

“ Where



Several necessary Præ-requisites must concur,  
to impress my Mind, at first, with an Idea of  
Color.—

“ Where is the Dust, that has not been alive?  
The Spade, and Plough, disturb our Ancestors.  
From human Mould we reap our daily Bread.

“ The *moist* of human Frame the SUN exhales:  
WINDS scatter, through the mighty Void, the *dry*:  
EARTH repossesses Part of what *she* gave:”

And thus the mysterious Wheel of Nature goes round;  
the vast mechanic Circulation is kept up; and, by a wonder-  
full, but real, *απαρχήματα*, well-nigh every Thing (I speak  
of Matter only) becomes every Thing, in it's Turn.

So thoroughly persuaded am I, in my own Mind, that all  
the Atoms, Particles, and larger Portions, of Matter, are  
primarily and intrinsically and essentially homogeneous;  
that I make no Doubt, but a *Millstone* is physically capable  
of being rarefyed into *Light*, and Light physically capable of  
being condensed into a *Millstone*.—By the way, Light is;  
perhaps, no more than melted Air: and Air is, perhaps,  
the never-failing Reservoir, which supplies the Sun with  
Materials for it's Rays. Air is, incontestibly, a necessary  
Pabulum of *sublunary*, and why not of *solar*, Fire?

I shall conclude this excursive Note, with a pertinent  
Passage from Mr. Boyle: in which that profound and judici-  
ous Naturalist informs us, on the Authority of an Experi-  
ment made by himself, that even *Water* is ultimately con-  
vertible into *Oyl*, and into *Fire*.

“ Since the various MANNER of the Co-alition of several  
“ Corpuscles into one visible Body, is enough to give them  
“ a *peculiar Texture*, and thereby fit them to exhibit *divers*  
*sensible*

Color. — 1. There must be the Presence of a visible Object : — 2. The Surface of that Object must

“ *sensible Qualities*, and to become a Body, sometimes of one  
 “ Denomination, and sometimes of another; it will very  
 “ naturally follow, that, from the various [but Providential]  
 “ Occursions of those innumerable Swarms of little Bodys  
 “ that are moved to and fro in the World, there will be  
 “ many fitted to stick to one another, and so compose Con-  
 “ cretions: and many (tho’ not in the self-same Place) dis-  
 “ joined from one another, and agitated apart. And Mul-  
 “ titudes also, that will be driven to associate themselves,  
 “ now with one Body, and presently with another.

“ And if we also consider, on the one Side, that the  
 “ *Sizes* of the small Particles may be very *various*; their  
 “ *Figures* almost *innumerable*; and that if a Parcel of Matter  
 “ do but happen to stick to one Body, it may give it a *new*  
 “ *Quality*; and, if it adhære to another, or hit against some  
 “ of it’s Parts, it may constitute a Body of *another Kind*; or  
 “ if a Parcel of Matter be knock’d off from another, it may,  
 “ barely by That, leave it, and become, itself, of another  
 “ Nature than before: If, I say, we consider these Things,  
 “ on the one Side; and, on the other Side, that (to use  
 “ Lucretius’s Comparifon) all the innumerable Multitude  
 “ of Words, which are contained in all the Languages of  
 “ the World, are made of the various Combinations of the  
 “ 24 Letters of the Alphabet; ’twill not be hard to con-  
 “ ceive, that there may be an incomprehensible variety of  
 “ *Associations* and *Textures* of the minute Parts of Bodys, and  
 “ consequently a vast Multitude of Portions of Matter en-  
 “ dued with Store enough of differing *Qualities*, to deserve  
 “ distinct Appellations, tho’, for want of Heedfullness and

must have a certain Disposition, Texture, or Construction, of Parts: — 3. Rays of Light must fall towards,

“ fit Words, Men have not yet taken so much notice of  
 “ their less obvious Varietys, as to sort them as they deserve,  
 “ and give them distinct and proper Names.

“ So that, though I would not say, than any Thing can  
 “ *immediately* be made of every Thing; as a Gold Ring, of a  
 “ Wedge of Gold; or Oyl, or Fire, of Water; yet since Bodys,  
 “ having but ONE COMMON MATTER, can be *differenced*  
 “ but by ACCIDENTS [i. e. by Modes and Circumstances  
 “ *not essential* to their Nature as Parts of Matter at large],  
 “ which seem, all of them, to be the Effects and Conse-  
 “ quents of local Motion: I see not, why it should be ab-  
 “ surd to think, that (at least among inanimate Bodys), by  
 “ the Intervention of some very small *Addition* or *Subtraction*  
 “ of Matter (which yet, in most Cases, will not be needed),  
 “ and of an orderly *Series of Alterations*, disposing, by De-  
 “ grees, the Matter to be transmuted, almost of any Thing  
 “ may at length be made any Thing.

“ So, tho' Water cannot, *immediately*, be transmuted into  
 “ Oyl, and much less into Fire; yet, if you nourish cer-  
 “ tain Plants with Water alone, as I have done, 'till they  
 “ have assimilated a great Quantity of Water into their own  
 “ Nature, You may, by committing this *transmuted Water*  
 “ (which you may distinguish and separate from that Part of  
 “ the Vegetable you first put in) to Distillation in conve-  
 “ nient Glasses, obtain, besides other Things, a *true Oyl*,  
 “ and a black *combustible Coal* (and consequently *Fire*):  
 “ both of which may be *so copious*, as to leave no just Cause  
 “ to suspect, that they could be any thing near afforded by  
 “ any little Spirituous Parts, which may be presumed to  
 “ have

towards, and be returned from, that Surface:—

4. My Organs of Sight must (1.) be of such a *Structure*, and (2.) be in so found a *State*, as duly to admit the Impression naturally resulting from the above Complication of Circumstances. Who, that considers all this, can doubt, a Moment, whether the Idea of Color, with which my Mind is affected, on it's Perception of an Object; depend, as absolutely, on the Structure and on the State of my Eyes, as on the superficial Disposition and Illumination of the Object itself? Yea, it depends *much more* on the former, than on the latter. For, as it has lately been well argued; “If all Mankind had jaundiced Eyes, they must have been under a Necessity of concluding, that every Object was tinged with Yellow: and, indeed, according to this new System” [viz. the System which supposes that *Bodys are* of the Colors they *seem* to be of], “it would then have been so; not in Appearance only, but also in *Reality!*”

Besides: was it to be granted, that ‘*Color is a real; material Thing*’; such Concession would

“have been communicated, by that Part of the Vegetable that is first put into the Water, to that far greater Part of it which was committed to Distillation.” *Origin of Forms*, &c. P. 61—63.

\* *Dr. Priestley's Examination of Beattie*, &c. P. 143.

naturally engender a farther Mistake, viz. that at least those seven Colors, which are denominated *original* ones, and which *appear* so very different from each other, are in fact so many different Essences. But as this Conclusion, tho' forcibly deducible from the Præmise, would be fraught with Absurditys neither few nor small; we may fairly suspect the Præmise itself to be untrue.

An Objection was lately started, in private Company, against the Doctrine which maintains the universal Sameness of Matter; as if, upon this Hypothesis, it would follow, that "All Bodys, and " all Qualitys of Bodys, are equally estimable." Nothing, however, can be more frivolous than such a Supposition. It might as plausibly be alledged, that, ' Because all Actions, consider'd as ' Actions, are Exertions of Power; therefore, all ' Actions are equally good.' Whereas the *Modes* and *Effects* of Action occasion such vast *relative* Differences in Actions themselves; that a Man of common Understanding and Virtue cannot long hæsitare, what species of Action to approve. Thus it is, with regard to Bodys, and Semblances. For,

" Tho' the same Sun, with all-diffusive Rays,  
Blush in the Rose, and in the Diamond blaze;  
We prize the stronger Effort of his Pow'r,  
And justly set the Gem above the Flow'r,"

If

If a philosophic Lady visit a Mercer's Shop, with a View to select the brightest Silk it affords, the Fair Customer will be naturally led to fix her Choice on That, whose Colorings appear, to Her, the most elegant and vivid: tho' she knows that those Colorings are illusive, and that, in reality, there is no such Thing as absolute Color at all.

In short, we are so constituted, as to receive much more delectable Ideas, from some Semblances, and from some Combinations of Semblances, than from Others. And we, with very good Reason, like or dislike accordingly. Though, were our Organs contrarily fabricated to what they are; the same Objects, which now give us Pleasure, would be Sources of Pain: and what we now relish as desirable, and admire as beautiful, would strike us as disgustfull and deformed.

How often are Pleasures and Pains generated by *imaginary* Considerations! And yet those Pains and Pleasures are as *real*, and sometimes *still* MORE *poignant* and exquisite, than if they were justly founded.

Dr. Dodderidge has some concise Observations, on the secondary Qualitys of Body, much to the Purpose of my general Argument. " The same  
" external

“ external Qualitys, in Objects, may excite different Ideas in different Persons.

“ 1. If the *Organs* of Sensation be at all different, the *Ideas* of the same Object must be proportionably so, while the same Laws of Nature prevail.

“ 2. It is probable, there may be some Degree of Difference, in the *Organs* of different Persons. For Instance: in the Distance of the *Retina* and *crystallin Humor* of the Eye; in the Degree of Extension in the *Tympanum* of the Ear; in the Acrimony of the *Saliva*; &c. And the Variety, which is observable in the Faces, the Voices, and the Bones, of Men; and almost through the whole face of Nature; would lead us to suspect, that the same Variety might take place here.

“ 3. Those Things, which are *very pleasing* to One, are *extremely disagreeable* to Another.

“ 4. Those Things which are, at one Time, very agreeable; are, at another, very disagreeable; *to the SAME Person*: when the *Organs* of his *Body* are indisposed, or when other disagreeable Ideas are associated with those that had once been gratefull \*.”

\* *Doddridge's Lectures*, P. 15.

Thus,

Thus, as Mr. Boyle remarks, "Some Men,  
 " whose Appetites are gratified by *decayed Cheese*,  
 " think it then not to have *degenerated*, but to  
 " have attained it's *best State*, when, having lost  
 " it's former Color and Smell and Taste, and,  
 " which is more, being in great Part turned into  
 " those Insects called Mites; 'tis both, in a phi-  
 " losophical Sense, *corrupted*, and, in the Esti-  
 " mation of the generality of Men, grown  
 " *putrid* \*."

'Tis well-known, that some Persons have literally, fainted, not only at the continued Sight of the above-mention'd Viand, whether decayed or sound; but (which evinces the Antipathy to be unaffected) even when the offending Substance has been totally concealed, from the View of the unsuspecting Guest, by those who have purposely tryed the brutal and inhospitable Experiment. — Others will be convulsed, at the Approach of a Cat. — And I have heard of a Gentleman, who would swoon, at the Presence of a Cucumer properly cut and prepared for the Table.

Now, whence is it, that what eminently gratifys the Senses of One Individual, shall thus have a reverse Effect on those of Another? Certainly, not from any Difference in *the Object*; for both

\* Origin of Forms, &c. P. 59.

the



the Substance and the Attributes of *That* remain præcisely the same, whether the Perceptions, which they occasion in Us, be pleasing, or offensive. Consequently, if one and the *same Object* operate in so *contrary* a Manner on the Sensitive Organs of various People; the Diversity of Effect, where it really obtains, must be owing to a modal Variation in the mechanical Structure of the sensitive Organs themselves.

I consider it, therefore, as equally ungenerous and absurd; when particular Aversions, seem they ever so odd, are hastily blamed and ridiculed. They *may* be, and very frequently *are*, constitutional, and insuperable.

The elegant Sex, especially, are often savagely censured, on these Accounts. If a Lady turn pale, when it thunders; or start from a Spider; or tremble at a Frog; or shriek at the night Appearance of a Mouse; I cannot, in common Justice, laughingly exclaim, with Dean Swift,

“ If chance a Mouse creep in her Sight,  
She finely counterfeits a Fright:  
So sweetly screams, if it come near her,  
It ravishes all Hearts to hear her.”

Such Antipathys are not, always, to be classed under the Article of Affectation, nor even of Præjudice

Præjudice. They frequently arise, more particularly in Females, and in very young Persons, from the extreme Delicacy of their nervous and organic Systems.

I smiled, indeed; on a Lady's once saying to me, *I have just payed a morning Visit to Mrs. G——; and really thought I should have fainted away, on seeing the Cloth laid for Dinner, at so shocking an Hour as One o'Clock.* This, I confess, struck me, at first, as the Language, not of real, but assumed, Elegance: and I treated it accordingly; by hoping, that, 'in all her future Visits to Mrs. G——, she would previously arm herself with a Smelling-bottle, for Fear of 'Consequences'. I will not, however, be too peremptory in denying, that the Sight of a Tablecloth, displayed at an Hour deemed so "shockingly" unseasonable, might literally excite *some*, tho' not an insupportable, Degree of painful Vibration, in the Nerves of so refined a Person.

A few other familiar Illustrations of our main Point shall close the present Disquisition.

We'll imagine a Gentleman to be, as we commonly phrase it, *violently in Love*. That is: the Charms, or Assemblage of sensible Qualitys, in a particular Lady, are exactly adapted to strike with Rapture a System of Senses so fabricated as

*bis;*

*his*; and, of course, to fall in with *his* Ideas of Beauty, Merit, and Accomplishment. — What is the Consequence? He becomes her Captive; and can no more *avoid* becoming such, than an Aspin Leaf can resist the Impulse of Zephyr. Hence, she is necessarily consider'd, by *him*, as an HELEN, a VENUS, a PANSEBIA.

“ Grace is in all her Steps: Heav'n in her Eye:  
In ev'ry Gesture, Dignity and Love.”

And yet this self-same Lady may appear far less attracting; or but barely passable; or, perhaps, in some respects, even homely and disagreeable; to the Eyes of another Man. — Why? Because our *Ideas* depend upon our *Senses*: and our *Senses* depend upon *their own interior Conformation*, for the particular Cast and Mode of every Perception which is impressed upon them from without. Hence, 'tis a common Phrase, concerning a Man who has never been in Love, that he has *not yet seen the RIGHT Object*. And nothing can be more philosophically true.

A Lady, too, may be totally and inextricably captivated. When this is the Case, the happy Swain shines, in *her* Estimation, a NARCISSUS, an ADONIS, a PHOEBUS. Nor are the Virtues of his Mind distanced by the Charms of his Person.

Other

Other Gentlemen may have their moral Excellencies: but *he*, the incomparable *he*, is

“ More just, more wise, more learn’d, more ev’ry thing.”

While, perhaps, a great Part of her Acquaintances shall unite to wonder, very seriously, what she could possibly *see* in this imaginary Sarspareill; and even lift up their Hands, at her monstrous Indelicacy of Taste.

PARENTAL AFFECTION, likewise, affords obvious and striking Proof of the Theory for which I have been pleading.

“ Where yet was ever found a Mother,  
Who’d give her Booby for another?  
No Child is half so fair and wise!  
She sees Wit sparkle in it’s Eyes.”

Very probably. And ’tis also possible, that she may be the only Person in the World, who is able to discern any such Thing. An Acquaintance, or an occasional Visitant, so far from agreeing with the enraptur’d Parent, would, perhaps, cry out, if Politeness did not prohibit, concerning the *sweet* little Dear, who passes for the ‘*very Image of his Papa and Mama*’;

“ Where

“ Where are the Father’s Mouth and Nose?  
 And Mother’s Eyes, as black as Sloes?  
 See here a shocking, awkward Creature,  
 That speaks the Fool in ev’ry Feature !”

Different People see the *same* Things *differently*. And thus, as Mr. Melmoth writes to his Friend, “ Tho’ we agree in giving the same Names, to certain visible Appearances ; as “ Whiteness, for Instance, to Snow: yet it is “ by no means Demonstration, that the particular Body, which affects us with that Sensation, “ raises the same præcise Idea in any two Persons “ who shall happen to contemplate it together. “ I have often heard you mention your youngest “ Daughter, as being the exact Counterpart of “ her Mother. Now, she does not appear, to “ me, to resemble Her, in any single Feature. “ To what can this Disagreement in our Judgments, be owing ; but to a Difference in the “ Structure of our Organs of Sight \* ?”

What shall we say of SELF-LOVE ? How many noble and delightful Sensible Qualitys does a Man of this Cast *really believe* himself to possess, most, if not all, of which, are absolutely invisible to every other Being !

\* Fitz-Osborne’s Letters, Vol. 1. Lett. 34.

*What*

*What fine Fingers I have!* said a Lady, once, in my hearing: *How beautifully the Joints are turned!* Undoubtedly, *she* thought so. But Doctors differ. Not only the Articulation of her Fingers, but the Construction of her whole Hand, seemed, to *me*, rather clumsy, than elegant. The same Lady (by the Way) *actually thought* herself SINLESS. But herein, likewise, I could not help dissenting from her Judgement.

A vain *Man* is, generally, still vainer, than the vainest Female. Mr. John Wesley, for Example, declares himself to be "*The greatest Minister in the World.*" I do him the Justice to believe, that, in permitting this Declaration to pass the Press, his avowed Vanity was the honest Trumpeter of his Heart. But how few Others will subscribe to his Opinion! — *There is more Learning, in one Hair of my Head,* said the self-enamor'd Paracelsus, *than in all the Universities together.* Who ever questioned, herein, the Sincerity of that prating Empiric? But who does not more than question the Reality of those great Qualitys, on which he so extravagantly and so ridiculously valued himself? — When a Bookseller, desirous to præfix an Engraving of Julius Scaliger to one of that Critic's Publications, requested him to sit for a Likeness; Julius modestly answered,

O

swer'd,

swer'd, *If the Artist can collect the several Graces of MASSINISSA, of XENOPHON, and of PLATO, he may then be able to give the World some faint Idea of MY Person.* — If Scaliger was in Love with his own outward Man, Dr. Richard Bentley was no less so with his own intellectual Improvements. *Mr. Wasse*. (said the Doctor, very gravely). *will be the greatest Scholar in England, when I am dead.* — Peter Aretin had a Medal struck, at his own Expence, exhibiting his own Profile; encircled with this humble Inscription: IL DIVINO ARETINO, i. e. *The DIVINE Aretin* \*. — When I reflect on such Instances of Self-Idolatry, as these; they remind me of Congreve's Observation :

“ If Happiness in † Self-Content is plac'd,  
The Wise are wretched, and Fools only blest.”

We

\* In setting Mr. *Wesley* at the Head of these self-admiring Gentlemen, I by no means intend to insinuate, that he stands on a Level with the lowest of them, in any one Article; that of *Vanity* and *Conceit*, alone, excepted. Mistake me not, therefore, as tho' I meant to put him, absolutely, into the Company of such Men as *Paracelsus*, *Scaliger*, *Bentley*, and *Aretin*.

† True Happiness, however, is *not* placed in “ *Self-Content* :” but arises from a comfortable Apprehension of  
our

We have taken a Survey of LOVE, in more of it's Terminations than One. Let us, for a Moment, advert to it's *Opposite*.

In revolving the Description, which the celebrated Dr. John Ponet, Bp. of Winchester, has given us of his popish Prædecessor in that See; I have been prone to surmise, that the latter *might really* appear as hideously frightfull, in the Eyes of the former, as the following written Picture represents him to have done. “ This “ Doctor,” says Bp. Ponet, speaking of *Stephen Gardiner*, “ has a swart Color : hanging Look : “ frowning Brows : Eyes, an Inch within his “ Head: a Nose, hooked like a Buzzard: Nostrils “ like an Horse, ever snuffing into the Wind : a “ Sparrow Mouth : great Paws, like the Devil's . “ Talons on his Feet, like a Gripe [i. e. like a “ Gryphon], two Inches longer than natural “ Toes; and so tyed to with Sinews, that he “ cannot abide to be touched, nor scarce suffer “ them to touch the Stones. And Nature, having

our Reconciliation to God by the Blood and Righteousness of His Son. Hence, a good Man shall be satisfied [not with, but] FROM himself: Prov. xiv. 14. viz. from within; or from the inward Testimony of the Holy Spirit, witnessing to his Conscience that he is a Child of God, Rom. viii. 16.



“ thus shap'd the Form of an old Monster, gave  
 “ him a vengeable Wit, which, at Cambridge,  
 “ by Labor and Diligence, he made a great  
 “ deal worse: and brought up many in that  
 “ Faculty \*.” — Such was Bp. *Gardiner*, accord-  
 ing to Bp. *Ponet's* View of him. Notwithstand-  
 ing which, this identical *Gardiner* might seem, in  
*his own* Eyes, and in the Eyes of Queen  
 Mary and Others of his Friends, a portly,  
 personable Prelate.

To be serious. Let me, by Way of needfull  
 and sincere Apology, for a Disquisition which has  
 extended to an unexpected Length, observe;  
 that, in sifting the Question, it was necessary to  
 recur to first Principles, and to survey the Argu-  
 ment in various Points of View. Let me, more-  
 over, add: that, in all I have deliver'd on the  
 Subject, I do but express *my own* Sense of it,  
 without the least Aim of dictating to Others:  
 or of præsumptuously seeking to obtrude my  
*philosophic* (any more than my *religious*) Creed,  
 on such Persons as may honor these Pages with  
 Perusal.

Upon the Whole, I conclude, with Mr. Locke \*;  
 that “ The Infinitely Wise Contriver of Us,

\* Biogr. Dict. Vol. 5. P. 307. — Article GARDINER.

† Essay on Und. Book 2, Chap. 23.

“ and

“ and of all Things about us, has fitted our  
 “ Senses, Facultys, and Organs, to the *Con-*  
 “ *veniences* of Life, and to the *Business* we have  
 “ to do. Such a Knowledge as this, which is  
 “ fitted to our present Condition, we want not  
 “ Facultys to attain. But, were our Senses  
 “ alter’d, and made much quicker and acuter;  
 “ the Appearances and outward Scheme of  
 “ Things would have quite another Face to us:  
 “ and, I am apt to think, would be inconsistent  
 “ with our Being, or at least Well-being, in this  
 “ Part of the Universe which We inhabit.”

F I N I S.

A

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# I N D E X.

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